H. P. BLAVATSKY

COLLECTED WRITINGS

VOLUME XI

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First Edition

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PREFACE

[This Preface applies to the entire Edition of H. P. Blavatsky's *Collected Writings*, and not to the present volume only. Together with the Acknowledgments which follow, it was published for the first time in Volume V of the present Series, issued in 1950.]

I

The writings of H. P. Blavatsky, the chief Founder of the modern Theosophical Movement, are becoming with every day more widely known.

They constitute in their totality one of the most astounding products of the creative human mind. Considering their unequalled erudition, their prophetic nature, and their spiritual depth, they must be classed, by friend and foe alike, as being among the inexplicable phenomena of the age. Even a cursory survey of these writings discloses their monumental character.

The best known among them are of course those which appeared in book form and have gone through several editions: *Isis Unveiled* (New York, 1877), *The Secret Doctrine* (London and New York, 1888), *The Key to Theosophy* (London, 1889), *The Voice of the Silence* (London and New York, 1889), *Transactions of the Blavatsky Lodge* (London and New York, 1890 and 1891), *Gems from the East* (London, 1890), and the posthumously published *Theosophical Glossary* (London and New York, 1892), *Nightmare Tales* (London and New York, 1892) and *From the Caves and Jungles of Hindustan* (London, New York and Madras, 1892).

Yet the general public, as well as a great many later theosophical students, are hardly aware of the fact that from 1874 to the end of her life, H. P. Blavatsky wrote incessantly, for a wide range of journals and magazines, and that the combined bulk of these scattered writings exceeds even her voluminous output in book form.

The first articles written by H. P. B. were polemical in nature and trenchant in style. They were published in the best known Spiritualistic journals of the day, such as the *Banner of Light* (Boston, Mass.), the *Spiritual Scientist* (Boston, Mass.), the *Religio-Philosophical Journal* (Chicago, Ill.), *The Spiritualist* (London), *La Revue Spirite* (Paris). Simultaneously, she wrote fascinating occult stories for some of the leading American newspapers, including *The World, The Sun* and *The Daily Graphic,* all of New York.

After she went to India, in 1879, she contributed to *The Indian Spectator, The Deccan Star, The Bombay Gazette, The Pioneer, The Amrita Bazaar Pâtrika,* and other newspapers.

For over seven years, namely during the period of 1879-
newspaper, *Moskovskiya Vedomosty* (Moscow), and the celebrated periodical, *Russkiy Vestnik* (Moscow), as well as for lesser newspapers, such as *Pravda* (Odessa), *Tiflisskiy Vestnik* (Tiflis), *Rebus* (St. Petersburg), and others.

After founding her first theosophical magazine, *The Theosophist* (Bombay and Madras), in October, 1879, she poured into its pages an enormous amount of invaluable teaching, which she continued to give forth at a later date in the pages of her London magazine, *Lucifer,* the short-lived *Revue Théosophique* of Paris, and *The Path* of New York.

While carrying on this tremendous literary output, she found time to engage in polemical discussions with a number of writers and scholars in the pages of other periodicals, especially the *Bulletin Mensuel* of the Société d'Études Psychologiques of Paris, and *Le Lotus* (Paris). In addition to all this, she wrote a number of small pamphlets and Open Letters, which were published separately, on various occasions.

In this general survey no more than mere mention can be made of her voluminous correspondence, many portions 1886, she wrote serial stories for the well-known Russian

of which contain valuable teachings, and of her private *Instructions* which she issued after 1888 to the members of the Esoteric Section.

After 25 years of unremitting research, the individual articles written by H. P. B. in English, French, Russian and Italian, may be estimated at close to *one thousand.* Of special interest to readers is the fact that a considerable number of her French and Russian essays, containing in some cases teachings not stated anywhere else, and never before fully translated into any other language, are now for the first time made available in English.

II

For many years students of the Esoteric Philosophy have been looking forward to the ultimate publication of the writings of H. P. Blavatsky in a collected and convenient form. It is now hoped that this desire may be realized in the publication of the present series of volumes. They constitute a uniform edition of the entire literary output of the Great Theosophist, as far as can be ascertained after years of painstaking research all over the world. These writings are arranged in strictly chronological order according to the date of their original publication in the various magazines, journals, newspapers and other periodicals, or their appearance in book or pamphlet form. Students are thus in a position to trace the progressive unfoldment of H. P. B.'s mission, and to see the method which she used in the gradual presentation of the teachings of the Ancient Wisdom, beginning with her first article in 1874. In a very few instances an article or two appears out of chronological sequence, because there exists convincing evidence that it was written at a much earlier date, and must have been held unprinted for a rather long time. Such articles belong to an earlier date than the date of their actual publication, and have been placed accordingly.

Unless otherwise stated, all writings have been copied *verbatim et literatim* direct from the original sources. In

a very few cases, when such source was either unknown, or, if known, was entirely unprocurable, articles have been copied from other publications where they had been reprinted, apparently from original sources, many years ago.

There has been no editing whatsoever of H. P. B.'s literary style, grammar or spelling. Obvious typographical errors, however, have been corrected throughout. Her own spelling of Sanskrit technical terms and proper names has been preserved. No attempt has been made to introduce any uniformity or consistency in these particulars. However, the correct systemic spelling of all Oriental technical terms and proper names, according to present-day scholastic standards, is used in the English translations of original French and Russian material, as well as in the Index wherein it appears within square brackets immediately following such terms or names.*

A systematic effort has been made to verify the many quotations introduced by H. P. B. from various works, and all references have been carefully checked. In every case original sources have been consulted for this verification, and if any departures from the original text were found, these were corrected. Many of the writings quoted could be consulted only in such large Institutions as the British Museum of London, the Bibliothèque Nationale of Paris, the Library of Congress, Washington, D. C., and the Lenin State Library of Moscow. In some cases works quoted remained untraceable. No attempt was made to check quotations from current newspapers, as the transitory nature of the material used did not seem to justify the effort.

Throughout the text, there are to be found many footnotes signed "Ed.," "Editor," "Ed., *Theos.*," or "Editor, *The Theosophist*"; also footnotes which are unsigned. It should be distinctly remembered that all these footnotes are H. P. B.'s own, and are *not* by the Compiler of the present volumes.

All material added by the Compiler—either as footnotes

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*See explanatory Note on page 562.

or as explanatory comments appended to certain articles—is enclosed within square brackets and signed "Compiler." Obvious editorial explanations or summaries preceding articles or introducing H. P. B.'s comments are merely placed within square brackets.

Occasionally brief sentences appear which are within square brackets, even in the main body of the text or in H. P. B.'s own footnotes. These bracketed remarks are evidently by H. P. B. herself, although the reason for such usage is not readily apparent.

In a very few instances, which are self-evident, the Compiler has added within square brackets an obviously missing word or digit, to complete the meaning of the sentence.

H. P. B.'s text is followed by an Appendix which consists of three sections:

(a) Bibliography of Oriental Works which provides concise information regarding the best known editions of the Sacred Scriptures and other Oriental writings quoted from or referred to by H. P. B.

(b) General Bibliography wherein can be found, apart from the customary particulars regarding all works quoted or referred to, succinct biographical data concerning the less known writers, scholars, and public figures mentioned by H. P. B. in the text, or from whose writings she quotes. It has been thought of value to the student to have this collected information which is not otherwise easily obtainable.

(c) Index of subject matter.

Following the Preface, a brief historical survey will be found in the form of a Chronological Table embodying fully documented data regarding the whereabouts of H. P. B. and Col. Henry S. Olcott, as well as the chief events in the history of the Theosophical Movement, within the period covered by the material contained in any one volume of the Series.

III

The majority of articles written by H. P. Blavatsky, for both magazines and newspapers, are signed by her, either with her own name or with one of her rather infrequent pseudonyms, such as Hadji Mora, Râddha-Bai, Sañjñâ, "Adversary," and others.

There are however, a great many unsigned articles, both in Theosophical journals and elsewhere. Some of these have been included because a most careful study by a number of students thoroughly familiar with H. P. B.'s characteristic literary style, her well-known idiosyncrasies of expression, and her frequent usage of foreign idiom, has shown them to be from H. P. B.'s pen, even though no *irrefutable* proof of this can be advanced. Other unsigned articles are mentioned in early Theosophical books, memoirs and pamphlets, as having been written by H. P. B. In still other cases, clippings of such articles were pasted by H. P. B. in her many *Scrapbooks* (now in the Adyar Archives), with pen-and-ink notations establishing her authorship. Several articles are known to have been produced by other writers, yet were almost certainly corrected by H. P. B. or added to by her, or possibly written by them under her own more or less direct inspiration. These have been included with appropriate comments.

A perplexing problem presents itself in connection with H. P. B.'s writings of which the casual reader is probably unaware. It is the fact that H. P. B. often acted as an amanuensis for her own Superiors in the Occult Hierarchy. At times whole passages were dictated to her by her own Teacher or other Adepts and advanced Chelas. These passages are nevertheless tinged throughout with the very obvious peculiarities of her own inimitable style, and are sometimes interspersed with remarks definitely emanating from her own mind. This entire subject involves rather recondite mysteries connected with the transmission of occult communications from Teacher to disciple.

At the time of his first contact with the Masters, through the intermediation of H. P. B., A. P. Sinnett sought for an explanation of the process mentioned above and elicited the following reply from Master K. H.:

". . . Besides, bear in mind that these my letters are not written, but *impressed*, or precipitated, and then all mistakes corrected. . . .

". . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present it is *all* I can tell you. When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves comes originally to take place on stones, then I will be able to make you better understand the process. But you must know and remember one thing—we but follow and servilely copy Nature in her works."*

In an article entitled "Precipitation", H. P. B., referring directly to the passage quoted above, writes as follows:

"Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider . . .

". . . The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in words, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his

*A. P. Sinnett. *The Occult World* (orig. ed. London: Trübner and Co., 1881), pp. 143-44. Also *Mah. Ltrs.*, No VI, with small variations.

hand and the tips of his fingers which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *âkas* (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

"From this it is abundantly clear that the success of such writings as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. . . . Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. 'Bear in mind,' says He, 'that these my letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected.*' To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with."*

To this excerpt may be added H. P. B.'s words which occur in her unique article entitled "My Books," published in *Lucifer* the very month of her passing.

". . . Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room."†

It is of course self-evident that if such dictated passages, long or short, were to be excluded from her *Collected Writings,* it would be necessary to exclude also very large

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**The Theosophist,* Vol. V, Nos. 3-4 (51-52), Dec.-Jan., 1883-84, p. 64.
†*Lucifer,* London, Vol. VIII, No. 45, May 15, 1891, pp. 241-247.

portions of both *The Secret Doctrine* and *Isis Unveiled*, as being either the result of direct dictation to H. P. B. by one or more Adepts, or even actual material precipitated by occult means for her to use, if she chose to do so. Such an attitude towards H. P. B.'s writings would hardly be consistent with either common sense or her own view of things, as she most certainly did not hesitate to append her name to most of the material which had been dictated to her by various high Occultists.

IV

A historical survey of the various steps in the compiling of H. P. B.'s voluminous writings should now be given.

Soon after H. P. B.'s death, an early attempt was made to gather and to publish at least some of her scattered writings. In 1891, resolutions were passed by all the Sections of The Theosophical Society that an "H. P. B. Memorial Fund" be instituted for the purpose of publishing such writings from her pen as would promote "that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted."

In 1895, there appeared in print Volume I of "The H. P. B. Memorial Fund Series," under the title of *A Modern Panarion: A Collection of Fugitive Fragments from the pen of H. P. Blavatsky* (London, New York and Madras, 1895, 504 pp.), containing a selection from H. P. B.'s articles in the Spiritualistic journals and a number of her early contributions to *The Theosophist*. It was printed on the H. P. B. Press, 42 Henry Street, Regent's Park, London, N.W., Printers to The Theosophical Society. No further volumes are known to have been published, although it would appear that other volumes in this series were contemplated.

The compiling of material for a uniform edition of H. P. Blavatsky's writings was begun by the undersigned in 1924,

while residing at the Headquarters of the Point Loma Theosophical Society, during the administration of Katherine Tingley. For about six years it remained a private project of the Compiler. Some 1,500 pages of typewritten material were collected, copied, and tentatively classified. Many foreign sources of information were consulted for correct data, and a great deal of preliminary work was done.

It was soon discovered in the formative stage of the plan that an analytical study of the early years of the modern Theosophical Movement was essential, not only as a means of discovering what publications had actually published articles from the pen of H.P.B., but also as providing data for running down every available clue as to dates of publication which often had been wrongly quoted.

It was at this particular time that a far-flung international correspondence was started with individuals and Institutions in the hope of eliciting the necessary information. By the end of the summer of 1929, most of this work had been completed in so far as it concerned the initial period of 1874-79.

In August, 1929, Dr. Gottfried de Purucker, then Head of the Point Loma Theosophical Society, was approached regarding the plan of publishing a uniform edition of H. P. B.'s writings. This idea was immediately accepted, and a small Committee was formed to help with the preparation of the material. It was intended from the outset to start publication in 1931, as a tribute to H. P. B. on the Centennial Anniversary of her birth, provided a suitable publisher could be found.

After several possible publishers had been considered, it was suggested by the late Dr. Henry T. Edge—a personal pupil of H. P. Blavatsky from the London days—to approach Rider and Co., in London.

On February 27, 1930, A. Trevor Barker, of London, Transcriber and Compiler of *The Mahatma Letters to A. P. Sinnett,* wrote to Dr. G. de Purucker and among

other things advised that he and his friend, Ronald A. V. Morris, had been for some time past working upon a plan of collecting H. P. B.'s magazine articles for a possible series of volumes to be published in the near future. Close contact was immediately established between these gentlemen and the Committee at Point Loma. They first sent a complete list of their material, and in July, 1930, the collected material itself, which consisted mainly of articles from *The Theosophist* and *Lucifer*. While duplicating to a very great extent what had already been collected from these journals, their material contained also a number of valuable items from other sources. In May, 1930, A. Trevor Barker also suggested Rider and Co., of London, as a possible publisher.

In the meantime, namely, on April 1, 1930, the suggestion had been made by the Compiler that this entire work become an Inter-Organizational Theosophical project in which all Theosophical Societies would collaborate. Since this idea dovetailed with the Fraternization Movement inaugurated by Dr. G. de Purucker at the time, it was accepted at once and steps were taken to secure the cooperation of other Theosophical Societies.

On April 24, 1930, a letter was written to Dr. Annie Besant, President, The Theosophical Society (Adyar), asking for collaboration in the compilation of the forthcoming Series. Her endorsement was secured, through the intermediation of Lars Eek, at the Theosophical Convention held in Geneva, Switzerland, June 28—July 1, 1930, at which she presided.

After a period of preliminary correspondence, constructive and fruitful literary teamwork was established with the officials at the Adyar Headquarters. The gracious permission of Dr. Annie Besant to utilize material in the Archives of The Theosophical Society at Adyar, and the wholehearted collaboration of C. Jinarâjadâsa, A. J. Hamerster, Mary K. Neff, N. Sri Ram, and others, extending over a number of years, have been factors of primary importance in the success of this entire effort.

The help of a number of other individuals in different parts of the world was accepted and the work of the compilation took on the more permanent form of an Inter-Organizational Theosophical project, in which many people of various nationalities and Theosophical affiliations co-operated.

While work proceeded on various portions of the mass of material already available, the main effort was directed towards completing Volume I of the Series, which was to cover the period of 1874-1879. This volume proved, in some respects, to be the most difficult to produce, owing to the fact that material for it was scattered over several continents and often in almost unprocurable periodicals and newspapers of that era.

Volume I was ready for the printer in the summer of 1931, and was then sent to Rider and Co., of London, with whom a contract had been signed. Owing to various delays over which the Compiler had no control, it did not go to press until August, 1932, and was finally published in the early part of 1933, under the title of *The Complete Works of H. P. Blavatsky.*

A stipulation was made by the publisher that the name of A. Trevor Barker should appear on the title page of the Volume, as the responsible Editor, owing to his reputation as the Editor of *The Mahatma Letters to A. P. Sinnett* and *The Letters of H. P. Blavatsky to A. P. Sinnett.* This stipulation was agreed to as a technical point intended for business purposes only.

Volume II of the Series was also published in 1933; Volume III appeared in 1935, and Volume IV in 1936. The same year Rider and Co. published a facsimile edition of *Isis Unveiled,* with both volumes under one cover, and uniform with the preceding first four volumes of the *Complete Works.*

Further unexpected delays occurred in 1937, and then came the world crisis resulting in World War II which stopped the continuation of the Series. During the London "blitz," the Offices of Rider and Co. and other Publishing

Houses in Paternoster Row, were destroyed. The plates of the four volumes already published were ruined (as were also the plates of *The Mahatma Letters to A. P. Sinnett* and other works), and, as the edition was only a small one, these volumes were no longer available and have remained so for the last fourteen years.

During the World War period, research work and preparation of material for future publication went on uninterruptedly however, and much new material was discovered. Very rare articles written by H. P. B. in French were unexpectedly found and promptly translated. A complete survey was made of all known writings in her native Russian, and new items were brought to light. This Russian literary output was secured in its entirety, direct from the original sources, the most rare articles being furnished free of charge by the Lenin State Library of Moscow.

The hardships of the economic situation in England, both during and after World War II, made it impossible for Rider and Co. to resume work on the original Series. In the meantime the demand for the writings of H. P. Blavatsky has been steadily growing, and an ever increasing number of people have been looking forward to the publication of an American Edition of her Collected Works. To satisfy this growing demand, the present edition is being launched. Its publication in the seventy-fifth year of the modern Theosophical Movement fills a long-felt need on the American Continent, where the cornerstone of the original Theosophical Society was laid in 1875.

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself—when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp—neither more nor less.

Unchanged by time, unmoved by the phantasmagoria of the world's pageant, unhurt by scathing criticism, unsoiled

by the vituperations of trivial and dogmatic minds, these writings stand today, as they did on the day of their first appearance, like a majestic rock amidst the foaming crests of an unruly sea. Their clarion call resounds as of yore, and thousands of heart-hungry, confused and disillusioned men and women, seekers after truth and knowledge, find the entrance to a greater life in the enduring principles of thought contained in H. P. B.'s literary heritage.

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message broke the constricting shell of a moribund theology, swept away the empty wranglings of phrase-weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the Spring flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine theosophical ideas, often couched in the very language used by H. P. B. herself, and we witness daily the turning of men's minds towards those treasure chambers of the Trans-Himâlayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendor and lasting inspiration. They bring new hope and courage to the fainthearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As for those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

ACKNOWLEDGMENTS

In the course of this literary undertaking, a great deal of volunteer help has been received from many individuals and several distinguished Institutions. Contacts established with them have been the cause of many pleasant associations and friendships of a lasting nature. The Compiler wishes to express his indebtedness to each and every one of them. In particular, a debt of gratitude is due to the following friends and associates:

Gottfried de Purucker, late Leader of the Point Loma Theosophical Society, for his constant encouragement, his invaluable hints concerning H. P. B.'s writings, and the opportunity to share his profound learning on subjects pertaining to Occultism; Henry T. Edge and Charles J. Ryan, for assistance in determining the authorship of many unsigned articles; Bertram Keightley, who, in the closing years of his life, provided valuable information regarding certain articles in the volumes of *Lucifer*, on whose editorial staff he served in H. P. B.'s time; E. T. Sturdy, member of H. P. B.'s Inner Group, for suggestive data and information; C. Jinarâjadâsa, President of The Theosophical Society (Adyar), for his many years of collaboration and his moral and material support; A. J. Hamerster and Mary K. Neff, for their meticulous care in the transcription of material from the Adyar Archives; Marjorie M. Tyberg, whose trained editorial abilities were an important factor in the production of the earlier volumes; Joseph H. Fussell, Sec'y-Gen. of the Point Loma Theosophical Society, for his co-operation in connection with the Society's Archives; A. Trevor Barker and Virginia Barker, London, and Ronald A. V. Morris, Hove, Sussex, for editorial work on portions of the MSS and their role in the business transactions with Rider and Co.; Sven Eek, one-time Manager of the Publications Department, Point Loma, Calif., for valuable assistance in the sale of earlier volumes; Judith Tyberg, for helpful suggestions in connection with Sanskrit technical terms; Helen Morris Koerting, New York; Ernest Cunningham, Philadelphia; Philip Malpas, London; Margaret Guild Conger, Washington, D. C.; Charles E. Ball, London; J. Hugo Tatsch, President, McCoy Publishing Company, New York; J. Emory Clapp, Boston; Ture Dahlin, Paris; T. W. Willans, Australia; W. Emmett Small, Geoffrey Barborka, Mrs. Grace Knoche, Miss Grace Frances Knoche, Solomon Hecht, Eunice M. Ingraham, and others, for research work, checking of references, copying of the MSS and assistance with various technical points connected with the earlier volumes; Mary L. Stanley, London, for painstaking and most able research work at the British Museum; Alexander Petrovich Leino, Helsingfors, Finland, for invaluable assistance in securing original Russian material at the Helsingfors University

Library; William L. Biersach, Jr., and Walter A. Carrithers, Jr., whose thorough knowledge of the historical documents connected with the Theosophical Movement has been of very great assistance; and Mrs. Mary V. Langford, whose most careful and intelligent translation of Russian material provided a major contribution to the entire Series.

The Compiler is also indebted to the following Institutions, and their officials who have contributed information essential to the production of this Series: Stanford University, and the Hoover Institute, Palo Alto, Calif.; British Museum, London; The American-Russian Institute, New York; Avraham Yarmolinsky, Chief of the Slavonic Division and Paul North Rice, Chief of the Reference Department, New York Public Library; University of California at Los Angeles, Los Angeles, Calif.; Library of Congress, Washington, D. C.; Mary E. Holmes, Librarian, Franklin Library, Franklin, Mass.; Foster M. Palmer, Reference Librarian, Harvard College Library, Cambridge, Mass.; University of Pennsylvania Library, Philadelphia, Pa.; Bibliothèque Nationale, Paris; Lenin State Library, Moscow, U.S.S.R.; Kungliga Biblioteket, Stockholm; Universitetsbiblioteket, Upsala; Boston Public Library; Columbia University Library, New York; Yale University Library, New Haven, Conn.; Grand Lodge Library and Museum, London; American Antiquarian Society, Worcester, Mass.; Public Library, Colombo, Ceylon; The Commonwealth of Massachusetts State Library, Boston, Mass.; The Boston Athenaeum; Imperial Library, Calcutta, India; London Spiritualist Alliance; Massachusetts State Association of Spiritualists, Boston, Mass.; California State Library, Sacramento, Calif.; Library of the Philosophical Research Society, Inc., Los Angeles, Calif.

Other individuals from time to time have contributed in various ways to the success of this literary work. To all of these a debt of appreciation is due, even if their names are not individually mentioned.

BORIS DE ZIRKOFF.
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
September 8th, 1950.

FOREWORD TO VOLUME ELEVEN

The material in the present Volume is in direct chronological sequence to the writings in Volume Ten, and includes some of the finest essays from H.P.B.'s pen.

The continued interest and helpful assistance of our collaborators and friends is gratefully acknowledged. Special mention should be made of Irene R. Ponsonby and Lina Psaltis who read the final proofs; of Dara Eklund who checked a large number of quotations and references; of Margaret Thew, of Worthing, England, who proofread the French texts; and of Dr. Herbert B. Hoffleit, who identified and checked passages from the Classics.

BORIS DE ZIRKOFF
Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.
MAY 8TH, 1973.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL. H. S. OLCOTT, FROM FEBRUARY TO OCTOBER, 1889, INCLUSIVE.

(the period to which the material in the present volume belongs)

1889

February 1—H.S.O. in Hong Kong; sails next day for Shanghai; sails for Kobé, Feb. 6th, reaching there the 9th (*ODL*, IV, 93-94; *Lucifer*, IV, 420; *Theos.*, X, Suppl. to April, 1889, p. lxi).

February 10—H.S.O. leaves Kobé for Kyoto, arriving the same day; delivers several lectures to large crowds; Dharmapala sick with rheumatism and forced to remain there (*ODL*, IV, 95; *Lucifer*, IV, 243; *Theos.*, X, Suppl. to April, 1889, pp. lxi-lxii).

February 15—H.S.O. goes to Osaka; returns to Kyoto the 18th; meets in Council with the chief Priests of all the sects at Choo-in Temple, Feb. 19th—an unprecedented event (*ODL*, IV, 103-04; 106-115, description of proceedings; *Lucifer*, IV, 244-48, 421-22; *Theos.*, X, Suppl. to April, 1889, pp. lxii-lxiii, lxv).

February 16—Alexander Fullerton leaves New York for London, "on important business for H. P. Blavatsky" (*Path*, III, March, 1889, p. 394).

February 17—T.S. Branch founded in Stockholm, Sweden; President is Dr. Gustaf Zander (*Lucifer*, IV, 84).

February 24—H.S.O. visits Otsu; goes to Kobé 26th, sails on the 27th from Kobé to Yokohama, reaching there the 28th (*ODL*, IV, 115-16; *Theos.*, X, Suppl. to May, 1889, p. lxxviii).

March 1—H.S.O. leaves for Tokyo by train; will stay there about a month (*ODL*, IV, 117 *et seq.*; *Lucifer*, IV, 422-24; *Theos.*, X, Suppl. to May, 1889, p. lxxviii).

March—New York Headquarters moved to 21 Park Row, Room 47 (*Path*, III, 395).

March 23—H. S. Olcott leaves Tokyo by train; goes to Sandai, Kanagam and Yokohama (*ODL*, IV, 129-35; *Lucifer*, IV, 423; *Theos.*, X, Suppl. to June, 1889, pp. xci, xciii).

April 3—Col. Olcott leaves Yokohama for Hamamatsu; reaches Okasaki the following day; then Nagoya, Narumi, Gifu, Ogaki; thence goes to Kioto (*ODL*, IV, 135-39; *Theos.*, X, Suppl, to June, 1889, p. xci).

April 28-29—Third Annual Convention of the T.S. in America, held at Palmer House, Chicago, Ill. (*Path*, IV, May, 1889, pp. 61-64).

May—Staff of lecturers suggested to be formed in England. Dr. Herbert Coryn placed in charge of the project (*Lucifer*, IV, 240).

May 6—Col. Olcott leaves by train for Osaka; thence takes steamer for Okayama and Takamatsu; goes to Hiroshima (9th) and Nagatsu; leaves (14th) for Shimonoseki (17th) (*ODL*, IV, 147-51; *Theos.*, X, Suppl. to Aug., 1889, pp. cxl-cxli).

May 10—Annie Besant joins the Theos. Society, acc. to inform. of Chas. Johnston (*Theos. Quarterly*, XXIV, July, 1926, p. 14).

May 17—Col. Olcott goes to Nagasaki and Kumamoto; returns to Nagasaki the 23rd (*ODL*, IV, 152-154; *Theos.*, X, Suppl. to Aug., 1889, p. cxlii).

May 26—Col. Olcott reaches Kobé; leaves there (28th) on French steamer *Oxus*, reaching Shanghai 30th; thence to Hong Kong (*ODL*, IV, 154-57; *Theos.*, X, Suppl. to Aug., 1889, p. cxlii; *Ransom*, 259).

June—Circulating Library established at the New York Headquarters, Room 47, 21 Park Row (*Path*, IV, 95).

June 6—H. S. Olcott sails for Saigon, reaching there the 9th; sails next morning for Singapore, arriving the 11th (*ODL*, IV, 157; *Theos.*, X, Suppl. to Aug., 1889, p. cxliii).

June 19—Col. Olcott reaches Colombo, Ceylon, on his way back from Japan; works throughout Ceylon (*ODL*, IV, 157 *et seq.*; *Theos.*, X, Suppl. to July, 1889, pp. cxiii; cxliii-cxlv).

May-June—Troubles brought about by Dr. Elliott Coues and his claims.

June (later half)—W. Q. Judge issues pamphlet concerning Dr. Coues; and H.P.B. publishes an explanatory article entitled: *To All Theosophists. "The Esoteric Section of The Theosophical Society" and Its Enemies*, dated from London, June 21, 1889.

June 22—Executive Committee of the American Section, T.S., expels Dr. E. Coues from the Society (*Path*, IV, 127; *Lucifer*, VI, 524).

June 26—Grand Evening Concert at Prince's Hall, Piccadilly, London, proceeds to be devoted to spreading Theosophical literature (*Lucifer*, IV, 352).

July (early)—July 23 (approx.)—H.P.B. goes to Fontainebleau, France, for a rest, and writes there *The Voice of the Silence*, the greater part of it between July 15-20 (*Masters*, p. 21); is visited by Annie Besant, Herbert Burrows, and Mrs. Ida Garrison Candler of Boston, Mass. (*Path*, IV, 162; *In Memory*, pp. 37-38; *Lucifer* XVI, p. 180; *Autobiogr.*, pp. 352-53; *Path*, X, pp. 239-40).

July 8—Col. Olcott sails for Madras; reaches Adyar the 11th (*ODL*, IV, 164; *Theos.*, X, Suppl. to Aug., 1889, p. cxlv).

July (about third week)—*The Key to Theosophy* published (*Lucifer*, IV, 325; *Theos.*, X, Suppl. to July, 1889, pp. cxx-cxxi; Letter of H.P.B. to Edward Parker, dated July 19, 1889).

July (late)—August (early part)—H.P.B. on Jersey Island, at St. Aubins and St. Heliers; summons G. R. S. Mead to come over and read *The Voice* (*In Memory*, pp. 31-32). Seems to have been away from London for about five weeks altogether (*Lucifer*, IV, p. 445).

August 4 and 11—Annie Besant lectures in the Hall of Science, London, on the subjects: "We Seek for Truth" and "Why I Became a Theosophist" (*Lucifer*, IV, 486-98; full text of second address; *Ransom*, 257).

August 8—Col. Olcott embarks for Marseilles on the French steamer *Tibre*; transship at Colombo on the *Djemnah*. Some disagreement had arisen between him and H.P.B. on the subject of one of the Rules of the Esoteric Section; this Rule is amended by H.P.B. (*ODL*, IV, 168; *Ransom*, 260).

August—Annie Besant has deeds drawn up vesting in the hands of Trustees her property at 19 Avenue Road, London, as Headquarters for the British Section, T.S. (*Ransom*, 257).

September 1—Col. Olcott reaches Marseilles, France, and is met by Baron Spedalieri (*ODL*, IV, 169).

September 4—Col. Olcott arrives in London, at 7 p.m.; talks to H.P.B. until 2 a.m.; finds Annie Besant living in the house (*ODL*, IV, 171; *Lucifer*, V, p. 68).

Sept. 17—Col. Olcott lectures at South Place Chapel (Mr. Moncure Conway's place of worship), with Mrs. Besant in the chair; subject is "The Theos. Society and its Work" (*ODL*, IV, 175-78; *Lucifer*, V, 147; *Theos.*, XI, p. xvii).

September (later part)—*The Voice of the Silence* is published. Issued at the same time as the Adyar, Madras, and the New York editions (*Path*, IV, p. 287).

Sept. 29—Col. Olcott lectures at the Hatcham Liberal Club, New Cross; largest audience of the season (*Lucifer*, V, 147-48).

September—Most likely time when H.P.B. issued her pamphlet on "The Thersites of Freethought."

October 1—Col. Olcott leaves London for a short visit to Wales. Goes to Liverpool (Oct. 5) to meet his sister after a separation of eleven years. Stays there until the 12th (*ODL.*, IV, 187; *Luc.*, V, Oct., 1889, pp. 148 *et seq.*; *Ransom*, 261).

October 12—H.P.B. speaks on the "Gospel of St. John" at the Blavatsky Lodge (*Minutes*).

October 12—Col. Olcott goes to Ireland accompanied by Bertram Keightley. Stays in Dublin at the home of Fred J. Dick. Visits Limerick the 15th, and goes to Belfast the 17th (*ODL.*, IV, 188-91; *Luc.*, V, Oct., 1889, pp. 150, 249-50; *Ransom*, 261).

October 21—Col. Olcott returns to Liverpool (*ODL.*, IV, 192-95; *Luc.*, V, p. 250).

October 24—H.P.B. speaks on the subject of Jesus and St. John at the Blavatsky Lodge (*Minutes*).

October—Approximate time when Tookarâm Tatya starts a Press in Bombay (*Theos.*, XI, Suppl. to Oct., 1889, p. v).

October 29—Col. Olcott lectures in Birmingham (*ODL.*, IV, 196).

KEY TO ABBREVIATIONS

Autobiography—Unpublished MSS. autobiographical sketch written by A. P. Sinnett, dated June 3rd, 1912, with some later additions; original in the Archives of the Mahatma Letters Trust in London, England.

In Memory—H.P.B. In Memory of Helena Petrovna Blavatsky. By some of her Pupils. London: Theos. Publ. Society, 1891, 96 pp. Mostly reprinted from *Lucifer.*

Lucifer—Journal started by H.P.B. in London, 1887.

Masters—H. P. Blavatsky and the Masters of the Wisdom, issued as a Transaction of the H.P.B. Lodge, London. Theos. Publ. Society, London, Benares and Adyar, 1907, 57 pp.; also Krotona, Theos. Publ. House, 1918.

Minutes—Minutes of the Blavatsky Lodge in London, now in its Archives.

ODL—Old Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of *The Theosophist,* 1910.

Path—The Path. Published and Edited in New York by William Quan Judge. Vols. I-X, April, 1886—March, 1896 incl. Superceded by *Theosophy.*

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theosophical Quarterly—Published in New York by the Theosophical Society in America (Hargrove Group). Vols. I-XXXV, July, 1903-Oct., 1938.

Theos.—The Theosophist, publ. first at Bombay and later in Madras, India, beginning with October, 1879. In progress.

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1889

A PARADOXICAL WORLD

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 441-449]

"Open your ears; for which of you will stop
The vent of hearing when loud Rumour speaks?
I, from the Orient to the drooping west,
Making the wind my post-horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce,
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity
Under the smile of safety wounds the world:
And who but Rumour, who but only I . . . ."

—SHAKESPEARE.*

"Why, I can smile, and murder while I smile,
And cry, 'Content,' to that which grieves my heart,
And wet my cheeks with artificial tears,
And frame my face to all occasions."

—SHAKESPEARE.†

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruelest of tyrants—PUBLIC OPINION. Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true,

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*[*Henry IV*, 2nd Part, Induction, lines 1-11.]
†[*Henry VI*, 3rd Part, Act III, Sc. 2, lines 182-85.]

and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, "while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom." Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, *if* unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even broader margin for impunity than contained in the truism of that Turkish proverb, which states that "a thief not found out is more honest than a Bey." But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage.

Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for aeons to come, the said object will have become *unpopular*.

The same, in art, in politics, and even literature. "A damned saint, an honourable villain," are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers," writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, forever, from becoming a "Palace of Truth."

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service," and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena

called "spiritualistic," or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden toothpick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle,* hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact;* not even a miracle, but simply a phenomenon due to inter-magnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which pooh-poohs and throws a slur on metaphysics, and is yet honeycombed with "working hypotheses" all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptation of that which orthodox science rejects with great scorn, namely, Pharoah's toothpick, Elijah's chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The "Secrets of the Pyramids," the "rites of Isis" and "the dread traditions of the temple of Vulcan with their theories for transcendental speculation" seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the "Egyptian Mysteries" it said:*

> We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries it should also be remembered were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if no credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

> It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets the researches of Wilkinson, Rawlinson, Brugsch,

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*[The excerpts that follow are from the London *Evening Standard* of October 19, 1888.—*Compiler.*]

and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.* We can hardly hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft. . . .†

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved, before the flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in . . . quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into hell itself . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads were placed the mystic symbol of initiation—the golden grasshopper. They . . . were instructed in the esoteric doctrines of the sacred college of Memphis. It was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood, and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the "seven tables of

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*The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "unpopular" can never hope to be appreciated. [H.P.B.]

†Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life." The writer seems ignorant of the metaphysical ways of expression. [H.P.B.]

stone," *on which was written all the "knowledge of the antediluvian race, the decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth."** And here, too, according to mythological tradition . . . . were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

Does not this read like a page from *Isis Unveiled,* or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the "everlasting palaces" of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies, all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or not it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

"Learned conjecture" does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore *Isis Unveiled* and *The Secret Doctrine, The Theosophist,* etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer of the "Egyptian Mysteries" turn to Origen and even to the *Aeneid* for a positive answer to this par-

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*Much of which knowledge and the mysteries of the same "earlier races" have been explained in *The Secret Doctrine,* a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly. [H.P.B.]

ticular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post-mortem* duration as follows:—

> This opinion about resurrection [*rather "reincarnation"*] after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans [*their Initiates only*], disciples of the Greeks. One finds it in the VIth Book or the *Aeneid* [verses 748-50], which is but a description of the mysteries of Isis and of Ceres Eleusina;
>
> *"Has omnes, ubi mille rotam volvere per annos,*
> *Lethaeum ad fluvium Deus evocat agmine magno:*
> *Scilicet immemores supera ut convexa revisant."**

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel edi-

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*[This passage should be completed by the addition of verse 751 which runs thus: *"Rursus et incipiant in corpora velle reverti."* Rendered into English, this passage reads:

"All these who in this place have whirled away a thousand years,
Are summoned by the Divinity in a vast throng to the river Lethe.
So that they, having lost their memory, may revisit again the heavenly vault,
And begin to ponder the thought of returning once more to their bodies."

—*Compiler.*]

tors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular!* Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard,* "we can now only vainly guess" are regarded by Mrs. Grundy's herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the "marvellous secrets both of heaven and earth," and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice,* nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

"The greatest, wisest, meanest of mankind"

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of *The Secret Doctrine.* It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. "Well," he said, "I grant you there may be in it a few facts valuable to students of antiquity and to scientific

speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?"

O imitatores! servum pecus. And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men." Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel." But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages!* What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of

those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yes, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers," because you *hear* that they *perchance* may molest your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. "Blessed are the poor," said your Man-God. "Avaunt the ragged, starving beggar from our West End streets!" you shout, helped by your Police Force; and yet you call yourselves His "humble" followers. It is the indifference and contempt of the higher for the *lower* classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O, Christian civilization!

But has not our Theosophical "Fraternity" escaped the infection of this paradoxical age? Alas, no. How often the cry against the "entrance fee" was heard among the wealthiest Theosophists. Many of these were Freemasons, who be-

longed to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons," a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosopical gander. How often was the hapless President-Founder of our Society, Col. H. S. Olcott, taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-by, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely recast, the entrance fee and annual dues were abolished," writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, *we starve and shut up*—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T.S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and

kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about personal greediness and venality of the "Founders." The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a *sham;* we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous* infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we are credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of *The Theosophist* we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India, i.e.,* February 1879, or *just ten years.* The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

IN INDIA	Rupees 40,000
IN EUROPE	Rupees 7,000
IN AMERICA	Rupees 700!!
	Total 47,700 rupees or £3,600

Vide infra "Theosophical Activities:" "The President-Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

FOOTNOTES TO "THE ANCIENT EMPIRE OF CHINA"

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 479-485, and Vol. IV, No. 20, April, 1889, pp. 141-148]

[Andrew T. Sibbold contributes a long essay on the historical development of the Chinese Empire and the nature of its civilization, and beliefs. It is followed by some remarks from the pen of "Amaravella," taking exception to certain statements of Sibbold and giving a theosophical interpretation of various points. H.P.B. has appended a number of footnotes referring to specific passages and words throughout the essay.]

[Believing that we have in the 10th chapter of the Book of *Genesis* some hints, not to be called in question] Our contributors are entitled to their opinions and allowed a great latitude in the expression of their respective religions, or even sectarian views. Yet a line of demarcation must be drawn; and if we are told that the evolution of Races and their ethnological distribution as in the Bible are "not to be called in question," then, after Noah, we may be next asked to accept Bible chronology, and the rib, and the apple *verbally,* to boot? This—we must decline. It is really a pity to spoil able articles by appealing to Biblical allegory for corroboration.

[The arrival of the Chinese tribe had been anticipated by others] And all this in less than 2,000 years B.C. (1998) if we accept Bible chronology? The Chinese race has been ethnologically and historically known to exhibit the same type as it does now, several thousand years B.C. A Chinese

emperor put to death two astronomers for failing to predict an eclipse, over 2,000 years B.C. What kind of an antediluvian animal was Noah, for that "Adamite" to beget all by himself three sons of the most widely separated types—namely an Aryan or Caucasian, a Mongolian, and an African Negro?

[The accession of Yu, the first *sovereign* of the nation, was probably at some time in the nineteenth century before Christ] The first *Emperor,* the grandson of Chow Siang, the founder of the Tsin dynasty, which gave its name to China, flourished in the VIth cent. B.C. but the series of Sovereigns in China is lost in the night of time. But even nineteen centuries carry the Chinese race beyond the Flood, and leave that race still historical.

[To attempt to carry the early Chinese history to a higher antiquity than twenty centuries before Christ is without any historical justification] The Chinese chronological annals have preserved to this day the names of numerous dynasties running back to a period 3,000 and 4,000 years B.C. Why should we, whose history beyond the year 1 of our era (even that year is now found untrustworthy!) is all guesswork, presume to correct the chronology of other nations far older than our own? With doubts thrown even upon Wilhelm Tell, as an historical personage, and King Arthur in an historical London fog, what right—except egregious conceit—have we, Europeans, to say we know Chinese or any pre-Christian chronology better than the nations who have kept and preserved their own records?

[There may have been such men as . . . . Chuen-heuh, Hwang-te . . . if we should not rather place them in the land of phantasy] Surely not any more so than the Patriarchs and *their* periods?

[to distinguish them from other descendants of Noah] We believe there could not be found now one single anthropologist or ethnologist of any note (not even among those clergymen who care for their scientific reputation) who would take any concern in, or consider for one moment Noah as the root-stock of mankind. To use this personage as a buffer against the views of any man of science is, to say the least out of date. Mr. Gladstone alone could afford it.

[the art of ideographic writing or engraving] Bunsen calculates that 20,000 years, at least, were necessary for the development and formation of the Chinese language. Other philologists may disagree, but which of them traces the "celestials" from Noah?

[As early as the beginning of the Shang dynasty, we find E Yin presenting a written memorial to his sovereign] How can this be, when we find in Knight's *Cyclopaedia of Biography* that the work *Shan Hai Ching* is spoken of by the commentator Kwoh P'ch (A.D. 276-324) as having been compiled 3,000 years before his time, "seven dynasties back"? It was arranged by Kung Chai or Chung-Ku "from engravings on nine urns made by the Emperor Yu B.C. 2255.*

[regarding the idea of personality in connection with the concept of God] No Chinaman has ever believed in one *personal* God, but in Heaven in an abstract sense, whose

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*[These data may be found in the Fourth Division of Charles Knight's *The English Cyclopaedia*, Supplement on the Arts and Sciences, London, 1873, columns 524-534; and in the *Chan-Hai-King. Antique Géographie Chinoise.* Translated from the Chinese by Léon de Rosny, Paris, 1891.

The same information occurs in *The Secret Doctrine*, Vol. II, p. 54, footnote.—*Compiler.*]

many "Rulers" were synthesized by that "Heaven." Every philosophy and sect proves it; from Laotze and Confucius down to the latest sects and Buddhism. A "He" God is unknown in China.

[the Chinese have never thought of fashioning a likeness of the Supreme] Just so; because the mind of the Chinaman is too philosophical to create for itself an ABSOLUTE Supreme as a personality in his (the Chinaman's) likeness.

[Who the "six-Honoured ones" . . . were, is not known] "The six honoured ones" are those of every nation which had a cult based on astronomy. The "God" was the Sun. Ahura Mazda and his six Amshaspends of the Mazdeans are the later development of the 12 Zodiacal signs divided into six double houses, the Sun being the seventh and always made the representative (or synthesis) of the six. As Proclus has it: "The Framer made the heavens six in number, and for the seventh he cast into the midst the fire of the Sun" (*Timaeus*),* and this idea is pre-eminent in the Christian (especially the Roman Catholic) idea, *i.e.*, the Sun-Christ, who is also Michael, and his six and *seven* Eyes, or Spirit of the Planets. The "six—seven" are a movable and interchangeable number and are ever made to correlate in religious symbolism. As correctly shown by Mr. G. Massey there are seven circles to Meru and six parallel ridges across it, there are seven manifestations of light and only six days of creation, etc. The mystery of the "double heaven" is one of the oldest and most Kabalistic and the six chambers, divisions, etc., in most of the temples of antiquity with the officiating priest, representing the Sun, the seventh, left abundant witnesses behind them.

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*[This passage is from Proclus' *Commentary on the Timaeus of Plato* (transl. by Thos. Taylor); it is quoted here, however, from I. P. Cory, *Ancient Fragments*, p. 265, 2nd. ed., London, Wm. Pickering, 1832.—*Compiler.*]

[The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them] Christian countries are zealously imitating the Chinamen, in that more than one hundred millions, perhaps, are now Spiritualists, whether openly or otherwise.

[the people of the Shang dynasty were very superstitious] But why not take advantage of this opportunity to also bring out that other *worse* "superstition"—about Noah and the rest? Shall our "doxies" remain forever the only orthodox, and those of all other people heterodoxies and "superstition"?

[There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory] This is an excellent proof of the philosophical mind of the Chinaman. They ought to send a few missionaries to Lambeth Palace.

[King Woo . . . . arranged the orders of nobility into five, from duke downwards] According to the five root-races which have so far appeared on earth.

IF YOU SHOOT AT A CROW, DO NOT KILL A COW

[*Lucifer*, Vol. III, No. 18, February, 1889, p. 494]

Mighty is the voice of Journalism in London, but heavy the artillery of its *sal Atticum,* at times. Who is like thee, O, *Echo,* among the newspapers in that direction? Who, we ask, can surpass thee in the freshness of thy grin, and the variety of thy information? "None," the *Echo* thinks, but we do otherwise. *Vade retro!* . . . you are not even a *voice,* but merely the distorted reverberation of many confused voices — *vox et praeterea nihil.* The fair Grecian nymph, whose name the *Echo* assumed, pined away, until there remained nothing of her but the echo of her complaining voice. The Cheshire cat vanished gradually before her audience, until all disappeared *but her grin.* The London *Echo* has not even that to leave to its readers. It *grins* on its own account and finds no response, as no true *Echo* should. Of course, no sensible person can seriously contemplate an answer, or enter into polemics with a poor, irresponsible poll-parrot. But its fatuous ignorance is so delightful and its pretensions to wit so grotesque, that a recent and triple blunder in the said paper may be noticed for once.

"*The* Madame Blavatsky . . . . *supposed* to be a Russian" you see, has written something very "incoherent and laughable," on the authority of a *monk* in the Himalayas . . . . whose name is spelled Koot-humi." That "something," shooting far above the heads of the wits on the *Echo's* staff, needs no comment. But then a third party is slandered along with the "monk," and "*The* Mme. B.," and this party is no less a personage than the great Oxford Sanskritist.

For, the reader is notified by the *Echo's Thought-readers* that:—

"Poor Professor Max Muller (who ought to know) can make nothing of this singular name (*Koot-humi*). It is not Sanskrit; it does not belong to any known language."

As the "poor" *Echo* can but repeat magpie-like what it *hears,* and can hardly be expected to *read,* of course no one should take it to task for either the bad spelling of the name (Mr. A. P. Sinnett's works are not read in *such* quarters) nor its pompous assertion that the name "Koot-hoomi" is not Sanskrit. But this is no reason why a great Sanskrit scholar should be rashly insulted and supposed to share the ignorance of the reporters of the *Echo.* Even an ignorant and innocent penny-a-liner ought not to be allowed to speak of what he knows nothing at all. His editor, if not himself, is invited to open Book IV, cap. iii, of the *Vishnu-Purâna* before he allows his news-mongers to assert that the said name "is not Sanskrit." Let him learn the existence of the descendants of the *Koot-hoomis,* in Bengal, and ascertain from the Library of the *Asiatic Society* that a code of *Koot-hoomi* (or Kut'humi) is among the eighteen codes left to us by the Rishis. Verily, here's a newspaper man more worthy of "Barnum's" attention than any society. "Poor Professor Max Muller," would have a right to full damages in a libel-case for such a malicious accusation as the above, a charge of crass ignorance. Only . . . . how can such a weak *Echo* ever penetrate into the study, the *sanctum sanctorum* of the eminent European philologist.—[Ed.]

*QABBALAH. THE PHILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL (OR AVICEBRON)**

REVIEW

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 505-512]

Such is the title of an admirably thoughtful, learned, and very conscientious volume (for full title *vide infra* note), by Mr. Isaac Myer, LL.B., of Philadelphia, U.S.A.

As this new work is of an extreme importance to all students of the Kabala and the Hermetic Sciences in general, it is proposed to devote to it rather a lengthy review. In the present case "the labourer is (fully) worthy of his hire," and no passing notice could answer either the author's or our own object. Therefore, his *Qabbalah* has to be examined both from the standpoint of its own intrinsic value—which is very great and from that of the aim with which it was written. We will begin by the latter, basing our remarks on the declarations of the author himself. Says Mr. I. Myer in his "Introduction:"—

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*. . . And their connection with the Hebrew Qabbalah and *Sepher ha-Zohar*, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same. Also an Ancient Lodge of Initiates, translated from the *Zohar*, and an abstract of an Essay upon the Chinese Qabbalah, contained in the book called the *I-Ching*, etc. By Isaac Myer, LL.B., Member of the Numismatic and Antiquarian Society of Philadelphia; La Société Royale de Numismatique de Belgique, etc. 350 copies. Published by the Author. Philadelphia, 1888. Printed for the Author by MacCalla & Company, 237 and 239 Dock Street, Philadelphia.

It is my desire to awaken a higher spiritual feeling towards the investigation of the Mysteries of Ancient Israël, in which, the Mysteries of the New Covenant lie hidden; which shall help to awaken in Christian Mysticism its fundamental elements . . . and establish the vast edifice of theology on deep philosophical principles and belief in the True, and not on man's alterable creeds and formulations: and by so doing; prepare a common centre for the reunion of all the, at present divided, religious sects. [pp. ix-x.]

Such an investigation of the mysteries would be more than beneficent to the world in general and to the rectification and purification of the conflicting creeds of Christendom especially. But, as it would lead to a dead certainty to the final unveiling of the heathen origins of Christianity and to the restitution of pagan Caesar's goods and chattels to Caesar, the readiness of the Christian Levite to avail himself of the opportunity is rather doubtful. But the Author was evidently of another opinion upon this subject, as his Dedication would prove; for he inscribes his valuable work to those who are the least calculated to appreciate its contents. How remarkable his honest optimism must be, may be inferred from these few lines which show that:—

The work is "respectfully dedicated by the author . . . . TO ALL EARNEST, UNPREJUDICED AND INDEPENDENT SEARCHERS FOR THE TRUTH, THEOLOGIANS, PRIESTS, etc."

The adjectives in the first portion of the dedicatory sentence tally rather too paradoxically with the second portion. The "Searchers for the Truth," to whose favour the book is recommended, can hardly be "priests or theologians," whose orthodoxy and advancement in the hierarchy of the Church depend generally on the degree of their crystallization in the dead-letter dogma and unswerving loyalty to the same. Truth can never be the aim of those whose predecessors gloried in the boast of *credo quia impossibile,* and who themselves follow religiously the injunction.

Now, as no Christian theologian or priest has ever supported (not openly at any rate) either the Vedantic Parabrahm or the Kabalistic Ain-Soph, who are equivalent to each other in Occultism, and both an "absolute negation," this "Epistle Dedicatory" becomes quite misleading. Forth-

with the vision of a "*personal* Absolute," such as the mediaeval YHVH has now become in the hands of some Christian Kabalists, floats before the mind's eye of the Theosophist and Occultist, who are almost tempted to leave the work uncut. For this the "Dedication" alone is responsible. For what is it but an acknowledgment, a tacit assurance that the work is written *in a way to meet with clerical approbation?* And, as all know that now-a-days there are few priests or preachers, who, unless of the Elsmere type, would ever accept Ain-Soph or Parabrahm as a substitute for Jehovah, the dismay of the student is but very natural. In our century the Kabala—or "Qabbalah" as the author spells it—has no worse opponent than the Rabbis themselves, they whose forefathers were the compilers and recorders of that glorious light shining in darkness called the *Zohar* of Shimon Ben Yochai, and other kindred works. Moreover, with a few exceptions of clergymen who are Freemasons, no Christian priest or theologian will ever allow that any good can come from that Kabalistic Nazareth—the *Book of Splendour,* or *Zohar.* The student knows all this. And knowing it, as also that only a handful of priests and theologians (if any) would appreciate Mr. Myer's great work for the above given reasons, he can hardly repress an involuntary feeling of distrust after learning who are the patrons to whom the work is inscribed. He suspects Mr. Myer's *Qabbalah* of being a wholesale slaughter of the "Innocents" like those of certain German and English wiseacres, who knowing of the *Zohar* but the little they found in Rosenroth, have tried their best to misunderstand even that little.

But if, conquering this first impression, the student goes even superficially over the fine octavo volume, his fears will vanish like the grey mist before the rising sun. Out of the 500 pages of matter, there is scarcely one that does not bring us some new fact, or throw an additional light on the old teaching, offering here, a fresh standpoint for examination, there, an unexpected corroboration of some Eastern tenet. Read, on page xiii, *et seq.,* of the "Introduction," the definition of the Qabbalistic Deity by the Author. As he tells us "from a want of knowledge of the Qabbalistic philosophy, the translations of many statements in both the

Old and New Testaments are frequently erroneous"; and this is even more evident in the loose translation of Elohim (plural) by "God" in the singular, the "Lord God" or "Lord" simply for other and more significant Hebrew terms, than in what he calls "the asserted improvements in the revised versions." Thus the author tells us:—

> The nearest approach that man can make to the unseen, is that inner communion which works silently in his soul but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word symbolism yet is on the confines of it and the unknown spiritual world. This is conceptualism. We experience these feelings only in our hearts and inner thoughts . . . . . Silence, meditation, intercommunion with self, this is the nearest approach to the invisible. They are sublimations. Many of our ideas are only negations, the Highest Deity is clothed, as to Its essence and appearance, in darkness to the finite thought. Yet even these negations are affirmations . . . "There is a spiritual body and there is a natural body," but this does not take us out of the material world, a spirit can only be conceived of as something vague, dim, in opposition to matter, yet the inner motor of us, is spirit. The Deity and Its attributes cannot be defined, they are to us an absolute negation of all our so-called absolute knowledge, for all our absolute knowledge is based, raised upon, centered and carried on, through our matter-world knowledge and symbolism, *e.g.*, Eternity is not the past, present, future, these are in Time, Eternity can be conceived of, only as an absolute negation of all thought of Time, so only can spirituality by the absolute negation of all matter-world thought and matter-world existence. The Non Ego is the nearest approach to the invisible, the Ego is a manifestation. (Introduction, pp. xii and xiii.)

This is an excellent description of the "Unknowable." But, talk of such a deity—a "NON-EGO"—to the modern priest and theologian or even to the average Mason of General Pike's school of masonic thought, and see whether the former does not forthwith proclaim you an infidel, and the latter a heretic from "the Grand Orient" of France. It is the *"Principe Créateur"* of the French Masons, and the same that led, some ten or twelve years ago, to a final split and feud between the only decent approximation on this globe to a "Universal Brotherhood" of Man—to wit, Masonry. The war whoop raised over and against this impersonal *Principe Créateur*—a far loftier position by-the-by than the personal "Father who art in Heaven" of the Scotch

Masons—in the U.S. of America alone, must have awakened and filled with terror all the "skeletons" who slumber and crumble to dust in the cupboards of the Banquet Halls of the "Widow's Sons." Those most bitter and virulent in their denunciations were precisely the "priests and theologians"—to whom the excellent work under review is dedicated—and *most of whom were Masons*. Have the latter reformed during the last ten years?

The learned author of *Qabbalah,* himself a Mason, having observed that it is apparent that both the N. Testament and early Patristic literature "have had a common germ and origin in the esoteric teachings of the Israëlites shows moreover a common origin in all religions. That is precisely what Theosophy does. From the start Mr. I. Myer bravely enters the arena of universal truths, and confesses that "the reader may be sometimes startled by my [his] statements, which may be at times contrary to his conventional religious ideas, as to this," he adds, "I can only say, that I have stated the subject as I have found it, and, as this is not a polemical work, do not criticize it." (Introd., p. xiii.) Since the day of the learned and sincere Ragon, no Mason, with one exception, however, has dared to tackle so openly the modern Levites and Levitism. Yet there is a notable difference between the rendering of the eminent Belgian Mason and our no less eminent American Mason and author. The former asks fearlessly:

> My learned Brethren, how comes it that the one and *only* Deity declared in the ancient mysteries, in the scholastic cathedrals of the new (to wit, Christian) faith and in the assemblies of "the Holy *Logos*," as the source of peace, is proclaimed even by the "Elect" in heaven, as the terrible God of war, *Sabbaoth,* the Lord of Hosts?

But in Mr. Myer's *Qabbalah,* Jehovah is not even mentioned by name. Nevertheless, thanks are due to the author for the courage he has displayed in writing his work. For things have strangely changed on our earth since the day when the ancient Masonic verse "the world was vaulted by a Mason"—was chanted, and the Masonic Fraternity has changed with the rest. Nowadays the "Widow's Son" fears to remove the smallest stone from the original vault

his craft has helped the theologian to conceal, as much as the latter does. The Mason of 1889 is wiser in his generation than the Trinosoph of 1818; for the average Mason fears with good cause, that by brushing away the cobwebs of the ages from the "Holy Arch," the keystone will give way and the whole building, tumbling to the ground, will bury themselves and the Churches under its ruins.

Very luckily the author of *Qabbalah* is not an "average" Mason. He is one of the few—very few indeed—who has the courage to trace back the hitherto impenetrable mysteries of both religion and masonry, whose origin, as averred, was lost in the night of the ages: "its temple having time for duration, the Universe for space." It is thus to be doubly regretted that he should publish his work almost without any commentaries, for it could only gain from them. However, merely the new facts given out are of immense value to those Kabalists and Theosophists who may be ignorant of both the Eastern Aryan and the Semitic—Arabic and Hebrew—languages. To such Mr. Myer's *Qabbalah* will be like a voice speaking to them from the depths of a remote antiquity and corroborating that which he is taught to believe in. For the author besides being a Mason is a well-known lawyer, a still more eminent antiquarian and a man of wide and varied learning, whose statements must be regarded as reliable.

The speculations of almost every known philosopher and metaphysician, embracing a long series of centuries during the Christian period, are found in the volume. Cosmogony and Anthropogenesis, Theogony and the Mysteries of the afterlife, are noticed in turn and presented in their chronological order. As in the Secret Doctrine of the East, both the material and the spiritual worlds are shown emanating from the ever-unknowable and (from us) concealed ABSOLUTE. Curiously enough, in view of the above-quoted passage with regard to the Deity, some reviewers in America have still misunderstood the point. They persist in making of that "Unknowable" or Ain-Soph a *male* deity! It is referred to, by the mere force of habit, or the metaphysical inaptness of the writers, as a "He," *i.e.,* the *Absolute* and the *Limitless* is shown limited and conditioned! A first-

class paper in Philadelphia (Penn.) while reviewing the work of Mr. Myer, carries the paradox so far as to utter in the same breath the following remarks:

"The doctrine (the Kabala) in many respects is clearly akin to that of the Buddhists—in fact to those of all the Eastern religions," and yet it adds in the same paragraph that it (the doctrine) "is distinguished from most of the pantheistic systems in that it is an attempt to represent the spirit as above matter, and to reveal the Creator as greater than the created." To speak of the similarity of the Kabalistic system with Buddhism and the Pantheistic religions, and then to find in the former a personal Creator, or Spirit distinct from matter, is to credit both the *Zohar* and the author of the volume (even if the latter be "a compilation") with an illogical fallacy. Ain-Soph is *not* the Creator in the *Zohar*. Ain-Soph, as the Absolute, can have neither the desire nor the will to create since no attributes can be postulated in the *Absolute*. Hence the system of periodical and unconscious *emanation* from Ain-Soph of Sephira-Adam-Kadmon and the rest. As the ancient Pagan philosophers said "there are many gods but one deity," so the Kabalists show *ten* Sephiroth but one Ain-Soph. To give up the creative gods for *one* "Creator," is to limit and condition the latter into—at best—a gigantic similitude of man; it is to dwarf and dishonour the deity; to try an absurdity; to cut out, to mutilate, so to say, the Absolute, and cause it to appear in a limitation. A "creator" cannot be infinite. Therefore, a "creator," one of the *Kosmocratores* or "Fashioners" of the Universe, may be, with a stretch of imagination, viewed as greater than the world of forms, or the matter he shapes into a form or forms; but if we make him entirely distinct from the differentiated matter the Cosmic deity is to *fashion* and *build,* then he forthwith becomes an *extra*-Cosmic god, which is an absurdity. *Ain-Soph* is the omnipresent *infinitude,* the soul and spirit and the essence of the Universe. Such is precisely the idea we find expressed on page 175 of *Qabbalah* where the term "Elohim," translated "God" in the English versions of the Bible, is referred to as "the lowest designation, or the Deity in Nature." Thus the distinction between Ain-Soph, the sexless Principle, IT,

and the Host of Creators or the Sephiroth, is strongly preserved throughout the volume.

Especially valuable are the passages given from the philosophy of R. S. Ben Yehudah Ibn Gebirol, or as he was generally referred to, Avicebron — which echo unmistakably not only the Zoharic but likewise the Eastern esoteric teachings.* Ibn Gebirol, of Cordova, the first so-called Arabian philosopher in Europe who flourished in the XIth century, was also one of the most eminent among the Jewish poets of the Middle Ages. His philosophical works written in Arabic are plainly shown exonerating Moses de Leon (XIIIth century), accused of having forged the *Zohar* attributed to R. Shimon ben-Yochai.

As all scholars know, Ibn Gebirol was a Spanish Jew, mistaken by most writers in the subsequent centuries for an Arabian philosopher. Regarded as an Aristotelian, many of his works were condemned by the University of Paris, and his name remains to this day but very little known outside the circle of learned Kabalists. Mr. Myer has undertaken to vindicate this mediaeval scholar, poet, and mystic, and has fully succeeded in doing so. Identifying the lore given out by this forgotten sage with the universal "Wisdom Religion," our author thus points out that the mystical theosophy and the *disciplina arcana* of the Hebrew Tannaïm has been found by the latter in the schools of Babylon. Later this Wisdom was embodied by Shimon ben-Yohaï, the chief of the Tannaïm (the initiated), in the *Zohar* and other works, now lost. That which is the most important to Theosophists, however, is the fact that the author vindicates in his learned work the assertions made so long as twelve years ago in *Isis Unveiled* and now elaborated in *The Secret Doctrine*: namely that the source of all Kabalistic ideas and doctrines, as embodied in the *Zohar,* are to be traced to Aryan rather than Semitic thought. In truth these ideas are neither Akkadian, Chaldean, nor yet Egyptian originals. They are universal property, common to all nations. The late author of *The Gnostics and their Remains*

E.g. Chapter XX, p. 415. "Structure of the Universe. Stability of the oppositions," etc., etc.

(King) defended the same idea, only more forcibly, inasmuch as he traced every Gnostic speculation — whether Semitic, Turanian or Western Aryan — to India. But Mr. Myer is more prudent; without allowing priority to any nation, he shows identical ideas in the universal symbols. Without denying their great antiquity among the *Jews* we are yet forced to say that as now embodied in the *Zohar* these doctrines are the latest of all. They can hardly antedate 400 or 500 years B.C. since the Israelites got them from Babylon. The Chinese *I Ching* and the Taoist books contain them all and are far older. They may be also found in the cuneiform inscriptions of Mesopotamia and Persia, in the *Upanishads* of the *Vedas,* in the Zend works of the Zoroastrians and in the Buddhist lore of Siam, Tibet, Japan, as also in the hieratic papyri of the Egyptians. They are the common property and the outcome, in short, of the most archaic thought that has reached us.

The author does not compliment the *Zohar,* however, when saying that "much of the mystery of the Practical Qabbalah will be undoubtedly discovered in the [Hindu] Tantras" (p. xiii, Introd.). It is evident that he has "not as yet had an opportunity of seeing any of the latter." For, had he examined them he would have soon found out that the *Tantras,* as they now stand, are the embodiment of ceremonial *black magic* of the darkest dye. A "Tantrika," he who practices the *Tantras,* in their *dead letter,* is synonymous with "Sorcerer" in the phraseology of the Hindus. Blood—human and animal—corpses and ghosts have the most prominent place in the paraphernalia used for the practical necromancy and rites of Tantrika worship. But it is quite true, that those Kabalists who dabble in the ceremonial magic as described and taught by Éliphas Lévi, are as full blown *Tantrikas* as those of Bengal.

Chapter III, wherein the author describes minutely the history of the rewriting of this valuable work by Moses de Leon, the intrigues of his enemies contemporary with him, and of his critics of more modern times, is alone worth the purchase of Mr. Myer's *Qabbalah.* It is a hitherto unwritten page of the history of Kabalistic literature, going far to show, at the same time, that verily "nothing is new

under the sun"; not even the malicious policy of persecution, as it is the same today as it was then. Thus, as an enemy will call a Theosophist or an Occultist a forger and a plagiarist, in the XIXth century, because the enemy had gathered that the man had a quarrel half a century back with his mother-in-law, or that he smoked, or was alleged to use *profane* (read "Biblical") language; so an enemy of Moses de Leon, Rabbi David Rafon of Corfu, in order to show the small value of his *Zohar,* says: "R. M. de Leon is a spendthrift, who earns a great deal of money from his writings, but makes up the *Zohar* out of his head, and he treats his wife and daughter badly" (pp. 56-57). Others called Moses de Leon a profligate, a liar, a man of no learning, and what not, during the Middle Ages, as also in our modern day. Yet he is the reputed author of a dozen or so of scholarly works, among which the most prominent are *Ha-Nephesh hah-'hokhmah, i.e.,* "The Soul of Wisdom," and *Sepher has-sodoth, i.e.,* "Book of Secrets," besides being the reputed author and *forger* of the *Zohar,* a fathomless well of philosophy. As Mr. I. Myer remarks:

These were written in Hebrew, but the *Zohar* and Zoharic books are mostly in the Aramaic. Here we have numerous books written by this alleged superficially learned man, and this ignoramus has also, it is said, the ability to write the immense and very learned book on the Secret Learning, the *Zohar,* and the other books bound up with it . . . . the opponents of the antiquity of the *Zohar* say, the author was living a reckless life, traveling from place to place. . . . They never wrote books at this time in Aramaic, but understood it as the language of the Talmudim. The *Zohar* is a voluminous work, larger than all the books admitted to be by M. de Leon put together, and they took nine years for their composition. . . . (p. 60). The *Zohar* and the books bound up with it, were accepted by the Jewish learned men, almost immediately upon their publication in MSS., as a verity, if not by the Qabbalist, R. Shim-on ben Yo'haï, at least, as containing an accepted ancient secret tradition, part likely coming through him. Everything points to this, and denies the authorship and forgery imputed by many critics, to R. Moses ben Shem-Tob de Leon of Spain, who only claimed in his writings, to be a copyist and redactor of older Qabbalistic works, and not their author. These strange, wonderful, weird writings, required more than one intellect to produce them, and contain a mine of ancient Oriental philosophical thought. . . . The *Zohar* proper, is a running commentary on the Five Books or *Pentateuch,* touching at the same time, upon numerous problems of philosophical speculation

of the deepest and most sacred import, and propounding many ideas and doctrines, with an acumen, worthy to proceed from the greatest intellects. . . . The *Zohar*, and the fragments contained in it, were not made public in MSS., for over 225 years after Gebirol's death. . . . Ibn Gebirol's writings are of great importance to Oriental scholars, from the assistance they render to the settlement of questions as to the authenticity, authorship, and authority of the Zoharic writings, the antiquity of the Qabbalistic philosophy, its earliest formulated ideas, and its origin. (pp. 7-9).

As an experienced lawyer, the author has made out a complete case for the Kabalists. No one who reads carefully his plea can fail to see that he has settled the point and shown the account in *Yuḥasin* and other works inimical both to the *Zohar* and Moses de Leon—untrustworthy. Nor has he left the exoteric New Testament, without breathing one word against it, a leg to stand on; for, he shows it, in company with other works mostly enumerated, such as the *Septuagint,* the *Targums,* the oldest of the *Sybilline Oracles,* etc., etc., to be all derived from the Qabbalah; and he proves the principal teachings of the latter, its symbols and ideas proceeding from and identical with those in the *Vedas,* the oldest Brahmanical philosophies, the Egyptian, Greek, and Chaldean pagan systems (p. 324 *et seq.*).

Every word and fact given therein, however, is no more than the truth, which anyone may ascertain by reading Mr. Myer's interesting volume. When we learn, therefore, from the author's "Introduction," of the difficulties experienced by him in having his work published, we are not in the least surprised. The first edition of only 350 copies (at six dollars) and another, still smaller, but a finer one (at ten dollars) were published by the author himself. We gather that he was unable to find a publisher on account, as he himself states, "of the timidity of those engaged in the business of publishing resulting from their unfamiliarity with the subject, and fears for its financial success." [p. xiv.] Even one of these two reasons when coming from an average small publisher with an eye only to business, would be amply sufficient. When given by great American publishers, however, the heads of whose firms, no less than those of the large Continental publishing houses, are generally well-read and enlightened men, the pretext is as transparent as it is

absurd. It is simply once more the assertion of the prevailing and bigoted intolerance of this our so-called civilized age. In the face of the growing light cast by research and the study of ancient works and fragments of archaic religions, it makes desperate efforts to put its extinguisher upon truth and unwelcome facts. It manifests itself openly and secretly. It forces publishers to refuse to have anything to do with most of such works; it boycotts every attempt in this direction, from volumes full of the most valuable research such as the *Qabbalah* under notice, down to the comparatively innocent *Lucifer*. Even the latter is exiled in "free" England from every railway bookstall, only because these stalls are the exclusive monopoly throughout the United Kingdom, and the property of the pious and Right Honourable gentleman who is at present the leader of the House of Commons, but even better known to the travelling public as "Old Smith."

Popular wisdom manifests itself in its proverbs; and provides, for explaining them in an age calling itself the "Enlightened," such high-handed feats of "might is right" on the part of "timid" publishers and over pious M.P.'s. The fact that "when nearest to death the house-fly bites the hardest" may be a consolation to the victims in one direction; and the saying that "a building is very near collapsing if people once begin to see its foundations bare"—may be another. At this rate dogmatic and sectarian Christianity must indeed be very near its end. For in few other works are the said foundations made so visible and the mysteries of the exoteric religion laid so bare, as in the valuable work under notice. Numerous are the portions of the New Testament quoted, and as the *American Antiquarian* well observes, many are the "interesting expositions of *the relation of this mystical philosophy to portions of the New Testament, showing quite plausibly that many sayings of Christ and expressions of the apostles bear reference to, and can only be understood by, this esoteric Hebraic theosophy.*"

Nor must we fail to notice an important feature in the volume, one that renders good service to the student anxious to analyze thoroughly the similarity of ideas in the universal ideography and symbols. Some fifty valuable engravings

are given, a few of which are familiar to the Kabalist, some hitherto not extant. In every case a counterpart is pointed out to every Zoharic idea, as embodied in ancient Hindu, Babylonian, Egyptian, Mexican and even Chinese symbols. Every Pythagorean Number finds its place and classification, and we may recognize a striking identity of thought between nations that can have never come into contact with each other. The selection of these old engravings is most felicitous for the illustration of the points involved.

To close this rather too long review, Mr. Myer has produced a masterpiece of its kind. If—perhaps on account of his being a mason and a lawyer—the erudite author holding too closely to the kind of prudence which, Milton says, "is that virtue by which we discern what is proper to be done under the various circumstances of time and place," does not argue, or say anything himself which is new, on the other hand most of his translated passages and quotations are either fresh matter to the reader unacquainted with the original languages the author translates from, or presented in an entirely new aspect even to most of the Western Kabalists. Hence, he has produced and bestowed upon the reading public a unique work. If his dedication shows too much optimism as to the reconcilability of his adjectives with the nouns to which he attaches them, the contents of his work are a deathblow to the claims of "theologians and priests" even "unprejudiced and independent," if such *rarae aves* had any existence within the bosom of orthodoxy, and outside of the mythical.

Thus the *Qabbalah* is a real boon to our learned Theosophists and Kabalists; and it ought to be such to every student of ancient lore. But, it is wormwood in the bitterness of its bare facts and proofs to every sectarian and dead-letter worshipper.

MARRIAGE AND DIVORCE—RELIGIOUS, PRACTICAL AND POLITICAL ASPECTS OF THE QUESTION

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Mr. Ap Richard has furnished with a powerful weapon those numerous Solomons of society who, under the mask of religion, have brought forward in every age the authority of the Bible to justify their shameful actions. They have appealed to it in support of slavery, and they now appeal to it in support of concubinage and licentiousness. The author deals with the question of marriage from every point of view—chiefly from that of animalism. He starts with the principle that "Liberty of Conscience" (for the *male* alone, note well) should be allowed. This implies in practice liberty of free commerce, the prostitution of woman as a *thing*, and reduces a tie which is regarded by many as holy and indissoluble to a mere product of free Love and trade, which is far from being always *fair* Trade.

The work may be a scholarly one from a literary point, but it starts from a principle still lower in the code of morality than that practiced by Mormons. It answers, perhaps, the aspirations of the average Mussulman. We doubt whether those of the average Christian (unless one of the *Upper Ten*) will be as easily satisfied.

Our ideas of relationship are founded upon our social system, and as other races have very different habits and ideas on that subject, it is natural to expect that their systems of relationship would also differ from ours. The ideas and customs with regard to marriage are very dissimilar in different races and we may say, as a general rule,

that as we descend in the scale of civilization, the family diminishes and the tribe increases in importance.

Mr. Ap Richard seems to have made a careful classification of his subject, although it is artificial in every respect. He starts with the assumption that the Bible *must* be right, and argues thence to the infallibility of the Church. In so doing he exactly reverses the view taken by St. Augustine. *"Ego vero Evangelio non crederem; nisi me catholicae Ecclesiae commoveret auctoritas."** Both the Catholic saint and the Protestant author, however, reason within a vicious circle, each from the respective point of his preconception. It may be pointed out, however, that there was a difference between temporary and permanent laws in the Old Testament.

"The blessing of God was given to the marriage of Adam and Eve." Indeed? The author is discreetly silent, however, about the approval of the Almighty. It is previously given to the sun, the moon and the creeping things which "were very good," but no similar expression of approval is used about Eve. Abraham's *liaison* with Hagar (the still worse one of Lot with his daughters is not mentioned) was "not condemned by the writer of the Book of the Beginnings." Polygamy (and, it seems, incest also) "was recognized and allowed by the Mosaic law, but was not allowed on the woman's side," goes on our *authority*. We say if one *was,* the other was also, and shall prove it.

David, we are told by the author, was rebuked for his *adultery,* not for his *polygamy*(!). Solomon's wives and concubines were allowed to him as "a thing advantageous." The symbolism which makes all these mystic brides indicative of the forces of nature is again ignored by the very matter-of-fact author, who is a literalist *pur sang*. We then

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*[This passage is from St. Augustine's essay entitled: *Contra Epistolam Manichaei quam vocant fundamenti* (Against the Epistle of Manichaeus called Fundamental), and may be found in Chapter V thereof. The original text may be consulted in Migne, *Patr. Latina*, Vol. 42; in *Nicene and Post-Nicene Fathers*. First Series, Vol. IV, the passage is translated as: "For my part, I should not believe the gospel except as moved by the authority of the Catholic Church."—*Compiler.*]

are offered the N. Testament record. Christ did not forbid polygamy, nor did His Apostles. It was only in a bishop that it was disapproved. There is in fact no general prohibition of it in Scripture, and Mr. Ap Richard considers it an open question, as open as the questions of parachute descent or Stock Exchange speculation. *Utrum horum mavis accipe.**

We see here what comes of *Biblical* religion, which rests on no foundation of morality and is so dangerous in its dead letter. The author then takes the question of divorce, and discusses, in detail, *Exodus* xxi, 2, *Exodus* xxi, 7, *Deuteronomy* xxi, 10, *Deuteronomy* xxiv, I, and proceeds to teach that—

There is sufficient to show that concubinage under certain conditions was permitted. Divorce as a matter of expediency was allowed. The author gives no weight nor value to the declaration of Christ, that the Mosaic law was abrogated, and that marriage with a divorced person was distinctly forbidden. In all Mr. Ap Richard's arguments, he takes the Protestant view and regards the Church of England as an ἐντελεχεια. The Greek and Roman churches are entirely ignored, and left to be hatched, matched, or dispatched, at his own sweet will and pleasure.

Then the author considers the question of separation, though he never indicates the true distinctions between the divorce *a vinculo matrimoniis* and the divorce *a mensa et thoro*. Still, giving due weight to his aspirations on the importance of observing Church Discipline in the Church of England, he shows how semi-detached couples may be brought into existence upon the biological plan of "fission." In this work there is much which brings us face to face with questions of theology, or of right and wrong, supposed to act as the prime motors in what some call a sacrament and most others a deliberate contract. To the author, however, marriage is neither.

But let us now examine the question from two other aspects. Let us look at it from the standpoint of the woman

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* [Take whichever you prefer; choose out of two evils.]

and her sacred rights involved in it; and from that of truth and a dispassionate analysis.

The bloodthirsty ancient Israelites, the sensual Jews, as in the Old Testament, followed the instinct of all savages and regarded the female as a *thing* to be captured and used, and of which a conqueror would scarcely have too much. The iniquities of their bloody wars were perpetrated under the direct command of "the Lord thy God" (see *Hosea* xiii, 16), also carried out by Christian conquerors. The woman might be the property of all the males in the tribe. The Book of Ruth, if it is taken as most Jews take it, in its literal meaning, decidedly inculcates the principle of polyandry. Of course, occultists are acquainted with its real significance; meanwhile, female believers in the dead-letter text would be fully justified in clamouring for their rights of practicing polyandry on the same *authority.*

The Jews appear, according to their own showing, at one time of their history, to have been both polygamous and polyandrous, neither social practice being forbidden by their Torah, or Law.

As this law was acceptable to the individuals, it was readily accepted as the voice of "God." As slavery brought money into the pockets of slaveholders, in America, the whole clergy supported the iniquitous claims of the Southerners by Biblical texts. While the Jews were polygamising and polyandrising, and Baal and Astoreth elevated their fanes beside that of the Ineffable יהוה, the prophets of Israel (not Judah) preserved the Secret and Sacred Doctrine amid many vicissitudes. They were the real custodians of Truth, into which they were initiated. The Jews around them knew nothing of their doctrine, as their religious duties chiefly consisted in selling doves, changing money, and slaughtering oxen in the Temple. But the real high places of Samaria told of the worship of the God of Truth. The hut circle on the mountain side, with its divine ⊙, told worshippers what to worship, and where Deity should be worshipped. Protest after protest was made by these Tannaïm, the Initiated, against the brutalising influence of the Jews; but the intruders had learnt that the Promised Land abounded in milk and honey, and that if

they went east they would be beaten by the Arabs. The day of Karma came, and the Jews were successively beaten by Babylonians, by Romans, and centuries later by Christians. The knowledge of the ☉ became forgotten. The Jews learned social decency for the first time, when they copied the outward bearing of Roman courtezans, who at least taught them a higher morality than they knew of in their own land. In the time of Cicero (*Oratio pro Flacco*), we see that the Jews had a different code of morals in sexual matters, and a far lower one than even the not over-pious Romans, the latter being always chary to admit such sensualists into their midst.* Polygamy might be tolerated by the Roman soldier, but polyandry was too strong for the Roman matron. The nation had not yet been so debased through contact with the Jews and their immoralities, the profligacy of the higher classes of the Empire notwithstanding. But early Christian asceticism placed the position of woman, and especially of married women, on a different basis. To whatever source we may refer the principles inculcated in the New Testament, they are embodied in a system of teaching which still exists, little as it may be followed, to the present day. Law, at least, enforces monogamy. The Jewish custom has been abrogated, and outwardly, at all events, man has improved in the potentialities of decent living, as compared to the life led by the Patriarchs and Kings.

It is the argument of Mr. Ap Richard that Christ did not intend positively and immediately to abrogate the Mosaic law on this subject.

Taking the Bible as the source of morality and the guide of truth, he asks his readers to disprove the assertion that

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*[No definite passage relating to this subject could be located in the text of Cicero's *Oration*, although he expresses strong prejudice against both Jews and Greeks, especially with regard to their unreliability as witnesses in court (*pro Flacco*, IV, 9). In another place (XXVIII, 69), Cicero speaks of the Jewish religion and says that "the practice of their rites was at variance with the glory of our empire, the dignity of our name, the customs of our ancestors"; and also makes a passing remark to the "odium that is attached to Jewish gold" (XXVIII, 66). —*Compiler.*]

polygamy is not condemned by any authority, and text of "Holy Scripture." It is his argument that Christ himself did not condemn the liberty of polygamy. He admits that various questions concerning marriage, and particularly with regard to the principles of the Gospel in relation to it, were raised in the early days of the Christian Church. Some four or five years after the Apostle Paul had founded the Church in Corinth, and had made a lengthy stay there of a year and a half, the brethren wrote a letter to him requesting some further instructions and advice on several matters of doctrine and practice; and foremost amongst these, on some point touching the question of marriage. Paul, who knew that there were a large proportion of Jews who had not followed out the maxim *non cuivis homini contingit adire Corinthum,* noted the one vice for which the Corinthians were notorious, that of prostitution. He dealt with the subject of mixed marriages in a manner which has since been formulated and developed by generations of theologians in spirit, if not altogether carried out in practice. Mr. Ap Richard discusses at great length the argument of St. Paul. But as he bases it on the ground of private interpretation, the opinion of Falstaff: " 'Twere good for you that it should be known in counsel, you'll be laughed at," must hold good. The gravity with which the author piles text upon text, to found an argument in favour of his obnoxious doctrine, emulates the glory of the old Puritan preacher, who thundered against female high headdresses, and divided the words of a text to prove his case. "Let him that is upon the house-*top not* come down!" Wherefore I say unto you, "Top-knot, come down!" As we are unable to recognize his premises, we cannot discuss his argument, merely noting that probably any form of aberration of the human intellect, or peculiar practice, can by judicious manipulation be justified by a text of the Scriptures.

The author arguing from the instincts of man, considers marriage, not merely as honourable in all; but as a necessary consequence to human existence. But this proceeds on the argument that all processes of life must end in marriage. A novel that does not end with a wedding is voted dull

by the average British public. The idea of the old Hindu *Kumaras* and the Archangel Michael, who refused to generate children, has entirely disappeared from modern society. The ceaseless efforts of frail man not to fulfil his end, namely to liberate his Spiritual Ego from the thraldom of matter, but to adopt a particularly comfortable condition of life, will probably be continued so long as the present race continues to infest the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, virginity and its consequent glory, are set aside for the objects of sensual pleasures and pecuniary advantages of marriage. The latter has become a regular traffic nowadays. The author is evidently too prosaic to contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a six-penny telegram. The restrictions which even the wiliest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early *and often,* and all may be entitled to share (unless the Malthusians stop them) in the task of "Be fruitful and multiply and replenish the earth."

There is not evidently sufficient over-population yet in the sight of the author; not half enough starvation, and misery and resulting crime!

The old Jews did not care for their own individual sanctification. So long as they had a lot of children and their neighbours had something to be plundered by them, the highest aspirations of the Hebrew race were satisfied. We see this in the ceaseless and constant phallicism of the Jews, which culminates now in the hedonism and luxury which form the highest *summum bonum* amongst the Hebrew race, and its Christian imitators. Take up a novel by Auerbach or Beaconsfield. Gold lamps glitter everywhere; rich carpets lie under foot; sweet scents perfume the ambient

air; luxurious food tempts the jaded appetite; costly drink stimulates the feeble brain; beautiful females attract the eye; and everything is according to the heart of man. There is no moral shame in mere good living. But the philosophy of the old Egyptians, who produced the skeleton at their festival tables, ought to be oftener followed. The solemn lesson contained in the allegory of the Hand which wrote on the wall the words: *mene, mene, tekel, upharsin* is forgotten. The pleasures of the flesh, the lust of the eyes, and the pride of life, tempt many, and the increase of any custom which makes man more subject to the influences of the traditional devil is strongly to be disproven by those who aim at a higher power, and a theosophical mode of existence. To those, who think that the present generation is worthy of being the recipients of thought, the words of St. Polycarp may be cited: *Illos vero indignos puto, quibus rationem reddam,** or as Goethe says:

Das Beste, was du wissen kannst,
Darffst du den Buben doch nicht sagen.

There is a hundred times more dangerous immorality contained in this one volume crammed with Biblical quotations than in all the library of Zola's works. A deadly, sickening, atmosphere of sensual bestiality emanates from this work; yet one does not hear that *Marriage and Divorce* has been censured by any archbishop or even a stray bishop, let along a Judge.

Those who have ever appreciated even the idea of another existence; who have seen, perchance, through the exercise of an hitherto undeveloped faculty of man, not merely the exterior world, but themselves, are not likely to

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*[The source of this statement is not definitely known. St. Polycarp (ca. 69 - ca. 155 A.D.), Bishop of Smyrna and one of the Apostolic Fathers, wrote in Greek, and the only extant writing of his is his *Epistle to the Philippians*. The Latin sentence may be a translation from some Greek writing now not any longer extant. Its English rendering is: "I consider those, however, unworthy of my rendering them an account," or "not deserving of my taking the trouble to explain to them."—*Compiler*.]

accept arguments in favour of polygamy, even though they may be supported by texts from the Old or even the New Testament. The thoughts of men are various and manifold; and we can only regret the appearance of such a volume. To bring forward arguments to show that it is by polygamy, and turning oneself into a beast, by the mere exercise of the human (or animal) faculties and passions, that the highest aim of man can be attained, is the culmination of this century's immorality, and of the influence of the *dead-letter* Bible.

The Hebrew race is avenged. It was robbed by the fanatics of the early Christian centuries of its heirloom, the Mosaic Books, and as thanks, was hooted, persecuted and murdered in the name of One supposed to have been foretold by the old prophets. And now, like the golden fruit in the fairy tale, the Bible, while the healthy juice contained in it evaporates unsensed and unperceived by the greedy eater, is made to gradually distil the lethal venom of its dead letter, and to poison the last clear waters which, however dormant, were still preserved to the present day in the hearts of Christendom. All that Protestant Christianity seems to have assimilated from the "Holy Bible" is the sleek, subtle and subservient advocacy of selfish and bestial passions, such as polygamy, and the *legal* spoliation by wars —as commanded by the Hebrew "Lord of Hosts"!

THE MITHRA WORSHIP

[*Lucifer*, Vol. III, No. 18, February, 1889, pp. 524-525]

All visitors to the Classical Galleries in the British Museum are familiar with the Mithraic Bull. In this a young man, wearing a Phrygian cap, bestrides a bull, into which he strikes a knife, while at the same time this bull is attacked by an insect, either scorpion or crab, and followed by two ravens or other birds. I therefore ask the meaning of this sculpture.

I. What analogy is there between this idol and the Hindoo Vâch?

II. What analogy is there with the Hebrew "golden calf" or "cherub" which was manufactured by the Israelites in the wilderness from the metal of which they had deprived the Egyptians?

III. Does the insect represent *Cancer* or *Scorpio?*

IV. Are the two ravens interpreted by the ravens of Mephistopheles (see Goethe's *Faust*); by the Norse mythology; or by the higher symbolism indicated in *The Secret Doctrine?* Is the mystic signification of the word *raven*, which forms so important a factor in the legends of Noah and Elijah, interpreted in any way by the Mithraic myth?

A BOOKWORM.

To question I, we reply: —

I. We know of no analogy between the Persian Mithra and the Hindu Vâch. If "A Bookworm" knows of any, let him "rise and explain."

II. Save the fact that a cherub and a calf are synonymous in symbology, and that the calf is a young bull, we see no relation between the golden calf of the Jews and the Mithraic Bull. Both bulls, young or old, are emblems of strength and of creative or generative power. The Mosaic allegory has a reference, moreover, to that secret knowledge of which the Jews despoiled the Egyptians. Moses was learned in their wisdom and used it for good purposes;

the Israelites accepting the *dead letter* sought to use it for selfish purposes, or *black magic*. Hence Moses destroyed the object; the mode he adopted for it showing plainly his knowledge of alchemy. For it is stated that he *burnt* the "golden calf," *ground it to powder* and strewed it upon the water, making "the children of Israel drink of it" (*Exod.* xxxii, 20)—a feat having a sense in it for the Alchemist, but reading like a jumble of physical impossibilities to the profane.

III. This insect represents ♏ (Scorpio) of course, the sign which rules the reproductive faculty and the generative organs astrologically, and which represents esoterically the fierce animal passions of man symbolized by the bull. The Spiritual man is Mithra, the Sun. As the Sun governs astrologically the fiery triad of ♈ (the Ram, or lamb), ♌ (Leo), and ♏ (Scorpio), so Mithra is shown as the *liberated* man, hence the Phrygian cap, probably, astride on ♉ (Taurus, the sign which succeeds Aries), and killing it—*i.e.*, the animal passions. The allegorical representation is beautiful and ingenious, being suggestive of the Mithraic Mysteries, in which man was taught to subdue his animal Self.

IV. The ravens cannot signify either of the first two speculations. It is the decadence of the *divine* into *black* magic, which made of the ravens during the mediaeval ages the adjuncts of witches and fiends. Birds typified in both the Aryan and Semitic symbology, angels, divine messengers, and, in the *inner* man, his Spiritual and Human Souls or *Buddhi* and *Manas*. It is these two that follow the *insect* which goads the animal passions (see the part on the "Mithraic" Bull which is so attacked) in order to return into the man as soon as he has conquered, by killing it, the animal nature in him represented by the Bull. But these supposed *ravens* are probably hawks. The latter was a divine bird, sacred to the Sun (Mithra) in almost every mythology, whereas the raven was the symbol of longevity, wisdom through experience, and of the intelligent and firm will in man. Hence the allegories of the raven of Noah, who never returned to the Ark, and the ravens of Elijah,

who fed him morn and eve—*i.e.*, his intelligence (Manas) provided him with means of support. For if taken in its dead-letter sense—for which more than one Bible worshipper will battle with us—how comes it that a raven, which, physiologically and Biblically is an *unclean* bird (*vide Leviticus* xi, 15), was chosen by the "Lord God" to feed the Tishbite, in preference to a dove or any other clean and *holy* bird?—[ED.]

ON PSEUDO-THEOSOPHY

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 1-12]

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."
—LAVATER.

"The most difficult thing in life is to know yourself."
—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

The presiding genius in the *Daily News* Office runs amuck at *Lucifer* in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society.* Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

*[Published in 1890 in book form by John W. Lovell Company, New York. For some strange reason, the last chapter of this story, essential to the correct understanding of the whole tale, was not published in the pages of *Lucifer*, except for its closing paragraph.—*Compiler.*]

Ride si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

> The editor of *Lucifer* has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in *Lucifer* that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they

*The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief *of her own invention.* So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[ED.]

will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky" — presumably the "Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true,* correct thyself; if it be a lie, *laugh at it.*" We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body,* remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post,* the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth";* the object of *Lucifer* is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of *Lucifer* and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon —as they have already been—confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.,* the "H. B. of L.," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations

and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed,* the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatara,* or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth,* on the White Horse of Death—death to falsehood, illusion, and idol- or *self*-worship — is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté,* on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope, by stealing a march on their slower Brethren, to find themselves hooked up first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has

to guard himself the most, the looking glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become—and it already has in certain centres —a Society for mutual *admiration;* a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—*Lucifer* pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn *to love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only *Lucifer*—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in *Lucifer* lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

". . . .'I am Sir Oracle,
And when I ope my lips let no dog bark!' "*

* [*The Merchant of Venice*, Act. I, Sc. I, 93-94.]

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as *A Fallen Idol*,* and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any "theosophical" novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake *the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their* MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and sooner or later, thrown ridicule upon the T.S. But after the publication of the *Fallen Idol* more than one such exhibition was stopped. "The Talking Image of Urur" may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain EX-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore "Puffer" is a compound and very vivid photograph. It *may* be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the "Solar adepts" spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo*-adepts, those "Sages of the Ages" who bethought themselves of trading

*[By F. Anstey, pseud. of Thomas Anstey Guthrie. Publ. by J. W. Lovell Company, New York, 1866.—*Compiler.*]

upon the public hunger for the marvellous *ad absurdum.* We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," and "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the *Esoteric* had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM *mane padmi* AUM" (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the *Boston Globe,* this is the—

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT."

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut Avenue, uttered the foregoing sentiment to a *Globe* reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied

and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur"—advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo*-esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H. B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their *Appeal from the Unseen and the Unknown* and the *Interior of the Inmost* (?) to "the Awakened." *Pantognomos and Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the

"*a priori Sambudhistic* [?] philosophy of Kapila" and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW.

For fourteen years our Theosophical Society has been before the public. Born with the threefold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society,

which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts,* it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists"; it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made,* unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with, money, poor Theosophists, but never asked anything of the rich—these MASTERS *were too much like real men.* They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for; a bona fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh,* speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANI PADME HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and—"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS.

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers,* bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retri-

butive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa,* with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

> There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence

will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity.* Forming characters! Whose? Our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avichis;* in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES.

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that

*Devachan, rather; the *entr'acte* between two incarnations.

heterodoxy—when even going to the length of saying that "revealed religion is an imposture"—will be regarded by some as simply "of that exalted kind which rises above all human forms."*

A "Christian" of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Śakyamuni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,"† and still remain a Christian of an "*exalted* kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE.

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty

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* *Vide* Lady Grant Duff's article "Laurence Oliphant" in the *Contemporary Review* for February, pages 185 and 188.

† *Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff, page 186.

for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honourary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Le Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated,* and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the cranium of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah,* the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (*Le Lotus,* February, 1888.) Unfortunately for himself he also called the Pope of the "Caesaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

. . . . exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the *Index Expurgatorius.* These works bore the titles of *Christ, the Pope, and the Democracy; The Fatal Crisis and the Salvation of Europe;* and *The End of the Ancient World.* Even in face of the present Papal decision, he is advertising the appearance of a fourth work, entitled *Glorieux Centenaire—1889.—Monde Nouveau. Nouveaux Cieux, Nouvelles Terres.*

According to the *Galignani Messenger*—(and his own articles and letters in theosophical organs, we may add) the fearless—

> Abbé has, for some time (says *Galignani*), been denouncing the Papacy as a creature of Caesar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Caesarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything." (*The Globe.*)*

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe,* wherein the news is wound up in the following words:—

> He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is, therefore, left out in the cold.

This is not so. What "Mdme. Blavatsky" replied in *Le Lotus* (December 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this: ". . . We are not as optimistic as he [the Abbé Roca] is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an anthro-

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*[*The Globe*, London, February 7, 1889, p. 3, quoting from the *Galignani Messenger.—Compiler.*]

pomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation' [as invited by the Abbé]. They will rather wait that the Mohammed of Rome should go to the trouble of taking the path which leads to Mount Meru. . . ."*

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.,* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized *"charmant docteur"* of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

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*[The original of this sentence is in French; H.P.B. gives here a translation which is not too close to the original. The latter may be found in Vol. VIII, p. 371, of the present Series; and the literal translation on page 390 of the same Volume.—*Compiler.*]

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

[*Lucifer*, Vol. IV, Nos. 19 and 21, March, 1889, pp. 32-44, and May, 1889, pp. 226-36]

I

Theosophists are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow—just as they please—the religion they were born and brought up in, there is but little room left for Atheism. As for "infidelity," it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is *not* regarded as an "infidel" by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox "society," it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other's heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the

refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as "a ferocious system" because, "it leaves nothing *above*[?] us to excite awe, nor around us to awaken tenderness"(!). If the former, then most of our members—the hosts in India, Burma, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any "personal" God. This is no occult secret. What we confessed to in the November *Lucifer* (editorial), we reiterate again. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas,* those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's[only] temple," and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us; for we are as good as non-existent to them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them "spirit to spirit," we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine

HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation.* Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a *personal* God—we reject them absolutely as representing the ONE Unknown? And because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality,* cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dried, ages before the year 1 of the Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation—if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated

in the temples of the whole Universe. If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation,* the day on which the Virgin Mary "found favour with [her] God" and conceived "the Son of the *Highest,*" is kept by Christians *nine months before Christmas.* Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the "Father"; Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan —clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the "cloven tongues like as of fire" of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

> "*Mariatta,* child of beauty,
> Virgin-Mother of the Northland . . ."*

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a "Son immortal," in the *manger of a stable.* Then the "Holy Babe" disappears, and Mariatta is in search of him. She asks a

* Page 720.

star, "the guiding star of Northland," where her "holy babe lies hidden," but the star answers her angrily:—

> "If I knew, I would not tell thee;
> 'Tis thy child that me created,
> Set me here to watch at evening,
> In the cold to shine forever . . ."*

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta's babe having created her, left her in the great sky:—

> "Here to wander in the darkness,
> All alone at even to wander
> On my cold and cheerless journey,
> Sleeping only in the daylight,
> Shining for the good of others . . ."†

It is only the "Silver Sun" who, taking pity upon the Virgin-Mother, tells her:—

> "Yonder is thy golden infant,
> There thy holy babe lies sleeping,
> Hidden to his belt in water,
> Hidden in the reeds and rushes."‡

She takes the holy baby home, and while the mother calls him "Flower,"

> "Others named him *Son of Sorrow.*"§

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry,* moreover, is of Christian origin. It was used by the early Nazarenes, during the 2½ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples, statues, nor images,* all of which they abhorred. Therefore the term "idolatrous" fits far better our accusers than our-

*Page 728.
†Page 728.
‡Page 729.
§Page 729.

selves, as this article will show. With Madonnas on every crossroad, their thousands of statues, from Christ and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda.* It means "itself," or something self-emanating from the absolute Principle. The root word was *godan*—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott,* from which the adjective *gut*—"good," as also the term *götze,* or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus.* This *goda,* the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours,"* did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the later reflection of Zeus—could Sûrya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed

* [Aratus Solensis is meant here. This passage occurs at the very opening of his *Phaenomena.* In *Loeb Classical Series,* G. R. Mair's translation is as follows: "From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the marketplaces of men; full is the sea and the heavens thereof . . ."—*Compiler.*]

"Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son," for others, the "Father" in the radiant sky; *Dyaus-Pitar,* the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyâva-prithivi,* "Heaven and Earth," began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father," and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara,* "day-maker," of *Bhaskara,* "light-maker," now the Father of his Son, and *vice versa.* The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai," said to the Jews:—

> "Thou shalt have no other gods before me . . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*" [*Exod.* xx, 3, 5.] Contrast this with the words put by the Hindu into the mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns . . ."

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being

paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a *revelation,* but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church—Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy.

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky, esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH—*Deus Caelum?* And is it not again *Terra,* the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord"—the fructifying rays of the Sun, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism —the *bread* and the *wine*. Hence also, the ancient *messis,* the great sacrifice to the goddess of harvest (*Ceres Eleusina,* the Earth again): *messis,* for the Initiates, *missa* for the profane,* now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to

*From *pro,* "before," and *fanum,* "the temple," *i.e.,* the non-initiates who stood before the fane, but dared not enter it.—(*Vide* the Works of Ragon.)

the Sun, the *Deus Altissimus,* "the Most High," the symbol of the G.A.O.T.U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),* to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Frigga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or *Solus,* the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sunrise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Winter Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. *Natalis solis invicti.* And the "precursor" of the resurrecting Sun *grows,* and *waxes strong,* until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb,* the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia* was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his *Life of Constantine* Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that "in order to render Christianity *more attractive to the Gentiles, the priests* [of Christ] *adopted the exterior vestments and ornaments used in the pagan cult.*" He might have added "their rituals" and dogmas also.

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*The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth.—Vide *The Secret Doctrine,* Symbolism.

