

# LUCIFER.

VOL. XIV.

LONDON, MAY 15TH, 1894.

No. 81.

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## On the Watch-Tower.

FROM India back to England, from the banks of the Ganges to those of the Thames. A vast change, a startling contrast, psychical as well as physical. From the serene lake of spiritual teaching to the troubled waters which here are dashing against the rock of the Society—that too brings a change to the whole mental atmosphere. But nought can touch the abiding peace that reigns ever in the heart of all that fix their eyes on the Star whose rays they are, the Flaming Star that shines with the golden light of Spirit, the Fire that burns but scorches not, that Fire which is the Upādhi of the Flame.<sup>1</sup> For ever is the Hand of the Mighty One stretched out over His disciples, and time and distance are not for Those on Whom the universe is built. Change is indeed, in one sense, the great foe, but it is also the great teacher; for he who can keep equilibrium in the midst of change, who remains unmoved by either praise or blame of men, who can stand undisturbed in the midst of friends and foes and neutrals, he is gaining that equal-mindedness which is the mark of the true disciple, and his heart being fixed on the ETERNAL, the serenity and strength of the ETERNAL become his own.

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### THE "EVANGELIZATION" OF INDIA.

A wail from an Indian missionary has gone up to the ears of the Archbishop of Canterbury, and his Grace's attention is drawn to the urgent need of reaching "the aristocracy of India." The missionary argues that:

Christianity has made very little progress in India, and that notwithstanding the efforts of missionary enterprise during the term of the British occupation, the Indian Church is not in a position to support itself, as the converts are drawn mostly from the poor classes. As owing to the peculiar social conditions of India these lower orders can only be reached through the agency of the upper classes, he argues

<sup>1</sup> *Voice of the Silence*, pp. 32, 23, 25.

that it is time that the missionary societies turned their attention to "the aristocracy" of the country, who are ever ready to spend millions of rupees on heathen temples, and in the support of Brâhman priests. On these grounds he suggests to the Archbishop the desirability of securing the services of European missionaries of high intellectual power, to be stationed in the different cities and towns. These men should be well up in the social and political questions of the moment, and avoid even the appearance of sectarian partizanship.

This frank admission of failure is creditable, well as the fact is known that "converts" in India are almost exclusively outcastes. But desirable as it may be to send to India missionaries of intellectual distinction, it would be well for English Christians to recognize the fallacious character of the hope that in this way the Brâhman can be reached and converted. What can the ablest missionary offer to the Brâhman that he does not already possess in his own religion, and how can he hope to win him to modern presentments of spiritual truths already familiar to him in subtler and profounder ancient dicta? Nothing deeper and loftier can be offered to him in religious philosophy than his Vedânta, nothing more sublimely spiritual than his Upanishads, nothing more nobly moral than his *Bhagavad Gîtâ* and other teachings in his *Mahâ-bhârata*, nothing more exquisitely satisfying to the religious emotions than the Avatâras of Râma and Krishna and the austerer glories of Maheshvara. Why then seek to convert him? He seeks not to convert the Christian from his own faith, but gives to men of other creeds the same toleration he claims for himself. Surely these "missionaries of high intellectual powers" might more wisely turn their weapons against Western Materialism, rampant in East and West alike, and make alliance with the Brâhman against the common enemy instead of attacking the strongest defender of Spirituality. Why should men who hold the same spiritual truths, though they clothe them in different intellectual garbs, turn their weapons against each other, instead of allying themselves to rescue the able and thoughtful youths of both East and West from the illusions and glamour of Materialism?

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#### THEOSOPHY WORSE THAN ATHEISM.

How great is the gap between the deep spirituality of Theosophical teachings and the crude and bitter views entertained by those who appeal to popular ignorance of spiritual Christianity. I read in *The Christian Million* the following pathetically grotesque statement:

The agnosticism of Bradlaugh is now seen to have been a stepping-stone to the darker and deeper thought of the Theosophist who identifies himself with the

divinity. Atheism is always illogical. In its positive and theosophic form, which is more developed than the negative stage of agnosticism, atheism pretends to be logical, pretends that the "thought" of man is divine! This, therefore, is the new, yet old, form of error with which the Sunday-school and the Gospel pulpit of to-day have to contend.

Union with the Divine is Atheism! How strange a description is this of the all-satisfying and noble truth that the Spirit in man is one with the Spirit of which the universe is a manifestation. "This All has Deity for its life. That is Truth. He is Âtmâ. That art Thou, O Svetaketu!" This truth is the very essence of all spirituality, and, realized, has been the triumph of every saint. For we must not let Sunday-schools and Gospel pulpits blind us to the fact that this same teaching is found in the Christian scriptures, although not with such reiterated insistent joy as in those of the Hindû. "I said, Ye are Gods." "I in them and thou in me." "Until Christ be born in you." "Christ in you, the hope of glory." "We have the mind of Christ." "Ye are the temple of God and the Spirit of God dwelleth in you." "Ye are the temple of the living God." So the Hindû calls his body Brahmapura, the city of Brahma. This is the mystery that in all ages Sages have known, and that men have yearningly sought, and truly is it written: "Only when one can compress the Âkâsha (ether) as leather, then shall there be an end to misery without the knowledge of God." And that knowledge of God is THEOSOPHY—Divine Wisdom.

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#### SCIENCE AND THE SECRET DOCTRINE—BURIED LEMURIA,

How constantly are the discoveries of the Science of the West endorsing the teachings of the older Science of the East. *The Pall Mall Gazette* gives some account of late investigations in Madagascar, which may be added to the gradually accumulating evidences for the submerged continent of Lemuria. Noticeable also is the difference of size between the lemurs of to-day and those of the past. "There were giants on the earth in those days." Our contemporary says:

The evolutionary system is curiously illustrated by recent discoveries in Madagascar. This island, which is larger in area than the whole of Italy, instead of sharing the fauna of the African continent, to which it geographically seems to belong, takes after the more distant Australia, and is standing evidence of a submerged continent in the Indian Ocean. Its largest wild inhabitants are the lemuridæ, or quadrumana, a curious kind of ape, and the cryptoprocta, a strange plantigrade weasel or cat, which is a genus and a law unto itself. No indigenous ruminants exist. To find a similar state of things, one has to go back in the world's history, as a writer in *La Nature* points out, to the Eocene and Miocene periods at the beginning of the great Tertiary epoch. At that date Europe itself

possessed lemuridæ of a not very different kind, while even the weird cryptoprocta found an analogy in the proailurus of the quarries of Quercy.

The difference at the present day between the fauna of Europe and Madagascar seemed to show a very long step in evolution, and it became of interest to know what the fossil remains of Madagascar itself could reveal. Very little has, however, been discovered up till recently which would throw light upon this question, the chief archæological remains of the island consisting in the aepyornis and an extinct hippopotamus discovered by St. Hilaire in 1851. Excavations are now being systematically made on the sites of the old marshes, and Mr. Forsyth Major has turned up a lemur of quite considerable size, which might well have been the ancestor of the present-day specimens. The *Megaladapis Madagascariensis*, as it has been called, is three times larger than the largest of the extant *quadrumana*, and would correspond in size to the gorilla. A description of the skull and leading features will appear in the *Philosophical Transactions of the Royal Society*.

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#### —AND UNBURIED EGYPT.

*The Times* correspondent in Cairo writes that

Mr. De Morgan, chief of the Antiquities Department, claims to have made the discovery of the long-sought entrance to the mysterious brick pyramid of Dashoor, near Sakkara. After numerous borings in the ground surrounding the pyramid he found, 27ft. below the surface, a gallery 230ft. long cut in the rock and inclining upwards towards the pyramid. Fifteen chambers were found, containing numerous tombs and sarcophagi of high functionaries—among them the sarcophagus of a Queen—all of the twelfth dynasty, over two thousand years before Christ. It is expected that further researches will reveal the sarcophagus of King Usurtesen III.

The *twelfth* dynasty, 2000 B.C. And before that eleven dynasties stretch backward into the past, with a civilization that is not known in its childhood, but only as full-grown.

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#### EVEN "OCCULT SCIENCE."

Dr. Charles Richet, ever a bold thinker and speaker, has been lecturing at Lady Caithness' in Paris, on "The Future of Science." Heartily as I dissent from M. Pasteur's proceedings, I cannot quite regret that the refusal of science to recognize the microbe has again shown to the world that scientific dogmatism may be mistaken on matters of fact. For the microbe has triumphantly demonstrated his existence *viâ* M. Pasteur, whatever may be thought of that gentleman's methods. M. Richet, says *Light*, drew

A parallel between the present condition of medicine and that of occult science. During the last twenty-five years, he said, everything in medicine has been revolutionized by the illustrious *savant* who is a glory to France—M. Pasteur. The discovery of microbes has destroyed the ancient theories and promoted the triumph of modern medicine, and yet for more than sixty years the most esteemed scientists of Europe denied the existence of microbes, and refused to direct their studies towards these unknown creatures which were pointed out to them. To-day the light has come and doubt has disappeared. It will be the same with occult

science in the near future. At present it has more sceptics than believers, but the time will come when this science, more mysterious than the others, will have its definitions and its formulæ. M. Richet further declared that scientists are bound to tell the truth to those who listen to them, and that they have no right to dissimulate or travesty their opinions. Like the soldier on the battlefield, like the nun among the plague-smitten, they ought to have their professional courage and march straight to the goal, disdaining mere scoffers who are not of their opinion. They require the zeal of the apostle along with that of the scientist.—The greatest interest was manifested by those present in Professor Richet's discourse, which included premonition, clairvoyance, and several other branches of the subject.

That Western science is invading the borderland of Occult science has long been patent to observers, and men like M. Richet and Professor Oliver Lodge are leading the van of the invading army. That it must be so as the years roll on we know, and our main effort now should be to so demonstrate the fact of Brotherhood, and to so strengthen the voice of conscience, that the increasing knowledge may be used in human service, that the Left Hand Path may not be followed by large numbers of eager students.

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#### A GOLDEN SERIES.

The Theosophical Publishing Society has in hand a series of reprints, especially intended for the help of those who are seeking to tread the Path of Spiritual Progress. The books will be of small size, imperial 32mo, bound in soft leather, so that they can be easily carried in the pocket, and will be sold at 4s. each. The first of these, now nearly ready, is a fragment of the *Book of the Golden Precepts*, known to all Theosophists as *Light on the Path*, given by  $\Delta$  and written down by "M. C." It was one of the first books issued by the T. P. S., and is now reprinted with the comments on it, also signed by  $\Delta$ , that appeared in LUCIFER. The second reprint is the three fragments of the *Book of the Golden Precepts*, known as *The Voice of the Silence*. Those who would like to subscribe for this series, so that they may receive the books as issued, can send a postal order for 12s. to the T. P. S., 7, Duke Street, Adelphi, London, W.C. For this they will receive, post free, the first four issues.

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#### THE EUCHARIST OF THE LÂMAS.

Mr. L. A. Waddell has an interesting paper in *The Asiatic Quarterly* under the title of "The so-called Eucharist of the Lâmas." The ceremony is entitled "The obtaining of [long] life," and incorporates some of the earlier Bon worship; it is done at stated periods on a lucky day and is addressed to Buddha Amitâyus, the Buddha of

Boundless Life, who is distinguished from Buddha Amitâbha, the Buddha of Boundless Light. Amitâyus is the reflection of Amitâbha; as it is said in *The Secret Doctrine*, Light above, Life below. The other Gods worshipped are "The five long-life Sisters," and, as subordinate, the White Târâ, Ushnisharani and Yama, the Lord of Death. (The Goddess Târâ, according to Eitel, I may here interject, is the Tibetan form of Parvati—the Shakti of Maheshvara.) The officiating priest must be of the purest morals and is generally an abstainer from meat and wine; he prepares for the ceremony by certain austerities. The necessary articles are four vases, a skull-bowl of beer, pills of flour, sugar and butter, wafers of flour, butter and rice, a dagger, and a divining bolt with a Vajra, or thunderbolt, and a string attached to it. The priest places the Vajra of the divining bolt on the nectar-vase in the lap of the image of Amitâyus and the other end over his own heart, the spirit of the God being thus communicated to the Lâma, who further invokes two Demon Kings, the three incarnating in his body. Having consecrated the water in the Las-bum vase, he sprinkles some of it on the rice, offers the rice to the evil spirits and then drives them away and proceeds to meditate on the Guardian Deities. After this the Magic Circle Mandala is offered, a prayer to the Lâma-Saints, to Amitâyus and the host of radiant Gods, and then the "calling of life," interesting as showing how this northern Buddhism has retained the worship of the Hindû Devas. It runs:

O Lord Amitâyus, residing in the five shrines whence glittering rays shoot forth! Oh, Ghandarva in the west! Yama in the south! Nâga Nâga in the east! Yaksha in the north! Brahma and Indra in the upper regions! And Nanda and Taksha in the lower regions! And especially all the Buddhas and Bodhisattvas! I beg you all to bless me and to gratify my wishes by giving me the gift of undying life and by softening all the injuries of the harmful evil spirits. I entreat you to grant life and implore you to cause it to come to me. Hri! I beg you, O Buddhas of the three times! to bless me.

At this stage, Mr. Waddell says, the Buddhas, Bodhisattvas and other Gods, are supposed to have consecrated the water, transforming it into immortal nectar, and after chanting a brief hymn the priest blesses the crowd and proceeds to distribute the consecrated elements. He thrice pours a few drops from the saffron-tinged water in the Ti-bum vase into the hands of each person, who with the first drops rinses his mouth, with the next anoints the crown of the head, and drinks the third. Then he brings the Tshe-bum vase with the nectar and touches the head of each with it, reciting the Mantra of Amitâyus, "Om Amarani jîvantiya swâhâ," which all repeat. Then the head of each is touched with the Dhang-bum vase, and with the

dagger, other formulæ being repeated. Next a drop of the sacred "wine of longevity" is given to each from the skull-bowl, with three of the pills, and these are swallowed. Finally, the worshippers each present a scarf, money or grain to the Lâma, and he blesses them, placing his hand on their heads and giving each a scarf. It is hardly surprising that Huc and others have seen much resemblance between this ceremony and the Christian Eucharist.

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"INDIAN MYSTICISM."

A Theosophist of Kansas City sends an account of mysticism among the North American Indians, written for *The Kansas City Journal* by its editor, a man "of undoubted probity and honour." He tells what he himself saw of the powers of the medas—or medicine men, as the whites call them—among the Crows, Sioux, Utes, Navajoes, and Apaches, adding some further information from sources he regards as reliable. Three cases are given of news outstripping all civilized means of information: The sudden death of an Indian chief was known one morning 300 miles away, two hours before the telegraph brought the news that he had dropped dead of heart disease that same morning. One morning, when all was quiet, a sound of distant cannon was heard; five minutes later a meda rushed from his tent and shouted to the Indians at the agency, and they armed and rode off; one of them told the whites that a band of Indians had been surrounded and were being shot down in a hollow, an event then taking place twelve miles away, a distance that the swiftest courier could not have covered in less than half an hour. During a severe blizzard an Indian went to the agency, and told him that a bloody battle between cowboys and Indians had taken place thirty miles away, that two whites were killed and several wounded, and that help was needed at once; the blizzard was so fierce that the agent refused to send men through it, the more as no one had arrived at the agency from the scene of the alleged fight; thirty-six hours later a courier came with the news, and it was found that on the night of the battle the blizzard was raging so fiercely that no human being could have ridden through it for thirty miles; the Indian had his information from a meda. Power of another kind was shown when a chief's wife was carried away by raiders, and the trail could not be followed over the rough and stony country; a meda's help was solicited, and he retired within his empty tent, whence presently the meda's voice sounded, calling someone to come, and then two voices were heard, that of

the meda and another. The meda asked his "familiar spirit" to go and find the woman, and after five minutes' silence the second voice was heard describing the trail, saying the woman had escaped, was trying to get home, but was hungry and had her moccasins cut to pieces by the rocks, and was resting by a certain river; the chief was to take food and a pair of moccasins and meet her; he did so, and found her as described. Our writer had seen a blanket stand on its edge, untouched by man; a limp rag doll get up, go to the meda, stand before him erect, and drop limp again in a heap when he had done talking with it; sticks move about a room when a meda waved his hands, and so on. Three medas, naked to the waist and with only a cloth and leggings, stood in the open air in springtime; the crowd around chanted and the drum was beaten; presently there was silence, and the medas raised their hands high in air; suddenly one held an ear of ripe corn, another a cluster of ripe wheat, the third a live rabbit; there was at that time of year no corn ripe within a hundred miles. Mr. Edwards vouches for all these stories, and for one yet more wonderful that I must keep for next month for want of space. In all of them there is nothing improbable for those who know something of the hidden powers in nature and in man, and who realize that the secrets controlling them may well have been handed down among these relics of an ancient race.

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#### PROGRESS IN AUSTRIA.

Our hardworking colleague, Dr. Franz Hartmann, writes: "Work on Theosophical lines is going on splendidly in this country. My *Lotusblüthen* seem to do very well, and I have written a book in German 'on the mystic doctrines of Theophrastus Paracelsus, regarded from the point of view of the Eastern Sages.' This book has been printed under the patronage and at the expense of the Austrian government in Salzburg (represented by the Verein für Salzburger Landerkwunde), and will be published immediately."

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#### IN GERMANY ALSO.

In the land that now claims the exclusive use of the name Germany progress is also being made. Dr. Hubbe-Schleiden's organization is on Theosophical lines, and there seems some hope that it may come more closely into touch with the parent Theosophical Society. *The Sphinx* has long stood out for the realities of the spiritual life, and we should not lose sight of the underlying unity of our aims because of the superficial differences of names and of methods.



## The Religions of Ancient Greece and Rome.

### THEIR UNDERLYING PSYCHIC FACTS, THEORIES AND SPECULATIONS.

WHOEVER ventures to investigate the foundations of a religious faith is obliged as an honest man to consider it upon its fairer side. "The glory of religions," says Ernest Renan, "consists in the fact that they propose an aim that is above human strength, that they boldly pursue its realization and nobly fail in the attempt to give a fixed shape to the infinite aspirations of the human heart." With such a view and grasp of the subject we can find little that is common or unclean. We may not look at it through any medium which is dusky with disrespect or partisan prejudice, but must be willing to explore beyond what appears as chaff in quest of the nutritious and germinative kernels which it may hide. Nor may we overlook the fact that the dogmas and even the symbols and ceremonials of our later times are to a very large degree outcomes and transformations from the ancient faiths and rites of Greece, Rome and the older East. If we owe any veneration to the former, we ought likewise to accord somewhat of respect to the latter. We are not excused from this by any grotesqueness, absurdity, or even moral dereliction which may sometimes come to view. Even modern religions in the countries which are regarded as civilized have their shades and blemishes, and our form of civilization seems to have both drunkenness and prostitution inherent and inseparable as a component part. In our explorations of the religion, as well as of the culture of a people, it becomes us as candid enquirers to interpret its higher rather than its lower aspect as typical.