III

It is a matter of History—however unreliable the latter—for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and *is, exoteric paganism,* pure and simple—*remodelled,* we do not say *reformed.* Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates—and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity—who had yet neither fixed ritual nor dogmas nor Church—it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good

both on the moral and physical planes—or did so, hardly ten years ago, at any rate.* It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare,* "to bind" together, as it made all men belonging to it "brothers"—regardless of *race* and *faith.* Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God—the Lord of *Hosts,* truly, the ferocious Jehovah Sabbaoth—and instead of giving an impetus to civilization, the favourite boast of her followers—it has retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the "barbarous spirit of Heathendom"? We say no, most emphatically. It is Christianity with its *odium theologicum,* since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered more than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction,

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*Since the origin of Masonry, the split between the British and American Masons and the French "Grand Orient" of the "Widow's Sons" is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing—but only skin deep. History will never be able to tell us—but tradition and judicious research do—how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the IVth century of our era, that "to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life." The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one "Clemens Alexandrinus"—a convert to all appearance, an ardent Neo-Platonist and the same philosophical *pagan* at heart—became the instructor of ignorant Christian Bishops. In short the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia—the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria—had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemais? Every student is aware that, when finally baptised, after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a *sine qua non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised

and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the Vth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or *Solus,* unconditioned and unknowable; and still they consented to render public homage and pay reverence to *Sol,* the Sun moving among his twelve apostles, the 12 Signs of the Zodiac, *alias* the 12 Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman," and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the *"Kyrielle"* of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle* and the divine Dove

*It is an error to say that John the Evangelist became the patron Saint of Masonry only after the XVIth century, and it implies a double mistake. Between John the "Divine," the "Seer" and the writer of *Revelation,* and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel. Both were the result of

(witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descended in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who could not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic Theosophy. Also, that the "passwords" used even now by

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the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B.C., and only *re-edited*, before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of "Solomon's Temple," as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute, the most archaic of symbols—being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as "the symbol of the Sephirah Tiph'e-reth, the spiritual Æther or Air," says Mr. Myer's *Qabbalah* [p. 230]. With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

Biblical Masons and connected with "the tribe of Judah," "Tubal-cain," and other Zodiacal dignitaries of the Old Testament, are the Jewish *aliases* of the ancient gods of the heathen *mobs,* not of the gods of the Hierogrammatists, the interpreters of the *true* mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are *Solicoles* indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G.A.O.T.U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai.* For the secret of the fires of SOLUS, the spirit of which radiates in the "Blazing Star," is a Hermetic secret which, unless a Mason studies *true theosophy,* is lost to him forever. He has ceased to understand now, even the little indiscretions of Tshudi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's" day; yet they know as well as any that both *Sunday,* and the *Sonntag* of Protestant England and Germany, mean the Sunday or the *day of the Sun,* as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

"Roman sacrificators had to confess before sacrificing," writes du Choul. The priests of Jupiter donned a tall, square, black cap (*Vide* Armenian and Greek modern priests), the head dress of the *Flamines.* The black *soutane* of the Roman Catholic priest is the black *hierocoraces,* the loose robe of the Mithraic priests, so called from being *raven coloured* (raven, *corax*). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for

the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen *alb* (*alba vestis*) is the garment of the priests of *Isis;* the top of the heads of the priests of Anubis was shaven (*Juvenal*),* hence the tonsure; the *chasuble* of the Christian *"Father"* is the copy from the upper garment of the Phoenician priests-sacrificers, a garment called *calasiris,* tied at the neck and descending to their *heels.* The stole comes to our priests from the female garment worn by the *Galli,* the male *Nautches* of the temple, whose office was that of the Jewish *Kadeshim* (*Vide II Kings,* xxiii, 7, for the true word); their *belt of purity*[?] from the *ephod* of the Jews, and the *Isiac* cord; the priests of Isis being vowed to chastity. (*Vide* Ragon, for details.)†

The ancient pagans used *holy* water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favissae* and *aquiminaria.* Before sacrificing, the pontiff or the *curio* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilium* is now called sprinkler (or *goupillon,* in French). The latter was with the priestesses of Mithra the symbol of the Universal *lingam.* Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the

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*[VIth *Satire.*]

†[This is summarized from Ragon, *La Messe et ses mystères,* pp. 21 *et seq.* In quoting briefly from du Choul, Ragon most likely does so from a work entitled *Discours sur la castramétation et discipline militaire des Romains.* 2 pts. Lyon: Guillaume Rouille, 1556-57, fol.; also 1567 and 1581, 4to; and 1672. Guillaume du Choul was, according to Ragon, a "bailli" in the Dauphiné mountains, and wrote on the religion of the Romans.—*Compiler.*]

celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta,* the door of the World, and of the "King of Glory," by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.* It is through this "door of life" — the solemn pathway through which the daily entrance of the luminary into the *oblong square* † of the earth or the Tabernacle of the Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices," and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of *Notre-Dame* of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple by virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great

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*Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; today a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.

†A Masonic term; a symbol of the Arc of Noah, and of the Covenant, of the Temples of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares." Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

(Platine *en sa Vie*)* commands the monk Augustine, his missionary in England, in this wise: "Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to."

We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his *Annals* his confession. The Holy Church, he says, was *permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult,* since she (the Church) *expiated them by her consecration!* In *Les Antiquités Gauloises et Françoises* (Book II, ch. 19) by Fauchet, we read that the Bishops of France adopted and *used the pagan ceremonies in order to convert followers to Christ.*†

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the IVth century the churches knew of no altars. Up to that date the altar was a *table* raised in the middle of the temple, for purposes of *Communion,* or fraternal repasts (the *Caena,* as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge, and at which the resurrected Hiram Abifs, the "Widow's Sons," honour their toasts by *firing,* a Masonic

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*[This parenthetical reference is taken from Ragon's work, and for some curious reason appears in French. What H.P.B. means is the work of Bartolomeo de Sacchi de Platino (sometimes referred to as di Piadena) known as *Vitae Pontificum*, containing extensive biographies of various Popes, among them Gregory the Great.—*Compiler.*]

†[The passage from Fauchet's work is as follows:

«. . . car l'on voit bien par les écrits de ce temps-là, que les Ecclésiastiques employaient tous moyens pour gagner les hommes à Jésus Christ, se servant d'aucunes des cérémonies Payennes, aussi bien que des pierres de leurs Temples démolis . . .»

—*Compiler.*]

mode of transubstantiation. Shall we call their banquet tables *altars,* also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara,* altar; they were consecrated to the gods *Lares* and *Manes.* Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini* — the Hermeses, and the Mercuries, whence *Mercurius quadratus, quadriceps, quadrifronts,* etc., etc., *the four-faced* gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an "altar." Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the Priapic boundary stones of the pagans—the gods *Termini.*

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple,* only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolaters. The former were the *Theosophists* of those days; from the IVth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minucius Felix says in the IIIrd century to the Romans: —

> You fancy that we [Christians] conceal that which we worship because *we will have neither temples nor altars?* But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain it? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?*

But then the *Chrêstians* of the type of Minucius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the

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*[*Octavius,* xxxii, 1-2. These words are addressed by Octavius Januarius to Q. Caecilius Natalis.—*Compiler.*]

hypocrites do, "that they may be seen of men" (*Matthew* vi, 5). They remembered the declaration of Paul, the Apostle-Initiate, the "Master Builder" (*I Corinthians* iii, 10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth (*Ibid.*, iii, 16). They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. "Theosophists are notorious Atheists," exclaims a writer in the *Church Chronicle*. "Not one of them is ever known to attend divine service . . . the Church is obnoxious to them"; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel, heathen* F.T.S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the "Synagogue of the Libertines" (*Acts* vi, 9), stoned Stephen, for saying that which even many Christian Theosophists say, namely that "the Most High dwelleth not in temples made with hands" (*Ibid.*, vii, 48); and they "suborn men" just as these iniquitous judges did (*Ibid.*, vi, 11) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: "How useful to us this *fable* of Christ," *"Quantum nobis prodest hac fabula Christi!"*

VI

The "Solar Myth" theory has become in our day stale — *ad nauseam* — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the "Father" for the *pro-fanes,* the Son of the ever-unknowable Deity for the *Epoptai.* Says the same Mason, Ragon:

... the Sun was the most sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the *true Sage*) had ever endowed infinite and limitless *Intelligence*.*

Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideals so represented and conceived, and becoming finally, from a symbol, the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians. Oh, initiated Brethren, he exclaims, can you forget that

In the temples of the existing religion a large *lamp* burns night and day? It is suspended in front of the chief altar, the depository of the arc of the Sun. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandinus tells us that the Egyptians were the first to establish the religious use of the lamps . . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the *sun*, the *moon*, and the *geometrical star*, and with three vital lights, the *Hierophant* and his two *Episcopes* [Wardens, in French *Surveillants*], it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps (*Lampadephoria*) in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of his introduction of pagan lamps in the Churches; "*If they deigned*," writes Lactantius, "*to contemplate that light which we call the* SUN, *they would soon recognise that God has no need of their lamps.*" And Vigilantius adds: "*Under the pretext of religion the Church established a Gentile custom of lighting vile candles, while the* SUN *is there illuminating us with a thousand lights. Is it not a great honour for the* LAMB OF GOD [the sun thus represented?], *which placed in the middle of the throne* [the Universe] *fills it with the radiance of his Majesty?*"

Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE UNIVERSE in its image the SUN, sole of its kind . . . . .†

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their "Venerable"

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* [*La Messe et ses mystères*, p. 4.]

† *La Messe et ses mystères*, pp. 19-20.

keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents — the symbol of the Christ-Sun — is that it represents the resplendent luminary, and the six tapers, the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. *"Sol est Dominus Meus,"* "the Sun is my Lord!" exclaims David in *Psalms* xcv, translated very ingeniously in the authorized version by "The Lord is a great God," "a great King *above* all Gods" (verse 3), or planets truly! J. Augustin Chaho is more sincere in his *Philosophie des religions comparées* (Vol. II, p. 18), when he writes:

> All are *devs* (demons), on this Earth, save the God of the *Seers* (Initiates), the sublime IAO; and *if in Christ you see aught than* the SUN, then you adore a *dev*, a phantom such as are all the children of *night*.*

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that *mass* should be said in the honour of him who is the giver of *messis* or "harvest." But, between worshipping the ideal as a *whole*, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became the Deity, *in toto;* and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the

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*[Quoted in Ragon, *La Messe*, etc., pp. 5-6, footnote, where a 3rd edition, Paris, 1848, is referred to.—*Compiler.*]

educated world to accept the same, while hypnotising it into a belief that *their* god is the one living true Deity, the maker of, *not the Sun* — a demon worshipped by the "heathen." But what may be the difference between a wicked demon, and the anthropomorphic God, *e.g.,* as represented in Solomon's *Proverbs?* That "God," unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction . . . as a whirlwind," threatens them in such words as these: "I also will *laugh* at your calamity; I will *mock* when your fear cometh"! (*Prov.* i, 26). Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn; for they shall be comforted" [*Matt.* v, 4]: and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her forever* to follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of *practical* Christianity that have ever lived! *

H.P.B.

VII

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult

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*[The passage referred to in Tertullian's writings may be found in his *De spectaculis*, ch. xxx. As to Jerome's advice, it may be found in his *Epistola XIV: Ad Heliodorum Monachum*, § 2. See *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. 54: S. Eusebii Hieronymi Epistolae. Pars I, pp. 46-47. Edition Isidorus Hilberg. —*Compiler*]

known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (See *Geographica,* lib. X, ch. iii, Sect. 9). No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted.* We use the word "enacted" purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes — *blindly.* Alone the high Initiates, the *Epoptae,* understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation,* were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers — gods in flesh, "divine incarnations," or *Avatars,* so called. The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants ". . . produced from the Holy stock," and ". . . Who redescended, who made peace with the fifth [race], who taught and instructed it . . ."

The phrase "made peace" shows that there had been a previous *quarrel.* The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too

often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind;** while Aristides calls the Mysteries the *common temple of the earth.*†

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart.* This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Eleusinia* finally shared the same fate

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*Says Cicero in *De Natura Deorum*, Lib. I, xlii (or 119): "*omitto Eleusinem sanctam illam et augustam, ubi initiantur gentes orarum ultimae.*"

[The above quotation is somewhat misleading in the manner in which it is given. The complete text is as follows:

"Omitto Eleusinem sanctam illam et augustam,
ubi initiantur gentes orarum ultimae,
praetereo Samothraciam eaque quae Lemni
nocturno aditu occulta coluntur
silvestribus saepibus densa,
quibus explicatis ad rationemque revocatis rerum magis natura cognoscitur quam deorum."

the English rendering of which would be:

"I say nothing of the holy and awe-inspiring sanctuary of Eleusis,
where tribes from earth's remotest confines seek Initiation,
and I pass over Samothrace and those occult mysteries
Which throngs of worshippers at dead of night
In forest coverts deep to celebrate,
at Lemnos, since such mysteries when interpreted and rationalized prove to have more to do with natural magic than with the gods."

The source of the first verse quoted by Cicero is unknown; the second quote is probably from the *Philoctetes* of Attius, a Roman tragic poet (born B.C. 170) with whom Cicero, when a young man, frequently conversed.—*Compiler.*]

†[This expression occurs in one of the *Fragments* from the writings of Aelius Aristides of Smyrna, namely in his *Discourse on the Eleusinian Mysteries*, para. 2 thereof. *Vide* Bruno Kiel's edition. Berlin: Weidmann, 1898; Vol. II, Discourse XVII.—*Compiler.*]

as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are* (*Strom.*, Bk. V, ch. xi). This is the Pythagorean *Gnosis* ἡ γνῶσις τῶν ὄντων. Epictetus speaks of these instructions in the highest terms: "All that is ordained therein was established by our masters for the instruction of men and the correction of our customs" (*apud Arrian. Dissert.*, lib. III, cap. 21).* Plato asserts in the *Phaedo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen.*†

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen — and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred

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*[Reference is here to the *Discourses* of Epictetus as reported by Arrian, Book III, chap. xxi, 15-16, in which he speaks of the Mysteries and their ennobling influence upon men.—*Compiler.*]

†[The most likely passage is in *Phaedo*, 69 C, wherein Socrates says: "And I fancy that those men who established the mysteries were not unenlightened, but in reality had a hidden meaning when they said long ago that whoever goes uninitiated and unsanctified to the other world will lie in the mire, but he who arrives there initiated and purified will dwell with the gods." (*Loeb Classical Library.*) —*Compiler.*]

Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass** a bitter satire against the hypocrisy and debauchery of certain orders of *half*-initiated priests. It is through him also, that we learn that in his day (2nd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children, all were *initiated!* Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — *i.e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptae,* they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystae* (from *Mystes* or "veiled"), "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the *Mystae,* those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptae* and the *Mystae* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of, their long departed Hierophants and βασιλεῖς, "Kings," *rebuilt,* the Epoptae, their "lower," and the Mystae, their "upper" *temples.* For such were their respective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the

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*[Book VIII, ch. 27, 28, 29; Book IX, ch. 8.]

Electra (707) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the "sacred edifice of the gods," * *i.e.,* built by the *gods.* Initiation was spoken of as "walking into the temple," and "cleaning," or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial (*Vide St. John's Gospel,* ii, 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To *build a temple* meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the *lower* Temple, or the *crypt,* the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the *higher* Temple," as the *a priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into *Hades,* has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending *into the infernal regions;* the journey thither of Orpheus, who found his way by the power of his lyre (Ovid, *Metam.,* X, 40-48); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead" — was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions — there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal region. But mystically,

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* [*ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἀπό.* — "the ninth (charioteer) from Athens, city built by gods." — *Compiler.*]

it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Heracles, Orpheus, Asklepios and all the other visitors of the crypt, *all descended into hell and ascended thence on the third day,* for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus — *i.e.,* bound by ignorance to his physical body and devoured therefore by the vultures of passion — apply to every neophyte, to every *Chrêstos* on trial. "To such labours look thou for no termination until the [or *a*] god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus" (Aeschylus, *Prometheus Bound,* 1026-29). They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to knaw his vitals.* Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' *descent into Hell* (*The Frogs,* 340-43). There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Heracles, the reception with lighted torches, emblems of *new* LIFE AND RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge — eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

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*The dark region in the crypt, into which the candidate under initiation was supposed to throw away forever his worst passions and lusts. Hence the allegories of Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew.* He had left in the dark stream the old sinful man forever, and issued on the third day, from Tartarus, as an *individuality,* the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

"Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric *star of the nightly rite.*"

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate.* To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Aeneid.* What can the poet mean, if not that which is asserted above, when, introducing the aged Anchises in the Elysian Fields, he makes him advise Aeneas, his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there, *"Descend into Hades," i.e.,* get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmine (*De Eccl. Triumph.,* lib. 3, cap. 17)* states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*De Legibus,* II, xv, 37) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the

*[This tract may be found in Volume 2 of Bellarmine's *Disputationum de controversiis* . . . , Venice, 1721. On page 454 of this edition, under the title "De vigiliis," the subject-matter begins with the words: "In profestis magnorum dierum consueverat Ecclesia vigilare & jejunere."—*Compiler.*]

two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapae* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks: —

> "When you begin with so much pomp and show,
> Why is the end so little and so low?"*

X

Primitive Christianity — being derived from the primitive Masonry — had its grip, passwords, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonius Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of "The Eclectic Philosophy:"

> Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria . . . . The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia*,† where they made many disciples.‡

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*[This passage is from *De Arte Poetica Liber; Ad Pisones*, lines 17-18, by Wentworth Dillon, Earl of Roscommon. See *Poetical Works of Went. Dillon*, Edinburgh, 1780.—*Compiler.*]

†And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries. [H.P.B.]

‡[A. Wilder, *New Platonism and Alchemy*, Albany, N.Y., 1869, p. 19.]

HELENA PETROVNA BLAVATSKY

Portrait taken by Enrico Resta, January 8, 1889, in his Studio at 4, Coburg Place, Bayswater, London W. The original glass plate, together with five others taken at the same time, were sold by him in 1942 to The Theosophical Society in England, and are now in its Archives.

COUNTESS CONSTANCE WACHTMEISTER
1838-1910
From an old print.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates,* the *Dactyli,* the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,* the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the *higher,* or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarreling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S .·. S .·. S .·. of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem,* or Health," as cunningly put by a Mason. "This triple Masonic salutation is the most ancient among their greetings" (Ragon).

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres — wine and bread, or corn.† Now Ceres or Demeter was the female *productive*

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* The murderer of the Thessalonians who were butchered by this pious son of the Church.

†Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy" (*Periegesis,* X, xxix, 4). Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount Meru (from Μηρός, thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero

principle of the Earth; the spouse of Father Aether, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i.e.,* the divine wisdom of the Higher Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel — *minus* knowledge — into the "Father priest, who today administers the same communion. Jesus called himself a vine and *his* "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra,* note) of bread and wine, and his identification with the *logoi* of the ancients. "Whoso eateth my flesh, and drinketh my blood, hath eternal life" [*John* vi, 54]. "This *is* an hard saying," he adds [*ibid.,* vi, 60]. "The words [*rêmata,* or arcane utterances] that I speak unto you, they are spirit, and

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mentions the god as a Son of Thyônê and Nisus; and Dionysos or Διόνῦσος means the god Dis from Mount Nysa in India. Bacchus crowned with ivy, or *Kissos,* is Krishna, one of whose names was *Kissen.* Dionysos was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called ὀρφνός, dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (See *Five Years of Theosophy.* Article: "Was Writing Known Before Panini?")

[The mention of Arrian in the above footnote is in reference to his *Anabasis of Alexander,* Book V, i, 6, where occurs the following passage:

"Now Dionysos called this city Nysa in honor of his nurse Nysa, and the territory he called Nysaean; and the mountain near the city he named Merus (a thigh) [*Mêron*], since according to the legend, he grew in the thigh [*en mêrô*] of Zeus [*Dios*]."

The essay on "Was Writing Known Before Pânini?" will be found in Volume V (1883) of the present Series.—*Compiler.*]

they are life" [*ibid.*, vi, 63]. They are; because "it is the spirit that quickeneth." Furthermore these *rêmata* of Jesus are indeed the arcane utterances *of an Initiate.*

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation,* there is an abyss of ecclesiastical sophistry. With what force the explanation — "Woe unto you, lawyers! for *ye have taken away the key of knowledge*" (and will not permit even now *gnosis* to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that *gnosis,* "ye entered not in yourselves, and them that were [and are] entering in ye hindered," and still prevent [*Luke* xi, 52]. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries, they who ought to know better, will pooh-pooh and scorn anyone among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words: —

> All the ancient narratives attest that the initiations in those days of old had an imposing ceremonial, and became memorable forever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are *some modern Masons, of half-learning,* who hasten to treat as charlatans all those who successfully remind them of, and explain to them these ancient ceremonies!*

XII

Vanitas vanitatum! Nothing is new under the sun. The *Litanies of the Virgin Mary* prove it in the sincerest way. Pope Gregory I introduces the *worship* of the Virgin Mary and the Chalcedonian Council proclaims her the mother of

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**Cours philosophique et interprétatif des initiations anciennes et modernes*, p. 87, note 2 (Paris, 1841).

God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *triformis,* Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, *celestial* Venus and Urania, *Alma Venus,* etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric,* or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the Masonic pantheon "*Sun, Moon,* and the *Venerable*"? A slight alteration, forsooth, from the Germanic and Northern *Fire, Sun* and *Moon.*

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon, describe his profession of faith thus:

> . . . . . *the Son is the same as Horus, son of Osiris and Isis; he is the* SUN *who every year redeems the world from sterility and the universal death of the races.* [p. 326.]

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto,* niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies,* are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris — the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun.* The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus,* was the Son of *Osireth* and *Oseth,* whose souls had *ensouled,* after their death, the *Sun* and *Moon. Isis* became, with the Phoenicians, *Astarte,* the name under which they adored the Moon, personified as a woman adorned with horns, which symbolized the crescent. Astarte

was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (*Vide*: *Stabat Mater Dolorosa*). Is not she the heiress of Isis and Astarte, asks the author?

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adonaia* (Venus), the mother of Adonis, the Solar god of so many nations; to *Mylitta* (the Assyrian Venus), goddess of nature; to *Alilat,* whom the Arabs symbolized by the two lunar horns; to *Selene,* wife and sister of *Helion,* the Sun god of the Greeks; or, to the *Magna Mater, Vas honestissime, purissime, castissime,* the Universal Mother of all Beings — because SHE IS MOTHER NATURE.

Verily is *Maria* (Mary) the Isis *Myrionymos,* the Goddess Mother of the ten thousand names! As the Sun was *Phoebus,* in heaven, so he became *Apollo,* on earth, and Pluto, in the still lower regions (after sunset); so the moon was *Phoebe* in heaven, and *Diana* on earth (*Gaea, Latona, Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if Mary is called *regina virginum,* "Queen of Virgins," and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles *at the same hours* in honour of *Phoebe* and *Hecate*? The verse of the "Litany to the Virgin," *stella matutina,** we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God," *mater dei.*

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* The "Morning Star," or *Lucifer,* the name which Jesus calls himself by in *Rev.* xxii, 16, and which becomes, nevertheless, the *name of the Devil,* as soon as a theosophical journal assumes it.

In our next, we shall have something to say about this famous *Litany to the Virgin,* and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms: —

(*a*) "The word 'mass,' comes from the Latin *Messis* — 'harvest,' whence the noun *Messias,* 'he who ripens the harvest,' Christ, the Sun."

(*b*) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga* (*loka,* in Sanskrit), a locality and a *world;* and in the Greek *logos,* the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(*c*) These assemblies of the *logos* of the primitive *initiated* Masons came to be called *synaxes,* "gatherings" of the Brethren for the purpose of praying and celebrating the *caena* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiae* or sacred and pure *hosties,* in contrast to the impure sacrifices (as of prisoners of war, *hostes,* whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis,* thence the word "mass." Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum,* offering), one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda,* see King's *The Gnostics and their Remains,* pp. 124, *et seq.*

Now the word *synaxis* was also called by the Greeks

agyrmos, ἀγυρμός (a collection of men, assembly). It referred to initiation into the Mysteries. Both words — *synaxis* and *agyrmos** — became obsolete with the Christians, and the word *missa,* or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger,* sent to bring light and new life to the earth and its products. The Hebrew word for Messiah, *mashiaḥ* (anointed), from *mashaḥ* (to anoint), will hardly apply to, or bear out the identity in, the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere, missum,* "to send," or "dismiss." Because the communion service — its heart and soul — is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *caenas* (late dinners or suppers), which, from the simple meals of Romans, who "washed, were *anointed,* and wore a *cenatory* garment" at dinner, became consecrated meals in memory of the Last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes,* to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which day there were psalms chanted, "collation of baptism with pure water and the *agapae* of the holy *caena* with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* "he who causes to go down into the pit" (or

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* Hesychius gives the name (agyrmos) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis.* The early Christians called their mass, before this term was adopted, and the celebration of their mysteries — *Synaxis,* a word compounded from *sun* "with," and *ago* "I lead," whence, the Greek *synaxis* or an *assembly.*

Hades), or its Greek transliteration *Messias?* As shown by Nork, Jesus "*was never anointed either as high priest or king,*" therefore his name of *Messiah* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil," a *Homeric term,* is *chris,* χρίς and *chrio,* χρίω, both *to anoint the body with oil.* (See *Lucifer* for Nov., Dec., 1887, and Feb., 1888, "The Esoteric Character of the Gospels.")

Another high Mason, the author of *The Source of Measures,** summarizes this *imbroglio* of the ages in a few lines by saying: —

> . . . the fact is there were *two Messiahs*: *One,* as causing himself to go down into the pit, for the salvation of the world;† this was the sun shorn of his *golden rays* and *crowned with blackened ones* (symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah,* mounted up to the *summit of the arch of heaven,* personated as the *Lion of the tribe of Judah.* In both instances he had the cross . . . [p. 256].

At the *Ambarvales,* the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste.* The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature — the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash

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* [J. Ralston Skinner].

† From time immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole of mankind, if called upon, and to die in the defence of truth . . ."

my hands *among the* INNOCENTS and encompass thy altar, O Lord." He does so, because the ancient and *pagan* priest did the same, saying, "I wash (with lustral water), my hands among the INNOCENTS (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin . . .

The consecrated vestment worn by the Pope, the *pall,* "*has the form of a scarf made of white wool,* embroided with purple crosses." In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine service his *"O redemptor mundi"* to Apollo, 'the Sun,' his *mater Salvatoris,* to Ceres, the earth, his *Virgo paritura* to the Virgin Goddess, etc., and pronounced *seven ternary commemorations.* (Hearken, O Masons!)

The ternary number, so reverenced in antiquity, is as reverenced now, and is pronounced five times during the mass. We have three *introïbo,* three *Kyrie eleison,* three *mea culpa,* three *agnus Dei,* three *Dominus Vobiscum.* A true masonic series! Let us add to these the three *et cum spiritu tuo,* and the Christian mass yields to us the same *seven triple commemorations.*

PAGANISM, MASONRY, and THEOLOGY — such is the historical trinity, now ruling the world *sub rosa.* Shall we close with a Masonic greeting and say: —

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons." The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate!*

H.P.B.

*(To be continued)**

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* [As far as is known, this series was never finished, and no further installment of it has ever been located. — *Compiler.*]

"THOU SHALT NOT BEAR FALSE WITNESS . . ."

[*Lucifer*, Vol. IV, No. 19, March, 1889, p. 83]

The God-fearing and truth-speaking *padris* of India and their pals in England are once more at work. The bitter truths uttered by Mr. Wm. S. Caine in his *Letters from India*,* about the failure of Christian proselytizing in the East, have touched a sore place in the heart of the wily dissenters. As a result we find in the *Methodist Times*, a flat denial sprinkled with the spice of pious falsehoods of that which is a patent fact to everyone in, or out of, India.

The statement that instead of becoming Christian converts the educated youths of India join "the Brahmo, or the Arya Samaj, or become Theosophists" cut the "men of God" to the quick. Hence a cunning thrust in the direction of Theosophy — a thrust in the vacuum, of course — and a shower of pious misstatements. Says the *Methodist Times*: "since the publication by the Rev. G. Patterson . . . of the truth (?) about Mme. Blavatsky, theosophy has been little more than the butt and laughing stock of all India." This is why, we must suppose, the number of the "Fellows of the T.S." — since that failure of the Age, the attempt in *The Christian College Magazine* to expose those whom the meek missionaries hate and fear — has more than doubled in India, tripled in Europe, and quintupled in America? Alas for poor Yorick-Patterson! The attempt was speedily followed by an Address to the students *of the same Christian College of Madras*, who protested against the foul calumny. If the disproofs brought forward by the Methodists against Mr. Caine's assertions are as truthful as this statement and those

* [Most likely his Letters entitled "Young India" and published about 1889 in the *Pall Mall Gazette*. — *Compiler*.]

others saying that Mme. B. was "*compelled* to become an exile from India," and therefore "the T.S. rivals no longer Mormonism" (?!) — then Mr. Caine must feel secure. "Let God be true but *every man a liar*" is the Pauline precept carried out literally by most of the Missionary organs and those of the Methodists especially. Of course, if the necessity for missions at all "hath more abounded through my [their] *lie*," what have the "infidels" to say? Perhaps, however, there are still a few genuine Christians left who may think otherwise. There are those who would prefer seeing the Indian *padris* — the white ants of religion — girding their loins to turn homeward rather than disgracing Christianity as they do. An honest infidel is surely preferable to a lying and slandering Missionary; and of such there is a terrible percentage among those who claim to do their Christian duty.

THEOSOPHICAL QUERIES

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 87-88]

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being: — the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight* and *knowledge*, and give us "life everlasting."

How can one practice altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work

only for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist . . . But what is the right criterion for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? And what right has anyone to believe that his opinion must be accepted on authority — when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefitted; or rather there would be nobody who would want to possess any wordly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

5/17 February, 1889,

BARBARA MOSKVITINOFF.

Petersbourg, Petite Morskaia.

The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call

"self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i.e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres,

during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

[JAPANESE BUDDHISM AND CHRISTIANITY]

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 80-82]

History repeats itself. The rise and triumph of Christianity and its general spread in the West were due originally to a purely political exigency. While remaining to his death a devoted heathen, Constantine enforced the creed of the Nazarene sect upon his army and people, and made of it a state religion. The fall and decadence of Christianity will be due, as Karmic effect, to the same cause, and Christian constitutional Sovereigns will have perhaps at no distant day to make away with priests and Churches for the same political reasons as those which guided the wily Constantine. The hands of the great Law of Retribution is already at work. How low the fundamental idea that underlies the teachings of Christ has now fallen is instanced in what is going on at the present moment in Japan. Christianity is advocated there, not because of its ethics, not because it is regarded as the *one revealed religion,* or even the best; but the conversion — in this case *perversion,* surely — of a whole nation is contemplated simply as a trade commodity, the price paid for the right of standing in the same rank as the European nations. It is by such a *suicidal* step that this misguided and truly benighted, though clever and good, people hope to reach the same level of civilization as we have attained. That they would reach at the same time all the moral degradation of our centres of civilization does not seem to have entered their dazed minds. The real motive that

prompts some of their leaders is confessed with praiseworthy sincerity by some Japanese *literati* and publicists, and the slap on the face of Christianity is received by the servants of Christ with rapturous joy. "Is it advisable to embrace the religion of Europe and America?" ask some politicians. *It is,* answer the greatest Materialists of Japan. The whole question is in a nutshell, and we find it stated in a small paragraph of a daily:

> Those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the aftereffects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. To him religion is only a garment, to be put on or taken off at pleasure, but he thinks it prudent that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing a medium of intercourse between men and women.

Oh, poor purblind Japs! But: —

> Mr. Kato, the late President of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religions equally, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as "a diligent student of Western philosophy for many years." He speaks of the specially marked lack of religious feeling and sentiment in his countrymen: The Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views.

The second proposition is an improved notion and we hope it will pass. The voyage of our President to Japan may yet become fruitful of events and help in this later amend-

ment. In the matter of ethics and common morality, European nations are undeniably below the level, not only of Japan, but of India and every other *uncivilized* country. It is a boast of Church and civilization that Christian grace has softened the hearts of men and reformed barbarous customs. Facts and centuries of experience prove this to be a boast *truly,* and nothing else. Ideal Christianity or the Gnosticism of a Marcion or Valentinus would have softened the rude customs of barbarous ages and have been an improvement of the *inner* man, such as he was during the period of the decadence of Rome. Church Christianity, however, helped by the fatal law of *reversion* to original types, caused only the outward bearing of the physical man to assume a more polished and therefore less sincere demeanour than shown by the barbarian of old; and civilization, while putting on the mask of Christian humility, has led the European nations back to all the moral dissolution, sensuality, crime, and cruelty of the polished Roman, but to none of the virtues of the rude Spartan. Outward leprosy has disappeared from the surface to work the more actively inwardly. The combination of pagan* rites and metaphysical ideas (now transformed into the Church dogmas and symbolism) with Gnostic Christianity euhemerized, has justified fully the wisdom of the reply to the disciples of John the Baptist, namely, that "neither do men put new wine into old bottles: else the bottles break, and the wine runneth out." The pagan bottles of the Churches have broken, and shown their true origin thereby; and the wine of Christ is running out and spilling as fast as it can. Christianity has now become purely geographical; and the worst animal, bestial instincts in man seem to strengthen with every new step we take in civilization. Let us, then, have the Japs come to Europe by all means, and preach to it Buddhist morality. Any *ism* is better than all the licentiousness of the centuries of Caligula, Nero, and Messalina under the mask of mock Christianity and *cant* — that sickening Pecksniffianism of our modern day!

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* *Vide* article "The Roots of Ritualism in Church and Masonry."

LE CYCLE NOUVEAU

[*La Revue Théosophique*, Paris, Vol. I, No. 1, 21 mai, 1889, pp. 3-13]

Nous ne devons pas inaugurer ce premier numéro d'une Revue théosophique orthodoxe et officielle sans donner à nos lecteurs quelques renseignements qui nous paraissent absolument nécessaires.

En effet, les idées qu'on s'est faites jusqu'à ce jour sur la Société Théosophique des Indes, ainsi qu'on l'appelle, sont si vagues et si variées, que beaucoup de nos membres eux-mêmes ont conservé à ce sujet des opinions fort erronées. Rien ne prouve mieux la nécessité de faire bien connaître le but que nous poursuivons dans une Revue dévouée exclusivement à la Théosophie. Aussi, avant de prier nos lecteurs de s'y intéresser ou même de s'y aventurer, quelques explications préliminaires leur sont strictement dues.

Qu'est-ce que la Théosophie? Pourquoi ce nom prétentieux, nous demande-t-on tout d'abord? Lorsque nous répondons que la Théosophie est la sagesse divine ou la sagesse des dieux (*Theo-Sophia*) plutôt que celle d'un dieu, on nous fait cette autre objection encore plus extraordinaire: — «N'êtes-vous donc point Bouddhistes? Or, nous savons que les Bouddhistes ne croient ni à un dieu, ni à des dieux...»

Rien de plus exact. Mais, premièrement, nous ne sommes pas plus Bouddhistes que nous ne sommes Chrétiens, Musulmans, Juifs, Zoroastriens ou Brahmes. Ensuite, en matière de dieux, nous nous en tenons à la méthode ésotérique de l'*Hyponoia* enseignée par Ammonius Saccas, c'est-à-dire au sens occulte du mot. Aristote ne l'a-t-il pas dit? — «L'essence Divine pénétrant la nature et répandue dans tout l'univers (qui est infini), ce que le *hoi polloi*

appellent des dieux, c'est tout simplement . . . les premiers principes»;* en d'autres termes, les forces créatrices et intelligentes de la Nature. De ce que les Bouddhistes philosophes admettent et connaissent la nature de ces forces aussi bien que qui que ce soit, il ne s'ensuit pas que la Société, — en tant que Société, — soit Bouddhiste. En sa qualité de corporation abstraite, la Société ne croit à rien, n'accepte rien, n'enseigne rien. La Société *per se* ne peut et ne doit avoir aucune religion, car elle contient toutes les religions. Les cultes ne sont, après tout, que des véhicules extérieurs, des formes plus ou moins matérielles, et contenant plus ou moins de l'essence de la Vérité une et universelle. La Théosophie est en principe la science spirituelle aussi bien que physique de cette Vérité, la véritable essence des recherches déistes et philosophiques. Représentant visible de la Vérité universelle, — puisque toutes les religions et les philosophies y sont contenues et que chacune d'elles contient à son tour une portion de cette Vérité, — la Société ne saurait être plus sectaire, avoir plus de préférences ou de partialité qu'une Société anthropologique ou géographique. Ces dernières se soucient-elles que leurs explorateurs appartiennent à telle religion ou à telle autre, pouvu que chacun de leurs membres fasse bravement son devoir?

Si, maintenant, on nous demande, comme on l'a déjà fait tant de fois, si nous sommes déistes ou athées, spiritualistes ou matérialistes, idéalistes ou positivistes, royalistes, républicains ou socialistes, nous répondrons que chacune de ces opinions est représentées dans la Société. Et je n'ai qu'à répéter ce que je disais, il y a juste dix ans, dans un article de fond du *Theosophist,* pour faire voir combien ce que le public pense de nous diffère de ce que nous sommes en réalité.† Notre Société a été accusée, à divers époques, des méfaits les plus baroques et les plus contradictoires, et on lui a prêté des motifs et des idées qu'elle n'a jamais eus.

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* [*Métaphysique*, livre XII, viii, p. 1074 b.]

† [*Vide* "What Are the Theosophists?" in *The Theosophist*, Vol. I, No. 1, October, 1879. Also *Collected Writings*, Vol. II, pp. 98-106. —*Compiler.*]

Que n'a-t-on pas dit de nous! Un jour, nous étions une société d'ignares, croyant aux miracles; le lendemain, on proclamait que nous étions nous-mêmes des thaumaturges; notre but était secret et tout politique, disait-on le matin, nous étions des Carbonari et de dangereux Nihilistes; puis, le soir, on découvrait que nous étions des espions salariés de la Russie monarchique et autocratique. D'autres fois, sans transition aucune, nous devenions des Jésuites cherchant à ruiner le Spiritisme en France. Les Positivistes américains voyaient en nous des fanatiques religieux, tandis que le clergé de tous les pays nous dénonçait comme des émissaires de Satan, etc., etc. En dernier lieu, nos braves critiques, avec une urbanité très impartiale, divisèrent les Théosophes en deux catégories: les *charlatans* et les *gobe-mouches* . . .

Or, on ne calomnie pas que ce que l'on hait ou «que l'on redoute». Pourquoi nous haïrait-on? Quant à nous redouter, qui sait? La vérité n'est pas toujours bonne à dire, et nous en disons trop, peut-être, de vérités *vraies*. Malgré tout, depuis le jour de la fondation de notre Société, aux États-Unis, il y a quatorze ans, nos enseignements ont reçu un accueil tout à fait inespéré. Le programme original a dû être élargi, et le terrain de nos recherches et de nos explorations réunies se perd, à l'heure qu'il est, dans des horizons infinis. Cette extension fut nécessitée par le nombre toujours croissant de nos adhérents, nombre qui augmente encore chaque jour; la diversité de leurs races et de leurs religions exigeant de notre part des études de plus en plus approfondies. Cependant si notre programme fut élargi, il n'y fut rien changé quant à ce qui touchait aux trois buts principaux, sauf, hélas! pour celui qui nous tenait le plus à cœur, le premier, à savoir: la Fraternité universelle sans distinction de race, de couleur ou de religion. Malgré tous nos efforts, cet objet a été presque toujours ignoré ou est resté lettre morte, aux Indes surtout, grâce à la morgue innée et à l'orgueil national des Anglais. À part de cela, les deux autres objects, c'est-à-dire l'étude des religions orientales, des vieux cultes védique et bouddhiste surtout, et nos recherches sur les pouvoirs latents dans l'homme, ont été poursuivis avec un zèle qui a reçu sa récompense.

Depuis 1876, nous nous sommes vus forcés de dévier de plus en plus de la grande route des généralités, primitivement tracée, pour prendre des voies collatérales qui vont toujours en s'élargissant. Il est arrivé ainsi que, pour satisfaire tous les Théosophes et suivre l'évolution de toutes les religions, il nous a fallu faire le tour du globe entier, en commençant notre pélérinage à l'aube du cycle de l'humanité naissante. Ces recherches ont abouti à une synthèse qui vient d'être esquissée dans *La Doctrine Secrète,* dont certaines portions seront traduites dans cette *Revue.* La doctrine est à peine ébauchée dans nos volumes; et cependant les mystères qui y sont dévoilés, concernant les croyances des peuples préhistoriques, la cosmogonie et l'anthropologie, n'avaient jamais été divulgués jusqu'à ce jour. Certains dogmes, certaines théories se heurtent aux théories scientifiques, surtout à celles de Darwin; en revanche, ils expliquent et éclairent ce qui restait incompréhensible jusqu'à ce jour et comblent plus d'une lacune laissée, *nolens volens,* béante par la science officielle. Mais nous devions présenter ces doctrines telles qu'elles sont ou bien ne jamais aborder le sujet. Celui qu'effraient ces perspectives infinies et qui chercherait à les abréger par les chemins de travers et les ponts volants artificiellement bâtis par la science moderne au-dessus de ses mille et une lacunes, fera mieux de ne pas s'engager dans les thermopyles de la science archaïque.

Tel a été un des résultats de notre Société, résultat bien pauvre peut-être, mais qui sera certainement suivi d'autres révélations, exotériques ou purement ésotériques. Si nous en parlons, c'est pour prouver que nous ne prêchons aucune religion en particulier, laissant à chaque membre pleine et entière liberté de suivre sa croyance particulière. Le but principal de notre organisation, dont nous nous efforçons de faire une vraie fraternité, est exprimé tout entier dans la devise de la Société Théosophique et de tous ses organes. «Il n'y a pas de religion plus élevée que la vérité». Comme Société impersonnelle nous devons donc prendre cette vérité partout où nous la trouvons, sans nous permettre plus de partialité pour une croyance que pour une autre. Ceci mène

directement à une déduction toute logique. Si nous acclamons et recevons à bras ouverts tout chercheur sérieux à la poursuite de la vérité, il ne saurait y avoir de place dans nos rangs pour un sectaire ardent, un bigot ou un cafard, entouré de la muraille chinoise de dogmes dont chaque pierre porte les mots: "On ne passe pas." Quel poste y occuperait, en effet, un fanatique dont la religion défend toute recherche et n'admet pas de raisonnement possible, alors que l'idée mère, la racine même d'où pousse la belle plante que nous appelons Théosophie, se nomme: Recherche libre et entière à travers tous les mystères naturels, divins ou humains!

Sauf cette restriction, la Société invite tout le monde à participer à ses recherches et à ses découvertes. Quiconque sent son cœur battre à l'unisson avec le grand cœur de l'humanité; quiconque sent ses intérêts solidaires avec les intérêts de tout être plus pauvre et plus mal partagé que lui; quiconque, homme ou femme, est toujours prêt à tendre la main à ceux qui souffrent; quiconque apprécie le mot «Égoïsme» à sa juste valeur, est Théosophe de naissance et de droit. Il peut toujours être sûr de trouver des âmes sympathiques parmi nous. Notre Société, en effet, est une petite humanité spéciale, où, comme dans le genre humain, on trouve toujours son Sosie.

Si on nous objecte que l'athée y coudoie le déiste, et le matérialiste l'idéaliste, nous répondrons: qu'importe! Qu'un individu soit matérialiste, c'est-à-dire discerne dans la matière une potentialité infinie pour la création ou plutôt pour l'évolution de toute vie terrestre, ou bien spiritualiste, et soit doué d'une perception spirituelle que l'autre n'a pas, en quoi cela empêche-t-il l'un ou l'autre d'être un bon Théosophe? D'ailleurs, les adorateurs d'un dieu personnel ou Substance divine sont bien plus matérialistes que les Panthéistes qui rejettent l'idée d'un dieu carnalisé, mais qui aperçoivent l'essence divine dans chaque atome. Tout le monde sait que le Bouddhisme ne reconnaît ni un dieu ni des dieux. Et cependant l'Arhat, pour qui chaque atome de poussière est aussi plein de Swabhavat (substance plastique, éternelle et intelligente, quoique impersonnelle)

qu'il l'est lui-même, et qui tâche d'assimiler ce Swabhavat en s'identifiant avec le Tout pour arriver au Nirvana, doit parcourir pour y arriver la même voie douloureuse de renonciation, de bonnes œuvres et d'altruisme, et mener une vie aussi sainte, quoique moins égoïste dans son motif, que le Chrétien béatifié. Qu'importe la forme qui passe, si le but que l'on poursuit est toujours la même essence éternelle, que cette essence se traduise à la perception humaine sous la forme d'une substance, d'un souffle immatériel ou d'un *rien*! Admettons la PRÉSENCE, qu'elle s'appelle dieu personnel ou substance universelle, et confessons une cause puisque nous voyons tous des effets. Mais, ces effets étant les mêmes pour le Bouddhiste athée et pour le Chrétien déiste, et la cause étant aussi invisible et aussi inscrutable pour l'un que pour l'autre, pourquoi perdre notre temps à courir après une ombre insaisissable? Au bout du compte le plus grand des Matérialistes, aussi bien que le plus transcendant des philosophes, confesse l'omniprésence d'un Protée impalpable, omnipotent dans son ubiquité à travers tous les royaumes de la nature, y compris l'homme; Protée indivisible dans son essence, sans forme et pourtant se manifestant dans toute forme, qui est ici, là, partout et nulle part, qui est le Tout et le Rien, qui est toutes choses et toujours Un, Essence universelle qui lie, limite et contient tout, et que tout contient.* Quel théologien peut aller au delà? Il suffit de reconnaître ces vérités pour être Théosophe; car une confession semblable revient à admettre que non seulement l'humanité, — encore qu'elle soit composée de milliers de races, — mais tout ce quit vit et végète, tout ce qui est, en un mot, est fait de la même essence et substance, et animé du même esprit, et que, par conséquent, dans la nature, tout est solidaire au physique comme au moral.

Nous l'avons déjà dit ailleurs, dans le *Theosophist*: «Née aux États-Unis d'Amérique, la Société Théosophique a été constituée sur le modèle de la mère-patrie. Celle-ci, on le

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*[This entire sentence is H.P.B.'s own French rendering of her English original in her article "What Are the Theosophists?" in *The Theosophist,* Vol. I, October, 1879. — *Compiler.*]

sait, a omis le nom de Dieu dans sa Constitution, de peur, disaient les Pères de la République, que ce mot ne devint un jour le prétexte d'une religion d'État; car, ils désiraient accorder dans les lois une absolue égalité à toutes les religions, de sorte que toutes soutinssent l'État, et que toutes fussent à leur tour protégées».

La Société Théosophique a été établie sur ce beau modèle.

À l'heure qu'il est, ses cent soixante-treize branches [173] sont groupées en plusieurs Sections. Aux Indes, ces sections se gouvernent elles-mêmes et subviennent à leurs propres frais; en dehors des Indes, il y a deux grandes sections, une en Amérique et une autre en Angleterre [*American Section* et *British Section*]. Ainsi, chaque branche comme chaque membre ayant le droit de professer la religion et d'étudier les sciences ou les philosophies qu'il préfère, pourvu que le tout reste uni par les liens de la Solidarité et de la Fraternité, —notre Société peut s'appeler véritablement la «République de la conscience».

Tout en étant libre de poursuivre les occupations intellectuelles qui lui plaisent le mieux, chaque membre de notre Société doit cependant fournir une raison quelconque pour y appartenir; ce qui revient à dire que chaque membre doit apporter sa part, si petite qu'elle soit, en labeur mental ou autrement, pour le bien de tous. S'il ne travail pas pour autrui, il n'a pas de raison d'être Théosophiste. Tous, nous devons travailler à la libération de la pensée humaine, à l'élimination des superstitions égoïstes et sectaires et à la découverte de toutes les vérités qui sont à la portée de l'esprit humain. Ce but ne peut être atteint plus sûrement que par la culture de la solidarité dans le travail mental. Aucun travailleur honnête, aucun chercheur sérieux, ne s'en retourne les mains vides; et il n'y a guère d'hommes ou de femmes, si occupés qu'on les suppose, qui soient incapables de déposer leur denier moral ou pécuniaire sur l'autel de la vérité. Le devoir des Présidents de branches et de Sections sera désormais de veiller à ce qu'il n'y ait point de ces frelons, qui ne font que bourdonner, dans la ruche des abeilles théosophiques.

Un mot encore. Que de fois n'a-t-on pas accusé les deux Fondateurs de la Société Théosophique d'ambition et d'autocratie! Que de fois ne leur a-t-on pas reproché un prétendu désir d'imposer leurs volontés aux autres membres! Rien de plus injuste. Les Fondateurs de la Société ont toujours été les premiers et les plus humbles serviteurs de leurs collaborateurs et collègues; se montrant toujours prêts à les aider des faibles lumières dont ils disposent, et à les soutenir dans la lutte contre les égoïstes, les indifférents et les sectaires; car telle est la première lutte à laquelle doit se préparer quiconque entre dans notre Société si peu comprise du publique. D'ailleurs, les rapports publiés après chaque Convention annuelle sont là pour le prouver. À notre dernier anniversaire, tenu à Madras, en décembre 1888, d'importantes réformes ont été proposées et adoptées. Tout ce qui ressemblait à une obligation pécuniaire a cessé d'exister, le paiement même des 25 fr. que coûtait le diplôme ayant été aboli. Désormais les membres sont libres de donner ce qu'ils veulent, s'ils ont à cœur d'aider et de soutenir la Société, ou de ne rien donner.

Dans ces conditions et à ce moment de l'histoire théosophique, il est facile de comprendre le but d'une *Revue* dévouée exclusivement à la propagation de nos idées. Nous voudrions pouvoir y ouvrir de nouveaux horizons intellectuels, y tracer des voies inexplorées menant à l'amélioration du genre humain; y offrir une parole de consolation à tous les déshérités de la terre, qu'ils souffrent d'un vide dans l'âme ou de l'absence des biens matériels. Nous invitons tous les grands cœurs qui voudraient répondre à cet appel à se joindre à nous dans cette œuvre humanitaire. Tout collaborateur, qu'il soit membre de notre Société ou seulement en sympathie avec elle, peut nous aider à faire de cette *Revue* le seul organe de la vraie Théosophie en France. Nous voici en face de toutes les glorieuses possibilités de l'avenir. Voici encore une fois l'heure du grand retour périodique de la marée montante de la pensée mystique en Europe. De tous côtés nous environne l'océan de la science universelle, — la science de la vie éternelle, — apportant dans ses flots les trésors qui sont encore inconnus des races

civilisées modernes. Le courant vigoureux qui monte des abîmes sous-marins, des profondeurs où gisent les connaissances et les arts préhistoriques engloutis avec les Géants antédiluviens, — demi-dieux, quoique mortels à peine ébauchés, — ce courant nous souffle au visage, en murmurant: —«Ce qui fut, est encore; ce qui est oublié, enterré depuis des aeons dans les profondeurs des couches jurassiques, peut reparaître à la surface encore une fois. Préparez-vous».

Heureux ceux qui entendent le langage des éléments. Mais où vont'ils, ceux pour qui le mot élément n'a d'autre signification que celle que lui donnent la physique et la chimie matérialistes? Est-ce vers des rivages connus que le flot des grandes eaux les emportera, lorsqu'ils auront perdu pied dans l'inondation qui se prépare? Est-ce vers le sommet d'un nouvel Ararat qu'ils se sentiront emportés, vers les hauteurs où il y a lumière et soleil et une corniche sûre pour y poser le pied, ou bien est-ce vers un abîme sans fond, qui les engloutira dès qu'ils voudront lutter contre les vagues irrésistibles d'un élément nouveau?

Préparons-nous, et étudions la vérité sous toutes ses faces, tâchons de n'en ignorer aucune, si nous ne tenons pas, lorsque l'heure sera venue, à tomber dans le gouffre de l'inconnu. Il est inutile de s'en remettre au hasard et d'attendre le moment de la crise intellectuelle et psychique qui se prépare, avec indifférence, sinon avec une pleine incrédulité, en se disant qu'au pis aller la marée nous poussera tout naturellement vers le rivage; car il y a de grandes chances pour que cette marée ne rejette qu'un cadavre. La lutte sera terrible, en tout cas, entre le matérialisme brutal et le fanatisme aveugle d'un côté, et de l'autre la philosophie et le mysticisme, ce voile plus ou moins épais de la vérité éternelle.

Ce n'est pas le matérialisme qui aura le dessus. Tout fanatique d'une idée qui l'isolerait de l'axiome universel — «il n'y a pas de religion plus élevée que la Vérité» — se verra détaché par cela même, comme une planche pourrie, de la nouvelle arche appelée l'*Humanité*. Balloté sur les flots, chassé par le vent, roulé dans cet élément si terrible parce que cet élément est inconnu, il se verra bientôt engouffré . . .

Oui, il doit en être ainsi et il ne peut en être autrement, lorsque la flamme artificielle et sans chaleur du matérialisme moderne s'éteindra faute d'aliments. Ceux qui ne peuvent se faire à l'idée d'un Moi spirituel, d'une âme vivante et d'un Esprit éternel dans leur coque matérielle (qui ne doit qu'à ces *principes* sa vie illusoire) ; ceux pour qui la grande vague d'espérance en l'existence d'outre-tombe est un flot amer, le symbole d'une quantité inconnue, ou bien le sujet d'une croyance *sui generis,* résultant d'hallucinations médianimiques ou théologiques, — ceux-là feront bien de se préparer aux plus grands déboires que l'avenir puisse leur réserver. Car de la profondeur des eaux bourbeuses et noires de la matière qui leur cache de tous côtés les horizons du grand au-delà, monte vers les dernières années de ce siècle une force mystique. C'est un frôlement, tout au plus, jusqu'ici, mais un frôlement *surhumain,* — «surnaturel», seulement pour les superstitieux et les ignorants. L'esprit de vérité passe en ce moment sur la face de ces eaux noires, et, en les divisant, les constraint à dégorger leurs trésors spirituels. Cet esprit est une force qui ne peut être ni entravée ni arrêtée. Ceux qui la reconnaissent et sentent que voici le moment suprême de leur salut, seront enlevés par elle et emportés au delà des illusions du grand serpent astral. Le bonheur qu'ils en éprouveront sera si âpre et si vif, que, s'ils n'étaient isolés en esprit de leur corps de chair, la béatitude les blesserait comme une lame acérée. Ce n'est pas du plaisir qu'ils éprouveront, mais un bonheur qui est un avant-goût de la connaissance des dieux, de la connaissance du bien et du mal et des fruits de l'arbre de la vie.

Mais que l'homme de l'ère présente soit un fanatique, un incrédule ou un mystique, il doit se bien persuader qu'il lui est inutile de lutter contre les deux forces morales actuellement déchainées et en lutte suprême. Il est à la merci de ces deux adversaires, et il n'existe pas de force intermédiaire capable de le protéger. Ce n'est qu'une question de choix: se laisser emporter naturellement et sans lutte sur les flots de l'évolution mystique, ou bien se débattre contre la réaction de l'évolution morale et psychique et se sentir engrouffré dans le Maelström de la nouvelle marée. Le monde entier,

à l'heure actuelle, avec ses centres de haute intelligence et de culture humaine, avec ses foyers politiques, littéraires, artistiques et commerciaux, est en ébullition; tout s'ébranle, s'écroule et tend à se réformer. Il est inutile de s'aveugler, inutile d'espérer qu'on pourra rester neutre entre les deux forces qui luttent; il faut se laisser broyer ou choisir entre elles. L'homme qui s'imagine avoir choisi la liberté, et qui, néanmoins, reste submergé dans cette chaudière en ébullition et écumante de matière malpropre que l'on appelle la vie sociale, — prononce le mensonge le plus terrible à son Moi divin, un mensonge qui aveuglera ce Moi à travers la longue série de ses incarnations futures. Vous tous qui hésitez dans la voie de la Théosophie et des sciences occultes, et qui tremblez au seuil d'or de la vérité, — la seule vérité qui soit encore possible, puisque toutes les autres vous ont fait défaut, l'une après l'autre, — regardez bien en face la grande Réalité qui s'offre à vous. C'est aux mystiques seuls que ces paroles s'adressent, c'est pour eux seuls qu'elles ont quelque importance; pour ceux qui ont déjà fait leur choix elles sont vaines et inutiles. Mais vous, Occultistes, Kabalistes et Théosophes, vous savez bien qu'un mot vieux comme le monde, quoique nouveau pour vous, a été prononcé au commencement de ce cycle, et gît en puissance, bien que non articulé pour les autres, dans la somme des chiffres de l'année 1889; vous savez qu'une note, qui n'avait jamais encore été entendue par les hommes de l'ère présente, vient de résonner, et qu'une nouvelle pensée est éclose, mûrie par les forces de l'évolution. Cette pensée diffère de tout ce qui a jamais été produit dans le XIX^e^ siècle; elle est identique, cependant, avec celle qui fut la tonique et la clef de voûte de chaque siècle, surtout du dernier: — Liberté absolue de la pensée humaine.

Pourquoi essayer d'étrangler, de supprimer ce qui ne peut être détruit? À quoi bon lutter, lorsqu'on n'a d'autre choix que de se laisser soulever sur la crête de la vague spirituelle jusqu'aux cieux, jusqu'au delà des étoiles et des univers, ou de se laisser entrainer dans le gouffre béant d'un océan de matière. Vains sont vos efforts pour sonder l'insondable, pour arriver aux racines de cette matière si glorifiée dans

notre siècle; car ses racines poussent dans l'Esprit et dans l'Absolu, et n'existent pas, bien qu'elles soient éternelles. Ce contact continu avec la chair, le sang et les os, avec l'illusion de la matière différenciée, ne fait que vous aveugler; et plus vous pénétrerez avant dans la région des atomes chimiques et insaisissables, plus vous vous convaincrez qu'ils n'existent que dans votre imagination. Pensez-vous y trouver vraiment toutes les vérités et toutes les réalités de l'être? Mais la mort est à la porte de chacun de nous, prête à fermer sur l'âme aimée qui s'échappe de sa prison, sur l'âme qui seule a rendu le corps réel; et l'amour éternel s'assimile-t-il avec les molécules de la matière qui différencie et disparaît?

Mais vous êtes peut-être indifférents à tout cela, et alors, que vous importent l'amour et les âmes de ceux que vous avez aimés, puisque vous ne croyez pas à ces âmes? Ainsi soit-il. Votre choix est tout fait; vous êtes entrés dans le sentier qui ne traverse que les déserts arides de la matière. Vous vous êtes condamnés à y végéter à travers une longue série d'existences, vous contentant désormais de délires et de fièvres au lieu de perceptions spirituelles, de passion au lieu d'amour, de la coquille au lieu du fruit.

Mais vous, amis et lecteurs, qui aspirez à quelque chose de plus qu'une vie d'écureuil tournant dans sa roue incessante; vous qui ne sauriez vous contenter de la chaudière qui bout toujours sans rien produire, vous qui ne prenez pas des échos sourds et vieux comme le monde pour la voix divine de la vérité, préparez-vous à un avenir que peu d'entre vous ont rêvé, à moins qu'ils ne soient entrés dans la voie. Car vous avez choisi un sentier qui, plein de ronces d'abord, s'élargira bientôt et vous mènera droit à la vérité divine. Libre à vous de douter d'abord; libre à vous de ne pas accepter sur parole ce qui est enseigné sur la source et la cause de cette vérité, mais vous pouvez toujours écouter ce que dit la voix, vous pouvez toujours observer les effets produits par la force créatrice qui sort des abîmes de l'inconnu. Le sol aride sur lequel se meuvent les générations présentes, à la fin de cet âge de disette spirituelle et de satiété toute matérielle, a besoin d'un signe divin, d'un arc-en-ciel, —

symbole d'espérance — au dessus de son horizon. Car de tous les siècles passés, le XIX^me^ est le plus criminel. Il est criminel dans son égoïsme effrayant; dans son scepticisme qui grimace à la seule idée de quelque chose au delà de la matière; dans son indifférence idiote pour tout ce qui n'est pas le Moi personel, — plus que ne l'a été aucun des siècles d'ignorance barbare et de ténèbres intellectuelles. Notre siècle doit être sauvé de lui-même avant que sa dernière heure ne sonne. Voici le moment d'agir pour tous ceux qui voient la stérilité et la folie d'une existence aveuglée par le matérialisme, et si férocement indifférente au sort d'autrui; c'est à eux de dévouer leurs plus grandes énergies, tout leur courage et tous leurs efforts à une réforme intellectuelle. Cette réforme ne peut être accomplie que par la Théosophie et, disons-le, par l'Occultisme ou la sagesse de l'Orient. Les sentiers qui y mènent sont nombreaux, mais la sagesse est une. Les artistes la pressentent, ceux qui souffre en rêvent, les purs d'esprit la connaissent. Ceux qui travaillent pour autrui ne peuvent rester aveugles devant sa réalité, bien qu'ils ne la connaissent pas toujours par son nom. Il n'y a que les esprits vides et légers, les frelons égoïstes et vains, étourdis du son de leur propre bourdonnement, qui ignorent cet idéal supérieur. Ceux-là vivront jusqu'à ce que la vie devienne un fardeau bien lourd pour eux.

Qu'on le sache bien cependant: ces pages ne sont pas écrites pour les masses. Elles ne sont ni un appel à la réforme, ni un effort pour gagner à nos vues les heureux de la vie; elles ne s'adressent qu'à ceux qui sont faits pour les comprendre, à ceux qui souffrent, à ceux qui ont soif et faim d'une réalité quelconque dans ce monde d'ombres chinoises. Et ceux-là, porquoi ne se montreraient-ils pas assez courageux pour laisser là leurs occupations frivoles, leurs plaisirs surtout et mêmes leurs intérêts, à moins que le soin de ces intérêts ne leur constitue un devoir envers leur famille ou autrui? Personne n'est si occupé ou si pauvre qu'il ne puisse se créer un bel idéal à suivre. Pourquoi hésiter à se frayer un passage vers cet idéal, à travers tous les obstacles, toutes les entraves, toutes les considérations journalières de la vie sociale, et à marcher résolument jusqu'à ce qu'on l'atteigne?

Ah! ceux qui feraient cet effort trouveraient bientôt que la «porte étroite» et «le chemin plein de ronces» mènent à des vallées spacieuses aux horizons sans limites, à un état où on ne meurt plus, car on s'y sent redevenir dieu! Il est vrai que les premières conditions requises pour en arriver là sont un désintéressement absolu, un dévouement sans bornes pour autrui, et une parfaite indifférence pour le monde et son opinion. Pour faire le premier pas dans cette voie idéale, il faut un motif parfaitement pur; aucune pensée frivole ne doit nous faire détourner les yeux du but, aucune hésitation, aucun doute ne doit entraver nos pas. Cependant il existe des hommes et des femmes parfaitement capables de tout cela et dont le seul désir est de vivre sous l'égide de leur Nature Divine. Que ceux-là, au moins, aient le courage de vivre cette vie et de ne pas la cacher aux yeux des autres! Aucune opinion d'autrui ne saurait être au-dessus de l'opinion de notre propre conscience. Que ce soit donc cette conscience, parvenue à son développement suprême, qui nous guide dans tous les actes de l'existence ordinaire. Quant à la conduite de notre vie intérieure, concentrons toute notre attention sur l'idéal proposé, et regardons *au delà*, sans jamais jeter un regard sur la boue à nos pieds . . .

Ceux qui sont capables de cet effort sont de vrais Théosophes; tous les autres ne sont que des membres plus ou moins indifférents, et fort souvent inutiles.

H. P. BLAVATSKY.

THE NEW CYCLE

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[*Translation of the foregoing French original*]

No initial issue of an orthodox and official Theosophical Journal should be allowed to appear without giving to our readers some information which we deem to be of absolute necessity.

As a matter of fact, the ideas which people have had until now concerning the Theosophical Society of India, as it is known, are so vague and so varied, that many of our Fellows themselves hold very erroneous opinions on the subject. Nothing could show better the necessity of thoroughly explaining the objective which we strive to attain in a Journal devoted exclusively to Theosophy. Accordingly, before we ask our readers to show any interest in it, or even venture on it, we very definitely owe them certain preliminary explanations.

What is Theosophy? Why this pretentious name, we are asked at the very outset? When we reply that Theosophy is divine wisdom, or the wisdom of the gods (*Theo-sophia*), rather than of God, another even more extraordinary objection is made: "Are you not Buddhists? We know that the Buddhists believe neither in one God, nor in many Gods . . ."

Entirely correct. But to begin with we are no more Buddhists than we are Christians, Mohammedans, Jews, Zoroastrians or Brahmanists. Then again, on the subject of the Gods, we hold to the esoteric method of the *hyponoia* taught by Ammonius Saccas, in other words to the occult meaning of the term. Was it not said by Aristotle:

The divine essence permeating nature and being diffused throughout the universe which is infinite, what the *hoi polloi* call the gods, are simply the First Principles . . .*

in other words, the creative and intelligent forces of Nature. It does not follow from the fact that Buddhist philosophers recognize and know the nature of these forces, as well as anyone else, that the Society, as a Society, is Buddhist. In its capacity of an abstract body, the Society does not believe in anything, does not accept anything, and does not teach anything. The Society *per se* cannot and should not have any one religion. Cults, after all, are merely vehicles, more or less material forms, containing a lesser or greater degree of the essence of Truth, which is One and universal. Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research. Visible representative of universal Truth — as all religions and philosophies are contained therein, and as each one of them contains in its turn a portion of that Truth — the Society could be no more sectarian, or have more preference, or partiality, than an anthropological or a geographical society. Are the latter concerned whether their explorers belong to this or the other religion, as long as everyone of their members carries out his duties courageously?

If, then, we are asked, as so many times before, whether we are deists or atheists, spiritualists or materialists, idealists or positivists, royalists, republicans, or socialists, we will answer that every one of these views is represented in the Society. And I have merely to repeat what I said exactly ten years ago in a definitive article in *The Theosophist*,† to show how much that which the public thinks about us differs from that which we are in reality. Our Society has been accused at various times of the most singular and the most contradictory errors, and motives and ideas have been ascribed to it, which it has never had. What has not been

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* [*Metaphysics*, Book viii, p. 1074 b.]

† ["What Are the Theosophists," *The Theosophist*, Bombay, Vol. I, No. 1, October, 1879, pp. 5-7. Also *Collected Writings*, Vol. II, pp. 98-106.—*Compiler.*]

BERTRAM KEIGHTLEY
1860-1945
In his early years.
Reproduced from *The Path*, New York, Vol. VIII, August, 1893.

DR. ARCHIBALD KEIGHTLEY
1859-1930
In his early years.
From an old print in possession of John M. Watkins, London.

said of us! One day, we were a society of ignoramuses, believing in miracles; the next day we were proclaimed to be thaumaturgists; our objectives were secret and altogether political, was said in the morning; we were Carbonari and dangerous nihilists; but in the evening, it was discovered that we were spies salaried by monarchical and autocratic Russia. At some other time, and with no transition of any kind, we became Jesuits seeking to ruin Spiritism in France. American Positivists saw in us religious fanatics, while the clergy of every country denounced us as the emissaries of Satan, etc., etc. Finally, our brave critics, with a most impartial urbanity, divided Theosophists into two categories: *charlatans* and *ninnies* . . .

But, one slanders only that which one hates or dreads. Why would anyone hate us? As to dreading us, who knows? It is not always wise to tell the Truth, and we tell, perhaps, too many *true* truths. In spite of everything, from the very day of the formation of our Society in the United States, fourteen years ago, our teachings have met with an entirely unforeseen reception. The original program had to be enlarged, and the area of our combined research and exploration at the present moment is lost to view beyond the infinite horizon. This expansion was brought about by the ever increasing number of our adherents, a number which grows every day; the diversity of their races and their religions requires of us more and more profound studies. However, while our program was enlarged, it was not in the least altered as far as its principal objects were concerned, except, unfortunately, in the case of the one which was closest to our heart, namely, the first one, *i.e.,* Universal Brotherhood without distinction of race, creed or colour. In spite of all our efforts, this object has been almost constantly ignored, or became a dead letter, especially in India, thanks to the innate haughtiness and the national pride of Englishmen. With that exception, the other two objects, namely the study of Oriental religions, especially of the ancient Vedic and Buddhist cults, and our research in the latent powers of man, have been pursued with a zeal which has had its rewards.

Since 1876, we have been forced to depart more and more from the broad highway of generalities, as outlined at

first, in order to venture upon collateral roads which go on widening forever. Thus it happened that in order to satisfy all Theosophists and to trace the evolution of every religion, we had to circle the whole globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have led to a synthesis which has just been outlined in *The Secret Doctrine,* some portions of which will be translated in the present Journal. The doctrine is barely sketched in our two volumes, and yet the mysteries unveiled therein concerning the beliefs of prehistoric peoples, cosmogony and anthropology, have never been divulged until now. Certain dogmas, certain theories, clash therein with scientific theories, especially that of Darwin; contrariwise, they explain and clarify that which was to this day incomprehensible, and fill more than one gap which, *nolens volens,* was left void by orthodox science. We had to present these doctrines, such as they are, or else never broach the subject. He who dreads these infinite perspectives and who would try to shorten them by means of the shortcuts and suspension bridges artificially erected by modern science over these thousand and one gaps, would do better not to venture into the Thermopylae of archaic science.

Such has been one of the results of our Society, a very poor result, maybe, but one that will certainly be followed by other revelations, exoteric or purely esoteric. If we speak of this, it is to show that we do not preach any one religion in particular, leaving to every member complete and entire freedom to follow his own particular belief. The principal aim of our organization, which we are labouring to make a real brotherhood, is fully expressed in the motto of The Theosophical Society and all of its official organs: "There is no religion higher than Truth." As an impersonal Society, we must seize the truth wherever we find it, without permitting ourselves more partiality for one belief than for another. This leads directly to a very logical conclusion: if we acclaim and receive with open arms all sincere truthseekers, there can be no place in our ranks for the vehement sectarian, the bigot, or the hypocrite, enclosed in Chinese Walls of dogma, each stone bearing the words: "No admission!" What place indeed could such fanatics occupy amongst us,

fanatics whose religion forbids all inquiry and does not admit any argument possible, when the mother-idea, the very root whence springs the beautiful plant we call Theosophy is known to be — absolute and unfettered liberty to investigate all the mysteries of Nature, human or divine.

With this exception, the Society invites everyone to participate in its activities and discoveries. Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word "Egoism," is a Theosophist by birth and right. He can always be sure of finding sympathetic souls in our midst. Our Society is actually a sort of miniature humanity where, as in the human species at large, one can always find one's counterpart.

If we are told that in our Society the atheist elbows the deist, and the materialist elbows the idealist, we would reply: What does it matter? Be an individual a materialist, *i.e.*, one who would find in matter an infinite potency for creation or rather for the evolution of all terrestrial life; or be he a Spiritualist, endowed with a spiritual perception which the former does not have — in what way does this prevent the one or the other from being a good Theosophist? Moreover, the worshippers of a personal god or a divine Substance are much more materialistic than the Pantheists who reject the idea of a carnalized god, but who perceive the divine essence in every atom. Everyone knows that Buddhism does not recognize either one god or many gods. Yet the Arhat, for whom every atom of dust is as much replete with Svabhavat (plastic substance, eternal and intelligent, though impersonal) as he himself, and who strives to assimilate that Svabhavat by identifying himself with the All, in order to attain Nirvâṇa, must travel the same painful road of renunciation, of good works and of altruism, and must lead the same saintly life, though less egotistical in its motive, as the beatified Christian. What matters the passing form, if the goal to be attained is the same eternal essence, whether that essence manifests itself to human perception as substance,

as an immaterial breath, or as *nothing!* Let us admit the PRESENCE, whether called personal God or universal substance, and recognize a cause if we all see its effects. But these effects being the same for the atheist-Buddhist and for the deist-Christian, and the cause being invisible and inscrutable for the one as for the other, why waste our time in running after a shadow that cannot be grasped? When all is said, the greatest of materialists, as well as the most transcendental of philosophers, admit the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all the kingdoms of nature, including man; Proteus indivisible in its essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is All and Nothing; ubiquitous yet One; universal Essence binding, bounding, containing everything, contained in all. Where is the theologian who could go any farther? It is sufficient to recognize these truths, to be a Theosophist, for this recognition is tantamount to admitting that not only humanity — composed as it is of thousands of races — but everything that lives and vegetates, in short, everything that is, is made of the same essence and substance, is animated by the same spirit, and that, consequently, everything in nature, whether physical or moral, is bound in solidarity.

We have already said elsewhere, in *The Theosophist,* that "born in the United States of America the Theosophical Society was constituted on the model of its Mother Land." The latter, as we know, has omitted the name of God from its Constitution, for fear, said the Fathers of the Republic, that the word might one day become the pretext for a State religion; for they desired to grant absolute equality to all religions under the law, so that each form would support the State, which in its turn would protect them all.

The Theosophical Society was founded on that excellent model.

At the present moment, its one hundred and seventy-three (173) Branches are grouped in several Sections. In India, these Sections are self-governing and provide for their expenses. Outside of India, there are two large Sections: one in America and the other in England (*American Section* and *British Section*). Thus, every Branch, like every member,

being free to profess whatever religion and to study whatever philosophy or science it prefers, provided all remain united in the tie of Solidarity or Brotherhood, our Society can truly call itself a "Republic of Conscience."

Though free to pursue whatever intellectual occupation pleases him the best, each member of our Society must, however, furnish some reason for belonging thereto, which amounts to saying that each member must contribute his part, small though it be, in mental or other labour for the benefit of all. If one does not work for others one has no right to be called a Theosophist. All must strive for freedom of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. That object cannot be attained with more certainty than by the cultivation of unity in intellectual labours. No honest worker, no earnest seeker can remain empty-handed, and there is hardly a man or woman, busy as they may think themselves to be, incapable of laying their tribute, moral or pecuniary, on the altar of truth. The duty of Branch and Section Presidents will be henceforth to see to it that the Theosophical beehive is kept free from those drones which keep merely buzzing.

One word more. How many times have not the two Founders of The Theosophical Society been accused of ambition and autocracy! How many times have they not been reproached with an alleged desire to impose their will upon the other members! Nothing is more unjust. The Founders of the Society have always been the first and humblest servants of their collaborators and colleagues, always ready to help them with whatever feeble light they may have, and to uphold them in their struggle against the egoists, the indifferent and the sectarians; for such is the foremost struggle for which everyone must prepare himself who enters our Society which is generally misunderstood by the public. Moreover, the Reports published after every annual Convention are there to prove it. At our last anniversary, held at Madras in December 1888, important reforms were proposed and adopted. Anything that savored of a pecuniary obligation ceased to exist, even the payment of the 25 francs for a diploma having been abolished. From

now on, the Fellows are free to give what they like, if they have at heart to help and uphold the Society, or to give nothing at all.

In these circumstances and at the present moment of Theosophical history, it is easy to understand the purpose of a Journal exclusively devoted to the promulgation of our ideas. Therein we wish to point to new intellectual horizons, to outline unexplored routes leading to the amelioration of humanity; to offer a word of consolation to all the disinherited of the earth, whether suffering from starvation of soul or from lack of physical necessities. We invite all great-hearted individuals who desire to respond to this appeal, to join with us in this humanitarian work. Each co-worker, whether a Fellow of the Society or simply a sympathizer, can help us to make of this Journal the only organ of true Theosophy in France. We are face to face with all the glorious possibilities of the future. This is again the hour of the great cyclic return of the rising tide of mystical thought in Europe. On every side we are surrounded by the ocean of universal science — the science of life eternal — bearing on its waves the forgotten and submerged treasures of vanished generations, treasures still unknown to the modern civilized races. The strong current which rises from the watery abyss, from the depths where lie the prehistoric learning and arts swallowed up with the antediluvian Giants — demigods, though but mere outlines of mortal men — that current strikes us in the face and murmurs: "That which has been still exists; that which has been forgotten, buried for aeons in the depths of the Jurassic strata, may reappear to view once more. Prepare yourselves."

Happy are those who can interpret the language of the elements. But where are they bound for whom the word element has no other meaning than that given to it by physics or materialistic chemistry? Will it be towards well-known shores that the surge of the great waters will bear them, when they have lost their footing in the deluge which is approaching? Will it be towards the peaks of a new Ararat that they will find themselves carried, towards the heights of light and sunshine, where there is a ledge on which to place the feet in safety, or perchance is it to a fathomless abyss that

will swallow them as soon as they try to struggle against the irresistible billows of an unknown element?

We must prepare and study truth under every aspect, endeavoring to ignore nothing, if we do not wish to fall into the abyss of the unknown when the hour shall strike. It is useless to leave it to chance and await the intellectual and psychic crisis which is preparing, with indifference, if not with crass disbelief, saying that at the worst the rising tide will carry us naturally towards the shore; for it is very likely that the tidal wave will cast up nothing but a corpse. The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other — mysticism, that veil of more or less translucency which hides the eternal Truth.

But it is not materialism which will gain the upper hand. Every fanatic whose ideas isolate him from the universal axiom, "There is no religion higher than Truth" will see himself by that very fact rejected, like an unworthy stone from the new Archway called *Humanity*. Tossed by the waves, driven by the winds, reeling in that element which is so terrible because unknown, he will soon find himself engulfed . . .

Yes, it must be so and it cannot be otherwise, when the artificial and chilly flame of modern materialism is extinguished for lack of fuel. Those who cannot become used to the idea of a spiritual Ego, a living soul and an eternal Spirit within their material shell (which owes its illusory existence to those *principles*); those for whom the great hope of an existence beyond the grave is a vexation, merely the symbol of an unknown quantity, or else the subject of a belief *sui generis,* the result of theological and mediumistic hallucinations — these will do well to prepare for the worst disappointment the future could possibly have in store for them. For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, a mystic force is rising during these last years of the century. At most it is but the first gentle rustling, but it is a *superhuman* rustling — "supernatural" only for the superstitious and the ignorant. The spirit of truth is passing now over the face of the dark waters, and in parting them,

is compelling them to disgorge their spiritual treasures. This spirit is a force that can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelström of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations. All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth — the only one within your grasp, for all the others have failed you, one after another—squarely face the great Reality which is offered you. It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their

choice they are vain and useless. But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the years 1 8 8 9; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last — absolute freedom of thought for humanity.

Why try to strangle and suppress what cannot be destroyed? Why struggle when there is no other choice than allowing yourselves to be raised on the crest of the spiritual wave to the very heavens, beyond the stars and the universes, or to be engulfed in the yawning abyss of an ocean of matter? Vain are your efforts to sound the unfathomable, to reach the ultimate of this wonderful matter so glorified in our century; for its roots grow in the spirit and in the Absolute; they do not exist, though they *are* eternally. This constant contact with flesh, blood and bones, the illusion of differentiated matter, does nothing but blind you; and the more you penetrate into the region of the impalpable atoms of chemistry, the more you will be convinced that they exist only in your imagination. Do you truly expect to find therein every Truth and every reality of existence? For Death is at everyone's door, waiting to close it behind a beloved soul that escapes from its prison, upon the soul which alone has made the body a reality; how can eternal love associate itself with the molecules of matter which change and disappear?

But you are perhaps indifferent to all such things; how then can affection and the souls of those you love concern you at all, since you do not believe in the very existence of such souls? It must be so. You have made your choice; you have entered upon that path which crosses nothing but the barren deserts of matter. You are self-condemned to vegetate therein through a long series of existences. Hence-

forth, you will have to be contented with deliriums and fevers in place of spiritual perceptions, with passion instead of love, with the husk instead of the fruit.

But you, friends and readers, you who aspire to something more than the life of the squirrel everlastingly turning the same wheel; you who are not content with the seething of the caldron whose turmoil results in nothing; you who do not mistake the deaf echoes, as old as the world, for the divine voice of truth; prepare yourselves for a future of which but few in your midst have dared to dream, unless they have already entered upon the path. For you have chosen a path that, although thorny at the start, soon widens out and leads you to the divine truth. You are free to doubt while still at the beginning of the way, you are free to decline to accept on hearsay what is taught respecting the source and the cause of that truth, but you are always able to hear what its voice is telling you, and you can always study the effects of the creative force coming from the depths of the unknown. The arid soil upon which the present generation of men is moving, at the close of this age of spiritual dearth and of purely material surfeit, has need of a divine omen above its horizon, a rainbow, as symbol of hope. For of all the past centuries our nineteenth has been the most criminal. It is criminal in its frightful selfishness, in its skepticism which grimaces at the very idea of anything beyond the material; in its idiotic indifference to all that does not pertain to the personal self, more than any of the previous centuries of ignorant barbarism and intellectual darkness. Our century must be saved from itself before its last hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbour, this is the moment to act; now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform. This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those who work for others cannot remain blind to its reality, though they may not

always recognize it by its name. Only light and empty minds, egotistical and vain drones, confused by their own buzzing, will remain ignorant of the supreme ideal. They will continue to exist until life becomes a grievous burden to them.

It must be distinctly remembered, however; these pages are not written for the masses. They are neither an appeal for reforms, nor an effort to win over to our views the fortunate in life; they are addressed solely to those who are constitutionally able to comprehend them, to those who suffer, to those who hunger and thirst after some Reality in this world of Chinese Shadows. As for those, why should they not show themselves courageous enough to abandon their world of frivolous occupations, their pleasures above all and even their personal interests, except when those interests form part of their duties to their families or others? No one is so busy or so poor that he cannot create a noble ideal and follow it. Why then hesitate in clearing a path towards this ideal, through all obstacles, over every stumbling block, every petty hindrance of social life, in order to march straight forward until the goal is reached? Those who would make this effort would soon find that the "strait gate" and the "thorny path" lead to the broad valleys of limitless horizon, to that state where there is no more death, because one feels oneself rebecoming a god! It is true that the first conditions required to reach it are an absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet. There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Aegis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else's opinion should be considered superior to the voice of one's own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look

beyond, without paying the slightest attention to the mud upon our feet . . .

Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.

H. P. BLAVATSKY.

THOUGHTS ON KARMA AND REINCARNATION

[*Lucifer*, Vol. IV, No. 20, April, 1889, pp. 89-99]

> "In man there are arteries, thin as a hair split a 1,000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and *accompany it in its passage from body to body.*"
>
> —UPANISHADS.

"Judge of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops halfway in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"— as they say; others, thinking with Cicero that no

liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions — become *really* converted and join our ranks. But there are those also — and these form the majority — who, while representing themselves as *inquirers,* are in truth *carpers.* Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose.* He has neither the open determination of an avowed materialists, nor the serene coolness of a "Sir Oracle." But —

> ". . . you may as well
> Forbid the sea for to obey the moon,
> As or by oath remove, or counsel shake,
> The fabric of his folly . . ." *

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool. As a general rule, he talks reincarnation before he has even learned the difference between *metempsychosis,* which is the transmigration of the human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of

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* [Shakespeare, *The Winter's Tale,* Act I, Sc. 2.]

the lowest kind, back into the animal species — not during that cycle (or Kalpa) at any rate.*

The list of queer "investigators" is by no means exhausted with these amiable *seekers.* There are two other classes — Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural "miracles" on *authority,* or "thirty-seventh hand evidence," to use a popular proverb, are often forced to yield in the face of the firsthand testimony of their own reason and senses; and then they are amenable to reason and conviction. They had formed *a priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that *their* religion — like that of the great majority of their fellow men—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would

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* Occult Science teaches that the same order of evolution for man and animals — from the first to the seventh planet of a chain, and from the first to the end of the seventh round — takes place on every *chain* of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior "chain" has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.
—Vide *The Secret Doctrine.*

afford; but now, they seek to learn and understand before they believe.

This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the popguns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo* revelation. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any *past* life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

But what shall we say of our ferocious opponents, the Kardecists, or the reincarnationists of the French school, and the *anti*-reincarnationists, *i.e.*, most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his "spirit," after a few visits of consolation to the mortals he left behind him, may reincarnate at his own sweet will, in whom and whenever he likes. The Devachanic period of no less than a 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists. These object

on the highly philosophical ground that "it is *simply impossible*." Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal Avatar, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of the question). And "it is so cruel," you see, to tell fond parents that the fancy that a *stillborn* child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family séance-room, is an absurd belief, whether reincarnation be true or not. We must not *hurt their feelings* by insisting that every child who dies before the age of reason — when only it becomes a responsible creature — reincarnates immediately after its death — since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also that as it is irresponsible till the age of say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic action. "You hurt our best, our most devotional feelings. Avaunt!" they cry, "we will not accept your teachings."

Eppur si muove! Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. "How can the earth, forsooth, be round?" argued the saintly wiseacres — the "venerable Bedes" and the Manichaean Augustines. "Were it so the men *below* would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!" As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends, the *Summerland* theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all? — we are asked. We reply: (1) the testimony of every seer, sage and

prophet, throughout an endless succession of human cycles; (2) a mass of *inferential* evidence appealing even to the profane. True, this kind of evidence — although not seldom men are hung on no better than such *inferential* testimony — is not absolutely reliable. For, as Locke says: "To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true." Yet, all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of Predestination — that pleasant belief that every human being is pre-assigned by the will of our "Merciful Father in Heaven," to either everlasting Hell-fire, or the "Golden Harp," on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited to a small portion of mankind, and were never heard of before the day of the French Reformer.

These are pessimistic doctrines born of despair, beliefs artificially engrafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human Ego throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:—

> Cast into this life, as it were into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the sceptics say, the proofs are manifest.

If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery, and even death. Yea, a divine instinct that always grows in light and in strength helps us to comprehend that nothing in the whole world wholly dies, and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favourable to our eternal growth in good.

Writes Professor Francis Bowen, as quoted in *Reincarnation, a Story of Forgotten Truth**—uttering a great truth:

The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages.

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today—are almost countless. The Jews had the same doctrine; moreover, whether one prays to a *personal,* or worships in silence an impersonal, deity or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of "God" or "Law" as a synonym of Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins whether of omission or commission. Our disbelief credits the Unseen Power instead of equity with fiendish cruelty. It makes of *it* a kind of sidereal Jack the Ripper or Nero doubled with a human monster. If a *heathen* doctrine honours the Deity and a Christian dishonours it, which should be accepted? And why should one who prefers the former be held as — an *infidel?*

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* We advise every disbeliever in reincarnation, in search of proofs, to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.

[Reference is here to a work by Edward Dwight Walker (1859-1890) entitled *Reincarnation, a Story of Forgotten Truth.* Boston and New York: Houghton Mifflin & Co., 1888. xiii, 350 pages. Several later editions have been brought out, such as the one of 1923, published by the Aryan Theosophical Press, Point Loma, California. — *Compiler.*]

But the world moves on now and it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really *a fact* based on, at least, inferential evidence. We are told by those special *hobbyists* that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings *a priori*. Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands of generations of seers and adepts? Do they know anything of the laws of Karma — the great Law of Retribution, that mysterious, yet — in its effects — quite evident and palpable action in Nature, which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball, thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this *hybrid* deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent, philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life — they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy — the deepest and profoundest of all the world philosophies — instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the "one living God of Gods." "We do not want an *impersonal* Deity," they tell us; "a negative symbol such as 'Non-Being' is incomprehensible to Being." Just so. "The light shineth in darkness; and the darkness comprehended

it not" [*John* i, 5]. Therefore they will talk very glibly of their *immortal* spirits; and on the same principle that they call a personal God *infinite* and make of him a gigantic *male,* so they will address a human phantom as "Spirit" — Colonel Cicero Treacle, or "Spirit" Mrs. Amanda Jellybag, with a vague idea that both are at least sempiternal.

It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term *Karma,* how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, "in reality, the A B C of the Wisdom-Religion." It is very clearly expressed in the January *Theosophist*: "Karma is the sum total of our acts, both in the present life and in the preceding births." After stating that Karma is of three kinds, he continues:—

> *Sañchita Karma* includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the *Sañchita Karma* destined to influence human life . . . in the present incarnation is called *Prarabdha.* The third kind of Karma is the result of the merits or demerits of the present acts. *Agami* extends over all your words, thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development [or reincarnation].*

Karma thus, is simply *action,* a concatenation of *causes* and *effects.* That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as the field of their operation, the *right person in the right place,* is what we call *Karmic Law.* What

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* [*The Theosophist,* Vol. X, January, 1889, p. 235. — *Compiler.*]

is it? Shall we call it the hand of providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the *foresight* and *personal design* of a personal god; and because in the active laws of Karma — *absolute Equity* — based on the Universal Harmony, there is neither foresight nor desire; and because again, it is our own actions, thoughts, and deeds which *guide that law,* instead of being guided by it. "For whatsoever a man soweth, that shall he also reap" [*Gal.* vi, 7]. It is only a very unphilosophical and illogical theology which can speak in one breath of *free will,* and grace or damnation being *preordained* to every human *from* (?) eternity, as though eternity could have a beginning *to start from!* But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, *Sañchita* Karma. Both are indissolubly bound up, one in the other. Let us get rid of *Karma,* if we would get rid of the miseries of rebirths or— REINCARNATION.

To show how the belief in Reincarnation is gaining ground even among the unintuitional Western writers, we quote the following extracts from an Anglo-Indian daily.

[The following passages have been summarized from a longer excerpt appearing in the Allâhâbâd *Pioneer.*]

METEMPSYCHOSIS

. . . In a missionary production of some pretensions an attempt is seriously made to confute the theory of the "Transmigration of Souls," which betrays an incapacity for metaphysical presentments and an ignorance of psychology that are unfortunate in any person undertaking such a task . . . The arguments put forward in the paper referred to are worth looking into one by one.

"The first is that metempsychosis 'disregards the evidence of memory.' . . . It so happens that psychologists from Plato downward have called attention to the familiar mental phenomenon in which persons placed, for the first time in their lives, in peculiar circumstances, are suddenly invaded by the conviction that they have gone through the same experience before . . . There is nothing inconsistent with the

highest philosophical teaching, or with the moral lessons or the actual experience of Christ; in the occlusions of memory Christ himself, even in adult manhood, under the stress of physical entanglements, sometimes entirely forgot his pre-existent state . . .— why may not any other human nature, not inlaid with an essential divinity, forget for longer or shorter periods its state of pre-existence, if it had one? . . . Theologians may attribute to immaturity of intelligence that apparent unconsciousness of infants, which a keener insight may recognize as the inevitable hiatus between distinct conditions of a human consciousness . . .

"The second argument is that metempsychosis involves a 'libel on divine justice.' The alleged belief of the Hindus, that suffering in one state of being expiates sin in another, which is not essentially unjust, nor a whit less moral than the dogma of inherited or imported sin, may or may not be unfounded; but the first question is — is the atonement of Christ incompatible with transmigration? . . . In what conceivable way can the theory of a man's being a fallen spirit or a risen animal, or both, conflict with what Christ actually said? . . .

"The third argument is that metempsychosis 'is contrary to all sound psychology.' Nine out of ten of the religious teachers who glibly dogmatize in this fashion . . . would be sorely puzzled to explain in what way many of the higher human responsibilities are adjusted between their own psychic and pneumatic natures; and also what becomes of the unity of individual responsibility in the face of this tri-partite allotment.

"The fourth argument against transmigration is that it 'is opposed to sound ethics.' All that any system of sound ethics can demand surely is that personal responsibility shall be attached to every intelligent exercise of individual will . . . Every thinking man must be aware of a growth in his own moral consciousness by which a gulf has intervened between his present and his past: while his personality has survived to identify him, he is aware of distinct stages in his moral nature to which very different degrees of responsibility attach. How does this fact militate against sound ethics?

"The fifth contention against metempsychosis is that 'it is not in accord with science.' . . . But what is there in science that negatives the idea, if it can be sustained by evidence of a natural selection by which if there be any soul at all, the individual soul of a lower organism may pass by stages into higher organisms?

THE STRUGGLE FOR EXISTENCE

[*Lucifer*, Vol. IV, No. 20, April, 1889, pp. 104-111]

[It is not definitely known whether this article is from the pen of H. P. Blavatsky. It has been ascertained, however, that she used several pseudonyms in the early volumes of *Lucifer*. It is possible that the one appended at the conclusion of the present essay is one of them. — *Compiler*.]

The mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle "The Struggle for Existence," and having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constitutents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet though the *why* of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law

of the Ever Becoming. Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending this area of interest and sympathy that the individual can expand into the divine

to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inter-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all — in some the animal hosts

rage madly in their triumph, in a few the glorious army of the god has gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in man alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bound, not free! Let us, therefore, enquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race, caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the

law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and approaching them in friendship, gain a practical knowledge of their wretchedness and endeavour to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking: "Does this, or this, tend to the realization of universal brotherhood?" If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race, and humanity; and ever keeping in view the last and grandest object, the perfecting

of man, should reject all apparent bettering of the individual at the expense of his neighbour. In actual life the evolution of these factors, individual, race and nation, are so intimately interblended, that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so it is necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lecturers provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favour healthy thought, the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labour, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labour would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labour. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and -minded enough to

inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant *toilettes* and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices, were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labour, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane cooperative system

whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore, were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labours till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practised by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes, would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its heterogeneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever widening interest in the

general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labour establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self-interest

will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical textbooks of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international cooperation which, in its turn, would be extended to racial cooperation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavouring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labours of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS.

THE SACRED MISSION OF THE S. P. R.

[Lucifer, Vol. IV, No. 20, April, 1889, p. 126]

All our friends remember the astounding story, born and elaborated in the head of a too zealous "Researcher" sent to India to investigate that which he was incapable of understanding, accepted by many grave and wise men of Cambridge, and joyfully snapped up by the sensation-loving society fish. It was the Gordian knot of the T.S. cut at one blow by the perspicacious Alexander, the great conqueror of spooks and mediums: namely, that the motive for claiming certain phenomenal manifestations as true, was the desire to benefit thereby the Russian Government. So strong became the "Russian Spy" impression with the public, that actually writers of novels began to mention the charge as *fait accompli*. *À propos* of this, we find a very witty hit at the S. P. R. in the *Hawk* of March 12 ult.

Madame Blavatsky has recently compiled a work, called *The Secret Doctrine*, which covers the last brief period of the last thousand million of years which the world has supposed to have taken to evolute itself, Moses, Darwin, Huxley, and the rest notwithstanding. The Spookical Research Society have, I understand, appointed a permanent committee, with right of hereditary succession to its members, to study and analyze this work, as it is believed to be a covert attack on the British Empire.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 20, April, 1889, pp. 101, 137-39, 160, 164-65, 168]

[It requires ages to become an adept]. A full-blown Adept or an INITIATE. There is a great difference between the two. An Adept is one versed in some and *any* special Art or Science. An *"Initiate"* is one who is initiated into the mysteries of the Esoteric or Occult philosophy — a Hierophant.

[In an article dealing with the discoveries of John Worrell Keely, mention is made of his views to the effect that "as long as there is anything to sub-divide this anything sub-divided represents matter; and sub-division can go on through infinity: never ending, and yet no ultimatum reached. The luminiferous track is the door that opens on the seventh sub-division, still leaving an infinite field beyond." To this, H.P.B. states:]

This is precisely what the Occult Sciences teach, and what more than one renowned Mystic and Kabalist has asserted in his time. In fact, as we have already remarked before now— Mr. Keely's discoveries corroborate wonderfully the teachings of Occult Astronomy and other Sciences.

[Keely also asserted that "all corpuscles, no matter how great the sub-division may be, remain an unalterable sphere in shape."]

Such is the occult teaching — also.

[Keely spoke of the sun as a dead body, an inert mass.]

Between Mr. Keely calling the Sun "a dead body," and the Occult Doctrine maintaining that what we call the Sun

is a reflection of untold electric brightness, the "veil which covers and conceals the *living* Sun behind," there is but a difference in the mode of expressions; the fundamental idea is the same. The shadow on the wall produced by a living man or object is the inanimate, or dead effect of an animate and living cause which intercepts the rays of light. The Sun we see is "an inert mass" of adumbrations, the unreal phantom of the real Sun, which, but for this *veil,* would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar "phantom" we see, that the heat emitted by it in a single second would be enough "to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards," what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of Pralaya strikes — after which the Sun himself will be disrupted.

[In connection with Pancho, a character in Dr. Franz Hartmann's story, "The Talking Image of Urur," realizing that he had been a fool.]

As everyone is, or will be, who, feeling drawn toward Occultism, instead of proceeding prudently to acquire it and thus learn the truth, permits his fancy to run off after his own preconceived ideas, or lends ear to the insane talk of fanatical enthusiasts. Those whom sober occultists call "Masters," though so vastly superior to average humanity, are not Genii or Enchanters out of the "Arabian Nights," but mortal men with abnormal powers.

[In connection with slanders and misrepresentations on the part of the Chicago *Religio-Philosophical Journal* and the claims of Hiram E. Butler.]

This is just what we said in our March editorial. And now, when all that had to be exposed has been so dealt with in the United States, we can only wonder at the animus displayed by the *Religio-Philosophical Journal* of Chicago against us. We see by a letter published in it, March 23 *ultimo,* from the President of the "Boston T.S.," Mr. J. Ransom Bridge, that "it [the *Journal*] states that it is informed by those who claim to know that . . . Madame Blavatsky is

determined to ruin Butler" [!?]. When "those who *claim to know*" can also prove that Madame Blavatsky had [not] heard Butler's name mentioned before the end of last year, or even knew of his existence, then their "*claim* to know" would have acquired at least one leg to stand upon.

The "Butler" *exposé* followed almost immediately our first acquaintance with the pretensions of this virtuous person, as the President of our Boston T.S. well knows. Such being the case, the anonymous *he* who "claims to know," must not feel hurt, or take offence, if we now publicly state that his information against us is either a deliberate and *malicious falsehood,* or soap-bubble gossip. In every case the respected literary veteran, called the *R.-P. Journal,* ought to show more discretion than to be ever repeating unverified cackle, when not deliberate calumny, against a person who has always wished it success, as it has now done for years. We stand for truth, but wish the *ruin* of no man.

[Comment on a Reply written by Prof. Elliott Coues to an inquirer concerning various theosophical teachings on the after-death states. Coues signed himself "A Psychic Researcher."]

This reply speaks for itself, and no theosophist could answer any better and explain the situation with more clearness, or in a more orthodox esoteric spirit. Only Professor E. Coues, being a Theosophist, we are at a loss to understand why he should sign himself so modestly "A Psychic Researcher"? We only hope this is not synonymous with — "member of the S.P.R." As a Fellow of the T.S. we can only congratulate and thank the Professor; as a member of S.P.R. we should be doubtful of his motives. We might be really alarmed at the signature, did we not know that, do and say what he may, Prof. Coues' love of occultism is as great as his mystic powers and that he can never be untrue to either.

[SECOND LETTER OF H. P. BLAVATSKY TO THE AMERICAN CONVENTION]

[Reprinted from the *Report of Proceedings* of the Third Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 28 and 29, 1889.]

17 LANSDOWNE ROAD,
HOLLAND PARK, W.
April 7, 1889.

FRIENDS AND BROTHER-THEOSOPHISTS:

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott's care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy

and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion. Aye! to neglect their own natural national religion in favour of a parasitic growth — and for Western civilization with its blessings such as they are!

Truly young Japan is like the conceited Greek before Troy: "We boast ourselves to be much better men than our fathers."

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work; to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favourable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation. The Society must grow proportionately and not *too* rapidly, for fear lest, like some children, it should overgrow

its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child" — the Theosophical Society — should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives — to make it real, to weld its principles firmly into their lives — in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy, the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a byword in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all — those of a man's own household — Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies — right upon his guns — if we would win the day. Cavalry — men and horses — can be trained to ride almost as one man in an attack

upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists — the blind worshippers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: no "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives — especially in unskilled hands — but the experiments, as the Professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is *"ALTRUISM."* And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—*UNIVERSAL BROTHERHOOD.*

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and

to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, &c. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in the future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of

the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon your neighbours. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," * and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which anyone, by indulging in personal grievances, may have hindered his neighbours from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year? Here

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* [*1 Corinth.* i, 12.]

we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge have been formed small local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West *Lucifer,* the *Path* and the T.P.S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on *Lucifer* have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, *Le Lotus,* — the French Journal — has also seceded from Theosophy; but we have just founded *La Revue Théosophique* to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhémar, an American lady, loved and respected by all who know her, and a friend of our Brother, Dr. Buck.*

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against at-

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* [Comtesse Marguerite Joséphine was the daughter of Labrot-Cromwell of Cincinnati, Ohio. On July 5, 1873, she married Comte Gaston d'Adhémar de Croissac, who was born September 18, 1844. They had a son, Raoul, born May 6, 1874. They had an estate at Enghien, near Paris, where H.P.B. visited them.

As to Dr. Jirah Dewey Buck, consult Vol. III, pp. 498-99, for biographical data about him. — *Compiler.*]

tempts to injure us on the part of the ouside world, against prejudice against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name "Esoteric"; but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong "personality" of some of our own members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the wayside of heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundredfold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "In hoc signo vinces" which should be our watchword, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you: —

". . . Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another

man's profit." . . . "There is no happines for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly . . ." *

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

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* [The source of this passage is unknown, and may have been a letter or message received by H.P.B. herself. — *Compiler.*]

SIGNAL DE DANGER

[*La Revue Théosophique*, Paris, Vol. I, No. 2, 21 avril, 1889, pp. 1-8]

«Les Initiés sont sûrs de venir dans la compagnie des Dieux».
—SOCRATE, dans le *Phédon.**

Dans le premier numéro de la *Revue Théosophique,* au début de la belle conférence faite par notre frère et collègue, l'érudit secrétaire-correspondant de la S. T. *Hermès,* nous lisons en note (note 2, p. 23) :

> Nous désignons sous le terme d'*Initié* tout chercheur possédant les données élémentaires de la Science occulte. Il faut se garder de confondre ce terme avec celui d'*Adepte* qui indique le plus haut degré d'élévation auquel l'Initié puisse parvenir. Nous avons en Europe beaucoup d'Initiés; je ne pense pas qu'il existe d'Adepte comme en Orient.

Étrangère au génie de la langue française, ne possédant même pas sous la main un dictionnaire d'étymologie, il m'est impossible de dire si cette double définition est autorisée en français, excepté dans la terminologie des Francs-Maçons. Mais en anglais, comme d'après le sens que l'usage a sanctionné parmi les théosophes et les occultistes aux Indes, ces deux termes ont un sens absolument différent de celui que leur a donné l'auteur; je veux dire que la définition donnée par M. Papus au mot *Adepte* est celle qui s'applique au mot *Initié,* et *vice-versa.*

Je n'aurais jamais pensé à relever cette erreur, — aux yeux des théosophes, du moins, — si elle ne menaçait à mon avis de jeter dans l'esprit des abonnés de notre *Revue,* une confusion fort regrettable pour l'avenir.