In our survey of the various forms of religious belief in the several countries of ancient Greece and Italy, we must bear in mind that they were not permanently fixed and crystallized, but from century to century underwent numerous and important changes. The modes and ceremonials of public worship might be stable as being a part of the structure of society, but the religion of the family and the notions cherished by individuals were distinct and comparatively free from external dictation.

It may be premised here that a distinction exists between things spiritual and those which relate more directly to the psychic nature. Of the former we may say that they do not pertain to time, but are

essentially of the eternal region. Eternity does not signify duration, but is a condition to which everything spiritual belongs. The "eternal life," as such, is not therefore an endless existing, but a moral state, in which the higher principles of our being are in activity, and no longer dormant and quiescent. The spiritual person is awake to this higher condition, and so truly lives, but the unspiritual and undeveloped remain still "of the earth earthy." In accordance with this fact the Gnostic evangelist puts into the mouth of John the Baptist the words, "He that believeth in the Son hath eternal life [the life of the eternal world], but he that believeth not shall not see life." This development the preaching of John and Jesus directly indicated. "The kingdom or reign of the heavens is near," said they; "repent and believe the welcome tidings."

What is here termed "repentance" ought to be more accurately expressed and defined. It does not mean penitence or contrition for wrong-doing. The Greek term is *metanoia*, and denotes an exalting of the individual into communion with the higher noëtic principle: a movement or progress of the soul toward the spiritual department of being, and thus its conversion from psychic to spiritual quality. It is a *pleroma*, an in-filling and inspiring of the whole life from the divine source of the being.

The soul or psychic nature, as we understand it, is primarily the selfhood. It is in a manner composite: on the one hand combining with the body and corporeal quality, and on the other receiving its own animating principle from the spirit or higher nature. Thus intuition, the noëtic faculty, must be accredited to this superior department of being; while the psychic mind, the common mental endowment, the *dianoia* or understanding, may be regarded as the faculty of knowing by means of mental processes.

When, therefore, we treat of the psychic facts and speculations underlying the ancient religions we desire to be understood as referring to matters of observation, experience and imagination, but at the same time recognizing as beyond all these an intuition of the higher truths and an aspiration to communion with the spiritual realm of being. To be candid as well as intelligent upon this subject all these things must be considered in this purview and acknowledged.

In every people, so far as our knowledge extends, there is and has been a concept, if not an actual perception, of superior, divine Beings, and of the human soul as in some way fellow with them. In this respect, as well as in ethnic affiliation, the religions of Greece and Rome appear to have a close family relationship to those of ancient Eran and India. There are distinct Semitic and Turanian features, indicative of former association and the infusion of foreign blood; but the substructure indicates a like source to that of the archaic faiths of the Âryan tribes. The Shrâddha custom and the rites of worship of

ancestors were common to them all. The sacrifices described by Virgil in his fifth book, which Æneas offers at the tomb of his father Anchises, were a counterpart of the funeral cakes still placed at the sanctuary of the dead in India. The family hearth was the altar where the deceased progenitor received offerings of food and drink, and family worship was propitiatory of the deceased men. Around this fire were placed the busts and simulacra of the ancestral protectors, and their preservation, as well as that of the fire, was regarded as essential to the perpetuity of the household. The bride was brought thither to be adopted into the family of her husband, and new-born children were passed through the flame as the baptism of fire which thus consecrated them and legitimated their birth. The spirit of the divine ancestor and his sacred fire made all sacred. "What is there more holy?" Cicero urges; "what is there more carefully fenced around with every description of religious veneration than the house of each individual citizen? Here is his altar, his hearth and household divinities; here all his sacred rites, all his religious ceremonies are preserved."

Thus the tomb was the temple, and the ancestor was the divinity, the good *dæmon* or genius of the household. The fire upon the altar which might not go out or be fed with anything impure, became regarded in general belief as the representative and even the embodiment of the deceased one, and was invoked and supplicated by the worshippers, who esteemed themselves as "of his bone and flesh." For any one else to participate in or even witness the family or tribal worship was accounted a mortal offence. In the same spirit now no proselyte is desired to the Jewish religion.

It was the archaic belief that death was not the extinction or even cessation of mundane existence. The animating principle, though it had ceased to quicken the body, was supposed to remain in some way allied to it. Hence came the notion that the peace of this spiritual essence depended essentially upon proper funeral rites and stated offerings. "We gave the soul of Polydorus repose in a grave," says Æneas to Queen Dido; "with loud voice we uttered the last farewell." In this way the religious belief of ancient Rome and Greece acknowledged the existence of the human spirit as a living being, acting as a companion and protector to the kindred. We have a vulgar maxim that every household has its skeleton; the former faith, as we here see, more exalted and sublime, assigned to every family and individual a guardian genius. When families expanded into tribes these ancestral divinities were still revered. In process of time it became necessary for these families and tribes to confederate as peoples. In these cases they do not seem to have merged their respective religious worships, but to have developed a new one common to all. These tribal and household rites existed till the Roman imperial and hierarchal power had subverted the former nationalities and religions.

This type of spiritism, however, did not include the entire theosophy and pantheon of ancient Greece and Rome. There was a faith which had its inception in the superior consciousness. It recognized a Higher Intelligence controlling physical nature and taking part in the affairs of men. For a time this concept was associated with the religion of the tribes and households, and partook of their exclusiveness. Each family altar or hearth-fire seems to have had its own particular guardian, a Zeus Herkeios of its own, or at least having a special relation to that body of worshippers different from the one sustained elsewhere. In an analogous manner, the Zeus of the Pelasgian Greeks having his temple and oracle at Dodona was distinct in many particulars from the Zeus who was supreme on Mount Olympus. It was the culture of many centuries that made identical the divinities of different shrines that bore the same designation, and merged various forms of worship into common rites. This was more feasible in the several countries of Greece, than at Rome. The Greeks were more flexible of temper, superior in mental qualities and of more refined spiritual perception. The changes which transformed the Pelasgians into Hellenes were also indicated by analogous modifications of their national religions and conceptions of interior truths. Æschylos has commemorated this in his immortal drama, under the legend of the dethroning of ancient Kronos and the chaining of the unsubmissive Titan by Olympian Zeus and his younger Gods. We do not doubt that conquest and intestine revolutions effected these changes. The allegoric tales of Theseus and Héraclês evidently signify as much. The two heroes or half-gods are described as overcoming and slaying the monsters and murderous offspring of the older Poseidonian divinities that devoured men and laid waste the earth.

The people of Athens, always eager to hear and learn the new, and Sparta conservative of the old, fairly typified the rival influences at work. Very expressive was the fact that a Spartan general was commander-in-chief when Greece stood up against Persia, while the wisdom and artifice of the Athenians compelled the stand against the invader which assured the victory. The insensible modifications which time always effects, and contact with other peoples, prepared the way for a radical transformation. The domestic religion had constituted a wall of partition between families and peoples, but the acknowledgment of a Higher Power supreme in the world of nature indicated the tendency to ulterior unification.

Even then, it was not possible for the national worships to crystallize. The religion of Zeus was to a great degree overshadowed by the worship of Apollo. With the overthrow of the pre-historic *régime* and the introduction of the tyrants and archons, came also the adoption of Bacchus, a Semitic divinity from the Orient. This worship gradually displaced that of Poseidon, once prevalent in the Morea, Thessaly, and

other maritime countries. As the son of Dêmêtêr he was admitted to her hearth at the Eleusinia; as the offspring of the Eleusinian maid he shared the temple of Apollo at Delphi. The *Great Dionysiak Myth* affords a key to much of the religious history and sentiment of those former times.

Only in a relative sense, however, does our present enquiry concern itself with historic statements. As has been already noted, the ancients cherished a profound belief in the presence of spiritual and super-human agencies in all the occurrences and vicissitudes of life. Not only did they suppose that every human soul participated in the career of kindred still living upon the earth, but that every department of nature likewise had its guardians. Thus the trees had their dryads, the rivers their naiads, the mountains their oreads, and every religion its tutelaries. "For all men have need of divinities," says the author of the *Odysseia*.

Hence to obtain communication with the powers of the supernal world was the prominent feature of life. This was sought in various ways, by charms and magic rites, by oracles, by initiation, and by philosophic contemplation. The Pelasgian Greeks had their oracle at Dodona, where the hierophants employed means very similar to those we hear of now, to bring themselves into *rapport* with divinity. The temples of Apollo at Delphi, Klaros, and Branchidai were frequented by those who sought to learn the future, and what was the divine will. The interpreters were wont to inhale narcotic vapours before they uttered their vaticinations. These were regarded as prophetic, and Herodotus, as well as later writers, gives numerous examples of their fulfilment which appear incontestable. The human soul as an emanation of the divine mind was thought by many to be "in its nature prophetic," but to have been blunted and obscured by the opaque encumbrance of the body; through which, however, it pierced in fits of ecstasy and divine entheasm (inspiration).

Much has been said, and justly, about the ambiguity and deceptive character of the utterances, and it has been shown that they were sometimes inspired by costly presents. Yet if there had not been a certain quality of actual truth in the responses, the oracles would never have attained the high esteem in which they were held, but would have speedily fallen into neglect. To accept as sublime that which we do not intelligently comprehend, may be folly; yet none the less, the decrying as untrue or unworthy of being known the things which we do not understand is little better than wilful sottishness. To doubt what is undemonstrable is not necessarily an evidence of a scientific temper; but rather the spirit that denies is that of Mephistopheles. It is not in human nature to persist for ages in any belief or conviction except it has truth at the core.