Employant, — comme je le fais la première, — ces deux qualificatifs dans un sens tout à fait opposé à celui que leur

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* [Platon, *Phédon*, 69 C.]

prêtent les Maçons et M. Papus, il en résulterait certainement des *quiproquos* qui doivent être évités à tout prix. Comprenons-nous d'abord nous-mêmes, si nous voulons être compris de nos lecteurs.

Arrêtons-nous à une définition fixe et invariable des termes que nous employons en théosophie; car autrement, au lieu de l'ordre et de la clarté, nous n'apporterions dans le chaos des idées du monde des profanes qu'une confusion encore plus grande.

Ne connaissant pas les raisons qui ont décidé notre savant confrère à employer les termes susdits de la manière qu'il fait, je me contente de m'en prendre aux «Fils de la Veuve» qui en font usage dans un sens tout à fait inverse du sens véritable.

Tout le monde sait que le mot «Adepte» nous vient du latin *Adeptus*. Ce terme est dérivé de deux mots — *ad,* «du» ou «de», et *apisci,* «poursuivre» (sanscrit, *âp*).

Un *Adepte* serait donc une personne versée dans un art ou dans une science quelconque, l'ayant acquis d'une manière ou d'autre. Il s'ensuit que cette qualification peut s'appliquer aussi bien à un adepte en astronomie, qu'à un adepte dans l'art de faire des pâtés de foies gras. Un cordonnier comme un parfumeur, l'un versé dans l'art de faire des bottes, l'autre dans l'art de la chimie, — sont des «adeptes».

Il en est autrement pour le terme d'*Initié*. Tout *Initié* doit être un adepte dans l'occultisme; it doit le devenir avant d'être initié dans les Grands Mystères. Mais tout adepte n'est pas toujours un Initié. Il est vrai que les *Illuminés* se servaient du terme *Adeptus* en parlant d'eux-mêmes, mais ils le faisaient dans un sens général:—par ex. dans le septième degré de l'ordre du Rite de Zinnendorf. Ainsi, on employait les termes *Adoptatus, Adeptus Coronatus* dans le septième degré du Rite suédois; et *Adeptus Exemptus* dans le septième degré des Rose-Croix. Ceci était une innovation du moyen-âge. Mais aucun véritable *Initié* des Grands (ou même des Petits) Mystères, n'est appelé dans les ouvrages classiques *Adeptus,* mais *Initiatus,* en latin, et Epopte, ἐπόπτης, en grec. Ces mêmes *Illuminati* ne traitaient d'*initiés* que ceux de leurs frères qui étaient plus instruits

que tous les autres dans les mystères de leur Société. Ce n'était que les moins instruits qui avaient nom *Mystes* et *Adeptes,* attendu qu'ils n'avaient encore été admis que dans les degrés inférieurs.

Passons maintenant au terme «initié».

Disons d'abord qu'il y a une grande différence entre le verbe et le substantif de ce mot. Un professeur *initie* son élève aux premiers éléments d'une science quelconque, science dans laquelle cet élève peut devenir adepte, c'est-à-dire versé dans sa spécialité. Par contre, un adepte de l'occultisme est d'abord *instruit* dans les mystères religieux; après quoi, s'il a la chance de ne pas succomber pendant les terribles épreuves initiatiques, il devient un INITIÉ. Les meilleurs traducteurs des classiques rendent invariablement le mot grec ἐπόπτης par cette phrase: «Initié dans les Grands Mystères»; car ce terme est synonyme de *Hiérophante,* ἱεροφάντης, «*celui qui explique les mystères sacrés*». *Initiatus* chez les Romains était l'équivalent du terme *Mystagôgos* et tous deux étaient absolument réservés à celui qui, dans le Temple, initiait aux plus hauts mystères. Il représentait alors, figurativement, le Créateur universel. Nul n'osait prononcer ce nom devant un profane. La place de «l'Initiatus» était à l'Orient, où il se tenait assis, un globe en or suspendu au cou. Les Francs-Maçons ont essayé d'imiter le Hiérophante-*Initiatus* dans la personne de leurs «Vénérables» et *Grands-Maîtres* des Loges.

Mais l'habit fait-il le moine?

Il est à regretter qu'ils ne s'en soient pas tenus à cette seule profanation.

Le substantif français (et anglais) «initiation» étant dérivé du mot latin *initium,* commencement, les Maçons, avec plus de respect pour la lettre morte *qui tue,* que pour l'esprit qui vivifie, ont appliqué le terme «initié» à tous leurs néophytes ou candidats, — aux *commençants,* — dans tous les degrés de la Maçonnerie,—les plus élevés comme les plus inférieurs.

Pourtant, ils savaient mieux que personne que le terme *Initiatus* appartenait au 5e et au plus haut degré de l'ordre des Templiers; que le titre d'*Initié dans les mytères* était le

21er degré du chapitre métropolitain en France; de même que celui d'*Initié dans les profonds mystères* indiquait le 62e degré du même chapitre. Sachant tout cela, ils s'en appliquèrent pas moins ce titre sacré et sanctifié par son ancienneté, à leurs simples candidats, — les bambins, parmi les «Fils de la Veuve». — Mais, parce que la passion pour les innovations et les modifications de tout genre fit accomplir aux Maçons ce qu'un occultiste de l'Orient regarde comme un véritable sacrilège, est-ce une raison pour que les Théosophes acceptent leur terminologie?

Nous autres, disciples des maîtres de l'Orient, nous n'avons rien à voir avec la Maçonnerie moderne. Les vrais secrets de la Maçonnerie symbolique sont perdus,—comme Ragon le prouve fort bien, d'ailleurs. La clef de voûte, la pierre centrale de l'arche bâtie par les premières dynasties royales des Initiés, — dix fois préhistoriques, — s'est trouvée ébranlée depuis l'abolition des derniers mystères. L'œuvre de destruction, ou plutôt d'étranglement et d'étouffement commencée par les Césars, a été achevée finalement, en Europe, par les Pères de l'Église. — Importée, encore une fois, depuis, des sanctuaires de l'Extrême-Orient, la pierre sacrée fut lézardée et enfin brisée en mille morceaux.

Sur qui faire retomber le blâme pour ce crime?

Est-ce sur les Francs-Maçons, — les Templiers surtout, — persécutés, assassinés et violemment dépouillés de leurs annales et de leurs statuts écrits?—Est-ce sur l'Église, qui, s'étant approprié les dogmes et rituels de la maçonnerie primitive, tenait à faire passer ses rites travestis pour la seule VÉRITÉ et résolut d'étouffer cette dernière?

Toujours est-il que ce ne sont plus les Maçons qui ont *toute* la vérité, — soit qu'on jette le blâme sur Rome ou sur l'insecte *Shermah*,* du fameux temple de Salomon que la

* D'après une tradition juive, les pierres qui ont servi à bâtir le temple de Salomon (un symbole allégorique pris à la lettre, dont on a fait un édifice réel), n'ont pas été taillées ni polies de main d'homme, mais par un ver, nommé *Samis*, créé par Dieu, à cet effet. Ces pierres furent transportées miraculeusement sur le lieu où devait s'élever le temple et cimentées ensuite par les anges qui élevèrent le temple de Salomon. Les Maçons ont introduit le *Ver Samis* dans leur histoire légendaire et l'appelent «l'insecte Shermah».

Maçonnerie moderne revendique comme base et origine de son ordre.

Pendant des décades de milliers d'années, l'arbre généalogique de la science sacrée que les peuples possédaient en commun, fut le même, — puisque le temple de cette science est UN et qu'il est bâti sur le roc inébranlable des vérités primitives. Mais les Maçons des deux derniers siècles ont préféré s'en détacher. Encore une fois, et appliquant, cette fois-ci, la pratique à l'allégorie, ils ont brisé le *cube,* qui s'est divisé en douze parties. Ils ont rejeté la vraie pierre pour la fausse, et quoi qu'ils fissent de la première, — leur *pierre angulaire,* — ce ne fut certes point selon l'esprit qui vivifie, mais *selon la lettre morte qui tue.*

Est-ce encore le Ver Samis (*alias* «l'insecte Shermah»), dont les traces sur la pierre rejetée avaient déjà induit en erreur les «bâtisseurs du Temple», qui rongea les mêmes lignes? — Mais, cette fois, ce qui fut fait, le fut en connaissance de cause. — Les bâtisseurs devaient connaître le total* par cœur, à voir les *treize* lignes ou *cinq* surfaces.

N'importe! — Nous autres, fidèles disciples de l'Orient, nous préférons à toutes ces pierres une pierre qui n'a rien à faire avec toutes les autres mômeries des degrés maçonniques.

Nous nous en tiendrons à l'*eben Shetiyyah* (ayant un autre nom en sanscrit), le cube parfait qui, tout en contenant le *delta* ou triangle, remplace le nom du Tetragrammaton des Kabalistes, par le symbole du *nom incommunicable.*

Nous laissons volontiers aux Maçons leur «insecte»; tout en espérant pour eux que la symbologie moderne, qui marche à pas si rapides, ne découvrira jamais l'identité du Ver *Shermah-Samis* avec Hiram Abif, — ce qui serait assez embarrassant.

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* Ce total est composé d'un triangle *isocèle biséqué,* — trois lignes, — le bord du *cube* étant la base; deux carrés *biséqués* diagonalement, ayant chacun une ligne perpendiculaire vers le centre, — six lignes; — deux lignes droites à angles droits; et un carré diagonalement *biséqué,* — deux lignes; — total 13 lignes ou 5 surfaces du cube.

Cependant, et après réflection, la trouvaille ne serait pas sans avoir son côté utile et ne manquerait pas d'un grand charme. — L'idée d'un ver qui serait à la tête de la généalogie maçonnique et l'Architecte du premier temple des Maçons, ferait aussi de ce ver le «père Adam» des Maçons, et ne rendrait les «Fils de la Veuve» que plus chers aux Darwinistes. Cela les rapprocherait de la Science moderne, laquelle ne cherche que des preuves de nature à fortifier la théorie de l'évolution Héckelienne. — Que leur importerait, après tout, une fois qu'ils ont perdu le secret de leur vraie origine?

Que personne ne se récrie devant cette assertion, qui est un fait bien constaté. Je me permet de rappeler à MM. les Maçons qui pourraient lire ceci, qu'en ce qui touche la Maçonnerie *ésotérique,* presque tous les secrets ont disparu depuis Élie (Elias) Ashmole et ses successeurs immédiats. S'ils cherchent à nous contredire, nous leur dirons, comme Job: «C'est ta bouche qui te condamne, et non pas moi, et tes *lèvres* témoignent contre toi» (xv, 6).

Nos plus grands secrets furent jadis enseignés dans les loges maçonniques, dans l'Univers entier. Mais leurs grands maîtres et *Gourous* périrent l'un après l'autre; et tout ce qui resta inscrit dans des manuscrits secrets, — comme celui de Nicolas Stone, par exemple, détruit en 1720 par des frères scrupuleux, — fut mis au feu et anéanti, entre la fin du XVII^me^ siécle et le commencement du XVIII^me^, en Angleterre, de même que sur le continent.

Pourquoi cette destruction?

Certains frères, en Angleterre, se disent à l'oreille, que cette destruction fut la suite d'un pacte honteux passé entre certains Maçons et l'Église. Un «frère» agé, grand kabaliste, vient de mourir ici, dont le grand-père, Maçon célèbre, fut l'ami intime du comte de Saint-Germain, lorsque ce dernier fut envoyé, dit-on, par Louis XV, en Angleterre, en 1760, pour négocier la paix entre les deux pays. Le comte de Saint-Germain laissa entre les mains de ce Maçon certains documents concernant l'histoire de la Maçonnerie, et contenant les clefs de plus d'un mystère incompris. Il le fit à condition que ces documents deviendraient l'héritage

secret de tous ceux de ses descendants qui seraient Maçons. Ces papiers ne profitèrent qu'à deux Maçons, d'ailleurs: au père et au fils, celui qui vient de mourir, et ne profiteront plus à personne, en Europe. Avant sa mort, les précieux documents furent confiés à un Oriental (un Indou) qui eut pour mission de les remettre à une certaine personne qui viendrait les chercher à Amritsar — ville de l'Immortalité. On se dit en secret aussi que le célèbre foundateur de la loge des Trinosophes, J. M. Ragon, fut aussi initié à beaucoup de secrets, en Belgique, par un Oriental, — et il y en a qui assurent qu'il connut dans sa jeunesse Saint-Germain. Ceci expliquerait peut-être pourquoi l'auteur du *Tuileur général de la Franc-Maçonnerie,* ou *Manuel de l'Initié,* affirma qu'Élie Ashmole fut le vrai fondateur de la Maçonnerie moderne. Personne ne savait mieux que Ragon l'étendue de la perte des secrets maçonniques, comme il le dit bien lui-même:

«Il est de l'essence et de la nature du Maçon de chercher la lumière partout où il croit pouvoir la trouver», annonce la *circulaire* du Grand Orient de France. «En attendant», ajoute-t-il, «on donne au Maçon le titre glorieux d'enfant de la lumière, et on le laisse enveloppé de ténèbres»!*

Donc, si, comme nous le pensons, M. Papus a suivi les Maçons dans sa définition des termes *Adepte et Initié,* il a eu tort, car on ne tourne pas vers les «ténèbres», lorsqu'on est soi-même dans un rayon de lumière. La théosophie n'a rien inventé, rien dit de neuf, ne faisant que répéter fidèlement les leçons de la plus haute antiquité. La terminologie, introduite, il y a quinze ans, dans la S.T. est la vraie, car dans chaque cas ses termes sont une fidèle traduction de leurs équivalents sanscrits, presque aussi vieux que la dernière race humaine. Cette terminologie ne pourrait être modifiée, à cette heure, sans risquer d'introduire dans les enseignements théosophiques un chaos aussi déplorable que dangereux pour leur clarté.

Rappelons-nous surtout ces paroles si vraies de Ragon:

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* *Cours philosophique,* etc., pp. 59-60.

L'Initiation eut l'Inde pour berceau. Elle a précédé la civilisation de l'Asie et de la Grèce: et en polissant l'esprit et les mœurs des peuples, elle a servi de base à toutes les lois civiles, politiques et religieuses.

Le mot *initié* est le même que *dvija,* le Brâhme «deux fois né». C'est-à-dire que l'initiation était sonsidérée comme naissance dans une nouvelle vie, ou, comme dit Apulée, c'est «la résurrection à une nouvelle vie, *novam vitam inibat . . .*»*

A part ceci, la conférence de M. Papus sur le cachet de la Société Théosophique est admirable, et l'érudition qu'il y montre est fort remarquable. Les membres de notre Fraternité lui doivent de sincères remerciements pour des explications aussi claires et justes qu'elles sont intéressantes.

H. P. BLAVATSKY.

Londres, mars, 1889.

* [See Compiler's footnote appended to this paragraph in the English translation of this article, which immediately follows. — *Compiler.*]

A DANGER SIGNAL

[*La Revue Théosophique*, Paris, Vol. I, No. 2, April 21, 1889, pp. 1-8]
[*Translation of the foregoing original French text.*]

The Initiates are sure to come in company with the gods.
—Socrates in Plato's *Phaedo* (60 C).

In the first issue of *La Revue Théosophique,* at the beginning of the fine lecture of our Brother and colleague, the learned corresponding secretary of the *Hermes* Theosophical Society, we read in a note (note 2, p. 23):

> We term *Initiate* every seeker in possession of the elementary data of occult science. It is necessary to be careful not to confuse this term with the term *Adept,* which stands for the highest degree to which an Initiate can attain. We have in Europe many Initiates, but I do not think there are any Adepts, like those of the Orient.

Unfamiliar with the fine points of the French language, and not having at my elbow even an etymological dictionary, it is impossible for me to say whether this double definition is authorized in French, except in the terminology of Free-Masons. But in English, and according to the meaning sanctioned by usage among the Theosophists and the Occultists of India, these two terms have a meaning absolutely different from the one given to them by the author; I may say that the definition given by Monsieur Papus of the word *Adept* is one that applies to the word *Initiate,* and *vice versa.*

I would never have thought of pointing out this error — in the eyes of Theosophists, at least — if it did not threaten, as far as I can see, to produce a most deplorable future confusion in the minds of the subscribers to our *Journal.*

Using — as I am doing myself — these two qualifying terms in a sense entirely opposite to the one given to them

by the Masons and Monsieur Papus, *quid pro quos* which should be avoided at all costs are bound to arise. Let us understand each other first, if we want to be understood by our readers.

Let us agree upon a fixed and invariable definition of the terms which we use in Theosophy, for otherwise, instead of orderliness and clarity, we would bring into the chaos of ideas held by the world of the profane nothing but greater confusion.

Without knowing the reasons which have made our learned co-worker use the above-mentioned terms as he has, I will limit myself by confronting the "widow's Sons" who are using them in a sense diametrically opposite to their real meaning.

Everybody knows that the word "Adept" comes from the Latin *Adeptus*. This term is derived from two words: *ad,* "of," and *apisci,* "to pursue" (*âp* in Sanskrit).

An Adept is therefore an individual who is versed in some art or science, having acquired it in one or another manner. It follows that this term can be applied just as well to an adept in astronomy, as to one in the art of making *pâtés de foies gras.* A shoemaker as well as a perfume-maker, the one versed in the art of making shoes, and the other in the art of chemistry, are both "adepts."

In the case of the term *Initiate,* it is different. Every *Initiate* must be an adept in occultism; he must become one before being initiated in the Greater Mysteries. But not every adept is always an *Initiate.* It is true that the *Illuminati* used the term *Adeptus* in speaking of themselves, but they did so in a general sense, as in the seventh degree of the Order of the Rite of Zinnendorf. Thus again, one used the terms *Adoptatus, Adeptus Coronatus* in the seventh degree of the Swedish Rite; and *Adeptus Exemptus* in the Seventh degree of the Rosy Cross. This was an innovation of the Middle Ages. None of the real *Initiates* of the Greater (or even the Lesser) Mysteries is called *Adeptus* in classical works, but rather *Initiatus,* in Latin, and *Epoptes,* ἐποπτης, in Greek. The *Illuminati* themselves gave the title of *Initiates* only to those among their brethren who were more learned than all the others in the mysteries of their Society. Only the

less learned ones were *Mystes* and *Adepts,* seeing that they had yet been admitted but to the lower degrees.

Let us now turn to the term "initiate."

It should be stated at the very outset that there is a great difference between the verbal and the substantive form of the word. A professor *initiates* his student into the first elements of some science, a science in which that student can become an adept, in other words versed in his specialty. On the contrary, an adept in occultism is at first *instructed* in religious mysteries, after which, if he does not fail during the terrible initiatory trials, he becomes an INITIATE. The best translators of the classics invariably render the Greek word ἐποπτης as "initiated into the Greater Mysteries"; as this term is synonymous with *Hierophant,* ἱεροφάντης, *"he who explains* the sacred mysteries." *Initiatus* with the Romans was equivalent to the term *Mystagogos* and both were exclusively reserved for the one who, in the *Temple,* initiated into the highest mysteries. It represented then, figuratively, the universal Creator. No one dared to pronounce this word before the profane. The place of the "Initiatus" was in the East, where he was seated, a golden globe hanging from his neck. Freemasons have tried to imitate the Hierophant-*Initiatus* in the person of their "Venerables" and the Grand-Masters of their Lodges.

But does the cloak make the monk?

It is to be regretted that they did not limit themselves to this one and sole profanation.

The French (and English) substantive "initiation," being derived from the Latin word *initium,* beginning, the Masons, with more respect for the dead letter *which kills,* than for the spirit which quickens, have applied the term "initiate" to all their neophytes or candidates — to the beginners — in all the degrees of Masonry, the highest as well as the lowest.

And yet, they knew better than anyone else that the term *Initiatus* belonged to the 5th and highest degree of the Order of the Templars; that the title of *Initiate in the mysteries* was the 21st degree of the Metropolitan chapter in France; and that the one of *Initiate in the profound mysteries* indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this sacred title, sancti-

fied by its antiquity, to their mere candidates, youngsters among the "Widow's Sons." But just because the passion for innovations and modifications of various kinds made the Masons do things which an occultist of the Orient would consider a veritable sacrilege, is that a reason why Theosophists should accept their terminology?

As far as we are concerned, disciples of the Masters of the Orient as we are, we have nothing to do with modern Masonry. The real secrets of symbolic Masonry are lost, as Ragon, by the way, proves very well. The keystone, the central stone of the arch built by the first royal dynasties of Initiates — ten times prehistoric — has been shaken loose since the closing of the latest mysteries. The task of destruction, or rather of strangulation and suffocation begun by the Caesars, has finally been completed, in Europe, by the Fathers of the Church. Imported again, since those days, from the sanctuaries of the Far East, the sacred stone was cracked and finally broken into a thousand pieces.

Upon whom shall we lay the blame for this crime?

Is it upon the Freemasons, especially the Templars, persecuted, assassinated, violently despoiled of their annals and their written statutes? Is it upon the Church which, after appropriating to itself the dogma and rituals of primitive Masonry, was bent upon making its travestied rites pass for the only TRUTH, and decided to stifle the latter?

Whichever it may be, it is no longer the Masons who have the *whole* truth, whether we cast the blame on Rome or the insect *Shermah** of Solomon's famous temple, which modern Masonry claims as the basis and origin of the Order.

For tens of thousands of years, the genealogical tree of the sacred Science which all races had in common, remained

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* According to a Jewish tradition, the stones which were used to build Solomon's temple (an allegorical symbol taken literally and made into an actual edifice) were not chiselled or polished by human hands, but by a worm called *Samis*, created by God for this express purpose. These stones were miraculously transported to the location where the temple was to be erected, and cemented afterwards by the angels who built Solomon's temple. The Masons introduced the *Worm Samis* into their legendary history and call it the "insect Shermah."

identical, as the temple of this science is ONE and is built on the unshakable rock of primeval truth. But the Masons of the last two centuries have preferred to detach themselves from it. Once more, and this time in practice, rather than in theory, they shattered the *cube,* which then broke into twelve parts. They rejected the real stone for the false, and whatever they did with the former one—their *corner-stone* — it was not according to the spirit which quickens, but *according to the dead letter which kills.*

Is it again the Worm Samis (*alias* "insect Shermah") — whose traces on the rejected stone led the "builders of the Temple" into error — which gnawed at the same structure? What was done then, was done knowingly. The builders surely knew the sum total * by heart, *i.e.*, the thirteen lines of *five* faces.

What does it matter? As for ourselves — faithful disciples of the Orient — we prefer, instead of all these stones, one that has nothing to do with any of the other mummeries of masonic degrees.

We will keep to the *eben Shetiyyah* (which has a different name in Sanskrit), the perfect cube which, while containing the *delta* or triangle, replaces the name of the Kabbalistic Tetragrammaton by the symbol of the *incommunicable name.*

We willingly leave to the Masons their "insect," hoping meanwhile for their sake that modern symbology, which advances with such rapid strides, does not discover the identity of the Worm *Shermah-Samis* with Hiram-Abif — which would be rather embarrassing.

However, on second thought, this discovery would not be without its useful side, nor would it be without great charm. The idea of a worm being at the head of Masonic genealogy,

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* This sum total is made up of a *bisected isosceles* triangle — three lines — the edge of the cube being the base; two squares diagonally *bisected,* each one having a perpendicular line towards the center — six lines; two straight lines at right angle to each other; and a square diagonally *bisected* — two lines; sum total — 13 lines or 5 faces of the cube.

and the Architect of the first Masonic temple, would also make of this worm the "father Adam" of the Masons, and would endear the "Widow's Sons" even more to Darwinists. This would bring them closer to modern Science which seeks natural proofs to strengthen the theory of Haekelian evolution. What would it matter to them, once that they have lost the secret of their true origin?

Let no one object to this assertion which is a well-established fact. I take the opportunity of reminding the Masonic Gentlemen who might read this, that, as far as *esoteric* Masonry is concerned, nearly all its secrets have disappeared since Elias Ashmole and his immediate successors. If they try to contradict us, we will tell them, as Job did: "Thine own mouth condemneth thee and not I: yea, thine own lips testify against thee" (xv, 6).

Our greatest secrets used to be taught in the Masonic lodges the world over. But their Grand Masters and *Gurus* perished one after the other, and what remained written in secret manuscripts — like the one of Nicholas Stone, for instance, destroyed in 1720 by conscientious brethren — was reduced to ashes between the end of the XVIIth and the beginning of the XVIIIth century in England, as well as on the continent.*

Why such destruction?

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* [This is what Mackey's *Encyclopaedia of Freemasonry* (1929), Vol. II, p. 970, says about it:

"This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, p. 167) describes it as 'an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones.' Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Charter which he obtained from the King to hold a General Assembly. Anderson (*Constitutions*, 1738, p. 99) who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the *Stone Manuscript*."
—*Compiler.*]

Certain brethren in England have said from mouth to ear that the destruction was the result of a shameful pact between certain Masons and the Church. An aged "brother," a great Kabbalist, has just died here, whose grandfather, a renowned Mason, was an intimate friend of Count de Saint-Germain, when the latter was sent, it is said, by Louis XV, to England, in 1760, to negotiate peace between the two countries. The Count de Saint-Germain left in the hands of this Mason certain documents relating to the history of Masonry, and containing the key to more than one misunderstood mystery. He did so on the condition that these documents would become the secret heritage of all those descendants of the Kabbalists who became Masons. These papers, however, were of value to but two Masons: the father and the son who has just died, and they will be of no use to anyone else in Europe. Before his death, the precious documents were left with an Oriental (a Hindu) who was commissioned to transmit them to a certain person who would come to Amritsar, City of Immortality, to claim them. It is also told, confidentially, that the famous founder of the Lodge of Trinosophists, J. M. Ragon, was also initiated into many secrets by an Oriental, in Belgium, and some say that he knew Saint-Germain in his youth. This might perhaps explain why the author of the *Tuileur général de la Franc-Maçonnerie,* or *Manuel de l'Initié,* affirmed that Elias Ashmole was the real founder of modern Masonry. No one knew better than Ragon the extent of the loss of Masonic secrets, as he himself says:

"It is of the very essence and nature of the Mason to seek light wherever he thinks he can find it," proclaims the *circular* of the Grand Orient of France. "In the meanwhile," he adds, "they give the Masons the glorious title of children of light, and they leave them enveloped in darkness!" *

Thus, if Monsieur Papus copied the Masons, as we think, in his definition of the terms *Adept* and *Initiate,* he was wrong, for one does not turn towards darkness when one is already standing in the light. Theosophy has invented

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* *Cours philosophique,* etc., pp. 59-60.

nothing, has said nothing new, but simply faithfully repeats the lessons of the remotest antiquity. The terminology established some fifteen years ago in the Theosophical Society is the correct one, because in every case these terms are a faithful translation of their Sanskrit equivalents, almost as old as the latest human race. This terminology could not be modified at present, without running the risk of introducing into the theosophical teachings a chaos which would be deplorable and dangerous to their clarity.

Let us remind ourselves of these truthful words of Ragon:

> *Initiation had its cradle in India.* It has preceded the civilizations of Asia and Greece, and in refining the mind and the customs of the people, it has furnished the basis for all civil, political, and religious laws.

The word *initiate* is the same as *dvija*, the "twice-born" Brâhmana. It means that initiation was considered a birth into a new life, or, as Apuleius has it, it is a "resurrection to a new life," *novam vitam inibat . . .**

Except for what has been pointed out above, the lecture of Monsieur Papus on the seal of the Society is admirable, and the erudition which he displays therein is most remarkable. The Fellows of our Fraternity owe him sincere thanks for explanations which are as clear and just as they are interesting.

H. P. Blavatsky.

London, March, 1889.

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* [Although these actual words could not be located in the Latin text of Apuleius' *Metamorphoses*, yet it is most likely that what is meant is the passage in Book XI, xvi (Helm's ed.), which states in parts: "*qui vitae praecedentis innocentia fideque meruerit . . . ut renatus quodam modo statim . . .*" — "one who earned by reason of the innocence (blamelessness) of his former life a sort of resurrection, etc." —*Compiler.*]

OUR CYCLE AND THE NEXT

[*Lucifer*, Vol. IV, No. 21, May, 1889, pp. 177-188]

"The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn."
—SHELLEY [*Hellas*, lines 1060-63].

"My friend, the golden age hath passed away,
Only the good have power to bring it back . . ."
—GOETHE.

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision* of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been;* and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back,—
The more fools they,—we forward: dreamers both . . ."*

* [*The Golden Year*, lines 65-66.]

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of *Martin Chuzzlewit.*

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *re-become* that which "we already have been," or *that which we are now?* To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling.* Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life — a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts' blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he

thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein — a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point.

The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis*. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay," and adds:

> To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent Street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the boarding of London with "comic" pictures of the Crucifixion, that surely ought to be an offence, even in the eyes of those who do not believe the Crucifixion ever happened.

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people." Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels." Now we have been impressed in youth that Themis was a blindfolded

goddess only in antiquity and among the heathen. Since then — Christianity and civilization having opened her eyes — the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusion: *in law,* that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws," must prove most beneficent to all concerned, "without distinction of race, colour or religion," as we say in Theosophy.

Now, if law *is* equitable, it must apply impartially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's* feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Freethinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i.e.,* limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominently in verse 28 of chapter xxii of *Exodus,* when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foul-mouthed blasphemers against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mohammed, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian godheads: otherwise law would be more blindfolded than ever. Moreover, besides his sacredness

in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messrs. Grant Allen and Aveling, as much as those of many Hindu Theosophists. We grant that he who makes "comic pictures of the crucifixion," commits an offence against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves — not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found, "infidels" and *atheists* alone sternly reproving for it those sinning Christian ministers, whether in England or America.

The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's" * writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel," than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* having nought to do with the dead letter of

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* The fine poet and witty editor of the late *Secular Review*, now the *Agnostic Journal*. The works of Mr. W. Steward Ross ("Saladin") *e.g.*, *Woman, her glory, her shame, and her god, Miscellaneous Pamphlets, God and his Book*, etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called *infidel* in the XIXth.

human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping *infidel,* for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York Sun** as a "gibbering charlatan," and its Colonel Robert Ingersoll. In England, Talmage's imitators find a stern Nemesis in "Saladin." The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany," when each of the three *dramatis personae* was "mimicked to perfection," as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman,*" then taking up the time of Mary "the lover of ethics," who sat at his feet, and finding himself "*blown up* for this" (*sic*) by Martha, "left to serve alone." Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity."

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders it* only when that fun comes from an infidel? The same pious "commoner" reminded the House that: "Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death."

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or "certain of the Synagogue of the Liber-

*The Sun of April 6, 1877.

tines" for stoning Stephen? But we will simply state this: — If *justice,* like charity, does not stop "at home," such unfairness as Freethinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of scorn for future history.

For history repeats itself. Spurgeon having poked fun at Paul's *miracles,* we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin's article "At Random," devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls,* let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the "light fantastic toe," and Spurgeon's "tabernacle" is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and "Punch and Judy show," which is pre-eminently Mr. Spurgeon's religion. Who, then, will find these lines by "Saladin" *too* strong?

. . . Edward Irving was a severe mystic and volcanic Elijah; Charles Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxiliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: "Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of the window and killed himself. If anybody gets frozen tonight, I am not like Paul, and cannot restore him, so please don't render a miracle necessary, as I cannot perform it." (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the "blessed Lord," out of whom he makes such a profit, would have poked the said "blessed Lord" jocularly in the ribs with a "Well, and how are you, old boy from Nazareth?" There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are "the very word of very God," and it is not for him to make light of them, even to please the holy medio-

crities of the Tabernacle. I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's *De Legibus,* and which runs thus: *De sacris autem haec sit una sententia, ut conserventur.** As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washerwoman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate.* (*Agn. Journal,* April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin." "Aye," we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel *more libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico,* than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's."

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *a priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. George, the savage races are fast disappearing, "killed by the mere

* [Lib. II, xix (47): ". . . De sacris autem, qui locus patit latius, haec sit una sententia, ut conserventur semper . . ." — "as regards religious observances, let this be our single decree that they shall be maintained forever . . ." — *Compiler.*]

contact of civilized man." No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A Theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away — probably *to starve.* All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam,* a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinee." But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the Eiffel, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat,* the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly — unless it is urged that even modern folly is superior to ancient wisdom — there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astro-

gnosy owes its progress, and it is the astronomical calculations of the Magi that became the groundwork of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And — since he is assured that his robes (*i.e.,* crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints — neither he, nor we, can see why the convert should not profit by the opportunity.

"Who," asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" The writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness." O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this "money grant" given his "widow's *two mites,*" they might claim collectively to have *cast* "more than all," more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a "money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-

voiced fame trumpeted by public organs. *True* charity opens her purse strings with an invisible hand and:

"Finishing its act, exists no more . . ."

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented tenfold more than twenty million today. Twenty million are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.*, those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists — we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Aśoka, people did not wait, as they do now, for a national calamity to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses,* digging wells and planting fruit trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been,* let this be as in the days of Aśoka, not as it is now. But we are reproached with forgetting "*Christian heroism.*" Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death

more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian heroism*," whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the *Annals and Antiquities of Rajasthan,* by Colonel Tod . . .

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" [*Matt.* xxii, 21], is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our century* that he addresses when saying:

> "We own thy merits; but we blame beside
> Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear anyone praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the* ONE, and God's elect," says the proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks, the private crow in peacock's feathers. "I am *the* ONE—painter, artist, writer, or what not—*par excellence* . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last — hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is — the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine* — the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of today, one can foresee in reading those of some of England's best poets; *e.g.,* the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defense of Atheism"! *Ergo,* his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible," must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, *"Credo quia absurdum est."**

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally!* We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon,* in which Shelley's immortal

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* [This is the often misquoted sentence from Tertullian's *Carne Christi,* II, v., which runs: "*Certum est quia impossibile est,*" "it is certain because it is impossible." — *Compiler.*]

name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years." The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions," such as Biblical chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents — an honest mother called "mediaeval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eyeglass. A flat and wooly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet — a pyramid of gauze, gay ribands and plumes . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun," the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly, "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the

"Mother" — (the said *Solar* "woman") "that accursed thing" and an *abomination.*

Yet their teachings are all authoritative and *orthodox.* Just fancy Mr. Grant Allen trying to persuade General Booth that "life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brave général" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4004 B.C.; thence, that his (Grant Allen's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws," but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air."

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism and conceit* — one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels — are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience — "that still small voice" which, when heard, deafens the mighty roar of Niagara Falls itself and will not permit them to lie to their own souls —remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the receptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be

merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

> For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.
>
> All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

OUR SOCIETY'S "AGAPAE"

[*Lucifer*, Vol. IV, No. 21, May, 1889, pp. 248-250]

Our Brothers in France had a happy idea in establishing what we might call theosophical *agapae,* minus the mystic and religious gloom of the latter. These monthly dinners, "purely vegetarian" — we are not told whether they are also teetotal — may do good work in the long run, as promoters of peace, soul-harmony and brotherly love. "A good dinner sharpens wit, while it softens the heart," we are told by those in whom, of the three souls enumerated by Plato, the "stomach-soul" is the most energetic; the statement being corroborated by Lord Byron. According to the great English poet, of all "appeals," none is more calculated to take hold of the best feelings of mankind

> "Than that all-softening, overpow'ring knell,
> The tocsin of the soul — the dinner-bell." *

However it may be, and from whatsoever point we view them, the "theosophical dinners" in France have an undeniable advantage over the "no such dinners" in England. They represent, for theosophists, a few hours, at least, passed under the white flag of truce; and even that little is a decided relief, and a march stolen on the English members.

Blessed be ye, O dinners, if presided over by the angel of peace, who stands between the fighting and the dead!

The "Hermes Dinner," was not presided over this time, however, by a six-winged angel, "shadow'd from either heel with feather'd mail," but, by our respected friend and brother, the Count Gaston d'Adhémar, who kindly accepted the presidential place of honour at this "exclusively vege-

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* [*Don Juan*, Canto V, xlix.]

tarian repast." The dinner took place on March 23 at Lavenue's, Boulevard Montparnasse, and was graced, besides the members and associates of the local T.S. "Hermes," who happened to be then in Paris, by the presence of several distinguished guests interested in theosophy.

In the words of our *Revue Théosophique** for April, "this banquet passed off most charmingly, thanks to the witty and instructive conversation of its president, who related some of his travelling impressions through America, and notably among the *Mormons;* after which the conversation became general and was devoted to occult topics of the highest scientific, phenomenal and metaphysical interest."

At 11 p.m. the members separated, pledging themselves to meet on the same date next month.

For the benefit of the lovers of vegetarianism, we append hereto the *Menu* of this repast, which, "to the surprise of all, was found not only very nourishing, but most excellent."

Potage à la Normande
Hors d'œuvres
Pommes de terre à la Duchesse
Tymbale de guiochys au parmesan
Salsifis frits
Haricots panachés
Salade de laitue aux œufs
Parfait
Desserts.

In our great gastronomical ignorance, while rejoicing over the Normandy soup, Duchess potatoes, fried salsify (oyster plant), haricot beans and innocent salad with eggs, we feel rather doubtful about the esoteric meaning of that "Parfait," which winds up the *Menu.* Is it a liqueur? One of those oily, sweet, dangerously insidious *liqueurs,* so beloved in France, or some respectable and harmless dish, drink or what not, for digestive purposes? If the former, alas for the purity of the Theosophical Agapae!

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* Directrice, Comtesse Gaston d'Adhémar; Rédacteur en chef (chief editor), H. P. Blavatsky. Chief office, 10, Rue Leseur, Paris, Comtesse d'Adhémar; and all the chief booksellers of Paris. London, at 7, Duke Street, Adelphi and David Nutt's.

BUDDHISM THROUGH CHRISTIAN SPECTACLES

[*Lucifer*, Vol. IV, No. 21, May, 1889, pp. 251-252]

On the occasion of a new pseudo-Oriental dirge* by "Sir Monier Monier-Williams, K.C.I.E." the very *Christian* Orientalist, a *daily* takes the opportunity of poking fun into the ribs of several members and ex-members of the T.S. We have had an opportunity of acquainting ourself with some of the views of the "Duff" lecturer in Edinburgh, and therefore doubt our ever opening his new volume. It has once been shown in *Lucifer,* April, 1888, how the "Orientalist" of that name, scoffing at the modest title of *Light of Asia* seeks to make it pale into insignificance before the proud appellation of *"Light of the World"* — a rather paradoxical boast to make before a mankind, more than two-thirds of which are non-converted Buddhists and "heathens." But such intellectual legerdemain, such jugglery of facts and historical data sacrificed to sectarian views, are no novelty to any reader. The *modus operandi* is as old as the Nazarene faith, and the *genus* "missionary" familiar to every admirer of Buddha, the DIVINE MAN *par excellence*. We leave therefore the *onus probandi* — easy enough, with audiences of *gobe-mouches* and too willing helpers—of proving the unprovable, to the clever author who uses so dexterously the well-known missionary trick, namely, that "Buddhism is the Devil's *imitation* of Christianity."

And why shouldn't he, when it is the only thing in our day of shams that pays? Let Sir Monier adopt another tone; let

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* *Buddhism, in its connection with Brahmanism and Hinduism and in its contrast with Christianity,* is the short and comprehensive title of a new work compiled from his "Duff Lectures" by Sir Monier Monier-Williams.

him speak truth and fact, and declare them squarely to his audiences. Let him state that neither Buddhism, nor the gospel of Krishna — nor yet the legends of the numerous Solar Gods who lived, died, and after descending into Hades, resurrected, bringing back to earth the divine light of which the Demon of Darkness, the Winter Solstice, had deprived it — could be "imitations" of the Christian legend, as they preceded it by long ages. Let him speak as every impartial historian and Orientalist is in duty bound to do, *truth and nothing but the truth,* and he will soon find that, instead of being referred to by his reviewers as "one of the most distinguished of living Orientalists" (?!) he will dwindle down to the status of a fifth-rate lecturer, "talking gibberish," "under Mr. Sinnett's influence" (*sic*).

True, the Oxford Sanskritist has never been under the influence of the writer of *Esoteric Buddhism;* and his own version (*Vide* "Preface" to his work) assures us that having thrice travelled through the sacred lands of Buddhism, he has "brought to the study of Buddhism and its sacred language Pâli, a life-long preparatory study of Brâhmanism and its sacred language Sanskrit." Yet there exists another version both in India and Oxford. Some irreverent pundits, among others the late Dayanand Saraswati, the greatest Sanskrit scholar of India, laboured under the impression that in the last voyage through "the sacred lands of Buddhism," namely Benares and beyond, made by Prof. Monier-Williams (was it in 1876 or 77?) no pundit could make head or tail of what the "most distinguished of living Orientalists" meant, when he attempted to speak Sanskrit; nor could they (the pundits) be coaxed into admitting that the illustrious Oxford Orientalist knew anything of Sanskrit at all. In fact, it was a truly benevolent action of Pundit Dayanand to have allowed his pupil, Shamji Krishnavarma, then a theosophist by-the-by, to go to Oxford and teach the eminent Professor some *real* Sanskrit.* Whether the distinguished Orientalist has profited by the lessons of his young

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* [*Vide* p. 437 in the Bio-Bibliographical Index of Volume I of this Series, for information concerning this remarkable Hindu scholar.— *Compiler.*]

and most intelligent *guru* — lessons which covered several years since 1879 — remains an open question. At all events he speaks like a true-blue Brahmin and reader of the Purânic dead letter of Buddha's death having been caused by eating "too much dried boar's flesh." This is something, in view of Buddha's asceticism and aversion to eating anything that had life in it, still more wonderful in its dead letter than that other statement that "prayer to the unknown (God) is among the chief duties now recognized by Buddhists." We find it in a *daily* that quotes from the Professor's lecture.

Priests and brothers of Ceylon, please rise and explain!

Therefore the remark is quite true that the "work of Sir Monier-Williams, K.C.I.E." which—

> will most interest those who have *dabbled* in what is called "Theosophy," of which Colonel Olcott, Mr. A. P. Sinnett, and Madame Blavatsky are the best known exponents, is that entitled *Mystical Buddhism.* For Sir Monier holds that the Buddha himself was opposed to mysticism; that originally Buddhism "set its face against all solitary asceticism, and all secret efforts to obtain sublime heights of knowledge; it had no occult, esoteric system of doctrine which it withheld from ordinary men."—*Literary World.*

Oh, Brahmâ *Prabhavâpyaya!* Thou God of the imperishable origin who took the *figure of a boar* — the same from eating whose DRIED *remains* Buddha is said by the metaphor-loving and wily Brahmin to have died — be merciful to thy detractors and would-be scholars! Our contemporary, the *Literary World,* launching on the dangerous depths of "Pure and impure Buddhism," confesses after enumerating several learned works, that:

> In this enumeration we have taken no account of the writings of the Theosophists or Neo-Buddhists, which pretend to initiate Western readers into the secret doctrines of Buddhism, and are generally too mystical and unintelligible for an ordinary man's comprehension.

No wonder our "secret doctrines of Buddhism" are *too much* for an ordinary man's comprehension. But then the "Duff" lecturer, Sir Monier Monier-Williams is, on his own confession and statement, of very *extraordinary* comprehension and most remarkable learning. He has forgotten more than any man ever knew; and learnt more of that which all

the Orientalists put together had to unlearn. A few "Duff" lectures more, and the English public will be told that Sir William Jones and Colonel Wilford were, after all, right; that Gautama Buddha was a parody of the Biblical Lamech, Buddhism and Wodenism, hence, Mercury and Buddha, are identical, and that the whole character of the Prince of Kapilavastu was copied from the mythical St. Josaphat, the Roman Catholic saint of India.

Will it be deemed very impertinent to the "greatest of living Orientalists" to say that it is only to be regretted that, having finished his Sanskrit rudiments with Shamji Krishnavarma, the eminent Oxford scholar has not turned to the Theosophists to give a little finishing touch to his Brahmano-Buddhist knowledge? We would have never grudged him his "Light of the World"; but taking him lovingly to our esoteric bosoms and permitting him to "dabble" in theosophy, we would have brought order into the confusion of his Buddhist notions and restored the equilibrium to the very unbalanced ideas culled by him in some *Purânas,* adverse to the *Light of Asia.* But now, do what we may, it is not Sir *bis*-Monier-Williams, K.C.I.E., who can ever hope to become "the Light of Orientalism." *Sic transit gloria mundi!*

After all it is not the theosophists who are the losers; for never has a certain *daily* uttered a greater truth than when saying that a certain "Radical gentleman" is "*not alone in the transfer of his allegiance from Christianity to Buddhism. Since the publication of Mr. Sinnett's 'Esoteric Buddhism' various English converts have been made by the propagandists, male and female, who have devoted themselves to the work of proselytism; and there is no doubt that Asiatic mystery in any form has a great charm for a certain class of minds.*"

It has, it has; and no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 21, May, 1889, pp. 250, 261]

[In relation to objections raised against alleged Theosophical assertions; the argument being as follows: "You postulate your principles *a priori*, hence you make them arbitrary. Starting from this, you deduce your conclusions which, supposing them to be strictly logical, have yet no scientific value, since they err by their very basis." To this H.P.B. remarks:]

We strongly suspect this method of being precisely that of orthodox science, and not at all the theosophical. While their conclusions are always strictly correct and logical, their major premise is generally a hypothesis, and often not true in nature. The syllogisms of science run somewhat in this manner:

The catarrhine ape is dumb, and lost its tail (*Haeckel*); Speech arose from crude animal sounds, and early man had a tail (*Darwin*).

Therefore, the two had a common ancestor.

It is for the *Darwino-Haeckelians,* evidently, that it has been said that, "If the premises are not true and the syllogism is regular, the reason is valid, and the conclusion, *whether true or false,* is correctly derived."

[On the "sterile efforts to determine the attributes of God, which would amount to seeking to define the infinite."]

Leaving aside that trifling difficulty in philosophy, which shows to us that to postulate attributes, which are by their very nature *finite,* to the *infinite,* is like trying to square the circle.

[Concerning people, mostly in rural Russia, who can "talk away" very effectually all sorts of ailments.]

This is the literal translation of the popular and mystic term "*Zagovarivat'*," in Russia. For the good men and women in towns and villages who play at local medicine-men (and the people *will* have no others) literally "talk away," by means of some strange words which no one understands but themselves, and by breathing on the water, all kinds of diseases and ailments most effectively.

PROFESSOR ELLIOTT COUES AND KOOT HOOMI

[*Light*, London, Vol. IX, No. 437, May 18, 1889, p. 241]

To the Editor of *Light*.

SIR,

In answer to Prof. Elliott Coues' reference to me, in his letter upon psychometry, in your issue of May 11th, which he closes with the appeal, "Will not Madame Blavatsky kindly come to the rescue?" I briefly answer: —

To my certain knowledge Professor Coues has *never* received any letter from the individual known as Koot Hoomi, not through me, at any rate. And, as the said "K.H.," in a letter to Colonel Olcott, extracts from which were published in *Lucifer*, No. 14, of October last, expressly says that "since 1885 I have not written, nor caused to be written, save through her [H.P.B.'s] agency, direct or remote, a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through, any third party" — the following becomes evident. The letters which Professor Coues claims to have received, if they purport to come from Mahatma "K.H." must be of the same stamp as the clumsy forgery which was published in the Chicago *Tribune* last

year over the signature of "K.H." and has caused to many Theosophists and myself extreme annoyance. This bogus production Professor Coues himself describes in a recent letter as a silly joke of a newspaper man, with which he assures me he had nothing to do. Strange to say, however, the *Tribune* letter bore the facsimile of a seal on a ring I have worn for over fifteen years, and with which Professor Coues is well acquainted.

This is all I have to say in the matter. The names of two living men, great in learning and wisdom, for whom the majority of Theosophists have the greatest reverence, have been sufficiently desecrated by the outside public, and the foolish, though sincere, exaggerations of some would-be Chelas. Was it necessary that Professor Coues, who aspires to become the President of the American Section of the Theosophical Society, should so wantonly and flippantly drag in the mire of his irony a name which, if it says nothing to him, is loved and respected by so many of his brother Theosophists?

H. P. BLAVATSKY.

LE PHARE DE L'INCONNU

[*La Revue Théosophique*, Paris, Vol. I, Nos. 3, 4, 5, 6; 21 mai, 1889, pp. 1-9; 21 juin, 1889, pp. 1-7; 21 juillet, 1889, pp. 1-6; 21 août, 1889, pp. 1-9.]

— I —

Il est dit dans un vieux livre sur les études occultes:

La *Gupta Vidya* (Science secrète) est une mer attrayante, mais houleuse, et pleine d'écueils. Le navigateur qui s'y risque, s'il n'est sage et riche d'experience acquise,* sera englouti, brisé sur les mille récifs sous-marins. De grandes vagues, couleur de saphir, rubis et émeraude, des vagues pleines de beauté et de mystère le recouvriront, prêtes à porter les marins vers d'autres et nombreux phares qui brillent dans toutes les directions. Mais ce sont de faux phares, des feux follets allumés par les fils de *Kâliya*,† pour la destruction de ceux qui ont soif de la vie. Heureux ceux qui demeurent aveugles à la lumière de ces feux trompeurs; plus heureux ceux qui ne détournent jamais leurs regards du seul vrai phare, dont la flamme éternelle brûle solitaire au milieu de l'abîme des eaux de la Science sacrée. Nombreux sont les pélerins qui désirent s'y plonger; bien rares les nageurs vigoureux qui atteignent le Phare.

Pour y arriver, il faut cesser d'être un nombre, et être devenu *tous les nombres*. Il faut oublier l'illusion de la séparation et n'accepter que la vérité de l'individualité

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* Sous la direction d'un *gourou* ou maître.

† Le grand serpent vaincu par Krishna et chassé de la rivière de Yamunâ dans la mer, où le serpent Kâliya prit pour femme une espèce de Sirène dont il eut une nombreuse famille.

collective.* Il faut voir par l'ouïe, entendre avec les yeux,† lire le langage de l'arc-en-ciel et avoir concentré ses *six* sens dans le septième.‡

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Le «Phare» de la Vérité, c'est la Nature sans le voile de l'illusion des sens. Il ne peut être atteint avant que l'adepte ne soit devenu maître absolu de son moi personnel, capable de contrôler tous ses sens physiques et psychiques, à l'aide de son «septième sens», grâce auquel il est doué ainsi de la vraie sagesse des dieux — *Theo-sophia.*

Inutile de remarquer que les profanes, — les non initiés, *au dehors du temple,* ou *pro-fanes,* — jugent les «phares» et le «Phare», ci-dessus mentionnés, en sens inverse. Pour eux, c'est le Phare de la vérité Occulte qui représente l'*ignis fatuus,* le grand feu follet de l'illusion et de la bêtise humaines, et ils considèrent tous les autres comme les écueils bienfaisants qui arrêtent les exaltés à temps, sur la mer de la folie et de la superstition.

«N'est-ce point assez», — nous disent nos bienveillants critiques, «que le monde soit arrivé, à force d'*ismes*, à celui de *théosophisme,* qui n'est que *fumisterie transcendante,* sans que celui-ci nous offre encore de la magie réchauffée du moyen âge, avec ses grands sabbats et son hystérie chronique?»

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* L'illusion de la *personnalité* du *moi*, à part et placée par notre égoïsme au premier plan. En un mot, il faut s'assimiler l'humanité entière, vivre par elle, pour elle et dans elle, en d'autres termes, cesser d'être «un» pour devenir «tous» ou le *total.*

† Expression Védique. Les sens, en comptant les deux sens mystiques, sont sept dans l'occultisme; mais un Initié ne sépare pas plus ses sens l'un de l'autre qu'il ne sépare son unité de l'Humanité. Chaque sens contient tous les autres.

‡ Symbologie des couleurs. Le langage du prisme, dont «les sept couleurs *mères* ont chacune sept fils», c'est-à-dire quarante-neuf teintes ou «fils» entre les sept, lesquelles teintes graduées sont autant de lettres ou caractères alphabétiques. Le langage des couleurs a donc cinquante-six lettres pour l'*initié* (ne pas confondre avec l'*adepte*, voir mon article «Signal de Danger»). De ces lettres chaque septenaire s'absorbe dans sa couleur mère, comme chacune des sept couleurs mères est absorbée finalement dans le rayon blanc, l'Unité divine symbolisée par ces couleurs.

Halte-là, messieurs. Savez-vouz seulement, pour parler ainsi, ce que c'est que la *vraie* magie, ou les Sciences occultes? Vous vous êtes bien laissé gorger en classe de la «Sorcellerie *diabolique*» de Simon le magicien et de son disciple *Ménandre,* d'après ce bon Père Irénée, le trop zélé Théodoret et l'auteur inconnu de *Philosophumena.* Vous vous êtes laissé dire, d'un côté, que cette magie venait du diable; de l'autre, qu'elle n'était que le résultat de l'imposture et de la fraude. Fort bien. Mais que savez-vous de la vraie nature du système pratiqué par Apollonius de Tyane, Jamblique et autres *mages*? Et que pensez-vous de l'identité de la théurgie de Jamblique, avec la «magie» des Simon et des Ménandre? Son vrai caractère n'est dévoilé qu'à demi par l'auteur du livre *De mysteriis.** Néanmoins, ses explications convertirent Porphyre, Plotin et d'autres, qui, d'ennemis qu'ils étaient de la *théorie ésotérique,* devinrent ses plus fervents adhérents. La raison en est fort simple. La vraie Magie, dans la théurgie de Jamblique, est à son tour identique avec la gnose de Pythagore, la γνῶσις τῶν ὄντων, la *science des choses qui sont;* et avec l'extase divine des *Philalèthes,* «les amants de la Vérité». Or, on ne doit juger de l'arbre que par ses fruits. Quels sont ceux qui ont témoigné du caractère divin et de la réalité de cette extase appelée aux Indes *Samâdhi?*† C'est une longue série d'hommes, qui, s'ils avaient été chrétiens, eussent été canonisés; non sur le choix de l'Église, qui a ses partialités et ses prédilections, mais sur celui des populations entières et de la *vox populi,* qui ne se trompe presque jamais dans ses appréciations. C'est d'abord Ammonius Saccas, surnommé le *theodidaktos,* «enseigné par Dieu»; le grand maître dont la vie fut si chaste et si pure, que Plotin, son élève, perdit à tout jamais

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* Par Jamblique qui l'écrivit sous le pseudonyme du nom de son maître, le prêtre égyptien Abammon. It est intitulé en grec:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις.

†Samâdhi, un état de contemplation abstraite, définie par des termes sanscrits dont chacun demande une phrase entière pour l'expliquer. C'est un état mental ou, plutôt, spirituel, qui ne dépend d'aucun object perceptible et pendant lequel le *sujet* vit, absorbé dans le domaine de l'esprit pur, *dans la Divinité.*

l'espoir de voir jamais aucun mortel qui lui fût comparable. C'est ce même Plotin qui fut pour Ammonius ce que Platon fut pour Socrate, c'est-à-dire un élève digne des vertus de son illustre maître. C'est Porphyre encore, l'élève de Plotin,* l'auteur de la biographie de Pythagore. Dans la pénombre de cette gnose divine dont l'influence bienfaisante a radié jusqu'à nos jours, se développèrent tous les mystiques célèbres des derniers siècles, tels que Jacob Boehme, Emmanuel Swedenborg et tant d'autres. M^me^ Guyon est le sosie féminin de Jamblique. Les Quiétistes Chrétiens, les Soufis Musulmans, et les Rose-Croix de tous les pays, s'abreuvèrent aux eaux de cette source inépuisable, la Théosophie des Néo-Platoniciens des premiers siècles de l'ère chrétienne. La gnose précéda cette ère, car elle fut la continuation directe de la *Gupta Vidya* et de la Brahma-Vidya («connaissance secrète» et «connaissance du Brahman») des Indes de l'antiquité, transmise par la voie de l'Égypte; comme la théurgie des Philalèthes est la continuation des mystères égyptiens. En tout cas, le point de départ de cette magie *diabolique*, c'est la Divinité suprême; son terme et but final, l'union de l'étincelle divine qui anime l'homme avec la Flamme-mère, qu'est le *Tout* Divin.

Ce but est l'*ultima Thule* des théosophes qui se vouent entièrement au service de l'humanité. En dehors de ceci, ceux qui ne sont pas encore prêts à tout sacrifier, peuvent s'occuper des sciences transcendantes, telles que le Mesmérisme et les phénomènes modernes sous toutes leurs formes. Ils en on le droit, d'après la clause qui spécifie, comme un des buts de la Société Théosophique «l'étude des lois inconnues de la nature, et *des pouvoirs psychiques latents dans l'homme*».

Les premiers sont peu nombreux, — l'altruisme absolu étant un *rara avis* même parmi les théosophes modernes. Les autres membres sont libres de s'occuper de ce qui leur plaît. Malgré cela, en dépit de la franchise de leurs *allures*

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*Le citoyen de Rome pendant vingt-huit ans, l'homme si honnête que l'on tenait à honneur de le faire tuteur des orphelins des plus riches patriciens. Il mourut sans s'être jamais fait un ennemi pendant ces vingt-huit ans.

qui n'ont rien de mystérieux, nous sommes constamment mis en demeure de nous expliquer; de persuader le public que nous ne tenons pas de sabbat, que nous ne fabriquons pas de manches à balai pour l'usage des théosophes. Ceci devient parfois grotesque. Quand ce n'est pas d'un nouvel «isme», d'une *religion* tirée des profondeurs d'un cerveau détraqué, ou de fumisterie, que nous sommes accusés, c'est d'exercer les arts de Circé sur les hommes et les bêtes. Les quolibets et les railleries pleuvent sur la Société Théosophique dru comme grêle. Elle reste cependant toujours debout, depuis quatorze ans que cela continue: elle a la vie dure, vraiment!

— II —

Après tout, les critiques, qui ne jugent que d'après l'apparence, n'ont pas tout à fait tort. Il y a théosophie et théosophie: la vraie théosophie du *théosophe,* et celle du membre de la Société de ce nom. Que sait le monde de la vraie théosophie? Comment peut-il juger entre celle d'un Plotin, et celle des faux frères? Et de ceux-ci, la Société possède plus que sa part légitime. L'égoïsme, la vanité et la suffisance de la majorité des hommes sont incroyables. Il y en a pour qui leur petite *personalité* constitue l'univers entier, hors de laquelle point de salut. Faites remarquer à l'un d'eux, que l'alpha et l'oméga de la sagesse ne sont pas limités par la circonférence de son cerveau, que son jugement ne pourrait marcher de pair avec celui du roi Salomon, et aussitôt vous vous rendez coupable à ses yeux d'*anti*-théosophie. Vous avez commis le blasphème contre l'Esprit qui ne vous sera pas pardonné, ni dans ce siècle, ni dans celui qui est à venir. Ceux-là disent: «la théosophie, c'est moi!» comme Louis XIV disait «l'Etat, c'est moi!» Ils parlent de fraternité et d'altruisme, et n'aiment, en réalité, que ce qui n'aime personne — eux-mêmes, — en d'autres termes leur petit «moi». Leur égoïsme leur fait imaginer que seuls ils représentent le temple de la Théosophie, et qu'en se proclamant au monde eux-mêmes, ils proclament la théosophie. Hélas! les portes et les fenêtres de ce «temple» ne

sont qu'autant de canaux par où pénètrent, mais ne sortent presque jamais, les vices et les illusions des médiocrités égoïstes.

Ceux-là sont les termites blancs de la Société Théosophique qui en rongent les fondements, et lui sont une menace perpétuelle. On ne respire librement que lorqu'ils la quittent.

Ce n'est pas eux qui pourraient jamais donner une idée correcte de la théosophie pratique, encore moins de la théosophie transcendante qui occupe l'esprit d'un petit groupe d'élus. Chacun de nous possède la faculté, le sens intérieur, connu sous le nom d'*intuition*; mais combien rares sont ceux qui savent le développer! C'est cependant le seul qui puisse faire voir les hommes et les choses sous leurs vraies couleurs. C'est un *instinct de l'âme* qui croit en nous, en proportion de l'usage que nous en faisons, et qui nous aide à apercevoir et à comprendre tout fait réel et absolu avec plus de clarté que ne le ferait le simple exercice de nos sens et de notre raisonnement. Ce qu'on appelle le bon sens et la logique ne nous permet de voir que l'apparence des choses, ce qui est évident pour tous. L'*instinct* dont je parle étant comme une projection de notre conscience perceptive, projection qui s'opère du subjectif à l'objectif, et non *vice versa,* éveille en nous les sens spirituels et les forces à agir; ces sens assimilent l'essence de l'object ou de l'action que nous examinons, nous les représentent tels qu'ils *sont,* et non tels qu'ils paraissent à nos sens physiques ou à notre froide raison. «Nous commençons par *l'instinct, nous finissons par l'omniscience*», dit le professeur A. Wilder, notre plus vieux collègue. Jamblique a décrit cette faculté, et certains théosophes ont pu apprécier toute la vérité de sa description.

Il existe [dit-il] une faculté dans l'esprit humain qui est immensément supérieure à toutes celles qui sont greffées sur nous, ou engendrées. Par elle nous pouvons atteindre à l'union avec des intelligences supérieures, nous trouver transportés au-delà des scènes et de la vie de ce monde, et partager l'existence supérieure et les pouvoirs surhumains des habitants célestes. Par cette faculté nous nous trouvons libérés finalement de la domination du Destin [*Karma*], et devenons, pour ainsi dire, les arbitres de notre sort. Car, lorsque les parties les plus excellentes en nous se trouvent remplies d'énergie, et que notre âme est emportée vers des essences plus élevées que la science, elle peut se séparer de ces

conditions qui la retiennent sous le joug de la vie pratique journalière; elle échange sa vie actuelle pour une autre vie, et renonce aux habitudes conventionnelles qui appartiennent à l'ordre extérieur des choses, pour s'abandonner et se confondre avec cet autre ordre qui règne dans l'existence la plus elevée . . .*

Platon a exprimé cette idée en deux lignes:

La lumière et l'esprit de la Divinité sont les ailes de l'âme. Elles l'élèvent jusqu'à la communion avec les dieux, au-dessus de cette terre, avec laquelle l'esprit de l'homme est trop prêt à se salir . . . Devenir comme les dieux, c'est devenir saint, juste et sage. Tel est le but pour lequel l'homme fut créé, tel doit être son but dans l'acquisition de la science.†

Ceci est la vraie théosophie, la théosophie intérieure, celle de l'âme. Mais, poursuivie dans un but égoïste, elle change de nature et devient de la *démonosophie*. Voici pourquoi la Sagesse Orientale nous apprend que le *Yogi* Indou qui s'isole dans une forêt impénétrable, ainsi que l'hermite chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L'un, agit dans l'unique but de trouver dans l'essence une et nirvanique refuge contre la réincarnation; l'autre, dans le but de sauver son âme, — tous les deux ne pensent qu'à eux-mêmes. Leur motif est tout personnel; car, en admettant qu'ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte l'armée au moment de l'action, pour se préserver des balles? En s'isolant ainsi, ni le Yogi, ni le «saint», n'aident personne autre qu'eux-mêmes; ils se montrent, par contre, profondément indifférents au sort de l'humanité qu'ils fuient et désertent. Le Mont Athos contient peut-être quelques fanatiques sincères. Cependant, même ceux-là, on déraillé inconsciemment de l'unique voie qui peut les conduire à la vérité, — la voie du Calvaire, où chacun porte volontairement la croix de l'humanité et pour l'humanité. En réalité, c'est un nid de l'égoïsme le plus grossier. C'est à leurs pareils que s'applique la remarque d'Adams sur les monastères: «Il y a des créatures solitaires

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* Iamblichus, *De mysteriis*, VIII, 6 and 7.
† *Phaedrus*, 246 D, E.; *Theaetetus*, 176 B.

qui semblent avoir fui le reste de l'humanité pour le seul plaisir de rencontrer le diable en tête-à-tête».

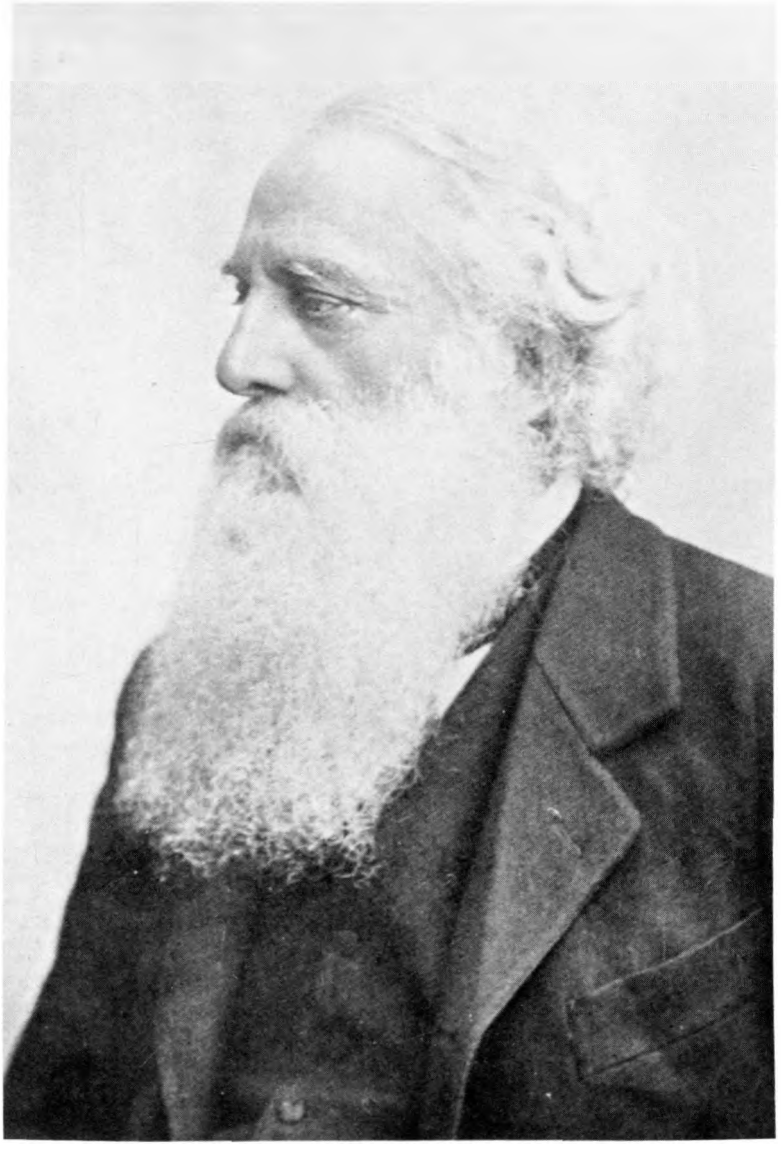
Gautama, le Bouddha, ne passa dans la solitude que juste le temps qu'il lui fallut pour arriver à la vérité, qu'il se dévoua ensuite à proclamer, mendiant son pain et vivant pour l'humanité. Jésus ne se retira au désert que pour quarante jours et mourut pour cette même humanité. Apollonius de Tyane, Plotin et Jamblique, menant une vie de singulière abstinence et presque d'ascétisme, vivaient dans le monde et *pour* le monde. Les plus grands ascètes et *Saints* de nos jours ne sont pas ceux qui se retirent dans des localités inabordables; mais ceux qui, bien qu'évitant l'Europe et les pays civilisés où chacun n'a plus d'oreilles et d'yeux que pour soi, pays partagés en deux camps de Caïns et d'Abels, passent leur vie à voyager en faisant le bien et tâchant d'améliorer l'humanité.

Ceux qui regardent l'âme humaine comme étant l'émanation de la divinité, comme une parcelle ou rayon de l'âme universelle et ABSOLUE, comprennent mieux que les chrétiens la parabole des *talents*. Celui qui cache le *talent* qui lui est donné par son «Seigneur» dans la terre, perdra ce talent, comme le perd l'ascète qui se met en tête de «sauver son âme» dans une solitude égoïste. Le «bon et fidèle serviteur» qui double son capital, en moissonnant pour *celui qui n'a pas semé,* parce qu'il n'en avait pas les moyens, et recueille là où le pauvre n'a pas répandu le grain, agit en véritable altruiste. Il recevra sa récompense, justement parce qu'il a travaillé pour un autre, sans aucune idée de rémunération ou de reconnaissance. C'est le théosophe altruiste; tandis que le premier n'est que l'égoïste et le poltron.

Le phare sur lequel les yeux de tous les théosophes bien pensants son fixés, est celui qui a été de tout temps le point de mire de l'âme humaine emprisonnée. Ce phare, dont la lumière ne brille sur aucune des eaux terrestres, mais qui a miroité sur la sombre profondeur des eaux primordiales de l'espace infini, a nom pour nous, comme pour les théosophes primitifs, — «Sagesse divine». C'est le mot final de la doctrine ésotérique; et, dans l'antiquité, quel est le pays ayant eu droit d'être appelé civilisé qui n'ait possédé son double système de SAGESSE, dont une partie était pour les masses,

et l'autre pour le petit nombre, l'exotérique et l'ésotérique? Ce nom de SAGESSE, ou comme on dit parfois, la «religion de la sagesse» ou *théosophie,* est vieux comme la pensée humaine. Le titre de *sages,* — les grands prêtres de ce culte de la vérité, — en fut le premier dérivé. L'épithète se transforma ensuite en celle de *philosophie* et des *philosophes,* — les «amants de la science» ou de la sagesse. C'est à Pythagore qu'on doit ce nom, ainsi que celui de *gnosis,* du système de ἡ γνῶσις τῶν ὄντων, «la connaissance des choses qui sont» ou de l'essence cachée sous l'apparence extérieure. Sous ce nom, si noble et si correcte dans sa définition, tous les maîtres de l'antiquité désignaient l'agrégat des connaissances humaines et divines. Les sages et *Brahmanes* des Indes, les mages de la Chaldée et de la Perse, les hiérophantes d'Égypte et de l'Arabie, les prophètes ou *nebi'im* de la Judée et d'Israël, ainsi que les philosophes grecs et romains, ont toujours classifié cette science à part en deux parties, l'ésotérique, ou la vraie, et l'*exotérique,* masquée sous le symbolisme, Jusqu'à ce jour, les Rabins juifs désignent sous le nom de *Mercavah,* le corps ou le véhicule de leur système religieux, celui qui contient les sciences supérieures, accessibles aux Initiés seuls, et dont il n'est que l'écorse.

On nous accuse de mystère et on nous reproche de tenir secrète la théosophie supérieure. Nous confessons que la doctrine que nous nommons *gupta-vidya* (science secrète) n'est que pour le petit nombre. Mais quels sont les maîtres dans l'antiquité qui ne gardaient pas leur enseignements secrets, de peur de les voir profaner? Depuis Orphée et Zoroastre, Pythagore et Platon, jusqu'aux Rose-croix et aux Francs-Maçons plus modernes, ce fut une règle constante que le disciple devait gagner la confiance du maître avant de recevoir de lui le mot suprême et final. Les religions les plus anciennes ont toujours eu leurs grands et leurs petits mystères. Les néophytes et les catéchumènes prêtaient un serment inviolable avant d'être acceptés. Les Essènes de la Judée et du Carmel en faisaient autant. Les *Nabi* et les *Nazars* (les «séparés», de l'Israël), comme les *Chelas* laïques et les *Brahmacharin* des Indes, différaient de beaucoup entre eux. Les premiers pouvaient et peuvent être mariés et rester dans le monde tout en étudiant les docu-



COLONEL HENRY STEEL OLCOTT
1832-1907
Reproduced from *H. P. Blavatsky: An Outline of Her life*, by Herbert Whyte, London, 1909.

ELIAS ASHMOLE
1617-1692
Portrait in the Ashmolean Museum dated 1869,
and attributed to John Riley.

ments sacrés jusqu'à certaines limites; les seconds, les *Nazars* et les Brahmacharin, ont toujours été *voués* aux mystères de l'initiation. Les hautes écoles de l'Ésotérisme étaient internationales, quoique exclusives; à preuve Platon, Hérodote et d'autres, allant se faire initier en Égypte; tandis que Pythagore, après avoir visité les Brâhmes aux Indes, se rendit à un sanctuaire égyptien et finalement se fit recevoir, selon Jamblique, au mont Carmel. Jésus suivit la coutume traditionelle, et se justifia de sa réticence en répétant le précepte si connu [*Math.*, vii, 6]:

> Ne donnez point les choses saintes aux chiens,
> Ne jetez point vos perles devant les pourceaux,
> De peur que ceux-ci ne les foulent sous leurs pieds,
> Et que les chiens, se retournant, ne vous déchirent . . .

Certains écrits antiques, connus d'ailleurs des bibliophiles, personnifient la SAGESSE, qu'ils représentent comme émanant d'AIN-SOPH, le Parabrahm des kabalistes juifs, et en font l'associée et la compagne du dieu manifesté. De là son caractère sacré parmi tous les peuples. La sagesse est inséparable de la divinité. Ainsi nous avons les *Védas* émanant de la bouche du Brahmâ indou (le *logos*); Bouddha vient de *Boudha*, «Sagesse», intelligence divine; le *Nebo* babylonien, le *Thoth* de Memphis, l'Hermès des Grecs étaient tous des dieux de la sagesse ésotérique.

L'Athêna grecque, la Mêtis, et la Neitha égyptienne sont les prototypes de la Sophia-Achamoth, la sagesse féminine des gnostiques. Le *Pentateuque* samaritain appelle le livre de la *Genèse Akamauth*, ou «Sagesse», de même que deux fragments de manuscrits fort antiques, *La Sagesse de Salomon* et *La Sagesse de Iaseus* (Jésus). Le livre appelé *Mashalim* ou «Discours et proverbes de Salomon», personnifie la sagesse en l'appelant «l'auxiliaire du (Logos) créateur», en ces termes (je traduis *verbatim*):

> *I(a)HV(e)H* me posséda, dès son commencement,*
> Mais la *première émanée* dans les éternités.

* JHVH, ou Jahveh (Jehovah) est le *Tetragrammaton*, par conséquent le Logos émané et le créateur; le TOUT, sans commencement ni fin ou AIN-SOPH, — ne pouvant ni créer, ni désirer créer, en sa qualité d'ABSOLU.

J'apparus dès l'antiquité, la primordialité.—
Dès le premier jour de la terre;
Je suis née avant le grand abîme.
Et lorsqu'il n'y avait ni sources ni eaux,
Lorsque le ciel se bâtissait, j'étais là.
Lorsqu'il traça le cercle sur la face de l'abîme,
J'étais là avec lui Amun.
J'étais ses délices, jour après jour.*

Ceci est exotérique, comme ce qui a rapport aux dieux personnels des nations. L'INFINI ne peut être connu de notre raison, qui ne fait que distinguer et définir; — mais nous pouvons toujours en concevoir l'idée abstraite, grâce à cette faculté supérieure à la raison, — l'*intuition,* ou l'instinct spirituel dont je viens de parler. Les grands initiés ayant la rare faculté de se mettre dans l'état de *Samadhi,* — que nous ne pouvons traduire qu'imparfaitement par le terme *extase,* un état où l'on cesse d'être le «moi» conditionné et personnel, pour devenir un avec le TOUT,—sont les seuls qui peuvent se vanter d'avoir été en contact avec l'*infini*: mais pas plus que les autres mortels ils ne pourraient définir cet état par des paroles . . .

Ces quelques traits de la *vraie* théosophie et ses pratiques sont ébauchés pour un petit nombre de nos lecteurs qui sont doués de l'intuition voulue. Quant aux autres, ou bien ils ne nous comprendraient pas, ou bien ils riraient.

— III —

Nos aimables critiques savent-ils toujours ce dont ils se moquent? Ont-ils la moindre idée du travail qui s'opère dans le monde entier et du changement mental produit par cette théosophie qui les fait sourire? Le progrès accompli par notre littérature est évident, et grâce à certains théosophes infatigables il devient manifeste aux plus aveugles. Il y en a qui sont persuadés que la théosophie est la philosophie et le code, sinon la religion, de l'avenir. Les rétrogrades, amoureux du *dolce far niente* du conservatisme, le pressentent:

*[Voir la note en bas de page de la traduction anglaise.—*Compilateur.*]

de là toutes ces haines et persécutions, appelant à leur aide la critique. Mais la critique, inaugurée par Aristote, a dévié loin de son programme primitif. Les anciens philosophes, ces ignares sublimes en matière de civilisation moderne, quand ils critiquaient un système ou une œuvre, le faisaient avec impartialité, et dans le seul but d'améliorer et de perfectionner ce qu'ils dépréciaient. Ils étudiaient le sujet d'abord et l'analysaient ensuite. C'était un service rendu, accepté et reconnu comme tel, de part et d'autre. La critique moderne s'en tient-elle toujours à cette règle d'or? Il est bien évident que non. Ils sont loin, nos juges d'aujourd'hui, même de la critique philosophique de Kant. La critique basée sur l'impopularité et le préjugé a remplacé celle de la «pure raison»; et l'on finit par déchirer à belles dents tout ce que l'on ne comprend pas, et surtout ce que l'on ne tient pas le moins du monde à comprendre, Au siècle dernier, — l'âge d'or de la plume d'oie, — celle-ci mordait bien parfois, tout en rendant justice. La femme de César pouvait être soupçonnée: elle n'était jamais condamnée avant d'être entendue. Dans notre siècle de prix Montyon et de statues publiques pour celui qui inventera le projectile de guerre le plus meurtrier; aujourd'hui que la plume d'acier a remplacé son humble prédécesseur, les crocs du tigre du Bengale ou ceux du saurien terrible du Nil feraient des incisions moins cruelles et moins profondes que ne le fait le bec d'acier du critique moderne, presque toujours absolument ignorant de ce qu'il déchire si bien en lambeaux!

C'est une consolation peut-être, que de savoir que la majorité de nos critiques littéraires, transatlantiques ou continentaux, sont des ex-écrivassiers qui ont fait *fiasco* en littérature et qui se vengent maintenant de leur médiocrité, sur tout ce qu'ils rencontrent sur leur route. Le petit vin bleu insipide et falsifié devient presque toujours très fort vinaigre. Malheureusement, les *reporters* de la presse en général, — les affamés d'émoluments en espèces, — que nous serions désolés de priver de leurs honoraires, même à nos dépens, — ne sont pas nos seuls ni nos plus dangereux critiques. Les cagots et les matérialistes, — les brebis et les boucs des religions, — nous ayant placés à leur tour sur leur *index expurgatorius,* nos livres sont exilés de leurs bibliothèques, nos

journaux sont *boycottés,* et nous-mêmes sommes livrés à l'ostracisme le plus absolu. Telle âme pieuse qui accepte *à la lettre* tous les miracles bibliques, suivant avec émotion les recherches ichthyographiques de Jonas dans le ventre de sa baleine, comme le voyage transéthéré d'Élie s'envolant en Salamandre dans son chariot de feu, — traite néanmoins les théosophes de *gobe-mouches* et de *fripons.* Tel autre, — âme damnée de Haeckel, — tout en montrant une *foi aussi aveugle* que le cagot, dans sa croyance en l'évolution de l'homme et du gorille d'un ancêtre commun, — vu l'absence totale de toute trace dans la nature d'un lien quelconque, — se pâme de rire en trouvant son voisin qui croit aux phénomènes occultes et aux manifestations psychiques. Avec tout cela, ni le cagot, ni l'homme de science, pas même l'académicien admis au nombre des «Immortels», ne saurait nous expliquer le plus petit des problèmes de la vie. Le métaphysicien qui étudie depuis des siècles le phénomène de l'être dans ses premiers principes, et qui sourit de pitié en écoutant les divagations théosophiques, — serait bien embarrassé de nous expliquer la philosophie ou même la raison d'être du rêve. Qui d'eux nous informera purquoi toutes les opérations mentales, — excepté le *raisonnement* qui se trouve seul comme suspendu et paralysé, — fonctionnent pendant nos rêves avec une force et une activité aussi grandes que pendant nos veilles? Le disciple d'Herbert Spencer renverrait celui qui lui poserait la question carrément — au biologiste. Celui-ci, pour qui la digestion est l'*alpha* et l'*oméga* de tout rêve, ainsi que l'*hystérie,* ce grand Protée aux mille formes, qui agit dans tout phénomène psychique, ne réussirait pas à nous contenter. L'indigestion et l'hystérie, en effet, sont deux sœurs jumelles, deux déesses, à qui le physiologiste moderne élève un autel pour s'en faire le grand prêtre officiant. Ceci le regarde, pourvu qu'il ne se mêle pas des dieux de ses voisins.

Il suit de tout cela que le chrétien qualifiant la théosophie de «science maudite» et de fruit défendu; l'homme de science ne voyant dans la métaphysique que le «domaine du poète timbré» (Tyndall); le *reporter* n'y touchant qu'avec des pincettes empoisonnées; et le missionnaire l'associant avec l'idolâtrie de «l'Indou *anuité*», — il s'ensuit,

disons-nous, que la pauvre *Theo-Sophia* est aussi mal partagée qu'elle l'était lorsque les anciens l'appelaient la VERITÉ, — tout en la reléguant au fond d'un puits. Même les Kabalistes «Chrétiens» qui aiment tant à se mirer dans les eaux sombres de ce puits profond, quoiqu'ils n'y voient que la reflexion de leurs propres visages qu'ils prennent pour celui de la Vérité, — même les Kabalistes nous font la guerre! . . . Tout cela, cependant, n'est pas une raison pour que la Théosophie n'ait rien à dire pour sa défense, et en sa faveur; pour qu'elle cesse de plaider son droit à être entendue, et que ses serviteurs loyaux et fidèles négligent leur devoir en se confessant battus.

La «Science maudite», dites-vous, Messieurs les ultramontains? Vous devriez vous rappeler, cependant, que l'arbre de la science est greffé sur l'arbre de vie; que le fruit que vous qualifié de «défendu», et que vous proclamez depuis dix-huit siècles la cause du péché originel qui amena la mort dans le monde, — que ce fruit, dont la fleur s'épanouit sur une souche immortelle, fut nourri par ce même tronc, et qu'il est ainsi le seul qui puisse nous assurer l'immortalité. Vous ignorez enfin, Messieurs les Kabalistes, — ou désirez l'ignorer, — que l'allégorie du paradis terrestre est vieille comme le monde, et que l'arbre, le fruit et le péché, avait une signification bien plus philosophique et profonde que celle qu'ils ont aujourd'hui — que les secrets de l'initiation sont perdus . . .

Le protestantisme et l'ultramontanisme s'opposent à la Théosophie, comme ils se sont opposés à tout ce qui ne venait pas d'eux; comme le calvinisme s'opposa au remplacement de ses deux fétiches, la Bible et le Sabbat juif, par l'Évangile et le dimanche chrétien; comme Rome s'opposa à l'enseignement séculaire et à la Franc-Maçonnerie. La lettre morte et la Théocratie ont eu leur temps, cependant. Le monde doit marcher et se mouvoir sous peine de stagnation et de mort. L'évolution mentale marche, *pari passu,* avec l'evolution physique, et toutes deux s'avancent vers la VÉRITÉ UNE, — qui est le cœur du système de l'Humanité, comme l'évolution en est le sang. Que la circulation s'arrête un moment, et le cœur s'arrête avec, et c'en est fait de la machine humaine! Et ce sont les

serviteurs du Christ qui voudraient tuer ou, du moins, paralyser la Vérité à coups de la massue qui a nom: — *la lettre qui tue!* Mais le terme est là. Ce que Coleridge a dit du despotisme politique, s'applique encore plus au despotisme religieux. L'Église, à moins qu'elle ne retire sa lourde main, qui pèse comme un cauchemar sur la poitrine oppressée des millions de croyants *nolens volens,* et dont la pensée reste paralysée dans les tenailles de la superstition, l'Église ritualistique est condamnée à *céder sa place à la religion* et à — périr. Bientôt elle n'aura plus que ce choix. Car, une fois que le peuple sera éclairé sur la Vérité qu'elle lui voile avec tant de soin, il arrivera de deux choses l'une: ou bien elle périra *par* le peuple; ou autrement, si les masses sont laissées dans l'ignorance et l'esclavage de la lettre morte — elle périra *avec* le peuple. Les serviteurs de la Vérité éternelle, dont ils ont fait un écueuil tournant sur sa roue ecclésiastique, se montreront-ils assez *altruistes* pour choisir de deux nécessités la première? Qui sait!

Je le dis encore: seule la théosophie bien comprise peut sauver le monde du désespoir, en reproduisant la réforme sociale et religieuse une fois déjà accomplie dans l'histoire par Gautama, le Bouddha: une réforme paisible, sans une goutte de sang versé, chacun restant dans la croyance de ses pères s'il le veut. Pour le faire, il n'aurait qu'à en rejeter les plantes parasites de fabrication humaine qui étouffent en ce moment toutes les religions, comme tous les cultes du monde. Qu'il n'en accepte que l'essence — qui est une dans toutes: c'est-à-dire l'esprit qui vivifie et qui rend immortel l'homme en qui il réside. Que chaque homme, enclin au bien, trouve son idéal, une étoile devant lui pour le guider. Qu'il la suive et ne dévie jamais de son chemin; et, il est presque certain d'arriver au «phare» de la vie, — la VÉRITÉ: peu importe qu'il l'ait cherchée et trouvée au fond d'une crèche ou d'un puits . . .

— IV —

Moquez-vous donc de la science des sciences avant d'en connaître le premier mot. On nous dira que c'est le droit

littéraire de Messieurs nos critiques. Je le veux bien. Il est vrai que si on ne parlait toujours que de ce que l'on sait, on ne dirait que ce qui est vrai, et — ce ne serait pas toujours aussi gai. Lorsque je lis les critiques écrites sur la théosophie, les platitudes et les railleries de mauvais goût sur la philosophie la plus grandiose et la plus sublime du monde, dont un aspect seulement se retrouve dans la noble éthique des Philalèthes, — je me demande si les Académies d'aucun pays ont jamais compris la théosophie des philosophes d'Alexandrie mieux qu'elles ne nous comprennent? Que sait-on, que peut-on savoir de la théosophie universelle, à moins d'avoir étudié avec les maîtres de la sagesse? Et comprenant aussi peu Jamblique, Plotin et même Proclus, c'est-à-dire la théosophie des IIIme et IVme siècles, on se pique de juger la néo-theosophie du XXme siècle!

La théosophie, disons-nous, nous vient de l'extrême Orient comme la théosophie de Plotin et de Jamblique et même les mystères de l'antique Égypte. Homère et Hérodote, en effet, ne nous disent-ils pas que les anciens Égyptiens étaient des «Éthiopiens de l'Est» *venus de Lanka ou Ceylan* d'après la description? Car il est bien reconnu que ceux que les deux classiques appellent *Éthiopiens de l'Est* n'étaient qu'une colonie d'Aryas à peau fort brune, les Dravides de l'Inde du Sud qui apportèrent avec eux en Égypte une civilisation toute faite. Ceci se passait dans des âges préhistoriques que le baron Bunsen nomme *pré-Ménites* (avant Ménès), mais qui ont une histoire à eux dans les vieilles *annales* de Kullûka-Bhaṭṭa. En dehors, et à part, des enseignements ésotériques, qui ne se livrent pas au public railleur, les recherches historiques du colonel Vans Kennedy, le grand rival sanscritiste aux Indes du Dr. Wilson, nous montrent que la Babylonie pré-Assyrienne était le foyer du Brahmanisme, et du sanscrit comme langue sacerdotale.* Nous savons aussi, si l'*Exode* est à croire, que l'Égypte avait, bien avant l'époque de Moïse, ses devins, ses hiérophantes et ses magiciens, c'est-à-dire avant la XIXme dynastie. Pour en finir, Brugsch-Bey voit, dans beaucoup des dieux de l'Égypte,

*[Voir la note en bas de page de la traduction anglaise.—*Compilateur.*]

des émigrés d'au-delà de la mer Rouge — et des grandes eaux de l'Océan Indien.

Qu'il en soit ainsi ou autrement, la théosophie descend en directe ligne du grand arbre de la GNOSE universelle, arbre dont les branches luxuriantes, s'étendant comme une voûte sur le globe entier, ombrageaient à une époque, — que la chronologie biblique se plait à nommer antédiluvienne, — tous les temples et toutes les nations. Cette gnose représente l'aggrégat de toutes les sciences, le *savoir* accumulé de tous les dieux et demi-dieux incarnés jadis sur la terre. Il y a des gens qui veulent voir en ceux-ci les anges déchus ou l'ennemi de l'homme; ces fils de Dieu qui, voyant que les filles des hommes étaient belles, les prirent pour femmes et leur communiquèrent tous les secrets du ciel et de la terre. A leur aise. Nous croyons aux *Avatars* et aux dynasties divines, à l'époque où il y avait, en effet, «des géants sur cette terre», mais nous répudions entièrement l'idée des «anges déchus» ou de Satan et de son armée.

«Quelle est donc votre culte ou croyance?» nous demande-t-on. «Qu'étudiez-vous de préférence?»

«La VÉRITÉ», répondons-nous. La vérité partout où nous la trouvons; car, comme Ammonius Saccas, notre plus grande ambition serait de réconcilier tous les différents systèmes religieux, d'aider chacun à trouver la vérité dans sa croyance à lui, tout en le forçant à la reconnaître dans celle de son voisin. Qu'importe le nom si l'essence est la même? Plotin, Jamblique et Apollonius de Tyane avaient, dit-on, tous les trois les dons merveilleux de la prophétie, de la clairvoyance et celui de guérir, quoique appartenant à trois écoles différentes. La prophétie était un art cultivé aussi bien par les Essènes et les *benim nabim* parmi les Juifs que parmi les prêtres des oracles des païens. Les disciples de Plotin attribuaient à leur maître des pouvoirs miraculeux; Philostrate en faisait autant pour Apollonius, tandis que Jamblique avait la réputation d'avoir surpassé tous les autres Eclectes dans la théurgie théosophique. Ammonius déclarait que toute la SAGESSE morale et pratique se trouvait dans les livres de Thoth ou Hermès le Trismégiste. Mais «Thoth» signifie «un collège», école ou assemblée, et les ouvrages de ce nom, selon le *theodidaktos,* étaient identiques

avec les doctrines des Sages de l'extrême Orient. Si Pythagore puisa ses connaissances aux Indes (où jusqu'à ce jour il est mentionné dans les vieux manuscripts sous le nom de *Yavanâcharya,* le «maître grec»),* Platon acquit ses connaissances dans les livres de Thoth-Hermès. Comment il se fit que le jeune Hermès, le dieu des bergers, surnommé «le bon Pasteur», qui présidait aux modes de divination et de clairvoyance, devint identique avec Thoth (ou Thot), le Sage déifié, et l'auteur du *Livre des Morts,* — la doctrine ésotérique seule pourrait le révéler aux Orientalistes.

Chaque pays a eu ses sauveurs. Celui qui dissipe les ténèbres de l'ignorance à l'aide du flambeau de la science, nous découvrant ainsi la vérité, mérite autant ce titre de notre gratitude que celui qui nous sauve de la mort en guérissant notre corps. Il a réveillé dans notre âme engourdie la faculté de distinguer le vrai du faux, en y allumant une lumière divine jusque-là absente et il a droit à notre culte reconnaissant, car il est devenu notre créateur. Qu'importe le nom ou le symbole qui personnifie l'idée abstraite, si cette idée est toujours la même et la vraie! Que ce symbole concret porte un nom ou un autre, que le sauveur auquel on croit s'appelle de son nom terrestre, Krishna, Bouddha, Jésus ou Asclépios surnommé aussi «le dieu sauveur», Σωτήρ, nous n'avons qu'à nous souvenir d'une chose: les symboles des vérités divines n'ont pas été inventés pour l'amusement de l'ignorant; ils sont l'*alpha* et l'*oméga* de la pensée philosophique.

La théosophie étant la voie qui mène à la vérité, dans tout culte comme dans toute science, l'occultisme est, pour ainsi dire, la pierre de touche et le dissolvant universel. C'est le fil d'Ariane donné par le maître au disciple qui s'aventure dans le labyrinthe des mystères de l'être; le flambeau qui l'éclaire dans le dédale dangereux de la vie, l'énigme du Sphinx, toujours. Mais la lumière versée par ce flambeau ne peut être discernée qu'avec l'œil de l'âme réveillée ou nos sens spirituels; elle aveugle l'œil du matérialiste comme le soleil aveugle le hibou.

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* *Yavana* ou «l'Ionien» et *achârya,* «professeur ou maître». Le nom est un composé de ces deux mots.

N'ayant ni dogme ni rituel, — ces deux n'étant que l'entrave, le corps matériel qui étouffe l'âme, — nous ne nous servons jamais de la «magie cérémoniale» des Kabalistes occidentaux; nous en connaissons trop les dangers pour jamais l'admettre. Dans la S.T., tout membre est libre d'étudier ce qui lui plaît, pourvu qu'il ne se hasarde pas dans des régions inconnues qui le mèneraient sûrement vers la *magie noire,* la sorcellerie contre laquelle Éliphas Lévi met si franchement son public en garde. Les sciences occultes sont un danger pour celui qui ne les comprend qu'imparfaitement. Celui qui s'adonnerait à leur pratique, tout seul, courrait le risque de devenir fou. Or, ceux qui les étudient feraient bien de se réunir en petits groupes de trois à sept. Les groupes doivent être impairs pour avoir plus de force. Un groupe tant soit peu solidaire, formant un seul corps uni, où les sens et perceptions des unités se complètent et s'entr'aident,—c'est-à-dire l'un suppléant à l'autre la qualité qui lui manque, — finira toujours par former un corps parfait et invincible. «L'union fait la force». La morale de la fable du vieillard léguant à ses fils un faisceau de bâtons qui ne doivent jamais être séparés, est une vérité qui restera toujours axiomatique.

— V —

«Les disciples (Lanous) de la loi du *Cœur de diamant* (magie) s'aideront dans leurs leçons. Le grammairien sera au service de celui qui cherche l'âme des métaux (chimiste)», etc., etc. (Catéch. du *Gupta-Vidya*).

Les profanes riraient, si on leur disait que, dans les Sciences Occultes, un alchimiste peut être utile au philologue et *vice versa.* Ils comprendront mieux peut-être si on leur dit que par ce substantif (de grammairien, ou philologue), nous voulons désigner celui qui étudie la langue universelle des Symboles correspondants; quoique seuls les membres de la «Section Ésotérique» de la Société Théosophique puissent comprendre clairement ce que le terme de philologue veut dire dans ce sens. Tout correspond et se lie mutuellement dans la nature. Dans son sens abstrait, la

Théosophie est le rayon blanc d'où naissent les sept couleurs du prisme solaire, chaque être humain s'assimilant un de ces rayons plus que les six autres. Il s'ensuivrait que sept personnes, pourvue chacune de son rayon spécial, pourraient s'aider mutuellement. Ayant à leur service le *faisceau* septenaire, ils auraient ainsi les sept forces de la nature à leur disposition. Mais il s'ensuit aussi que, pour arriver à ce but, le choix des sept personnes ayant à former un groupe, doit être laissé à un expert, à un initié dans la Science des rayons occultes.

Mais nous voici sur un terrain dangereux où le Sphinx ésotérique risque fort d'être accusé de mystification. Cependant la Science officielle nous fournit la preuve de ce que nous avançons, et nous trouvons une corroboration dans l'astronomie physique et matérialiste. Le soleil est un, et sa lumière luit pour tout le monde; elle réchauffe l'ignorant autant que l'adepte en astronomie. Quant aux hypothèses sur l'astre du jour, sa constitution et sa nature, — leur nom est *légion*. Aucune de ces hypothèses n'est la vérité entière, ni même approximative. Souvent, ce n'est qu'une fiction, bientôt remplacée par une autre. Car, c'est à la théorie scientifique que s'appliquent mieux qu'à toute autre chose dans ce bas monde, ces vers de Malherbe:

> . . . Et rose, elle a vécu ce que vivent les roses,
> L'espace d'un matin.*

Cependant, qu'elles embaument on non l'autel de la Science, chacune de ces théories peut contenir une parcelle de vérité. Triées, comparées et analysées, ajoutées les unes aux autres, toutes ces hypothèses pourraient fournir un jour un axiome astronomique, un fait dans la nature, au lieu d'une chimère dans un cerveau scientifique.

Ceci ne veut nullement dire que nous acceptions comme une parcelle de la vérité, même tout axiome reconnu comme tel dans les Académies. À preuve, l'évolution et les transformations fantasmagoriques des taches solaires, — la théorie de Nasmyth, à l'heure qu'il est. Sir William Herschel a

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* [*Consolation à Duperier*, ca. 1599.]

commencé par y voir des habitants solaires, de beaux anges gigantesques. Sir John Herschel, observant un silence prudent sur ces salamandres divines, partagea l'opinion de Herschel l'ainé, que le globe Solaire n'était qu'une belle métaphore, une *maya* — énonçant ainsi un axiome occulte. Les taches ont trouvé leur Darwin dans chaque astronome de quelque éminence. Elles furent prises successivement pour des esprits planétaires, des mortels solaires, des colonnes de *fumée* volcanique (engendrées par les cerveaux académiciens, il faut croire), des nuages opaques, et finalement pour des ombres à forme de feuilles de saule (*willow leaf theory*). À l'heure qu'il est, le dieu *Sol* est dégradé. A les entendre dire, il n'est plus qu'un charbon gigantesque, embrasé encore, mais prêt à s'éteindre dans le foyer de notre petit système!

Ainsi des spéculations publiées par des membres de la S.T., losque leurs auteurs, tout en appartenant à la fraternité Théosophique, n'ont jamais étudié les vraies doctrines ésotériques. Elles ne seront jamais que des hypothèses à peine colorées d'un rayon de vérité, noyées dans un chaos fantasque et souvent baroque. En les triant à leur taux et en les plaçant l'un à côté de l'autre, on parviendra cependant à en extraire une vérité philosophique. Car, disons-le tout de suite, la théosophie a cela en plus de la Science vulgaire, qu'elle examine le revers de toute vérité apparente. Elle creuse et analyse chaque fait présenté par la Science physique, n'y cherchant que l'essence et la constitution finale et occulte dans toute manifestation cosmique et physique, qu'elle soit du domaine moral, intellectuel ou matériel. En un mot, elle commence ses recherches là où celles des matérialistes finissent.

— C'est donc de la métaphysique que vous nous offrez? Pourquoi ne pas le dire de suite? nous objectera-t-on.

Non, ce n'est pas la métaphysique, ainsi qu'on la comprend généralement, quoiqu'elle joue son rôle quelquefois. Les spéculations de Kant, de Leibnitz et de Schopenhauer sont du domaine métaphysique, ainsi que celles d'Herbert Spencer. Cependant, lorsqu'on étudie ces dernières, on ne peut s'empêcher de rêver à Dame Métaphysique se présentant dans le bal masqué des Sciences Académiques, avec

son nez postiche. La métaphysique de Kant et de Leibnitz, — à preuve ses monades, — est au-dessus de la métaphysique du jour, comme le ballon dans les nues est au-dessus d'une citrouille vide dans un champ. Néanmoins, même le ballon, tout supérieur qu'il soit à la citrouille, est trop artificiel pour servir de véhicule à la Vérité des Sciences Occultes. Cette dernière est une déesse peu-être trop franchement décolletée pour être du goût de nos savants si modestes. La métaphysique kantienne a fait découvrir à son auteur, sans le moindre secours des méthodes actuelles ou d'instruments perfectionnés, l'identité de la constitution et de l'essence du soleil et des planètes; et Kant *a affirmé,* lorsque les meilleurs astronomes, même dans la première moitié de ce siècle, — ont encore *nié.* Mais cette même métaphysique n'a pas réussi à lui démontrer, pas plus qu'elle n'a aidé la physique moderne à la découvrir (malgré ses hypothèses si bruyantes), la vraie nature de cette essence.

Donc, la Théosophie, ou plutôt les sciences occultes qu'elle étudie, sont quelque chose de plus que de la simple métaphysique. C'est, s'il m'est permis d'user de ce double terme, de la *méta*-métaphysique, de la *méta*-géométrie, etc., etc., ou un transcendantalisme universel. La Théosophie rejette entièrement le témoignage des sens physiques, si celui-ci n'a pas pour base celui de la perception spirituelle et psychique. Qu'il s'agisse de la clairvoyance et de la clairaudience les mieux développées, le témoignage *final* de toutes deux sera rejeté, à moins que ces termes ne signifient la φωτὸς de Jamblique, ou l'illumination extatique, le ἀγωγὴ μαντεία, de Plotin et de Porphyre. De même pour les sciences physiques; l'évidence de la raison sur le plan terrestre, comme celle de nos *cinq* sens, doivent recevoir l'*imprimatur* du sixième et septième sens de l'*Ego* divin, avant qu'un fait soit accepté par un vrai occultiste.

La science officielle nous écoute dire, et . . . rit. Nous lisons ses rapports, nous voyons les apothéoses à son soi-disant progrès, ses grandes découvertes, — dont plus d'une, tout en enrichissant le petit nombre des riches, a plongé des millions de pauvres dans une misère encore plus effrayante, — et nous la laissons faire. Mais, trouvant que dans la connaissance de la matière primitive la science physique n'a

pas fait un pas de plus depuis Anaximène et l'école ionienne, — nous rions à notre tour.

Dans cette direction, les plus beaux travaux et les plus belles découvertes scientifiques de ce siècle appartiennent sans contredit au grand savant chimiste, M. William Crookes.*

Dans son cas à lui, son intuition si remarquable des vérités occultes, lui a rendu plus de services que son érudition dans la science physique. Ce ne sont certainement ni les méthodes scientifiques, ni la routine officielle, qui l'ont beaucoup aidé dans sa découverte de la matière radiante ou dans ses recherches sur le *protyle,* ou la matière primordiale.†

— VI —

Ce que les Théosophes qui appartiennent à la science officielle et orthodoxe s'efforcent d'accomplir dans leur domaine à eux, les occultistes ou les Théosophes du «groupe intérieur» l'étudient selon la méthode de l'école esotérique. Si jusqu'ici cette méthode n'a prouvé sa supériorité qu'à ses seuls élèves, c'est-à-dire à ceux qui se sont engagés par serment à ne jamais la révéler, ceci ne prouve pas encore en sa défaveur. Non seulement les mots *magie* et *théurgie* n'ont jamais été même approximativement compris, mais même le terme *Théosophie* a été défiguré. Les définitions qui en sont données dans les encyclopédies et les dictionnaires sont aussi absurdes que grotesques. Voyez plutôt Webster qui explique le mot *Théosophie* en assurant à ses lecteurs que c'est «un rapport direct, ou communication avec Dieu et les Esprits superieurs»; et ensuite, que c'est «l'acquisition des connaissances et des pouvoirs *surhumains et surnaturels par des procédés physiques*[!?], comme cela se pratique dans les cérémonies théurgiques des Platoniciens ou les procédés chimiques des philosophes du Feu, en Allemagne». Or ceci n'est qu'un galimatias insensé. C'est absolument comme si

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† L'élément homogène, non différencié qu'il apelle *méta-élément.*

nous disions qu'il est possible de transformer une cervelle fêlée en un cerveau comme celui de Newton et d'y développer le génie mathématique, en faisant cinq lieues par jour sur un cheval de bois.

La Théosophie est synonyme de la *Gñâna-Vidya,* et de *Brahma-Vidya** des Indous, et du *Dzyan* des adeptes transhimaléens, la science des *vrais* Raja-Yogis, qui sont bien plus accessibles qu'on ne le croit. Elle a des écoles nombreuses dans l'Orient. Mais ses branches sont encore plus nombreuses, chacune ayant fini par se détacher du tronc-mére, — la SAGESSE ARCHAÏQUE, — et varier dans sa forme.

Mais, tandis que ces formes variaient, s'écartant davantage, avec chaque génération, de la Vérité-Lumière, le fond des vérités initiatiques resta toujours le même. Les symboles choisis pour désigner la même idée peuvent différer, mais, dans leur sens caché, ils expriment tous la même idée. Ragon, le Maçon le plus érudit entre les «Fils de la Veuve», l'a bien dit. Il existe une langue sacerdotale, le «langage du mystère», et à moins de la bien connaître, on ne peut aller bien loin dans les sciences occultes. Selon lui, «bâtir ou fonder une ville» avait la même signification que de «fonder une religion»; donc, cette phrase, dans Homère, est l'équivalent de celle qui parle dans les *Brâhmanas,* de distribuer le «jus de Soma». Elle veut dire «fonder une école ésotérique», non pas une «religion», comme Ragon le veut. S'est-il trompé? Nous ne pensons pas. Mais comme un théosophe du cercle ésotérique n'oserait dire ce qu'il a juré de réserver dans le silence, à un simple membre de la Société Théosophique, de même Ragon se vit obligé de ne divulguer que des vérités relatives, à ses trinosophes. Néanmoins, il est plus que certain qu'il avait étudié, du moins d'une manière élémentaire, la LANGUE DES MYSTÈRES.

Comment faire pour l'apprendre? nous demande-t-on. Nous répondons: étudiez et comparez toutes les religions. Pour l'apprendre à fond, il faut un maître, un *gourou*; pour y arriver de soi-même, il faut plus que du génie: il faut

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* *Vidya* ne peut se rendre que par le terme grec la *gnose,* le savoir ou connaissance des choses cachées et spirituelles. ou encore la sagesse de Brahm, c'est-à-dire du Dieu qui contient en lui tous les dieux.

être inspiré comme le fut Ammonius Saccas. Encouragé dans l'Église par Clément d'Alexandrie et Athénagore, protégé par les savants de la Synagogue et l'Académie, et adoré des Gentils, «il apprit la *langue des Mystères,* en enseignant l'origine commune de tous les cultes, et un culte commun». Pour le faire, il n'avait qu'à enseigner dans son école suivant les anciens canons d'Hermès que Platon et Pythagore avaient si bien étudiés et dont ils tirèrent leurs deux philosophies. S'étonnera-t-on si, trouvant dans les premiers versets de l'evangile de saint Jean les mêmes doctrines que dans les trois philosophies susnommées, il en conclut avec beaucoup de raison que le but du grand Nazaréen était de restaurer la sublime science de la vieille Sagesse dans toute son intégrité primitive? Nous pensons comme Ammonius. Les récits bibliques et les histoires des dieux n'on que deux explications possibles: ou bien ces récits et ces histoires sont de grandes et profondes allégories illustrant des vérités universelles, ou bien des fables bonnes à endormir les ignorants.

Ainsi les allégories, — juives comme païennes, — contiennent toutes des vérités et ne peuvent être comprises que de celui qui connait la langue mystique de l'antiquité. Voyons ce que dit à ce propos un de nos théosophes les plus distingués, un Platonicien fervent et un Hébraïsant qui connait son grec et son latin comme sa propre langue, le professeur Alexandre Wilder,* de New York:

> L'idée antérieure des Néo-Platoniciens était l'existence d'une seule et suprême Essence. C'était le *Diu,* ou «Seigneur des Cieux» des nations Aryennes, identique avec le Ἰαω (*Iaô*) des Chaldéens et des Hébreux, le *Iabe* des Samaritains, le *Tiu* ou Tuisto des Norwégiens, le *Duw* des anciennes peuplades des Îles Britanniques, le *Zeus* de celles de Thrace, et le Jupiter des Romains, C'était l'*Être,* — (Non-Être), le *Facit,* un et suprême. C'est de lui que procédèrent tous les autres êtres par *émanation.* Les modernes ont substitué à ceci, parait-il, leur théorie *d'évolution.* Peut-être qu'un jour quelque sage, plus perspicace qu'eux, fondra ces deux systèmes dans un seul. Les noms de ces différentes divinités semblent avoir été souvent inventés avec peu ou point de rapport à leur signification étymologique, mais principalement à cause de tel ou tel autre sens mystique, attaché à la signification numérique des lettres employées dans leur orthographe.

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* Le premier vice-président de la S. T. lorsqu'elle fut fondée.

Cette signification *numérique* est une des branches de la «langue du mystère», ou l'ancienne langue sacerdotale. On l'enseignait dans les «Petits Mystères», mais la langue même était réservée pour les hauts initiés seuls. Le candidat devait être sorti victorieux des terribles épreuves des Grands Mystères, avant d'en recevoir l'instruction. Voici pourquoi Ammonius Saccas, à l'instar de Pythagore, faisait prêter serment à ses disciples de ne jamais divulguer les doctrines supérieures à personne qui ne fût déjà instruit dans les doctrines préliminaires, et prêt pour l'initiation. Un autre sage, qui le précéda de trois siècles, en faisait autant avec ses disciples, en leur disant qu'il leur parlait «par des similitudes» (ou paraboles) «parce qu'il vous est donné de connaître les mystères du royaume des cieux, mais que cela ne leur est point donné . . . parce qu'en voyant ils ne voient point, et qu'en entendant ils n'entendent pas, et ne comprennent point». [*Math.*, xiii, 11, 13.]

Ainsi donc, les «similitudes» employées par Jésus, faisaient parti de la «langue des Mystères», le parler sacerdotal des Initiés. Rome en a perdu la clef: en rejetant la théosophie et prononçant son anathème sur les sciences occultes, — elle la perd pour toujours.

«Aimez-vous les uns les autres» disait ce grand Maître à ceux qui étudiaient les mystères «du royaume de Dieu». «Professez l'altruisme, préservez l'union, l'accord et l'harmonie dans vos groupes, vous tous qui vous mettez dans les rangs des néophytes et des chercheurs de la VÉRITÉ UNE», nous disent d'autres Maîtres. «Sans union et sympathie intellectuelle et psychique, vous n'arriverez à rien. Celui qui sème la discorde récolte l'ouragan . . .» *

Les Kabalistes savants et ferrés à glace sur le *Zohar* et ses nombreux commentaires ne manquent pas parmi nos membres ni en Europe, ni, surtout, en Amérique. À quoi cela nous mène-t-il, et quel bien ont-ils fait jusqu'à ce jour à la Société pour laquelle ils se sont engagés à travailler dès leur entrée? La plupart d'entre eux, au lieu de se mettre ensemble

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* Proverbe siamois et bouddhiste.

et s'entr'aider, se regardent de côté; — ses membres étant toujours prêts à se moquer l'un de l'autre et à se critiquer mutuellement. L'envie, la jalousie, et un sentiment de rivalité des plus déplorables, règnent, suprêmes, dans une Société dont le but principal est la fraternité; «voyez comme ces Chrétiens s'aiment!» disaient les païens dans les premiers siècles. des pères de l'Église, de ceux qui s'entretuaient au nom du Maître qui leur avait légué la paix et l'amour. Les critiques et les indifférents commencent à en dire autant des Théosophes, et ils ont raison. Voyez ce que deviennent nos journaux — tous, excepté le *Path* de New York; — même le *Theosophist,* la plus vieille de nos publications mensuelles, ne fait, depuis cinq mois que le Président fondateur est parti pour le Japon, que happer de côté et d'autre après les jambes de ses collègues et contemporains théosophiques. En quoi valons-nous mieux que les Chrétiens des premiers Conciles?

«L'union fait la force». — Voici donc une des raisons de notre faiblesse. On nous conseille de ne pas laver notre linge sale en publique? Je pense le contraire. Mieux vaut confesser ses imperfections devant le monde, autrement dit, *laver son linge sale à soi, que de salir le linge de ses frères en théosophie,* comme quelques-uns aiment à le faire. Parlons en général, confessons nos fautes, dénonçons tout ce qui n'est pas théosophique, laissons toute personne tranquille; ceci c'est l'affaire du *karma* de chacun, et les Revues théosophiques n'ont rien à y voir.

Ceux qui veulent réussir dans la théosophie, — abstraite ou pratique, — doivent se souvenir que la désunion est la première condition d'insuccès. Mais qu'une dizaine de théosophes déterminés et unis se groupent. Qu'ils travaillent ensemble, chacun suivant son goût, s'il le préfère, dans telle ou telle autre branche de la science universelle, mais que chacun se sente en sympathie avec son voisin. Ceci ne ferait que du bien même dans les rangs des simples membres qui ne tiennent pas aux recherches philosophiques. Si un groupe semblable, choisi d'après les règles ésotériques, se formait entre mystiques seuls, s'ils se mettaient à la poursuite de la vérité en s'entr-aidant de leurs lumières réciproques, nous répondons que chaque membre de ce groupe ferait plus de progrès dans la science sacrée, en une année, qu'il ne peut,

à lui tout seul, en faire en dix ans. En théosophie, ce qu'il faut, c'est l'émulation et non la rivalité; autrement, celui qui se vante d'être le premier arrivera le dernier. Dans la vraie théosophie, c'est toujours le plus petit qui devient le plus grand.

Cependant, la Société théosophique compte plus de disciples *victorieux* qu'on ne pense généralement. Mais ceux-là se tiennent à l'écart et travaillent au lieu de pérorer. Ce sont nos théosophes les plus zélés comme les plus dévoués. En publiant un article, ils oublient leur nom pour ne se rappeler que leur pseudonyme. Il y en a qui connaissent la langue des Mystères à perfection, et tel ancient livre ou manuscript indéchiffrable à nos savants ou qui ne leur paraît qu'un amas d'erreurs contre le science moderne, est livre ouvert pour eux.

Ces quelques hommes et femmes dévoués sont les piliers de notre temple. Eux seuls paralysent le travail incessant de nos «termites» théosophiques.

— VII —

Et maintenant, nous croyons avoir suffisamment réfuté, dans ces pages, plusieurs graves erreurs sur nos doctrines et croyances; celle entre autres qui tient à voir dans les théosophes, — dans ceux au moins qui ont fondé la Société, — des polythéistes ou des athées. Nous ne sommes ni l'un ni l'autre; pas plus que ne l'étaient certains gnostiques qui, tout en croyant à l'existence des dieux planétaires, solaires et lunaires, ne leur offraient ni prières ni autels. Ne croyant pas à un Dieu personnel, *en dehors de l'homme qui en est le temple,* selon saint Paul et autres Initiés — nous croyons à un Principe impersonnel et absolu,* tellement au delà des conceptions humaines que nous ne voyons rien de moins qu'un blasphémateur et un présomptueux insensé dans celui qui chercherait à définir ce grand mystère universel. Tout ce

* Cette croyance ne regarde que ceux qui partagent l'opinion de la soussignée. Chaque membre a le droit de croire en ce qu'il veut et come il veut. Comme nous l'avons dit ailleurs, la S.T. est la «République de la conscience».

qui nous est enseigné sur ce principe éternel et sans pareil, c'est qu'il n'est ni esprit, ni matière, ni substance, ni pensée, mais *le contenant de tout cela, le contenant absolu.* C'est en un mot le «Dieu néant» de Basilide, si peu compris même des savants et habiles annalistes du musée Guimet (tome XIV),* qui définissent le terme assez railleusement, lorsq'ils parlent de ce «dieu néant qui a tout ordonné, tout prévu, quoiqu'il n'eût ni raison ni volonté».

Oui, certes, et ce «dieu néant» étant identique avec le Parabrahm des Védantins, — la conception la plus philosophique comme la plus grandiose, — est identique aussi avec le AIN-SOPH des Kabalistes juifs. Celui-ci est aussi «le dieu qui n'est pas», «Ain» signifiant *non-être* ou l'absolu, le RIEN ou τό οὐδέν ἔν de Basilide, c'est-à-dire que l'intelligence humaine, étant limitée sur ce plan matériel, ne peut concevoir quelque chose qui *est,* mais qui n'existe sous aucune forme. L'idée d'un *être* étant limitée à *quelque chose* qui existe, soit en substance, — actuelle ou potentielle, — soit dans la nature des choses ou dans nos idées seulement, ce qui ne peut être perçu par notre intellect qui conditionne toutes choses, *n'existe pas pour nous.*

— «Où donc placez-vous le Nirvana, ô grand Arhat? demande un roi à un vénérable ascète bouddhiste qu'il questionne sur la bonne loi.

— «Nulle part, ô grand roi! fut la réponse.

— «Le Nirvana n'existe donc pas? . . .

— «Le Nirvana *est,* mais n'existe point».

De même pour le Dieu «qui n'est pas», une pauvre traduction *littérale,* car on devrait lire ésotériquement le *dieu qui n'existe pas, mais qui est.* Car la souche d'οὐδέν est οὐδ-είς , et signifie «et non quelqu'un», c'est-à-dire que ce dont on parle, n'est point une *personne* ou *quelche chose,* mais le négatif des deux (le οὐδέν , neutre, est employé comme adverbe: «*dans rien*»). Donc le *to ouden en* de Basilide

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* [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne», published in Vol. XIV of the *Annales du Musée Guimet,* Paris, 1887. The subject is treated of in Part II, ch. ii, thereof. — *Compiler.*]

est absolument identique avec l'*En* ou «*Ain-Soph*» des kabalistes. Dans la métaphysique religieuse des Hébreux, l'Absolu est une abstraction, «sans forme ni existence», «sans aucune similitude à rien autre» (Franck, *La Kabbale,* p. 173). Dieu donc est RIEN, sans nom, comme sans qualités; c'est pourquoi on l'appelle AIN-SOPH, car le mot *Ain* signifie rien.

Ce n'est pas ce Principe immuable et absolu, qui n'est qu'en puissance d'être, qui émane les dieux, ou principes actifs du monde manifesté. L'absolu n'ayant, ni ne pouvant avoir aucune relation avec le conditionné ou le limité, ce, dont les émanations procèdent est le «Dieu qui parle» de Basilide: c'est-à-dire le *logos,* que Philon appelle «le second Dieu» et le Créateur des formes. «Le second Dieu est la Sagesse du Dieu UN» (*Quaest. et Solut.,* Bk. II, 62). «Mais ce *logos,* cette 'Sagesse' est une émanation, toujours?» nous objectera-t-on. «Or, faire émaner quelque chose de RIEN, est une absurdité!» Pas le moins du monde. D'abord, ce «rien» est un *rien* parce qu'il est l'*absolu,* par conséquent le TOUT. Ensuite, ce «second Dieu» n'est pas plus une émanation que l'ombre que notre corps projette sur un mur blanc n'est l'émanation de ce corps. En tout cas, ce Dieu n'est pas l'effet d'une cause ou d'un acte réfléchi, d'une volonté consciente et délibérée. Il n'est que l'effet périodique* d'une loi éternelle et immuable, en dehors du temps et de l'espace, et dont le *logos* ou l'intelligence créatrice est l'*ombre* ou le *reflet.*

— «Mais c'est absurde, cette idée!» entendons-nous dire à tout croyant dans un Dieu personnel et authropomorphe. «Des deux, — l'homme est son ombre, — c'est cette dernière qui est le *rien,* une illusion d'optique, et l'homme qui la projette qui est l'intelligence, quoique passive dans ce cas!»

— Parfaitement, mais c'est seulement ainsi sur notre plan, où tout n'est qu'illusion; où tout paraît à l'envers, comme ce qui est reflété dans un miroir. Or, comme le domaine du

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* Pour celui du moins, qui croit à une succession de «créations» non interrompues, que nous nommons «les jours et les nuits» de Brahmâ, ou les *manvantaras*, et les *pralayas* (dissolutions).

seul réel est à nos perceptions faussées par la matière, le *non-réel*; et que, du point de vue de la réalité absolue, l'univers avec ses êtres conscients et intelligents n'est qu'une pauvre fantasmagorie — il en résulte que c'est l'ombre du Réel, sur le plan de ce dernier, qui est douée d'intelligence et d'attributs, tandis que cet absolu, — de notre point de vue, — est privé de toute qualité conditionnelle, *par cela même qu'il est l'absolu.* Il ne faut pas être bien versé dans la métaphysique orientale pour le comprendre; et il n'est pas bien nécessaire d'être un paléographe ou un paléologue distingué pour voir que le système de Basilide est celui des Védantins, quelque tordu et défiguré qu'il soit par l'auteur du *Philosophumena.* Ceci nous est parfaitement prouvé même par le résumé fragmentaire des systèmes gnostiques, que nous donne cet ouvrage. Il n'y a que la doctrine ésotérique qui puisse expliquer tout ce qui se trouve d'incompréhensible et de chaotique dans ce système incompris de Basilide, ainsi qu'il nous est transmis par les pères de l'église, ces bourreaux des *Hérésies.* Le *Pater innatus* ou le Dieu non engendré, le grand *Archon* (Ἄρχων), et les dieux démiurges, même les trois cent soixante-cinq cieux, le nombre contenu dans le nom d'Abraxas, leur gouverneur. tout cela fut dérivé des systèmes Indiens. Mais tout est nié dans notre siècle de pessimisme, où tout marche à la vapeur, voir même la vie, où rien d'abstrait aussi — et il n'y a pas autre chose d'éternel, — n'intéresse plus que de rares *excentriques,* et où l'homme meurt, sans avoir vécu un moment en tête-à-tête avec son âme, emporté qu'il est par le tourbillon des affaires égoïstes et terrestres.

A part, cependant, la métaphysique, chacun de ceux qui entrent dans la Société Théosophique y peu trouver une science ou une occupation à son goût. Un astronome pourrait faire plus de découvertes scientifiques en étudiant les allégories et les symboles concernant chaque étoile * dans les vieux

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* Chaque dieu ou déesse des 333,000,000 qui composent le Panthéon Indou, est représenté par une étoile. Comme le nombre des étoiles et constellations connues des astronomes n'arrive guère à ce chiffre, on pourrait soupçonner que les anciens Indous connaissaient plus d'étoiles que les modernes.

livres sanscrits, qu'il n'en fera jamais avec l'aide seulement des Académies. Un médecin intuitif en apprendrait plus dans les ouvrages de Charaka,* — traduits en Arabe dans le VIIIme siècle, ou dans les manuscrits poudreux qui se trouvent à la librairie d'Adyar, — incompris comme tout le reste, que dans les livres sur la physiologie moderne. Les théosophes portés vers la médicine ou *l'art de guérir* pourraient consulter plus mal que les légendes et symboles révélés et expliqués sur Asclépios ou Esculape. Car, comme jadis Hippocrate consultant à Cos † les stèles votives de la rotonde d'Épidaure (surnommé le Tholos), ils pourraient y trouver les prescriptions de remèdes inconnus à la pharmacopée moderne.‡ Pour lors, ils pourraient peut-être guérir, au lieu de tuer.

Disons-le, pour la centième fois: la Vérité est une! Sitôt qu'elle est présentée, non sous toutes ses faces, mais selon les mille est une opinions que se font sur elle ses serviteurs, on n'a plus la VÉRITÉ divine, mais des échos confus de voix humaines. Où la chercher dans son tout integral, même approximatif? Est-ce chez les Kabalistes chrétiens ou les Occultistes européens modernes? Chez les Spirites du jour ou les spiritualistes primitifs?

— «En France», nous dit un jour un ami, — «autant de Kabalistes, autant de systèmes. Chez nous, ils se prétendent tous Chrétiens. Il y en a qui sont pour le Pape jusqu'à rêver pour lui la couronne universelle, — celle d'un Pontife-César. D'autres sont contre la papauté, mais pour un Christ, pas même historique, mais créé par leur imagination, un Christ *politiquant* et *anti-césarien,* etc., etc. Chaque Kabaliste croit avoir retrouvé la Vérité perdue. C'est toujours

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* Charaka était un médecin de l'époque védique. Une légende le représente comme l'incarnation du Serpent de Vishnou, sous son nom de Secha, qui règne dans Patala (les enfers).

† Strabon, *Geographica*, XIV, ii, 19. Voyez aussi Pausanias, *Periegesis*, II, xxvii, 2-3.

‡ On sait que tous ceux qui se trouvaient guéris dans les *Asclepieia* laissaient dans le temple des *ex-voto;* qu'ils faisaient graver sur des stèles les noms de leurs maladies et des remèdes bienfaisants. Dernièrement, une quantité de ces *ex-voto* furent excavés à l'Acropole. Voyez *L'Asclépieion d'Athènes*, Paul Girard, Paris, Thorin, 1882.

sa science à lui, qui est la Vérité éternelle et celle de tout autre, rien qu'un mirage . . . Et il est toujours prêt à la défendre et la soutenir à la pointe de sa plume . . .»

— «Mais les Kabalistes Israélites, lui demandai-je, sont-ils aussi pour le Christ?»

— «Ah bien, ceux-là sont pour *leur* Messie. Ce n'est qu'une affaire de date!»

En effet, dans l'éternité il ne saurait se trouver d'anachronisme. Seulement, comme toutes ces variations de termes et de systèmes, tous ces enseignements contradictoires ne sauraient contenir le vraie Vérité, je ne vois pas comment MM. les Kabalistes de France peuvent prétendre à la connaissance des Sciences occultes. Ils ont la Kabbale de Moïse de Léon * compilée par lui au XIII^me^ siècle; mais son *Zohar,* comparé au *Livre des Nombres* des Chaldéens, représente autant l'ouvrage de Rabbi Siméon ben Jochaï, que le *Pimandre* des grecs chrétiens représente le vrai livre du Thoth égyptien. La facilité avec laquelle la Kabbale de Rosenroth et ses textes latins du moyen âge manuscrits et lus d'après le *système* du *Notaricon,* se transforment en textes chrétiens et trinitaires, ressemble à un effet de féerie. Entre le marquis de Mirville et son ami, le chevalir Drach, ancien rabbin converti, la «bonne Kabbale» est devenue un catéchisme de l'église de Rome. Que MM. les Kabalistes s'en contentent, nous préférons nous en tenir à la Kabbale des Chaldéens, le *Livre des Nombres.* Celui qui est satisfait de la lettre morte, aura beau se draper dans le manteau des *Tannaïm* (les anciens initiés d'Israël), il ne sera toujours, aux yeux de l'occultiste expérimenté, que le loup affublé du bonnet de nuit de la grand'mère du petit Chaperon Rouge. Mais, le loup ne dévorera point l'occultiste comme il dévore le Chaperon Rouge, symbole du profane assoiffé de mysticisme, qui tombe sous sa dent. C'est le «loup» plutôt lui-même qui périra, en tombant dans son propre piège . . .

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* C'est lui qui a compilé le *Zohar* de Siméon ben Jochaï, les originaux des premiers siècles ayant été tous perdus; on l'accusa à tort d'avoir inventé ce qu'il a écrit. Il a collectionné tout ce qu'il put trouver; mais il suppléa de son propre fonds aux passages qui manquaient, aidé en ceci par les chrétiens gnostiques de la Chaldée et de la Syrie.

Comme la Bible, les livres kabalistiques ont leur lettre morte, le sens exotérique, et leur sens vrai ou l'ésotérique. La clef du vrai symbolisme se trouve à l'heure qu'il est au delà des pics gigantesques des Himalayas, même celle des systèmes Indous. Aucune autre clef ne saurait ouvrir les sépulchres où gisent enterrés depuis des milliers d'années tous les trésors intellectuels qui y furent déposés par les interprètes primitifs de la Sagesse divine. Mais le grand cycle, le premier du *Kaliyuga* est à sa fin; le jour de la résurrection de tous ces morts peut bien ne pas être loin. Le grand voyant suédois, Emmanuel Swedenborg l'a dit: «Cherchez le *mot perdu* parmi les hiérophantes, dans la grande Tartarie et le Thibet».

Quelles que soient les apparences contre la Société Théosophique, quelle que soit son impopularité parmi ceux qui tiennent en sainte horreur tout ce qui leur semble une *innovation,* une chose cependant est certaine. Ce que vous regardez, Messieurs nos ennemis, comme une invention du XIX^me^ siècle, est vieux comme le monde. Notre Société est l'arbre de la Fraternité, poussé d'un noyau planté dans la terre par l'ange de la Charité et de la Justice, le jour où le premier Caïn tua le premier Abel. Pendant les longs siècles de l'esclavage de la femme et de la souffrance du pauvre, ce noyau fut arrosé de toutes les larmes amères versées par le faible et l'opprimé. Des mains bénies l'ont replanté d'un coin de la terre dans un autre, sous des cieux différents et à des époques éloignées l'une de l'autre. «Ne fais pas à autrui ce que tu ne voudrais pas qu'on te fit», disait Confucius à ses disciples. «Aimez-vous entre vous, et aimez toute créature vivante», prêchait Gautama le Bouddha à ses Arhats. «Aimez-vous les uns les autres» fut répété comme un echo fidèle dans les rues de Jérusalem. C'est aux nations chrétiennes qu'appartient l'honneur d'avoir obéi à ce commandement suprême de leur maître dans toute la force paradoxale! Caligula, le *païen,* désirait que l'humanité n'eût qu'une tête pour la décapiter d'un coup. Les puissances *chrétiennes* ont renchéri sur ce désir resté en théorie, en cherchant, et trouvant enfin le moyen de le mettre en pratique. Qu'ils se préparent donc à s'entr'égorger et qu'ils continuent à exterminer à la guerre plus d'hommes en un

jour que les Césars n'en tuaient dans une année. Qu'ils dépeuplent des pays et des provinces entières au nom de leur religion paradoxale et qu'ils périssent par l'épée, ceux qui tuent par l'épée. Qu'avons-nous à voir dans tout cela?

Les théosophes sont impuissants à les arrêter. Soit. Mais il leur appartient de sauver autant de survivants que possible. Noyaux d'une vraie Fraternité, il dépend d'eux de faire de leur Société l'arche destinée, dans un avenir prochain, à transporter l'humanité du nouveau cycle au delà des grandes eaux bourbeuses du déluge du matérialisme sans espoir. Ces eaux montent toujours et inondent en ce moment tous les pays civilisés. Laisserons-nous périr les bons avec les mauvais, effrayés des clameurs et des cris railleurs de ces derniers, soit contre la Société Théosophique ou nous-mêmes? Les verrons-nous périr l'un après l'autre, l'un, de lassitude, l'autre, cherchant en vain un rayon de soleil qui luit pour tout le monde, sans leur tendre seulement une planche de salut? Jamais!

Il se peut que la belle utopie, le rêve du philanthrope, qui voit comme dans une vision le triple désir de la Société Théosophique s'accomplir, soit encore loin. Une liberté pleine et entière de la conscience humaine accordée à tous, la fraternité régnant entre le riche et le pauvre, et l'égalité entre l'aristocrate et le plébéien reconnue en théorie et en pratique, — sont encore autant de châteaux en Espagne, et pour une bonne raison. Tout ceci doit s'accomplire naturellement et volontairement, de part et d'autre; or, le moment n'est pas encore arrivé, pour le lion et l'agneau, de dormir dans les bras l'un de l'autre. La grande réforme doit avoir lieu sans secousses sociales, sans une goutte de sang versé; rien qu'au nom de cette vérité axiomatique de la philosophie orientale qui nous montre que la grande diversité de fortune, de rang social et d'intellect, n'est due qu'à des effets du karma personnel de chaque être humain. Nous ne recueillons que ce que nous avons semé. Si l'homme physique de la *personnalité* diffère de chaque autre homme, l'être immatériel en lui, ou l'*individualité* immortelle, émane de la même essence divine que celle de son voisin. Celui qui est bien impressionné de la vérité philosophique que tout *Ego* commence et finit par être le TOUT indivisible ne saurait

aimer son voisin moins qu'il ne s'aime lui-même. Or, jusqu'au moment où ceci deviendra une vérité religieuse, aucune réforme semblable ne pourrait avoir lieu. L'adage égoïste: «Charité bien ordonnée commence par soi-même», ou cet autre: «Chacun pour soi, Dieu pour tout le monde», mèneront toujours les races «supérieures» et *chrétiennes* à s'opposer à l'introduction pratique de ces beaux proverbes païens: «tout pauvre est le fils du riche», et encore davantage à celui qui nous dit: «Nourris d'abord celui qui a faim, et mange toi-même ce qui reste».

Mais le temps viendra où cette sagesse «barbare» des races «inférieures», sera mieux appréciée. Ce que nous devons chercher en attendant, c'est d'apporter un peu de paix sur terre, dans les cœurs de ceux qui souffrent, en soulevant pour eux un coin du voile qui leur cache la vérité divine. Que les plus forts montrent le chemin aux plus faibles, et les aident à gravir la pente escarpée de l'existence. Qu'ils leur fassent fixer le regard sur le Phare qui brille à l'horizon, au delà de la mer mystérieuse et inconnue des Sciences théosophiques comme une nouvelle étoile de Bethléem — et que les déshérités dans la vie reprennent espoir . . .

H. P. BLAVATSKY.

THE BEACON OF THE UNKNOWN

[*La Revue Théosophique*, Paris, Vol. I, Nos. 3, 4, 5, 6; May 21, 1889, pp. 1-9; June 21, 1889; pp. 1-7; July 21, 1889, pp. 1-6; August 21, 1889, pp. 1-9]

[*Translation of the foregoing original French text*]

— I —

It is written in an old book of occult studies:

"*Gupta-Vidyâ* (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,* will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, the colour of sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless beacon-lights that burn in all directions. But these are false lights, will-o'-the-wisps, lighted by the sons of *Kâliya* † for the destruction of those who thirst for life. Happy are they who remain blind to these deceiving lights, more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the waters of the Sacred Science. Numerous are the pilgrims who desire to enter those waters; very few are the strong swimmers who reach the Beacon. He who would get there must cease to be a number, and become *all numbers*. He must have forgotten the illusion of separateness, and accept only the truth of collective individuality.‡ He must see with

* Acquired under the guidance of a *guru* or Master.

† The great serpent conquered by Kṛishna and driven from the river Yamunâ into the sea, where the serpent Kâliya took for wife a kind of Siren, by whom he had a numerous family.

‡ The illusion of the *personality*, of a separate ego, placed by our egotism in the forefront. In one word, it is necessary to assimilate all humanity, live by it, for it, and in it; in other terms, cease to be "one," and become "all" or the *total*.

the ears, hear with the eyes,* understand the language of the rainbow, and have concentrated his six senses in his seventh sense."†

. . . . . .

The "beacon-light" of Truth is nature without the illusory veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods — *Theo-sophia.*

Needless to say, the profane — the non-initiated, *outside the temple* or *pro-fanes* — judge of the "beacons" and of the "Beacon" above mentioned in the opposite sense. For them it is the Beacon-light of Occult truth which is the *ignus fatuus,* the great will-o'-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand-banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of 'isms' has arrived at *theosophism,* which is nothing but transcendental humbuggery [*fumisterie*], without the latter furthermore offering us a *réchauffé* of mediaeval magic, with its grand Sabbath and chronic hysteria?"

Stop, stop, gentlemen! Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed your schools to fill you with the "*diabolical* sorcery" of Simon the Magician, and his disciple *Menander,* accord-

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*A Vedic expression. The senses, including the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses one from the other, any more than he separates his unity from Humanity. Each one of the senses contains all the others.

†Symbology of colours. The language of the prism, of which "the seven mother-colours have each seven sons," *i.e.,* 49 shades or "sons" between the seven, are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the *Initiate* (not to be confused with an *adept;* see my article "A Danger Signal"). Of these letters each septenary is absorbed by the mother-colours, as each of the seven mother-colours is finally absorbed in the white ray, Divine Unity symbolized by these colours.

ing to the good Father Irenaeus, the too zealous Theodoret and the unknown author of the *Philosophumena.* You have permitted yourselves to be told on the one hand that this magic comes from the devil; and on the other hand that it is the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblichus and other *magi?* And what is your opinion about the identity of the theurgy of Iamblichus with the "magic" of the Simons and the Menanders? Its true character is only half revealed by the author of *De mysteriis.** Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents. The reason is extremely simple. True Magic, the theurgy of Iamblichus, is in its turn identical with the gnosis of Pythagoras, ἡ γνῶσις τῶν ὄντων, *the science of things that are,* and with the divine ecstasy of the *Philaletheians,* "the lovers of truth." But, one should judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called *samâdhi* in Inda?† A long series of men, who, had they been Christians, would have been canonised — not by the decision of the Church, which has its partialities and predilections, but by that of most of the people, and by the *vox populi,* which is seldom wrong in its judgment. There is, for instance, Ammonius Saccas, called the *theodidaktos,* "god-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is that same Plotinus who was to Ammonius what Plato was to Socrates — a disciple worthy of the virtues of his illustrious master.

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* By Iamblichus, who used the name of his master, the Egyptian priest Abammon, as a pseudonym. Its title is in Greek:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις.

†Samâdhi is a state of abstract contemplation, defined in Sanskrit terms each of which requires a complete sentence to explain it. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject,* absorbed in the region of pure spirit, lives *in the Divinity.*

Then there is Porphyry, the pupil of Plotinus,* the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Böhme, Emmanuel Swedenborg, and many others. Madame Guyon is the feminine counterpart of Iamblichus. The Christian Quietists, the Mussulman Sufis, the Rosicrucians of all countries, quenched their thirst at the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian era. The gnosis preceded that era, for it was the direct continuation of the *Gupta-Vidyâ* ("secret knowledge" or "knowledge of Brahman") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheians was the continuation of the Egyptian mysteries. In any case, the point from which this *diabolic* magic starts, is the Supreme Divinity; its end and final goal, the union of the divine spark which animates man with the parent-flame which is the Divine All.

This consummation is the *ultima Thule* of those Theosophists who devote themselves entirely to the service of humanity. Apart from those, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies, as one of the objects of The Theosophical Society, "the investigation of the unexplained laws of nature and *the psychic powers latent in man.*"

The first are not numerous — complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the fact that our *behaviour* is frank and devoid of mystery, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, or manufacture

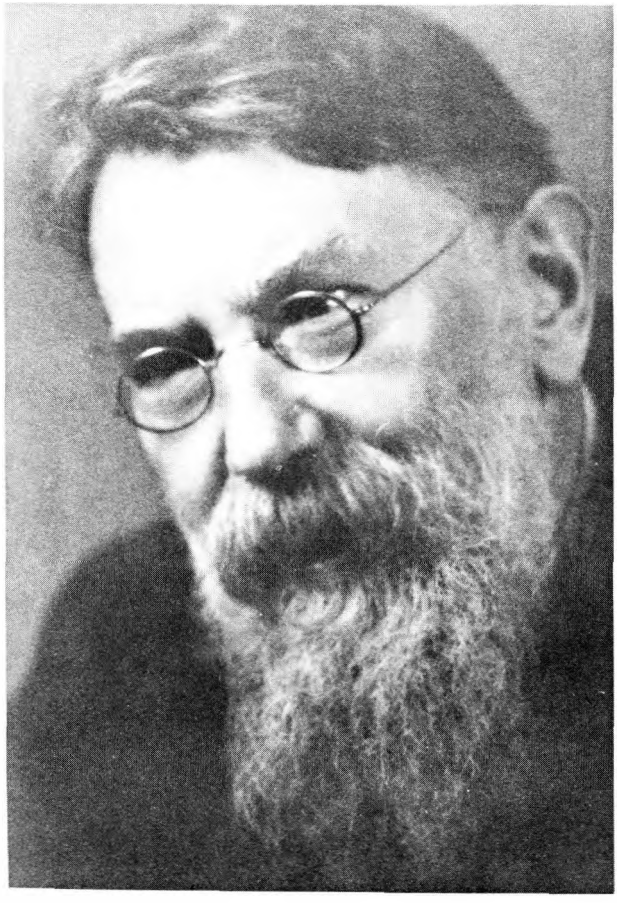
*Citizen of Rome for 28 years, he was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the wealthiest patricians. He died without having made a single enemy during those 28 years.

broom-sticks for the use of Theosophists. This sort of thing sometimes borders on the grotesque. When it is not of having invented a new "ism"—a *religion* extracted from the depths of a disordered brain — or else of humbuggery that we are accused, it is of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon The Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on; it is a "tough customer" truly.

— II —

After all, critics who judge only by appearance are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist,* and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little *personality* constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her brain, that his judgment is not quite equal to that of Solomon, and straightaway he accuses you of *anti*-Theosophy. You have been guilty of blasphemy against the Spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said, "I am the State." They speak of fraternity and of altruism and only care in reality for that which cares for no one else — themselves, in other words their little "me." Their egoism makes them fancy that it is they alone who represent the temple of Theosophy, and that in proclaiming themselves to the world, they are proclaiming Theosophy. Alas! The doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egotistical mediocrities.

These people are the termites of The Theosophical Society, who eat away its foundations, and are a perpetual



GEORGE WILLIAM RUSSELL, KNOWN AS "Æ"
1867-1935

WILLIAM QUAN JUDGE
1851-1896
From a portrait taken by Taber Studio, 8 Montgomery St., San Francisco, California.

menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a small group of the elect. Everyone of us possesses the faculty, the interior sense, known as *intuition,* but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colours. It is an *instinct of the soul,* which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa,* awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really *are,* not as they appear to our physical senses and to our cold reason. "We begin with *instinct, we end with omniscience,*" says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

> There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karman], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . .*

* Iamblichus, *De mysteriis,* VIII, 6 and 7.

Plato expressed the same idea in a couple of lines:

> The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.*

This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes *demonosophy*. That is why Oriental Wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâṇa refuge against reincarnation; the other acts with the unique idea of saving his soul — both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the "saint" helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos† contains, perhaps, a few sincere fanatics; nevertheless even these have unwittingly gotten off the only track that could lead them to the truth — the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There are solitary creatures who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil *tête-à-tête*."

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* *Phaedrus*, 246 D. E.; *Theaetetus*, 176 B.

† [A celebrated monastic community situated on the peninsula of the same name, which is the most eastern of the three promontories which extend, like the prongs of a trident, southwards from the coast of Macedonia into the Aegean Sea. It is also called *Hagion Oros*. The peak rises like a pyramid, with a steep summit of white marble, to a height of 6,350 feet.—*Compiler*.]

Gautama the Buddha only remained in solitude long enough to enable him to arrive at the truth, to the promulgation of which he devoted himself from that time on, begging his bread, and living for humanity. Jesus retired to the desert for forty days only, and died for this same humanity. Apollonius of Tyana, Plotinus and Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our own day are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps — those of Cain and Abel.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *talents* better than do the Christians. He who hides in the earth the *talent* given him by his "Lord" will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egotistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for *him who has not sown,* because he had no means of doing so, and who reaps where the poor could not scatter the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without the idea of reward or recognition. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." This is the last word of the esoteric doctrine. Where was the country in ancient days, with the right to call itself civilized, that did not possess a double system of WISDOM, one for the masses, and the other for the few, the exoteric and the esoteric? This WISDOM, or, as we sometimes say, the "Wisdom-Religion" or *Theosophy,* is as

old as the human mind. The title of *sages* — the high-priests of this worship of truth — was its first derivative. These names were transformed into *philosophy* and *philosophers* — the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis,* the system of ἡ γνῶσις τῶν ὄντων, "the knowledge of things that are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all masters of antiquity designated the aggregate of human and divine knowledge. The sages and Brâhmaṇas of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *nebi'im* of Judaea and of Israel, as well as the philosophers of Greece and Rome, have always classified that special science in two divisions — the *esoteric,* or the true, and the *exoteric,* disguised by symbols. To this very day the Jewish Rabbis give the name of *Merkabah* to the body or vehicle of their religious system, that which contains within itself the higher sciences accessible only to the initiates, and of which it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta-vidyâ* (secret science) is only for the few. But who were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and the more modern Freemasons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judaea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay *Chelas* and the Brahmachârins of India, differed greatly from each other. The former could, and can, be married and remain in the world, while studying the sacred writings up to a certain point; the latter, the *Nazars* and the Brahmachârins, have always been entirely *pledged* to the mysteries of initiation. The great schools of Esotericism were international,

although exclusive, as is proved by the fact that Plato, Herodotus, and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brâhmaṇas of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblichus, at Mount Carmel. Jesus followed the traditional custom, and justified the reticence by quoting the well-known precept: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" [*Matt.*, vii, 6].

Some ancient writings known to Bibliophiles, personify WISDOM, representing it as emanating from AIN-SOPH, the Parabrahman of Jewish Kabalists, and being an associate and companion of the manifested deity. Hence its sacred character among all nations. Wisdom is inseparable from Divinity. Thus we have the *Vedas* emanating from the mouth of the Hindu Brahmâ (the *logos*). Buddha comes from *Budha,* "Wisdom," divine intelligence. The Babylonian *Nebo,* the *Thoth* of Memphis, the Greek Hermes, were all gods of esoteric wisdom.

The Greek Athena, Mêtis, and Neith of the Egyptians, are the prototypes of Sophia-Akhamôth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of *Genesis — Akamauth,* or "Wisdom," as is also the case in two fragments of very ancient manuscripts, the *Wisdom of Solomon* and the *Wisdom of Iaseus* (Jesus). The work known as *Mashalim,* or "Discourses and Proverbs of Solomon," personifies Wisdom by calling it "the assistant of the (Logos) creator," in the following terms (I translate *verbatim*):

> *I(a)HV(e)H* possessed me from the beginning.*
> Yet I was the *first emanation* in the eternities.
> I appeared from all antiquity, the primordial. —
> From the first day of the earth;
> I was born before the great abyss.
> And when there were neither springs nor waters.

* JHVH, or Jahveh (Jehovah) is the *Tetragrammaton*, consequently the emanated Logos and the creator; the ALL, without beginning or end, or AIN-SOPH, in its quality of ABSOLUTE, being unable of creating or of desiring to create.

When the heavens were being built, I was there.
When he traced the circle on the face of the deep,
I was there with him, Amun.
I was his delight, day after day.*

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason — *intuition,* or the spiritual instinct of which I have spoken. The great initiates, who have the rare power of throwing themselves into the state of *samâdhi* — which can be but imperfectly translated by the word *ecstasy,* a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL— are the only ones who can boast of having been in contact with the *infinite;* but no more than other mortals can they describe that state in words . . .

These few characteristics of *true* Theosophy and its practice have been sketched for the small number of our readers who are gifted with the desired intuition. As to the others, either they would not understand us, or would laugh.

— III —

Do our kind critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by Theosophy at which they smile? The progress due to our literature is already evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the moral code, if not the religion,

* [Though the wording differs somewhat, yet the ideas expressed in this passage are identical with *Proverbs* viii, 22-30. *Mashalim* is the plural of *Mashal,* meaning "example," "fable," "allegory," *i.e.,* a teaching that is illustrated. The *Proverbs of Solomon* are known in Hebrew as *Mishle Shelomah. The Wisdom of Iaseus* is the same work as the one known as *The Wisdom of Jesus the son of Sirach,* or as *Ecclesiasticus.*— *Compiler.*]

of the future. The reactionaries captivated by the *dolce far-niente* of conservatism sense it, hence the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of improving and perfecting that with which they found fault. First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not. Our judges of today are far beneath the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason"; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century — the golden age of the goose-quill — criticism was biting enough sometimes; but still it did justice. Caesar's wife might be suspected, but she was never condemned without being heard in her defence. In our century Montyon prizes* and public statues are for him who invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less deep than does the steel nib of the modern critic, who is nearly always absolutely ignorant of that which he tears to pieces so thoroughly.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and continental, are ex-scribblers who have made a *fiasco* in literature, and are now avenging themselves for their mediocrity upon everything they come across. The thin blue wine, insipid and processed, almost always turns into strong vinegar. Unfortunately, the reporters of the press in general (poor devils,

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* [Prizes instituted in France in the nineteenth century by Baron Antoine de Montyon (1733-1820), a French philanthropist, for those who benefited others in various ways. — *Compiler.*]

hungry for promotion), whom we would be sorry to begrudge the little they make — even at our expense — are not our only or our most dangerous critics. Bigots and materialists — the sheep and goats of religion — having in turn placed us in their *index expurgatorius,* our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts *literally* the miracles of the Bible, following with emotion the ichthyographical investigations of Jonah in the whale's belly, or the trans-ethereal journey of Elias, flying off, salamander-like, in his chariot of fire, nevertheless regards the Theosophists as *wonder-mongers* and *cheats.* Another—*âme damnée* of Haeckel—while displaying a *credulity as blind* as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), splits his sides laughing when he finds that his neighbour believes in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, numbered among the "Immortals," can explain to us the smallest of the problems of existence. The metaphysician who for centuries has studied the phenomenon of being in its first principles, and who would smile pityingly while listening to the ramblings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations, except *reasoning,* which faculty alone finds itself suspended and paralyzed — function while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send one who squarely asked him that question to the biologist. The latter, for whom digestion is the *alpha* and *omega* of every dream—as well as *hysteria,* that great Proteus of a thousand forms, which is present in all psychic phenomena — could by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses to whom the modern physiologist has raised an altar at which he has constituted himself the officiating priest. That is his own business, so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterizes Theosophy as the "accursed science" and the forbidden fruit; since the man of science sees nothing in metaphysics but "the domain of the crazy poet" (Tyndall); since the reporter touches it only with poisoned forceps; and since the missionaries associate it with the idolatry of the "*benighted* Hindu," it follows, we say, that poor *Theo-sophia* is as shamefully treated as she was when the ancients called her the TRUTH — while they relegated her to the bottom of the well. Even the "Christian" Kabalists, who love to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of Truth, even the Kabalists make war upon us! . . . Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defense, and in its own favour; or that it should cease to assert its right to be listened to; or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

The "accursed science," you say, Gentlemen Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life; that the fruit which you declare "forbidden," and which you have proclaimed for eighteen centuries to be the cause of the original sin that brought death into the world, that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. And you, Gentlemen Kabalists, are either ignorant of the fact, or wish to deny, that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit, and the sin had once a far profounder and more philosophic meaning than they have today, since the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they were opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and the Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Freemasonry. Dead letter and Theocracy have, however, had their day. The world must move and

advance, under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH, which is the heart, as evolution is the blood, of the system of Humanity. Let the circulation stop for one moment, and the heart stops, and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club called *"the letter that kills"!* That which Coleridge said of political despotism applies even more to religious despotism. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers *nolens volens,* and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced *to yield its place to religion* and — to die. Soon it will have to choose. For, once the people become enlightened about the truth which it hides with so much care, one of two things will happen: the Church will either perish *by means of* the people; or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the people. Will the servants of eternal Truth, which has been made by them a squirrel running around an ecclesiastical wheel, show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows?

I repeat: it is only Theosophy, well understood, that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so choose. To do this, one would have only to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to good find his ideal — a star before him to guide him. Let him follow it without ever deviating from his path, and he is almost certain to reach the "beacon-light" of life — TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

— IV —

Laugh then at the science of sciences without knowing the first word of it! We will be told that such is the literary right of our critics. I am glad it is. It is true that if people always talked about what they understood, they would only say things that are true, and that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world — one of whose aspects only is found in the noble ethics of the Philaletheians — I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? And understanding so little of Iamblichus, Plotinus, and even Proclus, that is to say of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth.

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus, and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were the "Ethiopians of the East," *who came from Lankâ or Ceylon,* according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark-skinned Âryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This took place during the prehistoric ages which Baron Bunsen calls *pre-Menite* (before Menes), but which have a history of their own, to be found in the ancient *Annals* of Kullûka-Bhaṭṭa. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brâhmanism, and of Sanskrit

as a sacerdotal language.* We also know, if *Exodus* is to be believed, that Egypt had, long before the time of Moses, its diviners, its hierophants and its magicians; that is to say, before the XIXth dynasty. Finally Brugsch-Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree, the luxuriant branches of which, spreading over the whole earth like a great canopy, overshadowed during the epoch — which Biblical chronology is pleased to call antediluvian — all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated *knowledge* [*savoir*] of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these the fallen angels and the enemy of mankind; those sons of God who, seeing that the daughters of men were fair, took them for wives and imparted to them all the secrets of heaven and earth. Let them do so. We believe in Avatâras and in divine dynasties, in an epoch when there were in fact "giants upon the earth," but we emphatically repudiate the idea of "fallen angels" and of Satan and his army.

"What then is your religion or your belief?" we are asked. "What is your favourite study?"

"TRUTH," we reply. Truth wherever we find it; for, like Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What matters the name if the thing itself is essentially the same? Plotinus, Iamblichus, and Apollonius of Tyana, all three, had, it is said, the wonderful

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* [Reference is most likely to the two remarkable works of Col. Vans Kennedy: *Researches into the Origin and Affinity of the Principal Languages of Asia and Europe*, London, 1828; and *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, London, 1831. —*Compiler.*]

gifts of prophecy, of clairvoyance, and of healing, although they belonged to three different schools. Prophecy was an art cultivated by the Essenes and the *benim nabim* among the Jews, as well as by the priests of the pagan oracles. The disciples of Plotinus attributed miraculous powers to their master. Philostratus has claimed the same for Apollonius, while Iamblichus had the reputation of surpassing all the other Eclectics in Theosophic Theurgy. Ammonius declared that all moral and practical WISDOM was contained in the Books of Thoth or Hermes Trismegistus. But "Thoth" means a "college," school or assembly, and the works of that name, according to the *theodidaktos,* were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (where he is mentioned to this day in old manuscripts under the name of *Yavanâ-châ*rya,* the "Greek Master"), Plato gained his from the books of Thoth-Hermes. How it is that the younger Hermes — the god of the shepherds, surnamed "the good shepherd" — who presided over divination and clairvoyance, became identical with the Thoth (or Thot), the deified sage and the author of the *Book of the Dead* — only the esoteric doctrine can reveal to the Orientalists.

Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the Saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius —also called the "Saviour-God," Σωτήρ, — we have but to

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* A term which comes from the words *Yavana*, or "the Ionian," and *achârya*, "professor or master."

remember one thing: symbols of divine truth were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

Having neither dogma nor ritual — these two being but fetters, a material body which suffocates the soul — we do not employ the "ceremonial magic" of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic,* the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Anyone who gave himself to their practice alone would run the risk of becoming insane and those who study them would do well to unite in small groups of from three to seven. These groups ought to be of uneven numbers in order to have more power; a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting — such a group will always end by becoming a perfect and invincible body. "Union is strength." The moral fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated, is a truth which will forever remain axiomatic.

— V —

"The disciples (lanoos) of the law of the *Diamond Heart* (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist)," etc., etc. (Cathechism of the *Gupta-Vidyâ*).

The ignorant would laugh if they were told that in the Occult Sciences the Alchemist can be useful to the philologist and *vice versa*. They would understand the matter better, perhaps, if told that by this substantive (grammarian or philologist) we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of The Theosophical Society can understand clearly what the term philologist means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary *beam* of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group should be left to an expert — to an initiate in the science of occult rays.

But here we are on dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for everyone; it warms the ignorant as well as the expert astronomer. As to the hypotheses about our luminary, its constitution and nature—their number is *legion*. Not one of these hypotheses contains the whole truth, or even an approximation of it. Frequently they are only fiction soon to be replaced by another; and it is to scientific theories more than

to anything else in this world that the lines of Malherbe are applicable:

> . . . et rose, elle a vécu ce que vivent les roses,
> L'espace d'un matin.*

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analyzed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. An instance of this is the evolution and phantasmagorical transformations of the sunspots—Nasmyth's theory at the present moment. Sir William Herschel began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. Sir John Herschel, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschel that the solar globe was nothing but a beautiful metaphor, a *mâyâ*—thus proclaiming an occult axiom. The sunspots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic *smoke* (conceived, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree (willow leaf theory). At the present day the god *Sol* is degraded. To hear the men of science talk, it would seem to be nothing but a gigantic ember, still aglow, but about to go out in the furnace of our little system.

This is so with the speculations published by Fellows of The Theosophical Society, when the authors, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth,

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* [. . . a rose, she lived as live all roses,
The span of a forenoon."
These verses occur in Malherbe's poem *Consolation à Duperier*, written about 1599. — *Compiler.*]

enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, Theosophy has this in addition to ordinary science, that it examines the reverse side of every apparent truth. It tests and analyzes every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its research where materialists finish theirs.

"It is metaphysics then that you offer us?" it may be objected. "Why not say so at once?"

No, it is not metaphysics as that term is generally understood, although it plays that role sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz — as proved by his monads — is as far above the metaphysics of our day as a balloon in the clouds is above a pumpkin in the field below. Nevertheless the balloon, however superior it may be to the pumpkin, is too artificial to serve as a vehicle for the Truth of the Occult Sciences. The latter is perhaps a goddess too frankly décolleté to suit the taste of our modest savants. The metaphysics of Kant taught its author, without the slightest help of present-day methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed,* when the best astronomers even during the first half of this century still *denied.* But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics in doing so, notwithstanding its noisy hypotheses.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double term, *meta*-meta-

physics, *meta*-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected unless by those terms is signified the φωτὸς of Iamblichus, or the ecstatic illumination, the ἀγωγὴ μαντεία of Plotinus and Porphyry. The same holds good for the physical sciences; the evidence of reason upon the terrestrial plane, like that of our *five* senses, should receive the *imprimatur* of the sixth and seventh senses of the divine *Ego,* before a fact can be accepted by the true occultist.

Official science hears what we say and — laughs. We read its reports, we behold the apotheosis of its self-styled progress, of its great discoveries — more than one of which, while enriching still more a small number of those wealthy already, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But realizing that physical science has not made a single step towards the knowledge of the real nature of primal matter since the days of Anaximenes and the Ionian School, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Sir William Crookes.*

In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his research into *protyle,* or primordial matter.†

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* Member of the Executive Council of the London Lodge of The Theosophical Society.

† The homogeneous, non-differentiated element which he calls *meta-element.*

—VI—

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the occultists or the Theosophists of the "inner group" study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* never been even approximately understood, but the name *Theosophy* has been disfigured. The definitions thereof given in dictionaries and encyclopaedias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy,* assures his readers that it is "a direct connection or communication with God and superior spirits"; and, further, that it is "the attainment of *superhuman and supernatural* knowledge and powers by *physical processes* [!?], as by the theurgic operations of Platonists, or by the chemical processes of the German Fire-Philosophers." This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a cracked brain into one of the calibre of Newton's, and to develop in it a genius for mathematics, by riding five miles every day upon a wooden horse.

Theosophy is synonymous with the *Jñâna-Vidyâ,* and the *Brahma-Vidyâ* * of the Hindus, and again with the *Dzyan* of the trans-Himâlayan adepts, the science of the *true* Râja-Yogis, who are much more accessible than one thinks. This science has many schools in the East, but its offshoots are more numerous, each one ultimately separating itself from the parent stem — the *Archaic Wisdom* — and modifying its form.

But while these forms varied, departing from the Light of Truth, more and more with each generation, the basis of

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* The meaning of the word *Vidyâ* can only be rendered by the Greek term *gnosis,* the knowledge of hidden and spiritual things; or again, the knowledge of Brahma, that is to say, of the God that contains all the gods.

initiatory truths remained always the same. The symbols used to express the same ideas may differ, but in their hidden sense they always express the same thoughts. Ragon, the most erudite Mason of all the "Widow's Sons," has said the same. There exists a sacerdotal language, the "mystery-language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon, "to build or found a city" meant the same thing as to "found a religion"; therefore, that phrase, when it occurs in Homer, is equivalent to the expression to distribute the "soma juice," in the *Brâhmaṇas*. It means "to found an esoteric school," not a "religion," as Ragon avers. Was he mistaken? We do not think so. But as a Theosophist belonging to the Esoteric Section dares not tell to an ordinary member of The Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his Trinosophists. Still, it is quite certain that he had made at least an elementary study of the MYSTERY-LANGUAGE.

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru;* to succeed by oneself needs more than genius; it demands inspiration like that of Ammonius Saccas. Encouraged within the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the Synagogue and the Academy, and adored by the Gentiles, "he learned the *mystery-language* by teaching the common origin of all religions, and a common faith." To do this he only had to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the Gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient Wisdom in all its primitive integrity? We think as did Ammonius. The Biblical narrations and the stories about the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths,

or else they are fables of no use but to put the ignorant to sleep.

Therefore all the allegories — Jewish as well as Pagan — contain truths that can only be understood by him who knows the mystic language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder of New York:*

> The root-idea of the Neo-Platonists was the existence of the One and Supreme Essence. This was the *Diu* or "Lord of the Heavens" of the Aryan nations, identical with the Ἰάω (*Iaô*) of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuisto* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being* — (non-Being), the *Facit,* one and supreme. It is from it that all other beings proceeded by *emanation.* Perchance some day a wiser man will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of this or another mystical significance attached to the numerical value of the letters in their orthography."

This *numerical* value is one of the branches of the "mystery-language" or the ancient sacerdotal language. It was taught in the "Lesser Mysteries," but the language itself was reserved for the high initiates alone. The candidate must have come out victorious from the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, made his disciples take an oath never to divulge the higher doctrines to any but those to whom the preliminary tenets had already been imparted, and who, therefore, were ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke "in similes" (or parables), "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . because they seeing see not; and hearing they hear not, neither do they understand." [*Matt.*, xiii, 11, 13.]

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* The first Vice-President of the T.S. when it was founded.

Therefore the "similes" employed by Jesus were part of the "mystery-language," the sacerdotal tongue of the Initiates. Rome has lost the key to it. By rejecting Theosophy and pronouncing her anathema against the occult sciences she loses it forever.

"Love one another," said the great Teacher to those who were studying the mysteries of "the kingdom of God." "Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE TRUTH," other Teachers tell us. "Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind . . ." *

Learned Kabalists, thoroughly versed in the *Zohar* and its numerous commentaries, are not lacking among our members, in Europe and especially in America. What has this led to, and what good have they done to this day for the Society which they joined in order to work for it? Most of them, instead of uniting and helping one another, look askance at each other, always ready to make fun of each other and mutually to criticise each other. Envy, jealousy and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood! "See how these Christians love each other!" said the pagans in the first centuries of the Fathers of the Church who demolished each other in the name of the Master who had bequeathed to them peace and love. Critics and the indifferent begin to say as much of the Theosophists, and they are right. See what our Journals are becoming—all of them, with the exception of *The Path* of New York; even *The Theosophist,* the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In what way are we better than the Christians of the early Councils?

"In union is strength."—This is one of the causes of our weakness. We are advised not to wash our dirty linen in

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* Siamese and Buddhist proverb.

public. On the contrary, it is better to confess one's imperfections openly, in other words, *to wash one's own dirty linen, than to dirty the linen of one's brothers in Theosophy,* as some people love to do. Let us speak in general terms, confess our errors, denounce anything that is not Theosophical, but let personalities alone; the latter lies within the province of each individual's *Karma,* and Theosophical Journals are not concerned there.

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbour. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

And yet, The Theosophical Society has more *victorious* disciples than is generally believed. But these keep to themselves and work instead of speechifying. They are our most zealous and devoted Theosophists. Writing articles, they forget their own names and use pseudonyms. Some among them know the mystery-language perfectly, and many an ancient book or manuscript, undecipherable to our scholars, or which appears to the latter as a mere collection of falsehoods, as compared to modern science, is an open book to them.

These few devoted men and women are the pillars of our temple. They alone foil the incessant work of our Theosophical "termites."

—VII—

We believe we have now sufficiently refuted in these pages several grave errors concerning our doctrines and beliefs; among them the one which persists in representing Theosophists—at any rate those who founded the Society—as polytheists or atheists. We are neither the one nor the other; just as were certain Gnostics who, while believing in the existence of planetary, solar and lunar gods, offered to them neither prayers nor altars. Since we do not believe in a personal God, *outside of man himself who is its temple*—as taught by St. Paul and other Initiates—we believe in an impersonal and absolute PRINCIPLE,* so far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but *the container of all these, the absolute container.* It is in other words the "God-Nothing" of Basilides, so little understood even by the scholars and the able analysts of the Musée Guimet (tome XIV),† who define this term with ridicule, speaking of it as "God-nothing who has ordained and foreseen all things, though he had neither reason nor will."

Yes, certainly, and this "God-Nothing," being identical with the Parabrahman of the Vedântins—a most philosophical and grandiose concept—is also identical with the AIN-SOPH of the Jewish Kabalists. The latter is also the "god who is not," "Ain" signifying *non-being* or the absolute, the *nothing* or τὸ οὐδέν ἕν of Basilides, meaning that human intelligence, being limited on this material plane, cannot

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* This belief concerns only those who share the opinion of the undersigned. Every Fellow has the right to believe in whatever he wishes, and in whatever way he wishes. As said elsewhere, The Theosophical Society is a "Republic of Conscience."

† [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne.», published in Vol. XIV of the *Annales du Musée Guimet*, Paris, 1887. The subject is treated of in Part II, ch. ii, thereof. — *Compiler.*]

conceive of anything that *is*, but that does not exist under any form. As the idea of a *being* is limited to *something* that exists, either in substance, actual or potential, or in the nature of things, or only in minds — that which cannot be perceived by our senses, or conceived by our intellect which conditions all things, *does not exist for us*.

"Where, then, do you locate the Nirvâṇa, oh great Arhat?" asks a king of a venerable Buddhist ascetic, whom he interrogates concerning the Good Law.

"Nowhere, oh great King!" is the answer.

"Nirvâṇa, therefore, does not exist? . . ."

"Nirvâṇa *is*, but does not exist."

The same is the case with the God "that is not," a term which is merely an unsatisfactory *literal* translation, for esoterically, one should say the *god that does not exist, but that is*. The root of οὐδέν is οὐδ-εἰς, meaning "and not anyone," signifying that what is being spoken of is not a *person* or a *thing*, but the negation of both (οὐδέν, the neuter form, is used as an adverb, "in nothing"). Thus the *to ouden en* of Basilides is absolutely identical with the *En* or the "*Ain-Soph*" of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, "without form or existence," "without any similitude to anything else" (Franck, *La Kabbale*, p. 173). God, therefore, is NOTHING, without name and without qualities; it is for this reason that it is called AIN-SOPH, for the word *Ain* means nothing.

It is not this immutable and absolute Principle, which is only the potentiality of being, from which the gods, or active principles of the manifested world, emanate. As the absolute has no relation to the conditioned and the limited, and could not possibly have any, that from which the emanations proceed is the "God that speaks" of Basilides, *i.e.*, the *logos* which Philo calls "the second God" and the Creator of forms. "The second God is the Wisdom of the ONE God" (*Quaestion. et Solut.*, Book II, 62). "But this *logos*, this 'Wisdom' is an emanation nevertheless?" will be the objection. "And to make anything emanate from NOTHING is an absurdity!" Not at all. First, this "nothing" is so because it is the *absolute*, consequently the ALL. Then, this "second God" is no more an emanation than the shadow our body

casts on a white wall is an emanation of that body. In any case, the God is not the effect of a cause or of a premeditated act, of a deliberate and conscious will. It is merely the periodical effect* of an immutable and eternal law, beyond time and space, of which the *logos* or creative intelligence is the *shadow* or *reflection*.

"But this is an absurd idea!" we can hear those say who believe in an anthropomorphic and personal God. "Of the two, the man and his shadow, it is the latter that is a *nothing*, an optical illusion, and the man who casts it is the intelligence, however passive it may be in this case!"

Quite so, but it is so only on our plane where everything is an illusion, where everything appears transposed, similar to the reflection in a mirror. Moreover, as the realm of the only real is distorted by matter, the *non-real,* and as — from the standpoint of absolute reality — the universe with its conscious and intelligent beings is but a poor phantasmagoria, it follows that it is the shadow of the Real, on the plane of the latter, that is endowed with intelligence and attributes, while the absolute — from our viewpoint — is deprived of all conditioned qualities *by the very fact that it is absolute.* It is not necessary to be well-versed in Oriental metaphysics to understand this; and one is not required to be a distinguished paleographer or paleologist in order to see that the system of Basilides is also the system of the Vedânta, however distorted and disfigured it may have been by the author of *Philosophumena.* This is definitely proved to us by means of the fragmentary outline of the Gnostic systems given in that work. Only the esoteric doctrine can explain what is incomprehensible and chaotic in the misunderstood system of Basilides, as it has been transmitted to us by the Fathers of the Church — those executioners of the *Heresies.* The *Pater innatus,* or the non-engendered God, the Great Archon (Ἄρχων), and the two Demiurges, even the three hundred and sixty-five heavens — the number contained in the name of Abraxas, their governor — all of this was

* At least for him who believes in an uninterrupted succession of "creations," which we call the "days and nights" of Brahmâ, or the *manvantaras* and the *pralayas* (dissolutions).

derived from the Hindu systems. But all is denied in our century of pessimism, where everything moves by steam, even life itself, where the abstract — and nothing else is eternal — interests no one but a few rare *eccentrics,* and where man dies without having lived one instant face to face with his soul, swept on, as it is, by the whirlwind of terrestrial and selfish affairs.

Apart from metaphysics, however, everyone who enters The Theosophical Society can find therein a science and an occupation according to his taste. An astronomer could make more scientific discoveries in studying allegories and symbols concerning every star,* in the ancient Sanskrit books, than he possibly could with the help of the Academies alone. An intuitive physician could learn more in the works of Charaka,† translated into Arabic in the VIIIth century, or in the dusty manuscripts of the Adyar Library, works misunderstood as all others, than in the books on modern physiology. Theosophists with an inclination toward medicine or the *healing art* could do worse than consult the legends and symbols revealed and explained concerning Asklepios or Aesculapius. For, like Hippocrates of old, consulting the votive stelae of the rotunda of Epidaurus (surnamed Tholos) at Cos,‡ he could find therein recipes of remedies unknown to modern pharmacopoeia.§ Then, instead of killing, he might be able to heal.

Let it be said for the hundredth time: Truth is One! When it is presented, not in all its aspects, but according to

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* Everyone of the 333,000,000 gods and goddesses which make up the Hindu Pantheon is represented by a star. As the number of stars and constellations known to astronomers does not reach this total, one might suspect that ancient Hindus knew more stars than do the moderns.

† Charaka was a physician of the Vedic epoch. A legend represents him as an incarnation of the Serpent Vishṇu, under his name of Śesha, ruling in Pâtâla (the nether regions).

‡ Strabo, *Geographica,* XIV, ii, 19. See also Pausanias, *Periegesis* (Itinerary), II, xxvii, 2-3.

§ It is known that all those who were healed in the *Asklêpieia* left their *ex-votos* in the temple; and that they engraved on the stelae the name of their diseases and the beneficent remedies. Of late, a great number of these *ex-votos* were excavated on the Acropolis. See Paul Girard, *L'Asclepieion d'Athènes,* Paris, Thorin, 1882.

the thousand and one opinions which its devotees have about it, one ceases to have divine TRUTH, but only a confused echo of human voices. Where can one look for it and find it approximately as an integral whole? Is it with Christian Kabalists or the modern European Occultists? With the Spiritists of today or the primitive Spiritualists?

"In France," a friend of ours once told us, "so many Kabalists, so many systems. With us, they all pretend to be Christians. There are some among them who are for the Pope, so much so that they dream of a universal crown for him, the crown of a Pontiff-Caesar. Others are against Papacy, but for a Christ, not an historical one, but one created by their own imaginations, an *anti-Caesarian* Christ, *playing at politics,* etc., etc. Each Kabalist believes he has discovered the lost Truth. It is his own science which is the eternal Truth, and the science of others, merely a mirage . . . And he is always ready to defend and to uphold his own by his pen . . ."

"But the Kabalist-Israelites," I asked him, "are they also for Christ?"

"Oh well, they are for *their* Messiah. It's just a matter of date!"

True enough, in infinity there can be no anachronisms. However, as all these various terms and systems, all these contradictory tenets could not all of them contain actual Truth, I do not see how the Gentlemen Kabalists of France can claim the knowledge of Occult Sciences. They have the Kabalah of Moses de Leon,* compiled by him in the XIIIth century; but his *Zohar,* as compared with the Chaldean *Book of Numbers,* represents as much the work of Rabbi Shimon ben Yoḥai, as the *Poimandrês* of the Greek Christians represents the real book of the Egyptian Thoth. The

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* It is he who compiled the *Zohar* of Shimon ben Yoḥai, the originals of the early centuries having been lost; it would be wrong to accuse him of having invented what he wrote. He made a collection of all he could find, but he supplied from his own knowledge the passages which were missing, helped in this by Christian Gnostics of Chaldea and Syria.

[Consult on this subject Compiler's Notes in Vol. VII, pp. 269-72, of the present Series. — *Compiler.*]

ease with which the Kabalah of von Rosenroth and his Latin manuscript-texts of the Middle Ages — read according to the *system* of the *Notaricon* — transform themselves into Christian trinitarian texts, is like a fairy scene. Between the Marquis de Mirville and his friend, the Chevalier Drach, a converted Rabbi, the "Good Kabalah" has become a catechism of the Roman Church. Let the Gentlemen Kabalists be satisfied with that; we prefer to keep to the Chaldean Kabalah, the *Book of Numbers*. One who is satisfied with the dead letter, parades in vain in the mantle of the *Tannaim* (the ancient initiates of Israel); in the eyes of the experienced occultists, he would be but a wolf dressed in grandmother's nightcap as in Red Ridinghood. But the wolf is not going to devour the occultist, as it devoured Red Ridinghood — a symbol of the profane athirst for mysticism, who falls victim to its teeth. It is rather the wolf that will perish, by falling into his own trap . . .

Like the Bible, Kabalistic works have their dead letter, their exoteric meaning, and their true or esoteric significance. The key to the true symbolism is at the moment beyond the gigantic peaks of the Himâlayas, even the key to the Hindu systems. No other key could open the sepulchers wherein have been buried for thousands of years all the intellectual treasures which were deposited there by the original interpreters of divine Wisdom. But the great cycle, the first one within the *Kali-yuga,* is at an end; the day of resurrection for all that is dead may not be too far off. The great Swedish Seer, Emmanuel Swedenborg, said: "Seek the *lost word* among the hierophants, in great Tartary and Tibet."

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that appears to them to be an *innovation,* one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak

and the oppressed. Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. "Do not do unto others what you would not wish others to do unto you," said Confucius to his disciples. "Love one another, and love all living creatures," preached Gautama the Buddha to his Arhats. "Love one another," was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honour of having obeyed this supreme commandment of their Master in all its paradoxical force! Caligula, the *pagan,* wished that humanity had but one head, so that he might sever it with one blow. *Christian* powers have improved upon this desire which hitherto had remained theoretical, after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other's throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized

in theory as well as in practice — these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. If the physical *personality* of man differs from every other man, the immaterial being in him or the immortal *individuality* emanates from the same divine essence as that of his neighbour. He who is thoroughly impressed by the philosophic truth that every *Ego* begins and ends by being the indivisible ALL, cannot love his neighbour less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that "charity begins at home," or the other which says that "each for himself, and God for all," will always move the "superior" and *Christian* races to oppose the practical introduction of the beautiful pagan saying: "Every pauper is a son of a rich man," and even more to the one that says: "Feed first the hungry, and then eat what is left yourself."

But the time will come when that "barbarous" wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and unchartered sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope . . .

H. P. BLAVATSKY.

A LETTER TO THE EDITOR OF *LIGHT*

[*Light*, London, Vol. IX, No. 440, June 8, 1889, pp. 277-278]

To the Editor of *Light.*

Sir,—The letter of Dr. E. Coues, republished from the *Religio-Philosophical Journal,* in your issue of June 1st, puts an end to my hesitations. Out of respect for old associations and memories, and pity for those who (I must charitably suppose), acting under psychic aberrations, have chosen to declare themselves over their own signatures—deceivers, I had intended to leave Dr. Coues' new and imprudent attack on me unnoticed. But I can do so no more since this double production has appeared in your columns, and will be read and rejoiced over by hundreds of our enemies. "Truth can do no harm," as you say, especially when, as in this reply, the truth is supported by irrefutable dates—ugly customers to deal with! And now you shall hear "the other side." I begin by quoting from Dr. Coues' letter.

Speaking of *Light on the Path,* supposed to have been dictated to "Mrs. Collins" by Koot Hoomi, he explains: —

"I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that *Light on the Path* was inspired or dictated from the source above indicated. This was *about four years ago, since which time* nothing passed between Mrs. Collins and myself until yesterday."

This is explicit enough. Now to facts.

I came to London, via Paris, about August, 1884; went to Elberfeld, returning in October; and finally left for India on November 11th of the same year. It was only shortly before my departure that I met Mrs. Cook (Miss Mabel

Collins). I saw her barely half a dozen times, and never alone. She may have been "studying" me at that time, but she never "studied under" me, as she claims to have done. When I met her she had just completed the *Idyll of the White Lotus,* which, as she stated to Colonel Olcott, had been dictated to her by some "mysterious person." Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma, though an Adept; further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the *Idyll,* sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma.

Now about *Light on the Path.* When I left for India in November, 1884, this work was not in existence. The little book was published in the beginning of 1885, at a time when I was at Adyar and dangerously ill. In March I was hurried away from Madras by the doctors, brought to Naples, thence to Germany, and finally to Ostend. I came to London only on May 1st, 1887. Thus I had not set eyes on "Miss Mabel Collins" (or Mrs. Cook) from November, 1884, to May, 1887, nor did I have any correspondence with her. I heard of the existence and saw *Light on the Path* for the first time in the summer of 1886 when Mr. Arthur Gebhard gave a copy to me after his return from America.

Now, collating the facts before us, we find the following result. On the one hand Dr. E. Coues states that he wrote to Miss Mabel Collins about the authorship of *Light on the Path,* "about four years ago," and received "promptly" a reply to the effect that she had received it "from one of the Masters who guide Madame Blavatsky." On the other hand, since Dr. Coues could not have inquired about a work before it was published, his letter to "Miss Mabel Collins," and her "prompt reply," must have been written after March, 1885, at a time when I was away from England. And yet, *mirabile dictu,* Miss Mabel Collins "took the letter" to me, and "wrote the answer" at my "dictation"! It would be interesting to know whether she took the letter to me at Madras, Naples, Würzburg, or Ostend; for in the fact of Dr. Coues' statement that he received her answer "about four years ago," it could not have been after my arrival

in England in May, 1887. But our perplexities are not yet at an end.

Through the Gates of Gold—the third, and, when contrasted with *Light on the Path,* rather weak Theosophical production—was written also during my absence from England. I saw it, and heard of it first of all, about a month before coming to London, *i.e.,* in March or April, 1887. Mr. Finch and Mr. B. Keightley came to visit me at Ostend, and the former gentleman brought with him a copy of this new work, from which the latter read some chapters to us. On the page facing the Prologue, Miss Mabel Collins speaks of a "mysterious stranger" who entered her study and told her of the "Gates of Gold." This person, she has repeatedly confessed, was the same that gave to her the *Idyll* and *Light on the Path* as many witnesses can affirm, and yet now the "mysterious stranger" has become metamorphosed by her into "the walls of a place [she] used to visit spiritually"! And Mrs. Cook-Collins has "never received proof of the existence of any Master"! Is then this "mysterious stranger" also a product of my "fertile imagination"; and the lines which speak of him, written by Mrs. Cook herself, are these of my "dictation" I wonder? Really I am curious to know how far I am concerned in the production of these three works, produced at times and under conditions which set aside the possibility of my "dictation" of them!

And now I appeal to every Theosophist acquainted with the truth to corroborate my assertions. Colonel Olcott will be here in July, and we shall see what he says. Meanwhile, Mrs. Collins-Cook is at liberty to invent something else, rather more probable; only I am afraid that after her confession in her letter to Dr. Coues (who, for his own purposes, *tries* to believe her) she will have some difficulty in gaining credence. I need notice nothing further. *False in one, false in all.*

The lustre of that priceless little jewel, *Light on the Path,* is henceforth dimmed by a great black stain that nothing can wash out.

London, June 1st, 1889.

H. P. BLAVATSKY.

"IT'S THE CAT!"

(Dedicated to those Members of the T.S. whom the cap may fit)

[*Lucifer*, Vol. IV, No. 22, June, 1889, pp. 265-270]

"Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o'er the guilty page that holds thy legend,
And blots the noble work . . ."

—Shakespeare.

"An excuse is worse and more terrible than a lie; for an excuse is a lie guarded."

—Jonathan Swift.*

"The woman gave me of the tree, and I did eat," said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been "*worse* than a lie" according to Pope, yet, in truth — it was not one. Lie was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of Selfishness — ready to sacrifice to itself the whole of mankind — and of Hypocrisy, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D. — is not the *greatest* sin. The descendants of Adam improving upon their grandsire's transgression, invented lie and added to it excuse and prevarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been committed and a scapegoat was needed. But it required the post-diluvians to father on the "cat" even that which had

* [From *Miscellanies in Prose and Verse*, London, 1727, Vol. II, p. 356. Sometimes ascribed to Pope. — *Compiler.*]

never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us," but:

> "*Hail* to the policy that first began
> To tamper with the heart to hide its thoughts,"

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.,* uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it: —"shifting off a sin from a diseased on to a healthy head." Oh *lie* — legion is thy name! Fibs and lies are now the cryptogamic excrescences of the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:—

> "That will not sell its honesty, or tell a lie!"

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies — the latter often followed by moral and physical ruin — mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scapegoat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of

"Esoteric Buddhism" mentioned, and oftener still that of "Mme. Blavatsky" taken in vain. The latter circumstance is really very, *very* considerate, and — in one sense at any rate — *overwhelmingly* flattering!

To find one's humble name collated with those of Sir Monier Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make a few big and bold slashes into fact and truth — no doubt to please his pious audience — and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes — what happens? Forthwith, "Esoteric Buddhism" receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against "Blavatsky & Co." is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. "Our Ancestors have saved Rome!" they cackle, "let us save the British Empire from the *pretenders* to Buddhist knowledge!" Again: a lucky "correspondent" gets admittance into the sanctum of Professor Bastian. The German ethnologist, "dressed like an alchemist of the middle ages" and smiling at "questions concerning the *trances* of famous Fakirs," proceeds to inform the interviewer that such trances never last more than "from five to six hours." This — the alchemist-like dress, we suppose, helping to bring about a happy association of ideas — leads *presto,* in the American "Sabbath-breaking paper," to a stern rebuke to our address. We read on the following day: —

> The famous Fakirs . . . however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the "correspondents" to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth.* Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still

more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon, that Yogis and these same "Fakirs," remain in deep, deathlike trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When "Correspondents" will have learned the meaning, as well as the spelling of the term *dhyana* — which the said "correspondent" writes *diana* — we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths, publish their own harmless fibs — "slight expansions of truth" somebody called them — they also often supplement them by the wicked and malicious falsehoods of casual correspondents — ex-members of the T.S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mohammed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on *popular* and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are,

is evidenced by the fact that certain of them do not hesitate to perform a moral *hara-kiri* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard — or *trying,* at all events, to hit — those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told— never! Prevented from disproving that truth, for good reasons, their hatred is kindled — for we hate only what *we fear.* Thus they will *invent a lie,* cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!"

Success in such a policy depends, you see, on temperament and — *impudence.* We have a friend, who will never go to the trouble of persuading anyone to believe him on his "aye" or his "nay." But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent to lie!*" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat."

Now the Theosophical Society has its own special, so to speak, its "family cat," on which are heaped all the past, present and future iniquities of its Fellows. Whether an F.T.S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry — whether in Europe, Asia, America or elsewhere — *It's the cat.* Look at this F.T.S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow mem-

bers is frustrated; and finding himself disappointed — it is on the "cat " that he is now venting his wrath. "The grapes are sour," he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin.*" Behold that other "star" of Theosophy, smarting under another kind of grievance — unnamed, because unnamable. Hatred—"till one be lost forever" — rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim — which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop — the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall onto its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief — very harmless and innocent *per se* — in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas."

Now, these may or may not actually exist — (we say they do) ; they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge* — or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years

back in all truth and sincerity, and — it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning: —

> Give not that which is holy unto the dogs,
> Neither cast ye your pearls before swine . . . [*Matt.*, vii, 6]

is now impressed in letters of fire on the heart of those guilty of having made of the "Masters" public property. Thus the wisdom of the Hindu-Buddhist allegorical teaching which says, "There can be no Mahatmas, no Arhats, during the *Kali-yuga*," is vindicated, That *which is not believed in, does not exist.* Arhats and Mahatmas having been declared by the majority of Western people as nonexistent, as a *fabrication* — do not exist for the unbelievers.

"The Great Pan is dead!" wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new "God." Fools, both, who little suspected that *Pan* — the "All Nature" — could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the "god" of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making.* TRUTH can never die.

We greatly rejoice in thinking that the "Mahatmas" of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock's feather in their hats — are also dead. The "adepts" of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the "mysterious strangers," and the *tutti quanti* transformed into convenient pegs whereon to hang — one, "orders" inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image

from the astral light — are now as dead as the "god Pan," or the proverbial door-nail. They have vanished into thin air as all *un*clean "hoaxes" must. Those who invented the "Mahatmas" 1,000 years old, seeing the *hoax* will not pay, may well say they "have recovered from the fascination and taken their proper stand." And these are *welcome* and *sure* "*to* come out and turn upon all *their dupes* the vials of *their* sarcasm," though *it will never be the last act of their* "life's drama." For the *true*, the *genuine* "Masters," whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any "opportunist," whether inside or outside of the T.S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope — dead and buried.

This cry, "it is the cat!" will end by making the Theosophical Society's "scapegoat" quite proud. It had already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited, it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

> *Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman Triumph.*

Dear, kind enemies of the "Tartarian termagant," how hard you do work to add to her eminence and greatness, to be sure!

"A VOICE FROM OVER THE SEAS"

[*Lucifer*, Vol. IV, No. 22, June, 1889, p. 313]

A question has reached the Head of the Esoteric Section of the Theosophical Society, regarding the alleged representation of that Section in America. This question is accompanied by a cutting from the *Press* of April 21st, 1889, which reads as follows: —

"Dr. Elliott Coues, the Founder of the Gnostic Theosophical Society of Washington, is also *perpetual* President of the Esoteric Theosophical Society of America."

In reply, I most emphatically state that I am entirely ignorant of the origin or career of the above named "Esoteric Theosophical Society" of which Dr. Coues is said to be the "perpetual President," and that this gentleman is in no way connected with the Esoteric Section of the T.S. of which I am the sole Head; nor can I help thinking that the said *Esoteric* "Theosophical Society" is a *printer's mistake*. The only Esoteric Society which has any Legal right to the name "Theosophical" is that which Col. Olcott founded and chartered in London in October, 1888, for the proof of which see *Lucifer* of that month.

H. P. Blavatsky.

"ATTENTION, THEOSOPHISTS!"

[*Lucifer*, Vol. IV, No. 22, June, 1889, pp. 326-328]

> "Heat not a furnace for your foe so hot
> That it do singe yourself."
> —SHAKESPEARE [*Henry VIII*, Act I. Sc. i, 140-41].
>
> "He who tells a lie, is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain that one."
> —JONATHAN SWIFT.*

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very *untheosophical activities*. But we prefer to leave the pages of our *Lucifer* untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to *Light* of June 1st, and June 8th, 1889.

All attacks would have been ignored and never mentioned could they, without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred and revenge — most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, *Theosophists(!!)*.

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so

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*[From *Miscellanies in Prose and Verse*, London, 1727, Vol. II, p. 345.—*Compiler.*]

readily refuted. It is easy enough to bear false witness against one who is unable to establish an undeniable *alibi.* It is as easy, for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations become, however, rather shaky if the accused party can furnish precise dates — awkward things to deal with — corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. "One lie must be thatched with another, or truth will soon rain through," says a proverb.

The London *Light,* always fair to all, was forced to publish — or rather to *republish* from the Chicago *Religio-Philosophical Journal* — *a very strange letter.* We may even say two letters in one, as the reader will see for himself. We call it "strange" because it is so transparent in its animus, so very *imprudent* and so easily refuted that both the writers — intellectual, and hoary with life-experience as they really are — seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production — spite and revenge — that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

We wonder, when our Theosophists and public will have read, in *Light* of June 8th, our several answers, what will remain of Dr. Coues' denunciation of one who had never at any time been anything else than a true friend and defender of his? The "hoax" with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the *Gnostic* T.S. of Washington. May it do him good!

An American paper makes a great fuss over the reception made to Dr. Coues in New York by various people, theoso-

phists and others, who in the words of one of the daily papers, "united to honour him [Dr. Coues] *as a theosophist and a scientist.*"

As a Scientist, the Society and the public cannot *honour* the Smithsonian Professor too much; but as a THEOSOPHIST —Heaven save the mark!! Dr. Coues is a very eminent, world-known naturalist and ornithologist. But why should he, for all that, behave with his brother theosophists as if the latter were no better than geese, and try to *stuff* them as he does? There is a line of demarcation that has to be drawn somewhere.

And now we have a few more words to say to a *Weekly* in America. For years the *R.-P. Journal* assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in *Lucifer,* simply remarking that our contemporary of Chicago repeated "unverified cackle." At this the *R.-P. J.,* feeling very indignant, replies: "The JOURNAL does not repeat 'unverified cackle,' and unlike the Tartarian termagant has 'discretion' enough not to juggle."

Don't you "repeat unverified cackle" dear old *Journal?* And what do you call the lying Billingsgate of W. Emmette Coleman, and above all your "Coues-Collins" letter, reprinted in *Light,* and answered in its number of June the 8th of last week? Or perhaps, you think the name "cackle" too mild and would like to replace it with the term "malicious slander"? So be it. As to your having *"discretion* enough not to juggle," no one has ever thought of accusing you of it. But you have constantly charged the same upon the "Tartarian termagant," and this without the slightest shadow of *real* proof. This is neither *"religious"* nor *"philosophical."*

Esoteric Buddhism is decidedly on the brain of our journalists. This is what we read in the *Times* of the 8th instant. Take out the qualification, and you will have some truth in this:—

ESOTERIC BUDDHISM IN JAPAN.—Colonel Olcott, whose connection with "Esoteric Buddhism" is well known, is at present making a tour in Japan. He has been well received by the Buddhist priesthood, and is delivering lectures all over the country, advising the people to maintain

the principles of the Buddhist faith and not to change for western doctrines of any kind. At a lecture in Tokyo on the necessity of a religious basis for education, he began by comparing the free and upright bearing of the Japanese with that of the natives of India, who seemed to have lost the sentiment of nationality. Living in an atmosphere of disregard, if not contempt, for their old traditions and customs, taught to value only foreign systems and philosophies, the Indian spirit of patriotism and independence had been numbed. Their men had become submissive and cringing. But the Japanese bore themselves as free men, and in congratulating them heartily upon it, Colonel Olcott called upon them not to prostrate themselves at the shrine of foreign civilization. He added that the Theosophical Society had done much in India and Ceylon to direct men's attention to the faith of their forefathers and to the past of their country, and he warned his hearers not to judge Western civilization by its superficial aspects, for beneath these lay enormous misery and distress.

Colonel H. S. Olcott is decidedly a Buddhist of the Southern school, and a very convinced and earnest one; but why should the *Times* make of him a follower of Mr. Sinnett's *Esoteric Buddhism* instead of Gautama the Buddha's Dharma? This is a trifle, however, and the above extract does give some faint idea of the really great work which our President has been doing in Japan. Of course a *Times* writer cannot be expected to fully understand what Col. Olcott's real mission has been, and he forgets entirely to mention that the main idea was to weld together the Buddhists of India and Japan by showing them that the true fundamental character underlying all the Buddhist religious schools is the same, and by making Theosophy the connecting link. In a letter just received from Col. Olcott he says that he has delivered 49 lectures, and expects before he leaves to give a dozen more —that his travels have extended over 900 miles of territory, and that his addresses have caused a deep and permanent excitement. The students of the Tokyo Imperial University Higher Schools of the Metropolis have formed a Young Men's Buddhist Association *à la* the Y.M.C. Associations of the West. Several magazines have sprung up, and to his horror, one is called *Olcotti!*

Our President will probably reach England in August, and during September and October he hopes to take a lecturing tour in England and Ireland. The arrangements for this will soon be commenced, and much assistance can be

given by Theosophists in various parts of the country, who will kindly send information to Herbert Coryn, Secretary of Theosophical Lecturing Society, 7, Duke Street, Adelphi, London, W. C., as to the opportunities of obtaining halls (with terms, etc.) in towns where audiences are likely to take interest in the subject of Theosophy.

A FEW QUERIES

[*Lucifer*, Vol. IV, No. 22, June 1889, pp. 347-348]

As you kindly invite questions relating to Theosophy, I make free to put forward some doubts, which I should feel very thankful if you would solve.

1. How are the *nine* actually known planets to be reconciled with the *seven* of Theosophy?*

2. How may it be possible for anyone who has no independent means to subsist upon to enter upon Chelaship? It seems as if the very first indispensable rule laid down in the April number of *Lucifer*, would render it absolutely impossible for any person, who has to earn his bread in any way, save perhaps that of writing books, to mount even the first steps of the ladder. Or does it mean, perchance, that some other human being should always sacrifice himself, should toil and labour many years of his life in order to facilitate the sublime aspirings to Adeptship — of another? One would think, in that case, that the humbler brother or sister (humanly, not kindredly speaking) was on the righter track to perfection according to the precepts of Theosophy.†

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*The reasons are stated in *The Secret Doctrine* in several places.

†Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind,* rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that

3. Has any woman ever attained to Adeptship proper? Will her intellectual and spiritual nature and gifts permit it, even while supposing that her physical nature might endure the hardships therefrom indispensable? It should seem that the ultimate fate of "Fleta,"* in this her incarnation tends to demonstrate the negative answer to this question. But, on the other hand, it would testify of a, least said, curious partiality on the part of the "All-love" and "All-wisdom" to have denied woman, that half of humanity which is said to be the counter-type of even that Wisdom — *Love* being the masculine, *Wisdom* the feminine, principle in Deity — the means and possibilities to claim and attain the same high wisdom which is attainable for men.† —

Hoping for an elucidating answer in the pages of *Lucifer.*

C. S.

Stockholm.

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of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

*Fleta is a picture of a black magician, hence her fate. She is the Queen of Dugpas, selfish to the core and sacrificing all and everything to her desire for power.

[This has reference to Mabel Collins' story, *The Blossom and the Fruit*, concerning which comprehensive information may be found on pages 91-93 of Volume VIII in the present Series.—*Compiler.*]

†Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man. This prejudice, amounting to a curse in Christian lands, was mainly derived from the Jewish Bible, and man has profited by it.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 22, June, 1889, pp. 334, 341, 345-46, 347, 348-49]

[In connection with some criticism from William Oxley]

The petty spite shown to us by Mr. W. Oxley, an *ex*-F.T.S., is very natural. An ardent Theosophist at first, but a still more ardent Spiritualist, this tender-hearted gentleman began by writing letters to one of our Masters, whose neglect to notice him, and his *Angelic Revelations,* hurt his feelings. Moreover, the criticism which *Busiris,* the ancient Aryan "Spirit" and SAGE in his *Philosophy of Spirit* received at the hands of Mr. Subba Row and other Hindus in *The Theosophist* (*Vide* May, 1882 *et seq.*) was not calculated to make the flame of brotherly love burn brighter in Mr. Oxley's bosom. He would be more than an average Spiritualist, verily a sage or an Indian philosopher himself, had he accepted the just criticism in a brotherly spirit and never retaliated. But Mr. Oxley is not a philosopher, still less a sage! Hence this laborious though vain attempt at *mud throwing.* We hope he will not catch cold during the operation.

[In reference to various misrepresentations in the pages of the *Medium and Daybreak,* and a defence from the pen of A. D. Bathell.]

As we are very little concerned with either the popguns shot at us, or those who amuse themselves in shooting them, we at first hesitated to insert the above. Having so many of our own quarrels on hand, we were unwilling to meddle with those of others. We have not the pleasure of knowing Mr. Bathell personally; but since his letter throws independently

such a flood of light on the *true causes* of the animus of some of our *ex*-Fellows — ever the most relentless in slandering the Society — we publish it most willingly.

Personally, we feel very grateful to Mr. Bathell for his considerate defence. As, however, the experience of several years has proved to us that every slander on the T.S. has only led to the increase of its members, and every direct attack against the Founders and lie about the modest editor of this journal, have invariably brought to the front unexpected and devoted friends, we feel rather unwilling to lose our dear and faithful detractors and slanderers. May they prosper and increase, the charitable and *truthful* souls! As the Khalif of the tale, who would not part with a beloved boil, for the latter helped to purify and keep his blood in good order, so we would not part — if it can only be avoided — with our active and amiable calumniators. They are the generous and volunteer scavengers of the Theosophical Society, so to speak, its vernal blue pill and black draught. Every malicious fib of theirs is an additional bar furnished to us *gratis* toward the erection of our Theosophical Eiffel Tower, and the future eminence of its architects. Dearly beloved enemies, pray let yourselves be entreated not to turn your backs upon us!

[Dr. C. Carter Blake, the well-known anthropologist, contributes a long and scholarly article on the subject of the Third Eye, and ends by asking what evidence there is of its existence among living forms, outside of those already mentioned by him. To this H.P.B. remarks:]

As three-eyed men are no longer extant, what evidence can be expected other than of a circumstantial character? What evidence is there, we may ask in our turn, that men were once upon a time apes with tails, or men with tails, except that of Haeckelian and Darwinian inferences based on the fact that the human spine ends with what seems the stumped root of a tail. The one inference is as good and as *scientific* as the other.

[In connection with the remarks of a correspondent to the effect that the statement about the materialist not having a self-conscious survival after death in H.P.B.'s article "On the Mysteries of the After-Life," requires some qualification, as many so-called materialists are merely agnostics, and often men of great soul.]

The qualification of the general statement which our correspondent quotes is implied in the article itself. It is there explained that it is the deep and sincere conviction in a man's mind that there is no life after death which is the *cause* of his having no such conscious life. It does not matter what a man *calls himself;* the vital question is what he *really believes* in his inmost heart.

The keynote to the whole question of the Devachanic existence is that a man *creates,* in the literal sense of the word, his own future.

[In connection with another article by Dr. C. Carter Blake, dealing with the possible survival of the Atlantean type.]

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and "working hypotheses" are left to the Ethnologists, Anthropologists and Geologists. The Masters and keepers of the old science claim to have preserved genuine records, and we Theosophists—*i.e.,* most of us, believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?

We copy the following curious advertisement from the *Two Worlds,* a spiritualistic paper.

Mr. Joseph Blackburn, of Keighley, has taken a course of study in anatomy, physiology, the general principles of pathology, the science of fine forces, including the nature of electricity, magnetism (of various kinds), light, colour, mind, cure, magnetic massage, and other natural forces. Therefore, we, acting under the sanction of a charter granted by the State of New York, do hereby award this diploma, conferring upon the above named person the honourable title of Doctor of Magnetics,

abbreviated by D.M., whereby it is signified that he is duly qualified to administer sun-baths, water-baths, massage, mental and psychological forces, electricity, suncharges, substances, and other refined natural agencies for upbuilding the system. — Signed E. D. Babbit, M.D.; F. G. Welch, M.D. — [Advt.]

Modest young students of the mystic who may be tired of standing behind a counter have here a fine opportunity offered to them. To become suddenly, and without any transition, a "Magus" in possession of the universal *panacea,* one has but to apply for a diploma, signed by two well-known "M.D."s of New York, conferring on one "the honourable title of Doctor of Magnetics." But what is a "Doctor of *Magnetics"?* qualified to administer . . . *"substances,"* and what are these "substances"?

In a country where such quack advertisements are possible, and where people peck at them like sparrows at cherries, no one ought to laugh at Theosophists, who seem the only people, so far, who *thoroughly* see through them. And yet, it is such Doctors "Dulcamara," who are the bitterest enemies and persecutors of Theosophy—*sub rosa,* of course. It is they who bring the true mystic science and philosophy into disrepute. In support of this, we append a queer letter out of two just received from a trustworthy correspondent, which form a suggestive commentary on advertisements of the type of the one quoted above. One is a private letter; therefore all we can say of it is, that the writer calls himself a Brother of "the Dew and Light," and signs "Magus" (? We know several *Maguses,* "which is which?"). This one claims acquaintance with many illustrious personages from the "Astral plane," with whom he holds councils; and he snubs the person whom he addresses as one whose presence has never been recorded therein, because, perhaps, as he adds, he is "not sufficiently developed to meet in council on the astral plane." Forsooth, an illustrious correspondent this!

The other comes from a *Victim,* apparently.

[The correspondent who signs himself "One Who Has Been Duped" describes the bogus character of a group which calls itself "Ros. Crux. Fratres" and deals mainly with Elementals and "Spirit-Guides."]

TO ALL THEOSOPHISTS "THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY" AND ITS ENEMIES.*

This is neither a *private* nor a *confidential* document, and thus will not be productive of treachery. The undersigned — save a few occult truths which she is pledged not to reveal — has no secrets, no desire to create mysteries, and is willing to let the whole world see her private and inner life. She fears nothing, and is ready to face every enemy and slanderer of hers, and bids him or her, to do his worst. She has nothing to dread *from truth.*

As it has now become evident that our most dangerous enemies are *within* not *without* the Theosophical Society, it is time to put an end to this.

Nor is it less evident that Professor Elliott Coues, though the President of the Gnostic Branch of the T.S., calling himself a Theosophist — yet seeks by all means, fair or foul, to upset the "Esoteric Section of the Theosophical Society," — the only legitimate and legal Occult Body in the Society — by trying to discredit the "Head" of that Section, the undersigned. It is useless for the present to explain *why* Dr. Coues does it, though his motives are quite plain to many and especially to the writer of this. Theosophical charity in the heart of every *true* Theosophist must urge him to eschew reprisals and never to return evil for evil, so long as truth damaging to his enemies can be withheld without danger

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* [This text was published as a separate pamphlet of 16 pages, dated London, June 21, 1889; the type and format are identical with those of the magazine *Lucifer.* Only a couple of copies of this pamphlet are known to exist, and they are in private hands. The present reprint has been reproduced from one of them. — *Compiler.*]

to the cause. *Full* explanation is, therefore, postponed. I will speak only of his last letter to me further on, which will perhaps explain such a sudden persecution of me by Dr. Coues, who professed friendship in all his letters *up to a few days before the Convention of the T.S.* (*American Section*) *in Chicago.*

Meanwhile the following is offered by the undersigned to the consideration of all the Members of the T.S. whom it may concern.

For years past, H. P. Blavatsky has been urged to give esoteric instructions to Theosophists anxious to study the occult sciences, till at last, yielding to the persistent entreaties she consented to do so. "The Esoteric Section of the Theosophical Society" was formed under the orders of the President-Founder, in October, 1888, in London, and duly announced in *Lucifer.* As said therein, the formation of a body of esoteric students was "organised on the ORIGINAL LINES devised by the *real* Founders of the T.S."

Now this Section, while entailing upon H. P. Blavatsky, as all its members know, much additional labour and an immense weight of responsibility, is not of the smallest advantage or benefit to herself in any way whatever. On the contrary, its formation has become from the first the pretext for new persecutions and slanders against her. She therefore feels it right that a clear alternative should be placed before the Members of the *Esoteric Section,* as well as such other persons as may be affected: —

Either H. P. Blavatsky *does* possess "Knowledge" and *can* teach what many earnestly desire to learn, or she *cannot.* In the first case, those who desire her teaching must have confidence in her and believe that she has something to teach, otherwise why should they come to her to be taught at all? In the second, if anyone has doubts, let him leave the ESOTERIC SECTION if already a member, or abstain from joining it if he is not. As already said, H. P. Blavatsky gaining nothing but an increase of labour and responsibility with every new member who joins, the benefit is all on their side; and far from conferring a favour, those who place themselves under her teaching are rather the recipients of one from her.