Upon the Mysteries, however, the spiritual life of Greece was

centred. These were connected with revelations of the interior life, of life beyond the corporeal senses. They consisted of dramas, symbols and symbolic observances, expressive of the trials and disciplines which set forth in allegory the career of the soul during its progress in earth-life and till it attains its final condition. They were celebrated in different forms in different places, and were modified at different times; but their purpose and meaning never changed, and they continued to be revered as the holiest part of religious worship. There were the Kabeiric rites of Samothrakia and Lemnos, as well as of the archaic Pelasgian period, doubtless Semitic, or perhaps Akkadian in their origin and character. After these were the later and more famous Eleusinia. These were typical of the Grecian development and character. At first they were circumscribed to citizens of Eleusis; Poseidôn at first shared the sacred hearth with Dêmêtêr, and Athênê was considered as his daughter. Later, however, the rites were extended over all Attika, and Iacchos, "the son," succeeded to his place in the worship. Next, all Hellenes, and finally other foreigners were admitted to participate. The Greeks significantly described their Mysteries as *telctai*, or "perfecting," while the Romans termed theirs "initiations," or "beginnings."

The Bacchic rites had a similar mystic significance. They differed from the others in being catholic, open to all. There was no distinction made of sex, condition or even of nationality. In their numerous forms they expressed every type of Grecian character. In some countries they were gross, sensual and savage; in others they were characterized by a frantic enthusiasm; and it seems also, incredible as some may think, that in their higher concept, they were as sublime and elevating as any form of spiritual worship. Pindar praised the Eleusinian rites as giving actual knowledge of life, its aims and divine inception. Plutarch bestows like commendation upon the Dionysia, and Euripides declares the Bacchic orgies promotive of modesty in women, and tending to develop the prophetic quality. The Theatre in Greece had its origin in the Bacchic rites, and Herodotus identifies them with the ancient religion and philosophy. "The rites which are called Orphic and Bacchic," he declares, "are in reality Egyptian and Pythagoric."

It is true indeed that myth and mystery, drama and philosophy go hand in hand, and are really the same. We have no occasion to laugh at the grotesqueness or other incongruous features of the rites; they were all of them the outcome of human emotions, and all complete worship brings the entire nature into activity, curtailing and repressing nothing. There is nothing intrinsically vain and of no significance in human life. Ulterior purpose—"the divinity that shapes our ends"—inspires every thought and action. We perceive this to be forcibly illustrated in the dramas and tragedies performed at the theatre, as

well as in what we really know of the perfecting rites. They all aimed to exhibit human nature, human motive, human possibilities—in short, man himself, as a temporary sojourner on the earth, but having his home, his fatherland and inheritance in the world beyond.

ALEXANDER WILDER, M.D.

(To be concluded.)

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## A Manuscript from Another Space.

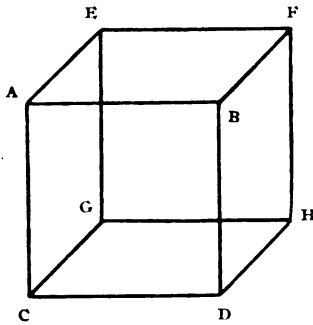
HOW easy and yet how difficult—how easy it appears, and how difficult it really is—to label! The present age has been labelled sufficiently often, but it is questionable if any of its numerous titles are *quite* happy. It is with great diffidence that we add another to the list, but as others are so ready to baptize, it would be affectation to hold back our own little label, which, we flatter ourselves, is at least as good as the others we have seen. We call it then “The Age of Peculiar Friendships.” Old-time enemies are becoming, to all appearance, fast friends, bosom comrades, in the most wonderful manner imaginable. The tomahawks of centuries are being buried—not in one another’s skulls as formerly—but in the barriers between. There is a general shaking of hands and falling upon necks. It is all very extraordinary, very touching, but . . .

One of the most remarkable of these friendships is that which has so suddenly sprung up between those hitherto irreconcilables, mathematics and metaphysics. They are actually *kissing* each other in these very loving days. It is bewildering! It is miraculous! What *is* the matter with us all? We poor Rationalists can only stand and gape aghast.

It is only a few years since a well-known mathematician fell asleep as he was working on some intricate calculations, and dreamed. And in his dream he put to himself this ridiculous question—as people will do in dreams—Why is space only two-dimensional? And naturally he couldn’t answer it, any more than you can answer, Why are two and two *only* four?—but he was dreaming. And then he put the same ridiculous question in another form: Why shouldn’t space be *three*-dimensional? And then a strange thing happened, but as it was in a dream it was not really strange. A third dimension *was* added to space, at least he dreamed it was. And he arose, still asleep—indeed he never woke again—and founded the new mathematics, Heaven save the mark! And this Pan-, Meta-, or Dream-Geometry has become fashionable, and anybody who wishes an hour in Cloudland rides thither on the third dimension, or the *X* sense our Dream-Physiologists have discovered, or, better still, in a chariot drawn by the pair.

We have before us a little book entitled *Other Space than Ours; or, What is the Third Dimension?* a few extracts from which will not perchance be uninteresting to our readers, as showing what *can* be written, and alas! read, in days which some of us are apt to consider as characteristically rationalistic. The book is popularly written and intended to bring the new mathematics within reach of the common mind. The earlier portion is devoted to the geometrical properties of the third dimension, and particularly of the typical three-dimensional figure. Our author, not content with telling us how many lines, faces, etc., the three-dimensional figure possesses, proceeds to "out-Herod Herod" by giving us a linear representation of this mathematical four-leaved shamrock, which we reproduce for the amusement and (in an "awful example" sense) instruction of our readers. Our author's remarks thereon are too preposterous not to deserve quotation.

"Having now explained and described some of the geometrical properties of the three-dimensional figure, we are in a position to attempt a delineation of this remarkable and (to us) inconceivable object. To delineate the inconceivable? There is no contradiction here, for what we can do of course is only to represent the three-dimensional figure as it would appear if it were 'projected' into our space. Let the reader examine our diagram and see in it such a symbolical drawing of the three-dimensional figure, the solid of that higher space, just as the square is the solid of the space that we know. To understand it, it is necessary to comprehend the method of representation adopted. It is very simple. We begin with the line CD. To evolve the square from the line what is required? It is required that the line move forward in the second direction, which must be at right angles to the first direction or to CD; this second direction is represented therefore by the line CA or DB. We thus get the square ACDB. Now in order to get the three-dimensional figure it is required that the whole square ACDB move forward in the third direction, and this third direction must be at right angles to both the first and second directions, CD and CA. But as it is absolutely impossible for us to conceive a direction which shall fulfil the conditions stated, we must be content to symbolize or *imitate* the third direction by a direction compounded of the two directions of which alone we have had experience, represented respectively by CD and CA. Such a direction is CG, which we will therefore call the 'third' direction. Drawing another square then to the right of the former one, and connecting the two squares by lines which will now lie in our 'third' direction, we have the three-dimensional figure ACDBEGHF. While our figure has the six sides and twelve boundary

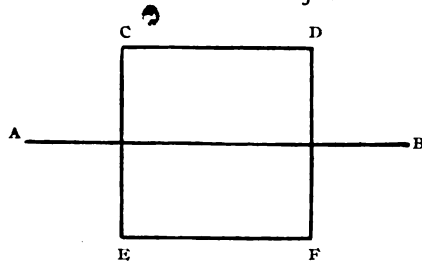




lines which characterize the real, in contradistinction to our pseudo, three-dimensional figure, it is needless perhaps to remark that it gives us not the vaguest idea of what the three-dimensional figure is *like*. For the diagram to suggest *that* to us it would be necessary for us to mentally *pull out* the diagram into the third direction, and so give it in our consciousness the three-dimensional content, which is as utterly beyond *us* as the mental pulling-out of a line into the second direction is beyond the inhabitants, if any such be, of a one-dimensional space. The diagram is consequently useless for conceptual purposes, but is interesting as illustrating the limitations inherent in every attempt to symbolize that which belongs to a higher consciousness in terms of a lower."

Verily the crooked *shall* be made straight, and the dreamers *shall* awaken into the humdrum day of matter-of-fact common-sense and true science; but it is not yet. So long as we have children with us we must provide a playground for them, or they will make one for themselves even in the very temple of the Goddess of knowledge. Fum-fudge about a *possible* but *inconceivable* third dimension now masquerades in the garments of the oldest and most austere of all the sciences, mathematics herself! 'Tis little enough we know of our own poor two-dimensional space; room have we there for millenniums of research and speculation, but not room enough, it seems, for the expanding wings of our meta-geometers (ugh!). The fact is, we are disgusted at the pseudo-mathematics and pseudo-psychology which are flooding our literature, so that exact, unexaggerated, *homely* science runs great danger of being suffocated in the depths. But hey, presto! we mount the magic horse with our author and gallop into the aërial blue, till the *terra firma* of fact dwindles in dizziness of distance to a mere spot on the horizon, and then—vanishes utterly. As thus:

"It is a curious subject of meditation [proceeds our author], the dependence of the contents of our own perceptual space upon the contents of that space of three dimensions which we are investigating. To lead up to the kind of thought which we would have the reader to fasten his attention on for a few moments, let us consider the case



of the being whose consciousness is limited to the one direction only, that of the line AB in the accompanying figure. Now let us suppose that one of our two-dimensional solids CEFD is in the act of passing through the one-dimensional space AB, and so through the consciousness of the being who inhabits that space. It is evident that the being in question will be able to perceive only that portion of CEFD which happens to be cutting through the line AB at any given moment.

As he has no conception of any direction at right angles to AB, he does not perceive the square CEFD *as a square* but only as a line, in other words, he is only conscious of a *cross-section* of our two-dimensional solid as it passes through his one-dimensional space. Apply this illustration to the case of the three-dimensional solid passing through our two-dimensional space, and it is not difficult to see that we are in a similar position with regard to the three-dimensional solid that the one-dimensional being is with regard to our two-dimensional solid. We do not recognize the three-dimensional figure *for what it is*, but, limited as we are to the perception of two only of its dimensions, we see in it merely a square, which nevertheless it is not. Considerations such as these will enable us to invest with new meaning the dogmas of the metaphysicians, which strike many of us as unintelligible, or, at all events, beyond the grasp of the non-metaphysical mind. Thus the metaphysicians talk a great deal about what they call the Thing-in-Itself, as distinguished from the Thing-As-We-Know-It. What then is the Thing-In-Itself? Plainly it is the thing as perceived with *all* its dimensions, however many these may be. For it is not to be supposed that if there be a third dimension there may not be a fourth, or if a fourth not a fifth, and so on. Whereas the Thing-As-We-Know-It is that cross-section of the Thing-In-Itself which cuts the plane of our two-dimensional space. It is a strange thought that this universe which seems to us so real, so 'solid,' as it were, may be but an *idea*, a *thought*, in the minds of the inhabitants of that wonderful three-dimensional space upon the existence of which we are speculating. And it is stranger still to think that those three-dimensional beings, to whom the 'things' of our universe, including we ourselves, must be nothing more than mathematical abstractions, may be, for aught we know to the contrary, speculating upon the possibility of *our* existence, just as we are speculating upon the possibility of *theirs*."

There is a good deal more of this hyper-mathematico-metaphysical drivel; for candour, which compels us to call a spade a spade, forbids us to call it otherwise. Our author having invented an utterly preposterous three-dimensional solid—and drawn it, if you please—proceeds to invent the still more preposterous bogey of the three-dimensional being, who has some extraordinary powers, and who is made answerable for a lot of the "psychological mysteries" (psychological tomfooleries) which we hear so much of in these mad times. As thus:

"If an inhabitant of that higher space were to become conscious of our existence he would be able to play the most extraordinary pranks upon us and cause inexplicable (except on the supposition of a third dimension) phenomena to occur. He would be able to appear and disappear at will. Material barriers would not exist for him. He would be able to touch every part of a solid figure. If we gave him a series of circles, one inside the other, he would be able to remove any

of the inner circles without breaking any of the outer, and replace them. If we gave him a wheel he would be able to cause it to whirl round with lightning rapidity and yet not move it an iota to the right or left. If we placed him behind a person he would be able to place himself in front of that person without requiring to somersault over him. Moreover, he would be able, after presenting his face to that person, to instantly present his back to him and yet not move a single step. . . . Many other marvellous and apparently 'supernatural' feats would he be able to perform, in fact most of the recorded 'miracles' performed in ancient, and, as there is evidence to show, in modern times too, are perfectly natural and explicable on the theory of a third dimension. . . . We have supposed that the three-dimensional being has become, in some way or other, *conscious* of our two-dimensional space, but though this may never happen—perhaps cannot happen—it is conceivable enough, we think, that the inhabitants of the higher space should play an important, if an unconscious, part in the psychical drama which is being enacted within us, and so be the indirect cause of much that is mysterious in our mental constitution and physiology."

Grant the third dimension, and in very truth the three-dimensional being becomes not only "possible" but even commonplace. Grant the man-in-the-moon (by the way why doesn't some *beyond*-the-date sensation-scientist "work up" this hitherto strangely neglected personage?) and we have no business to make eyes at a revolutionized astronomy. But *till* then—well, till then we must be permitted to smile at the notion of friend A. passing B. *via* the third direction, in place of the good (or is it bad?) old-fashioned method of somersaulting him, which is unfortunately the only progression possible or conceivable to us. Ay! there's the rub, my fellow Flatlanders.

Experience breeds contempt. To be empirical is to be damnable, don't you know. Observe nothing! Speculate! What's the good of experimenting? Speculate! Above all things, *soar*! For goodness' sake don't be a two-dimensional beetle crawling in the mud of the two-dimensional puddle. Who does not speculate is lost. And never forget that the less your capital of fact, on the more magnificent scale should be your speculations. If your empirical capital is nothing, so much the better. You need not then stick at inventing new countries, new worlds, new universes—these are all very well for mere speculative *dabblers*, but for you there shall be a new space! Let us throw up our caps then for the third dimension and Stock Exchange science.

We had marked several other passages of our author for quotation, but we do not wish to trespass too much upon the patience of our readers, or to strain too much their swallow. Otherwise we should certainly quote some of our author's remarks on the three-dimensional senses, and on the curious sex-relations which must exist, according to our meta-physiologists, among the three-dimensional beings, and par-

ticularly his observations upon death, which of course is nothing more than the escape into three-dimensional space, we ourselves being, *i.e.*, our "souls" being three-dimensional, whereas our bodies and *present* consciousness are limited to two. But we forbear. Our object in noticing the book at all is to draw our readers' attention—to warn them is, we are glad to think, superfluous—to the farrago of nonsense which is being let loose upon us, not *as* nonsense—were it labelled "Fairy Tales" we should have nothing to say—but in far other guise. Science—"Organized Common-Sense," as somebody we think has called it—it is *not*. Legitimate scientific speculation it is not, for it has no empirical capital at all.

Science is essentially *conceptual*, and what it cannot conceive it forbids to be postulated.

There is *no* third dimension, because neither we nor anybody else can *conceive* a third dimension. Two and two do *not* make five, because neither we nor anybody else can *conceive* how two and two can make five. This is scientific logic. Metaphysicians, whether avowing themselves as such or pretending to be something else, may sneer at the first conclusion, but will they at the second? Possibly, because the reasoning in both cases is not metaphysical but *is* scientific.

Metaphysically we see no reason whatever why there should not be a third dimension, nor why two and two should not make five, or even six. Scientifically there is one all-in-all sufficient reason why both propositions are absurd; so much the better for science, so much the worse for metaphysics. Surely science has not, with infinite effort and at the cost of many martyrs, broken itself free from those twin tyrants, religion and metaphysics, which prisoned it so long in pitiful captivity, only once more to become the hopeless slave of both, in the shapes of transcendental mathematics and transcendental physiology. We have got rid of God; are we to have the three-dimensional Being instead? We prefer God because he doesn't *pretend* to be scientific. But the three-dimensional Other is an impostor!

FIAT LUX.

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## The Book of Nabathæan Agriculture.

FROM CHWOLSOHN'S "ON THE REMAINS OF EARLY  
BABYLONIAN LITERATURE."<sup>1</sup>

THE object of this work, published by Dr. Chwolsohn in 1859, is to prove the antiquity of a high-class literature and a highly-developed knowledge of various sciences among the early Babylonians at a time when the Greeks were, as a nation, in their infancy, and had not even an elementary knowledge of science or letters. He contends

<sup>1</sup> *Über die Überreste der Altbabylonischen Literatur in Arabischen Übersetzungen*, von D. Chwolsohn (aus den *Mémoires des Savants étrangers*, t. viii). St. Petersburg, 1859.

that it is no argument against his position that the Greek writers make no mention of such a literature. In the first place, the Greeks only knew the ancient Oriental races when they were in a state of decay, and hence looked upon them with contempt. In the second place the Greeks in their intense insular pride, ignored the worth of *all* other nations and stamped them as barbarians, not excepting even the Hebrews whose magnificent writings have been preserved to us, of whose value we are able to judge, and whose date is undoubtedly far older than the time of Herodotus. Yet Herodotus makes little or no mention of them, nor even of the Egyptian writings, although it is uncontested that he was well acquainted with both Egypt and Phœnicia. The Greeks, like the French in modern times, did not trouble themselves to learn the languages of their neighbours, but carried on their intercourse by means of interpreters; and what does a professional dragoon know of the early literature even of his native land?

Dr. Chwolsohn founds his chief proof of the antiquity of the Babylonian writings on three Arabic manuscripts which exist in the library of the Leyden University, and of which he has made a most careful study. These three manuscripts are respectively: *The Book of the Nabathæan Agriculture*; *The Book of Poisons*; *The Book of the Babylonian Tenkelûschâ*. There are also fragments of a fourth work, entitled, *The Book of the Mysteries of the Sun and Moon*. They were translated into Arabic by Abû-Bekr A'hmed ben 'Ali ben Qeis ben el-Mochtâr ben 'Abd-el-Kerîm ben 'Haritâ ben Nedinâ ben Bûrâthabâ ben 'Alâthijâ el-Kasdânî (*i.e.*, the Chaldæan) eç Çûfi el Qassînî, called Ibn-Wa'hschijjah. This Ibn-Wa'hschijjah was a descendent of the ancient Babylonians, as he himself relates in the prefaces to his translations, and as may be seen in the ancestral names which form so long an appendage to his own. It is probable that his great-grandfather, 'Abd-el-Kerîm, was the first to embrace Islâm, as his is the first Mohammedan name in the list. Ibn-Wa'hschijjah still understood the Nabathæan or Chaldæan language, and he determined to rescue from oblivion those ancient works of his forefathers which had been concealed at the time of the Arabian conquest; and because of the contempt in which his compatriots were held by their conquerors, he resolved to redeem their character by giving to the Arabian world those ancient writings in the language of his enemies, as he considered them. He had great trouble in extracting permission to translate them from those who guarded them as a priceless treasure. His wealth however enabled him to overcome their scruples, and he began his task. In addition to that which he accomplished, many unfinished translations are extant, and all his labours doubtless represent only a small portion of the whole.