To help earnest and well-meaning Theosophists, H. P. Blavatsky is ever ready; and she will work for them and the Society, as long as she has life left in her. But she has no desire to force her teachings upon outsiders, and thereby to desecrate the sacred science by giving it out to those who through recent slanders may have lost faith in her; or again, such — if any exist — as are ready to betray their pledge and word of honour by forming secret understandings with our enemies.

These facts are the more important, since Prof. Elliott Coues, though he never belonged in any capacity to the ESOTERIC SECTION of the T.S. yet proclaims himself "*Perpetual President of the Esoteric Theosophical Society of America*," of which no one connected with the General Council of the T.S., in India, or the Founders know anything. And it is this unwarranted claim, probably, that led some member of the "Esoteric Section of the T.S.," under the direction of the undersigned, to mistake Professor Coues for a member thereof, and then to give him or Colonel Bundy, of the *R.-P.J.*, of Chicago, a document emanating from the Council of the E.S. Though of no importance whatever and containing only some advice which might have been given out publicly, yet, since the document was marked "Esoteric Section," the member who gave it to an outsider, from whatever motive, has *broken his pledge* and been untrue to his "sacred word of honour."

It is also Dr. Coues, probably, who furnished to the *R.-P.J.* for publication the copy of the *Rules* and *Pledge* of the E.S. which had been sent to him, although they are marked *private and confidential*. It is not that these papers were ever intended to be kept secret, since they are sent to *every member* of the T.S. who applies, and the Journal has only rendered us service by making them so widely known; but that any *gentleman* should publish papers marked *private and confidential* is an act best left to the world to characterise as it deserves.

In view of this, and considering that: —

(1.) The only Esoteric Section or body which exists in the Theosophical Society is the one duly authorised and

recognised by the President-Founder, Colonel H. S. Olcott; and —

(2.) That Professor Elliott Coues has *self-constituted* himself "perpetual President" of an Esoteric body.*

(3.) Professor Coues shows himself desirous of casting a slur both upon H. P. Blavatsky personally, and upon the Section of which she is the Head, in order to destroy one through the other. Therefore, the following alternative is now laid plainly and *publicly* before all the members of the "Esoteric Section of the T.S."

Do you still desire to be taught by H. P. Blavatsky, as to whose occult "knowledge" the *Instructions* already in your hands are some evidence? Or do you prefer to follow Prof. Elliott Coues — whose knowledge of biology, ornithology, etc., makes of him a very eminent scientist, but whose knowledge of Occultism five years ago, when he was in Europe, amounted to *nil?*

The question is thus put in a nutshell. Do you want to study ancient Occultism, or modern Hypnotism; esoteric philosophy — whose doctrines may be traced thousands of years back, throughout Eastern literature — or, the "working hypotheses" of modern Psychic Researchers?

This choice is now no longer based on the query: "Do the Mahatmas exist," or are they, as very *theosophically* put by Dr. Coues, simply a HOAX of H. P. Blavatsky. The questions, whether the teachers are an *actuality* or an ideal, and H. P. Blavatsky a truthful woman, or an old fraud, a vixen endowed with every vice, retire in view of the plain alternative into the background, or, at any rate, to a secondary plane; nor will the above-named personage stoop to debate the mooted problem. The really important fact to ascertain is simply whether H. P. Blavatsky *is,* or *is not,* possessed of the occult knowledge, whose source was hitherto attributed to the teaching of the MASTERS. The answer is

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* Everyone has a right to found an "Esoteric Society" — whether he has anything to teach or not — Professor Elliott Coues, as much as Professor Hiram E. Butler. But neither of them has any right to append to the name the words "of the Theosophical Society."

easy and self-evident. If the TEACHERS whom she claims to know, do not exist, then every bit of philosophy from the earliest *Esoteric Buddhism,* down to the latest *Secret Doctrine,* in short, every tenet of the Occult Sciences taught and learnt in the T.S., *comes from her;* this, whether she has *invented it all,* or acquired the knowledge by some mysterious means. Turn it whichever way you will, the fact remains the same for the Theosophists—she is the origin, the *fountain-head,* of all the esoteric knowledge they have learned or may learn. Whether she be the *source,* or only the modest *channel,* as claimed by her, H. P. Blavatsky *has the means and the necessary knowledge to teach.*

It is for those eager to learn to decide whether the waters of knowledge offered are good and pure enough for them. Those whose attention is directed chiefly to the mud and stones thrown *at* and *into* the said waters, are at liberty to refuse them, and are earnestly asked to do so. Let them pronounce their decision and send back their papers and they will forthwith be set free.

It is therefore only for the benefit of those who desire to go on with the *Instructions* that the undersigned appends her answers, as well as the published letters of a few other witnesses in *Light* (*Vide* the issue of June the 8th). *Light on the Path* has just been made the pretext by Dr. Elliott Coues and "Miss Mabel Collins" for a new and very ugly slander against H. P. Blavatsky. Now since that priceless little treatise occupies a very prominent position in Theosophical literature, especially among those who desire to tread that *path,* it is absolutely necessary that no further misunderstanding should exist on this matter, as it was to facilitate the entrance to the said *path* that the ESOTERIC SECTION of the T.S. was founded. It is thought, therefore, necessary to make the following correspondence as widely known as possible among Theosophists, and especially among members of the ESOTERIC SECTION. The necessity of this step is much to be regretted; but the utterly baseless and unprovoked attack of Professor Coues and Miss Mabel Collins on that *Section,* and upon H. P. Blavatsky, has rendered imperative the plainest statement of facts in reply. Out of respect for old associations and still more out of the gen-

eral unwillingness of our best members to turn our MAGAZINE into a tub for washing dirty theosophical linen, I shrank from republishing the facts in *Lucifer*. But now, here they are *in toto*. Let the Theosophists judge for themselves.

EXTRACTS FROM "LUCIFER," "LIGHT," AND ELSEWHERE.

> Heat not a furnace for your foe so hot
> That it do singe yourself.
>
> —SHAKESPEARE.
>
> He who tells a lie, is not sensible how great a task he understakes, for he must be forced to invent twenty more to maintain that one.
>
> —JONATHAN SWIFT.*

"ATTENTION, THEOSOPHISTS!" A NEW AND GROSS SLANDER.

This is what we said in *Lucifer*:—

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very *untheosophical activities*. But we prefer to leave the pages of our *Lucifer* untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to *Light* of June 1st, and June 8th, 1889.

All attacks would have been ignored and never mentioned could they without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which

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* [*Miscellanies in Prose and Verse*, London, 1727, Vol. II, p. 345.—*Compiler.*]

crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred, and revenge—most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, *Theosophists*(!!)

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so readily refuted. It is easy enough to bear false witness against one who is unable to establish an undeniable *alibi.* It is as easy for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations become, however, rather shaky if the accused party can furnish precise dates—awkward things to deal with—corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. "One lie must be thatched with another, or truth will soon rain through," says a proverb.

The London *Light,* always fair to all, was forced to publish—or rather to *republish* from the Chicago *Religio-Phil. Journal*—*a very strange letter.* We may even say two letters in one, as the reader will see for himself. We call it "strange" because it is so transparent in its animus, so very *imprudent* and so easily refuted that both the writers—intellectual, and hoary with life-experience as they really are—seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production—spite and revenge—that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

And this is the cutting from the *R.-P. J.* that was sent to us a few days ago, and referred to above. The reader will please notice the underlined passages.

ATTENTION, THEOSOPHISTS!

A LITTLE MORE "LIGHT ON THE PATH" FOR YOUR BENEFIT.

SIR: — In 1885 appeared a strange little book entitled: *Light on the Path*: A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M.C., Fellow of the Theosophical Society. The author is Mabel Collins, until lately one of the editors of *Lucifer*. The book is a gem of pure spirituality, and appears to me, as to many others, to symbolize much mystic truth. It has gone through numberless editions, and is used by faithful Theosophists much as orthodox sinners use their prayer-book. This happened mainly * because "Light on the Path" was supposed to have been dictated to Mrs. Collins by "Koot Hoomi," or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand.

I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that "Light on the Path" was inspired or dictated from the source above indicated. *This was about four years ago; since which time nothing passed between Mrs. Collins and myself* until yesterday, when I unexpectedly received the following letter. I was not surprised at the new light it threw on the pathway of the Theosophical Society, *for late developments respecting that singular result of Madame Blavatsky's now famous hoax* left me nothing to wonder at. I cabled Mrs. Collins yesterday for permission to use her letter at my discretion. Her cablegram from London reached me this morning, saying, "Use my letter as you please. Mabel Collins." So here is the letter.

April 18th, 1889.

34, Clarendon Road, Holland Park,
London, W.

DEAR SIR: — I feel I have a duty to write to you on a difficult and (to me) painful subject, and that I must not delay it any longer.

You will remember writing to me to ask me who was the inspirer of "Light on the Path." If you had not been yourself acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to any one else; *but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society*, and I was puzzled why you should write to me in such a way. *I took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders;* I have never

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* The word "mainly" does not sound very complimentary to the *author "Mrs. Collins."* — [ED.]

been under her orders. *But I have done one or two things because she begged and implored me to;* and this I did for that reason. So far as I can remember I wrote you that I had received "Light on the Path" from one of the Masters who guide Madame Blavatsky. I wish to ease my conscience now by saying that I wrote this from no knowledge of my own, but merely to please her; and that I now see I was very wrong in doing so. *I ought further to state that "Light on the Path" was not to my knowledge inspired by any one;* but *that* I saw it written on the walls of a place I visit spiritually (which is described in the "Blossom and the Fruit") — there I read it and I wrote it down. *I have myself never received proof of the existence of any Master though I believe* (as always) that the mahatmic force must exist.

Yours faithfully,
MABEL COLLINS.

Yes, Mabel, the "mahatmic force" does exist. It exists in every great soul like yours. There is no need of a word of mine further. It is Helena P. Blavatsky's turn to speak next.

ELLIOTT COUES.
1726 N St., Washington, D.C., May 3, 1889.

Yes, Elliott Coues, "it *is* Helena P. Blavatsky's turn to speak" now; and she *will*. She begins by declaring that every one of the statements contained in the above double letter *is malicious and false* — from first to last. It is not her word only she gives for it. She is not *popular* enough to be believed by the outside public on *that* alone. But she will furnish dates, as aforesaid, and show the absolute *impossibility* of this new charge brought against her.

These are the accusations, and here are the answers.

1. Dr. Elliott Coues states that *Light on the Path* "was supposed to have been dictated to Mrs. Collins by 'Koot-Hoomi or some other Hindu adept'," etc.

Answer. No Theosophist known personally to Mme. Blavatsky — or any one else probably — has ever attributed that little work to "Koot-Hoomi" *or any other Hindu Adept.* On the contrary, as we are informed by those in a position to know best, and also the immediate friends of Mrs. Mabel Cook-Collins, who saw her almost daily after its publication — its inspiration was always ascribed to quite another person, who was never "a Hindu." This inspirer, whom "Miss Mabel Collins" described, without naming him, to

many of her friends and to Mme. Blavatsky herself, was undeniably recognized by the latter; but, although an old friend, she would certainly never call him her "Master."

Moreover, Dr. E. Coues, the President of the *Gnostic* Th. Soc., ought to know that the "inspirer" of "Light on the Path" is not the same "great soul" on whom he (Prof. E. Coues) has fathered his No. 5 of the "Biogen Series." * Has the erudite Professor of the Smithsonian Institute connected the said old work with "Koothomi's" name to "please" H. P. Blavatsky, too; and has she also "*begged* and *implored*" him to do so?

2. It is in consequence of the alleged "inspiration" that Prof. Coues wrote, as he himself tells us, his first letter of inquiry to Mabel Collins (Mrs. Cook) FOUR YEARS AGO, "since which time," he adds, "*nothing passed* between Mrs. Collins and myself."

Answer. This is a very important admission, and one, that with the object in view (namely, to throw a little additional mud on "his friend," H. P. Blavatsky) will prove an unfortunate *lapsus calami* for Dr. Coues. The facts are these.

The incriminated party left India after six years of sojourn in it on February 20th, 1884 and sailed for Europe. She remained in France four months, then arrived about August in London, and sailed back to India on November 11th of the same year. She remained in London three of four weeks and then went to Germany, where she had the honour of renewing her acquaintance with Professor Coues. But she never met Miss Mabel Collins at all, till a short time before her departure for India, saw her but a few times and never had even a private interview with her. When she first heard of her, it happened as follows: Mr. Ewen, F.T.S., late of

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* "*Kuthumi, the true and complete Oeconomy of Human Life*, based on the system of Theosophical Ethics," by Elliott Coues. Noticing it in its issue of July, 1886 [Vol. I], *The Path* remarks: "This is a reprint of a little volume, originally issued in 1770, but under the classical pen of Prof. Coues, who has added an introduction and the faultless typography of Estes and Lauriat, the little book is a very different affair from the earlier edition." Yet, perfect as it may be, what had "Koothoomi" or *Kuthumi* to do with this "reprint," we wonder? — [ED.]

India, had unearthed a story written by Miss M. Collins, found it charming, as it really is, and showing it to Col. Olcott, introduced the latter to her. This novel was the *Idyll of the White Lotus,* which "Miss Mabel Collins," told the Colonel had been written by her, either in trance or under dictation (the handwriting of the MSS., *was not hers,* certainly) by some one whom she described to him. This was *before Mme. Blavatsky ever set eyes on her;* and yet the title page of that work bears to this day the inscription:

To the *True Author*
The *Inspirer* of this work;
IT IS DEDICATED.

If she knew nothing then (when she wrote *Light on the Path*) "of the mysteries of the Theosophical Society," as she states, then she must have forgotten them, since the *Idyll,* etc., preceded *Light on the Path;* the more so, as she wrote and finished the former *before she had ever set her eyes on* "*Mme. Blavatsky.*" Miss Mabel Collins adds that *Light on the Path* "was *not* inspired by anyone." And here comes an independent witness, Mrs. Passingham, late of Cambridge, who flatly contradicts the statement. "Miss Collins" passed a day in her house in February, 1885, and left early, because, as she said, she had to meet *by appointment, her inspirer,* the one who dictated to her *Light on the Path,* at 8 that evening.

(Read Mrs. Passingham's letter, *infra.*)

How does this tally with the statement that she (Mabel Collins) had "never received proof of the existence of *any* Master" (let alone the Theosophical Masters)? Was the dedication *invented,* and a Master and "Inspirer" suggested by Mme. B. before the latter had ever seen his *amanuensis?* For that only she proclaims herself in her dedication, by speaking of the "*true* author," who thus must be regarded *as some kind of Master,* at all events. Moreover, heaps of letters may be produced all written between 1872 and 1884, and signed △: the well-known seal of one who became *an adept* only in 1886. Did Mme. Blavatsky send to "Miss Mabel Collins" this signature, at a time when neither knew of the other's existence?

And now to *Light on the Path.*

Miss Mabel Collins, known in those days to us simply as Mrs. Cook, can have hardly begun it in November 1884; for, three days before Mme. Blavatsky's departure for India (there are witnesses) she was visited by Miss M. Collins, who showed her a page or two of that which developed later into *Light on the Path,* and in which the former recognized some very familiar expressions. Thus, that which became the priceless little book, was finished and published in London *after Mme. Blavatsky's departure for India, i.e.,* in the early part of 1885, as dozens of witnesses are ready to testify (Miss M. Collins' friends among others). At that time, the accused party was at Adyar, lying for over three months almost on her deathbed. And now, comes the curious part of this new attempt to discredit a person in her way, and a *dangerous* witness. If she is the *sole author* of *Light on the Path*, how comes it that she, ignorant of Sanskrit and having never seen the "Golden Precepts," could use so many sentences bodily enshrined in that *purely Occult work?* But here is something still more curious.

5. If Dr. Coues wrote his first letter of enquiry to Mrs. Mabel Cook *four years ago*, it must have been some time in the middle of 1885. For, *Light on the Path* was published, as said, early in that year, and *his letter to her could not have preceded* the publication of the book, while since then, he assures us, "*nothing* passed" between him and Mrs. Mabel Collins."

But whether late or early in 1885 or 1886, the fact remains the same. Mme. Blavatsky *was not* in England, and could not be there when Dr. Coues' letter of enquiry was received by "Miss Mabel Collins." For Mme. B. was sent back to Europe by her doctors in India, at the end of March 1885 and remained till May 1887 in Italy, Germany and Ostend. No correspondence ever took place between Miss Collins and Mme. Blavatsky; nor did the latter know anything of *Light on the Path* until it was given to her as the "New Bible of the American Theosophists," by Mr. Arthur Gebhard, in the summer of 1886. Thus turn it whatever way you like neither (*a*) could "Miss Mabel Collins" be *studying* Mme.

B. during that period of 2½ years; nor could she be "studying *under* her." How then could the "author" of *Light on the Path* possibly say that she "took the letter to her" and wrote "the answer at her dictation"?! The gratuitous invention is so painfully palpable that there is really no need to dwell on it any longer. There is but one explanation possible. Miss M. Collins had an *astral* dream. She found the imaginary scene between Mme. Blavatsky and herself, and heard the latter *dictating* her letter to Dr. Coues under *the walls she visits spiritually* — and now repents of it. Untrained psychic faculties contain potentially strange surprises in them; an inordinate hatred and desire of revenge lead some mediums on to dangerous pathways.

Thus, why should she repent of that which she has never done, and why, above all, should Dr. Elliott Coues — the flower of chivalry — show such an intense eagerness to proclaim his fair correspondent to the world as the wife of the Biblical *Ananias?* True, she has done many other things to disprove her own words and placed them on record before the world, these records proving still more damaging to her reputation for truthfulness. Has she also forgotten what she wrote in her work *Through the Gates of Gold?* This book again was quite unknown to Mme. Blavatsky, who first heard of it from Messrs. Finch and Keightley, who brought it to her in Ostend in March 1887, just after its publication. And this work — so inferior to *Light on the Path* or the *Idyll of the White Lotus,* that no devotee would ever think of claiming as its author a "Master" — bears on the page facing the *Prologue* the following words: —

"Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech."

The fear was a just one, as one can never write from memory as well as when copying — *from walls.* The divine fire was expended in *Light on the Path* and never burned as

brightly since. "Before the voice can speak in the presence of the Masters it must have lost its power to wound." . . . "Seek in the heart the source of evil and expunge it." These are aphorisms as old as the *Book of the Golden Precepts,* from which they radiated—"on the walls"—and thence into *Light on the Path.*

We must close with a few more words of emphatic denial. At no time has "Miss Mabel Collins" *"studied* under Madame Blavatsky." The latter *has always refused to teach her, for good reasons of her own.* Mrs. Mabel Cook has sometimes attended the "Blavatsky Lodge" meetings, and had casual conversations on occult matters with her, but has never *studied* two consecutive days "under her." Nor did Mme. B. know that Dr. Coues has ever written to Miss Collins till he told of it. In all charity we are determined to view her letter to him as—an enigma. And so must be the learned Professor's sudden attack upon H. P. Blavatsky, another enigma to the Theosophists and the public in general, though to the attacked party it is quite clear. He speaks of *hoax,* but does not say what it is. We know of definite *hoaxes,* but prefer not to mention them at present. We have heard of Hindus committing suicide in order to bring their enemies to grief and lay a curse upon their heads. This *joint* letter is a moral suicide in its way. For a woman to confess to the world that she has been *deliberately deceiving it* for years, simply for the pleasure of fathering the cause of the deception upon a *supposed* enemy, is a psychic riddle in itself. Miss Mabel Collins, while denying the "Mahatmas," believes, however, "that the *Mahatmic force* (whatever it may be, *apart* from the Mahatmas) must exist." This belief Dr. Coues gravely ratifies, on the authority, we must suppose, of his own "great psychic powers"; and thus we find him assuring "Mabel" that the "Mahatmic force . . . *exists in every great Soul like yours" (her's).*

May all the Heavenly Powers, actual or imaginary, preserve the World from *such* "Mahatmic force," if it is this "force" that dictated to Miss Mabel Collins her letter to Dr. Coues, and inspired him to publish it with his *comments.* And may the poor Theosophical Society be laid into its grave rather than have *such* representatives of THEOSOPHY!

History repeats itself in every age. The world had its century of Hypatias, its century of the Joans of Arc, and that of many other heroines. Our departing age, the XIXth, seems to impress itself on the tablets of the Universal History, as "the Century of the 'MADAME COULOMB'!" . . .

H. P. BLAVATSKY.

A TIMELY WITNESS.

The following is a letter published in LIGHT *of June the 8th, when that weekly reprinted the above insinuations from the* REL.-PHIL. JOURNAL. *It is a thoroughly independent evidence which, throwing a new and unexpected light on the calumny, shatters it to atoms. No better proof of the baselessness of the charges could be ever expected.*

To the Editor of *Light*

SIR, — *À propos* of the letter from Dr. Coues relative to Mabel Collins and *Light on the Path*, the following incident may be interesting. In the early part of 1885 (I *think* February) Mrs. Collins visited a mutual friend at Girton, and was by her introduced to me, and spent the afternoon and part of the evening at my house. She expressed a wish to leave early, as she had an "appointment" with "Hilarion," the author of *Light on the Path*, at 8 p.m., and did not wish to be absent from her lodgings at Girton at that hour. So I sent her back in my carriage at her express request. I was informed afterwards by my friend that the writing that evening had been very successful, owing she thought to previous harmonious conditions. I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an "Adept."

C. A. PASSINGHAM.

Exmouth, Devon, late of Milton, Cambridge.
June 2, 1889.

Mrs. Passingham is a lady of high standing, well known to many, and who was till now President of the Cambridge Lodge of the T.S. And now what becomes of the —— invention (not to call it by a worse name) that Mme. Blavatsky

"begged and implored" Miss Mabel Collins, to father *Light on the Path* "on one of the Masters who guide Mme. Blavatsky"? The visit of Mrs. Cook (Mabel Collins) to Mrs. Passingham was in February 1885, and Mme. Blavatsky having sailed for India three months before had certainly nothing to do with it. As already shown, the accused party hardly knew "Miss Mabel Collins" in 1884, and, had she known her, prudence alone would have never permitted Mme. B. to ask Miss M.C. to share in such an *imposture,* just at a time when the *Christian College Magazine* and Mme. Coulomb were red hot in their conspiracy of denunciation. The "hoax" with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the *Gnostic* T.S. of Washington. May it do him good!

An American paper, the *Washington Post,* speaking of a reception given to Dr. Elliott Coues in New York says that: —"The Theosophical Society and some of the most famous and cultivated people in New York will extend him and his wife a series of social courtesies and unite to honour him as a theosophist and a scientist."

No one in America could "honour" too highly a Professor of the Smithsonian Institute as "a Scientist." But as a *Theosophist* — Heaven save the mark! The animus and spite shown in his conduct and the want of all *gentlemanly,* let alone theosophical feeling, are such as would be unhesitatingly repudiated by every Smithsonian Professor.

And now we have a few more words to say to a weekly in America. For years the *R.-P. Journal* assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in *Lucifer,* simply remarking that our contemporary of Chicago repeated "unverified cackle." At this, the *R.-P. J.,* feeling very indignant, replies:" The JOURNAL does not 'repeat unverified cackle,' and unlike the Tartarian termagant has 'discretion' enough not to juggle."

Don't you "repeat unverified cackle," dear old Journal? And what do you call the above "Coues-Collins" letter, and, even more, the lying Billingsgate of W. Emmette Coleman?

Or, perhaps, you think the name "cackle" too mild and would like to replace it with the term "malicious slander"? So be it. As to your having "*discretion* enough not to juggle," no one has ever thought of accusing you of it. But you have constantly charged the same upon the "Tartarian Termagant," and this without the slightest shadow of *real* proof. This is neither "*religious*" nor "*philosophical.*" But what is distinctly kind and beneficent to Theosophists, though hardly meant to be so, is the gratuitous advertisement of the Esoteric Section, its *Rules* and *Pledge* in the *R.-P.J.* The Editor must accept our best thanks, as his generous advertisement brought us about twenty applications to join the E.S., all dispatched within the week of its publication.

A curious prophecy was made to me, in 1879, in India, by a mystic who said that every letter in the alphabet had either a beneficent or a maleficent influence on the life and work of every man. Persons whose names began with an initial the sound of which was adverse to some other person had to be avoided by the latter. "What is the letter most adverse to me?" I enquired. "Beware of the letter C," he replied. "I see three capital C's shining ominously over your head. You have to beware of them especially for the *next ten years* and shield your Society from their influence. They are the initials of three persons who will belong to the Theosophical body, only to turn its greatest enemies." I had forgotten the warning till 1884, when the *C*oulombs appeared on the stage. Are Dr. *C*oues and Miss *C*ollins (Cook) preparing to close the list — I wonder?

I reprint the following correspondence from *Light* of June the 8th, omitting my own letter, which would be mere repetition of what is said above, and Mrs. Passingham's statement as already given:

TO THE EDITOR OF "LIGHT"

SIR, — In reference to the letters from Professor Coues and Mabel Collins, quoted from the *Religio-Philosophical Journal* in your issue of the 1st inst., I trust you will permit me to say a few words on the facts

in question. I knew Madame Blavatsky intimately during her stay in Europe in 1884, and since her arrival in this country in May, 1887, I have resided in the same house continuously. Further, I have known Mabel Collins intimately from the date of the publication of *Light on the Path* in the early months of 1885.

1. Before Madame Blavatsky's departure for India, in November, 1884, she had seen Mabel Collins, at the outside, two or three times, and *Light on the Path* had only just been begun, and the book was not completed till early in 1885, when Madame Blavatsky was in India, and to my certain knowledge *no* communication took place between her and Mabel Collins after the departure of the former for India in 1884, until her arrival in England in 1887.

Now, since Professor Coues' letter to Mabel Collins *could* not have *preceded* the publication of *Light on the Path*, it is obvious that Mabel Collins' reply thereto must fall after the month of March, 1885. How then, I ask, could this reply have been written "at her (Madame Blavatsky's) dictation," as asserted by Mabel Collins, seeing that Madame Blavatsky was at the time in India? Such a marvellous discrepancy between statement and fact makes one think: *quem deus vult perdere, prius dementat.*

2. The astounding suggestion of Professor Coues that the authorship of *Light on the Path* was claimed by Mahatma Koot Hoomi is so ridiculous as to call only for the remark that no well informed person in the Theosophical Society ever heard of it before.

3. As to its real authorship, Mabel Collins constantly and consistently averred that it was "given" to her in the way she states *by the assistance of a person* whom she has described to many and in whom Colonel Olcott, entirely independently of Madame Blavatsky, recognized a Greek (not a *Hindu*) Adept *whom he had personally known in the body.*

4. As to Mabel Collins insituation that Madame Blavatsky endeavoured to induce her to claim the authorship of *Light on the Path* for "one of the Masters who guide her (Madame Blavatsky)," it is simply ridiculous. This alone is enough to show how empty is such an insinuation even apart from the fact that, as I have stated above, *no communication* whatever passed between Madame Blavatsky and Mabel Collins between November 11th, 1884, and April, 1887.

5. As to the fact that *Light on the Path* was "inspired" by some influence extraneous to Mabel Collins' own brain, the dedication prefixed to *The Idyll of the White Lotus* and the second edition of *Through the Gates of Gold* are ample proof, if the authoress' veracity is worth anything.

BERTRAM KEIGHTLEY.

TO THE EDITOR OF "LIGHT"

SIR, — In your issue of June 1st appears a copy of a communication from Professor Coues, of Washington, to the *Religio-Philosophical Journal* of Chicago, drawing attention to a letter from the authoress of *Light on the Path* respecting the origin of that book.

The admissions made in that letter by Miss Collins are naturally of interest to all Theosophists who value the little treatise alluded to, and who have hitherto held the name of its authoress in high esteem.

For this latter fact there was great reason, in that she was the authoress not only of *Light on the Path*, but also of *Through the Gates of Gold* and *The Idyll of the White Lotus*, books of inestimable value to those who wished to *know themselves* from the Theosophic point of view; while a further reason lay in the belief that she was a faithful disciple and fellow-worker of Madame Blavatsky.

But in whatever position the avowal in Miss Collins' letter may place that lady with regard to those who have hitherto looked upon her as a teacher, by its apparent intention of disowning Madame Blavatsky and of throwing discredit upon her explanation of the origin of *Light on the Path*, it will certainly appear to many that she has most strongly *confirmed that explanation*, while she has also satisfactorily answered the query which arose in everyone's mind, "*How* did the Mahatma give Mabel Collins that marvellous epitome of the mode in which Mahatmic evolution is to be attained?"

Referring to Miss Collins' explanation, it is at once evident that another intelligence besides her own must also have visited the place, "spiritually" or otherwise, where she saw *Light on the Path* written upon its walls, for *someone* must have placed the words there; moreover, that intelligence had command over good modern English as well as being possesssor of high practical wisdom.

We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the "Hall of Learning" to the many mortals now needing and hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited the place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for a personal intimacy which was not necessary and possibly not advisable.

As regards the manner in which one mind may instruct or inform another, on what may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding these things better.

Hence Madame Blavatsky's explanation has intrinsic probability for its support, in addition to the authority she herself possesses in speaking of all such matters.

As for the attempts at discredit which Professor Coues makes upon

certain occult facts and phenomena, it is difficult to understand how a man who pertinaciously, in public and in private, claims *for himself* the possession of occult powers, as he has done respecting the visits of his astral body to friends hundreds of miles away, and its recognition by them, can so recklessly and inconsistently throw ridicule and doubt upon occult phenomena testified to by others.

As an eminent man of science accustomed to the methods by which scientific truths are discovered, ought not Professor Coues to see that the attested production on his part of what are ordinarily termed "supernatural" phenomena most surely suggest a strong probability that there are higher and more imposing "supernatural" powers than those to which he has at present attained? The projection of one's astral form and the projection of one's definite thoughts, for the purpose of giving information or instruction, can only be matters of *degree of power*, though the difference between them in degree may be great and the respective degrees be characteristic of very distinct types of development.

A STUDENT OF "LIGHT ON THE PATH."

I add the following corroborative extracts from a pamphlet issued by W. Q. Judge and widely circulated in America:*

1. Madame Blavatsky left England for India in November, 1884, and did not return to England till May 1st, 1887. *Light on the Path* was published about March, 1885. At the time of Mrs. Collins' reception of the letter which Dr. Coues wrote her in 1885, Madame Blavatsky was in India. Mrs. Collins could not, therefore, have been "studying and studying under" her, nor could she have "taken the letter" to her, nor have "written the answer at her dictation."

2. Mr. William Q. Judge was in London in November, 1884, after Madame Blavatsky's departure, and returned to the States in December. Mrs. Collins was writing *Light on the Path* at the time of his visit, and he received one of the first copies about April 1st, 1885.

. . . . . .
. . . . . .

4. In dedicating *The Idyll of the White Lotus* to "The true Author, the Inspirer," Mrs. Collins made the same claim of inspiration as in the first letter to Dr. Coues, though (as will be seen from an extract below from Madame Blavatsky) Madame Blavatsky was ignorant even of the existence of the book until after Mrs. Collins avowed the inspiration to Col. Olcott.

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* [This pamphlet is entitled: "*Light on the Path*" *and Mabel Collins.* It is signed by William Quan Judge and Dr. Archibald Keightley, and contains 8 pages of text. — *Compiler.*]

5. The history of *Light on the Path* was given to Dr. Keightley by Mrs. Collins herself as follows. When Madame Blavatsky was in London in 1884, Mrs. Collins had partly written *The Idyll of the White Lotus.* This story (she stated to Dr. K.) was due to inspiration from a Being whom she described to Madame Blavatsky. Madame Blavatsky said that, from the description and the tone of the thought, she believed this Being to be an old friend of her own among the Occult Brotherhood — though not "Koot Hoomi or some other Hindu Adept." Mrs. Collins further stated that, after the completion of the book, this same Being urged her to endeavour to reach a higher state of consciousness, as there was work for her to do. The effort resulted in the production of *Light on the Path*, written down in the manner which Mrs. Collins describes.

Extracts from Madame Blavatsky's letter of May 27th, 1889, to a lady in America:

1. *Light on the Path* was first published in 1885, and Dr. Coues' letter to her could not have preceded the publication of the book. I returned to India in November, 1884, and never saw Mabel Collins till the 1st of May, 1887. Therefore it is perfectly impossible that I should have dictated, or even suggested, such a letter as Mabel Collins speaks of."

2. "Before my return to India in 1884, I saw Mabel Collins barely three or four times. She then showed me the first page or two of the future *Light on the Path*, wherein I recognized some phrases which were familiar to me. Therefore I the more readily accepted her description of the manner in which they had been given to her. She herself certainly believed that this book was dictated to her by 'someone' whose appearance she described, in which statement I am sure I shall be borne out by Mr. Finch, who had the chief share in bringing about the publication of the book."

3. "I saw the completed work for the first time in my life at Ostend, a few months before I came to London in 1887."

4. "I emphatically and unreservedly deny Mabel Collins' vile insinuation that I ever asked her to make *any* statement regarding *Light on the Path* at all, let alone any *untrue* statements."

5. "The book (*Idyll of the White Lotus*) was begun long before I first saw her; it was unearthed by Mr. Ewen, and shown to Col. Olcott, who heard all about its inspirer before I even knew of its existence."

From the above facts and extracts, it is clear —

1st. That Mrs. Collins claimed an inspirer for *The Idyll of the White Lotus* before Madame Blavatsky had seen or even known of the book.

2nd. That the suggestion of inspiration in the case of *Light on the Path* was not made by Madame Blavatsky to Mrs. Collins, but by Mrs. Collins to Madame Blavatsky.

3rd. That at the time Mrs. Collins alleges herself to have been "implored" by Madame Blavatsky to write to Dr. Coues a claim of inspiration, Madame Blavatsky was, and had been for months, 7,000 miles away.

4th. That if the claim to inspiration was false, Mrs. Collins alone was responsible for the falsehood, and

5th. That the falsehood cannot be shifted to another person by a second falsehood even more glaring and palpable.

It is not necessary for the undersigned to expand the reflections which instantly arise in any honest and clear mind upon perusal of such a story as the foregoing. The spectacle of a woman spontaneously accusing herself of a falsehood and sanctioning the utmost publicity, not in penitence or atonement, but as a means, coupled with a greater falsehood, to spite and injure a former friend, is of a sadness beyond measure. And yet one can hardly see incongruity in the added spectacle of an officer of a Society grasping at such an occasion, eagerly telegraphing across the ocean for permission to use it as widely as possible to belittle and befoul the Society and its Head, exulting in the probable confusion to the Cause to which he had professed allegiance, and finding "Mahatmic force" in the very person he had just proclaimed a liar! Before these astounding displays of moral callousness and mental shortsightedness, conscience, judgment and taste can but stand appalled.

There is, however, one remark which we, as students of Theosophy and intimate friends of Madame Blavatsky, desire to make to all those who are interested in the Wisdom Religion or members of the Theosophical Society. *There is no cause for discouragement or alarm.* This is not the first time that evil passion has used the arts of detraction and treason to check the progress of the Society and impair the influence of the Founders. Preceding ones have failed. After each attack the Cause has rallied and stridden forward and upward, the enemy's hopes vanishing like his reputation. Why? Because behind the Society and its friends are the *Masters Themselves.* Their aid is ever given to those who are earnestly working for the Truth and sustaining the hands of the visible Founders. It will be so in this case. Very soon the animus of the present attack will be understood, its spirit, motives, objects, become apparent, and the very letters which to some seemed at first so damaging will, like the scorpion, die from their own sting. Honour and honesty are not dead among Theosophists nor is perception of motive, or horror of perfidy.

WILLIAM Q. JUDGE.
ARCHIBALD KEIGHTLEY.

June the 6th, 1889.

ADDENDUM

Concerning the actual authorship of the works referred to, and concerning the varied assertions made by the reputed author, the following considerations may have weight.

1. In LUCIFER, Vol. I, No. 1. Mabel Collins in "Comments upon *Light on the Path*," said that the book has a deep underlying meaning, and he who reads it "is in fact deciphering a profound cipher"; and, p. 9, "The whole of *Light on the Path* is written in an astral cipher, and can therefore only be deciphered by one who reads astrally." This is repeated and enforced in *Lucifer* for November, 1887.

2. Extract from a letter from Mabel Collins dated London, July 17, 1887, and printed in *The Path* of September, 1887.

"*To the Editor of the Path* — As to *Light on the Path*, that is a collection of axioms which I found written on the walls of a certain place to which I obtained admittance, and I made notes of them as I saw them. But I see no feasible method of making such explanations to the public therefore at present I propose to place this preface before each of the books."

3. *Through the Gates of Gold*, by the same author, is dedicated to an unknown being who, she says, came to her room and told her the story.

4. It is well known to those who are acquainted with Mabel Collins that, previous to the writing of *Light on the Path*, she had been solely engaged in novel writing and newspaper work.

5. She stated to the undersigned in London in 1888 that she knew nothing about philosophy or the laws of occultism, of Karma or any far-reaching Theosophical doctrine.

CONSEQUENTLY,

6. That the books *Light on the Path*, *Idyll of the White Lotus*, and *Through the Gates of Gold* were written, according to her own claim, under the inspiration of some being or beings whom she does not know, and that the best of those contains within itself indisputable evidence that it could not have been written by her unassisted.

7. That even if her charge against Madame Blavatsky was true, she is now claiming to be the author of those books which, in many places and at times when Madame Blavatsky was not with her, she has declared were not her own.

8. It cannot fail to be plain to everyone that the explanation now offered by Prof. Coues and Mabel Collins in regard to these books is only an attempt to make the public believe that during these four years she has been pretending, at the solicitation of Madame Blavatsky, that the book was written by an Adept, whereas in 1887 she published the same explanation in *The Path*.

WILLIAM Q. JUDGE.

There are but few words needed in addition to the above. Whatever explanation the Coues-Collins combination may put forward to cover the manifest unveracity of their statements, whether Mabel Collins' letter to Prof. Coues dates from four years or from one year ago; whether people believe that letter to have been dictated or inspired by H. P. Blavatsky or not;—nothing can alter the fact that the one has publicly proclaimed her own untruthfulness in order to slander a hated enemy, while the other has jumped at the opportunity to gratify his wounded vanity at the cost of breaking the pledge and his *word of honour* to the Theosophical Society which he took upon joining it.

Why has he done it? The motive is plainly shown by a letter received by me from Dr. Coues a few days before the Convention of the American Section T.S. at Chicago. This letter was an *ultimatum* in which the Professor offered me the choice of the following alternatives: Either *to telegraph immediately to the Convention, using all my influence to have him appointed President or "Boss" of the whole T.S. in America,* or to see him *bust up* the T.S. forever. Not being easily intimidated, I replied that he might do his worst. His letter and my reply can be published, if thought proper.

[Having read both this letter from Dr. Coues and Madame Blavatsky's reply thereto, I desire to state that the above is a perfectly correct summary of their contents, though as regards Dr. Coues' letter it is too favourable to him.—BERTRAM KEIGHTLEY.]

Therefore the choice lies open to every member of the Esoteric Section. If his confidence and trust in its Head has been shaken, then by all means let him leave. On returning the papers and Instructions he has received his pledge will be cancelled. But all who desire to be taught by H. P. Blavatsky and to remain members of the Esoteric Section must (if in America) communicate at once with Mr. W. Q. Judge, who will inform them of the new organisation which has been adopted for that Section. It may be well to state here, however, *that no change of any kind has been or will be made in the terms of the PLEDGE itself,* nor will any more onerous restrictions or rules be imposed on members.

Everyone can easily see that this attack is simply a repetition of the old lines of the Coulomb-Hodgson business. In fact, the analogy is most striking; but there, the slanderers had the benefit of novelty, while this one is a mere *réchauffé* at which no intelligent man or woman will do more than shrug their shoulders. *Non bis in idem.* However that may be, as it is not H. P. Blavatsky that can ever be affected by it, but only those who think that she may be of some use to them, the choice is left entirely in their hands.

Fraternally yours,

(Signed) H. P. BLAVATSKY.

London, June 21, 1889.

FORCE OF PREJUDICE

[*Lucifer*, Vol. IV, No. 23, July, 1889, pp. 353-360]

". . . the diff'rence is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or come discolour'd thro' our passions shown.
Or fancy's beam enlarges, multiplies,
Contracts, invents, and gives ten thousand lyes."
—POPE. *

"It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, or "isms" and "ists" performing a wild *fandango* on the top of each other's heads to the rhythmical accompaniment of tongues, instead of castanets, clappering invectives — who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one

* [*Epistles to Several Persons* (Moral Essays), Epistle I, to Richard Temple, Viscount Cobham. — *Compiler.*]

hand hold so tenaciously to opinions which most of them have *adopted,* not *begotten,* while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, everyone in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito's *proboscis,* down to half-starved penny-a-liner on the warpath after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind, that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ism*ical authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost *a priori* tabooed and thence refused *per secula seculorum* even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze. Then, each will proceed

to distort it — the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious *isms,* even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either — yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in *Word and Work* which, speaking of "the prevalence of Spiritualism and its advance *under the new form of Theosophy*"(?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of *having the devil.**—But when in addition to sectarian fanatics, missionaries and foggy retrogrades, in general, we find such clear-headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice — the thing becomes more serious.

It is *so serious,* indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our *journal* — the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his *National Reformer* (June 30th) in which article — "Some Words of Explanation" — we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it *in extenso* as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

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* "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come. They are certainly from beneath, not from above." *O Sancta Simplicitas,* which still believes in the *devil* — by perceiving its own face in the mirror, no doubt?

SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last *National Reformer* and an announcement in the *Sun* have brought me several letters on the subject of Theosophy. I am asked for explanation as to what Theosophy is, and as to my opinions on Theosophy. The word "theosoph" is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, "one who claims to have *a knowledge of God*, or of the laws of nature by means of internal illumination." An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. *A Monist could not be a Theosophist. Theosophy must at least involve Dualism.* Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to *rehabilitate a kind of Spiritualism in Eastern phraseology.* I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and coworker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me *as unreal as it is possible for any fiction to be.* My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organisation, I owe it to those who look to me for guidance to say this with clearness.

C. BRADLAUGH.

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy *is that*), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all *earnest* Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken — at any rate, as to the

views of Colonel Olcott and the present writer, and also in the interpretation he gives to the term "Theosophy."

It will be sufficient to say that if Mr. Bradlaugh knew anything of the *Rules* of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would *not necessitate his giving up one iota of his Secularistic ideas.* We have greater atheists in the T.S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the "Fellows" to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the *National Reformer,* that the three objects of the Theosophical society are:

> to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the Society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society.

To this Mrs. Besant adds, over her own signature, that though she cannot, in the *National Reformer,* state fully her reasons for joining the T.S., yet she has

> no desire to hide the fact that this form of Pantheism appears to promise a solution of some problems, especially problems in psychology, which Atheism leaves untouched.

We seriously hope that she will not be disappointed.

The second object of the T.S., *i.e.,* the Eastern philosophy

interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others, who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (*in Mr. Bradlaugh himself,* as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T.S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T.S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T.S. Some members of our Society, unfortunately, sympathize as little as he might with noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in *full* sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T.S.

Is it because he is an Atheist? To begin with, we dispute "the new meaning" he quotes from the dictionary that "a Theosophist is one who claims to have a knowledge of God." No one can claim *a knowledge* of "God," the absolute and unknowable universal Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do *not* believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: *theosophia* properly means *not* a knowledge of "God" but of gods, *i.e., divine,* that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a *Monist* be a Theosophist? And why must Theosophy at least involve *dualism?* Theosophy teaches a far stricter and more far-reaching *Monism* than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, "Blind Force and Blind Matter ultimating in Thought." But this — begging Mr. Bradlaugh's pardon—is *bastard* Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, *mayavic* (*i.e.,* illusionary) consciousness.

We therefore conceive of spirit and matter *as one in essence* and not as separate and distinct antitheses.

What then are the "matters" that seem to Mr. Bradlaugh "as *unreal* as it is possible for any fiction to be"? We hope he is not referring to those physical phenomena, which most unfortunately have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are — inasmuch as they were *not* produced by "conjuring tricks" of any kind — still the best of them are, ever were and ever will be, no better than *psychological illusions,* as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These "unrealities" were all very well as *toys,* during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T.S. without ever being expected to believe in them — even though he himself produces the same "unreal" but *beneficent* "illusions" in his mesmeric cures, of many of which we heard long ago. And surely the editor of the *National Reformer* will not call "unreal" the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists — notwithstanding a back-biting and quarreling minority? Surely again he will not deny the elevating and strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as "the Saviour of Man," and should, therefore, be ready to welcome

new facts and listen to new theories. But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology — the youngest of the Sciences — everything is already known? Witness the Psychic Research Society with its Cambridge luminaries — sorry descendants of Henry More! — how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness — sense perception. The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those "unrealities" Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operation — what wonder that they should result in effects, unknown to science, but *supernatural* only in the eyes of ignorance.

Eastern Mystics and Theosophists do *not* believe *in miracles,* any more than do the Secularists; what then is there *superstitious* in such studies?

Why should discoveries so arrived at, and laws formulated in accordance with strict and cautious investigation be regarded as "rehabilitated Spiritualism"?

It is an historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still farther Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phoenicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why then should the English Secularists and Freethinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrow-mindedness, the exclusive prerogatives of *religious* bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing "isms" and "ists," our organization *is the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.*

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms *to all,* imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called the Esoteric Section. It is truly *Universal* in spirit and constitution. It recognises and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party

hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself. It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards *its inner group,* for reasons too apparent to need explanation.

Theosophy is monistic through and through. It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, called *The Key to Theosophy,* now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the *National Reformer*—but to Mr. Bradlaugh *personally.* Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work *on faith* even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is *Search after Truth,* and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose? Does

his judgment belong to the category of those that can never be open to revision? "This shall be your creed and belief, and therefore, all investigation is useless," is a *dictum* of the Roman Catholic Church. It cannot be that of the Secularists —if they would remain true to their colours.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 23, July, 1889, pp. 369, 415]

[Since, therefore, it is evident that that only is eternal which is self-motive] This is why the Absolute and the unknown deific Principle is called "Absolute Motion" in *The Secret Doctrine* — a "motion," which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth.

[The Seven Rishis . . . who are said . . . to rule over the seven lokas or "spheres"] Which spheres or lokas mean esoterically the seven globes of our planetary chain, as also the seven Rounds, etc.

THE WORK OF THE "ESOTERIC SECTION OF THE T.S."

TO ALL THE "PLEDGED" THEOSOPHISTS

[*Lucifer*, Vol. IV, No. 23, July, 1889, pp. 427-428]

The Washington *Evening Star* of June the 22nd, 1889, contains an article full of the most ungentlemanly and false denunciations inspired by the *ex*-President of the "Gnostic Theosophical Society" (now dischartered), attacking the best Theosophists of America, the Society and the undersigned. Speaking of Occult magnetism the traducer expresses himself as follows:

> I want to emphasize the dangers there are in the knowledge of these occult powers and forces without the *moral stamina* to use that knowledge for good.

So far so good. The "Ex-President" here repeats only that, which H. P. Blavatsky — whom he accuses in print of "tricks, fraud and *deviltry*" (?) — insults, [she] scorns and laughs at — was the first to teach in the T.S. and its literature. But being himself just one of those who lack "moral stamina," he adds to it the following insinuation: —

> Take an illustration of what I say, that recent very bad case of the Boston Theosophists [?] *so fully exposed by the press.* There is a true, real and actual psychic force. It may be used for good or for evil. Any honest theosophical society makes a study of this force and attempts to direct it toward the improvement of mankind. But such a society works quietly and never strolls about the country, etc., etc.

Everyone knows that no "Boston Theosophists" have *ever been* "exposed by the press" neither "fully" nor partially; but only the "Esoteric" humbug of Hiram Butler and his

mythical adept "1,000 years old." And it is as well known that of the "Butler" Esoteric *clique,* not one has ever been a member of the T.S., however much those crows tried to parade in theosophical plumage by cribbing all they could from our books. Therefore, it becomes quite evident that the intention of the ex-President of the defunct Gnostic Branch of the T.S. was to maliciously identify and connect theosophists in general with the Butlerites. He does not name Hiram Butler, but, relying upon the public ignorance, *insinuates* the identity; an action than which none baser or more cunning could be conceived. At the same time it is as evident that those whom he seeks to strike at are the "Esotericists" of the T.S. and the Head of the Section, as he repeatedly calls the "pledged" theosophists Mme. "Blavatsky's *dupes.*"

Whether any *pledged* or *unpledged* theosophists will resent the malicious calumny and insinuation is their own concern. My humble advice is, to show the greatest contempt for an action which dishonours but the perpetrator of such a base attack. Only in view of the term "Esoteric" and "Esotericism" having been so desecrated by the Boston Butlerites; and rendered so ridiculous by the non-existent and mythical "Esoteric Theosophical Society" of America, invented by its "Perpetual President" ("perpetual peacock," rather as neatly rendered by a Californian lady) — our Esoteric Section had better drop its name. The Council in England has decided to call it the "Arcane" instead of the "Esoteric" Section and we hope the American Council will accede to this. It has the advantage of being a name which has not been dragged in mire and ridicule by charlatans as has the term Esoteric.

Hoping this name will be sanctioned by our President, Col. H. S. Olcott, and readily adopted by the pledged members — I remain, fraternally, etc.,

(Signed) H. P. BLAVATSKY.

Head of the Arcane (late Esoteric) Section of the T.S.

Fontainebleau, July 7th, 1889.

WORLD-IMPROVEMENT OR WORLD-DELIVERANCE

[*Lucifer*, Vol. IV, No. 23, July, 1889, pp. 430-437]

You yourself must make an effort. The Tathâgatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the *fools*. Let a man walk alone; let him commit no sin, with few wishes — like a rhinoceros in the forest.

Dhammapada: 61, 276, 329, 330.
Sutta-Nipata: I, 3, §§12 and 13.

To the Editor of *Lucifer*.

A very important paragraph which you wrote in No. 3 of your *Revue Théosophique*, published in Paris, May 21st, 1889 (pp. 6 and 7), has caused very serious doubts in the minds of some of your readers in Germany — doubts, probably caused by our misunderstanding you or by your shortness of expression. Will you permit me to state our view of the case, and will you have the kindness to give us on this basis your opinion of it publicly, perhaps in *Lucifer*?

You were speaking of Indian "yogis" and European "saints" and said:

«. . . La Sagesse * Orientale nous apprend que le *Yogi* Indou qui s'isole dans une forêt impénétrable, ainsi que *l'hermite* chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L'un, agit dans 'lunique but de trouver dans l'essence une et nirvanique refuge contre la réincarnation; l'autre, dans le but de sauver son âme — tous les deux ne pensent qu'à eux-mêmes. Leur motif est tout *personnel;* car, en admettant qu'ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte *l'armée* au moment de

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* The editor of *Lucifer* and the *Revue Théosophique,* pleads guilty to an omission. She ought to have qualified, «la Sagesse Orientale» by adding the adjective «ésotérique.»

l'action, pour se préserver des balles? En s'isolant ainsi, ni le Yogi, ni le *'saint'*, n'aident personne autre qu'eux-mêmes; ils se montrent, par contre, *profondément indifférents* au sort de *l'humanité* qu'ils *fuient et désertent . . .»**

You do not plainly say what you expect a true sage to do; but further on you refer to our Lord, the Buddha, and to what *He* did. We readily accept His example as well as His teachings for our ideal rule; but from those stanzas I have quoted above, it appears, that what he expected his disciples to do, does not quite agree with what you seem to expect from them.†

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* [". . . Oriental Wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian *hermit* who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâṇa refuge against reincarnation; the other acts with the unique idea of saving his soul — both of them think only of themselves. Their motive is altogether *personal;* for, even supposing they attain their end, are they not like cowardly soldiers, who desert the *regiment* when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the "*saint*" helps anyone but himself; on the contrary, both show themselves *profoundly indifferent* to the fate of *mankind* whom they *fly* from and *desert*. . ."]

†The Western disciples and followers of the Lord Buddha's ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist *Sutras* by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier-Williams' fallacious assumption that Buddha never taught anything *esoteric*! Therefore neither the *Dhammapada* nor the *Sutta-Nipata* are an exception, nor a proof to us in their now mutilated and misunderstood texts. Nagarjuna laid it down, as a rule, that "every Buddha has both a revealed and a mystic doctrine." The "exoteric is for the multitudes and new

He taught that all the world, or the three worlds, in fact, every existence, is pain, or leading to pain and grief. World and existence is pain and evil *per se*. It is a mistake (avidya) to believe that desire can be satisfied. All worldly desires lead in the end to dissatisfaction, and the desire (the thirst) to live is the cause of all evil. Only those who are striving to deliver (to save or to redeem) themselves from all existence (from their thirst for existence), leading the "happy life" of a perfect Bhikshu, only those are sages; only those attain nirvana and, when they die, paranirvana, which is absolute and changeless being.*

No doubt some sort of development or so-called improvement, evolution and involution, is going on in the world; but just for this reason the Buddha taught (like Krishna before him), that the world is, "unreality, maya, avidya." Every actual form of existence has become, has grown to be what it is; it will continue *changing* and will have an end,

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disciples," to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his *Chinese Buddhism*:

"The esoteric is for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and *could not,* therefore, *be transmitted by Ananda as definite doctrine among the Sutras.* Yet *it is virtually contained* in the *Sutras.* For example, the *Fa-hua-Ching*, or *Sutra of the Lotus of the Good Law*," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document *of the esoteric teaching, while it is in form exoteric.*" [Chap. iii, p. 43. Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, «Le Phare de l'Inconnu» in the *Revue Théosophique.* We protest against such an interpretation and will prove that it errs in the course of this article.

*An exoteric and frequent mistake. Nirvâṇa may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* ("beyond" Nirvâṇa) is reached only when the Manvantara has closed and during the "night" of the universe or *Pralaya.* Such is the esoteric teaching.

like it had a beginning as a form. *Absolute being* without "form" and "name," this alone is true reality, and is worth striving at for a real sage.*

Now what did our Lord, the Buddha, do and how did He live? He did not in any way try to *improve* the *world;* he did not strive to realise socialistic problems, to solve the labour question or to better the *wordly* affairs of the poor, nor the rich either; he did not meddle with science, he did not teach cosmology and such like; † quite on the contrary; he lived in the most *unworldly* manner, he begged for his food and taught his disciples to do the same; he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless, like he did and like he lived himself.‡

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* Just so; and this is the theosophical teaching.

† *Mâlunkya Sutta* in Spence Hardy, *Manual of Buddhism,* p. 375. *Samyutta Nikâya* at the end of the work (Vol. iii of "Phayre MS."; also *Cullavagga,* IX, 1, 4).

‡ Quite right again. But to live "like he lived himself" one has to remain *as an ascetic* among the multitudes, or the *world,* for 45 years. This argument therefore, goes directly against our correspondent's main idea. That against which we protested in the criticized article was not the *ascetic life, i.e.,* the life of one entirely divorced, morally and mentally, from the world, the ever-changing *maya,* with its false deceptive pleasures, but the life of a *hermit,* useless to all and as useless to himself, in the long run; at any rate *entirely selfish.* We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a *hermit,* save during the first six years of his ascetic life, the time it took him to enter fully "on the Path." In the "Supplementary account of the three religions" (*San-Kiea-Yi-su*) it is stated that in the *seventh* year of his exercises of abstinence and solitary meditation, Buddha thought, "I had better eat, lest the heretics

Against this cannot be brought forward, that these are only the teachings of the Hinayana system and that perhaps the Mahayana of the Northern Buddhists is the only right one; for this latter lays even more stress than the former on the *self*-improvement and continued *retirement* from the world of the bhikshu, *until* he has reached the perfection of a Buddha. True, the Mahayana system says, that not *every* Arahat has already attained highest perfection; it distinguishes Śravakas, Pratyeka-Buddhas and Bodhisattvas, of whom the latter only are considered the true spiritual sons of the Buddha, who are to be Buddhas themselves in their final future life and who have already realised the highest state of ecstasy, the Bodhi state, which is next to Nirvana.

Until a bhikshu or arhat has sufficiently progressed in perfection and wisdom, "playing at" Buddha and fixing himself up as an example or as a teacher to the world, is likely not only to throw him entirely off his path, but also to cause annoyance to those who *are* truly qualified for such work and who *are* fit to serve as ideal examples for others. None of *us* is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone *can* be one, and not everyone was by the Buddha himself expected to *become* one, as is clearly and repeatedly expressed in the *Saddharma Pundarika*, the principal Mahayana work.* Nevertheless,

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should say that Nirvâṇa is attained in famishing the body." Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first *Samadhi*. Then, having "attained the perfect view of the highest truth," he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he *remained in the world,* teaching the world salvation. His first disciples were nearly all Upasakas (lay brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

* Our correspondent is too well read in Buddhist *Sutras* not to be aware of the existence of the esoteric system taught *precisely* in the *Yogâchâra* or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, *is strongly objected to* and called SELFISHNESS. Witness Buddha in those superb

admitting for argument's sake, that we were somehow fit to serve as specimen sages for "the world" and to improve "humanity" — now what *can* and what *ought* we to do then?

We certainly can have nothing to do with humanity in the sense of the "world," nothing with *worldly affairs* and *their* improvement. What else should we do, than to be «*profondément indifférents*» to them, to «*fuir et déserter*» them? Is not this "army" which we are deserting, just that "humanity" which the *Dhammapada* rightly terms "the fools";

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pages of *Light of Asia* (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, "sadly eyeing," the Lord asks:

> . . . . . Wherefore add ye ills to life
> Which is so evil?

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

> Yet if they last
> A myriad years . . . they fade at length,
> Those joys . . . Speak! Do your Gods endure
> For ever, brothers?
> 'Nay,' the Yogis said,
> 'Only great Brahm endures; the Gods but live.'

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the *Sutras,* he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Paramitas or cardinal virtues for it: 1. Charity. 2. Chastity. 3. Patience. 4. Industry. 5. Meditation. 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practice charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhaship, have the right to forthwith enter

HELENA PETROVNA BLAVATSKY

This is another one of the six portraits taken by Enrico Resta in his London Studio on January 8, 1889. Reproduced from an original print from the glass plate.

DR. HERBERT A. W. CORYN
1863-1927
Photograph taken during his residence at Point Loma, California.

and is it not just that "worldly life" which our Lord taught us to quit? What else should we strive at then but to take "refuge against re-incarnation," refuge with the Buddha, his dharma and his sangha!*

But we further think, that the Buddha — as in every other respect — was quite right also on this point, even if one considers it as a scientist, as an historian or as a psychologist, not as a bhikshu. What real and essential improvement of the "world" can be made? Perhaps in carrying out socialistic problems a state might be arrived at, where every human

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Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas.* They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.,* to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession" — referring to this secret teaching.

*The quotation with which our correspondent heads his letter *does not* bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Dr. Hübbe-Schleiden does. The man advised to walk "like a king who has left his conquered country behind," implies that he who has conquered his passions and for whom worldly *maya* exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; "Our Lord" taught us as much as "the Lord Jesus" did, the "Lord Krishna" and other "Lords" all "Sons of God" — to quit the "worldly" life, not *men,* least of all suffering, ignorant Humanity. But

individual would be sufficiently cared for, so that he *could* addict more *spare* time to his spiritual self-improvement if he *wished* to do so; but if he does *not wish* to improve *himself,* the best social organization will not make or help him do so. On the contrary, my own experience, at least, is just the reverse. The spiritually or rather mystically highest developed living human individual I know is a poor common weaver and moreover consumptive, who was until lately in such a position employed in a cotton-mill, that he was as such treated as a dog, like most labourers are, by their joint-stock employers. Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob

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surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining «*profondément indifférents*» to the woes and miseries of mankind, or to *desert* those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and von Hartmann themselves!

Our critic sees in the "army" of Humanity — those "fools" that the *Dhammapada* alludes to. We are sorry to find him calling himself *names,* as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept "companionship" with him. This does not promise him a very brilliant future with "the Buddha, his dharma and his sangha." To call the whole of Humanity "fools" is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: "Mercy alone opens the gate to save the whole race of mankind" is unworthy of that Master.

him of that. He fears no death, no hunger, no pain, no want, no injustice, no cruelty.*

You will concede, I suppose, that Karma is not originated by external causes, but only by each individual for himself. Anyone who has made himself fit for and worthy of a good opportunity, will surely find it; and if you put another unworthy one into the very best of circumstances, he will not avail himself of them properly; they will rather serve *him* to draw him down into the mire which is his delight.

But perhaps you reply: it is, nevertheless, our duty to create as many good opportunities as we can, for humanity in general, that all those who are worthy of them, might find them all the sooner. Quite right! We fully agree and we are certainly doing our best in this respect. But will this improve the *spiritual* welfare of "humanity"? Never, not by an atom, we think. Humanity, as a *whole*, will always remain comparatively the same "fools," which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these "fools" would be any the wiser by it, or any the more satisfied and happy?† Certainly not, they would always invent new wants, new pretensions, new claims; the "world" will forever go on striving for "worldly perfection" only. Our present social organization is greatly improved on the system of the Middle-Ages; still, is our present time any the happier, any the more satisfied than our ancestors have been at the time of the Nibelungs or of King Arthur? I think, if there has been any change in satisfaction, it was for the worse; our present time is more greedy and less content than any former age. Whoever expects his *self*-improvement by means of any *world*-improvement or any external means and causes, has yet to be sorely undeceived; and happy for him if this experience will come to him before the *end* of his present life!

A very clever modern philosopher has invented the theory that the best plan to get rid of this misery of the "world," would be our giving ourselves up to it the best we could, in order to hasten this evil process

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*And yet this man lives *in,* and with the world, which fact does not prevent his *inner* "Buddhaship"; *nor* shall he ever be called a "deserter" and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of working *for them,* not for his own "dear" self.

†This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry tomorrow?

to its early end. — Vain hope! Avidya is as endless as it is beginningless. A universe has a beginning and has an end, but others will begin and end after it, just like one day follows the other; and as there has been an endless series of worlds before, thus will there be an endless series afterwards. Causality can never have had a begining nor can it have an end. And every "world," that will ever be, will always be "world," that is pain and "evil."*

Therefore, like Karma, also *deliverance*, redemption or salvation (from the world) can never be any otherwise than "*personal*," or let us rather say "individual." The world, of course, can never be delivered from itself, from the "world," from pain and evil. And *no one* can be delivered therefrom by anyone else. — You certainly do not teach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?†

Now what else can we do but live the "happy life" of bhikshus without wants, without pretensions, without desires? And if our good example calls or draws to us others who seek for the same happiness, then we try to teach them the best we can. But this is another rather doubtful

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*And therefore, *sauve qui peut,* is our correspondent's motto? Had the—

> All Honoured, Wisest, Best, most Pitiful,
> The Teacher of Nirvana, and the Law,

taught the heartless principle *après moi le déluge,* I do not think that the learned editor of the *Sphinx* would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and pity for all that lives — real Eastern Buddhism and especially its esoteric doctrines.

†No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin's hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a *national*, besides a personal or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

question to us! Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us.*

In spite of all these difficulties and quite conscious of our own incompetency, we nevertheless venture now to publish books and journals, in which we try to explain Indian religio-philosophy to the best of our understanding. Thus every one who has eyes may read it, and who has ears may hear it — if his good Karma is ripening! What else do you expect *us agnams* to do?† Are we not rather to be blamed already, that we undertake such work, for which we — *not* being Buddhas, nor even Boddhisattvas — are as badly qualified as a recruit is fit to serve as general field-marshal. And if you cannot find fault with us, can you say that those "yogis" or "saints" whom you seem to blame in your above passage, were in a better position and could have done more? If, however, they were, *what* ought they to have done?

We are fully aware that a true Buddhist and a sage, or — if you like

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* *Fais que dois, advienne que pourra.* When did the Lord Buddha make a preliminary selection in his audiences? Did he not, agreeably to allegory and history, preach and convert demons and gods, bad and good men? Dr. Hübbe-Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English housewife, and certainly more squeamish than Lord Buddha ever was. "Teach vicarious atonement?" certainly we do not. But it is safer (and more modest at any rate) to make too much of one's neighbours and fellow-men than to look at every one as on so much dirt under one's feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who *is not* fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

†We expect you not to regard everyone else as an "*agnam*"—*if* by this word an *ignoramus* is meant. To help to deliver the world from the curse of *Avidya* (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain "Indian *religio*-philosophy."

— theosophist, must always be every inch an *altruist.* And when we are acting altruistically, it is perhaps no bad sign in regard to what we some day might *become;* but everything at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. Thus we feel even not quite sure whether our conscience ought not to blame us for our well-intended, but pert work; and the only excuse we can find for our thus giving way to the promptings of our heart is, that those persons who really might be properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work!*

Yours respectfully,

HÜBBE-SCHLEIDEN.

Neuhausen, *Munich,* June 1st, 1889.

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*An apocalyptic utterance this. I think, however, that I dimly understand. Those who are "properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work." Don't THEY? How *does* our pessimistic correspondent *know?* I "guess" and "surmise" that they do, and very much so. For had the T.S. and its members been left to their own fate and Karma, there would not be much of it left today, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies — *open* and *secret.*

H. P. BLAVATSKY.

THE EIGHTH WONDER

BY AN "UNPOPULAR PHILOSOPHER"

*(Written in 1889)**

[*Lucifer*, Vol. IX, No. 50, October, 1891, pp. 95-99]

Just back from under the far-reaching shadow of the eighth wonder of the World — the gigantic iron carrot that goes by the name of the Eifel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even — in the question of usefulness — on a par with the New York Statue of Liberty, that would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies — in the shape of tourists from the four points of the world — which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an "unpopular philosopher" to exclaim, "*Vanitas vanitatum; omnia vanitas.*" Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

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* [This essay, as is indicated by this parenthical notation of the Editor of *Lucifer*, was written by H.P.B. soon after her return from a trip to France and the Island of Jersey, where she stayed from four to five weeks.

While at Fountainebleau, France, she wrote the greater part of *The Voice of the Silence.* This was most likely in the second half of July, 1889. Her stay in Jersey lasted until approximately the middle of August of that year, although the exact dates are difficult to ascertain from available evidence. — *Compiler.*]

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island Statue of Liberty.

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For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *terremotos,* or worse still a *succussatore,* as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? *"Non deus praevidet tantum sed et divini ingenii viri"* saith sly Cicero in his *De divinatione,** treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be

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* [This passage has remained untraced in spite of thoroughgoing search through the text of this essay attributed to Cicero. Its translation would be: "Not a god alone, but men gifted with godlike ability can foresee." — *Compiler.*]

Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—"hast thou not poured me [modern wisdom] out as milk and curdled me [it] like cheese" [*Job* x, 10], enough to show us what it is?

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Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts! The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it "unparalleled." The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only "to the gods of the Stock-Exchange, the Destroyers of mutual capital."

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippus of Thessalonica address the words spoken to the divine Greek artist: "O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!"

"No doubt but we are (not) the people, and Wisdom was (not) born with us," nor shall it die with us, let us add.

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Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the

"unpopular philosopher" would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVIth B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archaeological calculations, *i.e.*, they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and founder of Masonry, Enoch, when "God took him," must fill the heart of every Masonic believer in *Genesis* with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in "godly Enoch, the first born of Cain-Seth-Jared," Khanoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

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But we have still the Pyramids of Egypt left to us to admire and unravel — if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the "Father of History" examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents* spent only in radishes, onions and garlic

* £ 444,000 in English money.

for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *¿Quién sabe?* The beautiful outer casing of both the pyramids — of Cheops and Sen-Saophis — has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess his dislike of speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many "*solar* myths" and — blush for our ignorance.

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But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef-d'œuvre* of the disciple of Lysippus, who passed twelve years in making it, was *partially* destroyed by an earthquake 224 B.C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders — witness China, which had its porcelain Tower of Nankin,* now, as says a writer, only "found piecemeal in walls of peasants' huts."

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*C. A. F. Guetzlaff, *Hist. China*, Vol. I, p. 372 [This reference has not been identified.—*Compiler.*]

Yet it is rumoured in some old chronicles that the poor Colussus was sold to a Jew.

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Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick in folio in the Slavonian language called, "The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791." In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A.D. 683, on page 706, the following: —

> The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.* Their leader Maguvius, strong and terrible, returneth to Rhodos the island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-an-one-hundred feet (*stopa*).† Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew.* Sad was the end of that world wonder.

And elsewhere the chronographer adds that the Jew's name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 90 camels with them. The value of the brass material reached £36,000 English money in the Eastern markets. *Sic transit gloria mundi.*

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Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of

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* The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

† Some classics give it only 105 feet or 70 cubits.

money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era — the ever-speculating, money-making Jew. There is a legend in Slavonian Folk-lore — or shall we say a prophecy? — that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this "best of the possible worlds"—in Dr. Pangloss' estimation — shall be bought at auction by the Jews — broken up for old metal, pounded into a formless head, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

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Se non è vero è ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones "by the Grace of God" and are "God's anointed" — he will be meekly told that as "the Lord giveth, so the Lord taketh" and that he is "no respecter of persons." Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over

ears — golden thrones and breadless subjects — in debt with one or other king of Jewry. After all, the "Lord," by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shaddai, the omnipotent, the mighty Jehovah-Tsabaoth, the god whom they, or their fathers—which is all one to him "to whom a thousand years are as one day" — have unlawfully carried off from his "Holy of Holies" and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his "chosen people." Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H. P. B.

DATES AGAIN

[*Light*, London, Vol. IX, No. 447, July 27, 1889, p. 364]

To the Editor of *Light*.

SIR,

It is perhaps hardly worth while to take up your space in exposing the careless and ignorant blundering of "Colenso" — a singularly inappropriate signature, by the way, for one so reckless about his facts. But, for this once, I will make a statement that may put an end to the incessant carping over trifles that can serve but to needlessly embitter controversy.

There is no such thing known to occultists as a "seven years' initiation." The probation, which "Colenso" confuses with initiation, can be lived out anywhere, and this "Colenso" would have known if he had read Mr. Sinnett's paragraph with even ordinary care, since he says that any

English gentleman can pass through it without observation. "Colenso's" inexorable arithmetic is thus wasted trouble, and his careful calculations on Himalayan ranges are wholly beside the mark; since the seven years' initiation in one place is an absurdity, and a seven years' probation attached to the skirts of the Masters is another. All this is a creation of his own imagination, and while I regret that my life does not fit into the framework made for it by him, and by other similar critics, the misfit is scarcely my fault. Bishop Colenso's work would have fallen very flat if he had been as careless of his facts as the writer who now uses his name.

But, apart from this latest attack, why should Spiritualists feel so interested in my travels, studies, and their supposed dates? Why should they be so eager to unravel imagined mysteries, denounce alleged (or even possible) mistakes, in order to pick holes in everything Theosophical? To even my best friends I have never given but very fragmentary and superficial accounts of the said travels, nor do I propose to gratify anyone's curiosity, least of all that of my enemies. The latter are quite welcome to believe in and spread as many cock-and-bull stories about me as they choose, and to invent new ones as time rolls on and the old stories wear out. Why, again, should they not, since they disbelieve in Theosophical adepts, turn their attention to Spiritual adepts, who perform far more curious and astonishing feats than were ever claimed by the Theosophists? Witness the Adept of Mrs. E. Hardinge Britten, "Louis," in *Art Magic, and Ghost Land.** Which of the Tibetan Mahatmas has ever looked through Lord Rosse's telescope, at Greenwich (England), when the said telescope was built and has never been moved from Parsonstown, Ireland? And if Mrs. Hardinge Britten's "Louis" could see the mysterious "Spirit-heads" in the sky (presumably with his legs at Greenwich and his face and eyes in Ireland), and that such superhuman feat, though often talked about, was never questioned

* [For information concerning *Art Magic*, the reader is referred to Col. H. S. Olcott's *Old Diary Leaves*, Vol. I, Chap. xii. — *Compiler.*]

in print by the Theosophists, more polite and discreet in this than the Spiritualists, why should the latter go out of the way to cast mud at us?

Finally, let me say, once for all, I cannot and will not hold myself responsible for blunders, inaccuracies, and contradictions, in statements about me which are not made over my own signature. As regards the "incidents," I know that the part directly translated from my sister's pamphlet is accurate;* but I have not read the book with sufficient care to know whether the remainder is, or is not, correct in all points. Mr. Sinnett knows, better than anyone else, that I reached Pskoff on Christmas Day, in 1860, not in 1871;† and I feel almost sure it is so stated in the *Incidents,* though, being in France, I cannot refer to the passage. Between 1871 and 1873 I was in Cairo and Odessa. If any other date is given it must be a misprint. But, again, I will not be responsible for any statements in Theosophical books that are not by me. All that appears over my own signature I am prepared to stand by, but for the future it must be

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* [The reference is to A. P. Sinnett's *Incidents in the Life of Madame Blavatsky*. Compiled from Information supplied by her Relatives and Friends. London: George Redway; and New York: J. W. Bouton, 1886. It would seem that H.P.B.'s sister, Madame Vera P. de Zhelihovsky, wrote some account of H.P.B.'s early years, different from other similar accounts published by her in several Journals. H.P.B. translated portions of it into English, and gave them to Sinnett to make use of (See *The Letters of H.P.B. to A.P.S.*, p. 116). This translation, or at least a portion of it, is in the Adyar Archives. It is probable that H.P.B. had this account in mind when referring to a "pamphlet," because Sinnett's *Incidents* quote Madame de Zhelihovsky in a way which does not identify her explanations with anything she had previously written and published. The accounts are similar, but the wording is not. — *Compiler.*]

† [H.P.B. was often inaccurate with regard to dates pertaining to her personal life. According to her own sister's account, H.P.B. arrived at Pskoff on Christmas Eve, 1858 (Vide her serial story entitled: *Pravda o Yelene Petrovne Blavatskoy* — The Truth about H. P. Blavatsky, in *Rebus.* St. Petersburg, Vol. II, 1883). Mr. Sinnett states it so himself (*Incidents,* p. 76). In one or two other places. H.P.B. gives the date of 1859. In all dates concerning H.P.B.'s personal life, her sister, Vera Petrovna de Zhelihovsky, is a far more reliable witness, as she is known to have kept a careful diary of events. — *Compiler.*]

understood that in leaving various legends and myths uncorrected, I do not thereby endorse their accuracy. Really my silence must only be taken to mean that I am engaged in matters more important to Theosophy than the answering of every spiteful attack of the Spiritualists.

H. P. BLAVATSKY.

July 14th, 1889.

THE KEY TO THEOSOPHY

[H.P.B.'s well-known Theosophical Textbook, in Questions and Answers, *The Key to Theosophy*, belongs chronologically at this point. It was published by the Theosophical Publishing Company, Ltd., London, approximately in July, 1889, and was printed by Allen, Scott & Co., Printers, 30, Bouverie St., E.C.

The original edition had neither Glossary nor Index in it. It consisted of 307 pages. The Glossary of General Theosophical Terms was added in the second edition which was published in 1890. Most of the definitions in this Glossary are taken from the larger *Theosophical Glossary* then in process of preparation. *Compiler.*]

THE "NINE-DAYS' WONDER" PRESS

[*Lucifer*, Vol. IV, No. 24, August, 1889, pp. 441-449]

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

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

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

"Man, know thyself," is an aphorism echoed among our generation of unbelievers, from the remotest times of antiquity. The wise precept is pretty closely followed — in one sense, at any rate — by mankind; individuals *do* know themselves generally speaking, but it is ten to one that they will not share their knowledge with the inquisitive outsider. And when some of them occasionally do, so accustomed is our modern public to lies, that no one is believed when he speaks the truth, least of all about himself. This is the cause why, in our day, truth is systematically boycotted and severely exiled from the public papers and journals. The fact is that truth is not as sensational as falsehood. It fails to tickle the reader's bump of gossip and love of slander as effectually as a cock-and-bull story. And, therefore, since the

columns of a paper have to be filled up, *nolens volens,* and since unvarnished, common, every-day events are too monotonous, too matter-of-fact, to satisfy the reader's greediness for sensation, the help of the imagination is indispensable in the dailies and weeklies. Hard is the task of some editors. Let us be lenient to them.

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

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

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

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

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

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

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

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

All this is just what might and ought to be expected from an amiable and well-bred editor. Mr. Charles Dana, who sat for years on the late Rev. H. Ward Beecher, who harassed to death that "truly good man," Deacon Richard Smith, of Cincinnati, and his "wicked partner" Romeo; and

who has never failed hitherto to endow his political opponents with direct lineal descent on the maternal side from the *genus canis* — is very discreet and magnanimous in having called us *only* that. But why "*snuffy* old woman"? Surely this is an incorrect epithet, a mistake proceeding from a confusion of snuff and tobacco, and might be truthfully characterized as a botanical *lapsus calami.* Had the eloquent solar editor said instead "a *smoky* old woman," he would have branded the subject of his criticism all the same, and avoided being called names by us for being caught in a fib. For, in the opinion of the American Puritans — the worthy descendants of those pious Pilgrim Fathers who declared tobacco the "devil's weed" and burnt and tortured their New England witches — to smoke is as bad as to snuff and *vice versa.*

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

It will thus be seen that, personally, we do not feel the slightest objection to serving as material for press gossip. It is only when the reputation of the Theosophical Society as a whole is being attacked that we feel bound to speak out and deny glaring falsehoods and calumny. So large and broad indeed is our sympathy for the pen and ink fraternity

struggling for existence, that—not unlike the pious Jains of Bombay, who offer publicly in the Hospital for Animals their living bodies as pasture fields for millions of a (in polite Society *nondescript*) variety of blood-feeding insects, white and black—we feel as willing to place our personality as a wave offering on the altar of newspaper gossip, if it can only benefit anyone. But why, instead of honestly *interviewing* well-informed members of the T.S. — why resort to inventions? Truth pure and simple, dearly beloved Knights-errant of the quill and pencil, is often "stranger than fiction." In Theosophy it offers the richest harvest if only the speculator would go to the right field and "strike oil" on the right spot. *Dixit.* This is a word to the wise.

Nor need we go far out of our way to preach to the unwise; or expatiate at any length upon the weekly freaks of the (Un-) *Religio* and (Un-)*Philosophical Journal,* our American well-wisher of the Far West. Good, square, downright lies about Theosophy and the Theosophists, whom the editor has placed on his black list, seem to have become its specialty. Since the poor *Journal*—a very respectable organ in its day—has opened its columns to a contributor in full *delirium tremens* of squelched ambition, and made of him its prize-fighter, the latter in his turn has made of the *Journal* his garbage-bin. Keep silence, Theosophists, if ye are wise. He who stoops to analyze or even notice such indescribable and nauseating filth, only risks dirtying his hands. We have been just told that the editor refuses to print one word in our defense by our friends, insisting that "H. P. Blavatsky should write what she has to say about it herself." Heaven forbid that we should touch the *Journal* with pincers, let alone parade our name in such a Noah's ark! Let the *Journal* rave and break its head against dead walls by publishing stolen documents offered to the public as "profound secrets *exposed*," while these documents have been printed from the first for wide, though "private" circulation, and have been sent to all who asked for them. Let the said *Journal* severely alone, we say; for it is now

performing its own *hara-kiri,* singing its own funeral dirge, its venomous Billingsgate having poisoned but itself, and left it a clawless and toothless drivelling idiot. Peace be with thee, old chatter-box! We forgive thee, for the sake of merits and virtues in thy days of youth. In latter years we have paid little attention to, and have hardly seen it; and now we take a solemn vow never to read the *R.P.J.* again. Friends from America, who send us occasionally cuttings from our scandal-loving and erring contemporary, abstain in future, and save your postage. Henceforth such cuttings will be invariably thrown into the waste paper basket.

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

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

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

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

Another contributor who signs his letter "Cyril" confesses himself in the same journal a broken reed truly, declaring that one day he flatters himself that he is a Theosophist, and the next discovers that he is "only a bat, sitting in the outer darkness below the horizon." To explain this shifting

mood, he brings forth a new accusation against us. We are taken to task for saying in our last editorial that: —

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

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

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

Now that's really heart-rending. Yet the plaint does not quite tally with facts, nor with the spirit of our Theosophical Society. No atheist, says Cyril, can be a Theosophist. It does not follow. All depends whether the term is derived from *theos* or *theoi,* god or gods, and we say it is from "gods." The term is *not* Christian, but was coined by polytheists and by the Neo-Platonists who believed in *gods,* and preceded, as we prove in *The Key to Theosophy,* Christianity by long centuries. In "Christendom" an *atheist* means one who does not believe in *God;* in "Heathendom" or India, an atheist (Nastika) is one (whether a theist or an atheist) who disbelieves in the gods; and an atheist and a polytheist are not quite the same thing. To say, therefore, that an atheist cannot be a Theist, is to apply it only to Europe or America, for the remark could not hold water in non-Christian lands. Now our Society is international and universal. It boasts of having no creed, of being *no* sect, and while showing outward respect for every religion and school of thought, it prides itself on belonging, as a Society, to none, save that of truth — or Theosophy. What can you do with

that, esteemed "Cyril"? And why should you ascribe to backsliding that which exists only in your own fancy? Had you read our Statutes and Rules and acquainted yourself with the Society's policy, from its beginning, you would have paused before writing as you have. Whether rightly or wrongly (from the Christian standpoint) we have adopted the word Theosophy and see in the term a meaning quite different from that which a Theist or a Christian gives to it. Were it as you say, how could we have thousands of Buddhists — godless, atheistical Buddhists like those of the Siamese sect at Ceylon — as members of the T.S.? What would become of the President-Founder of the T.S., Colonel Olcott, a confessed Buddhist—hence as godless as Mr. Bradlaugh himself, in the sense of rejecting every idea of a *personal,* or *extra-cosmic* god? A happy day, nevertheless, would it be for Theosophy, could we have in our Society many such *Atheists* yet genuine *true* Theosophists, as the High Priest of Ceylon, Sumangala, or even that same Colonel Olcott, all his worldly shortcomings notwithstanding. We call the Lord Gautama Buddha, the greatest Theosophist of the past ages. Will our critic rise and deny this also, on the ground that Buddha was an Atheist?

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

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

Speaking of Mr. Bradlaugh, one is naturally led to think of Mrs. Annie Besant, for so many years his right arm in the propagation of Freethought. Her "perversion" as the materialists call it — to Theosophy seems to have caused a great

stir all over the United Kingdom. How severely the blow is felt by our opponents is evidenced by a recrudescence of bitter attacks upon us by the Freethinkers, who have hitherto left us personally undisturbed. Aye, the prize was worth fighting for, as there can rarely be found a truer embodiment of the first and uppermost Theosophical principle (as it stands the first in rank among the objects of our Society) — the Brotherhood of man, than Annie Besant. She is indeed the ideal of practical *altruism* and well may Gerald Massey have greeted her as he has by writing:

> Though we stand not side by side
> In the front of battle wide,
> Oft I think of you with pride,
> Fellow soldier in the fight,
> Oft I see you flash by night
> Fiery hearted for the Right!
> You for others sow the grain,
> Yours the tears of ripening rain,
> Theirs the smiling harvest-gain.

. . . . . .

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

But if her conversion to Theosophy has increased the number of our enemies it has brought us if not friends at least fair-minded judges from a quite unexpected quarter — a clerical journal. True, this journal is *The Church Reformer* and its editor the very liberal and socialistic Rev. Mr. Stewart D. Headlam, the motto of whose magazine is four very aggressive lines by William Blake. Still his action is unprecedented in the annals of clerical publications, as he actually declares that there is much good in Theosophical

Nazareth and proceeds to show it. His leading article of this month, devoted to Annie Besant and Theosophy, is headed, "My soul is athirst for God." "Athirst for truth" would be perhaps more appropriate and correct, but we need not quarrel over trifles. The chief point is to ascertain what the reverend gentleman thinks of our Society and to point out, that like the rest, he seems to misunderstand our real doctrine.

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

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

The italics are ours. While feeling grateful to the reverend writer for allowing Theosophy to have "a great deal in it," we are sorry to find ourselves compelled to point out some inaccuracies, seemingly trifling, in truth very important. First of all, Theosophy is not, and never was a *religion,* necessitating belief in any God. Therefore, any Atheist is at full liberty to join our Society, and may, without ceasing to be an Atheist at all—*i.e.*, a disbeliever in a *personal* God—become the grandest Theosophist living. As we have just explained this very fully, it is quite useless to go over the old ground again. Suffice it to say, that at the very summit of her atheism Mrs. Besant has always been a Theosophist *in action* and *in heart*. She has only given a more defined and sincere expression now to her longing and as-

pirations after the truth, by declaring herself a member of the Theosophical Brotherhood, and no more. Therefore though truly she is "the most strenuous of all workers for humanity," one is permitted to doubt whether she has plainly said, "My soul is athirst for God," unless the reverend writer uses the term "God" metaphorically, as we Theosophists often do. But, it is quite correct to say that "having for long done the will (*i.e.,* put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine." But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar," in other words to renounce the whole and the absolute for the part and the finite. For if she has "worked to see that the people were properly fed, clothed and housed," . . . "visited the prisoners and cared for the oppressed," she has done only that which Buddha taught before Christ and *archaic Theosophy,* the Wisdom-Religion, before Buddha; aye, from days prehistoric.

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

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

The second part of the proposition is quite correct; the first needs a reminder. If the Theosophical teaching is so like that of an Evangelical or a Catholic, it is not because Theosophy took Christianity as an exemplar, but because symbolical, and later dogmatic and ritualistic, Christianity are simply an edition copied, with slight modifications, by the Church Fathers from Pagan symbology and Gnosticism; the old religions of the Gentiles being, in their turn, the more or less faithful echoes of the WISDOM-RELIGION, or —"Theosophy."

Mr. Headlam concludes his editorial with the following reincarnation of the Delphic puzzle: "If Croesus crosses

the Halys, he will destroy a great empire." "The battle between them" (the Theosophists), he says, "and the Christians, with their love of beauty and kingdom of Heaven upon earth, will come later on."

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

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

A PUZZLE FROM ADYAR

[*Lucifer*, Vol. IV, No. 24, August, 1889, pp. 506-509]

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

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

throned." Is it this that "Richard Harte, acting editor of *The Theosophist*," sought to convey to the Spiritualists in his letter in *Light* of July 6th?

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

A DISCLAIMER

The Editor of *The Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

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

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

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

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

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind.*" Again he says: "*We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*" And yet again

* Vol. X, *Supplement*, p. cxix.

he says: *"I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T.S."*

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

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

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

* [Ref. is here to Col. Olcott's Official Announcement in *Lucifer,* Vol. III, October 15th, 1888, p. 176. It may be found in Volume X of the present Series.—*Compiler.*]

FREDERICK J. DICK

Reproduced from *The Theosophical Path*, Point Loma, California, Vol. I, No. 1, July, 1911.

(*See biographical sketch in the Bio-Bibliographical Appendix*)

JEAN BAPTISTE MARIE RAGON
1781-1862

From the original painting in the possession of Bro. Adolphe Ragon.
Reproduced from *Ars Quatuor Coronatorum*, Vol. XVIII, Pt. 2, 1905.

friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal,* will shake it off like dust from her feet.

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

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

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

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

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and

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

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

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let everyone know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of *The Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now, being a most devoted fellow of the T.S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return

of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in *The Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a footnote that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time someone should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, anyone. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist?*

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

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

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the

President-Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who follow me.

H. P. BLAVATSKY.

MISCELLANEOUS NOTES

[*Lucifer*, Vol. IV, No. 24, August, 1889, p. 510]

[H.P.B.'s comment on the following paragraph from the *Washington Post* of July 9, 1889: "The Blavatsky Theosophical Society and Universal Brotherhood of the District filed a certificate of incorporation yesterday. The object is to form a nucleus of a Universal Brotherhood without distinction as to race, creed or colour; to promote the study of Aryan and other Eastern literature . . . to investigate the unexplained laws in nature and the psychical powers latent in man. Anthony Higgins, Reovel Savage, Nina Savage, and Marie Musaeus are the managers."]

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

THE LIGHT OF EGYPT

[*Lucifer*, Vol. IV, No. 24, August, 1889, pp. 522-523]

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

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

more broadly Catholic and unsectarian than those of any other school the world over.

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

[The full title of the work under review is *The Light of Egypt or the Science of the Soul and the Stars,* published anonymously by the Religio-Philosophical Publishing House, Chicago, 1889, 292 pp. It was most likely written by T. H. Burgoyne of the spurious "H. B. of L." Order. A detailed analysis of this work was published in the September, 1889, issue of *Lucifer,* entitled "The Astral Plague and Looking-Glass," and signed by G.R.S. Mead. *The Theosophist,* Vol. X, Aug., 1889, pp. 699-700, gave it a brief notice. *The Path* of New York (Vol. IV, July and August, 1889, pp. 119 and 150 respectively) also said some pertinent things about the work and its author. H.P.B., after quoting at length the Notice from *The Path,* concludes her own remarks by saying:]

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

LETTER TO THE EDITOR OF *LIGHT*

[*Light*, London, Vol. IX, No. 449, Aug. 10, 1889, pp. 383-84]

Sir, —

If my humble signature appears in your journal more often of late than may seem advisable to you, the fault is really not mine, but your own. You cannot expect to fill *Light* week after week with malicious and false statements about myself and find me leaving them uncontradicted.

I do not object to any amount of even unfair criticism within the limits of fact and truth, but I do not choose to submit to be lied about in every issue. To mention only "Colenso's" spiteful attacks. Really, if his false statements escape the law of libel (and I am not so sure of it either), it is because in your country of paradoxes, a libel, to become one, has to contain truth and fact, and because the more true it is, the more it is held libellous.

Therefore it is hardly worthwhile to notice "Colenso's" absurd interpretation of R. Harte's letter to *Light*, namely, that the Theosophical Society has thrown Koot-Hoomi overboard and *dethroned* me (I was not aware of ever having been dethroned);* nor shall I dwell upon his other spiteful attacks, the old exploded slanders and falsehoods of Madame Coulomb, her supporters and protectors — lay or clerical. The latter were disposed of long ago; the former —"Colenso's" interpretation of Mr. Harte's letter — I leave [to] himself to answer. The idea of an acting editor of my own journal, founded by me, and of which Colonel Olcott

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* [*Vide* H.P.B.'s own "Correction," immediately following the present Letter to the Editor. — *Compiler.*]

and myself are the sole proprietors, declaring that our Society has thrown the Masters and myself overboard, and that, too, in *Light,* is too gloriously absurd for anything! Mr. Harte is himself the pledged servant of the Master. However much his letter may seem involved, there is not a word in it which could possibly bear such an interpretation; and he, at any rate, is too honourable a man to be capable of turning liar or traitor. I leave his own defence to himself.

But where, in the name of wonder, has the *veracious* "Colenso" picked up this extraordinary information about me? "And when Madame Coulomb tried to get Madame Blavatsky into the witness-box by prosecuting General Morgan for libel, *the flight of the Russian lady almost universally condemned her.*"

It is true that under the advice of the good Christian missionaries of Madras the worthy Coulombs did attempt to prosecute General Morgan. But, whether because I was then lying on what was supposed by all to be my death-bed, or for some other reason, I, at any rate, have never received any summons to appear. Many were the gossips circulated in those days, and this intention of the Coulombs was one of the number. But to speak of my *flight* on account of this is an unmitigated lie, by whomsoever first uttered. It is a widely known fact that I was sent to Europe by the order of Mrs. (Dr.) Scharlieb, of Madras, who did not give me ten days more to live had I remained in India, where the climate was killing me.

Unable to stand, let alone to walk, I was carried from my sickbed in an invalid chair, lowered into the boat, and then transferred in it to the steamer, like a bale of goods, hardly conscious of what was going on. There are two living witnesses to this in London, Mrs. (Dr.) Scharlieb, who saved my life at that time, and Mrs. Cooper-Oakley.

Had I been even as well in health as I am now (which is not saying much) I would not have left India on any consideration; and if I did, it was because I was forced to go away by Colonel Olcott and those who cared for my life.

What the Theosophical Society said or did at any time, I am not accountable for. Yet every member of our Society

who knows me intimately (Mr. Sinnett for one), will testify that, though penniless at that time (in 1885), as I am now, it is they, the members, who have had to use every means and persuasion in their power during the last four years to prevent me, in my great indignation, from seeking redress in court for the foul conspiracy, and subsequently for the lies printed against me by my enemies. There was a time when I believed in the perfect fairness and justice of the law. But since then I have realized that the women who resort to such means can only be those who have no reputation or sense of dignity to lose, or such again as have an eye to "damages" and "revenge." If, therefore, I gave up the idea, it is not because I have anything to fear from *truth,* but because I have everything to dread from *lies;* prosecuting an enemy, moreover, being very untheosophical.

The proof of the above lies in the fact that, having been libelled hundreds of times in various papers, I have hitherto preferred to ignore all such attacks, answering only self-evident falsehoods. Those who know me will not believe fifty "Colensos"; and those who don't have not waited for his malicious inventions to fib about me on their own account, on the principle, I suppose, that no good can come out of Nazareth.

I close, consoling myself, like Sancho Panza, with some of the wise proverbs of the East. There is a Russian saying that "Life is too short to notice every sneeze with a 'God bless you'," and a still wiser one in Persia informs us that "Jackasses bray, and the wind carries the sound away."

H. P. BLAVATSKY.

A CORRECTION

[*Light*, London, Vol. IX, No. 450, Aug. 17, 1889, p. 400]

To the Editor of *Light*

Sir,—

By printing "dethroned" instead of "enthroned" in a sentence contained in my letter of your last week's issue, the meaning becomes ridiculous nonsense and places me in an entirely false position.

The passage runs, "it is hardly worth while to notice 'Colenso's' absurd interpretation of R. Harte's letter to *Light*, namely, that the Theosophical Society has thrown Koot-Hoomi overboard and *dethroned* me (I was not aware or ever having been *dethroned*)."

I wrote, however, "I was not aware of ever having been *enthroned*," which gives quite a different meaning. I hope you will give publicity to this correction and remove the very false impression caused by this unfortunate error.

H. P. BLAVATSKY.

OUR THREE OBJECTS

[*Lucifer*, Vol. V. No. 25, September, 1889, pp. 1-7]

> "All the performances of human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."
>
> —JOHNSON.

> "So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."
>
> —HUGHES.

Post nubila Phoebus.—After the clouds, sunshine. With this, *Lucifer* enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half-sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realisation of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD.

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical

Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese — for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion — there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill-feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find — that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the

self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual conventions of the Theosophical Society; second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organisation called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother-body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoa-

nut — ancient symbol of affection and good-will — in the compound of the Hindu Temple in Tinnevelly, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically,* they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Col. Olcott into Japan, spread

throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary Colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mrs. W. S. Caine, M. P., Lady Jersey, Sir Monier-Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms

of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopaedias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated through the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant — brought about by the study of Esoteric Doctrine — from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad-Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young Bud-

dhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realising the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self — colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have

won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature; in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of *The Key to Theosophy,* a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects,* there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies,* as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will

have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in *The Key to Theosophy*.*

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as everyone has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

NOTICE

[*Lucifer*, Vol. V, No. 25, September 15, 1889, p. 64]

American Theosophists who may have read in the August LUCIFER in "A Puzzle from Adyar" a reference to a report copied in the *Theosophist* from the *N. Y. Times*, and called by us "bungled and sensational" are notified that the qualification has no direct reference to that particular article, which is *not* "bungled up" and was written by *a friend*. Our remark was due to an oversight, the article was not read in the hurry, and was mistaken for some speech by Dr. Keightley at the Chicago Convention; the editor having in mind shorthand reports in general and having no idea of the identity of the two. — (ED.)

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* By H. P. Blavatsky. The Theosophical Publishing Company Limited, 7, Duke Street, Adelphi, W.C. Price 5s.

"GOING TO AND FRO IN THE EARTH"

(*Our Monthly Report*)

[*Lucifer*, Vol. V, No. 25, September, 1889, pp. 69-77]

In the days when Satan was the great Angel of Judgment, one of the Sons of God, ere yet he was fallen from heaven, it was his duty to report in the heavenly courts on the doings of earth-born men. This function we shall discharge here month by month, touching on the events of the month that are of interest to Theosophists, so that our readers may have a permanent record of matters that bear on our movement. We begin our first record by saying to our beloved enemies:

"LIE NOT ONE TO ANOTHER."

—*Colossians* iii, 9.

> "A wicked man who reproaches a virtuous one, is like one who looks up and spits at the sky; the spittle soils not the sky, but comes back and defiles his own person. So again he is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who throws it. The virtuous man cannot be hurt, the misery that the other would inflict comes back on himself."
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> —*Sutra of Forty-two Sections.*

The earnest recommendation of the Apostle of the Gentiles seems to fall flat on our Christian friends of the clerical persuasion, and *suppressio veri, suggestio falsi* appears to have become the motto of their public organs.

And yet all things differ in this world, even clerical papers. While a few of the type of the *Church Reformer* jubilate and almost glorify Theosophy for the pleasure of crowing victory over the discomfiture of Secularists; others,

pre-eminent among them the *Methodist Times,* jump at the opportunity to exhume dried up mud for use against Theosophy and its leaders. This they do, we are told, with the object of opening the eyes of those who may have remained hitherto blind, and to refresh the public memory. But here again the Christian *modus operandi* varies in process and intention. When the God and MASTER of the Christians wanted to restore sight to the blind man "he spat" on the parched soil of a street in Jerusalem, "made clay of the spittle and anointed the eyes" of the patient, thus restoring his sight. The editor of the *Methodist Times* proceeds on other lines. He spits also, but it is only his venom, into the now fossilized mud of the *Report* of the S.P.R. He opens with it no one's eyes, but relieves his Christian heart of some of its heavy weight of narrow sectarian bigotry and hatred for the freethinking Annie Besant, at the expense of the no less-hated H. P. Blavatsky. So empty is his own mind of any original conception that, in order to *crush,* as he fondly hopes, the latter individual, the man of God actually uses as weapons the arguments and expressions *ad literatim* of his mortal enemy — G. W. Foote, the editor of the *Freethinker* — and in his rapture conveniently forgets the quotation marks. The "notorious Infidel," as Mr. Foote is generally called by the orthodox "Faithful," having written in his pamphlet* that Mdme. Blavatsky was now presumably Mrs. Besant's "guide, philosopher and friend," the reverend editor of the *Methodist Times* forthwith proceeds to repeat the lucky expression and to build thereupon an editorial which he calls "Mrs. Besant's New Teacher, Madame Blavatsky, and her Indian Record." This "record" in the *Methodist Times* consists of two kinds of fibs; of false hypotheses emanated from the prolific brain of a young Australian *gentleman,* a kind of "Jack-the-medium-killer," who served the Psychical Researchers in the triple and quadruple capacity of detective, counsel for prosecution, judge and jury; and of equally false hallucinations of the said "Editor, Missionaries & Co." Thus while he carefully repeats the stale and long exploded speculations of the *Report,* he

* *Mrs. Besant's Theosophy.*

adds to them such undeniably false statements as this: "So complete was this evidence [of fraud, if you please] . . . that this remarkable [theosophical] movement collapsed as speedily as it has risen, *and today the number of men in all India willing to sign themselves F.T.S. might almost be counted on the fingers of one hand.*"

If the correctness of Mdme Blavatsky's "Record" is to be judged by this *item* in it, then is she fully vindicated. With the five newly-formed branches at Ceylon there are now in India 144 Theosophical Societies,* *i.e.,* many thousands of "Fellows" added to those of 1884.† Not half-a-dozen of F.T.S.'s resigned in consequence of the "Report," "Mr. Sinnett, Dewan Bahadur Ragunath Rao, the Rai Bahadurs and Ananda Charlu," etc., all whose names are so carefully enumerated by the editor, are still F.T.S.'s, still members of our Society and as alive as ever. On the other hand, new members have steadily increased in number, and the T.S. is now assuming gigantic proportions—if we consider the incessant opposition, persecution, slanders and deadly warfare against the Theosophical Society.

Thus, one finds that what the *Methodist Times* quotes from other people's writings is false; and the little that it adds as variations—is untrue. But even the latter sensational news about the collapse of the T.S. in India is a very stale invention. It appeared several months ago in the same *Methodist Times* when they had to defend themselves and their missionaries in India from the but too truthful accusations that Mr. Caine, M. P., brought against them.‡

But now comes the comical side of the situation. The good Christian editor quotes from the "Hodgson Report" a sentence which makes of Madame Blavatsky "an accomplished forger of *other people's* handwriting." This looks ominous as it stands. It might have led the writer of it four

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* "The hundred and forty and four . . . which were redeemed from the earth," and its missionaries, verily! (*Rev.*, xiv, 1-3.)

† *Vide* the official records of the T.S. and the *Supplement* to *The Theosophist* for January, 1889.