It has been already shown in Dr. Chwolsohn's work on the Ssabians<sup>1</sup> that the Arabians used the terms Nabathæan and Babylonian as

<sup>1</sup> See LUCIFER for December, 1893, and January, 1894.

identical. There were several books in Arabic translations on the subject of agriculture, e.g., *The Book of Egyptian Agriculture* and *The Book of Persian Agriculture*, and so this came to be *The Book of Nabathæan Agriculture*, although in the original it had quite another title; Chwolsohn prefers to speak of it as Babylonian Agriculture. The translation was not published during the lifetime of Ibn-Wa'hschijjah, but after his death by his favourite pupil, Abû Thâlib, with a dozen other names, who wrote at Ibn's dictation, and whom he loved like a son. This is gathered from a note in *The Book of Poisons*, and from notices which appear on both master and pupil in the *Fihrist-el-Ulûm*.

In the title of the book under consideration, the original language in which it was written is called Kasdaic, but Ibn-Wa'hschijjah calls it Old-Syriac. Most of the personal names mentioned in the book are undoubtedly Semitic, though some of the names of plants and animals are of different origin, but it is well known that the Babylonians imported and transplanted trees and plants in great numbers from foreign lands.

According to Ibn's account, the original title of the work was: *The Book on the Cultivation of the Soil, the Improvement of Grains, Trees and Fruits, and the Prevention of the Deterioration of the Same*. No wonder it became shortened into the title by which we know it.

In the preface to the book Ibn says he finds (though he does not say how) that its authorship was ascribed to three Nabathæan sages. The first, named Dhagrît, began it; the second, named Janbûschâd, added to it, both having lived in the seventh thousand of the seven-thousandth cycle of Saturn; the third, named Qûtâmî, who lived at the end of 4,000 years of the seventh-thousandth cycle of the sun, completed it; between the two latter Ibn reckons a period of 18,000 years. Chwolsohn's researches however have forced him to the conclusion that the whole work is written by Qûtâmî, but that he was preceded in his *subject* by those other writers to whose works he frequently alludes. The same subject had been treated earlier still by a writer named Adamî, who again was preceded by one Dewânâi, whose writings were however very incomplete, though copiously illustrated, having contained originally one thousand drawings of various kinds of vines, of which one hundred and thirteen were extant at the time of Qûtâmî, and are described by him. In all these writers, the science of agriculture is treated side by side and intimately bound up with religious teachings, besides being intermixed with astrology. Qûtâmî and Janbûschâd however seem to have been opposed to star-worship, and combated the opinions on this head of Ischîtâ, Adamî's son, a renowned religious teacher. Dhagrît, on the other hand, classifies all plants according to their relations to the planets; Janbûschâd's strong opposition to this system seems to Dr. Chwolsohn an additional reason for believing that he could not have worked on the same book as Dhagrît,

but it would not prevent him from consulting his writings while engaged in investigating the science of agriculture; indeed he refers to Dhagrit on the physiology of plants.

Yet while, on the showing of Ibn-Wa'hschijjah, Chwolsohn considers it proved that *The Book of Nabathæan Agriculture* must be ascribed to Qûtâmî alone, he does not for a moment pretend that numerous interpolations, additions and glosses may not, indeed must, have crept in.

With regard to the age of the book, or rather the date at which it was completed, it is almost impossible to speak with any certainty. And this is the more difficult, that Ibn-Wa'hschijjah uses in his translation the names of places and tribes as they were called in his time, and not the original and more ancient ones. Quatremère devotes fourteen pages of his treatise on the Nabathæans to the consideration of this subject, and finally assigns it approximately to the time of Nebuchadnezzar, that is, about the first half of the sixth century B.C. Quatremère had however only examined that portion of the book which is to be found in Paris, constituting about one-third of the whole work. He lays great stress on the mention made in the book of Babylon as a rich and flourishing city at that time, and of details such as only one acquainted with it personally could have given. Qûtâmî appears to have been a wealthy landowner and lived in or near the city, as he himself repeatedly mentions; he also speaks of certain temples as still standing, which were afterwards destroyed by Alexander of Macedon. Chwolsohn, though agreeing with many of Quatremère's conclusions, bases them on other, and to him more satisfactory grounds, founded on a larger mass of documentary evidence than ever fell into the hands of the French Orientalist.

All the geographical and historical allusions point, says Chwolsohn, to a period more ancient than even the Persian conquest. No mention is made of Parthians, Arsacides, or even Jews, who were then plentiful in the land of Babylon. The Persians are spoken of, but only with esteem, as are their religious views and practices; certain of their plants are also mentioned. But the Persians are looked upon as friends and neighbours, and certainly not as conquerors. To the inhabitants of Babylon Qûtâmî gives always the highest praise, and speaks in the most glowing terms of the state of cultivation of the country. This he could not have done after the Persian conquest, for Herodotus relates into what rapid degradation the land and people of Babylon then fell, and from this condition we know that they never recovered. The book could not therefore have been written, as some Orientalists would have us believe, somewhere about the Christian era, but must have been *prior* to the time of Cyrus. For this reason Quatremère places it in the beginning of the sixth century, and during the reign of Nebuchadnezzar. But, objects Chwolsohn, Qûtâmî never

speaks of this king, who did so much to raise the prosperity of the country, whereas he mentions on various occasions no less than twenty-two Babylonian kings, ascribing to one or another certain improvements in agriculture, or the introduction of certain plants and trees. Even when treating of irrigation, he never speaks of Nebuchadnezzar and the great water-works, which he is known to have carried out in Babylon. His silence concerning the Jews and their religion (he himself inclining to monotheism) is also highly significant, for in the time of the later Babylonian kings, after the conquest of the Jewish tribes, this people were spread about the country in large numbers.

Qûtâmî must therefore, argues Chwolsohn, have written before the first captivity of the Israelites in the eighth century B.C.

Even the era of the Assyrian rule in Babylon is not early enough for Dr. Chwolsohn; he goes back to a more ancient dynasty frequently spoken of by Qûtâmî, under which he evidently lived, and which he calls the Canaanite dynasty.

Dr. Chwolsohn is not daunted by the fact that such a dynasty is unknown to history, but boldly marshals his proofs from *The Book of Nabathæan Agriculture*, where these rulers of Babylon first make their appearance, and shows that they are identical in race with the ancient dwellers in Syria and Palestine, before "the chosen people" invaded their borders and took possession of their land. Several passages are cited *verbatim*, where the writer compares the manner in which certain woods and resins are used in the temple-worship of Chaldæans and Canaanites respectively, in the city of Babylon; and he alludes to the distrust with which each race regards the other, in the following terms: "The Canaanites hate the Chaldæans because of the scientific knowledge with which the Gods have endowed them, and which they themselves do not possess. They however (the Canaanites) are now our kings and the leaders of our armies, we and they stand side by side." The passage ends with a few conciliatory words, as though the author wished carefully to avoid giving offence to the dominant powers. He further relates a story of how a great magician then living, whose name he will not mention, enticed away by magic art thirty cows belonging to the Canaanite king, and was only induced to restore them by a heavy bribe offered him by one of the foremost Chaldæan nobles, the king having declared in his wrath that he would sacrifice ten of them for every cow stolen, unless the identical cattle were brought back. Dr. Chwolsohn looks upon the concealment of the magician's name as an additional proof that Qûtâmî was living when this event occurred. The noble, Sârûqâ, who paid the bribe, also imposed upon the king the condition that no questions were to be asked. The king, continues the writer, kept his promise, so great was his fear of the Chaldæan magicians.

More serious, says Chwolsohn, is Professor Ewald's objection to



the great age of the book, namely, that frequent mention is made of the Ionians, who were surely not settled in Asia Minor at that early date. But, argues our friend, historians do not know how old the Greek races were, nor how early they migrated across the Ægean, for the reason that they have no *data* to guide them in fixing their chronology.

Perhaps, indeed, this Babylonian book will be the first to furnish those *data*, and force us to push back the time of the earliest Greek settlements and migrations, which at present rests upon pure mythology. Then, again, the Babylonians seem to have applied the term "Ionians" to various races dwelling beyond their confines, and they may in some instances have meant Lydians, Carians, and others. The poet Mâsi, who is said by Qûtâmî to have lived long before his time, also mentions the Ionians, but in terms of contempt. This may be taken as a set-off to the haughty tone in which the Greeks later on always speak of the Asiatic nations—who were, nevertheless, civilized long before they were—as "barbarians."

It is interesting to note that in the treatise on bean-culture in this work, a great deal is said of the danger to health in the too frequent use of beans as an article of food. Body and mind become affected by them, but if given to pigeons and some fishes, these become very fat; it is dangerous, however, for man to eat fish which has been fed on beans. It is further stated that for this reason Armisâ (Hermes) and Agathodaimôn forbade the use of beans and fish to their countrymen. Beans are used as medicine in certain diseases, especially by the Egyptians. No mention is made of Pythagoras, who probably, says Chwolsohn, derived his knowledge of the injurious property of beans from the Babylonians.