‡ *Vide* our *Reply* in the March *Lucifer* of 1889, p. 83. "Thou shalt not bear false witness . . ."

years ago to the dock of slanderers, wherein he would have to make good his calumny before jury and public, and it contains a libel gross enough to place the reverend editor of the *Methodist Times* in the same predicament now. But when one analyses the "terrible indictment," what does one find? Why, that those "other people," whose handwriting Madame Blavatsky is accused of having forged, are not *people at all,* according to the "Report." They are not even *materialized spooks,* or astral forms, but simply "fictitious personages," and *"supposed"* astral forms. How in the world, then, can one be accused of forging a *non-existing* handwriting? — the handwriting of *something which does not exist,* and *has, therefore, no hand to write with?* This is something that passes our comprehension.

Reverend satirists! Don't you think that for the family honour of your caste you should invent something new, some fresh slander and accusation a little less stale and improbable? The famous *Report,* upon the willows of which you hang your Aeolian harps, made to groan by every passing wind — cannot be all true on strictly logical grounds. For, the wicked "Jezebel" of the T.S. has either invented the "Mahatmas," in which case she had also to invent their *supposed* handwritings, and thus committed no forgery, or *she has not,* and in the latter case the *Report* falls to pieces. If she has fabricated these "Beings," and written letters in their names, then she did not forge "other people's handwriting." As you have to catch a hare before you can make a soup of it, so a "handwriting" has *to exist as well as the hand* to which it belongs before it can be imitated. One may fabricate a *bogus* letter, but then it is not the handwriting of "other people." At best, if true — *which it is not* — she would have followed the pious example of numerous Church fathers and ecclesiastics of the "divine miracle" kind throughout these 18 centuries.

Fantastic proofs of Mdme. B.'s fabricating genius have been, so far, furnished but by one man with the help of revengeful missionaries. Proofs of the fabrication of the Gospels and Christian dogmas are advanced on all sides. Does the latter shake your robust faith, O Methodists? Have the *nine reasons* of Bishop Lardner, adduced by him to show

that the only and solitary proof that Christ was an actual living man, known in his day to people outside his followers' fancy, was a clumsy forgery by Eusebius—who *did* forge the handwriting of Josephus—have *they* weakened your faith in Jesus?

And here comes the *suppresio veri* and *suggestio falsi.* The *Methodist Times* is careful to quote from the *Report* of the S.P.R. that the "communications from a being named Koot Hoomi . . . are undoubtedly written by Mdme. Blavatsky," and they (the S.P.R.) give the emphatic testimony to this effect of Mr. Netherclift, "the well-known expert in handwriting," who, by the by, was at first of a different opinion. But they are as careful to conceal the as "emphatic testimony" TO THE CONTRARY, *given under oath,* by Ernst Schütze, "an expert in handwriting," as well known in Berlin as Mr. Netherclift is in London. And the latter having made his examination (first from two letters, respectively written by Mdme. B. and "Koot Hoomi") as "complete as possible," writes to Mr. Gebhard, of Elberfeld, who had submitted to him the letters, to assure him "most positively" that if he "believed that both letters came from one and the same hand," he has "laboured under a complete mistake." And here we quote from Mr. Sinnett's pamphlet.*

"Berlin, 16th Feb., 1886.

"To Commerzienrath Gebhard, Elberfeld.

"I have the honour to enclose the desired testimony on the second letter. This letter was written by the same hand as the letter B; and there is not the remotest similarity between A and C," etc. (Signed).

The testimony concludes by affirming that: —

"The letter A [from Madame Blavatsky], which is written in ink, has not the remotest resemblance with the letter B [from Koot Hoomi], according to the standpoint of a cali-

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* See also *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett [London: Geo. Redway, and New York: J. W. Bouton, 1886], pp. 323-24.

graphist, and *they are of different handwritings.* This, my expert testimony, I give on the oath, taken by me, once for all, as an expert in handwriting."

(Signed) Ernst Schütze.
Caligrapher to the Court of
H.M. the Emperor of Germany.

Useless to dwell on this any longer. If it is thus that honest investigations are conducted, and of such evidence that people's reputations are forever blasted in God-fearing Christian England, than the sooner all unpopular characters take themselves off to some deserted island, the better for them.

Let us pass on now to a different kind of —

SUPPRESIO VERI, SUGGESTIO FALSI.

Nothing more comical than to read the wild jubilations in clerical papers over Annie Besant's alleged secession from "infidelity" and her "conversion" to Theosophy. From *Satanism,* the latter has suddenly bloomed into "a belief in God" and become *almost* respectable in the sight of some Christian Sectaries. Yet, it is a matter of great doubt whether such rejoicings — in Christian organs, at all events — are not due more to the supposed discomfiture, occasioned by that "conversion" to the hated Secularists and Freethinkers than to an honest feeling of satisfaction at finding one of the most intellectual women of this age publicly announcing her failure to find truth in the current materialism of the day. The fact is, that the *odium theologicum* felt by the Churchmen and Dogmatists towards Mr. C. Bradlaugh's Secularism and the "Foote-Wheeler" *Freethought,* so called, had led our traditional enemies and persecutors to suddenly discover in theosophical Pantheism beauties hitherto branded by them as heathenish falsehoods and Satanic snares!

But for the present moment all is changed. Cautiously as it is worded, yet the glorification of Theosophy over the head of Freethought — fondly imagined as prostrate and in the dust — appears prominently in several *Christian* papers, and chief among them is the miniature but aggressive organ

of the Rev. Z. B. Woffendale. The *Light of the World,* published "for the spread of Christianity and the *cure* of Infidelity" (*sic*)—(*esoterically,* "cure" should read "abuse")—sends to the "Light of Asia," like Jacob to Esau after having deprived him of his birthright, "presents for his brother," she-goats and rams, "ewes and milch camels," in the shape of rather forced preference for theosophy over freethought. Pious Jacob bows seven times to his injured brother. Shall Esau run to meet him and weep, falling on his neck? Alas, no; *Timeo Danaos et dona ferentes!* The *Light of the World* may exhaust its capitals to print as it has done in its August issue in inch-long letters about "MRS. ANNIE BESANT'S CONVERSION FROM ATHEISM TO GOD" (?!); withal, it fails to hoodwink anyone but those who find it convenient to remain blind. If Theosophy were no better than "Satanism" only yesterday, it cannot have suddenly become "theism" and even "God," today—and this owing only to the said and so-called "conversion." Nor does the pious editor of this little monthly believe anything of the kind in his heart of hearts; he must know as well as we do that Mrs. Besant is, as a Theosophist, as far from the God of the Theist and the dogmatic Churches of today, as she ever was, when a Secularist. Nay, the reverend editor ought to be told something more. He has to be informed without one moment's loss of time that Annie Besant is *much more of a Freethinker* now, than she ever had a chance of being, before she joined our ranks. And the reason for it is this: because Modern Freethought shows itself in the person of some of its chief public representatives in England—we exclude, of course, Mr. Bradlaugh from this group—as stubborn in its fossilized views, as bigoted in its special ideas, and as ferociously vindictive and unscrupulous, as any Church sectarians can be. And Theosophy, kind enemies, is the reverse of all this.*

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* The difference that exists between the policy of the editors of theosophical magazines and that of the conductors of the London *Freethinker* is clearly marked by the respective attitudes of their editors and the contents of their journals. *The Theosophist* and *Lucifer* for instance, are ever ready to publish a well-written philosophical article

Judging indeed by the attitude of a few of Mrs. Besant's late colleagues, now her open enemies, they wanted to see her following them as a bondwoman rather than as one made free by the recognition of fact and truth. If to be considered a modern English Freethinker it is held absolutely necessary to be bound hand and foot to the so-called *scientific* materialism of the Vogt and Haeckel school — that crass materialism which destroys all, without ever creating anything lasting — and especially to hold to the vituperating canon of Messrs. Foote and Co., then we doubt whether Annie Besant was ever a Freethinker at all until she joined us. But now she is one by birthright. As well remarked by herself, some Freethinkers neither "keep open a window towards new light," nor do they refuse — as they ought to if they were *real* Freethinkers "to pull down their mental blinds."* And seeing all this, and to be consistent with herself she joined Theosophy, and thus became a true Freethinker.† Now Mrs. Besant has entered upon the one royal

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or even a skit against the Society if it contains some truth — as witnessed by the (August) *Theosophist* in the article called "About the Kabbalah" and our serial story "The Talking Image of Urur." But it remains to be seen whether the *Freethinker* would ever insert one line against the personal views of its editors. We invite anyone to try. Again, neither *Lucifer* nor *The Theosophist* has ever breathed one word against the extreme views of the editor of the *Freethinker*, and our Madras journal has ever defended and expressed sympathy with him in his great trouble when "Blasphemy Law" had, like the car of Juggernaut, almost crushed him. But, if anyone would find scurrilous abuse of Theosophy and especially slander of, and brutal insults offered to, H. P. Blavatsky, caused by Mrs. Besant's joining our ranks — let him open the *Freethinker* and learn what Freethought is like in *its* columns.

* Pamphlet: *Why I became a Theosophist.*

† It is interesting as an answer to some who persist in accusing us of shifting our views in order to "compass converts," to quote here a few lines from an article we have written in *The Theosophist* as early as August, 1882. — It is just seven years ago, when Mrs. Besant, misled by a misstatement of our views as to the so-called "Supernatural," pointed out that belief in the supernatural was not consistent with Secularism. To this we replied as follows: — ". . . We beg to assure the *Radical* editors of the *National Reformer*, that they were both very strangely misled by false reports about the as radical editors of *The*

highway of Freethought. Now she stands on a secure spot, wherein every collateral path lies in the sunlight of truth and fact in nature, as much as these can ever be unveiled by human and finite intellect, and where no personal preconception, no partisan fanaticism, is ever permitted to overshadow it.

Aye, reverend sir, none can know better than you do, that it does not at all follow because Annie Besant has become a Theosophist that (as you say in your August Number) she,

> . . .one of the cleverest of the Infidel advocates, has suddenly hauled down the black banner of Atheism and trampled its folds ignominiously beneath her feet.

For, she has done nothing of the kind. Nor has she turned "from Atheism to God," if *atheism* means simply denial of an anthropomorphic god and refusal to recognize or bow before an *extra*-Cosmic deity. If so, then the Theosophical Society is full of "Atheists." Nor could Annie Besant be a *Theosophist* were she to turn round on any belief or school of thought she happened to disagree with and trampling it "under her feet" damn and anathematize it. Theosophy, moreover, as shown in our editorial of July in reply to Mr. Bradlaugh and others, was never synonymous with belief in God—*i.e.*, a personal Being. Our "God" is not even an *intra*-cosmic deity but the Cosmos itself, the soul of nature, its spirit and its body; our creed being, therefore, transcen-

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Theosophist. The term 'Supernaturalists' can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite 'the Spirit to move them,' nor a band of Spiritualists who long to hold communion with the 'spirits' of the dead . . . Most of our Members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism . . . We doubt whether the 'scientific materialism of secularism' can ever hope to reach, *let alone surpass, the 'scientific materialism' of Buddhism.*" We closed our reply with the hope that our secularist "colleague and Brother," the editor of the Madras *Philosophic Inquirer*, "will remain forever *true and loyal to his principles of a Freethinker* and—a Fellow of the Theosophical Society." (See *The Theosophist*, Vol. III, August, 1882, p. 278.) Where's the difference between what we said then, and now (See Editorial in the July *Lucifer*), to the editor of the *National Reformer*? Did we seek to "compass a convert" then also?

dental PANTHEISM. Is this, reverend sirs, *your* god? You admit the contrary yourself, moreover, for you further say that: —

> Mrs. Besant acknowledges that she has joined, and has "reasons for joining THE THEOSOPHICAL SOCIETY," a Society, she remarks, in which "a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe."

And she is right in this. Our Deity is a universal, absolute Principle manifesting in Humanity as in Nature, the Spirit in both being one and inseparable — hence the *true* Spiritual Brotherhood of Man. With us, man *is the offspring of the* GODS (not of God), and *the forefather in the present cycle of still greater gods, in a future cycle.* Such is the creed of our philosophy.

It follows then that if Mrs. Besant has somewhat modified of late her Secularistic opinions with regard — not merely to "another life and worlds," but — *to other lives and other worlds,* she may still repeat as sincerely now as she did then, when writing the sentence quoted by the *Light of the World* from the "National Secular Society's Tracts" — "We drive the God idea (of theology and the Churches) back from off the ground we have won." For the majority of the Theosophists are with the Secularists — in this, at any rate. Otherwise how could we ever be really philosophical and logical?

Theosophy, and the *rules* of its Society if not the embodiment and practical demonstration of the widest tolerance and of the broadest Catholicity would be but a farce. Freethought, which in the views of the lexicographers is only unbelief "which discards revelation" and "undue boldness of speculation" according to Berkeley, is, in the rules of our Society, a *sine qua non* of true theosophy which being liberty of thought untrammelled searches for and accepts truth, and nothing but the truth, sacred to every lover of Wisdom. Hence, while laughing at this absurdly sudden change of front, evanescent as it is, on the part of several of our Christian contemporaries in our favour, we cannot but feel at the same time, indignant at the strenuous though fruitless attempts made by the *Light of the World* to use us, Theosophists, as convenient weapons in its warfare *against*

(if not altogether for "the cure of") Infidelity. It would fain profit by the darkness thrown over the heathen word "theosophy" through the fanciful etymology it has been given in the Dictionaries compiled by *monotheistic* lexicographers, and use the term now, as a sledge-hammer to break the heads of Secularism and Freethought. Against this — we protest. We may not be in sympathy with materialism, and may even abhor it; yet the Theosophical Society ought never to forget that which it owes to Freethinkers. It is to the unceasing efforts of a long series of adherents to Freethought — almost every one of whom has been made a martyr to his convictions at the hands of bigotry — that we, in the present century, owe the very possibility of our existence as an organized body. And the fact that none of us has been or can be now roasted alive in Trafalgar Square — to the greater glory of that God to belief in whom Annie Besant is now alleged to have been converted — is due to the long battle of Freethought against Superstition and dark fanaticism.

Yes, we protest, and Mrs. Besant, we feel sure, will protest along with us. It is just because "her eyes have been opened," that she can never be converted "to a belief in [a personal Moloch of a] God." Hence we repudiate any such dire results of her "conversion" to Theosophy as fondly hoped for by the editors of the *Church Reformer* and the *Light of the World*. It may have "fallen like a bomb-shell among the London Infidels" in the sense that it took them by surprise. But, we have too much sincere respect for Mr. Bradlaugh and genuine sympathy for Mr. Foote — as a man who has greatly suffered for his convictions* — to ever

* Those who had the opportunity of reading the latest pamphlet — *Mrs. Besant's Theosophy*, by G. M. Foote, and remembered his uncalled-for and shameful attacks upon "Madame Blavatsky," may wonder perhaps, at this *sympathy?* Let the reader attribute it neither to forbearance, nor desire to render good for evil, but simply to theosophical principles. The editor of the *Freethinker* may become ten times more vulgar and brutal than he has already shown himself on more than one occasion — it does not matter to us in the least. If instead of following the sunlit paths of freedom of thought he prefers to drag its noble car along the miry ruts and furrows of his personal

admit the possibility that one of them "is filled with *alarm, dismay* and *despair*," and the other (the dauntless and fearless editor of the *National Reformer!*) "rendered almost prostrate by this sudden secession of Mrs. Besant from the Freethought ranks."

This is simply inane gush and malicious exaggerations, O pious contemporary.

Mr. Bradlaugh having made the mistake of saying that from his point of view a consistent Secularist cannot be a Theosophist, the editor of the journal for the "Cure of Infidelity" now repeats it, assenting thereto with spasmodic joy. But what next, ye gods of the older Heaven! After the painfully absurd and illogical deductions from Mrs. Besant's "conversion" by some Christian papers we would not really feel *too* much surprised at finding General Booth's *War-Cry* claiming her as a convert, and the Salvationists boisterously proclaiming Annie Besant a candidate — as a Hallelujah Lass—for a "harp" in the "Sweet By and By."

We feel sorry to nip the hope of so many reverend writers in the bud, but truth compels us to do so. We have the courage of our opinions and we can pander to no one, even if occasionally we do fail to carry out theosophical injunctions and our philosophy practically.

It is always dangerous to sail under false colours, especially for those whose recognized motto reads —

THERE IS NO RELIGION HIGHER THAN TRUTH.

ADVERSARY.

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and narrow bigotry, prejudice and likes and dislikes — it is the look out of the Freethinkers of the better kind and does not concern us at all. It is not his *personality* we sympathise with, but only the "Freethinker" (in its abstract sense) who was made to suffer for his convictions, however much they had run off from the right track, that has ever inspired us with a feeling of sympathy. What we think of him personally may be found in our REPLY to *Mrs. Besant's Theosophy — The Thersites of Freethought*, at 7 Duke Street, Adelphi.

THE THEOSOPHIST'S RIGHT TO HIS GOD

[*Lucifer*, Vol. V, No. 25, September, 1889, pp. 82-85]

These are days when a far-reaching discontent with barbarous or stupid theologies is impelling many to the search for a better faith, and when souls of fine fibre and high aspiration are finding in Theosophy a copious provision for all their needs. The Theosophical Society is growing, and daily come testimonies that in its teachings has been met a peace absent from all prior experiences. All around it are scattered true men, very lightly held to the faiths in which they were born, and ready to gravitate to it if only sure that they lose none of the essentials of human devotion, while gaining truth and motive unknown elsewhere. At such a time could there be a greater error than to insist on the conception of a class as a doctrine of the system, a greater evil than to repel all other classes who do not hold to that conception and who will reject the system if believing such to be its doctrine?

Now for some time past, warm Theosophists within the Society, as well as warming enquirers without, have been disturbed by the confident intimations of Theosophical writers that Theosophy discountenances a God. The term "God" is here used as expressing a Supreme Being, a term abundantly clear for the purpose in view, and as to which scholastic or metaphysical quibbles may be waived. Sometimes these intimations are given in contemptuous references to believers in a "personal God," sometimes in pantheistic phrases partially veiled, sometimes in bold assertion of "our Pantheism (for real Theosophy *is that*)." Sometimes belief in God is treated with charitable good-nature as an orthodox inheritance which has not yet been discarded, and sometimes as an amazing and odious abomination, setting aghast all rational and Theosophic thought.

Theosophy is not a creed, nor does it enforce one. No man at the entrance door of the Society is asked to be or not to be a Theist, an Atheist, a Pantheist, or any other "ist." His unqualified right to his religious opinions is not only conceded, it is proclaimed. Hence not a word can be said against any member's privilege to believe in one God, many, or none. And what is true of the whole Society must be true of any Section of it, for a part cannot be greater in authority, any more than it can in size, than the whole.

But if the Society disclaims dogma, and if the Pantheist has as much right within it as the Theist, why has not the Theist as much as the Pantheist? Whence does anyone obtain authority to say that "real Theosophy" is what he himself believes, and hence that contrary believers are not "real Theosophists"? * And if such assertion contravenes the very platform of the Society, is not a loyal member of the Society bound to vindicate his rights and that platform? To insist that Theists shall be tolerated is not enough; he is to insist that they are as truly Theosophic as are Pantheists.

It is by no means to be supposed that the Theistic Theosophist adores an anthropomorphic God. His conception of a Supreme Spirit, infinite in Wisdom, Goodness and Power, free of every human infirmity, of Whose ideation cosmic evolution as expounded by Theosophy is the expression, immanent in every atom of the universe, ever present, percipient, sentient, will never shrink to the dimensions of a Jewish Jehovah. But neither will it, on the other hand, be content with the corpse of an Unconscious It,† or abandon intelligent worship of an

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*No one having real authority has ever said so. Nor is that which one believes in necessarily a truth but to himself. But *real* Theosophy—*i.e.*, the Theosophy that comes to us *from the East*—is assuredly Pantheism and by no means Theism. Theosophy is a word of the widest possible meaning which differs greatly in Eastern and Western literature. Moreover, the Theosophical Society being of Eastern origin, therefore goes beyond the narrow limits of the mediaeval Theosophy of the West, Members of the T.S. can, therefore, subscribe to this Western idea of Theosophy. But as the vast majority of these members accept the Eastern ideas, this majority has given us the right of applying the term *Theosophist* only to those members who do not believe in a "personal" God. Therefore, again, it would be better, in order to avoid confusion, that a member believing in such a God should qualify the term "Theosophist" by the adjective "Western."—[ED.]

†In such a case our esteemed Brother would have to invent a new philosophical conception. Neither Eastern nor Western philosophy has yet postulated an intermediary between the *Finite* and the INFINITE. Parabrahm means "*beyond* Brahmâ," and no better term can be invented. —[ED.]

intelligent Deity for the mere contemplation of the Ishwara within, the "Male aspect of illusion," whatever that may mean. (*The Secret Doctrine*, Vol. I, page 332.) His sense of logic and his sense of humour form abiding restraints.

Our Pantheistic Brethren — for, as has been said, the fraternal embrace of the T.S. excludes no seeker after Truth, however vague or misty his yet attainment of it — may do well to ponder upon the three great facts subjoined.

1st. The utter inability of the finite mind to apprehend or to expound the Infinite. Mansel has shown, in his *The Limits of Religious Thought*, that this inability inheres in the very constitution of man's intellect; and of course it cannot be transcended by living in Madras instead of London, and by calling The Absolute "Parabrahman."

2nd. A brilliant Unitarian once remarked that "when men get their heads into the clouds, they are apt to get the clouds into their heads."* Every treatise applying Metaphysics to the Supreme seems to verify this. The confusion of terms, the chaos of thought, the juggling with words, the contradictions, disorders, unthinkables are not only appalling, they are maddening. The treatment of "Consciousness" is one of the best illustrations. Anyone who has followed an Oriental philosopher in his route to the conclusion that "Absolute Consciousness is Unconsciousness" is not more aghast at this goal of thought than at the steps to it, and perhaps wonders whether these steps can have been taken while in a state of "consciousness." Naturally enough, the philosophers agree least in the very region where Unity is most desirable. Mr. Subba Row (*Notes on the Bhagavad-Gita*, page 13) speaks of "the power and wisdom of *Parabrahman*." † But wisdom is impossible in a subject not conscious, and so Parabrahman must be conscious — a state of things regarded by opposing schools as most undignified and belittling.

3rd. Comparative Theology exhibits, not only the Theosophic dictum of the fundamental unity of religions, but the certainty of severances and sects as a consequence of speculation on the Ultimate. Christianity and

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* It has yet to be proved that getting one's head into the clouds and the study of metaphysics is one and the same thing, save from a materialistic point of view. Therefore, we fail to see how the *dictum* of the "brilliant Unitarian" supports our captious Brother.—[ED.]

† Mr. Subba Row, an *Adwaita* (please translate the term), delivered his lectures to an Eastern audience, which understood his real meaning without unnecessary disquisitions. Absolute consciousness *is* absolute UNCONSCIOUSNESS — to human conception, at any rate. — [ED.]

Brahmanism, West and East alike, differentiate off into opposing groups as soon as metaphysics are applied thereto. There are excellent reasons why this should be so. Of a region as to which we know nothing, it is as easy to deny as to assert; and that we do know nothing Madame Blavatsky makes clearer than ever (*The Secret Doctrine*, Vol. I, page 56) in the words ". . . that of which no human reason, even that of an adept, can conceive." As Mr. Subba Row states (*Notes on the Bhagavad-Gita*, page 15), "As regards this fourth principle [Parabrahman], differences of opinion have sprung up, and from these differences any amount of difficulty has arisen."

Having digested these three great facts, our Pantheistic Brethren will then be in condition to ask themselves these three great questions: —

1st. Whether the Theist, in declining to accept as a measure of the Infinite tools which are inadequate, inconclusive, and distracting, is not entitled to some degree of respect?

2nd. Whether the Theist, in demurring to the emergence of a conscious Logos from an unconscious It, does not share the same natural hesitation which the Pantheist feels to a "creation" out of nothing?

3rd. Whether it would not be well, logically no less than theosophically, to concede the Theosophist's right to his God? *

ALEXANDER FULLERTON, F.T.S.

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* We answer the three questions: — (1) Any respectable "theist" is entitled to respect, not because of his *theism* but of his intrinsic worth. (2) The "unconscious IT" is the ALL, including the totality of consciousness. If our esteemed Brother proves to us that anything can emerge and exist outside of absolute TOTALITY, we will be prepared to humbly sit at his feet. But a friend at our elbow suggests that this "anything" will be again simply the *extra-cosmic* and personal god of the theists! (3) *Theosophically*, therefore, all our theistic members have the right claimed since the Society exists: but to concede the *logic* of such a belief is not within our powers. — [ED.]

MISCELLANEOUS NOTES

[*Lucifer*, Vol. V, No. 25, September, 1889, pp. 52, 55]

[In connection with the statement of Annie Besant during a public debate that "Christian missionaries approached the Coulombs and offered them money if they would fabricate charges which would discredit" H.P.B.]

The Coulombs "earned their money," well, this is undeniable. But that they *never got it all* is as undeniable; those who had not scrupled to bribe, did not stop at cheating people who had so well served them. — (ED.)

[In connection with a claim of T. H. Burgoyne that he had thoroughly elucidated ancient Chaldean Astrology, "after eighteen years of incessant labour, study and *practice*."]

This *guru* must have begun then his "incessant labour, study and *practice*" when ten years of age (?). For, in the "Extract from a report of the proceedings at the Leeds Borough Sessions in the *Leeds Mercury* of January 10, 1883," before us, we find that one Thomas Henry Dalton, later *alias* d'Alton, *alias* Burgoyne, *alias* Corrini, Stella," etc., etc., grocer, was in that year 27 years old. We have undeniable proofs corroborated by a photograph that the "Burgoyne" of the "H. B. of L.," Dalton the enterprising (grocer) of Leeds, and the author of *The Light of Egypt* — helped of course by several others whom we know — are *identical*. (ED.)

THE THERSITES OF FREETHOUGHT

BEING

A REPLY TO CERTAIN ATTACKS.

BY

H. P. BLAVATSKY*

Says Massinger:

> ". . . Malice scorn'd puts out
> Itself; but argued gives a kind of credit
> To a false accusation."

These wise lines ought perhaps to stop my pen as they have in many other cases. But if they fail to do so in this instance, and if despite the contempt I feel for my slanderers, I still notice false and malicious accusations as brutal as they are uncalled for, it is not to "argue," but simply to correct some of them for the information of fair-minded people. There is a counterpart to Massinger's sage remark in as wise an Eastern proverb: "If thou dost not wash off the mud thrown at thy face, people *will* believe it dirty."

An article which appears in *Lucifer* for September [1889], "Lie not one to another," and which contains a few words of sympathy for Mr. G. W. Foote, editor of the *Freethinker,* was written in Jersey for the August *Lucifer*

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* [This very rare pamphlet of sixteen pages bears the following imprint on its title-page: London: Theosophical Publication Society, 7 Duke Street, Strand. Price Twopence. It must have been published approximately in October, 1889. The unusual title has reference to Thersitês, a son of Agrius, who won the reputation of being the most ugly and most impudent talker among the Greeks at Troy.—*Compiler.*]

and sent by me to Mrs. Besant to read and approve of, since she is the heroine thereof. To my surprise she kept it back, simply saying that she found it—in view of some fresh developments, the nature of which she did not communicate — "too kind" with regard to certain Freethinkers. It is only on returning to London that I had the opportunity of fully appreciating the delicate feeling that made my friend withhold that article at the time. A bigoted pamphlet called *Mrs. Besant's Theosophy* had just been written and published by that very G. W. Foote; and while I was expressing my sympathy with him as a persecuted Freethinker, he was abusing and denouncing me, of whom—outside of the slanders and lies so freely invented and circulated against me by Christians in connection with Theosophy—he knew, very evidently, *absolutely nothing*. Indeed, although I had never sympathised with a certain brutal caricature on the Biblical God in a now famous Christmas number of the *Freethinker,* nor with other such caricatures, or his extreme views, I had yet sympathised with him in his trouble, and even strongly defended him, in India as well as in England, considerably to my own disadvantage. Great was my surprise, therefore, to find Mr. Foote in his last pamphlet, while nominally aiming at Mrs. Besant, continually flinging handfuls of mud at myself!

While fully admitting his right to discuss and even abuse Theosophy, for it is a public movement, I deny him that right with regard to my private life and personality. Knowing nothing or little about the Theosophical Society, and still less of Theosophy, he has an excuse—like everyone else who judges of that movement on hearsay—for misrepresenting it, though even that clashes strangely with his pretensions to be regarded as an impartial and tolerant thinker. But what right has Mr. Foote or his *alter ego,* Mr. Mazzini Wheeler, to report about me *lies which have never been proven, and on which no evidence even is adduced?* It is these that I am now determined to expose. I will begin, however, with an innocent aberration of Mr. Foote.

Speaking of Mrs. Besant's rapid conversion, who, "in less than six weeks or two months at the outside," after reviewing my *Secret Doctrine,* became "a fellow of the Theo-

sophical Society," the far-seeing editor of the *Freethinker* shrewdly remarks:—

> Surely no intellect like Mrs. Besant's could undergo such rapid changes *by itself*. Madame Blavatsky on the one side, and Mr. Herbert Burrows on the other, may supply the explanation.

This phrase, "no intellect like Mrs. Besant's could undergo such rapid changes *by itself*," has an ominous ring, when coming from a Freethinker. It suggests mental pictures of hypnotic malpractice, of witch's *envoûtement*, and crafty *suggestion* to believe oneself a Theosophist. With *such* "an intellect" it implies more than regular hypnotism, but verily *Circean* fascination according to the rules of the black art. Does Mr. Foote believe then in such possibilities in Nature? And if he does, what a future pregnant with dangers for Freethought does it unveil! For, if even Mrs. Besant's *remarkable intellect* has succumbed to Herbert Burrows' or to my *magic* powers, then why not the less remarkable intellects of Mr. Foote and his friend, the champion Orientalist of the age—Mr. Mazzini Wheeler? In this case one would be inclined to believe in the truth of the *Light of the World*'s assertion, that poor Mr. Foote is indeed "filled with alarm, dismay, and despair." For, as intellectually—though an undeniably clever man—he is on a far lower plane than Mrs. Besant, as will be recognized by all, what if he, the editor of the *Freethinker*, ever fell under our lethal spells! Should he succumb next to our collective fascination, he would have to become a fellow of the Theosophical Society, or—die. And as it is not so certain at all that he would be accepted by us in his present mood, I shudder to think of the fatal consequences it would entail upon the Freethought party.

As to supplying to Mr. Foote "the explanation" he demands, perhaps Mr. H. Burrows may condescend to do so. As for "Madame Blavatsky," she has no intention whatever of supplying him with any explanation. All she has to say to him is that she is innocent of Mrs. Besant's conversion. This lady is a living witness—whose truthfulness and word even Mr. Foote would never *dare* to deny—to the fact that I had no hand at all in her joining the Theosophical

Society. I had seen Mrs. Annie Besant *only once, in the presence of several other persons,* and then we engaged only in general conversation, previous to her sending in an application for membership. Nor have I ever put any pressure upon her — whether hypnotic or *magical,* since Mr. Foote seems to endow me with such power. I will say more. Had I given to the Theosophical Society such a valuable acquisition, it would have been to me a matter for pride; but it was not so, and, therefore, I feel compelled to reluctantly deny the flattering imputation. Moreover, I do not hesitate to declare that "an intellect like Mrs. Besant's" yields to no pressure, except that of her own reasoning powers. A noble heart like Mrs. Besant's listens to no voice, save that of the *inner voice* of truth — that of man's *Divine nature,* to which Mr. Foote is deaf and blind, though it is a voice which speaks louder in us than all the tones which ever roared amid thunder and lightning on any Mount Sinai. Annie Besant has heard and recognized that voice, and — she has become *a Theosophist* — which is more than simply "a fellow of the Theosophical Society."

Such a mistake on the part of the author of *Mrs. Besant's Theosophy* is, however, a natural one, and we have no quarrel with it. But when Mr. Foote arguing "from the terms of her [Mrs. Besant's] eulogy on Madame Blavatsky" repeats satirically those terms and forthwith falls foul of the latter, the question becomes more serious.

This is what he says of one whom he ironically suspects of being Mrs. Besant's present "guide, philosopher, and friend:" —

> She [Mrs. Besant] takes theosophy on trust from "the most remarkable woman of her time"; one, who asks for no reward but "trust," which is what every mystery-monger starts with,* and leads

* Would not Mr. Foote, who is no "mystery-monger," it is evident — ask and expect "trust" from any pupil to whom he is imparting instruction, though the latter is no better than the exploded hypothesis of men descending from one common ancestor with the tailless apes? When he is able to prove beyond doubt or cavil that Madame Blavatsky has ever *asked* for or *received* any reward whatever, of a material nature, during her 15 years of voluntary hard labour, then he may have more right to sneer at the statement, than he has now.

to everything else; one who has "left home and country, social position and wealth," in order to bring us lessons from "the wise men of the East."

And then this "wise man of the West" proceeds to ask:

Has Mrs. Besant made inquiry into these things, or has she succumbed, body and soul, to the spell of the sorceress? Where *is* Madame Blavatsky's home, what *is* her country, what *was* her social position, and what the extent of her wealth? Many persons would like these questions answered . . .

Very well; and I am willing to satisfy these persons. To this portion of his impertinent question "where *is* my home, what *was* my country, social position," I answer: Apply to the same source of information whence Lord Ripon, when Viceroy, and the Simla authorities derived their's when they sent to Russia the same queries. The official answers they received and which were reprinted in the *Pioneer* (1880), were presumably to their satisfaction, since they have never repeated the question again. My "home," is no State secret; my "country" and late "social position"—no *château en Espagne,* or that of a "Swiss Admiral," but matters of official documents and records in the Anglo-Indian Political Department and the Russian Embassy. Let the pamphleteer apply there, if either will open its doors to him, or condescends to answer.

He forgets one more accusation on a par with the others. Why not add that in 1885, I was accused by the S.P.R. of being a "Russian Spy," the admitted mistake of the Anglo-Indian Government, notwithstanding? But then, had not the *gentlemanly* Psychical Researchers resorted to this last trump-card prejudice the British public against me, and show a motive for my alleged "frauds," what fool would ever have believed in their *Report?*

But Mr. Foote does not stop here. With the air of one perfectly sure of his facts, he undertakes to answer his questions himself, and adds:

. . . Twenty years ago Madame Blavatsky was practicing as a spiritist 'mejum' in America. In 1872 she gave séances in Egypt . . .

To this Madame Blavatsky replies to her slanderer: You speak a deliberate falsehood, slandering another more basely

than you have yourself been slandered. The writer dares not attack Mrs. Besant too roughly, for there is not one honest, respectable Freethinker, who would not in that case turn his back upon him. The object of his present wrath is too well known, too much respected and admired, by friend or foe, not to find hundreds of defenders among honourable men, nor can Mr. Foote — or rather he dares not — conveniently forget the debts of gratitude he owes to her personally. And, because he dares not ventilate all his senseless rage upon Annie Besant, he turns round, and like a coward, insults and slanders another woman, because he hopes to have nothing to fear from her!

A noble example of Freethought, forsooth! one that every fair-minded English Secularist and Freethinker may well feel proud of! The repetition of these slanders puts the editor of the *Freethinker* almost on a par with the godly Christian missionaries who have invented them — those who first bribed Madame Coulomb to play Judas, and then cheated her out of her well-earned "blood-money" — and yet he is but a poor imitator of all those Dissenters and Sectarians of the Pecksniffian type. They, at least, have the merit of original invention, while he only repeats what he hears others say, and even that he must needs sorely mix up and confuse!

I defy the whole world to bring one single respectable eyewitness to the fact that I have ever "practised" as a spiritist medium, at any time of my life, or ever given *séances*. As well call some of the English royal family, the late Napoleon III, or the Russian Emperor "mejum," because they believed and do believe in mediumistic phenomena, and investigated them. I *paid* for my experience in abnormal manifestations, but *was never paid for them*. Nor does it behoove one who experienced to his sorrow the leniency and impartiality of the courts of law, to say as he does, that though she (I) repudiated the "Coulomb letters," she does not "vindicate herself in the law courts." When Mr. Foote is ready to admit that the "Blasphemy Law" has been justly applied *in his case,* and that he is ready to place the vindication *of his honour* in the hands of a Christian jury, then will he have some shadow of a right to twit me for avoiding to do the same. Again: am I to

assume that the shameful accusations of gross profligacy launched against the immaculate editor of the *Freethinker* by Christian agents of a type similar to those who accused me, are true because he has not condescended to prosecute them? And am I to be free to repeat these, and to give them wide circulation, merely answering when challenged: "Oh, they must be true, or he would have disproved them in court"? Or would Mr. Foote regard it as a reputable mode of controversy if, in order to raise prejudice against Secularism, I ask insulting questions as to the details of his *private* home life? What would the Freethinkers think of me if, because a prominent Theosophist joined their ranks, thus going back on our speculative metaphysics, I should write a pamphlet over my own signature and in order to discredit Freethought, should ask (paraphrasing what Mr. Foote says of me) the following slanderous gossip about himself:

"Has Mr., or Mrs. — made inquiry into these things . . . Where *was* Mr. Foote's home, what his social position, and the extent of his wealth before he became a Freethinker? Thirty years ago he was a Catechist and public lecturer in camp meetings taking up 'collections.' In 1883 he was tried for blasphemy and condemned to prison. He is a jailbird. His so-called Freethought was investigated by the Christian Evidence Society and shown up as a windbag, and his supposed science and learning have been exploded as 'part of a huge fraudulent system'; while the Y.M.C.A. has revealed him to be 'a thorough paced *adventurer*' and his *Freethinker* and other brutal and vulgar publications, 'the work of an accomplished charlatan' — published merely for gain."

The sentences between quotation marks are Mr. Foote's own elegant expressions directed against me. Would not every decent person on reading such attack, say that there can be very little to say against Freethought if "Madame Blavatsky" in resenting the conversion to it of a Theosophist, only repeats against a leading Freethinker stale Christian abuse? Profiting by this opportunity I will close the subject of Mr. Foote's uncalled for attack on my personality to say a few words with regard to his accusations — as muddled up and confused as his first statements — directed against

Theosophy. He is quite welcome to "regard the ethics of Theosophy as detestable," for it is but a tit for tat: I regard the teachings of materialism as detestable. So on that point, at least, we are square. But, while I have studied and know something of his materialistic teachings, he knows nothing at all, I see, of Theosophy. It is not to answer him or dissipate his prejudices, that I notice a few of the mistakes, but to show to those who may have read his misleading pamphlet how superficially he has acquainted himself with that which he so vehemently attacks. "Spiritism," he says, "is the logical issue of this fanciful philosophy" — to wit: the *Secret Doctrine.* "Theosophists seem all infected with this melancholy superstition which flourishes in gross luxuriance among savages." And also, Mr. Foote might have added among sixty thousand Parisians, in the capital of France alone: *plus,* among several millions of more or less cultured Americans and Englishmen, without stopping to notice the "savages" of other nationalities. But it so happens that "Spiritism" or Spiritualism has not infected Theosophists at all. Fellows of our Society really "infected" (the word is happily chosen) with belief in "Spirits" are very few, and then, while remaining members of the Theosophical Society, are no "Theosophists" — but "Spiritualists," one name not interfering with the other. Spiritualism is tolerated and its rights respected in our ranks, just as is Christianity, Socialism or Freethought of any degree. Our rules do not permit us to meddle with the personal belief, religious or political views, or private life of the members, so long as these do not interfere with, or become harmful to, our three declared objects. Perhaps, before talking of and criticising a subject he knows evidently nothing about, Mr. Foote would do well to read *The Key to Theosophy* just published. Nor does "Madame Blavatsky" believe in Spiritualism or the "return of the dead"; nor does the Theosophical doctrine countenance either. Both, however, teach the occurrence of a great variety of phenomenal, or so-called mediumistic manifestations, refusing at the same time to see in them anything *supernatural,* or outside the powers of man. Surely, even Materialism, with all its arrogance, can hardly claim possession of the last word of science — its negative views being simply the result of the

collective experiences of sceptics in every age—a *very small* portion of humanity. *Freethought* (when understood in its general and original meaning, and before the noble term was narrowed down and dwarfed by its bigoted sectaries to its present meaning) includes even "Spiritism," as well as every other belief that happens to run off the orthodox track of Churches and Revelations (*Vide* Webster's Dict.). Under these circumstances, Mr. Foote's noiseful personality can hardly be found included in the number of those of whom Job ironically predicated that "wisdom shall die" with them; so that his opinion cannot be held to conclude the controversy. We believe in the testimony of our senses, first of all; then, in the accumulated experience and evidence of that portion of mankind which believes in unseen worlds and invisible *Presences,* and which is as 99 to 1 when compared with that fraction which denies all. Withal, I for one am not a "Spiritualist" nor am I a "modern Spiritualist"; and did the editor of the *Freethinker* know anything at all of our Society, he would have paused before confusing Theosophy with Spiritism. The animosity shown to Theosophy, and myself especially, by "Spiritists" the world over, is neither less deep nor more polite in its expression than the bad feeling shown by Mr. Foote. In this he is on a par with the believers in Biblical "miracles" and in rapping "spirits."

Then, we are twitted with the undeniable fact that the doctrine of reincarnation "was not brought up by Theosophy." No one has ever thought of putting forward any such claim, and every schoolboy must know that belief in reincarnation — flippantly called *metempsychosis* — is as old as the world. Nor would it gain ground as it does were it a new-fangled belief. But as it is a doctrine believed in by the greatest and most intelligent nations of antiquity, by the greatest philosophers and sages, and that it is also the most logical doctrine which leaves no gaps, knows of no missing links, and explains almost every social and human problem—Theosophists, as the most intellectual among the members of the Theosophical Society, believe in it. But Mr. Foote—who innocently imagines that no Theosophist, or any other mortal save himself, probably, can know that which he, and the erudite Mr. Mazzini Wheeler know—

gravely brings forward against us proofs which he believes very crushing. Had he only looked into our Theosophical literature he might have found therein ten times more evidence about the antiquity of the doctrine of reincarnation, than he has adduced. Reading his oratory one can only wonder that among his new and crushing proofs that Theosophy is an old superstition, he fails to notify his credulous readers of Queen Anne's death; but as his object is to show that we are plagiarists and frauds, he is not very careful in the selection of his weapons; hence he adduces, as one more striking argument against Mrs. Besant's delusion, that reincarnation (or "transmigration of souls" as he calls it) was taught by the Egyptians, by Plato, and the ancient Jews.

Well, and what of that? Because Mr. Foote has neither invented nor begotten Freethought, shall we therefore, be justified in asserting there is no truth in his disquisitions against the Bible? Shall we, because Democritus, Epicurus, and even the pre-Buddhistic *Nastikas* were Atheists, and preached the infidel doctrines that we find in the *Freethinker;* shall we say that all those who join the ranks of Freethought must have been moonstruck "through the agency" of the infidel Sorcerer, who goes by the name of G. W. Foote? For such are the weighty and eloquent arguments brought by our traducer against Theosophy for Mrs. Besant's information.

Then comes the query how this devoted lady "reconciles Karma with Socialism." The denunciation of both is too sneering to be of any philosophical value. "Denunciation of landlords, capitalists, and all privileged persons, is silly screaming against 'eternal justice'," he tells us. Thus, at least, "it appears" to Mr. Foote. The subject is too wide a one to deal with here, so we refer Mr. Foote for information to an article on the subject in this month's *Lucifer.*

The altruism taught by Theosophy comes in next for a shower of delightful tropes. Our critic seems quite innocent of the distinction between *theoretical* and *practical* altruism. The "killing out of personal desires," *i.e.,* control over one's animal passions, which alone distinguishes rational man from the irrational brute, is branded as a most "pernicious and grotesque" teaching; after which the writer approaches

his final and "critical" point. He analyses the rules of the "inner circle" or rather what he thinks he knows of them on the scanty information received, and forthwith falls foul of the idea that to pursue the "path" one "must lead a celibate life." Against this rule all the materialistic instincts of one who is proud to claim kinship with the gorilla are fairly aroused. "Celibacy is *not* the loftiest rule of life," he exclaims. "Physically, mentally, and morally, it is attended with the gravest dangers," and so on, the reader being treated to almost every stale and well-known argument upon the question. The eloquent editor of the *Freethinker* fights the windmills of his own imagination as no Don Quixote has ever fought them — begging pardon of the noble Spaniard's shade for the comparison. His article is brought to an end by the following solemn announcement: "Spiritism on one side and celibacy on the other, are the evil angels of Theosophy." They may lead Mrs. Besant, who "is not an adventuress," into dangers ominously hinted at.

This phrase settles Mr. Foote in our opinion. He is a very brutal but not skillful fencer, and his arguments are as —

> Blunt as the fencer's foils which hit but hurt not.

Celibacy is not enforced either in the Society or its inner circle any more than vegetarianism. Thus once more the vituperative critic is shown not to know what he is talking about. A sufficient proof of this will be found in the fact that a large proportion of the members are married people, and that some eat meat and, when sick, drink wine *even in the inner circle.* None of these rules are enforced, and they are optional. A member of the "inner circle" has just got married to a second wife, and this does not prevent him from belonging to it as in the past. Of course there are circumstances when all these injunctions become obligatory; but it also stands to reason that the details of such cases will not be made public to satisfy curiosity. Suffice it to say that whether arguing against Theosophy and the rules of the Society, or throwing mud at people who have never injured him, Mr. G. W. Foote shows himself absurdly ignorant of the subjects of his insane attacks. It is, however, Freethought

alone that he injures by such language, Theosophy being too invulnerable to be wounded by such poor logic as seems to be at his disposal. *Ex pede Herculem!* The *Freethinker* has shown its *foot,* and henceforth it cannot fail to be recognized by its hoof.

As to our other opponent from the same quarter—the omniscient Mr. J. Mazzini Wheeler, "whose knowledge of Brahmanism and Buddhism, as well as of general 'occult' literature, it would take Mrs. Besant many years of close study to rival," as saith the editor of the *Freethinker*—it is hardly worth my while to notice his Oriental effusions, even as he has noticed my *Secret Doctrine,* which, by-the-by, he obtained from me in somewhat dubious fashion. Having written to me a polite letter to ask for the work to review it, he took the opportunity of flinging abuse at both work and author. And yet the knowledge of this "renowned Orientalist" and daring explorer, who studied Brahmanism and Buddhism (let alone "occult" literature) in the unapproachable fastnesses of the British Museum, seems shaky indeed, as I will now prove. Nevertheless, his "profound scholarship" on these subjects, attained by his indefatigable travels in the dangerous wilds and the tablelands of the Museum's halls, is contrasted with "Madame Blavatsky's arrogance" for assuming to know more of these religions and Occultism than does Mr. Mazzini Wheeler! Indeed, in the inexorable logic and modesty of these two apostles of Freethought, one who has been almost born and brought up among Buddhists and passed many years in India and Central Asia, is not supposed to know more than a man who has never set foot in these lands, and who certainly is not a Max Müller. I have read Mr. Wheeler's "Buddhism in Tibet," a long article in which, for every line which emanated from his own pensive brain, one finds fifty lines of quotations and compilations from well-known works on Buddhism, in which hypothesis and conjectures supplement *personal* knowledge on every page. So learned is that profound scholar, whom Mrs. Besant "can never hope to emulate," that, in his philological achievements, he seems even unable to recognize one Buddhist name from another, when, instead of being transliterated, it is written *phonetically!* Thus one instance will suffice to expose

the ignorance of this "reputable traveller" in the unexplored lands of the London libraries. Copying and repeating, parrot-like, information culled from Schlagintweit and Sarat Chandra Das (the latter being known *personally* to Indian and some European Theosophists), he gravely declares: "Of Thibetan Buddhists there are nine sects* . . . needless to say, the *Koot Hoompa* are not among them." We open Schlagintweit's *Buddhism in Tibet* and read page 73: "3. The *Kadampa* sect, founded by Bromston (born in the year 1002 A.D.), etc," Now "Kadampa," pronounced in Bhutan, *Kaudtompa,* is written *Kagdamspa;* and pronounced a little further to the East, *Koot-hoompa.* Every Lama in Darjeeling will tell him so. But, of course, Mr. Wheeler cannot be expected to know the difference. His remark was meant as a *witty* sally at Theosophists and myself who wrote about that sect. And perhaps also at Koothoomi, the Sanskrit name of a sage, which name has nought to do with that of *Koothoompas.*

But, indeed, the genii of Freethought have already had more attention bestowed upon them than they are worth. Let them learn good manners first of all; then, perhaps, in their next incarnation, they may hope to learn as much about *real* Buddhism and Brahmanism (not book speculations and guesses) as I have forgotten in this one.

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* There are seventeen, if you please, which can be enumerated from the work of Ugyen Gyats'ho, a learned Lama from the Pemiongshi Lamasery, an author a little more learned about his own country than Schlagintweit, and known well to the Government officials in Bengal. He was the teacher of Major Lewin, late Deputy Commissioner of Darjeeling.

PHILOSOPHERS AND PHILOSOPHICULES

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 85-91]

> "We shall in vain interpret their words by the notions of our philosophy and the doctrines in our schools."
>
> —LOCKE.
>
> "Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially unified* knowledge; Philosophy is *completely unified* knowledge."
>
> —HERBERT SPENCER, *First Principles*.

New accusations are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the "freshest" denunciation.

We are accused of being illogical in the *Constitution and Rules* of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise: —

In the published *Constitution and Rules* great stress is laid upon the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

"Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?"

"Verily so," we answer. "But where is the alleged *contradiction* in this? Neither the Founders, nor the 'most prom-

inent members' nor yet the majority thereof, constitute *the* Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please." In answer to this, we are told: —

"Very true; yet these doctrines are collectively called 'Theosophy.' What is your explanation of this?"

We reply: — "To call them so is a 'collective' mistake; one of those loose applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed the confusion of the two terms 'buddhism' and 'budhism,' leading the Wisdom philosophy to be mistaken for the religion of Buddha."

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-Religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain, how can the T.S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are "the back-bone of the Society, its very heart and soul"?

To this we can only answer that it is still another error. That these teachings are most undeniably the "backbone" of the Theosophical Societies *in the West,* but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the "heart and soul" of the whole body, then Theosophy and its T.S. would have died out in India and Ceylon since 1885 — and this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but while some Brahmin Theosophists were very much opposed to that teaching being made public, others — the more orthodox — positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet if answered that it is not so; that the T.S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of, its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will nonplus you with the following extraordinary objection: —

"How can this be, since belief in 'Esoteric Buddhism' is a *sine qua non* for acceptance as a Fellow of your Society?"

It is vain to protest any longer; useless, to assure our opponents that belief in *Buddhism,* whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mohammed and his canonized mare. It is unprofitable to try and explain that since there are in the T.S. as many Brahmins, Mussulmans, Parsis, Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines — a few fundamental teachings of which are broadly outlined in Mr. Sinnett's *Esoteric Buddhism* — are not the *whole* of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians who are neither Nihilists nor Panslavists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present — helped in this by a host of Theosophists — has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with "esoteric *bud-ism*," the remainder will keep on pronouncing the world-honoured title of Buddha as they do — *butter.*

It is they also who have started the proposition now generally adopted by the flippant press that "Theosophy is not a philosophy, but a religion," and "a new sect."

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained" (*Sir W. Hamilton*), Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after, wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." (*Encyclopedia.*) When applied to god or gods, it became in every country *theology;* when to material nature, it was called *physics* and *natural history;* concerned with man, it appeared as *anthropology* and *psychology;* and when raised to the higher regions it becomes known as *metaphysics.* Such is philosophy —"the science of effects by their causes"—the very spirit of the doctrine of *Karma,* the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible." This applies directly to theosophical doctrines, inasmuch as they reject

miracle; but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible;* nor to the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes stating that "Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny.*"* "The office of Philosophy is the systematisation of the conceptions furnished by Science . . . Science furnishes the knowledge, and Philosophy the doctrine" (*loc. cit.*). The latter can become complete only on condition of having that "knowledge" and that "doctrine" passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*A History of Philosophy*) defines Philosophy as "the Science of Principles," which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as "the contemplation of the self-development of the ABSOLUTE," or in other words as "the representation of the Idea" (*Darstellung der Idee*).

The whole of the Secret Doctrine — of which the work bearing that name is but an atom — is such a contemplation and record, as far as finite language and limited thought can record the processes of the Infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton's definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles" as well as "the sciences of truths sensible and abstract"? Does it not preach "the application

* *The History of Philosophy*, Vol. I, Prolegomena, p. xviii.

of reason to its legitimate objects," and make it one of its "legitimate objects"—to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition —old or new—of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy.*

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily in the public press. Such definitions and epithets as "newfangled religion" and "ism," "the system *invented* by the high priestess of Theosophy," and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author's personality and the prejudiced opinion thereon of the masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is "a standard of judging well," refuse point blank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers. The personality of the writer hangs like a dark shadow between the opinion of the

modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society's tenets.

How then can Theosophy or even the T.S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyze. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about —this, from the large fish to the smallest fry;* but whenever the word "Theosophy" is printed and catches the reader's eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy-pandering kind, is like Byron's hero, "*And as he knew not what to say, he swore*"†—at that which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moon-struck minds as the "inventors" of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century *Philosophists* last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se,* nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. To reject the teaching and its philosophy under the pretext that its leaders, or

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* From Jupiter Tonans of the *Saturday Review* down to the scurrilous editor of the *Mirror*. The first may be, as claimed, one of the greatest authorities living on *fencing*, and the other as great at "muscular" thought-reading, yet both are equally ignorant of Theosophy and as blind to its real object and purposes as two owls are to daylight.

† [*The Island*, Canto III, line 132.]

rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence *Theosophy,* to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of "blasphemy and of corrupting the youth."

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilization and progress of your age; you have only to be scratched skin deep to find in you the same cruel and prejudiced "barbarian" as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian *dikastery* with its 50 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witnesses to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in her mind's eye when she wrote of Society's censure: —

> "O! that the too censorious world would learn
> This wholesome rule, and with each other bear;
> But man, as if a foe to his own species,
> Takes pleasure to report his neighbour's faults,
> Judging with rigour every small offence,
> And prides himself in scandal . . ." *

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its *renaissance.* We fail to find outside of our Society any attempt at philosophical revival, unless the word "philosophy" is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy. A sceptic can never

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* [This passage is from a tragedy by Eliza Haywood (1693?-1756) entitled *Frederick, Duke of Brunswick-Lunenburgh* (1729), Act IV, sc. 1, p. 34.—*Compiler.*]

aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists, who yet claim to be regarded as philosophers. They either believe in naught as do the Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that "Philosophy *when superficially studied* excites doubt; when thoroughly explored it dispels it"; and again, "a *little* philosophy *inclineth man's mind to atheism;* but depth of philosophy bringeth man's mind about to religion"?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very "superficially." Hence while Theosophists have a legitimate right to the title of *philosophers* — true "lovers of Wisdom" — their critics and slanderers are at best PHILOSOPHICULES — the progeny of modern PHILOSOPHISM.

THE WOMEN OF CEYLON

AS COMPARED WITH CHRISTIAN WOMEN

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 103-106]

In the following eloquent strain speaks the report of the Wesleyan Mission in the Galle District for the year 1888:

But the greatest force of Ceylonese Buddhism is not in the Bo-tree, the priesthood, the wealth of Temple lands, or even in the sacred books. The dominant force for Buddhism in this island is WOMAN. Something to see, something to touch, something to worship; these cravings of humankind are met in the Buddhistic worship of today; the feminine instinct which brought that sprig of the sacred tree was unerring in its aim; that appeal to the sight won the crowds for Songhamitto. Under the ban of the Brahmans, woman was again enslaved in India; but in Lanka, the successors of the princess have never lost their liberty. Buddhist woman is not imprisoned in the zenana, or denied the right of free worship at the shrine. Unchecked she can climb to the peak where the footprint of BUDDHA is made out of holes in the rock, and fearlessly she can go on pilgrimages to the ancient temples of her faith. You see women in "upasika" or devotee robes of white, on the *paya* or sacred days of Buddhism, leading trains of mothers and maidens to the *dumb idols* [?]* In the home she guards that altar where the image of the dead Teacher stands on its pedestal behind the veil. Woman, there, can take herself and give the family *mahasil*, the three great precepts: or *pansil*, the five binding vows: and *dasasil*, the ten embracing laws of Buddhism.

Woman in Ceylon, like any other Buddhist woman, has always been free and even on a par with man, as above stated,

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* Does the adjective "dumb" mean to infer that as Christendom is in possession of several *speaking* "idols" — as we have seen in France and Italy — while Buddhistdom has none of this kind, therefore, is Christianity superior to Buddhism? Pity the Missionary *Report* does not make it clear. — Editor, *Lucifer*.

in religious functions. It is then but fair to contrast her position with that of Christian woman during the early centuries and the Middle Ages. The Buddhist woman owes her position to Buddha's noble and just law, and the Christian to her intolerant and despotic Church. Of this we are assured by Principal Donaldson, LL.D. in his article on the prevalent opinion that woman owes her present high position to Christianity, in the September *Contemporary Review.* As confessed by him, he "used to believe in it," but believes in it no longer however much he would like to, for the facts of history are against the claim; and he proceeds to show that "in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

Paul, he denounces as a "woman hater." Widows had very nearly as bad a position as the Hindu widows have now. In the Church women could be seen only in three capacities "as martyrs, as widows and as deaconesses" — but the office of the latter was simply nominal! They had no spiritual functions, and while duly and legally ordained, they were precluded from performing any priestly office, such as we find entrusted to the Buddhist women. "Let them be silent," says Tertullian, "and at home consult their own husbands." *

As to widows, who had as few spiritual functions as Deaconesses, they were forbidden to teach, and the Church said of them:

> "Let the widow mind nothing but to pray for those that give and for the whole Church, and when she is asked anything by anyone let her not easily answer, excepting questions concerning the faith and righteousness and hope in God . . . But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed." And the occupation of the widow is summed up in these words, "She is to sit at home, sing, pray, read, watch and fast, speak to God continually in songs and hymns."

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* Tertullian was only quoting Paul. — Editor, *Lucifer.*

A curious contrast is found, as pointed out to us by Dr. Donaldson and noticed by the reviewers, between the pagan Roman women of that day, and the Christian women. This is how he describes "the higher pagan ideal," the

more remarkable because in Roman civilization, which Christianity sought to overthrow, women enjoyed great power and influence. Tradition was in favour of restriction, but by a concurrence of circumstances women had been liberated from the enslaving fetters of the old legal forms, and they enjoyed freedom of intercourse in society; they walked and drove in the public thoroughfares with veils that did not conceal their faces, they dined in the company of men, they studied literature and philosophy, they took part in political movements, they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books . . . The exclusion of women from every sacred function stands in striking contrast with heathen practice. In Rome the wife of the Pontifex Maximus took the lead in the worship of Bona Dea, and in the religious rites which specially concerned women. The most honoured priest attached to a particular God in Rome, the Flamen Dialis, must be married, and must resign his office when his wife died, for his wife was also a priestess, and his family were consecrated to the service of the God. And the vestal virgins received every mark of respect that could be bestowed on them, and the amplest liberty. The highest officials made way for them as they passed along the streets, they banqueted with the College of Pontifices, they viewed the games in the company of the Empress, and statues were erected in their honour.

What the early Christians did [says Dr. Donaldson], was to strike the male out of the definition of man and human being out of the definition of woman. Man was a human being made for the highest and noblest purposes; woman was a female made to serve only one. She was on the earth to inflame the heart of man with every evil passion. She was a fire-ship continually striving to get alongside the male man-of-war to blow him into pieces. This is the way in which Tertullian addresses women: "Do you not know that each one of you is an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert, that is, death, even the Son of God had to die." And the gentle Clement of Alexandria hits her hard when he says: "Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it brings shame even to reflect of what nature she is." (It is curious to note that the doctrine of laying all the guilt on women, against which modern reformers protest, has thus Christian authority on its side.)

. . . . . .

Here, finally, put together from Dr. Donaldson's apostolic researches, is the whole duty of woman, according to the Fathers of the Church. Her first and great duty was to stay at home, and not let herself be seen anywhere. She is not to go to banquets. She is not to go to marriage feasts; nor to frequent the theatre, nor public spectacles. Does she want exercise? Clement of Alexandria prescribes for her: "She is to exercise herself in spinning and weaving, and superintending the cooking, if necessary." Any personal adornment is characteristic of "women who have lost all shame." The bearing of children was "perilous to faith," and it was a great spiritual gain to a man "when he chances to be deprived of his wife" — that is, by death. Meanwhile, during her life, her duty was plain. She was to stay at home and to be subservient to her husband in all things. — *Pall Mall Gazette.*

What a difference between this terrible and degrading position of the Christian wife, mother and daughter, during the early days of Christianity and the Middle Ages, and the past and present position of the Buddhist woman at all times. Nor was the Brahminical, or Hindu woman, less free and honoured before the Mussulman invasion of India. For she was on a par with man in Aryavarta before that calamity, even more free than the Ceylonese woman is now. But the position of the latter, and her great influence in her family are so well known to the Christian missionary and proselytizer that he seeks to turn this knowledge to advantage. Thus having described this enviable position, the *Report of the Wesleyan Mission* suddenly unveils its batteries by adding the following remarks:

Buddhism will never be vitally touched in Ceylon, until the female population is more universally Christianized and educated. Let a thousand girl's schools be opened in this land and efficiently maintained for one generation, and long before 1919 we should see our churches doubled, both in numbers and in strength. Have not the missionary bodies erred in this? It is the girl, the mother, and the wife, who cling to their religion, with all it can yield to elevate and transform: and when woman has done so much for the dead BUDDHA and the soulless creed, she could and would do more for the living Christ, the ever-present saviour, the real redeemer from death and sin.[!!]

This is a most sincere statement of their hopes and aspirations. No wonder it has provoked the wrath of the Colombo

Buddhist, which we find, while quoting this testimonial to the devotion and piety of our Sinhalese sisters, giving voice to the sentiment of the whole Buddhist community of the Island, orthodox and theosophical. Saith our contemporary:

> Much of what is above stated by this missionary writer is most true, and the debt which Ceylon owes to her faithful Buddhist daughters cannot be overstated. Throughout a period when too many of her sons, bowed down by the succession of foreign yokes imposed upon them, had fallen away from their high calling and let the unequalled advantages which are their birthright slip through their fingers, the great majority of the women of Ceylon have shown their loyalty and devotion to our great Teacher by standing firmly round His banner, and holding the lamp of truth on high with unfaltering hand. That, in spite of the unscrupulous use made of its power and wealth by Christianity, they have been on the whole so successful in preventing the perversion of their sons to the degrading superstitions of our conquerors, shows how great is the power of woman, and how important the work undertaken by the Women's Educational Society. The object of this Society is to rescue the rising generation of the daughters of Ceylon from the wily snares of the cunning missionary, and to ensure that the mothers of the future shall be actuated not merely by traditional devotion, but by an intelligent faith in their religion, and when that object is fully achieved the honey-tongued deceivers, who try with such diabolical art to seduce the weak-minded into apostasy, may pack up their trunks and go back to try to Christianize and civilize their own land (which sadly needs their help by all accounts) for their occupation here will be gone forever. Then when the shade of the upas-tree of Christianity with its terrible concomitants of slaughter and drunkenness, is removed from this fair island, we may hope for a brighter future of peace, happiness, and revived religion that shall rival the glories of our ancient history. May that day soon come!

The expressions of hostility towards the Protestant missionaries who are doing their work out there, while sounding bitter and intolerant to Western ears, may be excused on account of the long train of social calamities which have followed the successive evangelising labours of the Portuguese, Dutch and English conquerors of "Fair Lanka." Not merely the disruption of families and the confiscation of property, but even bloodshed, rapine and persecution have entered into the long record of these efforts to extirpate the national religion and supplant it by exoteric Christianity. As the Waldenses and Albigenses had good reason to execrate the name of Roman Catholicism, so have the descendants of

the sufferers from Christian persecution equal reason to couple mission work with what is most cruel and abhorrent.

As I am ending this interesting testimonial to women in general, and those of Ceylon in particular, I find in our Colombo weekly *Supplement to the Sarasavisandaresa— The Buddhist,* the sad news of the death of one of the best, noblest and kindest of all the ladies of Ceylon, a devoted Theosophist, and one who has been for almost half a century an ornament to her sex. I quote from *The Buddist, verbatim.*

> Just as we are going to press the news reaches us of the death of Mrs. Cecilia Dias Ilangakoon, F.T.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's *Buddhist Catechism,* and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library — this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!

AUM, so be it! is the heartfelt concurrence in this wish of a

EUROPEAN BUDDHIST.

MEMORY IN THE DYING

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 125-129]

We find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:*

"At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally

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* [H.P.B. refers here to a letter of Master K.H. received by A. P. Sinnett about October 1882, when he was at Simla, India. It is a very long communication, and contains answers to queries sent in by Sinnett. These queries and the Master's replies can be found in *The Mahatma Letters to A. P. Sinnett*, pp. 144-178. Sinnett had asked:

"(16) You say: — 'Remember we create ourselves, our Deva Chan, and our Avitchi and mostly during the latter days and even moments of our sentient lives.'

"(17) But do the thoughts on which the mind may be engaged at the last moment *necessarily* hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person's Deva Chan or Avichi might be capriciously and unjustly determined by the change which brought some special thought uppermost at last?"

To this, the Master replied:

"(16) It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire,

becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Deva Chan. No man dies insane or unconscious — as some physiologists assert. Even a *madman,* or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body — the *brain thinks* and the *Ego* lives over in those few brief seconds — his whole life again. Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the veil of the Future . . ."

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged, were both against the idea, and while the latter had no well-demonstrated data to go upon in such a *hypothesis,* the former dismissed the idea as an empty "superstition." Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society

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they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz. — that our last desire may not be unfavourable to our future progress — that we have to watch our actions and control our passions and desires throughout our whole earthly career.

"(17) It *cannot* be otherwise. The experience of dying men — by drowning and other accidents — brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most."

Immediately following the above sentence, there occurs the passage quoted by H.P.B. — *Compiler.*]

of Paris a very curious note on the mental state of the dying, which marvellously corroborates the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten "nooks and corners," of "picture after picture" that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his *Rapport,* to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language — very correctly, as was ascertained later on — fell back, and died. When translated — the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868 — hence more than twenty years — and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The* EGO *is almost omniscient in its immortal nature.* For indeed matter is nothing more than "the last

degree and as the shadow of existence," as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise re-animated by an injection of ether, turned his head towards his wife and rapidly said to her: "You cannot find that pin now; all the floor has been renewed since then." This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual,* instead of to that of the personal (lower) Ego. A young girl, who had been a sleepwalker up to her twenty-second year, performed during her hours of somnambulic sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulic state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately

possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a lawsuit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulic, fell into consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambulic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money . . . Go search the dummy pillars in the library, I have . . ." She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (*Vide* the *Convulsionnaires de St. Médard et de Morzîne*)* seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

* [It is possible that this French reference points to de Mirville's account of these convulsionaries in his *Des Esprits*, etc., Vol. I, pp. 159 *et seq.* (3rd ed., Paris, 1854); this has not been definitely ascertained, however. — *Compiler.*]

Taking the facts as stated, would they not induce one to believe that the somnambulic personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis,* the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence," Ravaisson tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes — the psycho-spiritual and the material — through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected onto the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

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* *Rapport sur la Philosophie en France au XIXme Siècle.*

Of all the deep thinkers Edgard Quinet, the author of *La Création,** expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. "The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being." . . . When chased by the persistent efforts of our will "they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves . . ."

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: "The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need," he adds, "in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us,* rests the unreachable . . . As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man."

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance.* Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call "memory" seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that,

* [Vol. II, pp. 377-78.]

for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

"Lulled in the countless chambers of the brain
Our thoughts are link'd by many a *hidden* chain . . ."

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind!

"H. P. B."

AN OPEN LETTER

TO THE READERS OF "LUCIFER" AND ALL TRUE THEOSOPHISTS.

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 144-145]

As *Lucifer* was started as an organ of the T.S. and a means of communication between the senior editor and the numerous Fellows of our Society for their instruction; and as we find the *great* majority of Subscribers are not members of the T.S., while our own Brothers have apparently little interest in, or sympathy with the efforts of the few real workers of the T.S. in this country—such a state of affairs can no longer be passed over in silence. The following lines

are therefore addressed *personally* to every F.T.S., as to every reader interested in Theosophy — for their consideration.

I ask, is *Lucifer* worthy of support or not? If it is not — then let us put an end to its existence. If it is, then how can it live when it is so feebly supported? Again, can nothing be devised to make it more popular or theosophically instructive? It is the earnest desire of the undersigned to come into closer relation of thought with her Theosophist readers. Any suggestion to further this end, therefore, will be carefully considered by me; and as it is impossible to please all readers, the best suggestions for the general good will be followed out. Will then every reader try and realize that his help is now personally solicited for this effort of solidarity and Brotherhood? The monthly deficits of *Lucifer* are considerable, but they would cheerfully be borne — as they have been for the last year by only two devoted Fellows — if it were felt that the magazine and the arduous efforts and work of its staff were appreciated and properly supported by Theosophists, which is not the case. To do real good and be enabled to disseminate theosophical ideas broadcast, the magazine has to reach ten times the number of readers that it does now. Every Subscriber F.T.S. has it in his power to help in this work: the rich subscribing for the poor, the latter trying to get subscriptions, and every other member making it his duty to notify every Brother Theosophist of the present deplorable state of affairs, concerning the publication of our magazine. It needs a fund, which it has never had; and it is absolutely necessary that a subscription list should be opened in its pages for donations towards such a publication fund of the magazine. Names of donators, or their initials and even pseudonyms — if they so desire it — will be published each month. It is but a few hundred pounds which are needed, but without these — *Lucifer* will have to cease.

It is the *first* and last time that I personally make such an appeal, as any call for help, even for the cause so dear to us, has always been unutterably repugnant to me. But in the present case I am forced to sacrifice my personal feelings. Moreover what do we see around us? No appeal for any

cause or movement that is considered good by its respective sympathisers, is ever left without response. The Englishman and the American are proverbially generous. Let "General" Booth clamour in his *War-Cry* for funds to support the Salvation Army, and thousands of pounds pour in from sympathetic Christians. Let any paper open a subscription list for any mortal thing, from the erection of an Institute for the inoculation of a virus, with its poisonous effects on future generations, the building of a church or statue, down to a presentation cup — and the hand of some portion of the public is immediately in its pocket. Even an appeal for funds for a "Home" for poor stray dogs, is sure to fill the subscription lists with names, and those who love the animals will gladly give their mite. Will then *Theosophists* remain more indifferent to the furtherance of a cause, which they must sympathise with, since they belong to it — than the general public would for street dogs? These seem hard words to say, but they are true, and justified by facts. No one knows better than myself the sacrifices made in silence by a few, for the accomplishment of all the work that has been done since I came to live in London two and a half years ago. The progress accomplished during this time by the Society in the face of every opposition — and it was terrible — shows that these efforts have not been made in vain. Yet, as none of these "few" possesses the purse of Fortunatus, there comes necessarily a day when even *they* cannot give what they no longer possess.

If this appeal is not responded to, then the energy that supports *Lucifer* must be diverted into other channels.

Fraternally yours,

H. P. BLAVATSKY.

"GOING TO AND FRO IN THE EARTH"

OUR MONTHLY REPORT

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 151-155]

Theosophists cannot complain, just now, that they are suffering from a conspiracy of silence on the part of the press. In fact there seems to be sweeping over England a wave of curiosity and enquiry as regards Theosophy, while we are favoured with enough and to spare of criticism wise and—otherwise. The London *Globe* expatiates on Buddhism in Japan, which, being translated, is Olcott in that sunny land; it dilates on "spirits in Council," which being translated, is Theosophy, Olcott, and H.P.B.; yet once more —and all this in the same issue—it considers, "The invention of new Religions," which, being translated, is H.P.B., Olcott and Theosophy. Naturally the *Globe* is hostile, but it does not allow itself to be betrayed into deliberate unfairness, and that is much now-a-days.

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The *Weekly Times and Echo* is enlivened with a controversial correspondence on the respective merits of Atheism, Theosophy, and Christianity, mostly noticeable for the voluminous ignorance shown by the correspondents of the *isms* they attack, ignorance promptly exposed by other correspondents belonging to the assailed creeds. On the whole, controversy would be more edifying if those who take part in it would take the trouble to acquaint themselves with the views they controvert, and would exclude matters which do not touch on the questions in dispute.

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The *Christian Commonwealth* is much exercised in mind over what it calls "The Buddhist Craze," and it opines that "no one would expect such a person as Mrs. Besant to become enraptured with anything that is not susceptible of the clearest proof, unless her mind had first become somewhat unhinged." This suggestion it borrows from its whilom antagonist, Mr. G. W. Foote, who has been stating from the platform that this is the explanation of Annie Besant's adoption of Theosophy; he, however, ascribes the unhinging to the loss of her daughter suffered by her twelve years ago at Christian hands. The cause and effect are somewhat far apart in time, and maybe the *Christian Commonwealth*, while adopting the method of attack, will not care to saddle its religion with the responsibility of the "unhinging." We fancy we have read somewhere that a similar accusation was flung at one Paul by a gentleman named Festus; natheless Paul cut a deeper mark in the world's spiritual history than did his somewhat uncourteous judge. May it not be just possible, we venture to whisper, that now, as in earlier times, those who are scoffed at as madmen and dreamers may only be a few steps ahead of their fellows. The *Christian Commonwealth* uneasily admits that among the adherents of "Spiritualism and Theosophy" are some of "the brightest intellects of our day." Is it not conceivable that there may be something to be said for a philosophy that attracts these brightest ones?

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In a Spiritualistic *Weekly* (not *Light*), we find the following delightful if even malicious "flapdoodles" probably inspired by the wits from the Summer Land.

We gather that the term 'Mahatma' with which the Theosophists mystify their dupes [*this, from an editor who advertises, and patronizes Spiritualistic Mediums!*] is applied to such reformers as Ram Mohun Roy, who was the founder of Brahmoism, as Mr. Oxley recently showed in his article on Chunder Sen. With a term derived from a foreign language Mme. Blavatsky has succeeded nicely in bewildering John Bull, Brother Jonathan, etc. It reminds us of the pious old Scotch woman who derived much holy delight from a contemplation of that 'blessed word — Mesopotamia.'

The above "reminds" Theosophists of the quack Doctor Dulcamara who, from the eminence of his rickety platform, raised in the midst of a fair, pours on the heads of the "University" men the vials of his wrath. In this case, it is an editor who supports the phenomena produced by the "departed *angels*" through thick and thin, and who attacks those who do not believe in those materializing seraphs. It does not take long to expose his ignorance. "Mahatma" is a word as old in India as the Sanskrit tongue. It means "great soul," and as it may be applied to every grand and noble heart, Ram Mohun Roy deserved it as much as any other sincere and learned philanthropist and reformer, such as he undeniably was. It is not Mr. Oxley who made the discovery; but the editor of the said Spiritualistic *Weekly* may be pardoned for being ignorant of the fact. As for that other assertion, namely, that it is with this "term" that Mdme. Blavatsky has succeeded *in bewildering* John Bull, Brother Jonathan, it is as false as all the rest. The person of that name had never pronounced the term "Mahatma" (having used quite another and a more telling one) in America. It was first used by Mr. Sinnett in his *Esoteric Buddhism*, because the Hindu Theosophists used it, applying this adjective to the MASTERS.

When, oh, when will the benighted editors who bark at our heels, vainly trying to snap at them, "speak the truth and nothing but the truth" — *à la lettre, nota bene,* not as in the present courts of justice.

* * *

Slander of the living and slander of the dead! Quite in the spirit of the modern Press. One of the last skits at Theosophy in the *Evening Express* of Liverpool, asking "who are the Theosophists?", gravely informs the public that the first Theosophists date from the XVIth century and were the "followers . . . of the low-lived humbug, who adopted the high-sounding appellation of Aureolus Theophrastus Paracelsus" . . . a "coarse, vulgar, drunken, and debauched physician, alchemist and astrologer." And then the *Express* winds up its scientific disquisition by the following lofty

Parthian arrow: "In his own day his [Paracelsus'] reputation chiefly depended upon his position as a 'quack,' for he pretended to the discovery of an elixir for indefinitely prolonging life. Such was the original Theosophist. People may guess the aims of the body which have adopted the designation" (*i.e.*, the Theosophical "body").

The editors of papers desiring to support their reputation of literary catapults, engines used by the ancient Greeks and Romans for throwing stones and missiles at the enemy, would do well to train their young men and themselves in History. The first historical Theosophists—*i.e.*, those who first used the name, not those who first taught the doctrines—according to the best writers, were the *Neo-Platonists* of the Eclectic Theosophical system in the third century, and even earlier.* Paracelsus was not a "quack"; and if he is to be called so, then the Patriarch of the French Chemists, Dr. Brown-Sequard who claims now to have discovered the elixir for prolonging life, and Professor Hammond who supports and corroborates him,† ought to share in the flattering epithet. There are more "quacks" *inside* than *outside* of the royal and imperial colleges of surgeons and physicians. As to the fling that concludes the ignorant attack, it falls harmless. The aims of the T.S. are now better known than ever, and no one need be ashamed of them. We only wish the aims of the *civilized* press were as lofty.

* * *

The editors of *Lucifer* offer their sincerest condolences to the Chief of the Detective Department of the Government of India. His most chrished ancient delusion has been shattered. He had inoculated the Anglo-Indian mind with the notion that H. P. Blavatsky was a "Russian spy"; and *faute*

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* See *The Key to Theosophy*, 1st chapter.

† See *North American Review* for September 1889, first article, "The Elixir of Life," by Dr. William A. Hammond. The ingredients of which Dr. Brown-Sequard's *elixir* is composed are, moreover, of such a filthy nature that the school of modern *Vivisectors* can alone boast of it. We Theosophists call this *elixir* blasphemy against nature and bestiality, if not black magic. — *Ed. Lucifer.*

de mieux the enterprising emissary and detective of the London Society for Psychical Research had adopted the same theory to injure his intended victims of the T.S. By repercussion the idea had spread through Anglo-Indian channels, like the cholera *bacillus,* to some extent, to the mother country. The Theosophical Society was founded, its phenomena produced, and the "Adepts" *invented,* you see, as a screen for "Russian intrigues" in India — as stated in the famous *Report* of the S. P. R. That no Russian roubles could be traced from the St. Petersburg Bureaux into our pockets, nor any sign be detected of our enjoyment of a "spy's" emoluments, was a trifling detail; the theory was convenient and enthusiastically adopted. But now comes the Russian censor to prick the balloon in which our amiable traducers were soaring above the level of homely facts; and if they are not endowed with adamantine "check," such as the American humourist assigns to the "lightning-rod canvasser," they must perceive the ridiculous position in which they are placed. Denied a "spy's" reward, and left by the heartless "Imperial censorship" to die or live, as we best may, Mr. Pobedonostseff* would forbid his compatriots even to read what we Theosophists write. The popular tradition that the antipathy between the Russian and British Governments is fanned by the Conservative party is thus now disproved by the above fact and also by the following: Mr. Smith, the leader of the House of Commons boycotts *Lucifer* in his railway book-stalls, while the Imperial Russian censorship does the same for us in the Empire of the White Tzar. Whether this is a result of the exchange of confidential dispatches, or the benevolent interference of our Karma, which, by causing our literature to become "forbidden fruit," must end by making it the more attractive to both publics — it is not for us to say. Yet we humbly thank his Excellency the Chief Censor of the Russian metropolis for the

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* [Konstantine Petrovich Pobedonostsev (1827-1907), Russian jurist, senator, chief Procurator of the Holy Synod and writer. Teacher of Alexander III. Uncompromising enemy of all Occidental ideas and unyielding reactionary who opposed every liberal movement and introduced methods of repression in education and the press. — *Compiler.*]

wide advertisement given to us. In any other country it would at once double the circulation of our books; in this country of paradoxes, however — "God knoweth."

Meanwhile we cut out the comminatory paragraph from the *Pall Mall Gazette* of Sept. 20th, inviting to it the attention of our readers and those benighted editors who are inclined to still see in "Mdme. Blavatsky" — "a Russian spy."

English Books Prohibited in Russia.

Mr. F. von Szczepanski, of the well-known house of Carl Ricker, at St. Petersburg, sends to the *Publishers' Circular* the following complete list of all English publications the prohibition of whose sale in Russia has been decreed by the Imperial censorship during the first six months of the current year: —

Amaravella, *Parabrahm.* Translated by G. R. S. Mead. Revised and enlarged by the Author, 1889.

Blavatsky (H. P.), *The Secret Doctrine*: the Synthesis of Science, Religion, and Philosophy. 2nd edition, 1888.

Drage (G.), *Cyril*: *A Romantic Novel,* 1889.

Gunter (Arch. Clav.), *That Frenchman!* 1889.

Ingersoll (R. T.), *Social Salvation*: *A Lay Sermon,* 1888.

Ingersoll (R. T.), *The Household of Faith,* 1888.

Krapotkine (P.), *In Russian and French Prisons,* 1887.

Ladies' Treasury of Literature. Edited by Mrs. Warren, Vol. XIII.

Sergeant (L.), *The Government Year Book,* 1889.

Sinnett (A. P.), *The Theosophical Movement,* April 15, 1888.

Stepniak, *The Russian Peasantry,* 2 vols., 1888.

Swallow (Henry F.), *The Catherines of History,* Second edition, 1888.

Theosophy and the Churches: Lucifer to the Archbishop of Canterbury.

Watson (Sydney), *Marie, the Exile of Siberia.* (Horner's Penny Stories for the People.)

Angels and ministers of grace, defend us! What have the poor Theosophists, the conservative Mr. A. P. Sinnett included, to do in the company of such terrible personages as Messrs. Stepniak and Krapotkine? We fervently hope that the "mild" Theosophist is not going to be confounded by Mr. Pobedonostseff with the warlike Nihilists?

* * *

We can do no better before closing our laborious journey "to and fro in the Earth" than by quoting from a paper —of some ornithological name—a clever skit at the hopeless ignorance of the world about Theosophy. It is a faithful record of the average conversation about it in the London Drawing-rooms, during afternoon "teas":—

"AFTER HEARING MRS. BESANT.

Miss Smyth: Oh! my dear Miss Jonesky, how glad I am you have called. I hear you went to hear Mrs. Besant on Sunday. What is all this talk about your trying to get a profit out of Philosophy?

Miss Jonesky (*severely*): Trying to become a prophetess of Theosophy, I suppose you mean, my dear.

Miss S.: Yes, that's it. Sit down and tell us all about it.

Miss J.: Well, my love, you can't think what a sweet thing it is—all about *Altruism* and *Karma,* and the reincarnation of the *Ego* and—er—*Karma-rupa,* and *Prana* and *Linga Sharira,* er—er—er.

Miss S.: Oh! that must be nice. And what do they all look like?

Miss J.: What do which look like?

Miss S.: Why, the *Prana* and the *Karma* and the *Ego* and—the other dear little things!

Miss J.: (*with a very superior smile*): My dear child, you don't understand. *Karma* is a kind of state that—er—as Mrs. Besant says "presides over each reincarnation, so that the Ego passes into such physical and mental environment as it deserves."

Miss S.: Does it really, now? How exquisitely lovely! And what about the other darlings?

Miss J.: Well, the *Sat* or Be-ness is a sort of—er—esoteric cosmogenesis that—er—in fact—differentiates *Altruism,* and *Karma* by the *Linga Sharira* or astral body, and is the causation of the *Ego,* assuming the *Manas,* or something of that.

Miss S.: How delightfully soothing it seems! Let us go and have some. (*Exeunt enthusiastically.*)"

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"H. P. Blavatsky 'Expelled'!"

The newest cock-and-bull story going the rounds as we find in a paragraph just received is the following:—

Madame Blavatsky.

Much excitement is caused in esoteric circles by a published statement of Dr. Coues, who asserts that Madame Blavatsky has been expelled from the Theosophical Society.

This is from the New York correspondent of the *Sunday Times.* We offer our thanks to him and beg to inform the credulous correspondent of two facts. 1. It is Dr. Coues who was publicly expelled from the T. S. for untheosophical statements. 2. We have read that the small Branch of the American T. S. called the *Gnostic,* threatened through their President Dr. Coues to expel Mdme. Blavatsky — from *their hearts,* I suppose, as this was their sole privilege. But as the said Branch was officially *unchartered* by the Council of the American Section at the same time that its President was expelled — the threat remained what it always was — a poor boast dictated by wounded vanity.

Adversary.

WHAT SHALL WE DO FOR OUR FELLOW-MEN?

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 156-165]

You have obliged my friends and myself by answering or annotating my letter to you in your number of July 15th. Will you allow us to continue this discussion? Several letters which I have received in consequence of this correspondence not only from Germany, but also from England,* make it appear likely that your readers on the other side of the Channel also take an interest in this all-important question. As the purport of my former communication has been misunderstood, I have now made this question the title of my present letter, in order to emphasize the point. My friends and I did not ask: Shall we do *anything* for our fellow-men or *nothing?* but: *What* shall we do for them?

You agree with us — as your note *d* to my last letter (p. 431) unmistakably shows — that the ultimate Goal which the mystic or the occultist have to strive for, is not perfection IN existence (the "world") but *absolute being*: that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the "world" and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc.,—or on the other hand, shall we only do the best we can to show our fellow-men the road of wisdom that will lead them *out* of the world and as straight as possible towards their acknowledged goal of absolute existence (*Para-Nirvana, Moksha, Atma*)? Shall we consequently only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

Answer. As the undersigned accepts for her views and walk in life no authority dead or living, no system of philos-

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* Perchance also, from Madras? — [Editor, *Lucifer*.]

ophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls* "MASTERS"—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not "happily"—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology, the evolution of man and of the universe."—H.P.B.

According to our opinion the latter course is the right one for a mystic; the former one we take to be a statement of our views. Your notes to my former letter are quite consistent with this view, for in your note *c* you say: "Para-nirvana is reached only when the Manvantara has closed and during the 'night' of the universe or Pralaya." If the final aim of paranirvana *cannot* be attained individually, but only solidarily by the whole of the present humanity, it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but we have to work first for the world-process to hurry all the worldly interests of Hottentots and the European vivisectors having sufficiently advanced to see their final goal of salvation are ready to join us in striving towards that deliverance [meaning not clear].

Answer. According to our opinion as there is no essential difference between a "mystic" and a "Theosophist-Esotericist"

or Eastern Occultist, the above-cited course is *not* "the right one for a mystic." One, who while "yearning to be delivered from all selfishness" directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but guilty of prejudice and partiality. When saying that *Para,* or *Paranirvana* rather, is reached only at the Manvantaric close, I never meant to imply the "planetary" but the whole *Cosmic* Manvantara, *i.e.,* at the end of "an age" of Brahmâ, not one "Day." For this is the only time when during the *universal* Pralaya mankind (*i.e.,* not only the terrestrial *mankind* but that of every "man" or "*manu*-bearing" globe, star, sun or planet) will reach "solidarily" Paranirvana, and even then it will not be the whole mankind, but only those portions of the mankinds which will have made themselves ready for it. Our correspondent's remark about the "Hottentots" and "European vivisectors" seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed *Terrene* mankind? —H.P.B.

You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: "this is the esoteric doctrine," and "such is the teaching of my masters." *We* do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us: this, nevertheless, is likely to be true, we try our best to make our understanding follow our intuition.

Answer. I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition,* as there is no *infallible* intuition. But what I do believe in is: (1), the unbroken oral teachings

revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered;* and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.

In reference, therefore, to your note *e*, it was not, nor is it, our intention "to inflict any criticism on you"; on the contrary we should never waste time with opposing anything we think wrong; we leave that to its own fate; but we try rather to get at positive information or arguments, wherever we think they may offer themselves. Moreover, we have never denied, nor shall we ever forget, that we owe you great and many thanks for your having originated the present movement and for having made popular many striking ideas hitherto foreign to European civilization. We should now feel further obliged to you, if you (or your masters) will give us some reasons, which could make it appear likely to us, why paranirvana could *not* be attained by any *jiva* at any time (a), and why the

Answer (a). There is some confusion here. I never said that no *jiva* could attain Paranirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the *Prakritika* with the *Naimittika* Pralaya, of the Viśishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru" in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Śri Śankarachârya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism — too difficult to comprehend and therefore to teach—to *ethics* which anyone who knows a

Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is, that my esteemed friend and correspondent talks Viśishtadwaitism as unconsciously as M. Jourdain talked "prose," while believing he argues from the Mahayana and Vedantic standpoint — pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though these were *separate* entities and independent of JIVATMA, the one universal soul! This is a purely Viśishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks "why paranirvana could *not* be attained by any *jiva* at any time." We answer that if by "jiva" he means the "Higher Self" or the *divine ego* of man, only — then we say it may reach Nirvana, not Paranirvana, but even this, only when one becomes *Jivanmukta,* which does *not* mean "at any time." But if he understands by "Jiva" simply the *one life* which, the Viśishtadwaitas say, is contained in every particle of matter, separating it from the *śarira* or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter since it is the *absolute*, and that IT is in truth that Jivatma itself *crystallized* — for want of a better word. Before I answer his questions, therefore, I must know whether he means by Paranirvana, the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakritika* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimittika* Pralaya occurring after each *Brahma Kalpa* equal to 1,000 Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation: Dr. Hübbe-Schleiden argues from that of— let him say *what* system, for, lacking omniscience, I cannot tell.—H.P.B.

final goal can only be reached solidarily by the whole of the humanity living at present. In order to further this discussion, I will state here

some of the reasons which appear to speak against this view, and I will try to further elucidate some of the consequences of acting in accordance with each of these two views:

1. The unselfishness of the Altruist has a very different character according to which of the two views he takes. To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because and so far as he is a monist, that is to say, on account of the *tan twam asi.* Not the form or the individuality, but the *being* of all entities is the same and is his own; in proportion as he feels his own *avidya, ajñâna* or unwisdom, so does he feel that of other entities, and has compassion with them on that account (b). To take now the other view: Is not the altruism of an

(b). To feel "compassion" without an adequate practical result ensuing from it is not to show oneself an "Altruist" but the reverse. Real self-development on the esoteric lines is *action.* "Inaction in a deed of mercy becomes *an action* in a deadly sin." (*Vide* "The Two Paths" in *The Voice of the Silence,* p. 31.)—H.P.B.

occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? For is not at the bottom of his "unselfishness" the knowledge that he cannot work out his own salvation at any lesser price? The escape from selfishness for such a man is self-sacrifice for the "world"; for the mystic, however, it is self-sacrifice to the eternal, to absolute being. Altruism is certainly considered one of the first requirements of any German Theosopher; we cannot or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the "world"), but only in the latter sense of self-sacrifice to the eternal (c).

(c). An Occultist does not feel "himself tied to the Karma of all his fellow-men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.

Witness the *Nirmanakâya* — the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the IInd and IIIrd Treatises in *The Voice of the Silence*. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikâya,* the triple power of Buddha's embodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself "theosopher" in preference to "theosophist" he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.—H.P.B.

2. It is a misunderstanding, if you think in your note *e,* that we are advocating entire "withdrawal or isolation from the world." We do so as little as yourself, but only recommend an "ascetic life," as far as it is necessary to prepare anyone for those tasks imposed upon him by following the road of *final* deliverance from the world. But the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct. That we should have to join our fellow-men in all their *worldly* interests and pursuits, in order to assist them and hasten them on to the solidary and common goal, is contrary to our intuition (a). To strive for the

Answer (a). It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where I have advised my brother Theosophists to join men "in all their *worldly* interests and pursuits"! Useless to quote here again that which is said in note *a,* for everyone can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. "Not nakedness, not matted hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who is full of doubt," says *Dhammapada* (verse 141). "Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc., etc., will cleanse a man

not free from delusions," says *Âmagandha Sutta* (7, 11). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.—H.P.B.

deliverance *from* the world by furthering and favouring the world-process seems rather a round-about method. Our inclination leads us to retire from all *worldly* life, and to work apart — from a monastery or otherwise — together with and for all *those* fellow-men who are striving for the same goal of deliverance, and who are willing to rid themselves of all karma, their own as well as that of others. We would assist also *all* those who have to remain in wordly life, but who are already looking forward to the same goal of release, and who join us in doing their best to attain this end. We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us (*b*). Above all,

(b). So do we. And if not all of us live up to our highest ideal of wisdom, it is only because we are *men*, not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men,* for we remember well that precept in *Âmagandha Sutta* that says: "Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness"; and again, as in the *Dhammapada* (verse 252), "The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler."—H.P.B.

however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching.

By the by, in your note you couple together *Schopenhauer* and *Eduard von Hartmann.* In this question, however, both are of opposite opinions. Schopenhauer, like most German mystics and theosophers, represents the views of Vedanta and (exoteric) Buddhism, that final salvation can, and can only, be individually attained independent of time and the karma of others. Hartmann, however, verges much more

towards your opinion, for he does not believe in *individual* consummation and deliverance from the world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error, and demands of everyone as an altruistic duty to give himself up to the world-process, and to do his best in order to hasten its end (He is the "clever modern philosopher" whom I have mentioned on page 435) (c).

(c). As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If, however, as you say, Hartmann thinks "Indian philosophy an error," then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest.—H.P.B.

3. There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours. Moreover, one could scarcely dispute that Lord Buddha — whatever esoteric doctrine he may have taught — founded monasteries, or that he favoured and assisted in doing so. Whether he expected all his disciples to become Bodhisattvas may be doubtful, but he certainly pointed out the "happy life" of a Bhikshu as the road to salvation; he expressly abstained from teaching cosmology or any worldly science; he never meddled with the worldly affairs of men, but every assistance he rendered them was entirely restricted to showing them the road to deliverance from existence. And just the same with Vedanta. It prohibits any attachment to worldly views and interests, or enquiries after cosmology or evolution *a fortiori* socialism and any other world-improvement. All this Vedanta calls *Ajñâna* (Buddhism: *Avidya*), while *Jñâna* or wisdom — the only aim of a sage (*Jñâni*) — is but the striving for the realization of the eternal (true reality, *Atma*) (a).

Answer (a). It depends on what you call Vedanta—whether the Dwaita, or the Visishtadwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads,* when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it. Buddhism

being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between "attachment to worldly views or interests" and the study of Cosmology, which is *not* "a worldly science" however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of *Occultism*—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles), no occult psychophysics or *knowledge of man* as he truly is, *is possible.* No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.—H.P.B.

Ajñâni (misprinted in the July number page 436: *agnam*) signified just the same as what is rendered by "fool" in the English translations of the *Dhammapada* and the *Suttas.* It is never understood "intellectually" and certainly does not mean an *ignoramus*, on the contrary, the scientists are rather more likely to be *ajñânis* than any "uneducated" mystic. *Ajñâni* expresses always a relative notion. *Jñâni* is anyone who is striving for the self-realization of the eternal; a *perfect jñâni* is only the *jivanmukta,* but anyone who is on the road of development to this end may be (relatively) called *jñâni*, while anyone who is less advanced is comparatively an *ajñâni.* As, however, every *jñâni* sees the ultimate goal *above* himself, he will call himself *ajñâni*, until he has attained *jivanmukta;* moreover, no true mystic will ever call any fellow-man a "fool" in the intellectual sense of the word, for he lays very little stress on intellectuality. To him anyone is a "fool" only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the "will" of the individuality. The "will" of the *ajñâni* is carrying him from spirit into matter (descending arc of the cycle), while the "will" of the *jñâni* disentangles him from matter and makes him soar up towards "spirit" and out of all existence. This question of overcoming the "dead point" in the circle is by no means one of intellectuality; it is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Göthes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires (b).

(b). Agnam, instead of *ajñâni* was of course a printer's mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which *Lucifer* is no more free than the *Sphinx*. It is the printer's and the proofreader's Karma. But it is a worse mistake, however, to translate *Ajñâni* by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. *Jnana* (or, *Jñâna,* rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it — and which saves the *Jivanmuktas* who have mastered both Karmayoga and Jñânayoga. Hence, if all those who have not *jñâna* (or jnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajñâna,* in truth, means simply "ignorance of the *true* Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological definition and dictionary, a *fool* is "*deficient in intellect*" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of *Lucifer's* readers, not for myself, as I knew all he says, minus his risky new definition of "fool" and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya*. No doubt, neither Bacon, Humboldt, nor even the great Haeckel himself, the "light of Germany," could ever be regarded as "*jñânis*"; but no more could any European I know of, however much he may have rid himself of all "individual wants and desires."—H.P.B.

4. As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conceptions of the true reality: how can it appear to us worthwhile to assist and to promote this process of misconception? (a)

Answer (a). Precisely, because the term *maya,* just like that of "*ajñâna*" in your own words — expresses only a

relative notion. The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality, *everlasting eternity,* no better than the productions and tricks of *maya,* illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions — human life in the universal *mahamaya* — for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya.*—H.P.B.

5. Like all world-existence, time and causality also are only *Maya* or — as Kant and Schopenhauer have proved beyond contradiction — are only *our* conditioned notions, *forms* of *our* intellection. Why then should any moment of time, or one of our own unreal forms of thought, be more favourable to the attainment of paranirvana than any other? To this paranirvana, Atma, or true reality, any manvantara is just as unreal as any pralaya. And this is the same with regard to *causality,* as with respect to *time,* from whichever point of view you look at it. If from that of absolute reality, all causality and karma are unreal, and to realize this *un*reality is the secret of deliverance from it. But even if you look at it from the *ajñâna*-view, that is to say, taking existence for a reality, there can never (in "time") be an end—nor can there have been a beginning — of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the *karana śarira* (causal body, *ajñâna*) of Iśvara and of all jivas, in fact, of all existence, is continuing (*b*). And how could this be otherwise? After the destruction

(*b*). This is again a *Viśishtadwaita* interpretation, which we do not accept in the esoteric school. We cannot say, as they do, that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Śankarâchârya school would agree in uttering such a heresy. For this amounts to saying that

Manomaya Kosha, which corresponds to what we call *Manas,* mind, with its volitional feelings and even *Kamarupa,* the vehicle of the *lower* manas, also survives during pralaya. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Śarira* (which means simply the *human Monad* collectively or the reincarnating ego), the "causal body," cannot continue; especially if, as you say, it is *ajñâna,* ignorance or the *wisdomless* principle, and even agreeably with your definition "a fool." The idea alone of this "fool" surviving during any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an "*ajñâni*" again. Surely as you formulate it, this must be a *lapsus calami?* And why should the *Karana Śarira* of Iśvara let alone that of "all Jivas"(!) be necessary during *pralaya* for the evolution of another universe? Iśvara, whether as a personal god, or an *intelligent* independent principle, *per se*, every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA only, *i.e.,* a conception valid enough during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of *Prajñâ* (consciousness) contained in that plane or *field* of consciousness, which the Adwaita calls *Chidakaśa* and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness*—as a *true* Vedantin would say.—H.P.B.

of any universe in pralaya, must not another appear? Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara?

6. But if then one moment of time and one phase of causality were more favourable for this than any other: why should it just be *any* pralaya after a manvantara, not the end of the *maha-kalpa* or at least that of a *kalpa.* In any kalpa (of 4,320 millions of earthly years) there are 14 manvantaras and pralayas and in each maha-kalpa (of 311,040 milliards of earthly years) there are (36,000 x 14) 504,000 manvantaras and pralayas. Why is this opportunity of paranirvana offered

just so often and not oftener, or not once only at the end of each universe. In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its *own* time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amoebas and protoplasms, perhaps also for the minerals of our planet — and why not also for the entities on all the other stars of the universe? (*a*)

Answer (*a*). As Dr. Hübbe-Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.—H.P.B.

7. But, it appears, the difficulty lies somewhat deeper still. That which has to be overcome, in order to attain paranirvana, is the erroneous conception of separateness, the selfishness of individuality, the "thirst for existence" (*trishna, tanha*). It stands to reason, that this sense of individuality can only be overcome individually: How can this process be dependent on other individualities or anything else at all? Selfishness in the *abstract* which is the cause of all existence, in fact, *Ajñâna* and *Maya*, can never be altogether removed and extinguished. *Ajñâna* is as endless as it is beginningless, and the number of jivas (atoms?) is absolutely infinite; if the jivas of a whole universe were to be extinguished in paranirvana, jivaship and ajñâna would not be lessened by one atom. In fact, both are mere unreality and misconception. Now, why should just one batch of humanity have to unite, in order to get rid each of his own misconception of reality? (*b*)

(*b*). Here again the only "unreality and misconception" I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his *ajñâna*; but I really cannot see what all his arguments refer to?—H.P.B.

Summing up, I will now give three instances of the difference in which, I think, a Mystic or (exoteric) Buddhist, Bhikshu or Arhat, on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Both will certainly use any opportunity which offers itself to do good to their fellow-men; but the good which they will try to do, will be of a different kind.

Supposing they met a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this

destination is nothing less than getting rid of all existence, and, at the same time, of all wants and desires; that having to beg for one's food is no real hardship, but might give a happier life than that of rich people with all their imaginary worries and pretensions, that, in fact, the life of a destitute who *is* nothing and who *has* nothing in the world, is the "happy life" — as Buddha and Jesus have shown — when it is coupled with the right aspiration to the eternal, the only true and unchangeable reality, the divine peace. If the mystic finds that the man's heart is incapable of responding to any keynote of such true religiousness, he will leave him alone, hoping that, at some future time, he too will find out that all his worldly wants and desires are insatiable and unsatisfying, and that after all true and final happiness can only be found in striving for the eternal. — Not so the occultist. He will know that he himself *cannot* finally realise the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs; he will perhaps teach him some trade or handicraft by which he can earn his daily bread, or he will plan with him some socialistic scheme for bettering the worldly position of the poor.

Answer. Here the "Mystic" acts precisely as a Theosophist or Occultist of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe-Schleiden has studied "Occultists" of the type he is describing? If it is in Germany, then pitying the Occultist who *knows* "that he himself *cannot* finally realize the eternal" until every human soul has been weaned from "worldly aspiration" I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the "Occultist" in such case and thus show his nationality? Our correspondent mentions with evident scorn "Socialism" in this letter, as often as he does "Cosmology." We have but two English Socialists, so far, in the T. S., of which two, every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists — two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help — are decidedly worth ten thousand Mystics and other *Theosophers,* whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance. —H.P.B.

Secondly, supposing further the mystic and the occultist meet two women, the one of the "Martha" sort, the other of the "Mary" character. The mystic will first remind both that everyone has, in the first instance, to do his or her duty conscientiously, be it a compulsory or a self-imposed duty. Whatever one has once undertaken and wherever he or she has contracted any obligation towards a fellow-being, this has to be fulfilled "up to the uttermost farthing." But, on the other hand, the mystic will, just for this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. He will again try to direct the whole of their attention to their final goal and kindle in them every spark of high and genuine aspiration to the eternal. — Not so the occultist. He may also say all that the mystic has said and which fully satisfies "Mary"; as "Martha," however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on.

Answer. Is the cat out of the bag at last? I am asked to "oblige" our correspondent by answering questions, and instead of clear statements, I find no better than transparent hints against the working methods of the T. S.! Those who go against "esoteric cosmology" and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain "Guru" we are both acquainted with, when that learned "Mystic" had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.—H.P.B.

Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient's mind to the eternal if they can; they will try to make him see that everything in the world is only the *just* effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for this illness, either in his present or in any former life; that the only way of getting finally rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). This, however, can only be achieved by putting good objects of aspiration into the place of the bad, the better object into that of the good, and the best into that of the better; directing, however, one's whole attention to our highest goal of consummation and living

in the eternal as much as we can, this is the *only* mode of thought that will *finally* deliver us from the imperfections of existence.

If the patient cannot see the force of this train of argument or does not like it, the mystic will leave him to his own further development, and to some future opportunity which might bring the same man near him again, but in a more favourable state of mind.

Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal and to aspire to it "with all his heart, with all his soul, and with all his might." In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. He will make him see that vegetarian or rather fruit diet is the only food fully in accordance with human nature; he will teach him the fundamental rules of esoteric hygienics; he will show him how to make the right use of vitality (mesmerism), and as he does not feel any aspiration for the nameless and formless eternal, he will meanwhile make him aspire for esoteric knowledge and for occult powers.

Now, will you do us the great favour to show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its own karma has been burnt by *jñâna* in *samadhi*, and independent of the karma of any other individual or that of humanity.

Yours sincerely,

HÜBBE-SCHLEIDEN.

Neuhaugen bei *München*, September, 1889.

Answer. As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering supposititious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T.S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

Yours, as sincerely,

H. P. BLAVATSKY.

THEOSOPHICAL (?) DOGMATISM AND INTOLERANCE

[*Lucifer*, Vol. V, No. 26, October, 1889, pp. 168-169]

For the 27,599th time, Mr. Richard Harte, in his official capacity as editor of *The Theosophist* assures the world, that "the Theosophical Society does not advocate or promulgate any opinions, has no creed and belongs to no party," and for the 27,599th time nobody believes what he says; because we have only to open at random any page of *The Theosophist,* to find it filled with the most vituperative language and the vilest abuse of everything that does not bear the stamp of Adyar; *i.e.,* the "imprimatur" of Richard Harte. Moreover, it is an old played-out jesuitical trick; to attempt to distinguish between a church and the members of which that church is composed, and to say that no matter how wicked the clergy or the representatives of a sect may be, their villany does not affect the sanctity of the church or sect. A sect can have no existence apart from the members of which it is composed, and if the representatives of such a sect advocate certain doctrines and denounce everybody as being a fool who will not accept them — then these doctrines must be regarded as belonging to that sect as a whole.

> "One who has been a Reader of *The Theosophist,* but who does not want any more of it. In the name of many who are in the same predicament."

The above is inserted because it is our invariable rule to publish rather reproofs than laudation from our correspondents. If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you. But so much conceded, and agreeing that the acting editor of *The Theosophist* may often deserve blame for his ill-tempered remarks, dictated to him, however, only by his sincere zeal for, and devotion to, Theosophy, if his remarks are contradictory and *untheosophical,* so are the present

observations of our correspondent. Both are members of the T.S., both act *untheosophically* and therefore both "affect the sanctity of Theosophy, or the body of its followers." Moreover, when the President returns to Adyar in January next, it is he who will take once more *The Theosophist* into his hands. Meanwhile, it is true to say, as he good-naturedly does in the September No. (p. 763), that Mr. Harte is inexperienced in the *rôle* of theosophical editorship. "He (the acting editor), has not got me into *quite* as many rows as Mark Twain did his Editorial Chief, but he may in time!" adds Colonel Olcott. "Forgive and forget," if you are a Theosophist.—Editor, *Lucifer*.

NOTES ON THE GOSPEL ACCORDING TO JOHN

[*Lucifer*, Vol. XI, No. 66, February, 1893, pp. 449-456]

[The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. They were prepared by myself before the meetings, mostly from notes taken down from H.P.B. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students, and especially as a useful example of H.P.B.'s method of interpretation. — G. R. S. Mead.]

The preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew

texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty.

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.*

— I —

1. In the beginning was the Logos, and the Logos was πρὸς τὸν θεόν, and the Logos was θεὸς.

In the very first verse a grave difficulty presents iteself: viz., the right interpretation of the curious complement πρὸς τὸν θεόν. In the *Vulgate* it is translated *apud Deum,* "with God" — not "*together with* God," which would be *cum Deo,* but in the sense of "at," "by." But does *apud* render the Greek πρὸς? *Apud* is a preposition denoting rest; πρὸς, with the accusative, denotes fundamentally motion — *versus, adversus,* presenting in fact an idea of hostility, and metaphorically of comparison. To translate πρὸς τὸν θεόν, therefore, by "*with God*" is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that something is predicated on the Logos with respect to God, and that this predication differs considerably from the following: viz., that "The Logos was God." It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with θεὸς and omitted in the other. The Logos was God or Divinity; that is to say, that the First or Unmanifested Logos is essentially the same as Parabrahman. But once the first

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* [Though unsigned, these opening paragraphs are very probably from the pen of G. R. S. Mead. — *Compiler.*]

potential Point appears, there is then this Point and the rest, viz., ὁ λόγος and ὁ θεὸς — and their relation one to the other, stated in the sentence, "The Logos was πρὸς τὸν θεόν."

The phrase occurs again in *Romans* (v. 1), "We have peace with God" (εἰρήνην πρὸς τὸν θεόν).

2. The latter (the Logos) was, in the beginning, πρὸς τὸν θεόν.

Why is this repeated? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mûlaprakriti?

But here a doubt arises: does ἀρχή mean "beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of *Genesis,* and though the Orthodox translate by "in the beginning," the *Targum of Jerusalem* renders *berêshîth* as "in wisdom."

Now ἀρχή has been shown by Godfrey Higgins in his *Anacalypsis,* by Inman and a host of other writers of the same school, to be the same as *argha, ark, argo,* the ship of Jason in which he sailed to find the "golden fleece" (Apollonius Rhodius), and, therefore, is the same as the Jagadyoni, the "womb of the universe," or rather the material cause or *kârana* thereof, according to the Paurânik commentators,* but according to the Esoteric Philosophy the *ideal spirit of that cause.* It is the Svabhavat of the Buddhists and the Mûlaprakriti of the Vedântin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mûlaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere."

So far, so good. But what is the distinction between θεὸς and ὁ θεὸς? Which is the superior term; can either be said to be identical with Parabrahman?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

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* *The Secret Doctrine,* I, 46.

If, however, this is the meaning, it is difficult to understand why the article is omitted before ἀρχή.

3. All things are wont to be (or exist) through it (*viz.*, the Logos), and without it not one single thing which is (or is wont to come) comes into being.

Πάντα "all things," is to be distinguished from κόσμος (cosmos) in the 10th verse.

Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate πάντα as "all manifestation," that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him." The verb γίγνομαι does not mean "to make" but "to become." It is rare to find διὰ — used in the sense of an agent or instrument — in the sense of "by." The fundamental idea is "through," whether of place or time. Metaphorically, it is used in a causal sense, and in later prose, of the material out of which a thing is made. So that even if the creative idea were adopted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of *Genesis,* we notice an entire omission of the Void or Chaos, this is an additional reason why the word ἀρχή should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

Ζοὴ (life) differs from πάντα (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In *The Secret Doctrine* this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn," or the "builders" — a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is φῶς (Light) Buddhi or Manas?

That which I say to you in Darkness (ἐν τῇ σκοτία), speak in Light (ἐν τῷ φωτί), and what ye hear "mouth to ear," preach on the housetops. *Matt.* x, 27.

Wherefore, whatsoever ye said in Darkness (ἐν τῇ σκοτία) shall be heard in Light (ἐν τῷ φωτί), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the housetops. — *Luke* xii, 3.

In these passages σκοτία (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness; σκοτία (darkness), therefore, refers to esoteric, and φῶς (light) to exoteric teachings: the relation between the two ideas is the same by *analogy* as between the σκοτία and φῶς in *John*.

Ταμεῖον (closet), a strange word, used in *Pistis-Sophia* for the different divisions of Kama Loka, in the Great Serpent or Astral Light.

"That which ye have sounded (λαλεῖν) into the ear." Now λαλεῖν (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: λαλεῖν is always distinguished from λέγειν, and is very often used of music, nature sounds, and singing. Those who have read about Gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word σκότος (used in *Ephes.* v, 8; *Luke* xxii, 53; *Matt.* viii, 12; *2 Peter* ii, 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New Testament* is not unity; it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sankhya, Yoga, Buddhist, or other schools of Hindu philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In *The Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

> Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.*

Are "Light" and "Darkness," in this verse, used in the same sense? Or does it mean that this "Life" which is a potency of the Logos, is regarded by men as "Light," whereas that which is higher than the "light," *viz.*, the Logos (or to them "Darkness"), is the real "Light"? "Darkness comprehended it not," then, means that absolute spirit did not comprehend or understand this illusive "Light."

6. There was a man sent divinely (παρὰ θεοῦ, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this "Light" is to be taken as identical with the Christ-spirit, it will be Buddhi; but if φῶς is Manas, the difficulty may be avoided by taking φῶς to mean Buddhi-Manas.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.

—II—

1. In the beginning (Mûlaprakriti) was the Word (Third Logos), and the Word was with God (πρὸς τὸν θεόν; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

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* *The Secret Doctrine*, Vol. I, p. 70.

2. This Logos (the essence of the Logoi) was in the beginning (in Mûlaprakriti) identical with Parabrahman.

There is evidently a great difference between the phrase πρὸς τὸν θεόν when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, *viz.*, the third aspect of the Logos, and the source of their existence, or the things themselves, were the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of "men" (*viz.*, the initiates; for the profane are called "shades [chhâyâs] and images").

This Light (φῶς) is Atma-Buddhi, of which Kundalini, or the sacred fire, is a Siddhi or power; it is the serpentine or spiral force, which if misused can kill.

5. And the Light of Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John, Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, "*Ioa*nnes."

7. He came to bear witness concerning the Light that all might be strengthened through it.

In the same way Krishna, the Avatâra of Vishnu in the *Bhagavad-Gîtâ,* says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world.

That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (*viz.,* the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind — τὰ ἴδια, a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Atma-Buddhi) to them he gave power to become Children of God (initiates), *viz.,* to those who have confidence in his name.

This is the septenary name, or *sound,* the Oeaohoo of *The Secret Doctrine* and the αεηιουω of the *Pistis Sophia.* It is strange that the Latin words *nomen* (name) and *numen* (deity or divinity) so resemble one another.

13. Who are born (iterative aorist) not from "bloods," nor of the will of the flesh, nor from the will of the male, but of God.

The term "bloods," a strange use of the plural, is the same as "lives" in *The Secret Doctrine;* they are elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas; the "Sweat-born" who were not "Will-born," but rather, born unconsciously.

Those "born of the will of the flesh" are the androgynous "Egg-born" of *The Secret Doctrine,* born through Kriyâ-śakti, by "Will-power."

Those "born of the will of the male" — not man, are men born in the usual manner after the separation of the sexes.

Whereas the term "those born of God," the Sons of God, refers to the "Second Birth."

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of *shekhinah* or veil), the

appearance as of the only-begotten son of the Father full of grace and truth.

The word δόξα which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses δόξα in the sense of opinion, as distinguished from ἐπιστήμη, knowledge, and Aeschylus (*Choëphorae,* 1053) employs it to denote a vision.

The "Father" in this verse means the Svabhavat, Father-Mother. The Svabhavat of the Buddhists, the Father-Mother (a compound word) of *The Secret Doctrine* and the Mûla-prakriti of the Vedântins, Mûlaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable aspect of it.*

This first-born is the Sanskrit *aja,* the Greek ἀμνός or lamb. Lambs, sheep and goats were sacrificed to Kâlî, the lower aspect of Âkâśa or the Astral Light. The "only begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (χάρις) is a difficult word to translate. It corresponds to the higher aspect of Âkâśa. The two aspects are as follows:

Spiritual Plane: Âlaya (Soul of Universe); Âkâśa.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me: for he was before me (πρῶτος, curious).

That is to say, that from the point of view of a disciple the divine principle Âtma-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

We, therefore, have Oannes as the representative of Vishnu; the man who becomes an adept through his own exertions, a Jîvanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first."

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* Cf. *The Secret Doctrine,* I, 10, note.

16. And of the Fullness (πληρώμα) thereof we all received, and favour for favour.

The πληρώμα (Plêrôma or Plenum) must be distinguished from Mûlaprakriti.

The Plerôma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mûlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmâ.

The Plerôma is, therefore, Chaos. "Favour for favour" means that what we receive we give back, atom for atom, service for service.

17. The meaning of verse 16 depends on verse 17.

For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or "Eye Doctrine" through Moses; the reality or "Heart Doctrine" through the divine Spirit Atma-Buddhi.

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the Lectures on the *Bhagavad-Gîtâ,* by T. Subba Row, can only behold its veil, Mûlaprakriti.

The only-begotten Son, the Logos, who is in the bosom of the Father, in Parabrahman, he has declared him (shown him in manifestation, but not seen him).

[*Lucifer,* Vol. XII, No. 67, March, 1893, pp. 20-30]

— III —

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Kabbalists or Initiates of pre-Christian Judaea, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atma. It is not the same as the Christos, the anointed by Alaya.

"That prophet," or rather "the prophet," is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher "principles," Âtma (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reincarnation of Elias it is interesting to quote a remarkable passage from *Pistis-Sophia*. The "Living Jesus," the "First Mystery," or King Initiate speaks as follows:

> It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAÔ, the Good, who is in the Midst,* that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is*† in the body of John. Moreover, in the Place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of light, and she gave it to her Receivers, who led it to the Sphere of the rulers and carried it into the womb of Elizabeth. So the Power of the Little IAÔ, the Good, which

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* This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower *Kama-Manas*.

† Notice the tense, the orthodox John being dead years before.

is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

For which cause, therefore, did ye doubt at that time, when I said unto you: John said, "I am the Christ"; and ye said unto me: "It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way." And I replied: "Elias, indeed, is come, and has prepared all things according as it was written; and they have done unto him whatsoever they would." And when I perceived that you did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist; I then answered openly and face to face: "If ye will receive it, John the Baptist is that Elias, who," I said, "was coming." *

Elizabeth, in the above, is the personified female Power, or Śakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antaskarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man.

Antaskarana is the Lower Manas, the Path of Communication or communion between the personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa — the "shell." †

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"*What* baptizest thou?" rather than, "Why baptizest thou?"

In the *Pistis-Sophia* many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions — the Little and Great Mysteries.

(1) The Little Mysteries (*e.g.*, the Eleusinian).

(*a*) Those relating to the Jîva or Prâna, the Life-

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* [Cf. *Lucifer.* Vol. VI, April, 1890, p. 113, G.R.S. Mead's translation of the *Pistis-Sophia.* — *Compiler.*]

† *The Voice of the Silence*, p. 88.

principle; teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.

(*b*) Those relating to the Astral.

(*c*) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtma.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.

The baptism with water typifies the Terrestrial Mary, or the Astral.

"Whom ye know not"—because it is the inner and higher "principle," Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower man, Âtma-Buddhi and the Lower Manas.

"Whose shoe's latchet I am not worthy to unloose"—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the "fall into generation."

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"Behold Jesus"; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

"Which taketh away the sin of the world"—by the lower Initiation, Prâna, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name *Jes*-us is from the Hebrew word *Aish,* "man." *Jes* (in Greek *Ies, Jes,* the Hebrew יש) means several things, such as *Fire,* the *Sun,* a *God* or Deity, and also *Man.* It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. *Man* became written איש , *Ish,* and *Jes,* whose feminine form was אשה , *is-a,* or "woman," also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldean *Book of Numbers,* the Egyptian *Isis.* So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels — that almost every word and name in the *Bible* is liable to be made into a *pun. Isi,* or *Issi,* is also *Jesse,* David's father, from whom the concoctors of the New Testament tried to make Jesus descend. Now the Gnostics had also a nickname for their *ideal* Jesus—or the man in the *Chrêst* condition, the Neophyte on trial, and this nickname was *Ichthus,* the "fish."

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole program of the ancient Mystery-Initiation is connected. The whole of the *New Testament* is an allegorical representation of the Cycle of Initiation, *i.e.,* the natural birth of man in *sin* or flesh, and of his second or spiritual birth as an Initiate followed by his resurrection after three days of trance — a mode of purification — during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The *New Testament* describes unselfish *white* or divine magic; the *Old Testament* gives the description of *black,* or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew *Jar-ed,* to flow down or descend; add to the word *Jared* the letter *n* (in Hebrew *nun*) and you have fish-river. And Jar-Dan-*Jar*, "flowing river," and *Dan* the name of the tribe of Dan — means the "river of Dan," or judgement. Jesus, the man and the neophyte, is born of Mary, *Mar,* the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh

(the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgement, whither Jesus is said to have descended after death. For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by *water,* played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the *Old Testament,* and Jordan that immersed Jesus in the *New*—all of these great "deeps" and small "deeps," the interior of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by *death,* which became a *new birth.* As Jonah, the Initiate of the *Old Testament,* enters the womb of the whale (Phallic Initiation), so Jesus, the *man,* entering the water (the type of the spiritual womb of his second birth) enters *Jar-Dan,* the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman," or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also, Jonah, upon emerging, became the "Lord," with the Jews *Jah-hovah;* thus preceding *Jes*-us, the new life. The Jesus of the *New Testament* becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, *over* the waters, the emblem of the Spiritual World. As said by Nigidius:

> The Syrians and Phoenicians assert that a *dove* sat several days in *Euphrates* [one of the four rivers in Eden] on the *egg* of a *fish,* whence their Venus was born.*

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in *Revelation* xxii, 16: "I Jesus . . .

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* C. F. Volney, *Ruins, or a Survey of the Revolution of Empires,* 2nd English ed., 1795, p. 391, Notes.

am . . . the bright and morning star"—Phosphoros or Lucifer.

There is one thing worth remembering. If you read the *Bible* you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (*a*) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (*b*) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"I" as a personality; or those initiated into the Lower Mysteries only.

"Israel" is a "blind," but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erôs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle, which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtma.

On the terrestrial plane, it means, that by the "Dove," the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a "blind."

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. *Isis Unveiled,* II, 29 and 91.

43-45. Narrative.

46. Out of Nazareth, *i.e.,* from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

— IV —

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human "principles" veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of "Water" (the Astral) into "Wine," or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

In all the Mysteries, after the *four* days of trial or temptation, came the *three* days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.*

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery-numbers ciphers can be disregarded and changed according to the rules of the method employed.)

"There was a marriage in Cana" — that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode," or "the place of the ruler," with the Arabs. Cf. *Devakhan,* the place consecrated to the Devas, *i.e.,* a state of such bliss as Devas or Angels are supposed to enjoy.†

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kâma-rûpic "principle," that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia-the-Divine, and Sophia-Akhamoth, the Terrestro-Astral.

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* N.B. — In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be re-arranged.

† [This error occurs in more than one place and should be corrected. *Devachan* is a Tibetan word; when transliterated from Tibetan characters, it would be *bde-ba-chan,* meaning a sphere or realm or state of unalloyed happiness. It is a term analogous to the Sanskrit word *Sukhâvati.* The Sanskrit word *deva* does not enter into the composition of this Tibetan term.—*Compiler.*]

2. And both Jesus was called, and his disciples, to the marriage.

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate, and his disciples* or lower principles were present as necessary to the purification of the whole *Man*.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the "bridegroom" can be married. It is the lower Manas (Sophia-Akhamoth), that says to Jesus, "They have no wine," that is to say, the lower "principles" are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit-Ego to do with thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower "principles," their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.†

6. And there were set there *six* waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtma, the seventh or universal principle—six from the earthly standpoint including the body. These are the con-

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* The 12 "disciples" are the 3 aspects of the 4 lower principles, the △ reflected in the □.

† Cf. *The Voice of the Silence*, note 17 to Part III.

taining principles from Âkâśa to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water — the symbol of Matter — that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the Wisdom of the Gods. (See ch. xv, "I am the true vine," etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of *tasting* the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how

perplexing and intricate are the relationships of the Gods and Goddesses. The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the "principles," or, rather, the various aspects of the one "principle." Thus we may say that Buddhi (the vehicle of Âtma) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi, Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Śakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

"At the beginning" means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path "good wine," or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

"Oxen" typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. "Sheep" typify the passions and desires which are subdued and tamed, and "Doves" spiritual

aspirations. The "money changers" are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

"The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Śiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

Those "that sold doves" are the traffickers in spiritual knowledge. "My Father's house" is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the "dead" in a "new birth."

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou with the three Fires do more, then, than with the forty-six?—There are in all forty-nine Fires, 7 x 7.

H.P.B.

THE THEOSOPHISTS

[*Sunday Times*, London, October 13, 1889]

To the Editor of the *Sunday Times*.

Sir,

In your last issue you published a statement by your New York correspondent to the effect that Dr. Coues asserts (where?) that Madame Blavatsky has been expelled from the Theosophical Society.

May I be permitted a respectful advice? It is that, in case you take on faith again such a Yankee statement, you should in future follow the admirable policy of Mr. Artemus Ward. That great showman never risked even a harmless jest without adding the explanatory words, "This is a goak." Such parenthetical declaration would save extra bewilderment to the public, already lost in a regrettable mist in connection with all that concerns Theosophy, by making the "goak" apparent.

And if you would have the truth, then I may as well give it to you now. Madame Blavatsky, as one of the chief founders of the Theosophical Society, cannot be expelled from the T.S. for several good reasons, the least of which is that there is no one in the Society having authority to do so — not even the President-Founder, Colonel Olcott — as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the T.S. just now.

Let, then, the Yankee cock-and-bull story — just set afloat by its author, an ex-Theosophist, who WAS EXPELLED FROM OUR AMERICAN SECTION TWO MONTHS AGO FOR SLANDER, as the whole Theosophical Society knows — remain for what it is worth and make the INITIATED reader merry.

Yours very truly,

H. P. BLAVATSKY.

London, *October 9*.

L'ALCHIMIE AU DIX-NEUVIÈME SIÈCLE

[*La Revue Théosophique*. Paris, Vol. II, Nos. 8, 9, 10, octobre, novembre et décembre, 1889, pp. 49-57, 97-103, 145-149, respectivement.]

Le langage de la Chimie archaïque ou Alchimie fut de tout temps symbolique, comme celui des vieilles religions.

Nous avons démontré, dans *La Doctrine Secrète,* que toute chose, en ce monde des effets, avait trois attributs ou la triple synthèse des sept principes. Pour être plus clair, disons que tout ce qui est ici-bas a, comme l'homme, trois principes et quatre aspects. Comme l'homme qui est un composé d'un corps, d'une âme rationelle et d'un esprit immortel, chaque object dans la nature a son extérieur objectif, son âme vitale et son étincelle divine et purement spirituelle ou subjective. La première proposition ne peut être niée, la seconde ne pourrait guère l'être, logiquement; car, en admettant l'influence des métaux, de certain bois, des minéraux, poudres et drogues, la Science officielle le reconnaît tacitement. Quant à la troisième, c'est-à-dire la présence de la quintessence absolue dans chaque atome, le matérialisme, qui n'a que faire de l'*anima mundi,* la nie absolument.

Grand bien lui fasse. Le matérialisme étant une preuve indubitable de cécité morale et spirituelle, laissons les aveugles conduire les aveugles et ne nous en occupons pas.

Ainsi que toute chose, chaque science a ses trois principes fondamentaux, et peut être mise en pratique sur tous les trois, ou bien sur un seul. Avant que l'Alchimie existât comme science, c'est sa quintessence qui agissait seule (comme elle le fait encore d'ailleurs) dans les corrélations de la nature et sur tous ses plans. Lorsque parurent sur la terre des hommes doués d'intelligence supérieure, ils la laissèrent agir, et c'est d'elle qu'ils reçurent leurs premières leçons. Ils n'avaient qu'à l'imiter. Pour produire les mêmes

effets à volonté, cependant, ils eurent à développer, dans leur constitution humaine, un pouvoir nommé le *Kriyaśakti,* en langage occulte. Cette faculté, *créatrice* dans ses effets, n'est en vérité telle, que parce qu'elle sert d'agent actif à cet attribut, sur un plan objectif. De même que le paratonnerre conduit le fluide électrique, de même la faculté de *Kriyaśakti* ne fait que conduire et donner une direction à la Quintessence créatrice. Conduite au hasard, elle tue; dirigée par l'intellect humain, elle crée selon un plan prémédité.

Ainsi naquirent l'Alchimie, la Magie magnétique et bien d'autres branches sur l'arbre de la science occulte.

Lorsqu'apparurent, à leur tour, les nations qui, dans leur égoïsme et leur vanité féroces, se plurent à se considérer comme infiniment supérieures à toutes les autres passées et présentes; quand le développement du *Kriyaśakti* devint de plus en plus difficile et que la faculté divine disparut presque de la terre, ces nations oublièrent peu à peu la science de leurs premiers ancêtres. Elles allèrent plus loin; elles rejetèrent même la tradition de ces aïeux antédiluviens, niant avec mépris la présence de l'esprit et de l'âme dans cette science, la plus vieille en ce bas monde; des trois grands attributs de la nature, elles n'acceptèrent que la matière ou plutôt son aspect illusoire; car de la vraie matière, ou SUBSTANCE, les matérialistes eux-mêmes confessent n'en pas connaître le premier mot; et certes ils ne l'ont jamais aperçue, pas même de loin.

Ainsi naquit la Chimie moderne.

Tout change dans l'effet de l'évolution cyclique. Le cercle parfait devient unité, triangle, quaternaire et quinaire. Le principe créateur, issu de la RACINE SANS RACINES de l'Existence absolue, qui n'a ni commencement ni fin, et dont le symbole est le serpent, ou *perpetuum mobile,* avalant sa queue afin d'arriver à sa tête, est devenu l'*Azoth* des Alchimistes du moyen âge. Le cercle devient le triangle, qui en émane, comme Minerve de la tête de Jupiter. Le cercle représente l'hypothèse de l'absolu; la ligne ou la jambe droite, la synthèse métaphysique; et la gauche, la synthèse physique. Lorsque mère nature aura formé de son corps la ligne horizontale qui réunit les deux

lignes, ce sera le moment du réveil de l'activité cosmique. En attendant, *Pourousha,* l'Esprit, est séparé de *Prakriti,* — la nature matérielle, qui n'est pas encore évoluée. Il a des jambes à l'état potentiel, et ne peut encore se mouvoir, et point de bras pour travailler à la forme objective des choses sublunaires. Dépourvu de membres, *Pourousha* ne bâtira que lorsqu'il sera monté sur le cou de *Prakriti,* l'aveugle;* — alors le triangle deviendra le pentagone, l'étoile microcosmique. D'ici là, il faut que les deux passent à l'état de quaternaire et de la croix qui engendre. C'est la croix des mages terrestres, qui font parade de leur symbole défloré: la croix divisée en quatre pièces, et qui peut se lire à volonté «Taro», «Tora», «Ator» et «Rota». La substance vierge, ou terre adamique, l'Esprit Saint des vieux Alchimistes Rose-Croix, est devenue avec les Kabalistes, — tous valets de la Science moderne, — le Na_2CO_3, la *Soude,* et le C_2H_6O, l'*Alcohol!*

Ah! comme tu est tombée des cieux, étoile du matin, fille de l'aube du jour, — pauvre Alchimie! Tout lasse, tout passe, tout casse, dans notre vieille planète trois fois détraquée; et cependant ce qui fut est encore et sera toujours, jusqu'à la fin des siècles. Les mots changent, et, vite, le sens en est défiguré. Mais les idées éternelles restent toujours et ne passeront jamais. Sous la «peau d'âne» dont la princesse nature eut à s'affubler, pour tromper les sots, comme dans le conte de Perrault, — le disciple des philosophes de l'antiquité reconnaîtra toujours la vérité, et — l'adorera. La peau d'âne, il faut le croire, est plus conforme que la Princesse nature toute nue au goût du philosophisme moderne et de l'Alchimiste matérialiste, qui sacrifient l'âme vivante pour la forme morte. Aussi cette peau ne tombe-t-elle que devant le Prince Charmant qui reconnaît l'alliance de mariage dans la bague envoyée. Pour tous ces courtisans qui s'agitent et tournent autour de Dame Nature tout en dépeçant son enveloppe matérielle, — elle n'a que son épiderme à leur offrir. C'est pour cela qu'ils se consolent en donnant des noms nouveaux à des choses vieilles comme le monde, tout

* Philosophie de *Sankhya* (Kapila).

en déclarant qu'ils ont fait là des découvertes nouvelles. La nécromancie de Moïse est devenue le Spiritisme moderne; et la Science des vieux Initiés du Temple, le Magnétisme des Gymnosophistes de l'Inde, le Mesmérisme bienfaisant et curatif d'Esculape, «le Sauveur», ne sont acceptés qu'à la condition de s'appeler *hypnotisme,* c'est-à-dire la *magie noire* sous son vrai nom.

Des faux nez partout! Mais réjouissons-nous; plus ils sont faux et longs et plutôt ils sont sûr de se décoller et de tomber d'eux-mêmes.

Les matérialistes modernes voudraient nous faire accroire que l'Alchimie, ou la transmutation des métaux de basse valeur en or et en argent, n'a été de tout temps que *charlatanisme* pur et simple. D'après eux, ce n'est pas une science, mais une superstition;—dès lors, tous ceux qui y croient ou prétendent y croire sont des dupes ou des imposteurs. Nos Encyclopédies sont remplies d'épithètes malsonnantes à l'adresse des Alchimistes et des Occultistes.

C'est fort bien, Messieurs les Académiciens. Mais donnez-nous alors des raisons qui démontrent péremptoirement l'impossibilité *absolue* de la transmutation. Dites-nous comment il se fait qu'on trouve une base métallique, même dans les Alkalis. Nous connaissons des physiciens, fort savants, ma foi, qui prétendent que l'idée de réduire les éléments à leur forme première et même à leur essence primordiale et une (voyez plutôt M. Crookes et ses *méta-éléments*), n'est pas aussi bête qu'elle en a l'air. Ces éléments, Messieurs, une fois que vous vous permettez l'hypothèse qu'ils ont existé tout d'abord dans la masse ignée dont la croûte terrestre a été formée, selon votre dire, peuvent bien être dissous de nouveau et arriver, par une série de transformations, à redevenir ce qu'ils on été. Le tout est de savoir trouver un dissolvant assez fort pour agir et opérer, en quelques jours ou en quelques années même, ce que la nature opère dans la durée des âges. La chimie, et M. Crookes surtout, nous ont suffisamment prouvé qu'il existait une parenté entre les métaux, assez marquée pour indiquer non seulement la même provenance, mais une Genèse identique.

Ensuite, Messieurs les Savants qui faites fi de la Science

ANNIE BESANT

1847-1933

Portrait taken by Elliott & Fry, Baker Street, London W. and reproduced in *Isis Very Much Unveiled*, by Edmund Garrett, London, ca. 1895.

CLAUDE FALLS WRIGHT
1867-1923
Reproduced from *The Path*, New York, Vol. VIII, February, 1894.

et qui riez si bien de l'alchimie et des alchimistes, comment se fait-il qu'un de vos premiers chimistes, l'auteur de *La Synthèse chimique,* M. Berthelot, tout nourri de leurs travaux, ne peut s'empêcher de reconnaître aux alchimistes *une connaissance des plus profondes de la matière?*

Comment se fait-il encore que M. Chevreul, ce savant vénéré, dont la science aussi bien que le grand âge où il a pu arriver, doué jusqu'à son dernier jour de toutes ses facultés,* — ce qui a émerveillé notre siècle avec toute sa suffisance, si peu facile à émouvoir pourtant, — comment se fait-il, dis-je, que celui qui fit tant de découvertes si utiles à l'industrie, ait possédé tant d'ouvrages sur l'alchimie?

La clef du secret de son grand âge ne se trouverait-elle pas dans ces masses de livres, qui, selon vous, ne sont qu'un amas de superstitions aussi insensées, que ridicules?

Le fait que ce même grand savant, le doyen de la chimie moderne, prit le soin de léguer, après sa mort, les nombreux volumes traitant de cette «fausse science» à la Bibliothèque du Muséum, — est toute une révélation. Nous n'avons pas entendu dire, de plus, que les luminaires de la Science, attachés à ce sanctuaire, aient jeté au panier ces livres sur l'alchimie comme un fatras inutile, rempli, soi-disant, de rêveries fantastiques, engendrées par des cerveaux malades et détraqués.

Nos savants, d'ailleurs, oublient des choses: celle-ci, d'abord, c'est que, n'ayant jamais trouvé la clef du *jargon* des livres hermétiques, ils n'ont guère le droit de décider si ce «jargon» prêche le faux ou le vrai; cette autre, ensuite, c'est que la Sagesse n'est certainement pas née avec eux, et ne *mourra* pas avec nos sages modernes.

Chaque Science, disons-nous, a *ses trois aspects;* deux, dans tous les cas: l'objectif et le subjectif. Sous la première division, nous pourrons classer les transmutations alchimiques, avec ou sans la *poudre de projection;* sous la seconde, les spéculations de la nature mentale. Sous la

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* [Michel-Eugène Chevreul, famous French chemist, born at Angers, August 31, 1786. He died at Paris, April 9, 1889, being then 103 years old. — *Compiler.*]

troisième est caché un sens de la plus haute spiritualité. Or, comme les symboles des deux premières sont identiques de forme, ayant en plus, ainsi que j'ai cherché à le démontrer dans *La Doctrine Secrète,* — sept interprétations, selon que l'on veut en connaître le sens appliqué à l'un des domaines de la nature physique, psychique, ou exclusivement spirituelle, — on comprendra facilement qu'il n'est donné qu'aux grands initiés d'interpréter, correctement, le *jargon* des philosophes hermétiques. Et encore! comme il existe plus de faux traités alchimiques en Europe que de vrais, Hermès lui-même y perdrait son latin. Qui ne sait par exemple qu'une certaine série de formules peuvent trouver leur application concrète d'une valeur absolue dans l'alchimie technique, tout en différant entièrement de sens, lorsque ce même symbole est employé pour rendre une idée appartenant au domaine psychologique? Comme le dit fort bien notre feu frère Kenneth MacKenzie, en parlant des Science Hermétiques:

> . . . pour l'Alchimiste praticien, dont l'object était la production d'or au moyen des lois spéciales de son art, l'évolution d'une philosophie mystique était d'importance secondaire, cet art pouvant être poursuivi sans aucune relation directe avec un système quelconque de théosophie; tandis que le Sage qui s'était élevé à un plan supérieur de contemplation métaphysique, rejetait tout naturellement la partie simplement matérielle de ces études, la trouvant au-dessous de ses aspirations.*

Il devient ainsi évident que les symboles pris pour guides, lorsqu'il s'agissait de la transmutation des métaux, ont bien peu à faire avec les méthodes que nous appelons maintenant *chimiques.* Une question, d'ailleurs: — Qui de nos plus grands savants oserait traiter d'imposteurs des hommes tels que les Paracelse, les Van Helmont, les Roger, les Bacon, les Boerhaave et tant d'autres Alchimistes illustres?

Or, tandis que Messieurs les Académiciens font fi de la Cabale comme de l'Alchimie (tout en puisant dans cette dernière leurs inspirations et leurs meilleures découvertes), les cabalistes et occultistes Européens, en général, commencent à persécuter sous main les Sciences secrètes de l'Orient. En effet, la Sagesse Orientale n'existe pas pour

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* *Royal Masonic Cyclopaedia,* p. 310.

nos Sages de l'Occident; elle est morte avec les trois mages. Cependant, l'alchimie qui, si l'on cherche bien, se trouvera à la base de toute science occulte, — l'alchimie, disons-nous, leur vient de l'extrême Orient. Il en est qui prétendent qu'elle n'est que l'évolution posthume de la magie des Chaldéens. Nous tâcherons de prouver que cette dernière ne fut que l'héritière de l'Alchimie antédiluvienne, d'abord, de l'Alchimie égyptienne, ensuite. — Cherchez son berceau dans l'antiquité la plus reculée, nous dit Olaus Borrichius, qui en savait long sur ce sujet.

A quelle époque remonte l'origine de l'Alchimie? Aucun écrivain moderne ne peut nous le dire au juste. Quelques-uns donnent à son premier adepte le nom d'Adam; d'autres l'attribuent à l'indiscrétion «des fils de Dieu, lesquels, voyant que les filles des hommes étaient belles, en prirent pour leurs femmes.» [*Gen.* vi, 2.]

Moïse et Salomon sont des adeptes tardifs dans la science, car ils furent précédés par Abraham, qui fut à son tour précédé dans *la Science des Sciences* par Hermès. Avicenna ne nous dit-il pas que la «Table Smaragdine», — le traité le plus vieux qui existe sur l'Alchimie, — fut trouvé sur le corps d'Hermès enseveli depuis des siècles, à Hébron, par Sarah, la femme d'Abraham? Mais «Hermès» n'a jamais été le nom d'un homme; — c'est un nom générique, comme celui de *Néo-Platonicien,* au temps jadis, ou de «Théosophe» aujourd'hui. Que sait-on, en effet, sur Hermès *Trismégiste* «trois fois le plus grand»? Moins que sur Abraham, sa femme Sarah et sa concubine Agar, que saint Paul déclare être *une allégorie.** Hermès était déjà identifié avec le Thoth égyptien, du temps de Platon. Mais le mot *thoth* ne veut pas seulement dire «Intelligence», il veut dire aussi «assemblé» et *école.* Thoth *Hermès,* en effet, n'est que la personnification de la voix (ou enseignement sacré) de la caste sacerdotale d'Égypte, c'est-à-dire de la voix des Grands Hiérophantes. Et, dirons-nous, s'il en est ainsi, à quelle époque préhistorique a commencé la hiérarchies des

* Saint Paul l'explique fort clairement; Sarah représente, selon lui, la «Jérusalem d'en-haut» et Agar une «montagne d'Arabie», *Sinai,* ayant «rapport à la Jérusalem d'à présent» (*Ép. aux Galates,* iv, 25-26).

prêtres initiés dans le pays de *Chemi*? Même résolue, cette question ne nous mènerait pas encore au bout de nos problèmes. Car la vieille Chine, non moins que la vieille Égypte, se prétend la patrie de l'*Alkahest* et de l'alchimie physique et transcendentale; et la Chine pourrait bien avoir raison. Un missionnaire, vieux resident de Pékin, William A. P. Martin, la déclare «le berceau de l'Alchimie». *Berceau* n'est peut-être pas tout à fait le mot, mais il est certain que l'Empire Céleste aurait le droit de se mettre sur les rangs parmi les plus vieilles écoles des Sciences occultes. En tout cas, c'est de la Chine que l'Alchimie a pénétré en Europe, comme nous allons le prouver.

En attendant, le lecteur a le choix, car un autre pieux missionnaire, Hood, nous assure formellement que c'est au jardin «planté en Héden du côté de l'Orient», que l'Alchimie est née. A l'en croire, elle est l'invention de Satan, qui tenta Ève sous la forme du Serpent; mais il oublia de prendre patente; et le brave homme nous le prouve par le nom même. Le mot hébreu, pour Serpent, est *Nahash,* au pluriel *Nahashim.* C'est de la dernière syllabe, *shim,* comme l'on voit, que les mots «chimie» et *Alchimie* ont été dérivés. — N'est-ce pas clair comme le jour et établi d'après les règles les plus sévères de la philologie moderne?

Passons à nos preuves cependant.

Les premières autorités sur les sciences archaïques, — William Godwin, entre autres, — nous démontrent, preuves à l'appui, que, quoique l'Alchimie ait été fort cultivée presque par tous les peuples de l'antiquité, longtemps avant notre ère, les Grecs n'ont commencé à l'étudier qu'après l'ère chrétienne, et qu'elle ne tomba dans le domaine public que fort tard. Il est bien entendu ici qu'il ne s'agit que des Grecs laïcs, les non initiés. Car les adeptes des temples Helléniques de la *Magna Graecia* l'ont connue depuis les jours des Argonautes. L'origine de l'Alchimie, en Grèce, date donc de cette époque, comme le récit allégorique de la «Toison d'Or» nous en fournit fort bien la démonstration.

En effet, on n'a qu'à lire ce que dit Suidas, dans son *Lexicon,* à propos de l'expédition de Jason, trop connue pour être racontée ici:

Δέρας, *deras*, la toison d'or, que Jason et les Argonautes après un voyage sur la mer Noire en Colchide, enlevèrent ensemble avec Médée, la fille d'Aeétés, roi d'Aea. Seulement ce qu'ils enlevèrent *n'était point ce que les poètes prétendent, mais bien un traité écrit sur une peau* (δέρμασι), *qui apprenait comment l'or pouvait être fabriqué par des moyens chimiques*. Les contemporains appelèrent cette peau de bélier la *toison d'or*, probablement à cause de la grande valeur des instructions qu'elle contenait.

Ceci est un peu plus clair et bien plus probable que les divagations érudites de nos mythologues modernes,* car rappelons-nous que la Colchide des Grecs est l'Imérétie moderne sur la mer Noire; que le *Rion*, la grande rivière qui traverse ce pays, est le Pharsis des anciens, lequel charrie des parcelles d'or encore aujourd'hui, et que les traditions des peuples indigènes qui habitent les côtes de la Mer Noire, — tels que les Mingréliens, les Abhaziens et les Imérétiens, — sont toutes pleines de cette vieille légende de la toison d'or. Leurs ancêtres, disent-ils, on été tous des «faiseurs d'or», c'est-à-dire ayant possédé le secret de la transmutation qui s'appelle aujourd'hui l'Alchimie.

Toujours est-il que, sauf leurs initiés, les Grecs sont restés ignorants des sciences hermétiques jusqu'aux jours des Néo-Platoniciens (fin du IV^me^ siècle et V^me^ siècle), et qu'ils ne savaient rien de la *vraie* Alchimie des anciens Égyptiens, dont les secrets ne couraient certainement pas les rues. En effet, dans le III^me^ siècle de l'ère chrétienne, l'empereur Dioclétien publiait son fameux édit, ordonnant la recherche la plus minutieuse en Égypte de tous les livres traitant de la fabrication de l'or, et il en était fait un *auto da fé* public.

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* A. de Gubernatis qui trouve (*Zoological Mythology*, Vol. I, pp. 402-03, 428-32), que, parce qu'en «sanscrit le bélier est appelé *mesha* or *meha*, celui qui verse ou qui répand», le belier à la toison d'or des Grecs doit être, par conséquent «le nuage . . . *faisant de l'eau*» (nous remplaçons le verbe original); et F. L. W. Schwartz qui compare la toison du bélier à la nuit orageuse, nous apprend que «le bélier parlant est la voix qui semble sortir du nuage électrique» (*Ursprung der Mythologie*, p. 219, note 1), nous font rire, Ils sont trop pleins de nuages eux-mêmes, les braves savants, pour que leurs interprétations fantastiques soient jamais acceptées par l'étudiant sérieux. Et cependant Paul Decharme, l'auteur de la *Mythologie de la Grèce antique*, semble partager ces opinions!

Après cela, il ne resta plus un seul ouvrage d'Alchimie, sur la surface de la terre des Pharaons, nous dit W. Godwin, et pendant deux siècles on n'en entendit plus parler. Il aurait pu ajouter qu'il restait suffisamment de pareils ouvrages dans *l'intérieur* de la terre, sous la forme de papyrus ensevelis avec les momies dix fois millénaires. Le tout, c'est de savoir reconnaître un traité sur l'Alchimie sous la forme d'un conte de fée, semblable à celui de la *toison d'or,* ou d'un «roman» du temps des premiers Pharaons. Mais ce n'est pas la sagesse secrète enfouie sous l'allégorie des papyrus qui introduisit l'Alchimie, ni les sciences hermétiques, en Europe.

L'histoire nous apprend que l'Alchimie était cultivée, en Chine, plus de seize siècles avant notre ère, et que jamais elle n'avait été plus florissante qu'à l'époque des premiers siècles du Christianisme. Or, c'est vers la fin du IV^me^ siècle, et lorsque l'Orient ouvrait ses portes au commerce avec les races latines, que l'Alchimie pénétra, encore une fois, en Europe. Byzance et Alexandrie, les deux principaux centres de ce commerce, furent subitement inondés de traités sur la transmutation, alors que l'on savait que l'Égypte n'en possédait plus un seul. D'où vinrent donc ces traités pleins de recettes pour faire de l'or et prolonger la vie humaine? Ce n'est certes pas des sanctuaires d'Égypte, puisque ces traités égyptiens n'existaient plus. — Nous affirmons que la plupart n'étaient que des interprétations plus ou moins correctes des histoires allégoriques des Dragons verts, bleus et jaunes, et des tigres roses, symboles alchimiques des Chinois.

Tous les traités que l'on trouve maintenant dans les bibliothèques publiques et les Musées d'Europe ne sont que les hypothèses risqués de certains mystiques de tous les âges, restés à mi-chemin de la grande Initiation. Or il n'y a qu'à comparer quelques-uns des traités dits «hermétiques» avec ceux qui ont été apportés de la Chine dernièrement, pour reconnaître que Thoth-Hermès, ou plutôt la science de ce nom, est innocente de tout cela. Et il en résulte que tout ce que l'on sut sur l'Alchimie, au moyen âge et de là au XIX^me^ siècle, a été importé en Europe de la Chine et transformé ensuite en écrits hermétiques. La

plupart de ces écrits ont été fabriqués par les Grecs et les Arabes, dans les VIII^me^ et IX^me^ siècles, refabriqués au moyen âge, et restent incompris au XIX^me^. Les Sarrazins, dont la plus fameuse école d'Alchimie se trouvait à Bagdad, tout en apportant avec eux des traditions plus anciennes, en avait perdu le secret eux-mêmes. Le grand Geber mérite plutôt le titre de Père de la Chimie moderne que celui de l'Alchimie hermétique, quoique ce soit à lui qu'on attribue l'importation de la Science Alchimique en Europe.

La clef des secrets de Thoth-Hermès gît bien ensevelie dans les cryptes initiatiques du vieil Orient seul, depuis l'acte de vandalisme commis par Dioclétien.

Comparons donc le système chinois avec celui que l'on nomme les Sciences Hermétiques.

1. Le double but poursuivi dans les deux écoles est identique: la création de l'or, le rajeunissement et le prolongement de la vie humaine au moyen du *menstruum universale* ou *lapis philosophorum*. Le troisième object, ou le *vrai sens* de la «transmutation», ayant été complètement négligé par les adeptes *chrétiens,* satisfaits qu'ils etaient de *leur croyance religieuse dans l'immortalité de l'âme,* n'a jamais été bien compris par les adhérents des vieux alchimistes. Aujourd'hui, moitié par négligence, moitié par désuétude, il est complètement rayé du catalogue du *summum bonum* poursuivi par les Alchimistes des pays chrétiens. Ce n'est cependant que ce dernier object qui intéresse les *vrais* alchimistes orientaux. Tous les *Adeptes Initiés,* méprisant l'or et ayant une profonde indifférence pour la vie, font peu de cas du double but de l'alchimie.

2. Ces écoles reconnaissent toutes deux l'existence de *deux élixirs,* le grand et le petit. L'usage de ce dernier sur le plan physique s'appliquait à la transmutation des métaux et à la restitution de la jeunesse. Le grand «Élixir», qui n'était élixir que symboliquement, conférait le plus grand trésor de tous: *l'immortalité consciente de l'Esprit,* le Nirvâna à travers les cycles qui est le précurseur de PARANIRVÂNA, l'identification absolue avec l'Essence UNE.

3. Les principes à la base des deux systèmes sont aussi identiques, à savoir: la nature composite des métaux et

leur végétation émanant d'un même germe séminal. La lettre *tsing,* dans les caractères chinois, qui indique «germe» et *t'ai* «matrice», que l'on retrouve constamment dans les ouvrages chinois sur l'alchimie,* sont les ancêtres des mêmes mots que l'on rencontre, à chaque pas, dans les traités sur l'alchimie des Hermétistes.

4. Le mercure et le plomb, le mercure et le soufre, sont employés en Orient comme dans l'Occident, et, ajoutés à tant d'autres ingrédients en commun, nous trouvons que les deux écoles de l'alchimie, les acceptaient sous un triple sens. — C'est ce troisième sens qui échappe aux alchimistes européens.

5. Les alchimistes de ces deux pays acceptent également la doctrine du cycle des transformations, pendant lequel les métaux précieux retournent à leur élément basique.

6. L'alchimie des deux Écoles est intimement liée à l'astrologie et à la magie.

7. Finalement toutes les deux font usage d'une phraséologie *extravagante,* ainsi que le remarque l'auteur des *Études sur l'Alchimie en Chine,*† lequel trouve que le langage des alchimistes européens, qui diffère si totalement de celui de toutes les autres sciences Occidentales, mais imite parfaitement, dans son jargon métaphorique, celui des peuples de l'extrême Orient, est une excellente preuve que l'alchimie en Europe a eu sa provenance de l'extrême Orient.

Et quand nous affirmons que l'alchimie est intimement liée à la *magie* et à l'*astrologie,* qu'on ne se récrie pas. Le mot magie est un vieux terme persan qui signifie le *savoir* embrassant toutes les sciences physiques ou métaphysiques qui furent cultivées jadis. Les classes savantes sacerdotales des Chaldéens enseignaient la *magie,* d'où naquirent le *magisme* et le *gnosticisme.* N'appelle-t-on pas

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* «The Study of Alchemy in China», par le Reverend W. A.P. Martin, de Pékin.

[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A. — *Compiler.*]

† *Op. cit.*

Abraham un «Chaldéen»? Or, c'est Josèphe, un pieux juif, qui, parlant du patriarche, dit qu'il enseignait la *mathématique* ou la science ésoterique en Égypte, la *science des astres* y inclus. Un professeur du magisme était nécessairement astrologue.

Mais on aurait grand tort de confondre l'alchimie du moyen âge avec l'alchimie antédiluvienne. Telle qu'elle est connue maintenant elle a trois agents principaux: la *pierre philosophale,* servant à la transmutation des métaux; l'*Alkahest,* ou le dissolvant universel; et l'*elixir vitae,* dont la propriété était de prolonger la vie humaine indéfiniment. Mais, ni les vrais philosophes, ni les Initiés ne tenaient compte des deux derniers. Les trois agents alchimiques ne sont devenus, à l'instar de la Trinité, *une et indivisible,* trois agents distincts que lorsque la science tomba dans le domaine de l'égoïsme humain. Tandis que la classe sacerdotale, avide et ambitieuse, anthropomorphisait l'Unité spirituelle et absolue, en la divisant en trois *personnes,* la classe des faux mystiques séparait la Force divine du *kriyaśakti* universel et en faisait *trois agents.* Dans sa *Magie naturelle,* Giambattista della Porta le dit fort clairement:

> Je ne promets ni montagnes d'or, ni la pierre philosophale . . . ni encore cette liqueur d'or qui rend celui qui en boit immortel . . . Tout cela n'est que *rêverie;* car le monde étant muable et sujet aux changements, tout ce qu'il produit doit être détruit.

Geber, le grand alchimiste arabe, est encore plus explicite. Il semple avoir écrit les remarques que nous traduisons, avec un œil prophétique pour l'avenir:

> Si nous vous avons caché quelque chose, ô fils de la science, ne vous en étonnez pas; car nous ne l'avons pas caché à vous; nous avons seulement usé, pour en parler, d'un langage destiné à voiler la vérité aux méchants, afin que les hommes injustes et vils ne la comprennent pas. Mais vous, fils de la Vérité, cherchez et vous trouverez ce don, le plus précieux de ceux qui vous sont réservés. *Vous, fils de la folie, de l'impiété et des œuvres profanes, abstenez-vous de chercher à pénétrer les secrets de cette science; car elle vous détruirait en vous précipitant, couverts de mépris, dans la plus profonde misère.**

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* «Alchemy, or the Hermetic Philosophy», par Dr. Alexander Wilder. [In his *New Platonism and Alchemy,* Albany, N.Y., 1869, p. 26. —*Compiler.*]

Voyons encore ce que quelques autres auteurs nous ont révélé à ce sujet. Étant arrivés à croire (ce qui est une erreur) que l'alchimie n'était, après tout, qu'une philosophie toute métaphysique au lieu d'une science physique, ils déclarèrent que la transmutation extraordinaire des vils métaux en or n'était que l'expression figurée de la transformation de l'homme, le débarrassant de ses maux héréditaires et de ses infirmités pour atteindre à un état régénéré, qui faisait de lui une nature divine.

En effet, c'est la synthèse de l'alchimie transcendantale, et son but principal; mais ce but ne représente pas encore *tous les objects* de cette science. — Aristote, en disant à Alexandre que «la pierre philosophale n'est pas une pierre du tout; qu'elle est dans chaque homme, partout, en toute saison, et s'appelle le *but final* de tous les philosophes», — Aristote se trompait dans sa première proposition, et avait raison quant à la seconde. Dans le domaine physique, le secret de l'*Alkahest* produit un ingrédient qu'on nomme la pierre philosophale; mais, pour ceux qui ne tiennent pas à l'or qui périt, l'*alkahest,* comme nous le dit le professeur Wilder* «n'est que l'*al-geist,* l'esprit divin, qui dissout la grosse matière, afin que les éléments non sanctifiés puissent être détruits . . .» L'*elixir vitae* ne serait donc que l'eau de la vie, qui, comme l'exprime Godwin «est une médecine universelle, ayant la propriété de renouveler la jeunesse de l'homme et de le faire vivre pour toujours».

Le docteur Hermann Kopp, en Allemagne, publia une *Geschichte der Chemie* il y a une quarantaine d'années. Parlant de l'alchimie, envisagée dans son caractère spécial de précurseur de la chimie moderne, le docteur allemand emploie une expression très significative et que le Pythagoricien et le Platoniste comprendraient immédiatement: «Si, dit-il, sous le terme *monde,* le *microcosme* que l'homme représente est sous-entendu, alors l'interprétation des écrits des alchimistes devient aisée».

Irénéus Philalethes déclare que

. . . la pierre philosophale est la représentante du grand Univers (ou macrocosme) et possède toutes les vertus du grand système, comprises

* *Ibid.*

et collectionnées dans le petit système. Ce dernier a une vertu magnétique qui attire sa pareille qui gît dans l'univers. C'est la vertu céleste répendue universellement dans toute la création, mais épitomisée dans son petit abrégé (l'homme).

Écoutez ce que dit Alipili dans un de ses ouvrages traduits:

Celui qui a la connaissance du *microcosme* ne peut rester longtemps ignorant de celle du macrocosme. C'est pourquoi les Égyptiens, les zélés investigateurs de la nature, disaient si souvent: «Homme CONNAIS-TOI». Mais leurs disciples bornés, les Grecs, prirent cet adage en un sens allégorique, et dans leur ignorance l'inscrivirent dans leurs temples. Mais, je te le déclare, qui que tu sois, qui désir plonger dans les profondeurs de la nature, si, ce que tu cherches, *tu ne le trouves pas en toi-même, tu ne le trouveras jamais au dehors.* Celui qui ambitionne la première place dans les rangs des étudiants de la nature ne trouvera jamais un champ d'étude plus vaste ou meilleur que lui-même. Or, suivant en ceci l'exemple des Égyptiens, et d'accord avec la vérité qui m'a été démontrée par l'expérience, c'est à haute voix et du plus profond de mon âme que je répète les paroles mêmes des Égyptiens: «Oh! homme, connais-toi toi-même; car le trésor des trésors est enseveli en toi!» *

Irénéus Philalethes Cosmopolita, alchimiste anglais et philosophe hermétique, écrivait, en 1669, faisant allusion à la persécution dont la philosophie était l'object:

Beaucoup de ceux qui sont étrangers à l'art, croient que, pour obtenir la jouissance, on doit faire telle ou telle chose; ainsi que tant d'autres, nous l'avons cru aussi; mais étant devenus, à cause du grand péril que nous courons, plue prudents et moins ambitieux des trois biens [offerts par l'Alchimie], *nous avons choisi le seul infaillible et le plus secret . . .* †

Et ils étaient bien advisés, les alchimistes. Car, à une époque où, pour une légère différence d'opinion en matière religieuse, hommes et femmes étaient traités d'infidèles, mis hors la loi et proscrits; où la science était stigmatisée et

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* [*Centrum Naturae Concentratum*, etc., London, 1696. *Vide* footnote appended to the English translation of the present essay, for more particulars. — *Compiler.*]

† [Eyraeneus Philaletha Cosmopolita, *Secrets Revealed*, etc., Chapter 13, p. 33. — *Compiler.*]

appelée *sorcellerie,* il était tout naturel, nous dit le professeur A. Wilder,

. . . que des hommes qui cultivaient des idées hors ligne inventassent un langage symbolique et des moyens de communication entre eux, tout en restant inconnus aux adversaires qui avaient soif de leur sang.*

L'auteur nous rappelle l'allégorie indoue de Krishna, «commandant à sa mère adoptive de lui regarder dans la bouche. Elle le fit et elle y vit l'univers entier». Ceci se rapporte directement à l'enseignement kabbalistique affirmant que le microcosme n'est que le reflet fidèle du macrocosme, — la copie photographique, pour qui sait comprendre. Voici pourquoi Cornelius Agrippa, le plus généralement connu peut-être des alchimistes, nous dit:

Il est une chose créée, le sujet de l'étonnement, au ciel comme sur la terre. C'est un composé des règnes animal, végétal et minéral; on la trouve partout, quoiqu'elle soit connue d'un très petit nombre d'hommes, et qu'elle ne soit appelée de son vrai nom par personne, car elle est enfouie dans des nombres, des figures et des énigmes, sans quoi ni l'alchimie ni la magie naturelle ne pourraient jamais atteindre à sa perfection.†

L'allusion devient encore plus claire, si on lit un certain passage publié dans l'*Encheiridion des Alchimistes,* en 1672:

Or, je veux rendre manifeste à tes yeux, dans ce discours, la condition naturelle de la pierre des philosophes, enveloppée de son *triple* vêtement, cette pierre de richesse et de charité qui contient tous les secrets, et qui est un mystère divin, dont la nature sublime n'a pas sa pareille dans la monde. Observe donc bien ce que je te dis là, et souviens-toi qu'elle a un triple appareil, à savoir: le corps, l'âme et l'esprit.

En d'autres termes cette pierre contient: le secret de la transmutation des métaux, celui de l'élixir de longue vie et de *l'immortalité consciente.*

C'est ce dernier secret que les anciens philosophes se plaisaient à découvrir, laissant aux petits philosophes, aux faux nez modernes, le soin de se le casser sur les deux premiers. C'est le *Verbe* ou le «nom ineffable» dont Moïse

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* [*New Platonism and Alchemy*, p. 26. — *Compiler.*]

† [Quoted by Dr. A. Wilder, in *op. cit.*, p. 28. — *Compiler.*]

disait qu'il n'était nul besoin de l'envoyer quérir par des messagers, «car le Verbe est fort proche de toi; il est dans ta bouche et dans ton cœur».

C'est ce que dit aussi, en d'autres termes, Philaletha, l'alchimiste anglais:

> Dans le monde nos écrits seront comme un couteau à double tranchant; quelques-uns s'en serviront pour ciseler des objects d'art, d'autres ne parviendront qu'à se couper les doigts. Cependant, ce n'est pas nous qui sommes à blâmer, puisque nous prévenons sérieusement tous ceux qui s'essaient à l'œuvre, qu'ils entreprennent là une pièce de philosophie la plus élevée dans la nature. Et cela, que nous écrivions en anglais, nos écrits resteront du grec pour quelques-uns, qui néanmoins persisteront à croire qu'ils nous ont bien compris, tandis qu'ils dénaturent le sens de ce que nous enseignons, de la manière la plus perverse: car peut-on s'imaginer que ceux qui sont des sots dans la nature, puissent devenir des sages pour avoir lu des livres, lorsque ces derniers ne sont que les témoins de la nature? *

Espagnet avertit ses lecteurs dans le même sens. Il supplie «les amants de la nature, de ne lire que peu d'auteurs et seulement ceux qui sont reconnus comme des écrivains dont la véracité et l'intelligence sont au-dessus du soupçon. Que le lecteur comprenne vite ce qui n'est *qu'effleuré* par l'auteur, surtout lorsqu'il s'agit de noms mystiques et d'opérations secrètes; car, ajoute-t-il, la vérité gît dans l'obscurité; les philosophes (Hermétiques), trompant le plus lorsqu'ils semblent écrire le plus clairement, et ne divulgant jamais plus de secrets qu'alors qu'ils s'expriment de la manière la plus obscure.

La vérité ne peut être donnée au public; moins encore aujourd'hui qu'au jour où les apôtres recevaient le conseil de ne pas jeter leurs perles devant les pourceaux. — Tous ces fragments que nous venons de citer sont donc autant de preuves de ce que nous avançons. En dehors des écoles d'adeptes presque inabordables pour les Occidentaux, il n'existe point, dans l'Univers entier, — en Europe moins que partout ailleurs, — un seul livre sur les sciences occultes, l'alchimie, surtout, qui soit écrit en langage clair et

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* [Irenaeus Philaletha or Eirenaeus Philalethes, *Ripley Revived*, etc., 1678, pp. 159-60. — *Compiler.*]

précis, ou qui offre au public un système ou une méthode à suivre comme dans les sciences physiques. Tout traité venant d'un initié ou même d'un adepte, ancien ou moderne, *ne pouvant révéler le tout,* se bornera à jeter la lumière sur certains problèmes qui pourraient être révélés, au besoin, à ceux qui méritent de *savoir,* tout en restant voilés pour ceux qui sont indignes de recevoir la vérité, car ils en abuseraient. Donc celui qui, tout en se plaignant de l'obscurité et de la confusion qui semblent régner dans les écrits des disciples de l'école d'Orient, opposerait à ces derniers les ouvrages, soit du moyen âge, soit modernes, qui semblent écrits avec clarté, ne prouverait que de deux choses l'une: ou il trompe son public, en se trompant lui-même; ou bien il fait de la réclame pour le charlatanisme moderne, *tout en sachant* qu'il trompe ses lecteurs. Il est facile de trouver quelques ouvrages semi-modernes, écrits avec précision et méthode, mais ne donnant que les hypothèses *personnelles* de l'auteur, c'est-à-dire n'ayant de valeur que pour ceux *qui ne savent absolument rien* de la vraie science occulte. On commence à faire grand cas d'Éliphas Lévi, qui seul en savait, en vérité, plus peut-être que tous nos grands mages européens de 1889, réunis ensemble. Mais, une fois qu'on aura lu, relu et appris par cœur la demi-douzaine de volumes de l'abbé Louis Constant, de combien sera-t-on avancé dans les sciences occultes pratiques, ou même dans les théories des kabalistes? Son style est poétique et charmant; ses paradoxes, — et presque chaque phrase dans ses volumes en est un, — sont d'un esprit tout français. Mais, lorsqu'on les aura appris à pouvoir les réciter de mémoire d'un bout à l'autre qu'auront-ils enseigné, ces volumes, je le demande? Rien, absolument rien, — sauf le français peut-être. Nous connaissons plusieurs des élèves du grand mage moderne, en Angleterre, en France et en Allemagne, — tous des gens sérieux, d'une volonté inébranlable et dont plusieurs ont sacrifié des années à ces études. Un de ses disciples lui avait fait une rente viagère, pendant plus de dix ans, lui payant en plus 100 francs par lettre, pendant ses absences forcées. Cette personne, au bout de dix ans, en savait moins sur la magie et la kabbale qu'un chéla de dix ans, chez un astrologue

indien! Nous avons ces lettres sur la magie, en plusieurs volumes manuscrits, dans la bibliothèque d'Adyar, en français et traduits en anglais, et nous défions les admirateurs d'Éliphas Lévi de nous nommer une seule personne qui serait devenue un occultiste, même en théorie, en suivant l'enseignement du mage français. — Pourquoi, puisqu'il est évident qu'il avait eu ces secrets d'un initié? Simplement parce qu'il *n'avait jamais eu le droit d'initier à son tour.* Ceux qui savent quelque chose des sciences occultes nous comprendront; les *prétendants* nous contrediront et ne nous en haïront que davantage pour ces dures vérités.

Les sciences occultes, ou plutôt la *clef* qui seule peut expliquer leur jargon et leurs symboles ne peut être divulguée; — semblable au Sphinx qui meurt au moment où l'énigme de son être est devinée par un Œdipe, elles ne sont occultes que tant qu'elles restent inconnues au mortel non initié. Ensuite elles ne se vendent pas, et ne peuvent être achetées. Un Rosecroix *devient,* «il n'est pas fait», dit un vieil adage des philosophes hermétiques, auquel les occultistes ajoutent: «La science des dieux s'acquiert par violence: elle est conquise mais ne se donne pas». C'est justement ce que voulait dire l'auteur des *Actes des Apôtres* [viii, 20], lorsqu'il a écrit la réponse de Pierre à Simon le Magicien: «que ton argent périsse avec toi, puisque tu as cru que le don de Dieu s'acquérait avec de l'argent». Le savoir occulte ne doit servir ni à faire de l'argent, ni à aucun égoïste, pas même à la vanité personnelle.

Allons plus loin, et disons-le tout de suite.—A moins d'un cas exceptionnel où l'or servirait à sauver toute une nation, l'acte même de la transmutation, où l'idée d'acquisition de richesse serait le seul motif, devient de la magie noire. Donc, ni les secrets de la magie ou de l'occultisme, ni ceux de l'alchimie, ne pourront être jamais révélés, durant l'existence de notre race qui adore le veau d'or avec une frénésie toujours croissante.

De quelle valeur pourrait donc être tout ouvrage qui promettrait de nous donner la *clef* de l'initiation dans l'une ou l'autre de ces deux sciences, qui ne font en vérité qu'une?

Nous comprenons for bien des Adeptes-Initiés, comme

l'était Paracelse ou Roger Bacon. Le premier fut un des grands précurseurs de la chimie moderne; le second celui de la physique. Roger Bacon, dans son *Traité sur la Force admirable de l'Art et de la Nature,* le démontre bien. Toutes les sciences de nos jours y sont annoncées. Il y parle de poudre à canon et prédit l'usage de la vapeur comme force de propulsion. La presse hydraulique, la cloche de plongeur et le kaléidoscope y son décrits; il prophétise l'invention des *instruments* à voler, construits de telle manière que celui qui est assis au milieu de cet *instrument,* dans lequel chacun reconnaîtra une variété du ballon moderne, n'a qu'a tourner une machine qui met en mouvement des ailes artificielles, lesquelles commencent immédiatement à battre l'air à l'instar d'oiseaux volants! Après quoi il défend ses frères, les alchimistes, de l'accusation de se servir d'une cryptographie secrète.

La raison de ce mystère, parmi les sages de tous les pays, c'est le mépris et la négligence montrés pour les secrets de la sagesse, ces gens ne sachant pas user des choses qui sont les plus excellentes. Même ceux d'entre eux qui peuvent concevoir une idée par rapport à quelque chose d'utile la doivent généralement au hasard et à leur bonne fortune, et abusent beaucoup de leur science aux grands détriment et malechance de beaucoup de personnes, de sociétés entières quelquefois. Tout cela prouve que celui qui publie nos secrets est pire qu'un fou, à moins qu'il ne voile bien ce qu'il révèle aux multitudes, et ne le livre que déguisé d'une telle façon que même l'érudit le comprend avec peine . . . Il y en a parmi nous qui cachent leurs secrets sous une certaine manière d'écrire, n'usant par exemple que des consonnes, de façon que celui qui lit ce genre d'écriture ne puisse en déchiffrer le vrai sens que lorsqu'il connait la signification des mots [le *jargon* hermétique].*

Ce genre (de cryptographie) était en usage chez les Juifs, les Chaldéens, les Syriens, les Arabes et même les Grecs, et fort répandu autrefois, particulièrement parmi les Juifs.

Ce qui nous est démontré par les manuscrits hébreux du Vieux Testament, les livres de Moïse ou le *Pentateuque,* que l'introduction des points masorétiques ont rendus dix fois plus fantastiques. Mais, ainsi que pour la Bible, à qui le Masorah et la ruse des pères de l'Église ont fait dire tout

* [Roger Bacon, *op. cit.*, chapter VIII.]

ce qu'ils voulaient, excepté ce qu'elle disait réellement, il en a été de même pour les livres cabalistiques et alchimiques. La clef des deux étant perdue, depuis des siècles, en Europe, la cabale (la *bonne* cabale du marquis de Mirville, selon l'ex-Rabbin, le chevalier Drach, le pieux et fort catholique hébraïsant) sert, à l'heure qu'il est, de témoin à décharge pour le Nouveau aussi bien que pour le Vieux Testament. Selon les kabalistes modernes, le *Zohar* est un livre de prophéties *des dogmes catholiques de l'Église latine* et la pierre fondamentale de l'Évangile; ce qui pourrait bien avoir du vrai, s'il était admis, en même temps, que dans les Évangiles et la Bible, chaque nom est symbolique comme chaque récit est allégorique, de même que dans toutes les écritures sacrées qui précédèrent le canon chrétien.

Avant de clore cet article qui devient trop long, faisons un résumé rapide de ce que nous avons avancé.

Je ne sais si nos arguments et citations copieuses produiront leur effet sur nos lecteurs en général. Ce dont je suis tout à fait certaine, c'est que sur les cabalistes et les «Maîtres» modernes, notre article produira l'effet du chiffon rouge sur les taureaux dans l'arène: mais il y a beau temps que les cornes les plus pointues ne nous font plus peur. Ces «Maîtres» doivent toute leur science à la lettre morte de la cabale, et aux interprétations fantastiques de quelques mystiques du siècle passé et du siècle présent, — sur les thèmes desquels les «Initiés» des bibliothèques et musées ont fait des variations à leur tour; aussi les défendront-ils avec bec et ongle. Le public n'y verra que du feu, et c'est celui qui criera le plus fort qui restera vainqueur. Néanmoins, — *Magna est veritas et praevalebit.*

1. Il est bien avéré que l'alchimie a pénétré en Europe venant de la Chine, et que, tombée dans des mains profanes, l'alchimie (comme l'astrologie) n'est plus la science pure et divine des écoles du Thoth-Hermès Égyptien des premières Dynasties.

2. Il est aussi certain que le *Zohar,* dont l'Europe et autres pays chrétiens possèdent des fragments, n'est pas le *Zohar* de Simon ben-Yochaï, mais une compilation de

vieilles traditions et d'écrits collectionnés par Moïse de Léon de Guadalajara, au XIII^me^ siècle; lequel, selon Mosheim, a suivi en beaucoup de cas les interprétations qui lui furent fournies par les gnostiques chrétiens de la Chaldée et de la Syrie, où il alla les chercher. Le vieux et véritable *Zohar* ne se trouve en entier que dans le *Livre Chaldéen des Nombres,* dont il n'existe aujourd'hui que deux ou trois copies incomplètes entre les mains des rabbins initiés. L'un d'eux vécut en Pologne, dans une grande retraite, et il détruisit son exemplaire avant de mourir, en 1817; quant à l'autre, le rabbin le plus savant de la Palestine, il émigra de Jaffa, il y a quelques années.

3. Des vrais livres hermétiques, il n'existe que le fragment connu sous le nom de *Table Smaragdine,* dont nous parlerons tout à l'heure. Tous les écrits compilés sur les livres de Thoth ont été détruits et brûlés, en Égypte, par l'ordre de Dioclétien, au III^me^ siècle de notre ère. Tout le reste, — «Pymandre» y inclu, — n'est, dans sa forme présente, que réminiscenses, plus ou moins vagues et erronées, de divers auteurs grecs et même latins, qui ne se gênaient pas souvent pour faire passer leurs propres interprétations comme de vrais fragments hermétiques. Et, quand même il en existerait par hasard, ils resteraient aussi incompréhensibles aux «Maîtres» d'aujourd'hui que les livres des alchimistes du moyen âge. Ceci nous est prouvé par leurs confessions personnelles et fort sincères dont nous venons de citer quelques passages. Nous avons montré leurs raisons pour cela: — (*a*) leurs mystères étaient trop sacrés pour être profanés par les ignorants, n'étant écrits et expliqués dans leurs traités qu'à l'usage du petit nombre d'adeptes initiés; et ils étaient trop dangereux dans les mains de ceux qui étaient capables d'en abuser; — (*b*) au moyen âge, les précautions devinrent dix fois plus grandes: s'en départir, c'était risquer d'être rôti vivant, à la plus grande gloire de Dieu et de son Église.

4. La clef du jargon des alchimistes, et du vrai sens des symboles et allégories de la cabale, n'existe plus qu'en Orient. N'ayant jamais été retrouvé en Europe, qu'est-ce donc qui sert d'étoile conductrice à nos cabalistes modernes

pour reconnaître la vérité dans les œuvres des Alchimistes et le petit nombre de traités écrits par de *vrais initiés* qui existent dans nos bibliothèques nationales?

Il résulte de tout cela qu'une fois qu'ils rejettent la main qui, seule, est capable, dans ce siècle, de leur fournir la clef du vieil ésotérisme et de la religion de la Sagesse, — Messieurs les cabalistes, — les «Élus de Dieu», «Prophètes» modernes compris, — jettent au vent leur seule chance d'étudier les vérités primitives et d'en profiter.

Ce n'est toujours pas l'école d'Orient qui y perd quelque chose.

Nous nous sommes laissé dire que beaucoup de cabalistes français ont exprimé souvent l'opinion que l'École d'Orient ne pouvait guère valoir quelque chose, se piquer de posséder des secrets inconnus aux occultistes Européens, pour la bonne raison qu'*elle admettait des femmes dans ses rangs.*

A ceci nous pourrions répondre en répétant une certaine fable rapportée par le «grand patron» de la Loge Maçonnique des femmes aux États-Unis,* le frère Jos. S. Nutt, pour démontrer ce que la femme ferait, si elle n'avait pas pour entrave le mâle, — que ce dernier soit homme ou Dieu:

«Un lion passant près d'un monument qui représentait en relief un homme athlétique et puissant déchirant la gueule d'un lion, dit: — 'Si la scène représentée eût été exécutée par un lion, les deux personnages eussent changé de rôles!'»

De même en est-il pour la femme. Lui serait-il permis de représenter les scènes de la vie humaine, elle distribuerait les rôles à rebours. C'est elle la première qui conduisit l'homme vers l'arbre de la science et lui fit connaître le bien et le mal; et, si on l'eût laissé faire tranquillement ce qu'elle voulait, elle l'eût conduit à l'arbre de la vie et l'*eût ainsi rendu immortel.*

H. P. Blavatsky.

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* Le grand chapitre, ordre de l'*Étoile de l'Orient* (*The Eastern Star*) de l'État de New York, Conférence et Discours dans le grand chapitre. — *La Femme et l'Étoile de l'Orient*, 4 avril 1877.

ALCHEMY IN THE NINETEENTH CENTURY

[*La Revue Théosophique*, Paris, Vol. II, Nos. 8, 9, 10, October, November and December, 1889, pp. 49-57, 97-103, 145-149, respectively]

[*Translation of the foregoing original French text*]

The language of archaic Chemistry or Alchemy has always been, like that of ancient religions, symbolical.

We have shown in *The Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in this, our world, is made up of three principles and four aspects, just as is the case with man himself. As man is a composite being, consisting of a body, a rational soul and an immortal spirit, so each object in nature has an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective. As the first of these propositions cannot be denied, the second can hardly be either, for if official Science admits that metals, woods, minerals, powders and drugs can produce effects, then it tacitly recognises the latter. As for the third, the presence of an absolute quintessence in every atom, materialism, which has no use for the *anima mundi*, utterly denies it.

Much good may it derive from that. As materialism is but a proof of moral and spiritual blindness, we may well let the blind lead the blind, and leave it at that.

Thus, as with all else, every science has its three fundamental principles, and may be practically applied by the use of all three, or of only one of them. Before Alchemy existed as a science, its quintessence alone acted in nature's

correlations (as indeed it still does) and on all its planes. When there appeared on earth men endowed with a superior intelligence, they allowed it to act, and from it they learned their first lessons. All they had to do was to imitate it. But in order to reproduce the same effects at will, they had to develop in their human constitution a power called, in occult phraseology, *Kriyâśakti*. This faculty, *creative* in its effects, is so, simply because it is the active agent of that attribute on the objective plane. Like the lightning conductor which leads the electric fluid, the faculty of *Kriyâśakti* conducts the creative Quintessence and gives it direction. Led haphazardly, it can kill; directed by the human intellect, it can create according to a predetermined plan.

Thus was born Alchemy, magnetic Magic, and many other branches of the tree of occult science.

When in the course of ages nations developed, which in their egotism and ferocious vanity were convinced of their complete superiority to all others, past or present, when the development of *Kriyâśakti* became more and more difficult and the divine faculty had almost disappeared from the earth, they forgot little by little the science of their earlier ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and a soul in this, the most ancient of all sciences. Of the three great attributes of nature, they only accepted the existence of matter or rather its illusory aspect, for of real matter or SUBSTANCE even the materialists themselves confess a complete ignorance; and truly they have never caught the slightest glimpse of it, not even from afar.

Thus came to birth modern Chemistry.

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile* symbolized as swallowing its tail in order to reach its head, has become the *Azoth* of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right

line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha,* the Spirit, is separated from *Prakṛiti* — material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha* cannot begin to build until it has mounted onto the neck of Prakṛiti the blind,* when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read "Taro," "Tora," "Ator," and "Rota." The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkeys of modern science, Na_2Co_3, *Soda*, and C_2H_6O or *Alcohol.*

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate — poor Alchemy! On this our ancient planet, thrice deceived, everything is doomed to tire and to pass away. And yet that which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain and shall not pass away. Under the ass' skin in which Princess-Nature wrapped herself to deceive fools, as in the fairy-tale of Perrault, the disciple of the philosophers of old will always recognize the truth, and will adore it. This ass' skin, it would seem, is more congenial to the tastes of modern philosophism and materialistic alchemists, who sacrifice the living soul for the dead form, than Princess-nature in all her nakedness. And thus it is that the skin only falls before Prince Charming, who recognises the marriage betrothal in the ring sent. To all those courtiers who hover round Dame Nature while dismembering her material cover-

* *Sânkhya* philosophy of Kapila.

ing, she has nothing to offer but her outer skin. It is for this reason that they console themselves by giving new names to things as old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has become modern Spiritualism; and the Science of the old Initiates of the Temple, the Magnetism of the Gymnosophists of India, the healing Mesmerism of Aesculapius, "the Saviour," are accepted now only when called *hypnotism,* in other words black magic under its proper title.

False noses everywhere! But let us rejoice; the more false and long they are, the sooner they are sure to become detached and fall on their own accord!

Modern materialists would have us believe that Alchemy, or the transmutation of base metals into gold and silver, has from the earliest ages been but *charlatanism* pure and simple. According to them, it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopaedias are full of abusive epithets levelled at Alchemists and Occultists.

Now, Gentlemen-Academicians, this may be all very well, but let us then have some proof of the *absolute* impossibility of transmutation. Tell us how it is that a metallic base is found even in alkalis. We know certain learned physicists, to be sure, who think the idea of reducing the elements to their first state, and even to their one and primordial essence (see for instance Mr. Crookes and his *meta-elements*), not as stupid as it appears at first sight. Gentlemen, these elements, when once you have allowed yourself the hypothesis that they all existed in the beginning in the igneous mass, from which *you* say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes has sufficiently proved that there exists so notably a relationship between metals, as to indicate not only a common source but an identical genesis.

Then, Gentlemen, you who laugh so loudly at alchemy and the alchemists and reject that Science, how is it that one of your first chemists, Monsieur Berthelot, author of *La Synthèse chimique,* deeply read in alchemical lore, is unable to deny to alchemists *a most profound knowledge of matter?*

And again, how is it that Monsieur M.-E. Chevreul, that venerable *savant,* whose knowledge, no less than his advanced age, in the full possession of all his faculties,* has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how is it, we say, that he who made so many useful discoveries for modern industry, should have possessed so many works on alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which, according to you, are but a heap of superstitions as foolish as they are ridiculous?

The fact that this great scholar, the dean of modern chemistry, took the trouble to bequeath after his death, to the Library of the Museum, the numerous works he possessed on this "false science," is most revealing. Nor have we yet heard that the luminaries of Science attached to this sanctuary have thrown these books on alchemy into the wastepaper basket, as useless rubbish allegedly full of fantastic reveries engendered by diseased and unbalanced brains.

Besides, our scientific men forget two things: in the first place, never having found the key to the *jargon* of these hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood; and secondly, that Wisdom was certainly not born for the first time with them, nor must it necessarily *die out* with our modern sages.

Each Science, we repeat, has its *three aspects;* everybody will grant that there must be two, the objective and the subjective. Under the first heading we may put the alchemical

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* [Michel-Eugène Chevreul, famous French chemist, born at Angers, Aug. 31, 1786. He died at Paris, April 9, 1889, being then 103 years old. *Vide* Bio-Bibliogr. Index for more data. — *Compiler.*]

transmutations with or without the *powder of projection;* under the second, all intellectual speculations. Under the third is hidden a meaning of the highest spirituality. Now since the symbols of the first two are identical in design and possess, moreover, as I have tried to prove in *The Secret Doctrine,* seven interpretations varying in meaning with their application to one or another of the domains of nature, the physical, the psychic, or the purely spiritual, it will be easily understood that only high initiates are able to interpret the *jargon* of hermetic philosophers. And then again, since there exist more false than true alchemical writings in Europe, Hermes himself would lose his way. Who does not know, for instance, that a certain series of formulae may find their concrete application of positive value in technical alchemy, while the same symbol, on being employed to render an idea belonging to the psychological domain, will possess an entirely different meaning? Our late brother Kenneth MacKenzie expresses this well when he says, speaking of Hermetic Sciences:

> . . . To the practical Alchymist, whose object was the production of wealth by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration.*

Thus it becomes evident that symbols, taken as guides to the transmutation of metals, have very little to do with the methods which we now call *chemical.* Here is a question, by the way: Who of our great scientists would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaave and many other illustrious Alchemists?

While Gentlemen-Academicians mock at the Kabbala as well as at Alchemy (though at the same time taking from this latter their inspirations and their best discoveries), the kabbalists and occultists of Europe in general begin *sub rosa* to persecute the secret sciences of the East. In fact, the

Royal Masonic Cyclopaedia, p. 310.

Wisdom of the Orient does not exist for our sages of the West; it died with the three Magi. Nevertheless, alchemy, which if we search diligently, we shall find as the foundation of all occult sciences — comes to them from the Far East. Some assert that it is merely the posthumous evolution of the magic of the Chaldeans. We shall try to prove that the latter is only the heir, first to antediluvian alchemy, and later to the alchemy of the Egyptians. Olaus Borrichius, an authority on this question, tells us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others attribute it to the indiscretion of "the sons of God, who seeing that the daughters of men were beautiful, took them for their wives" [*Gen.* vi, 2.]. Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the *Science of Sciences* by Hermes. Does not Avicenna tell us that the *Smaragdine Tablet* — the oldest existing treatise on Alchemy — was found on the body of Hermes, buried centuries ago at Hebron, by Sarah, the wife of Abraham? But "Hermes" never was the name of a man, but a generic title, just as the term *Neo-Platonist* was used in former times, and "Theosophist" is being used in the present. What in fact is known about Hermes Trismegistos, "thrice-greatest"? Less than we know of Abraham, his wife Sarah and his concubine Agar, which St. Paul declares to be *an allegory.** Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word *thoth* does not only mean "Intelligence"; it also means "assembly" or *school.* In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. And if this is the case, can we tell at what prehistoric epoch this hierarchy of initiated priests began to flourish in the land of *Chemi?* Even if this question could

* St. Paul explains it quite clearly: according to him, Sarah represents "Jerusalem which is above" and Agar "a mountain in Arabia," *Sinai,* which "answereth Jerusalem which now is" (*Gal.* iv, 25-36).

be answered, we should still be far from a solution of our problems. For ancient China, no less than ancient Egypt, claims to be the fatherland of the *alkahest* and of physical and transcendental alchemy; and China may very possibly be right. A missionary, an old resident of Peking, William A. P. Martin, calls it the "cradle of alchemy." *Cradle* is hardly the right word perhaps, but it is certain that the Celestial Empire has the right to class herself amongst the very oldest schools of occult Sciences. In any case, it is from China that alchemy has penetrated into Europe, as we shall prove.

In the meantime, our reader may choose; for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden "planted in Eden on the side towards the East." If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but he forgot to patent his discovery, as our brave writer shows us by the very name of that science. For the Hebrew word for Serpent is *Nahash*, plural *Nahashim*. As is obvious, it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of modern philology?

Let us now turn to our proofs.

The first authorities on archaic sciences — William Godwin amongst others — have shown us on incontestable evidence that, though Alchemy was widely cultivated by nearly all the nations of antiquity long before our era, the Greeks began to study it only after the beginning of the Christian era and that it did not become popularised until very much later. Of course by this are meant only the lay Greeks, those not initiated. For the adepts of the Hellenic temples of *Magna Graecia* knew it from the days of the Argonauts. The origin of Alchemy in Greece dates therefore from this time, as is well illustrated by the allegorical story of the "Golden Fleece."

Thus we need only to read what Suidas says in his *Lexicon* with reference to the expedition of Jason, too well known to require telling here:

Δέρας, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea,

daughter of Aiêtes, King of Aia. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin* (δέρμασι) *which explained how gold could be made by chemical means.* Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.

This explanation is a little clearer and much more probable than the erudite vagaries of our modern mythologists,* for we must remember that the Colchis of the Greeks is the modern Imeritia on the Black Sea; that the *Rion,* the big river which crosses the country, is the Phasis of the ancients, which even to this day carries traces of gold; and that the traditions of the indigenous races that live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Imeritians are all full of this old legend of the golden fleece. Their ancestors, they say, have all been "makers of gold," that is to say they possessed the secret of transmutation which today is called Alchemy.

In any case it is a fact that the Greeks, with the exception of the initiated, were ignorant of the hermetic sciences up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries), and knew nothing of the *real* alchemy of the ancient Egyptians, whose secrets were certainly not revealed to the public at large. In the third century of the Christian era we find the Emperor Diocletian publishing his famous edict, ordering a most careful search in Egypt for books treating of the fabrication of gold, which were to be burned at a public *auto-da-fé.* W. Godwin tells us that after this there did not remain one single work on Alchemy above ground, in the kingdom of the Pharaohs,

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*A. de Gubernatis (*Zoological Mythology,* Vol. I, pp. 402-03, 428-32), who finds that because "in Sanskrit the ram is called *mesha* or *meha,* he who spills or who pours out," the golden fleece of the Greeks should therefore be "the mist . . . *raining down water*"; and F. L. W. Schwartz who compares the fleece of a ram to a stormy night and tells us that "the speaking ram is the voice which seems to issue from an electric cloud (*Ursprung der Mythologie*, p. 219, note 1), makes us laugh. These brave learned men are rather too full of clouds themselves ever to find their fantastic interpretation accepted by serious students. And yet, P. Decharme, the author of *Mythologie de la Grèce antique,* seems to share their opinions.

and for the period of two centuries it was never spoken of.* He might have added that there still remained *underground* a large number of such works, written on papyrus and buried with the mummies ten millenniums old. The whole secret lies in the ability to recognise such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the *golden fleece* or in the "romances" of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy or the hermetic sciences to Europe. History tells us that Alchemy was cultivated in China more than sixteen centuries before our era, and that it had never been flourishing more than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its gates to the commerce of the Latin races that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centers of this commerce, were suddenly inundated with works on transmutation, while it was known that Egypt no longer had any. Whence came then these treatises full of instructions on how to make gold and to prolong human life? It is certainly not from the sanctuaries of Egypt, as these Egyptian treatises did not exist any longer. We affirm that most of them were merely more or less correct interpretations of the allegorical stories of the green, blue and yellow Dragons, and the rose tigers, alchemical symbols of the Chinese.

All the treatises that are to be found now in the public libraries and the Museums of Europe are nothing but questionable hypotheses of certain mystics of various times, left halfway on the road of the great Initiation. All that is needed is to compare some of the so-called "hermetic" treatises with those which have been recently brought over from China, to recognise that Thoth-Hermes, or rather the science of that name, is quite innocent of all that. It follows from this that all that was known concerning Alchemy, from the Middle Ages to the nineteenth century, was imported into Europe from China and transformed later into Hermetic writings. Most of these writings have been fabricated by the

* [*Lives of the Necromancers*, London, 1834 and 1876. — *Compiler.*]

Greeks and the Arabs, in the eighth and ninth centuries, re-fabricated in the Middle Ages, and remain incomprehensible in the nineteenth century. The Saracens, whose most famous school of Alchemy was at Bagdad, while bringing with them more ancient traditions, had lost their secret themselves. The great Geber merits rather the title of Father of modern Chemistry than of Hermetic Alchemy, although it is to him that is attributed the importation of Alchemical Science into Europe.

Ever since the act of vandalism committed by Diocletian, the key to the secrets of Thoth-Hermes lies deeply buried but in the initiatory crypts of the ancient Orient.

Let us then compare the Chinese system with that which is called Hermetic Sciences.

1. The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum universale* or *lapis philosophorum.* The third object or true meaning of the "transmutation" has been completely neglected by *Christian* adepts; for being satisfied with *their belief in the immortality of the soul,* the adherents of the older alchemists have never properly understood this object. Nowadays, partly through negligence, partly through disuse, it has been completely struck from the *summum bonum* sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the *real* Oriental alchemists. All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects of alchemy.

2. Both these schools recognise the existence of *two elixirs*: the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The great "Elixir," which was only symbolically an elixir, conferred the greatest boon of all: *conscious immortality in the Spirit,* the Nirvâṇa throughout all cycles, which precedes PARANIRVÂṆA, or absolute union with the ONE Essence.

3. The principles which form the basis of the two systems are also identical, namely: the compound nature of metals

and their growth emanating from one common seminal germ. The letter *tsing* in the Chinese alphabet, which stands for "germ," and *t'ai,* "matrix," which are found so constantly in Chinese works on alchemy,* are the ancestors of the same words which we meet with so frequently in the alchemical treatises of the Hermetists.

4. Mercury and lead, mercury and sulphur are equally in use in the East as in the West, and, adding to these many other ingredients in common, we find that both schools of alchemy accepted them under a triple meaning. It is the last or third of these meanings which European alchemists do not understand.

5. The alchemists of both countries also accept the doctrine of a cycle of transmutations during which the precious metals return to their basic elements.

6. Both Schools of alchemy are closely allied to astrology and magic.

7. And finally they both make use of an *extravagant* phraseology, a fact noticed by the author of "Study of Alchemy in China" who finds that the language of European alchemists, while so entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of the Eastern nations, being an excellent proof that alchemy in Europe had its origin in the Far East.

Nor should any objections be raised because we say that Alchemy is intimately allied with *magic* and *astrology.* The word magic is an old Persian term which means *knowledge,* and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal and learned classes of the Chaldeans taught *magic,* from which came *magism* and *gnosticism.* Was not Abraham called a "Chaldean"? And it is Joseph, a pious Jew, who, speaking of the patriarch, says that he taught *mathematics,* or the esoteric science, in Egypt, including *the science of the stars,* a professor of magism being of necessity an astrologer.

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* "The Study of Alchemy in China," by the Rev. W. A. P. Martin, of Peking.

[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A. — *Compiler.*]

But it would be a great mistake to confuse the alchemy of the Middle Ages with that of antediluvian times. As it is understood in the present day, it has three principal agents: the *philosopher's stone* used in the transmutation of metals; the *Alkahest* or the universal solvent; and the *elixir vitae,* possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three alchemical agents, like the Trinity, *one and indivisible,* have become three distinct agents solely through Science falling under the influence of human egotism. While the sacerdotal caste, grasping and ambitious, anthropomorphized the Spiritual and absolute Unity by dividing it into three *persons,* the class of false mystics separated the divine Force from the universal *kriyâśakti* and turned it into *three agents.* In his *Magia naturalis,* Giambattista della Porta tells this clearly:

> . . . I promise you neither mountains of gold nor the philosopher's stone . . . nor even that golden liquor which renders immortal him who drinks it . . . All that is *merely dreams;* for the world being mutable and subject to change, all that it produces must be destroyed.

Geber, the great Arabian alchemist, is even more explicit. He appears to have written a prophetic forecast of the future, in the following words which we translate:

> If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. *Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery.**

Let us see what other writers have had to say on the question. Having begun to think that alchemy was after all solely a philosophy entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man,

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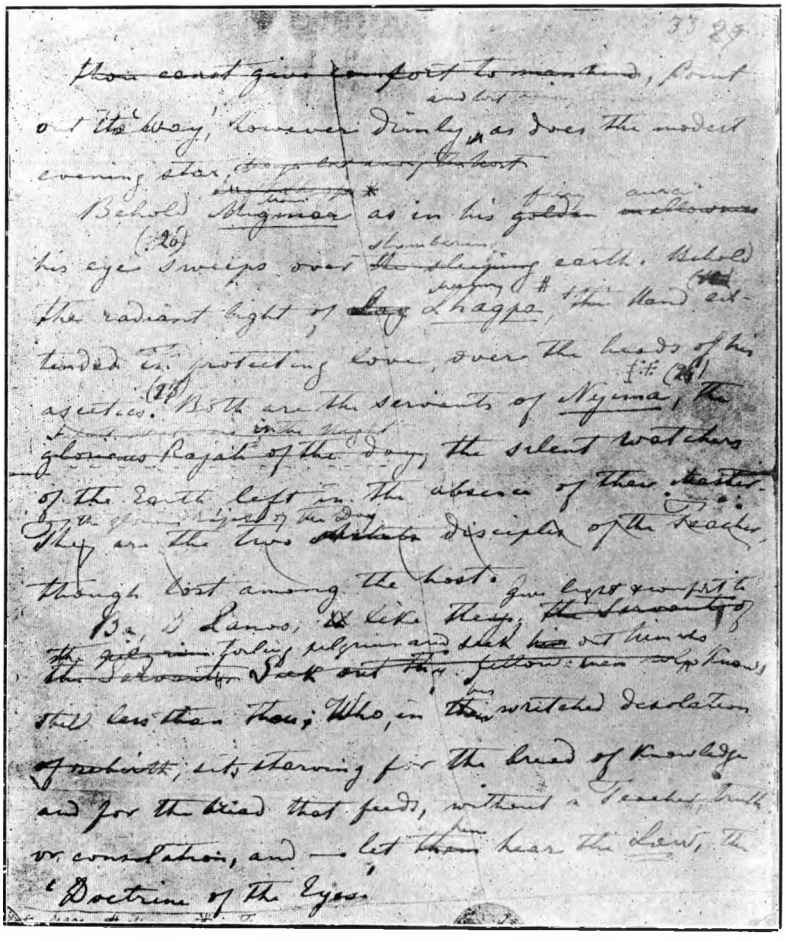
* [Quoted by Dr. Alexander Wilder in his *New Platonism and Alchemy,* Albany, N.Y., 1869, p. 26. — *Compiler.*]

DR. JONAS GUSTAF WILHELM ZANDER
1835-1920
Reproduced from *Universal Brotherhood*, Vol. XIV, November, 1889.
(*See biographical sketch in the Bio-Bibliographical Appendix*)



Facsimile of a page of the Manuscript of *The Voice of the Silence*, in H.P.B.'s own handwriting, now in the Adyar Archives. Reproduced from *The Golden Book of The Theosophical Society*, Adyar, Madras, 1925, p. 114.

freeing him of his hereditary evils and of his infirmities, in order that he might attain to a degree of regeneration which would elevate him to a divine Being.

This in fact is the synthesis of transcendental alchemy and its principal object; but for all that, it does not represent *every end* which this science has in view. Aristotle who told Alexander that "the philosopher's stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the *final aim* of all philosophers," was mistaken in his first proposition though right with regard to the second. In the physical sphere, the secret of the *Alkahest* produces an ingredient which is called the philosopher's stone; but for those who care not for perishable gold, the *alkahest,* as Professor Wilder tells us,* "is but the *algeist,* or divine spirit, which removes every grosser nature, that its unholier principles may be removed . . ." The *elixir vitae* therefore is only the water of life which, as Godwin says, "is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely."

Some forty years ago, Dr. Hermann Kopp, published in Germany a *Geschichte der Chemie.* Speaking of alchemy, looked at in its special role of forerunner of modern chemistry, the German doctor makes use of a very significant expression which the Pythagorean and the Platonist will understand at once. "If," says he, "the term *world* stands for the *microcosm* represented by man, then it becomes easy to interpret the writings of the alchemists."

Irenaeus Philalethes declares that:

> The philosopher's stone represents the great universe (or macrocosm) and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

Listen to what Alipili says in one of his translated works:

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* *Ibid.*

He that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm. This is that which the Aegyptian industrious searchers of Nature so often said, and loudly proclaimed, that every one should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance affixt it in their Temples. But I admonish thee whosoever thou art that desireth to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what doest thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his image. And he that desires the primacy amongst the studiers of Nature, will no where find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the *Aegyptians*, and from my whole heart and certain true experience proved by me, speak to my Neighbour in the *Aegyptians* words, and with a loud voice now proclaim. O Man know thy self; in thee is hid the treasure of treasures . . .*

Irenaeus Philaletha Cosmopolita, an English alchemist and Hermetic philosopher, alluding to the persecution to which philosophy was subjected, wrote in 1669:

. . . many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method . . .†

And the alchemists were wise to do so. For living in an age when for a slight difference of opinion on religious questions, men and women were treated as heretics, placed under a ban and proscribed, and when science was stigmat-

* [*Centrum Naturae Concentratum*: or the Salt of Nature Regenerated. For the most part improperly called The Philosopher's Stone. Written in Arabick by Alipili a Mauretanian, born of Asiatick Parents; published in Low Dutch, 1694, and now done into English, 1696. By a Lover of the Hermetick Science. London, 1696. (British Museum, 1033.d.35.) The translator's name was E. Brice. The passage quoted above may be found on pages 78-80. — *Compiler.*]

† [This is from a small book of Eyraeneus Philaletha Cosmopolita entitled *Secrets Revealed: or an open entrance to the Shut Palace of the King*. Containing the greatest treasure in Chymistry, never yet so plainly discovered. Published by William Cooper, Esq., London, 1669. 8vo. The passage may be found in Chapter 13, p. 33, and has been checked with the copy now in the British Museum. — *Compiler.*]

ized as *sorcery,* it was quite natural, as Professor A. Wilder says:

> . . . that men cultivating ideas out of the common order would invent a dialect of symbols and passwords by which to communicate with one another, and yet remain unknown by their bloodthirsty adversaries.*

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw therein the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm — a photographic copy to him who understands. This is why Cornelius Agrippa, perhaps the most generally known of all the alchemists, says:

> There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end.†

The allusion becomes even clearer if we read a certain passage in the *Alchemist's Encheiridion* (1672):

> Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a *triple* garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that it to say, with a body, soul and spirit.‡

In other words, this stone contains: the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality.*

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves out in the attempt to solve the first two. It is the *Word* or the

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* [*New Platonism and Alchemy*, p. 26. — *Compiler.*]
† [Quoted by Dr. A. Wilder, in *op. cit.*, p. 28. — *Compiler.*]
‡ [Quoted by Dr. A. Wilder, in *op. cit.*, p. 28. — *Compiler.*]

"ineffable name," of which Moses said that there was no need to seek it in distant places, "but the word is very nigh unto thee, in thy mouth, and in thy heart" [*Deut.* xxx, 14].

Philalethes, the English alchemist, says the same thing but in other terms:

> . . . In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, and to others it shall serve only to cut their fingers; yet we are not to be blamed; for we do seriously profess to any that shall attempt this Work, that he attempts the highest piece of philosophy that is in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in Nature, should be wise in our books, which are testimonies unto Nature? *

Espagnet warns his readers in the same say:

> Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity; nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.†

Truth cannot be given to the public; less so today than when the Apostles were advised not to cast pearls before swine.