In the chapter on onion-culture mention is made of the fact that the kings of Egypt sent to Babylon for roots of a particular kind of garlic which did not grow in their country, and which was much prized as a cheap food. The historian von Bunsen sees in this fact a corroboration of conclusions to which other researches have led him, that this was the food used by the builders of the earliest pyramids.

Almost every chapter in *The Nabathæan Agriculture*, no matter what its heading, contains mention of historical facts, or disquisitions on prophecy, on wine, on music, on all kinds of subjects, besides the tree or plant culture, or methods of irrigation, or nature of soils, of which it professes to treat. Vines, palms, corn and food plants are treated with the minutest detail. Instead of special names for the months, the signs of the Zodiac are always indicated as the times for certain land operations; such a seed is to be sown at the sign of the Ram, etc. Some chapters are devoted to the duties of landowners—how they should lay out villages, house the peasants, practise strictly all religious duties as an example to those on their estates. At the end

of the work Qûtâmî refers to a book on domestic animals, which he had written as a sequel to this one, but of which Ibn-Wa'hschijjah remarks that he has never seen it, or he would have translated it.

*The Book of Poisons* Chwolsohn takes to be of even older date than the *Agriculture*, as it is sometimes quoted by Qûtâmî in his work; the author's name is Jârbûqâ, a Chaldæan by birth, who was a physician of the scientific type, as opposed to the so-called healers by magic. Nevertheless he gives some of the magical formulæ, as he says they can do no harm, consisting chiefly of appeals to certain Gods, that is, in using antidotes against poisons, which were frequently administered in the land of Babylon to persons objectionable to those in power.

The third book, by Tenkelûschâ, shows, perhaps, more than the other two, the extent of Babylonian culture. Within a small compass are mentioned works treating of various sciences, others on the details of different arts; works on philosophy, astronomy, magic, medicine, religion and law. Again, on the "writings of the ancients," prayer and hymn-books, poetry, anti-religious works, universal histories, histories of "men of olden times," biographies of sages, generals, kings and nobles, treatises on government, etc. Even the children were to be instructed in ancient history. The book is called *The Secrets of the Moon*.

Dr. Chwolsohn winds up his work with a panegyric on the marvellous height of cultivation reached by these people three thousand years before the Christian era, and considers that historians and antiquarians have now before them in these three Arabic translations a mine of research such as has never before been laid open in any literature.

E. K.

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## The Conch.

[Among H. P. B.'s papers are some short articles, evidently preserved by her for future use, but, as evidently, not her own. We propose to print such of them as are interesting, but are unable to say who wrote them.—EDS.]

TO understand the symbol of the Conch, we must examine what is said about it in the Purânas, from various standpoints. It is a formidable shell-shaped weapon, which Vishnu holds in his left hand. In the Pancha Mahâyudha Stotram (the "Praise of the five great Weapons" of Vishnu) the thundering sound of *Pâñchâjanyam* (the conch; literally, pancha = five; and janya = producing; that which produces the five occult (?) sounds) is described as the terror of the Asuras and the refuge of all the Devas. It is also said to be "Shashi koti shubhram" (bright as ten millions of moons), while the Chakra (circle) or Sudarshana (literally, "beautiful to look at"), the right-hand weapon of

Vishnu, is "Bhâskarâ koti tulyam" (equal to ten millions of suns). The fact of the one being compared to the sun, and regarded as the right-hand weapon, implies that it represents the male force of Vishnu; while the Conch, resembling the moon, typifies the female force of the God. In the left hand of Vishnu is the Conch, and on his left breast is his wife Lakshmi. During the famous war between the Suras and their inimical brethren, the Asuras, Vishnu blew his Conch and thus stunned (or mesmerized) the Asuras, and then conquered them with his Chakra. That these two weapons, as also the three others,<sup>1</sup> symbolize two forces which constitute and are inseparable from Vishnu, will be seen from what follows.

Of the ten Avatâras of Vishnu, it is said that Râma was the second Pûrnâvatâra (perfect incarnation), the first, second, third, fifth, and sixth of the preceding ones being all imperfect. To realize the nature of Vishnu, we must study Râma and the next Avatâra, Krishna. Hence the greater importance attached to the Râmâyana and the Mahâbhârata, than to the Matsyapurâna, the Kûrmapurâna, etc. Who and what are the three brothers of Râma? These are only his step-brothers, born of different wives of Dasharatha (literally, "ten cars"; the king who made conquests in all the ten directions of the earth, north, south, etc., north-east, south-east, etc., zenith and nadir). These three brothers are considered as of the same divine Amsha (nature) as Râma, but not as equal to him; they are the instruments by whose help he achieves the grand object of his Avatâra. Lakshmana, the eldest of the three, is the son of Sumitrâ. He is the nearest to Râma by birth, is his favourite and the most devoted to him. In Râma's exile, Lakshmana is the only brother who follows him and acts as his body-guard throughout his life. Sumitrâ, too, loves Râma better than her own son and gladly sends away Lakshmana to the forests. He is regarded as an Avatâra of Âdishesha, the great serpent, the Vâhan (vehicle) of Vishnu. The serpent being the symbol of wisdom, Lakshmana is simply Gyânam, the attribute of Vishnu. Bharata and Shatrughna, the other two half-brothers of Râma, are sons of one mother, Kaikayî. Though these two brothers are devoted to Râma, still they are less closely attached to him than Lakshmana. Their mother, moreover, is not of so good a nature as the mothers of their elder brothers. She is jealous and hates Râma and causes him to be exiled, in order to secure the throne to Bharata. Bharata and Shatrughna take their seats on the right and left sides of Râma and are regarded as Avatâras of Vishnu's Chakra and Conch.

Let us see how far these ideas are carried through in Krishnâvatâra. Balarâma (the strong Râma) is the elder brother of Krishna

<sup>1</sup> The other three weapons are the Khadgam (sword), the Gadâ (club) and the Dhanus (bow). These are not so important as the other two. Kalki (Maitreya Buddha) will have the sword for his favourite weapon. The Chakra is called Kala-nemi (the rim of the wheel of time). It will annihilate the world at the time of Pralaya.

and the son of Rohinî. Krishna is the son of Devakî, the second wife of Vasudeva. Balarâma is what was Lakshmana in the Ramâvatâra, an incarnation of the Serpent (Âdishesha). The name Âdishesha is composed of Âdi (original, first), and Shesha (the residue, remainder). Take away from Godhead Râma or Krishna, then there remains Âdishesha, *i.e.*, Lakshmana or Balarâma. The latter is the complement of the former. The Chakra and the Conch did not apparently become separately manifested in Krishnâvatâra, but were merely the weapons of Krishna. Hence Râma is considered as more perfect and important than Krishna, in fact, as the only perfect Avatâra. Every Avatâra of Vishnu is represented as holding the Chakra and Conch. Not only Vishnu, but all Devas and Devis possess the same weapons, that is, the same power in perhaps a less degree.

In this connection it may be interesting to know why Âdishesha, who was Lakshmana, the *younger* brother of Râma, became Balarâma, the elder brother of Krishna. It is said in the Râmâyana, the Mahâbhârata and Shrimat Bhâgavata that Lakshmana had not a wink of sleep for the fourteen years of Râma's exile from home, that during the day he constantly waited upon his elder brother, and that at night while Râma slept, the other acted as a sentinel and kept vigils. Râma became so much pleased with such acts of devotion, that he blessed Lakshmana, declaring that Âdishesha should not only have respite, but should command the services of Vishnu as his younger brother in Krishnâvatâra. Krishna fulfilled the promise by being born as the younger brother of Balarâma. The Vishnu Bhaktas (those who have Bhakti or devotion) draw a moral from the fulfilment of this promise, that God will gratefully serve those who serve Him. X.

## Moulds of Mind.

Ya eko varno bahudhâ shaktiyogâdvarnânanekeânnihitârtho dadhâti . . .  
sa devah sa no buddhyâshubhayâ samyunaktu.

He, the one colour, who for his secret purpose by his yoga-power produces manifold endless colours, . . . he is the God; may he endow us with a pure mind.

Yo devânâm prabhavashchodbhavashcha vishvâdhipo rudro maharshih hiran-yagarbham pashyata jâyamânam sa no buddhyâ shubhyâ samyunaktu.

He, the producer and supporter of the Gods, the lord of all, the regenerator, the great seer, who watched the birth of the resplendent sphere, may he endow us with a pure mind.—*Shvetâshvatara Upanishad*, iv. 1, 12.

**G**ENTLE reader or stern critic, Philistine or devotee, you are a mind yourself, and should be interested. Mayhap, too, your mind is hard-set and moulded in many ways, and so you should take warning. Perchance, again, because I have said first that you *are* a mind and then that you *have* a mind, you may think I am unworthy of

further attention. Still I would crave your patience a moment, for I have invented nothing of myself. I merely hand on.

For me, the mind of man is the mystery of mysteries. Yet pray do not grow restive at the word mystery. If by any chance the mind is no mystery for you, I will gladly sit at your feet to learn of your wisdom.

What, then, is mind? Is it spirit, is it matter? Surely if there be such things as spirit and matter, it is the mind that discriminates between them? Who can tell what spirit is, who knows what is matter? Are they modes of the mind, or is the mind a mode of spirit or of matter, or is it a thing apart from both?

There is, they say, the great mind and the little mind, the universal mind and the individual mind. The little mind of man views the great mind as the limitless ocean of life—life the basis of all existence, the ground of being, the substance of all things. Of this life there are two modes, the positive and the negative, the essential and the formative, father-breath and mother-breath, spirit and matter. And there is also another breath, the son, neither created nor begotten but consubstantial with father-mother life, his mother's husband, his father's wife. This is the mind in man, of the same essence with the great mind.