All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Apart from the schools of adepts, almost unapproachable for Western students, there does not exist in the whole world — and more especially in Europe — one single work on occult science, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. Any treatise, which comes from an initiate or an adept, ancient or modern, *unable to reveal all,* limits itself to throwing light on certain problems which are allowed to be disclosed, when needed, to those worthy of *knowing,*

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* [Irenaeus Philaletha or Eirenaeus Philalethes, *Ripley Revived,* etc., 1678, pp. 159-60. — *Compiler.*]

† [Quoted by Dr. A. Wilder, in *op. cit.,* p. 29. — *Compiler.*]

while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should abuse it. Therefore, he, who complaining of the obscurity and confusion which seems to prevail in the writings of the disciples of the Oriental school, would compare them with those of either the Middle Ages or of modern times, which seem to be more clearly written, would prove only two things: either he deceives the public in deceiving himself; or he advertises modern charlatanism, *knowing all the time* that he is deceiving his readers. It is easy to find semi-modern works which are written with precision and method, but giving only the *personal* ideas of the writer, that is to say, of value only to those *who know absolutely nothing* of the true occult science. We are beginning to make much of Éliphas Lévi, who alone knew, it is true, probably more than all our great European magi of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant have been read, re-read and learnt by heart, how far are we advanced in practical occult science, or even in the understanding of the theories of the Kabbalists? His style is poetical and quite charming. His paradoxes, and nearly every phrase in his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from beginning to end, what, pray, has he really taught us? Nothing, absolutely nothing — except, perhaps, the French language. We know several of the pupils of the great magus of modern times, English, French and German, all men of serious mind, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he got for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer. We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Éliphas Lévi to show us one single individual who would have become an Occultist, even in theory, by following the teaching of the French magus. Why is this, since he evidently got his

secrets from an Initiate? Simply because he *never received the right to initiate others.* Those who know something of occultism will understand what we mean by this; those who are only *pretenders* will contradict us, and probably hate us all the more for having told such hard truths.

The occult sciences, or rather the *key* which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Oedipus, they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian "*becomes,* he is not made," says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; it must be conquered, and does not give itself." This is exactly what the author of the *Acts of the Apostles* intended to convey when he gave the answer of Peter to Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" [*Acts* viii, 20]. Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.

Let us go further and say at once that—apart from an exceptional case where gold might be the means of saving a whole nation—even the act of transmutation itself, when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

Therefore, of what value would those works be which promise to give us the *key* to initiation into either one or the other of these two sciences, which are in fact only one?

We understand perfectly such Adept-Initiates as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his *Treatise on the Admirable Forces of Art and of Nature* shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of cannon powder, and predicts the use of steam as a motive power. The hydraulic press, the diving bell, and the kaleido-

scope, are all described therein; he prophesies the invention of flying *machines,* constructed in such a way that he who is seated in the middle of this *mechanical contrivance,* in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which immediately start beating the air in imitation to those of a bird. He then defends his brother alchemists against the accusation of using a secret cryptography.

> The Reason then, why wise men have obscured their Mysteries from the multitude, was, because of their deriding and slighting wise men's Secrets of wisdome, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities. Hee's then not discreet, who writes any Secret, unlesse he conceal it from the vulgar, and make the more intelligent pay some labour and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many wayes the abstruser parts of wisdome from the capacity of the generality. Some by Characters and verses have delivered many Secrets. Others by aenigmatical and figurative words . . . Thirdly, they have obscured their Secrets by their manner of Writing, as by Consonants without Vowels, none knowing how to read them, unlesse he know the signification of those words [the hermetic *jargon*] . . .*

This kind of cryptography was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews.

This is proved by the Hebrew manuscripts of the Old Testament, the books of Moses or the *Pentateuch* rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it was also with kabbalistic and alchemical books. The key to

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* [The Latin title of Roger Bacon's work is *De mirabili potestate artis et naturae,* and the date of its original publication is approximately 1256-57. The translation of the passage quoted by H.P.B. has been checked with the copy in the British Museum which is stated to be a faithful translation "out of Dr. Dee's own copy, by I.N." which was published in London in 1659. The passage occurs in Chapter VIII, p. 37. — *Compiler.*]

both having been lost centuries ago in Europe, the Kabbala (the *good* Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern kabbalists, the *Zohar* is a book of modern prophecies, especially relating *to the Catholic dogmas of the Latin Church,* and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.

Before closing this article, which has already become too long, let us make a rapid *résumé* of what we have said.

I do not know if our argument and copious extracts will have any effect on our readers in general. But I am sure, at all events, that what we have said will have the same effect on kabbalists and modern "Masters" as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horn. These "Masters" owe all their science to the dead letter of the Kabbala, and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations; therefore, they are bound to defend such, tooth and nail. People will see but fire and smoke, and he who shouts the louder will remain the victor. Nevertheless—*Magna est veritas et praevalebit.*

1. It has been asserted that alchemy penetrated into Europe from China, and that, falling into profane hands, alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the *Zohar,* of which both Europe and other Christian countries possess fragments, is not the same as the *Zohar* of Shimon ben-Yoḥai, but a compilation of old writings and traditions collected by Moses de Leon of Guadalajara in the thirteenth century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and

Syria where he went to seek them. The real, old *Zohar* is found in its entirety only in the Chaldean *Book of Numbers,* of which there exist now only two or three incomplete copies, which are in the possession of initiated rabbis. One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real Hermetic books there only remains a fragment known as the *Smaragdine Tablet,* of which we shall presently speak. All the works compiled on the books of Thoth were destroyed and burnt in Egypt by order of Diocletian in the third century of our era. All the others, including *Poimandrês,* are in their present form merely recollections, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm off their own interpretations as genuine Hermetic fragments. And even if by chance these latter did exist, they would be as incomprehensible to the "Masters" of today as the books of the alchemists of the Middle Ages. In proof of this we have quoted their own personal and thoroughly sincere confessions. We have shown the reasons they give for this: (*a*) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few adept-initiates; and they were also too dangerous to be trusted in the hands of those who were capable of misusing them; (*b*) in the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and His Church

4. The key to the jargon of the alchemists and to the real meaning of the symbols and allegories of the Kabbala is to be found in the Orient alone. Since it has never been rediscovered in Europe, what then can possibly serve as a guiding star to our modern kabbalists, so that they may recognize the truth in the writings of the Alchemists and in the small number of treatises which, written by *real initiates,* are still to be found in our national libraries?

It follows, therefore, that in rejecting aid from the only quarter whence in this our century they may expect to get

the key to the old esotericism and to the Wisdom-Religion, they, whether kabbalists, "elects of God," or modern "Prophets," throw to the wind their only chance of studying primitive truths and profiting by them.

At all events we may be sure that it is not the Oriental School which loses by default.

We have permitted ourselves to say that many French kabbalists have often expressed the opinion that the Oriental School will never be worth much, no matter how it may pride itself on possessing secrets unknown to European occultists, *because it admits women into its ranks.*

To this we might answer by repeating the fable told by brother Joseph N. Nutt, "Grand Master" of the Masonic Lodge for Women in the United States,* to show what women can do if they are not shackled by males — whether as men or as God:

"A lion passing a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said: 'If the scene which this represents had been executed by a lion the two figures would have changed places!'"

The same remark holds good for woman. If only she were allowed to represent the scenes of human life, she would distribute the parts in reverse order. She it was who first took man to the Tree of Knowledge, and made him know Good and Evil; and, if she had been let alone and allowed to do what she wished, she would have led him to the Tree of Life and *thus rendered him immortal.*

H. P. BLAVATSKY.

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* Grand Chapter, State of New York, Order of *The Eastern Star.* Lecture and Discourses in the Grand Chapter: *Woman and the Eastern Star,* April 4, 1877.

AN OPEN LETTER TO ALL THE FELLOWS OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY*

Having learnt that an ex-Fellow of the Theosophical Society, Mr. Michael-Angelo Lane, is going about the United States spreading false and malicious reports about the Society he once belonged to, its founders, officers, and especially about the undersigned; I, H. P. Blavatsky, give herewith the true history of our acquaintance with Mr. M. A. Lane. Were there not an ocean between us, and did each Fellow know me personally, there would be no need of this letter. As, however, Mr. Lane is going about among you, from one city to the other, trying to destroy your confidence in all of us, the case is too serious to leave it unnoticed. Already he has succeeded in persuading several of the most honourable Theosophists to break with the Society. If it were only a question of myself, whom he represents as an old fraud "who will wear herself out," his falsehoods would little matter; but he aims at and threatens something immensely higher and more important than myself; namely— the Theosophical Society, and the idea of universal brotherhood, which he denies to it, because it is absent from a few personalities. Therefore it is absolutely necessary to show those whom he tries to pervert what kind of a character they believe in.

The first time that Mr. Lane's name was brought to my notice, was last year, in October, by Mr. W. Q. Judge, when

* [Originally published as a four-page pamphlet, and printed by A. Bonner, 34 Bouverie St., London E.C. It bears no date, but, to judge by its contents, belongs to the end of 1889. — *Compiler.*]

he came to England. At what time, or when, Mr. Lane joined the Theosophical Society is unknown to me, but it must have been in 1883 or 1884, as I gather that he was in correspondence with Mr. Damodar Mavalankar, who left India for Tibet at the very beginning of 1885, when I myself finally left Madras for Europe. It follows then, that I had never seen him till the present year, nor heard of him in any way calculated to draw my attention, especially as from March, 1884, I was in Europe up to December of that year, and knew nothing of the said correspondence.

Mr. Judge seemed most friendly to Mr. Lane, and tried hard to awaken sympathy for him in me, by arguing that since Mr. Lane received a letter (or letters) from a Master, *he must be a good man and Theosophist.* To this I objected, replying that as I had never heard, nor knew anything about any one of the Masters favouring Mr. Lane with their correspondence, I could not say whether the said letter (or letters) was genuine. Mr. Judge said he thought so; but being very busy, I paid little attention to the plea. I write this from my best recollections, one among which remains always distinct and vivid: I felt every time Mr. Lane's name was mentioned a cold disagreeable sensation in me, which I could not conquer, but which, as Mr. Judge seemed so friendly to his correspondent, I did not speak of. Beyond a passive resistance to his plea, to write and answer myself some letter with questions he had received from Mr. Lane, I have always avoided hurting Mr. Judge's feelings by a direct refusal to do so, for I saw he thought me very heartless not to take any notice of such an earnest young man. Finally, before returning to America, Mr. Judge left the said "Lane letters" made up in a small package on my desk. There they remained untouched for months, until finally, stored away probably with other papers, they disappeared. I have *never opened, not even touched them;* I could not, for they seemed to repel me whenever my eye fell upon them.

But I believe that even Mr. Judge knew M. A. Lane only through correspondence, until the latter came to work with him in the *Path* office in April last. For on the 8th of that month Mr. Judge wrote to me of his "new man and friend," a mystic who had once gone to India but never reached it,

and who was "a good young man," desirous of working for the Theosophical Society with all his soul. Then on the 25th of April I received Mr. Lane's application for the Theosophical Society, with Mr. Judge's recommendation. My first feeling was to refuse. It was just after Dr. E. Coues' treacherous and false joint letter in the *R. P. J.*, wherein he tried to father upon me a deception and a lie, and I knew that the "good young man" was *en rapport* with my enemies. But no sooner had I decided to reject the application than I was advised to accept him *on probation,* as his true character would be made to appear before three months were over. I did as I was ordered. Then came letters expressing Mr. Lane's desire of coming to London to work with us. I did not like the idea, yet since I was told to do so, I even telegraphed to him to come.

From the moment he set foot in England his behaviour was very extraordinary. Instead of coming direct to London, he went "travelling" without even notifying us of his arrival, until we heard he was in Dublin, trying "mildly" to upset our Fellows of the Dublin Lodge with "his cynical and sceptical remarks," as was said in a letter. He failed in this, and finally came to London. Then began an unspoken drama of systematic day-by-day treachery which deceived everyone in the house excepting myself, since I had been doubly warned from India and from America.

He was received with the utmost kindness, and obtained the full sympathy of Countess Wachtmeister. He asked her to be allowed to stay with us, offered to work for the Society, and lived, therefore, in our house, treated as a brother by all. Instead of working for Theosophy, however, he did nothing, either for it or for us. But from the first day he went into the office at Duke Street, he began to work systematically on Mr. C. F. Wright's sensitive nature, and almost succeeded in upsetting his confidence in his best friends and his colleagues, and even in the whole Theosophical Society. Fortunately, Mr. Wright who is of an honourable and sincere, if even somewhat weak nature, recognized his error in good time. Those who want to know what he has to say of his late "friend" Mr. Lane, may read his sworn affidavit, just sent to Mr. Judge.

I do not know what M. A. Lane may, or may not, be saying of his relations with me; nor do I care. But all those who lived in the house will testify, that after greeting and talking with him for five minutes, I told him frankly that I had too much work to do to be able to lose time by attending to him personally. After that for the whole duration of his stay, which lasted several weeks, I never gave him a chance of remaining alone with me; I saw very little of him, and that only in the evenings before other persons, and refused point-blank Countess Wachtmeister's entreaties to permit the "poor young man" to have half-an-hour's *private* conversation with me. He had made her believe that he could do no work because of being so terribly wretched. He pretended that he was "on the eve of committing suicide through unrequited love," that I alone could give him comfort and good advice. As neither myself nor the Society have anything to do with love requited or otherwise, I took this pretext to refuse. I had my reasons for doing so. The fact of having remained alone and without witnesses with me, would have given him the opportunity of putting into my mouth any statement he pleased and swearing to it. If he maintains that he has ever had a *strictly* private conversation with me, then he utters one more falsehood. I knew that he had come in the hope of finding out something damaging against the Society and especially myself; and what I knew was verified, as he said so to Mr. Wright, adding that he had been sent from America by friends to learn what he could about our *frauds* and to expose them. Several times during meals I looked him straight in the eyes, asking: "Well, Mr. Lane, have you found out what you wanted about me?" and every time he winced and tried to turn the question into a joke. Several days before my departure for France I said to him that he could receive no more esoteric instruction from me, nor remain in the Section. He asked why, and I simply answered that I knew he was "not interested in the teachings." He said nothing. He pretended to me several times that he was anxious to "vindicate my character" from the attacks of the *S.P.R.* and Hodgson's lies, and that he wanted, therefore, to write my life. I told him I did not want him to do so, as he knew nothing of me really, and refused to

give him "facts" about myself. He tried the same with others, but failed. He pretended also great friendship for me, and even asked me to leave with him a pair of old silk gloves that I had taken off during a drive, with what intent I know not. About a fortnight after he came he suddenly disappeared for ten days, and upon returning said he had gone to enjoy English scenery. In truth he had gone to the Isle of Wight where was at that time a certain person, then and now the most bitter enemy of the Society and myself, and with whom he had entered *into alliance offensive and defensive* against us. I knew all this, but said nothing; simply allowing him as much rope as he needed to hang himself. He was very cynical in his conversations, and tried several times to draw out of me opinions as to various members of the Theosophical Society in America, talking especially about four persons, two out of whom he has now turned against the Society, telling sundry anecdotes of them, and laughing at their credulity. He spoke of a letter one of them had received from a "Master" last year, in a letter from Adyar, asking what I thought of it, to which I replied that I knew nothing of it. The whole time he remained with us he did *absolutely* nothing, but go about questioning everyone and trying to pick up all the information he could about me. As however I have no secrets whatever, and that for three years almost there is not a letter or a document that comes by post or otherwise which could not be read by the Countess, Mr. Bertram Keightley, and now Mr. Mead, who all three help me as secretaries, I cared little for his watching me, but watched him in my turn.

As this is not a psychological study but the narrative of plain facts, I need not dwell upon it much longer, but will state a last fact. Finding me invariably the same with him, he mistook this attitude for ignorance of his designs on my part. I hate no one, nor is it in my nature to do so. Moreover, thinking his doubts were sincere, I only pitied him; and thus went so far as to laugh more than once at him to his face, for failing to find out any of the proofs he wanted, and acted more as a friend than one who mistrusted him. But now I have lost faith even in the sincerity of his doubts, for *I have proofs that* Mr. Lane is only one of a regular band of con-

spirators bent upon destroying our Society. As to his natural deception, it is absolutely sickening. When bidding me goodbye with several other friends who had accompanied me to the railway station, when I was already seated in the carriage and all were standing round me, *he suddenly bent over, and kissing me quite tenderly on the cheek, begged me to assure him that I would soon return.* I confess that *Judas kiss* was more than I could stand, and I almost betrayed myself. He had told me he would wait for Colonel Olcott's arrival. Instead of that, on the following morning he took up his trunk and carpet-bag and sailed off to America without saying one word to anybody, without even thanking the Countess for the hospitality he had found in our house. Had she not been accidentally in the dining room when he looked in as he was leaving the house, he would have left London without even telling the additional lie that he was going to Scotland.

Such is the true story of our short personal relations with Mr. M. A. Lane. He had come to find out fraud, evil, interested motives, humbug or charlatanry, and he found instead half-a-dozen of the most earnest men and women, working with an unselfishness and singleness of purpose he is unable to understand, let alone to emulate. He found *absolutely nothing* against me, except, perhaps, that my temper is not always of the mildest, when excruciating pains and overwork are added to the daily pleasure of hearing and reading the brutal attacks of my enemies upon my character, my work in the Society, and private life. He found us, in fact, as we are: struggling to preserve the existence of the Theosophical Society, to spread Theosophy, to make the world better through the dissemination of the noblest Eastern teachings, if not through personal example, since we are all human, and that *errare humanum est.* He saw the two or three Theosophists blessed with some income give it away almost to the last penny to enable the British Section, the "Blavatsky Lodge," and the Esoteric Section of the Theosophical Society to have their meeting rooms, an office, and a journal to continue their work. And he found other Theosophists, having no income of their own but good official positions and good salaries, giving up both in order to devote their

time entirely to the work of the Theosophical Society, for which labour they could get only a poor board and lodging, and very meagre pocket money. This is what Mr. Lane saw and found there, where he had come to discover fraud; and knowing all this, he never raised a finger to help us carry the heavy burden, but lived amongst us as a "brother," erratic and lazy, still charitably excused, forgiven, and sympathised with by those to whom he was coolly preparing to deal the *coup de grâce* of Judas-Cain—a kiss, and a death blow.

May Karma decide between us and him!

And now he is going to and fro in the United States, creating disturbances among the Theosophical Societies, inventing and writing falsehoods, most of which come back to us. He speaks of his seven years' membership in the Theosophical Society, calling it "a fraudulent universal brotherhood," and boasts of his "intimate association with the leaders of the *thing*" (the Theosophical Society). As he cannot mean, under this term of leaders, Colonel Olcott, whom he never met, nor myself, as there never was any intimacy between us, he means Mr. Judge: only his "intimate association" with the latter brings out the more vividly the honesty and sincerity of the one, and the perverse and unscrupulous nature of the other. W. Q. Judge, himself incapable of deception and treachery, trusted M. A. Lane in more than one way, and showed himself *an honest man;* and M. A. Lane, who deceived W. Q. Judge, in more than one way too, did not prove himself an honest man, but a traitor and a liar. I have but to bring one of his slanderous falsehoods to the notice of all; and this will suffice: he said to several persons in New York, who are my witnesses, that I was "in league with Mr. Judge for a large money-getting scheme, a conspiracy to obtain big sums of money under false pretenses."

Now I write this *open letter* to all, in order to tell him to his face that he lies. I challenge him to prove what he says; not by secret hints and insinuations, as is his wont; not by asking his correspondents to give him some guarantee of good faith, if he tells them *what he knows;* but by coming out boldly and fearlessly, as an honourable man, sure of his

facts, and who has every proof in hand. Unless he does so, he will have to suffer for his falsehoods, for even theosophical patience has its limits. And I say that that which he brings against me is nothing new, nothing he learnt while living with us, but only the hybrid fruit born from old, unverified and stale slanders of the Coulomb and Hodgson fabrications, blended with the more recent inventions of two other worthy persons whom he helps, and with one of whom he became on intimate terms in London, visiting that deadly enemy of ours while living with us as a guest and a brother. Some of these fabrications will not bear daylight, and he knows this; while others are of that kind which can only produce shouts of laughter among Theosophists, like the one invented by an expelled Fellow, who now publishes the cock-and-bull story about "Madame Blavatsky having been expelled from the Theosophical Society," which event, it is said, "caused much excitement in the Esoteric circles"!!

I now close in addressing myself to Mr. Lane personally. I challenge and defy him to prove what he says about my conspiracy with Mr. Judge. I challenge and defy him to show that I have ever received any money from anyone on fraudulent pretenses, or was ever paid for so-called phenomena; or that I did not give almost every penny I have earned with my literary work to the Theosophical Society; or that even in those rare cases when I received from personal friends small sums, I have failed to turn them over to the Society, notwithstanding their expressed wish that I should keep them for my own use; or that I have invented the Masters, or produced by tricks bogus phenomena; or that I have ever asked or begged for money not only for myself but the Society; or to show on good authority that I have one penny in this world that I could call my own; and finally, that the British Section, the "Blavatsky Lodge," and the Esoteric Section have any of them more than a few pounds in their funds. And he has to *prove* (not merely *to state*) that the working fund of the Esoteric Section for the establishment of which *labour of love on my part,* I received only curses, treachery, and vilification, putting up with all that for the sake of a few who are true and worthy, that this fund has not been kept alive chiefly with the sums furnished by a few

Fellows of the "Blavatsky Lodge," American dollars being very rare guests in it. He will also have to bring forward those members of the Esoteric Section, or Fellows of the Theosophical Society, who have ever been pressed personally for funds or asked for them by myself, from anyone in the United States, India, or England. Let him prove this — but publicly, before a court if need be — if he would not be regarded by every honest man as a wicked slanderer. I therefore defy him to produce one single proof.

Owing to my normal state of pennilessness, I can only work incessantly and suffer for the Theosophical Society, giving to *Lucifer*,* the *Revue Théosophique*, and the writing of books, my services *gratis*. I never have nor will I ever have a penny I can call my own — and do not feel at all ashamed to confess it. But shame on those who, knowing this, slander me by inventing the contrary. Shame on those also who believe in such falsehoods on the mere word of a young man who has made himself now worthy of a *niche* along with the Coulombs, and other traitors.

I ask for no defence, expect no help, plead for no one's sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH, and in accordance with *my* sacred pledge and vows, which I, at least, *will never break*. But I demand, in the name of Humanity, stern justice only, and that I should be judged on *facts*, not on the word of my enemies, none of whom have I ever offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath.

Bring forward irrecusable, undeniable proofs, all of you who would kill the Society and crush its faithful servant, H. P. Blavatsky; for gossip and even the most cunning

* For *the first time in my life*, I am opening a Subscription List for donations to *Lucifer* in that magazine, which has, otherwise, to be stopped, as every month brings in a large deficit. What with its being boycotted by the pious proprietors of the railway stalls, and the poor patronage of Theosophists, it is owing chiefly to Dr. Keightley's and Mr. Bertam Keightley's generosity that it was not stopped a year ago.

insinuations are played out. The day of shame for those who were credulous and weak enough not to discern truth from falsehood, sincerity from hypocrisy, loyalty from treachery, is perhaps at hand, and when it comes it will be a day of bitter regret for some. Let that honest man whom I have ever wronged arise and denounce me. Let any honourable person, whether man or woman, who thinks that he has become worse in morality through his association with Theosophy — let him point his finger at me. Where is that Fellow whom I have ruined or led astray and where are they whom I have tried to take away from their duty or advised to dishonest action, or, if they lived under the same roof with me, who *if honest,* did not become the better for it? Let such be unearthed and brought forward if possible; then, and only then, proclaim me a FRAUD. Failing such, the world must, in justice, condemn my accusers as — VILLAINS.

H. P. BLAVATSKY.

APPENDIX

NOTE ON THE TRANSLITERATION OF SANSKRIT

The system of diacritical marks used in the Bibliographies and the Index (with square brackets), as well as in the English translations of original French and Russian texts, does not strictly follow any one specific scholar, to the exclusion of all others. While adhering to a very large extent to Sir Monier-Williams' *Sanskrit-English Dictionary,* as for instance in the case of the *Anusvâra,* the transliteration adopted includes forms introduced by other Sanskrit scholars as well, being therefore of a selective nature.

It should also be noted that the diacritical mark for a long "a" was in the early days a circumflex, and therefore all of H.P.B.'s writings embody this sound in the form of "â." No change has been made from this earlier notation to its more modern form of the "macron," or line over the "ā." Such a change would have necessitated too many alterations, and almost certainly would have produced confusion; therefore the older usage has been adhered to throughout.

GENERAL BIBLIOGRAPHY

(WITH SELECTED BIOGRAPHICAL NOTES)

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H.P.B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler's Notes, with or without biographical data about their authors. All such works are marked with an asterisk(*).

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ALLEN, GRANT (pseud. of James Grant Wilson, 1832-1914).

*_Âmagandha Sutta._ Second Sutta of the Cûla-vagga of the _Sutta-Nipâta_, preached by the Buddha to the Brâhmaṇa Âmagandha suffering from jaundice (paṇḍuroga), as a result of not eating fish and meat. The Buddha said that _âmagandha_ is neither fish nor meat, but lust and sinful desires.

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APOLLONIUS RHODIUS. Greek epic poet and grammarian of Alexandria who flourished under the Ptolemies Philopator and Epiphanes (222-181 B.C.). Pupil of Callimachus. In his youth, composed the *Argonautica*, an epic in four books on the legend of the Argonauts, a work which was highly esteemed by the Romans and was imitated by several, including Virgil. Apollonius was most of his life librarian of the museum. Text and English translation may be found in the *Loeb Classical Library*.

APULEIUS, LUCIUS (b. 125 A.D. ?). **Metamorphoses* (Golden Ass). *Loeb Classical Library*.

ARATUS. Greek didactic poet of the third century B.C., contemporary with Aristarchus of Samos and Theocritus. Native of Soli in Cilicia; was invited to the court of Antigonus Gonatas, king of Macedonia, where he spent the latter part of his life. His chief pursuits were physics, grammar and philosophy. His two poetic works, **Phainomena* and *Diosêmeia*, treat of astronomy and weather; in the first one there occurs the passage quoted by St. Paul in his address to the Athenians (*Acts*, xvii, 28), Aratus drew a great deal from Eudoxus' writings of a century earlier, and his astronomical knowledge seems to be rather weak. In spite of this he became very popular in both the Grecian and Roman world, to judge by the number of commentaries and Latin translations.

ARISTIDES, P. AELIUS. Surnamed *Theodorus*. One of the most celebrated Greek rhetoricians of the second century after Christ, b. at Adriani in Mysia, the son of Eudaemon, a priest of Zeus. Travelled extensively and resided for many years in Smyrna. His eloquence brought him a great many honors, and he had considerable influence with the emperor Marcus Aurelius. We have from him some fifty or more orations and several treatises on various subjects. In some of his orations there are many accounts respecting the cure of the sick in temples by means which suggest a knowledge of mesmeric forces.

ARISTOPHANES (448?-380? B.C.). **Ranae* (Frogs). Loeb Class. Library.

ARISTOTLE (384-322 B.C.). **Metaphysics*. Loeb Classical Library.

ARRIANUS, FLAVIUS (2nd cent.). **Anabasis of Alexander*. Loeb Class. Library. *Vide* Vol. V, pp. 369-70, for further data regarding the author and his works.

ASHMOLE, ELIAS. British antiquarian, b. at Lichfield, May 3, 1617; d. May 18, 1692. He was the son of a saddler. Became a solicitor, 1638, and was appointed commissioner of excise, 1644; later was commissioned captain of horse. He was a high favorite at the court of Charles II; was made Windsor herald, comptroller, and accountant-general of excise, commissioner for Surinam and comptroller of the White Office; was nominated for the office of Garter king-of-arms, but declined in favor of Sir William Dugdale, whose daughter he married after the death of his second wife. In 1677, he presented to the Univ. of Oxford the first public collection of curiosities in the kingdom, which became the Ashmolean Museum, further enriched after Ashmole's death. One of the chief interests of his life was heraldry and antiquarian research, some of the results of which were embodied in his great work entitled *The Institution, Laws and Ceremonies of the most noble Order of the Garter* (London, 1672).

A less known side of his character was his profound interest in astrology, alchemy and mystical lore. It is probable that this interest was aroused by Sir George Wharton and the famous astrologer William Lilly. From the methodical diaries kept by Ashmole himself, we learn that he was associated with various astrologers, kabalists, Rosicrucians, alchemists and early Freemasons, although his entries in the diary are couched in cautious language and suggest more than they actually give out. According to one of the entries, namely, Jan. 13, 1653, it would appear that "Father" Backhouse, an obscure alchemist, communicated to Ashmole as a legacy "in syllables, the true matter of the Philosophers' Stone." This circumstance is most likely related to the fact that Ashmole published anonymously a work entitled *Theatrum Chemicum Britannicum* (London, 1652), and some five years later made public the works of an anonymous adept under the title of *The Way to Bliss*. In the preface to this work, the true author is spoken of as an Englishman, one of the "*Anonymi*." The work also speaks of "a Nation of Wise-men" whose description reminds us of the Adepts and Initiates of the Theosophical tradition.

Ashmole was also a leading member of the Society of Astrologers who met at Masons' Hall. On October 16, 1646, he was initiated a Freemason at Warrington, Lancashire. This fact has been considered

for a long time as an important Masonic landmark, and Ashmole has been spoken of as the first gentleman not associated with the building arts to be accepted into the Craft. Writing about Ashmole, H.P.B. says (*Isis Unveiled*, Vol. II, p. 349):

"Who was, in fact, the first operative Mason of any consequence? Elias Ashmole, *the last of the Rosicrucians and alchemists.* Admitted to the freedom of the Operative Masons' Company in London, in 1646, he died in 1692. At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization, which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience and avoid clerical persecution . . ."

ATHENAGORAS. Christian apologist and philosopher of the 2nd century A.D., believed to have been a native of Athens. His principal work is the *Apology* (text in Migne, *PCC*, Ser. Gr.-Lat., Vol. VI; Engl. tr. in *ANF*) addressed to the Emperors Marcus Aurelius and Lucius Commodus, in which he refutes a number of accusations against the Christians. He also wrote a discourse on the resurrection of the body. His theology is strongly tinged with Platonism.

AUGUSTINE, SAINT (Aurelius Augustinus, 354-430). **Contra epistolam Manichaei quam vocant fundamenti* (Against the Epistle of Manichaeus called fundamental). Migne, *PCC*, Series Latina, Vol. 42; Engl. tr. in *Nicene and Post-Nicene Fathers*, First Ser., Vol. IV.

BACON, ROGER (1214-1294). **De mirabili potestate artis et naturae*, 1256-57, a work usually spoken of as *Treatise on the Admirable Force of Art and of Nature.* Transl. into English by L. Davis. Easton, Penna.: The Chemical Publ. Co., 1923.

BARONIUS, CAESAR. Italian ecclesiastical historian, b. at Sora, 1538; d. 1607. Educated at Veroli and Naples. Joined Oratory at Rome, 1557, and became superior in 1593. In 1596 he became Cardinal and librarian to the Vatican. Nearly elected Pope but opposed by Spain for his work *On the Monarchy of Sicily.* His chief work, however, is the Series known as the **Annales Ecclesiastici* in twelve folios (1588-1607). In spite of some errors, especially in Greek history, this work is an honest one. The *Annales* end with the year 1198. They were continued by Rinaldi (9 Vols., 1676-77), by Laderchi (3 Vols., 1728-37), and by Theiner (3 Vols., 1856). The most useful edition is that of Mansi (38 Vols., Lucca, 1738-59).

See also under *Acts*, etc.

BASTIAN, ADOLPH. German ethnologist, b. at Bremen, June 26, 1826; d. 1905; educated as a physician, but from early years devoted himself to travel. Going to Australia as surgeon on a vessel, he had visited every part of the world before his return in 1859. Started in 1861 on an expedition to the Far East, which lasted five years. Upon his return, he commenced the publication of his great work, *Die Völker des Östlichen Asien* (Leipzig: O. Wiegand, 1866-71), an immense storehouse of facts. Became professor of ethnology at the Univ. of Berlin and keeper of the ethnological museum; succeeded R. Virchow as Pres. of the Berlin Anthropol. Soc., and encouraged German colonialization of Africa. He later undertook further travels in Africa, So. America and India, reporting the results of his observations in a number of papers. He was co-editor, with Virchow and R. von Hartmann, of the *Zeitschrift für Ethnologie*. Other works: *Der Mensch in der Geshichte*, Leipzig, 1860, 3 Vols. — *Ethnologische Forschungen*, 1871-73. — *Die Kulturländer des alten Amerika*, Berlin, 1878-89. — *Der Buddhismus in seiner Psychologie*, 1881. — "Spiritisten und Theosophen," in *Deutsche Revue*, Breslau, Oct., 1885, pp. 77-90.

BELLARMINO, ROBERTO FRANCESCO ROMOLO. Italian cardinal and theologian, b. at Monte Pulciano, Tuscany, Oct. 4. 1542; d. at Rome, Sept. 17, 1621. Entered the Society of Jesus, 1560; studied theology at Padua, 1567-68; ordained priest, 1570, and began to lecture on theology at Louvain. In 1576, having returned to Rome, he was chosen by Gregory XIII to lecture on the same subject in the new Roman college. His lectures appeared in the famous work, *Disputationum de controversiis Christianae Fidei adversus huius temporis Haereticos* (3 Vols., 1581, 1582, 1593; Venice, 1721); which aroused considerable controversy from the Protestant side. He was made cardinal, 1599, and archbishop of Capua, 1601. There existed between him and Galileo a bond of mutual respect and friendship. Bellarmino's life was a model of Christian virtue, and he ranks very high among Catholic controversialists. His devotional treatises were very popular among English Catholics. The main source of his life is his Latin *Autobiography* (Rome, 1675; Louvain, 1753). His *Complete Works* in eight volumes appeared at Naples (1856-62, repr. 1872), and in twelve volumes at Paris (1870-74). His essay entitled **De ecclesia triumphante* is part of the *Disputationum*, etc., being in the 2nd volume thereof.

BERTHELOT, MARCELLIN PIERRE EUGÈNE (1827-1907). **La Synthèse chimique*. Paris: G. Baillière, 1876, 8vo.

BESANT, ANNIE (1847-1933). **Why I became a Theosophist*, July, 1889; 3rd ed., 1891.

BOERHAAVE, HERMANN. Dutch physician and famous professor of medicine, b. at Voorhout, near Leyden, Dec. 31, 1668; d. at Leyden, Sept. 23, 1738. Graduated in philosophy at Leyden and in medicine at Harderwyck. Became rector of the Leyden Univ., and taught there most of his life, his genius raising the fame of the university to new heights. When Peter the Great went to Holland, 1715, to instruct himself in maritime affairs, he also took lessons from Boerhaave. Chief works: *Institutiones medicae*, Leyden, 1708; *Elementa chemiae*, Paris, 1724.

**Book of Numbers, Chaldean.* Unavailable. Original source of the *Zohar* and other Kabalistic works. According to H.P.B., there are only two or three copies of it extant and these are in private hands.

**Book of the Dead.* Consult Bio-Bibliographical Index of Volume X in the present Series, for comprehensive information concerning the nature of this title and the various editions of the text.

BORRICHIUS, OLAUS. Danish chemist and philologist, b. at Borchen, Jutland, April 26, 1626; d. Oct. 3, 1690. His father was a preacher. Distinguished himself as a teacher at Copenhagen and engaged in the study of medicine. Spent a number of years in widespread journeys, while engaged in studies, visiting and staying in Hamburg, in various parts of Holland and at Paris. After graduating as a physician at Angers, France, travelled through Italy, staying for two years at Rome. Returned to his native country, 1666, and was appointed Court Physician. During his travels, he became the friend of numerous scholars who held him in high esteem. He remained single and willed his considerable estate for the benefit of poor students to help them in their studies.

BRUGSCH-BEY, HEINRICH KARL. German Egyptologist, b. in Berlin, Feb. 18, 1827; d. 1894. Started very early egyptological studies, publishing *Scriptura Aegyptiorum demotica*, Berlin, 1848. Went to Egypt, 1853; upon returning, became privat-docent at Univ. of Berlin. Went to Egypt again, 1857-58; then to Persia on official business. Was Consul in Cairo, 1864-68; Prof. at Göttingen, 1868-70. In the latter year, was asked to direct the School of Egyptology founded in Cairo. Was Commissioner General of the Egyptian Government at Vienna and Philadelphia exhibitions, 1873 and 1876; received, 1881, the title of Pasha. Founded, 1863, the *Zeitschrift für Aegyptische Sprache und*

Altertumskunde. Chief Works: *Geschichte Aegypten's under den Pharaonen.* Leipzig, 1877, 1878; Engl. tr. by P. Smith, 2nd ed., London, 1881. — *Thesaurus inscriptionum aegyptiacarum.* Leipzig, 1883-91, 6 Vols.

BURGOYNE, T. H., **The Light of Egypt or the Science of the Soul and the Stars;* publ. anonymously; Chicago: Religio-Philosophical Publ. House, 1889. 292 pp.

BURRITT, ELIHU. Called "the Learned Blacksmith." American reformer, b. in New Britain, Conn., Dec. 8, 1811; d. Mch. 7, 1879. Son of a shoemaker; educated in the common school of his native town; at age 16 was apprenticed to a blacksmith. Had a great desire to read the Scriptures in their original language, which led him to philological studies in the intervals of labor; showed unusual diligence and remarkable faculties, learning rapidly. Removed to Worcester to take advantage of the Library of the Antiquarian Society. Still plying his trade, edited, 1844-51, the *Christian Citizen,* advocating abolishment of slavery, temperance and self-culture. Went to Europe, 1846-51, and established in England the League of Universal Brotherhood, publishing the *Peace Advocate* and *Bond of Brotherhood.* It was through his efforts that the Brussels Peace Congress was held in 1848. In 1852, he founded in Philadelphia the *Citizen of the World,* to promote the emancipation cause. Served, 1865-70, as United States Consul in Birmingham, England. Works: *Sparks from the Anvil,* 1848. — *Ten Minutes Talks,* 1873. — *Chips from Many Blocks,* 1878.

Consult: Curli, Merle E., *The Learned Blacksmith: The Letters and Journals of Elihu Burritt,* New York, 1937.

BYRON, GEORGE GORDON BYRON, 6TH BARON (1788-1824). **Don Juan,* 1818-23, unfinished. — **The Island.*

CAINE, WILLIAM SPROSTON. English politician and temperance advocate, b. at Egremont, Wallacey, Chechire, March 26, 1842; d. of heart failure, March 17, 1903. Educated privately. Entered as partner in his father's business; early bent for preaching and philanthropy, but mainly absorbed in temperance movement in Liverpool. Upon being elected to Parliament, urged his views on temperance; joined the new party of "Liberal Unionists" which became known as "Brand of Caine." The native population of India engaged his sympathies, and he severely criticized British methods of government, esp. the encouragement of liquor and opium trade. Visited India, 1890, as delegate to Indian National Congress at Calcutta, and contributed to

the *Pall Mall Gazette* a series of letters called *"Young India" which ably advocated large measures of self-government. He was a man of great courage, high ethical ideals and lively sense of humour, though often abrupt in speech. His two main works are: *A Trip Round the World in 1887-88*, and *Picturesque India, a Handbook of European Travellers*, London and New York, 1890.

**Cathechism of the Gupta-Vidyâ.* Untraced; most likely an esoteric work that is unavailable.

CHAHO, J.-AUGUSTIN. French writer, b. at Tardets (Basses-Pyrénées), 1811; d. in 1858. Travelled a great deal in Spain, and studied deeply the language and the literature of the Basques. Chief works: **Philosophie des religions comparées*, Bayonne, 1846-48, 2 vols. 8vo. — *Histoire primitive des Euskariens-Basques, langue, poésie, mœurs et caractère de ce peuple*, Bayonne, 1847. 8vo. — *Dictionnaire français-basque-espagnol et latin* (unfinished), 1856. 4to.

CHEVREUL, MICHEL EUGÈNE. French chemist, b. at Angers, August 31, 1786, where his father was a physician; d. at Paris, April 9, 1889, being 103 years of age. At 17, went to Paris and entered the Vauquelin chemical laboratory; became assistant at the natural history museum in the famous Jardin des Plantes. Prof. of chemistry at the Lycée Charlemagne, 1813. Subsequently undertook the directorship of the Gobelins tapestry works. In 1826, became member of the Academy of Sciences and a foreign member of the Royal Society of London. Succeeded his master, Vauquelin, as professor of organic chemistry in the natural history museum, 1830, and became its director (1860-79). His chief researches were on the subject of animal fats which led to new methods in the manufacture of soap and candles.

CICERO, MARCUS TULLIUS (106-43 B.C.). **De natura Deorum.* —**Oratio pro Flacco.* — **De legibus.* — **De divinatione.* Text and parallel Engl. transl. in Loeb Class. Library.

CLEMENT ALEXANDRINUS (Titus Flavius Clemens, 150?-220? A.D.). *Strômateis* or *Stromata* (Miscellanies). Standard ed. of collected works is the one of O. Stählin (Leipzig, 1905). H.P.B. frequently uses the ed. of John Potter, Bishop of Oxford, and later Archbishop of Canterbury, *Clementis . . . opera quae extant*, etc. (Greek and Latin), 1715 and 1757 fol. 2 vols. — Engl. tr. in *Ante-Nicene Fathers* Series.

Conversations Lexicon.

CORY, I. P. (1802-42). **Ancient Fragments*, etc. London: Wm. Pickering, 1828, 8vo.; 2nd ed., 1832; lix, 361 pp. Greek, Latin and English texts; *the most valuable edition.*

CORYN, DR. HERBERT A. W. (1863-1927). *Vide* biographical sketch in Volume IX of the present Series.

COUES, ELLIOTT. **Kuthumi*, etc. See p. 315, footnote for data.

CRAWFORD, J. M., **The Kalevala, the Epic Poem of Finland.* Translated into English verse. New York; J. B. Alden, 1888, 2 vols. 8vo.

**Cullavagga.* Second Section of the *Khandhakas*, or second main division of the *Vinaya-Piṭaka. SBE*, Vols. XVII and XX.

DECHARME, PAUL (1839-1905). **Mythologie de la Grèce antique.* Paris: Garnier frères, 1879, 8vo, xxxv, 644 pp.; 2nd rev. and corr. ed., *ibid.*, 1886. See Vol. VIII, p. 435 of this Series for other data about him.

DEXIPHANES. *Vide* SOSTRATUS THE CNIDIAN.

**Dhammapada.* In the *Khuddaka-Nikâya* of the *Sutta-Piṭaka. SBE*, Vol. X.

DICK, FREDERICK J. (1856-1927). Civil engineer by profession, a member of the Institute of Civil Engineers, and for some years Head of the Harbors and Lighthouse Board for Ireland, and Inspector of Harbors. Joined the Theosophical Society in Dublin in 1888, and soon became a personal pupil of H. P. Blavatsky. While in Ireland, he was Secretary of the Dublin Lodge of the T.S. and editor of *The Irish Theosophist.* He was greatly interested in the Gaelic Movement, the aim of which was to revive the spirit and knowledge of Irish antiquity. This spiritual effort was started in the Dublin Lodge and involved such men as W. B. Yeats, Charles Johnston, John Eglinton, Charles Weeks, George W. Russell (AE), Robert E. Coates and others.

Professor Dick came to the Theosophical Headquarters at Point Loma, California, in 1905, and soon became one of its outstanding workers. He was a mathematical astronomer of unusual qualifications, and a capable commentator on the subject of the Mayan calendar and chronology. For many years he wrote important essays for *The Theosophical Path* published at Point Loma, and also became an authority on meteorology and earthquakes. On mystical and philosophical subjects, he was a lucid and profound writer.

For many years he was engaged in editorial work connected with new editions of both *Isis Unveiled* and *The Secret Doctrine.* The Third and Revised Point Loma edition (1919) of *Isis Unveiled,* and the Third Point Loma edition (1925) of *The Secret Doctrine,* embody a great many corrections of quoted material and references which lacked accuracy in the original editions of these works; they were laboriously checked by Prof. Dick's untiring efforts.

Mention should also be made of Prof. Dick's important Essays published as Papers of The School of Antiquity at Point Loma, and which bear the titles of: *Notes on Peruvian Antiquities; Ancient Astronomy in Egypt, and its Significance; Neglected Fundamentals of Geometry; Maya Chronology* (I and II).

Prof. Dick was twice married. His first wife was Annie P. Dick, a woman of culture and attainment and a fine writer. She passed away in 1904. Ten years later, Prof. Dick married Miss Fanny Coryn, sister of Dr. Herbert A. W. Coryn, another personal pupil of H.P.B. and a resident of Point Loma at the time.

Prof. Dick was a man of great nobility of character, a dedicated student of the Esoteric Philosophy, a tireless worker in the Cause, and an example of a true Theosophist.

DICKENS, CHARLES JOHN HUFAM (1812-70). **Martin Chuzzlewit,* novel, 1843-44.

DUCHOUL, GUILLAUME (*Lat.* Caulius). Noted French antiquary, born at Lyon in the XVIth century in a distinguished family, and was named *bailli* of the mountains of Dauphiné, a post which he retained until his death, the year of which is unknown. He lived at Lyon in a house situated on the Gourguillon Hill, in the vicinity of which a great many finds were made of ancient coins and other objects. Duchoul bought many of these and became greatly interested in the subject. He travelled in Italy and established relations with some of the most learned antiquaries of the day. He published the result of his findings in a work entitled **Discours sur la castramétation et discipline militaire des Romains,* Lyon, 1555, fol., which was almost immediately followed by another one entitled **Discours sur la religion des anciens Romains,* Lyon, 1556, fol. Both of these works complement each other. They have been republished at Lyon, 1567, 1581, 4to; and at Wesel, 1672, 4to, and 1731; and have been transl. into Italian, Latin and Spanish. La Croix du Maine ascribed to Duchoul some twelve works on the antiquities of Rome and Gaul.

EDKINS, REV. JOSEPH (1823-1905), **Chinese Buddhism: a volume of Sketches, historical, descriptive and critical,* 2nd. ed., rev. London: K. Paul, Trübner & Co., 1893.

**Encheiridion of the Alchemists*, 1672. No information.

EPICTETUS (60?-120? A.D.), **Dissertationum Epicteti digestarum ab Arriano primum librum* (Arrian's Discourses of Epictetus). Loeb Class. Library. — Also the ed. of J. Schweighäuser, Leipzig, 1799-1800, 6 vols.

ESPAGNET, JEAN D'. French magistrate and alchemist of the first half of the seventeenth century. He was president of the Bordeaux Parliament and distinguished himself by his integrity. Fought the abuses of the Fronde as well as the evils of witchcraft. He is considered one of the most outstanding representatives of the Hermetic Philosophy of the time. His chief work is the *Enchiridion physicae restitutae* (Paris: Nicolas Buon, 1623. 8vo.) which outlines the physical theory upon which is based the transmutation of metals, the philosophy of the Alexandrian School, and the teachings concerning the three worlds: elemental, celestial and archetypal. This work went through a considerable number of editions (Paris, 1638, 1642, 1650; Rouen, 1647, 1658; Geneva, 1653, 1673; Kiel, 1718; Tübingen, 1728, with a Commentary by Hanneman). It was translated into French by Jean Bachon, as *La philosophie naturelle restablie en sa pureté* (Paris: Edme Pépingué, 1651. 8vo.; reprinted in the *Bibliotheca chimica* of Albineus, and in the *Chimica curiosa* of Manget). Espagnet also wrote a work entitled *Arcanum philosophiae hermeticae* containing rules for the practice of the Great Work.

EUSEBIUS PAMPHILI (260?-340?), **De vita Constantini* (Life of Constantine). Text in Migne, *PCC*, Ser. Gr.; Engl. tr. in *Nicene and Post-Nicene Fathers*. The work contains four books.

EYRAENEUS PHILALETHA COSMOPOLITA. There is a great deal of uncertainty about the identity of this student of the occult. He is at times taken to be George Starkey (or Storkey, or Stork), who died ca. 1665. The *Dictionary of National Biography* distinguishes between Starkey and Eirenaeus Philoponus Philalethes (b. ca. 1622). Whatever the truth may be, the title of the work quoted is: **Secrets Revealed: or an open entrance to the Shut Palace of the King*. Containing the greatest treasure in Chymistry, never yet so plainly discovered. Published by Wm. Cooper, Esq., London, 1669, 8vo.

**Fa-hua-Ching* or *Sûtra of the Lotus of the Good Law*, also known as the *Saddharma-puṇḍarîka*, is the favorite book of the T'ien-t'ai School of Buddhism. It is one of the Canonical Books of the Nepalese, the standard classic of the Lotus School. Its Japanese title is *Hokekyô*. It

was written in India most likely in the second century A.D., and teaches the identification of the historical Buddha with the transcendental Buddha existing from the beginning of this age, his appearance in the phenomenal world being only a skilful device (*upâya*) adopted to preach the Dharma to mankind. See abridged version by Soothill from the Chinese, Oxford, 1930.

FAUCHET, CLAUDE. French magistrate and historian, b. in Paris, about 1529-30; d. about 1601. Very little is known of his early life. Lived at Marseilles and gathered a very valuable collection of books and manuscripts which were partially destroyed in a popular uprising. Was for a time secretary to the Cardinal of Tournon, ambassador to Italy, who sent him several times on missions to the French Court. His character and abilities were appreciated, and he became president of the Cour des Monnais. Engaged for many years in research into the antiquities of France. Need of money made him sell his position to pay his debts, 1599. At first ridiculed by Henry IV, he was later appointed historiographer. He proved himself to be an impartial historian, scrupulously careful; his works contain facts not found elsewhere. His chief literary production is: **Les Antiquitez Gauloises et Françoises . . . contenans les choses advenuës en Gaule et en France, jusques en l'an sept cens cinquante et un*, Paris, 1579, 2 Vols.; other volumes were added in 1599 and 1602. He also wrote a work entitled *Origine des chevaliers*, Paris, 1600, and translated Tacitus (1582).

FELIX, M. MINUCIUS, **Octavius*. Loeb Class. Library. See Vol. VII, p. 370, for inform. about him.

FICHTE, JOHANN GOTTLIEB (1762-1814). Quotations from this German philosopher have not been identified.

FIGULUS, PUBLIUS NIGIDIUS (ca. 98-45 B.C.). Roman savant, next to Varro the most learned Roman of the age. Friend of Cicero whom he supported at the time of the Catilinarian conspiracy. In 58 he was *praetor*, sided with Pompey in the Civil War, was banished by Caesar and died in exile. According to Cicero, he tried to revive the doctrines of Pythagoras and was greatly interested in magic. Suetonius and Apuleius credit him with supernatural powers. In his work *De diis*, he examined cults, ceremonials, divination and dreams. His other work in many volumes is the *Commentarii grammatici*.

FOOTE, G. W., **Mrs. Besant's Theosophy*, ca. 1889. The author was Editor of *The Freethinker*.

FRANCK, ADOLPHE. French-Jewish philosopher and writer, b. at Liocourt, Oct. 9, 1809; d. at Paris, April 11, 1893. Obtained first a secular education under Marchand Ennery, hoping to become a rabbi; failing to win a rabbinical scholarship, tried medicine, but at length found his proper field in philosophy. Became *agrégé* of philosophy in 1832; taught successively at Douai, Nancy, Versailles, and, 1840, at the Collège Charlemagne in Paris. In the same year, began series of lectures at the Sorbonne. Appointed, 1842, assistant Curator of the Bibliothèque Royale. After a visit to Italy, 1843, began his principal work, *Dictionnaire des sciences philosophiques* (1844-52, 6 Vols. 8vo; new ed., 1875; 3rd impr., 1885). Elected member of the Institut de France, 1844, for his *Esquisse d'une histoire de la logique* and his remarkable and important work entitled **La Kabbale, ou philosophie religieuse des Hébreux* (Paris; Hachette, 1843. 8vo., iv, 412; 2nd ed., 1889. 8vo., vi, 314; 3rd ed., 1892; German transl. by A. Jellinek, Leipzig: H. Hunger, 1844. 8vo., xvi, 296).

Resuming his work at the Sorbonne, 1847, Franck started a course in social philosophy, and was soon asked by Barthélemy St.-Hilaire to take his place at the Collège de France. Affected by the political turmoil of the time, he became unsuccessful candidate for the deputyship of the Department of Meurthe. In 1856, became incumbant of the chair of natural and civil law, a position he held for thirty years. Franck also became president of the Anti-Atheist League, and took deep interest in the Society for the translation of the Scriptures, joining at its inauguration in 1866. He founded the journal *Paix Sociale*, wrote for the *Journal des Débats*, was one of the editors of the *Journal des Savants*, and contributed for some fifty years to the *Archives Israélites*. A patron of the Société des Études Juives, he became its president in 1888. He also served as representative of Judaism at the Conseil Supérieur de l'Instruction Publique, resigning in 1874. He was one of the founders and presidents of the Ligue de la Paix. Franck's scholarly work was early recognized, and he became Commander of the Légion d'Honneur in 1869. The revolution of 1870 prevented him from reaching the Senate, a position to which the emperor had wished to elevate him.

Other works: *Paracelse et l'Alchimie au XVIme Siècle*, Vaugirard, 1855; 2nd ed., 1875. — *La Philosophie Mystique en France à la fin du XVIIIme Siècle*: Saint Martin et son maître Martinez Pasqualis. Paris: G. Baillère, 1866, 228 pp. — *Philosophie et Religion*, Paris: Didier, 1867, xv, 451. — *La Religion et la Science dans le Judaïsme*, Versailles, 1883, 18 pp.

GEBER or JÂBIR (more fully Abû Mûsâ Jâbir ibn Ḥayyân). Most celebrated alchemist of mediaeval times, born at Tus (near the present

Meshed) in 721 or 722 A.D. After the execution of his father for political reasons, he was sent to Arabia where he studied under Ḥarbi at Ḥimayari, and attached himself to the sixth Shi'ite Imâm, Ja'Far al-Sâdiq, from whom he probably obtained his first knowledge of occultism, and allied sciences. He later joined the Sufi Order. Having become a friend of Hârûk-al-Rashîd's powerful ministers the Marmakids, he shared their banishment from Baghdad, A.D. 803. Retiring to Kûfa, he spent the rest of his life in obscurity, and is alleged to have been alive yet in 813 A.D.

Jâbir was a voluminous writer, and fortunately made a list of his works, which was reproduced in part by Ibn al-Nadîm (d. 385 A.D.) in his *Kitâb al-Fihrist*, a Muslim encyclopaedia of the 10th century A.D. Many of his works are still extant, nearly 100 having been reported as existing in MS. on native lithographs in various European, Indian and North African libraries. The reputation he acquired has never since been equalled in the history of chemistry. When, in the 12th and 13th centuries Islamic science was transmitted to Latin Christianity, the fame of Jâbir went with it, and some of his works were translated into Latin.

GIRARD, PAUL. French lecturer and classical scholar, b. in Paris, 1852. Author of: **L'Asclépeion d'Athènes, d'après de récentes découvertes.* Paris: Thorin, 1882, 8vo., 4 pl. This forms fasc. 23 in the *Bibliothèque des Écoles françaises d'Athènes et de Rome.*

GODWIN, WILLIAM. **Lives of the Necromancers*, 1834 & 1876.

GOETHE, JOHANN WOLFGANG VON (1749-1832). Verses have not been identified.

GREGORY I, THE GREAT, SAINT. Born and died at Rome, ca. 540-604. Pope from 590 to 604. In early life withdrew from his civic post as prefect, to live as a Benedictine monk. Founded seven monasteries; later became deacon and, in 579, resident ambassador to the imperial court at Constantinople. After returning to the monastery for a period, he was chosen successor to Pelagius II, September, 590, during a critical time of panic, plague and floods. Although greatly inclined to the tranquility of monastic life, he accepted the challenge of his office and restored peace and order, bringing great political and social power to the Papacy. As a strict disciplinarian, he enforced the authority of Rome. Among his missionary enterprises, he dispatched Augustine to heathen England in 596, and made strenuous efforts to uproot paganism in Gaul, Italy, Sicily, etc. He protected the Jews

and secured for them legal privileges. His *Life of St. Benedict* (Engl. tr., ed. by H. Coleridge, 1874) was devoted to the spread of Benedictine rule. Through his writings on Ezekiel and the Gospels, he won the reputation as one of the four classical Doctors of the Western Church. He is considered as the last of the great Latin Fathers and the first representative of mediaeval Catholicism. Most of his writings are included in Migne, *Patrol. Lat.*, Vols. 75-79.

GUBERNATIS, COUNT G. A. DE (1840-1913). **Zoological Mythology, or the Legends of Animals.* London: Trübner & Co., 1872. See Vol. VI, p. 437 in the present Series for data concerning him.

GÜTZLAFF, CARL F. A. **History of China.* This work has not been definitely identified, but might be his *Geschichte des Chinesischen Reiches*, etc., Stuttgart, 1847, although the facts referred to have not been traced.

GUYON, JEANNE MARIE BOUVIER DE LA MOTHE. French quietist writer, b. at Montargis, April 13, 1648; d. near Blois, June 9, 1717. Attended various convent schools, and married, 1664, a rich invalid by the name of Guyon, who left her a considerable fortune. Her attraction towards the mystical life was due to a Father Lacombe, a Barnabite monk, whose reputation was none too good. They travelled together for some time in various French provinces, spreading their ideas. Lacombe was finally sent to the Bastille. Madame Guyon was arrested, 1688, but released through the efforts of the duchesse de Béthune, her old friend. Soon after, Mme. Guyon was introduced into the devout court-circle presided over by Mme. de Maintenon, and displayed there her eloquence. She was befriended by Fénelon. Her writings became a source of controversy and she appealed to Bossuet for a certificate of orthodoxy; although she obtained it, her relations with Bossuet became strained on account of her sudden departure without his leave; she was arrested and placed in the Bastille where she remained until 1703. She was set free on condition she would live on her son's estate near Blois under the eye of a stern bishop. The rest of her life was spent in charitable and pious exercises. Her life and thoughts aroused in France and elsewhere both admiration and severe strictures. Her *Complete Works* appeared in 40 volumes in 1767-91.

HAMMOND, W. A. H. (1828-1900). *"The Elixir of Life," in *North American Review*, September, 1889. See Vol. I, pp. 465-66 of the present Series for data concerning him.

HARDY, ROBERT SPENCE (1803-68). **A Manual of Buddhism, in its Modern Development*, London, 1853; 2nd ed., 1880. See Vol. X of the present Series for biogr. data.

HAYWOOD, ELIZA (1693?-1756), **Frederick, Duke of Brunswick-Lunenburgh*, 1729.

HESYCHIUS. See Vol. VIII, p. 458, for biogr. data.

HIGGINS, GODFREY (1773-1833). See Vol. VII, pp. 458-59, for biographical data.

HIPPOLYTUS (d. ca. 230). **Philosophumena* (or *Refutation of All Heresies*). Text publ. by Miller (Oxford, 1851), Duncker and Schneidewin (Göttingen, 1859) and Cruice (Paris, 1860). Engl. tr. by Legge (1951). See *Ante-Nicene Fathers*.

HUGHES, R. Passage untraced.

HUGO, VICTOR MARIE (1802-1885). Passage, quoted by a journal or newspaper, has not been identified.

IAMBLICHUS (4th cent. A.D.), **Liber de mysteriis* (*Greek*: Peri mustêriôn). Ed. with Latin transl. and notes by T. Gale, Oxford, 1678; and by G. Parthey, Berlin, 1857.—**Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*. Transl. from the Greek by Thomas Taylor, Cheswick, 1821. Second ed., London: Theos. Publ. Society, 1895. — *Theurgia or the Ancient Mysteries, by Iamblichus*. Transl. by Dr. Alexander Wilder. New York: The Metaphysical Publ. Co., 1911. 283 pp.

IBN GEBIROL, SOLOMON BEN YEHUDAH (known also as AVICEBRON). Jewish poet and philosopher, born in Malaga about 1021. He was educated at Saragossa, and died at Valencia, 1070. Wrote poems and hymns at the early age of sixteen, and a Hebrew grammar in verse at nineteen. While writing poetry in Hebrew, he produced profound philosophical works in Arabic. Occupied a first rank among the Jewish poets of the Middle Ages. In consequence of some personal allusions in one of his works, he was obliged to leave Saragossa, 1046, and to wander about Spain, until he obtained recognition and encouragement from Samuel Ibn Nagréla, also called Nagdilah, the Prime Minister of Moorish Spain, a great scholar himself. It was about 1050 that Ibn Gebirol wrote in Arabic his great philosophical work, the *Me'qôr 'Hayyîm*, or Fountain of Life, called in Latin *De Materia Universali* and *Fons Vitae*, which in reality is

a Kabbalistic work. Among his hymns, the best known is the *Kether Malkhuth* or Crown of the Kingdom. The writings of Ibn Gebirol are of great importance to scholars of both Western and Oriental traditions, and throw a good deal of light upon the stream of Kabalistic thought and the secret teachings which several centuries later became embodied in the *Zohar*.

**I Ching* or *Book of Changes*. Ascribed to Fuh-hi, 30th century B.C.

INGERSOLL, COL. ROBERT GREEN (1833-99). Passage has not been identified.

INMAN, DR. THOMAS. English mythologist, b. Jan. 27, 1820, in Leicester; d. at Clifton, May 3, 1876. Went to school at Wakefield, and in 1836 was apprenticed to his uncle, Richard Inman, M.D., at Preston, Lancashire. Entered King's College, London, graduating M.B., 1842, and M.D., 1844, at the University of London. Settled in Liverpool as house-surgeon to the Royal Infirmary. His favorite subjects were archaeology, philology and mythology. His theories and ideas were propounded in three works entitled: *Ancient Faiths embodied in Ancient Names*, in two volumes (London, 1868-69; 2nd ed., 1872-73); *Ancient Pagan and Modern Christian Symbolism exposed and explained* (London, 1869; 2nd ed., New York, 1871); and *Ancient Faiths and Modern* (New York, 1876). He also wrote a number of medical essays and contributed scholarly studies to the *Proceedings* of the Literary and Philosophical Society of Liverpool.

JERDAN, WILLIAM (1782-1869). See Bio-Bibliogr. Index of Vol. VI in the present Series.

JEROME, SAINT (or HIERONYMUS), SOPHRONIUS EUSEBIUS (340?-420). **Epistola XIV*: *Ad Heliodorum Monachum*. See *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. 54: S. Eusebii Hieronymi Epistolae. Pars I, pp. 46-47. Edition Isidorus Hilberg.

JUSTIN MARTYR (Justinus Flavius, 100?-165 A.D.). Passage has not been definitely identified.

JUVENAL (Decimus Junius Juvenalis, ca. 60-ca. 140). **VIth Satire*, and another verse which has not been definitely identified.

KEIGHTLEY, DR. ARCHIBALD (1859-1930). See Vol. IX, Bibliogr. Index, for comprehensive biographical sketch.

KEIGHTLEY, BERTRAM (1860-1945). See Vol. IX, Bibliogr. Index, for comprehensive biographical sketch.

KENNEDY, MAJOR-GENERAL VANS (1784-1846), **Researches into the Origin and Affinity of the Principal Language of Asia and Europe*, London, 1828. — **Researches into the Nature and Affinity of Ancient and Hindu Mythology*, London, 1831.

See Vol. IX, Bibliogr. Index, for biogr. sketch.

KING, CHARLES WILLIAM (1818-88), **The Gnostics and Their Remains, ancient and mediaeval*, London, 1864; 2nd ed., London, 1887.

KNIGHT, CHARLES, **The English Cyclopaedia*, London, 1854-62; Supplement on the Arts and Sciences, London, 1873.

KOPP, HERMANN FRANZ MORITZ. German chemist, b. at Hanau, Oct. 30, 1817; d. at Heidelberg, Feb. 20, 1892. Son of a physician and chemist. Studied at Marburg and Heidelberg; went to Giessen, 1839, and became a Privatdozent in 1841, and professor of chemistry, 1853. In 1864, he was called to Heidelberg in the same capacity. Devoted himself primarily to physico-chemical inquiries. A prolific writer, he outlined his future volumes at the age of twenty-two. Works: **Geschichte der Chemie* (Braunschweig, 1843-47, in four vols.).— *Alchemy in Ancient and Modern Times* (1866).—Assisted Liebig in editing the *Annalen der Chemie* and the *Jahresbericht.*

KULLÛKA-BHAṬṬA. **Annals.* No information available.

LEWES, GEORGE HENRY (1817-1878). **The History of Philosophy from Thales to Comte*, etc., 1857; also 1867 & 1871. Two Vols.

LYSIPPUS. Greek sculptor, head of the school of Argos and Sicyon in the days of Philip and Alexander of Macedon. He worked in bronze only. Modified the canon of Holycleitus towards a slenderer type, and seems to have produced striking types of Zeus, Poseidon, the Sun-god, etc. He became the court sculptor of Alexander the Great of whom he made many statues. His work is spoken of by Pliny.

MACKENZIE, KENNETH ROBERT HENDERSON (? -1886). **The Royal Masonic Cyclopaedia*, etc., London [1875-77], 8vo.

MACKEY, A. G. (1807-81). **Encyclopaedia of Freemasonry*, Chicago, 1929.

MALHERBE, FRANÇOIS DE (1555-1628), **Consolation à Duperier*, ca. 1599.

**Mâlunkya-Sutta.* A Buddhist Scripture.

MANSEL, HENRY LONGUEVILLE (1820-71). **The Limits of Religious Thought Examined in Eight Lectures*, Oxford, 1858; 1st Amer. ed., Boston: Gould and Lincoln, 1859. — See Vol. VIII, pp. 464-65, for biogr. data.

MARTIN, REV. WM. ALEXANDER PARSONS (1827-1916). *"The Study of Alchemy in China." A paper read at a meeting of the Oriental Society at New Haven, Conn., in October, 1868. This information is given by Dr. A. Wilder in the *Theosophical Review*, Vol. XXII, July, 1898, p. 452.

**Mashalim, or Sayings and Proverbs of Solomon.* Same as *Proverbs.*

MASSEY, GERALD (1828-1907). See Vol. VIII, pp. 465-67, for biogr. data.

MASSINGER, PHILIP (1583-1640). English dramatist, educated at Oxford; prolific writer of plays which had generally an obvious moral intention. In the art of construction he had hardly any rivals in his days. The passage quoted by H.P.B. has not been identified.

MEDWIN, THOMAS. English author, b. at Horsham, March 20, 1788; d. there, Aug. 2, 1869. Educated at Sion House, Brentford, where he was in close association with his cousin, Shelley. Entered the army, 1813, and had numerous adventures in India which he embodied in his *The Angler in Wales* (London, 1834). In 1821, he went to Italy for his health, and joined a party of literary Englishmen. Shelley introduced him to Byron at Pisa, with whom he stayed almost two years, making notes of his talks with him. Upon Byron's death, 1824, Medwin published a *Journal of the Conversations of Lord Byron.* He married in Italy, 1825, Anne, Baroness Hamilton, of Sweden, but later deserted her. Best known for his *Life of Shelley* (London, 1847, 2 Vols.; also 1913). Produced a number of poetical works and translated *Agamemnon* into English verse. Spent some twenty years in retirement at Heidelberg, before returning to his native country.

MENANDER. Early Gnostic teacher, regarding whom very little is known. G. R. S. Mead, an authority on the subject of Gnosticism, writes as follows:

> "Of the line of descent of the Simonian school we have but the scantiest information; the history of the earliest Gnostics is plunged in as great obscurity as the rest of the origins. One of the followers of Simon, however, is singled out by Justin for especial mention

because of his having led 'many' away, even as Marcion was gaining an enormous following in his own time. This teacher was Menander, a native of the Samaritan town Capparatea. The notice in Justin shows us that Menander was a man of a past generation, and that he was especially famous because of his numerous following. We know that the dates of this period are exceedingly obscure even for Justin, our earliest authority. For instance, writing about 141 A.D., he says that Jesus lived 150 years before his time; that is to say that even in Samaria the epoch was quite legendary. Hence his Simon and Menander dates are equally vague; Menander may have lived a generation or four generations before Justin's time.

"The centre of activity of Menander was at Antioch, one of the most important commercial and literary cities of the Graeco-Roman world, on the highway of communication between East and West. He seems to have handed on the general outlines of the Simonian Gnosis, especially insisting on the distinction between the God over all and the creation power or powers, the forces of nature. Wisdom, he taught, was to be attained by the practical discipline of transcendental magic; that is to say, the Gnosis was not to be attained by mere faith, but by definite endeavour and conscious striving along the path of cosmological and psychological science. Menander professed to teach a knowledge of the powers of nature, and the way whereby they could be subjected to the purified human will; he is also said to have claimed to be the Saviour sent down by the higher powers of the spiritual world to teach men the sacred knowledge whereby they could free themselves from the dominion of the lower 'angels.' The neophyte on receiving 'baptism,' that is to say, on reaching a certain state of interior purification or enlightenment, was said to 'rise from the dead'; thereafter, he 'never grew old and became immortal,' that is to say, he obtained possession of the unbroken consciousness of his spiritual ego. Menander was especially opposed to the materialistic doctrine of the resurrection of the body, and this was made a special ground of complaint against him by the Patristic writers of the subsequent centuries.

"The followers of Menander were called Menandrists, and we can only regret that no record has been left of them and their writings. As they seem to have been centralized at Antioch, seeing that tradition assigns the founding of the Church of Antioch to Paul, and assigns to it Peter as its first bishop, seeing again that the 'withstanding to the face' incident is placed by the *Acts*' tradition in the same city, it cannot but be that their writings would have thrown some light on the obscure origins of dogmatic Christianity." (*Lucifer*, London, Vol. XIX, February, 1897, pp. 483-85.)

MIRVILLE, JULES EUDES, MARQUIS DE (1802-73). **Pneumatologie. Des Esprits*, etc. See Volume VII, p. 384, for full particulars about this work.

MONIER-WILLIAMS, SIR MONIER (1819-99). **Buddhism, in its Connection with Brâhmanism and Hinduism, and in its Contrast with Christianity*. London: J. Murray, 1889; 2nd ed., 1890. Based upon the "Duff Lectures" delivered at Edinburgh, 1888. — **Mystical Buddism*. Untraced.

MONTYON, AUGUSTE-JEAN-BAPTISTE-ROBERT AUGET, BARON DE. French economist and philanthropist, b. in Paris, Dec. 23, 1733; d. there, Dec. 29, 1820. Trained as a lawyer and magistrate; held post of Superintendent of the provinces of Auvergne, Provence and Aunis; was a man of great integrity; resigned because he felt he would be forced into unjust procedures. Became Councillor of State, 1775; emigrated to Switzerland in 1792, going later to England where he became Fellow of the Royal Society. He returned to France in 1815. Montyon wrote on economic and social problems of the day and was a friend of Benjamin Franklin. He founded six different prizes to be awarded to people who distinguished themselves through acts of heroism or work for the benefit of mankind.

MOSES BEN SHEM-ṬOB DE LEON (1250-1305). **Ha-Nephesh ha-'hokhmah* (The Soul of Wisdom), Basel, 1608. — **Sepher has-sodoth*. See Vol. VII, p. 270, for biogr. data.

MOSHEIM, J. L. VON (1684-1775). See Vol. I, p. 501, in this Series for data.

MYER, ISAAC, **Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol or Avicebron.* And their Connection with the Hebrew Qabbalah and *Sepher ha-Zohar*, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same. Also An Ancient Lodge of Initiates, translated from the *Zohar*. Diagrams, etc. Published by the author (350 copies only), Philadelphia, 1888, xxiv, 499 pp.

NESTORIUS. Syrian ecclesiastic, patriarch of Constantinople from 428 to 431; he was a native of Germanicia in Syria, though the year of his birth is unknown; he died about 451. Received his education at Antioch; as monk at monastery of Euprepius, and later as presbyter, became famous for his asceticism, orthodoxy and eloquence. When he was consecrated as patriarch, he set to work extirpating various

so-called heresies. Having been trained in the tradition of the School of Antioch, he was theologically committed to the concept of the reality of Jesus' human nature as well as his divine nature. Thus when he became patriarch of Constantinople, he attacked the usage of the title "theotokos" (usually translated "mother of God") in referring to Mary, the mother of Jesus, asserting that she was the mother of his *human* nature only. This was part of the tradition of the church in Alexandria, hence Cyril, bishop of Alexandria, counter-attacked. It should be noted that the third canon of the second ecumenical council at Constantinople, 381 A.D., that the "Bishop of Constantinople has the precedence of honour after the Bishop of Rome as it is New Rome," undoubtedly roused great jealousy amongst the Alexandrians. Alexandria, long the center of learning in the Roman Empire, had traditionally enjoyed precedence in the eastern half of the Empire.

The ensuing controversy ultimately resulted in Nestorius persuading the Emperor Theodosius II to summon a general council. This was done in June, 431 A.D. However, it was extraordinary in that it was convened before the bishops from Antioch and its province arrived. Cyril held the council under his own presidency; Nestorius' teachings were condemned, and in 436 he was exiled to Upper Egypt. He maintained till his death his orthodoxy.

Whether or not he actually said what is ascribed to him is subject to question. The part played by Cyril's desire for ascendency and his jealousy of the widening influence of the patriarchate of Constantinople will probably never be known. The fourth ecumenical council held at Chalcedon in 451 made the final statement regarding the person of Jesus, proclaiming that there were two natures in one person —the human and the divine.

Followers of Nestorius exist even today and the Syriac Church is Nestorian in theology. A more unbiased view of the whole Nestorian affair is provided by the collection of *Nestoriana* published in 1905 by Dr. F. Loofs, and Nestorius' own evidence and testimony may be found in his work, *The Bazaar of Heraclides of Damascus,* preserved in a Syriac version by Nestorian settlers in the Euphrates valley. The text of this work has been edited by P. Paul Bedjan (Leipzig, 1910), and selections therefrom may be found in J. F. Bethune-Baker's work, *Nestorius and his Teaching* (Cambridge, 1908).

NORK, FRIEDRICH N. (*pseud.* of SELIG KORN, 1803-50). See Vol. VIII, p. 470, for biogr. data. The brief passage has not been identified as to source.

OVID (Publius Ovidius Naso, B.C. 43 - A.D. 17), **Metamorphoses*. Loeb Class. Library.

OXLEY, WILLIAM, **The Philosophy of Spirit.* Illustrated by a New Version of the Bhagavat Gîtâ, an Episode of the Mahabharat, one of the epic poems of ancient India. Glasgow: Hay Nisbet & Co.; London: E. W. Allen, 1881, vi, 306 pp.

PAUSANIAS (2nd cent. A.D.), **Hellados Periêgêsis* (Grecian Itinerary, or Description of Greece). Loeb Class. Library.

PERRAULT, CHARLES. French author, b. at Paris, Jan. 12, 1628; d. May 16, 1703. Educated at Collège de Beauvais, quarrelled with his master and followed his own bent. Studied law at Orléans, 1651, practicing for a short time at Paris bar. Ten years later became Colbert's secretary, and Controller-General of Public Works. Ended his official career, 1683, and devoted himself to literature. Several of his works caused heated controversy in France and England, especially his *Le Siècle de Louis le Grand* (Paris, 1687). While he was the author of many works, such as the *Parallèle des ancients et des modernes* (1688-96, 4 vols.) and others, he is best remembered for his *Contes des Fées* (Épinal, 1698). Perrault was admitted to the famous Académie Française.

PETRIE, SIR WILLIAM MATTHEW FLINDERS. English Egyptologist, b. at Charlton, June 3, 1853; d. at Jerusalem, July 28, 1942. His early interest in archaeology led him to studies of Stonehenge and other ancient remains. Began in 1880 a series of important surveys and excavations in Egypt, which enriched our egyptological knowledge considerably, especially with regard to the Great Pyramid, the Temple of Tanis, the Greek city of Naucratis in the delta region, the Temple of Medum, the site of ancient Memphis, etc. He was later appointed Edwards professor of Egyptology at University College, London, and was instrumental in founding the British School of Archaeology in Egypt. Resigning his professorship in 1933, he went on an expedition to Palestine, 1932-38. Petrie was knighted in 1923. Author of a great many works, among which should be noted: *The Pyramids and Temples of Gizeh*. London: Field and Tuer, 1883, 1885. — *A History of Egypt*. London: Methuen & Co., 1898-1905. — *The Arts and Crafts of Ancient Egypt*. London: T. N. Foules, 1909. — *Seventy Years in Archaeology*. London: S. Low, Marston & Co., 1931.

PHILIPPUS OF THESSALONICA. Greek epigrammatic poet who, besides composing a large number of epigrams himself, compiled one of the ancient Greek *Anthologies*. This work, in imitation of that of Meleager, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. It is inferred that he flourished in the time of

Trajan, though he may have lived after the time of Augustus. (*Vide* Jacobs, *Anth. Graec.*, Vol. XIII, pp. 934-36.)

PHILO JUDAEUS (ca. B.C. 20-A.D. 54), **Questiones et solutiones in Genesin.* Loeb Class. Library.

PLATINO, BARTOLOMEO DE SACCHI DE (1421-81, sometimes called di Piadena), **Vitae Pontificum*, Venice, 1479, fol.; Paris, 1530. Engl. tr. by P. Rycaut, London, 1685.

PLATO (427?-347 B.C.) **Phaedo.* — **Phaedrus.* — **Theaetetus.* Loeb Classical Library.

POLYCARP (ca. 69-ca. 155). Passage has not been identified. The only writing extant of this Apostolic Father who was bishop of Smyrna, is his *Epistle* to the Church at Philippi.

POPE, ALEXANDER (1688-1744), **Epistles to Several Persons* (Moral Essays); Epistle I to Richard Temple, Viscount Cobham. Other passages have not been identified.

PORTA, GIOVANNI BATTISTA DELLA (1540-1615). **Magiae naturalis, sive de miraculis rerum naturalium.* Neapoli: M. Cancer, 1558, fol. Also later editions. — *Natural Magic* . . . in twenty books. Tr. from Latin. London: T. Young & S. Speed, 1658, 4to.

PRAETEXTATUS, VETTIUS AGORIUS. Roman senator of distinguished ability and uncorrupted morals, proconsul of Achaia in the reign of Julian, and praefectus urbi under Valentinian I; died while in this last office, when he was consul elect. It was at his house that Macrobius supposes the conversation to have taken place, which he has recorded in his *Saturnalia*. (*Vide* Amm. Marc., XXII, 7; XXVII, 9; XXVIII, 1; Zosimus, IV, 3; Symmachus, *Epistles*, X, 26; Valesius, *ad Amm. Marc.*, XXII, 7.)

PROCLUS, surnamed *Diadochos* (412-85 A.D.). **The Commentaries of Proclus on the Timaeus of Plato, in five books; containing a treasury of Pythagoric and Platonic physiology.* Translated from the Greek by Thomas Taylor. London: Author, 1820; 2 vols. The passage quoted is from I. P. Cory, *Ancient Fragments*, p. 265 (2nd ed., London: Wm. Pickering, 1832).

QUINET, EDGAR (1803-1875). **La Création*, etc. Paris, 1870, two vols. 8vo.

QUINTUS, CURTIUS RUFUS. Ref. is most likely to his *Historiarum Alexandri Magni Macedonis*, Loeb Classical Library.

RAGON DE BETTIGNIES, JEAN-BAPTISTE-MARIE. French Mason, distinguished writer and great symbologist, who tried to bring Masonry back to its pristine purity. He was born at Bray-sur-Seine (Seine et Marne), Feb. 25, 1781, where his father was a notary public. His mother, Juliana Colmet d'Aag, was a native of Tournai. His business career commenced at Bruges (formerly Département de La Lys) as clerk in the Treasury Department of the Ministry of the Interior; later he served as Cashier and Paymaster to Armed Forces during the war, and became a Freemason. At the close of the war, he was transferred to Paris, where he took charge of the office of the Garde Nationale, and was reappointed to this position under several administrations. In 1819, Ragon went to the U.S.A. with some friends, to take possession of land purchased at Big Guyandotte, on the Ohio river in Kentucky. At the time, he was married to Nathalie de Bettignies and had two children by her. Mortgages on the property were discovered which he had not been told about; the capital was lost, and within two years or so he was back in Paris, where he devoted himself to literary work and to inventions (tubular railways and steam engines for what we would now call motor cars). He died March 22, 1862 and was buried in Paris.

As early as 1803, Ragon had been initiated into the Masonic Lodge Réunion des Amis du Nord, at Bruges. Somewhat later he assisted in the founding of the Lodge of Vrais Amis in the same city. On his removal to Paris, Ragon founded in 1805 the Society of *Les Trinosophes*. He delivered in that Lodge a remarkable series of lectures, in 1818, on ancient and modern Initiation; twenty years later these lectures were repeated, and finally published in 1841 as **Cours philosophique et interprétatif des Initiations anciennes et modernes*, printed with express permission of the Grand Orient of France, although the same body denounced its second edition for containing some additional matter. In the years 1818-19, Ragon was editor-in-chief of *Hermès ou Archives Maçonniques*, a Journal founded by the Librarian Bailleul. In August, 1853, he published another remarkable work entitled *Orthodoxie Maçonnique*, abounding in historical information, and in 1861 followed it up with **Tuileur Général de la Franc-Maçonnerie, où Manuel de l'Initié*, enriched with valuable notes. Another work of great importance is his **La Messe et ses Mystères comparés aux Mystères anciens* (Paris: E. Dentu, 1882). In addition to various other Masonic publications which he published in advanced old age, Ragon projected several other important works,

and partly completed some of them before he died. In the Preface to his *Orthodoxie*, he states his intention to crown his Masonic labors by writing a work entitled *Les Fastes Initiatiques*, giving an exhaustive view of the ancient mysteries, of the Roman colleges of architects, their successors, etc. This work was to have six volumes. Its unfinished MSS. was purchased by the Grand Orient of France from his heirs, for the price of 1,000 francs; it was then quietly deposited in the Archives of this body, because, as confessed, no Mason could be found in France who had ability enough to supply its lacunae and prepare it for the press. Ragon taught that primitive ideas of Masonry are to be found in the initiations of the ancient Mysteries, and that for its present-day form it was indebted mainly to Elias Ashmole of the 17th century.

Contemporary students did not hesitate to call Ragon "the most learned Mason of the 19th century." It has been rumored that he was the possessor of a number of papers given to him by Count de Saint-Germain, from whom he had derived his profound knowledge upon early Masonry. It is also rumored that Jesuits hastened to buy up every edition of his works they could find after his death. It is an obvious fact that Ragon's works are extremely rare nowadays, and that some of them have entirely disappeared.

Cf. K. MacKenzie, *The Royal Masonic Cyclopaedia*, London, 1877; *Latonia*, Freimaurische Vierteljahrschrift, Leipzig, J. J. Weber, Vol. XXI, 1862, pp. 331-32; Albert G. Mackey, *An Encyclopaedia of Freemasonry; Ars Quatuor Coronatorum*. Vol. XVIII, No. 2076, pp. 97-103.

RAVAISON-MOLLIEN, FÉLIX (1813-1900). **La Philosophie en France au xix^me^ siècle*. Paris: Imprimerie impériale, 1868.

ROCA, ABBÉ. All available information concerning him and his works will be found in Vol. VIII, pp. 341-42, of the present Series.

ROSCOMMON, WENTWORTH DILLON, EARL OF ROSCOMMON (ca. 1630-1685). English poet born in Ireland; educated partly by a tutor, partly at Caen, in Normandy, and partly at Rome. After the Restoration, returned to England and was well received at Court. In 1649, succeeded to the earldom of Roscommon and was put in possession by act of Parliament of all the lands his family owned before the Civil War. His reputation as a didactic writer and critic rests on his blank verse translation of the *Ars Poetica* (1680) and his *Essay on Translated Verse* (1684). As a writer, he was free from the indecencies of his contemporaries, and stood for a higher code of morals

in literature. He was buried in Westminster Abbey. See *The Poetical Works of Wentworth Dillon, Earl of Roscommon.* Edinburgh: Apollo Press, 1780.

The passage from his writings has not been identified.

ROSENROTH, BARON CHRISTIAN KNORR VON. Christian Hebraist, b. at Alt-Randen, in Silesia, July 15, 1631, d. 1689. After completing studies at the Universities of Wittenberg and Leipzig, travelled through Holland, France and England. Upon settling at Sulzbach, devoted himself to the study of Oriental languages, especially Hebrew. At a later date, became a diligent student of the Kaballah, in search for proofs of the doctrines of Christianity. Best known on account of his work entitled *Kabbalah denudata, seu doctrina Hebraeorum transcendentalis et metaphysica atque theologica,* etc. It contains a Latin translation, as well as the Hebrew text, of several treatises of the *Zohar,* such as the *Idrah Rabbah,* the *Idrah Zutah,* and the *Siphra di Zeni'utah,* as well as some of the writings of Isaac Luria. It combines both the Mantua and Cremona versions, together with other insertions. Vol. I appeared at Sulzbach, 1677-78, and Vol. II at Frankfurt a. Main, 1684. An English translation of parts of this work were published by C. Liddell MacGregor Mathers, as *The Kabbalah Unveiled,* London, George Redway, 1887, 8vo.

ROSS, WILLIAM STEWART (*pseud.*: "Saladin"), **Woman: her Glory, her Shame, and her God.* London: Wm. Stewart & Co., 1888. — **God and His Book,* 1887. — **Miscellaneous Pamphlets.*

See Vol. IX, Bibliogr. Index, for information concerning this remarkable man.

ROW, T. SUBBA (1856-90). **Notes on the Bhagavad-Gîtâ.* See Vol. VIII, p. 475, for complete data about it.

**Samyutta-Nikâya.* In the *Sutta-Piṭaka.* See *Pâli Text Society Translation Series No. 16: The Book of Kindred Sayings,* Part V, *Mahâ-Vagga,* transl. by F. L. Woodward.

SAND, GEORGE (*pseud.* of Mme. Amantine Dudevant, 1804-76). Passage not identified.

**San-kiea-yi-su.* Untraced.

SCHLAGINTWEIT, EMIL. German Tibetan scholar, b. in Munich, July 7, 1835; d. at Zweibrücken, Oct. 20, 1904. Held a position in the Bavarian Administration, devoting most of his time to research.

Chief works: **Buddhism in Tibet illustrated by literary Documents and Objects of religious worship*, etc. Leipzig: F. A. Brockhaus; London: Trübner & Co., 1863, 8vo. — *Die Könige von Tibet*, 1866. — *Indien in Wort und Bild*. Leipzig: H. Schmidt & C. Günther, 1880-81, 1889-91, in 2 Vols. — Various translations from Tibetan.

SCHWARTZ, FRIEDRICH L. WILHEM (1821-1899). **Der Ursprung der Mythologie, dargelegt an griechischer und deutscher Sage*, Berlin, 1860, 8vo.

SHAKESPEARE, WILLIAM. **Henry IV*, 2nd Part. — **Henry VI*, 3rd Part. — **Henry VIII*. — **The Merchant of Venice*. — **The Winter's Tale*.

**Shan-Hai-Ching. Antique géographie Chinoise*. Translated from the Chinese by Léon de Rosny, Paris, 1891.

SHELLEY, PERCY BYSSHE (1792-1822). **Hellas*. — **Prometheus Unbound*.—**Queen Mab*.—**The Necessity of Atheism*, 1811.

SHIMON BEN YOḤAI. See Vol. VII, pp. 269-70, for biogr. inform.

SINNETT, ALFRED PERCY (1840-1921). **Esoteric Buddhism*. London: Trübner & Co., 1883; many subsequent editions.—**Incidents in the Life of Madame Blavatsky*. London: George Redway, 1886; New York: J. W. Bouton, 1886.—**The Letters of H. P. Blavatsky to A. P. Sinnett*. New York: Frederick A. Stokes Co., 1924.—**The Mahatma Letters to A. P. Sinnett*, etc. London: T. Fisher Unwin, December, 1923, New York: Frederick A. Stokes Co., 1923; 3rd and rev. ed., edited by Christmas Humphreys and Elsie Benjamin. Adyar, Madras: The Theosophical Publishing House, 1962. New Index.

SKINNER, J. RALSTON, **Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc. Cincinnati: R. Clarke & Co., 1875. xvi, 324 pp.; 3rd ed., Philadelphia, Penna.: David McKay Co., 1931.

SOPHOCLES (496?-406 B.C.), **Electra*. Loeb Class. Library.

SOSTRATUS. Son of Dexiphanes, of Cnidus, one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I, the son of Lagus, at the expense of 800 talents, the famous Pharos of Alexandria. He also embellished his native Cnidus with a work that was one of the wonders of ancient architecture — a portico or collonade, supporting a terrace, which served as a promenade and is referred to by Pliny as *pensilis ambulatio*. (*Vide* Pliny, *Hist. Nat.*, XXXVI, 12; Strabo, XVII, p. 791; Suidas, *s.v. Pharos.*)

SPENCER, HERBERT (1820-1903). **First Principles*, 1862; rev. ed., 1900.

STRABO (1st cent. B.C.), **Geographica*. Loeb Class. Libr. See Vol. V, p. 382, for biogr. data.

SUIDAS. **Greek Lexicon*. Best editions are those of T. Gainsford (without Latin version), Oxford, 1834, three volumes, and of G. Bernhardy, Halle, 1834, which embodies the Latin version as well.

**Sutra of Forty-Two Sections*. Transl. Chu Ch'an. The Buddhist Society, London, 1947. Originally of the Hinayâna School, it was early taken to China and is said to be the first Sanskrit work to be translated into Chinese. As time went on, it gathered interpolations from Mahâyâna sources. It has many verses in common with the *Dhammapada*.

**Sutra of the Lotus of the Good Law*. See *Fa-hua-Ching*.

**Sutta-Nipata*. Transl. by Sir M. Coomaraswamy. Lond.: Trübner, 1874. One of the oldest scriptures in the Pâli Canon; a collection of 71 Suttas in five Vaggas or Sections. The passage quoted is from the *Khaggavisana Sutta*.

SWIFT, JONATHAN (1667-1745). **Miscellanies in Prose and Verse*, London, 1727.

**Targûm* (pl. *Targûms* or *Targûmim*). A Hebrew and Aramaic word meaning *interpretation*. It is used in connection with translations or paraphrases of some portion of the Old Testament in the Aramaic of Judea or Galilee, mostly dating in the present form from the Geonic period and later; in part they are based on oral tradition going back to the pre-Christian Roman period. Among the important *Targûms* now extant are: the *Pentateuch*, the *Targûm of Onkelos*, or *Babylonian Targûm on the Pentateuch;* and the *Targûm of Jonathan*, or *Jerusalem Targûm I;* for the Prophets, the *Targûm of Jonathan bar Uzziel*, called also the *Babylonian Targûm on the Prophets*. There are also *Targûms* for *Psalms, Proverbs, Job, etc.*

TEMPLE, SIR RICHARD (1826-1902). See Vol. II, p. 546, of the present Series for biogr. data.

TENNYSON, ALFRED, 1ST BARON (1809-1892). **The Golden Year*.

TERTULLIAN (ca. 155-ca. 222). **De Carne Christi.*—**De spectaculis*. Loeb Classical Library.

THEODORET. Bishop of Cyrrhus, b. at Antioch, Syria, about 386 A.D., d. not earlier than 457. Important writer in the domain of exegesis, dogmatic theology, church history and ascetic theology. Early in life entered the cloister; in 423 became Bishop of Cyrrhus, a small city between Antioch and the Euphrates, where he spent the remainder of his life, except for a short period of exile. As an exegete, he belongs to the Antiochene school of which Diodorus of Tarsus and Theodore of Mopsuestia were the heads. He was the chief opponent of the views of Cyril and Dioscurus of Alexandria, and taught that in the person of Christ we must distinguish two natures (hypostases), which are united in one person but are not amalgamated in essence. When the Council of Chalcedon condemned monophysitism, he yielded to pressure and took part in anathematizing Nestorius. Apart from his works on exegetical subjects, Theodoret wrote an *Ecclesiastical History* in five books, a number of books directed against Cyril, orations, homilies, and a work against heresies in general entitled *Haereticarum Fabularum Epitome* in five books.

TOD, COL. JAMES (1782-1835), **Annals and Antiquities of Rajast'han or the Central and Western Rajput States of India.* London: Smith, Elder & Co., 1829-32; 2 Vols.; also 1914, 2 Vols. and 1920, 3 Vols.

UEBERWEG, FRIEDRICH (1826-1871). **A History of Philosophy, from Thales to the present time*, Transl. from the 4th German ed. by G. S. Morris, with additional material. New York, 1872-74, 2 vols. The German original work is: *Grundriss der Geschichte der Philosophie*, etc., Berlin, 1863-68, in 3 pts.

VIRGIL (Publius Vergilius Maro - B.C 70-19), **Aeneid*. Loeb Classical Library.

VOLNEY, COMTE DE (1757-1820). **Les Ruines*, etc., 1791. See Vol I, p. 530, for data.

WADE, SIR CLAUDE. See Bio-Bibliogr. Index of Vol. II in the present Series.

WALKER, E. D., *Reincarnation, A Story of Forgotten Truth*. See p. 142, footnote, for data about it.

WHEELER, J. MAZZINI, *"Buddhism in Tibet." An article.

WILDER, DR. ALEXANDER (1823-1908). **New Platonism and Alchemy*: A Sketch of the Doctrines and Principal Teachers of the Eclectic or

Alexandrian School; also an Outline of the Interior Doctrines of the Alchemists of the Middle Ages. Albany, N.Y., 1869.

**Wisdom of Iaseous.* The same as the apocryphal work known as *The Wisdom of Jesus, the Son of Sirach*, and also as *Ecclesiasticus.* The name is sometimes shortened to Ben Sira in Hebrew, or Bar Sira in Aramaic. The work is variously described as the *Words*, the *Book*, the *Proverbs*, or the *Wisdom* of the son of Sira (or Sirach). The most important ed. in English is that of G. H. Box and W. O. E. Oesterley, in R. H. Charles, *Apocrypha and Pseudepigrapha of the New Testament*, 1913.

**Wisdom of Solomon.* A work of the Jewish-Alexandrian literature, the form of which is that of Hebrew poetry, while the matter is Hellenic. See R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, Oxford, 1963-64.

WRIGHT, CLAUDE FALLS. One of the devoted early workers in the Theosophical Movement who was born September 18th, 1867, in Dublin, Ireland. His mother was English, a member of an old Cheshire family. His father was the nephew of a well-known Crimean General named Falls. He was educated at the High School in Harcourt Street, Dublin, where many well-known Irish Theosophists were also taught. Preparing to enter the Civil Service in England, he passed one grade, but while waiting for an appointment became an accountant in an Assurance Company. When he was eighteen, he entered the Royal College of Surgeons to study medicine, but had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention and he went over to London at the age of twenty to see H.P.B., afterwards asking her to advise him about going to India, to which she replied: "Do not go, but come to me and I will teach you." She also suggested that he would first form a Branch at Dublin. Acting on this, he gathered some people together, and a Branch was formed, and opened by W. Q. Judge and Dr. Archibald Keightley. Since then, Mr. Wright has devoted himself entirely to the Society.

He was with H.P.B. for three years, and beside her at the time of her death. At one time he was one of her secretaries, and at another time Manager of the Duke Street Publishing Company, later the Theosophical Publishing Society. Almost every picture and ornament in H.P.B.'s room at 19 Avenue Road, London, he put up at her request, as well as constructing many of the shelves for them. During the first and last visit H.P.B. paid to No. 17 Avenue Road, next door

to the Headquarters, she leaned on Brother Wright's arm as he showed her around the place, and at the time of her passing he knelt beside her holding her left hand, and as she passed away took the ring from her fourth finger.

For a long time he was also Secretary of the Blavatsky Lodge in London. After H.P.B.'s death, he came to America, arriving in New York seven months to a day after that eventful hour. For years he travelled about the United States, lecturing and organizing, and working at the Headquarters on Madison Avenue when in New York. At one time or another, he visited most of the Branches then in existence and was instrumental in forming many new ones.

Mr. Wright and his wife, Leoline Leonard Wright, accompanied Katherine Tingley on her first tour around the world, leaving New York June 13, 1896. He was at the time member of the Executive Committee of the T.S. in America, of which E. T. Hargrove was then President. He was present at Point Loma and participated in the Ceremonies of the laying of the Corner Stone of the School for the Revival of the Lost Mysteries of Antiquity, Feb. 23, 1897. He spoke, taking as title "H. P. Blavatsky."

The Wrights had a son who, unfortunately, lost his mind and was placed in an Institution.

At the end of 1922, Mr. Wright was in New Orleans and stayed with his close friends, Mr. and Mrs. Malcolm McDowell. A firm there dealing in bananas asked him to go to Central America for them, to attend to some business, offering excellent payment for his services. He went, against his friends' advice, and the McDowells received a letter from the American consul in Nicaragua saying that Mr. Wright had lost his footing when stepping from the larger to the smaller boat by which passengers landed then at Bluefields. It was quite dark and the body was not recovered until it was washed ashore. This happened on January 8, 1923.

(Sources: *The Path*, New York, Vol. VIII, February, 1894, pp. 351-52; letter from Alice Boyd to Mrs. Annie Besant, *The Theosophist*, Vol. XLIV, May 1923, pp. 221-22; Point Loma Archives.)

**Yuḥasin* (or *Sepher Yuḥasin*, i.e., Book of the Genealogies). Gives an account of the oral law as transmitted from Moses through the elders, prophets and sages; and also records the acts and monuments of the kings of Israel and surrounding nations. See *Sepher ha-Yuḥasin*, by Rabbi Moses Abraham ben Samuel Zacuto (Zacut or Sakuto) (1450-1510 or later), ed. by Samuel Shalom, Constantinople, 1566; repr. Cracow, 1581, Amsterdam, 1717, Köningsberg, 1857. Complete ed. by Filipowski, London, 1857.

ZANDER, JONAS GUSTAF WILHELM. Swedish physician and inventor of Medico-Mechanical Gymnastics. Born in Stockholm, March 29, 1835; died June 17, 1920. Graduated at Uppsala University, 1885, and became an M.D. in 1877. Appointed Docent in medical gymnastics at the Karolinska Institute, Stockholm, 1880. Member of the Academy of Sciences, 1896. Honorary member of the Medical Society, 1904. Received the Gold Medal "Illis quorum meruere labores," 1915.

Hardly any other Swedish physician was as well known over most of the civilized world as Dr. Zander. As early as 1857, when serving as instructor of gymnastics at the Zander Boarding School for Girls, founded by his two sisters, he made his first attempts at using machines to produce muscle exercises when manual methods were found to be too strenuous. He conceived the idea of constructing mechanical apparatus which would set only some of the muscles in action. Jan. 7, 1865, Dr. Zander opened his Medico-Mechanical Institute, located at Arsenalsgatan 2, Stockholm, where the number of his apparatuses grew from twenty-seven at the start, to some seventy-two in 1905. Often against opposition on the part of some of his colleagues, he created precision apparatus which eventually aroused admiration and recognition in many countries, where Institutes, similar to his own, were organized, especially in Germany and Austria. When, at the age of eighty-five, he retired from the management of his Institute, his son, Dr. Emil Wilhelm Zander (b. 1867), became its director. In 1893, a special ward of the Institute was formed for treatment of spinal curvature.

In his professional work, Dr. Zander was a scientist of note and rank, with a sharp sense of observation, strong logic and a sober presentation of facts. He was a man of noble ideas, of original thought and dignity of behavior. Apart from his medical work, Dr. Zander was one of the pioneers of Theosophy in his native land. Between 1880 and 1896, he was President of The Theosophical Society, and remained very active in it until his death. His Theosophical affiliation was with the Point Loma Theosophical Society, under the leadership of Katherine Tingley. For many years, he devoted himself to the Editorship of *Teosofisk Tidskrift* (1891-96), *Theosophia* (1896-1911), and *Den Teosofiska Vägen* (1911-20), in all of which he wrote serious and enlightening articles on the various teachings of the Ancient Wisdom. He also lectured widely on behalf of the Society in Scandinavia.

Dr. Zander was married to Fanny Agnes Eleanora Hansen (d. 1924), and had by her five sons and two daughters.

(Sources: Dr. Zander's own thesis *Om Mekanisk Gymnastik*, dated

1864, but not published until 1915; biographical sketches by A. Levertin and Emil Zander in a Festive Pamphlet to Dr. Zander, 1915; by Patrik Haglund in *Higiea*, 1920; in *Nordisk Familjebok*, 1922; and the Supplement to the History of the Swedish Medical Association.

ZHELIHOVSKY, VERA P. DE (1835-1896). **Pravda*, etc. See p. 364, footnote, for data about it.

**Zohar*. See comprehensive information in Vol. VII, pp. 269-71, 402. Consult also the detailed Bibliography on the *Zohar* and Commentaries thereon in Dr. Gerhard Scholem, *Bibliographia Kabbalistica*. Leipzig: W. Drugulin, 1927, pp. 166 *et seq.*

ZOSIMUS. Greek historian who lived in the 5th century A.D. in Constantinople, and regarding whose personal life very little is known. He was the author of a history of the Roman empire in six books, in which he undertook the task of developing the events and causes which led to its decline. Zosimus was a pagan, and shows himself as a severe critic of the faults and crimes of the Christian emperors, making the change of religion largely responsible for the decline of the empire. In spite of having been fiercely assailed by some Christian writers, he proves himself to be on the whole trustworthy. Best editions are those of Bekker (1837) and Mendelssohn (1887).

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