This mind has within it the possibilities of all things. It is smaller than small, greater than great. It stands between the essences and the forms and includes both. It can confine itself to a minuteness more minute than the smallest atom, and at the same time is capable of expanding itself into that which transcends infinitude. In it is all expansion of consciousness and also every limitation of consciousness.

Its modes are endless, it can adapt itself to every form in the world of matter, the negative side of life, and attach itself to every essence in the spiritual world, the positive side of life. It can pass to the heaven-world of spirit or to the hell-world of matter, or stay in the middle world of men of mingled spirit and matter; or again it can fall back on itself and remain in the perfect wisdom of its own essence.

The mind in man, then, is neither spirit nor matter, although spirit and matter are modes of its essential being. That is to say, the individual mind is one with the universal mind in essence, but is limited by form. The Self is one for all, the many selves are owing to the bodies the one Self ensouls.

Now, as there is a great mind and little mind, so there is a great world (or macrocosm) and a little world (or microcosm). Every man has his own little world in the great world. He lives in his own sphere. And just as in the great world, man and his sphere are an essence and a form, a God and a dwelling, for the great mind; so in his own sphere, man, the little mind, is surrounded by and contains his own small universe, composed of hierarchies of Gods and their dwell-

ings, from "principles" and "vehicles" down to "elementals" and "wheels," to "lives" and "cells."

Let us glance for a moment at this small universe of man. Like the great universe it is first all mind, above below, within without, to the right and to the left, before and behind, one the Self, the "I am"—dual also, spirit and matter; and threefold again with the personal mind between, the "I am I." It can be further divided, classified and categorized. Fivefold and sevenfold is this universe. Many divisions can be given unto it; numbers, and numbering and numbered belong to it; three and thirty tens of millions of Gods make up its sum total. Gods, atoms and monads, in hierarchies, and hierarchies of hierarchies, a wonder, a great mystery. Fires and flames and sparks, suns and rays; oceans and seas and streams and lakes; breaths and winds and spirits; earths and clays and dust and purgations.

As in its wisdom the spirit of God moved on the face of the waters of the great deep and from a chaos of disorder evolved an orderly cosmos, so also with wisdom must the spirit of man set the chaos of his small universe in order and evolve a cosmos like unto the type of the perfect man in the heavens.

Three rise up, and three descend; upwards burns the triple flame, downwards flows the triple stream; fire above, water below; three modes of spirit and three modes of matter, and mind in the midst.

If the mind clings to externals and objects of sense, if it yearns for things of form, it drifts down the streams of matter in the boat of desire; but if it aspires to spirit and strives to reach to the essences, it is rapt aloft in the wings of the flames, in the chariot of fire, and the flames teach it wisdom.

Hidden within the gross elements of the lesser universe are subtle elements; concealed within the gross form of man is a subtle form; hidden within this again is a living, sensing, feeling, elemental mind-body, a mind-sphere; changing with every thought, every feeling, every impression; in ceaseless activity, swirling in every direction, darting hither and thither, unstable, difficult to control. This is the "mind" which is "the great slayer of the Real."

This mind is the material mind, the lower. It deals with forms and things of form. It is the plastic mind-stuff, receptive of all impressions, the clay of the potter. Or, again, it is a subtle sphere, a myriad-fold more sensitive than the most delicate photograph film, instantaneously responsive to every impression from every direction, on all sides, above and below, and not only from without but also from within.

A marvellous thing is this mind-sphere, a God-made instrument for registering the whole range of possible impressions from the subtlest of the subtle to the grossest of the gross—from the busy working of the mind of an ant in its daily task to the death panic in the brain of a

universe—from the trivialities that scarce brush the surface of the sphere, to the great happenings that shake it to its centre.

All mind-spheres have the same possibilities, all are in essence the same, but in manifestation all are different. The Great Law does not desire a universe of automata; in its great justice and compassion it wills that all shall enjoy their free-will. "We can choose—say the Lords." In the midst of the sphere sits the man with his two servants, will and desire, to make or mar that universe. These can so change the nature of the sensitiveness of the sphere that trivialities which should hardly stir a point on its surface become huge tremors that throb into its heart-centre; or again grave and serious events that affect nations and human destinies, and which should rightly penetrate to the very flame in the heart, are either kept out entirely or else drowned in the floods of trivialities that constantly sweep through the sphere.

"We can choose—say the Lords." It is for man to set his mental house in order, for this house is the most highly evolved organism in the world and therefore the most potent; everything else in the lower man follows after it. It must be cleared from the parasites of the personal "I," so that it may grow as the flower grows, silently perfecting itself. The "lotus" in the heart, if unhindered by the desires of the senses, will expand and grow like unto the heavenly lotus; the sphere of the mind can be tuned into harmony with the sphere of the universe.

This wonderful instrument of the mind, to be perfect, must be tuned in all its parts; there must be a just proportion in all its properties; a harmonious development in all its details. It must be capable of responding unerringly to every impulse, so that it reflects neither more nor less than that impulse. Then, and only then, does it convey truth to the man; then, and only then, does the man sense the real fitness of things and drive illusion out of his sphere—illusion being disharmony and disproportion among the various elements of his mental universe, caused by ignorance engendered by attachment to sense-objects.

But some one may say, Yes, but what has this to do with "moulds of mind"? Patience a little while longer, good mind of my reader, and you shall be quickly moulded into the idea, if you so desire.

Personally, I do not think that the term "moulds of mind" is adequate to express the idea I have in view, neither is "crystallization of the mind" nor "incrustation of the mind" sufficiently satisfactory, and yet all of them contain the germ of the idea. In truth, the mind-body not being material in the ordinary sense of the term (for it transcends all the possibilities of matter dreamed of by the most imaginative modern scientist), the terminology of processes and phenomena that belong peculiarly to the grossest phases of matter is entirely inadequate to express the real state of affairs. The "matter" of the "mind-body" is the subtlest of "forces" as far as the chemist is concerned, and disdains his most delicate tests without even so much as

recognizing them by the most distant nod. The language of materialism is as incapable of expressing the subtle processes of the mind-stuff as the vocal chords of the ass to reproduce the sweet melody of the nightingale. Nevertheless, the process of being moulded conveys the idea of one of the most important properties of mind-matter, and will serve the purpose till a better term is invented or the prejudices of Occidental "chauvinism" against Eastern psychological terms is broken down.

As water when poured into pots takes the shape of the pots, so does the mind take the shape of external objects. But instead of the mind shaping itself like the water, inside the pot only, it shapes itself without and within, above and below; it forms a perfect replica within itself. This not only with regard to sense-objects, but also with regard to feelings and sensations, and even ideas. All these have their own forms, their own moulds, in their appropriate grades and degrees.

In the mind all is living and dramatic. Think of the mind in dream and say if it is not so. All these things are moulds of mind, forms and pictures; they live and are not dead, and their life depends upon the greater or less attention we pay to them; in other words, how much of our will or desire we endow them with. This is their life, and on this depends how much we make these impressions *ours*. A picture, a scene, a look, a touch, a word, may enter the mind, and we may pay no attention to it. It is then only *negatively* impressed with our life; should we, on the contrary, dwell upon it, we impress it *positively* with our life, and may give it so much of our attention, and thus so much nutriment, that it will wax fat and perhaps even become a monster that may entirely devastate our kingdom. Let us take a common example, one within the experience of every human soul. Dislike arises with regard to a certain person (for what reason it matters not as far as the present view of the matter is concerned), the mind-stuff is at once moulded into this form, and if our thought continues to dwell upon the image thus generated, the feeling of dislike and repulsion continues to grow and centre itself in the matrix we have ourselves created. If the current thus generated is unchecked, every time the thought of that person occurs to our mind, by the natural process of the association of ideas all that is repulsive and evil in the person's character is selected by the elemental image we have allowed to enter our sphere; it grows more and more repulsive, until a positive feeling of hate arises, our minds are obscured and we are entirely deluded; the true nature of the person finds no responsive echo in our mind, and we carry with us wherever we go in the womb of the mind a child of hate and evil that may at any moment be born into the world of action in the form of injury to that soul's character, or even violence to its person. The mould of our mind has become a matrix with a disruptive force of evil conceived within it.

Or again take the feeling of love or partiality for another. Round



this mould as a nucleus are gathered all the pleasant recollections and the best traits of that individual's character. A process of selection goes on whereby all that is evil in that person is eliminated and all that is good is exaggerated beyond the warrant of a just judgment—and so again a false image grows up in the mind, and it frequently happens that we fall into great error because of the false impression we have so industriously fostered. Once more we have given birth to an imperfect conception. This is by far a lesser evil than the former case, still it is an error when weighed in the impartial scales of justice.

It would be long to go through the list of so-called virtues and vices; they are all moulds of mind, many of the former steps to higher things, indispensable rungs in the ladder of progress, still moulds of mind. Let us next pass to the region of ideas, beliefs and creeds. These too are moulds of mind.

Take, for example, the domain of religion. It is terrible to see the desperate tenacity with which sectarians cling to their formularies and dogmas, as if these moulds, these crystallizations, were things of the eternity, instead of being forms that change with the cycles of time and the lives of nations and even individuals. What strife, what conflict, what horrible hostility and internecine battle, between the asserters of the various "isms"—theism, monotheism, pantheism, atheism! All, all, modes of mind simply; various aspects of the same thing, all equally erroneous, equally one-sided and insufficient, and yet of like efficacy as far as concerns the partial manifestation of truth they respectively shadow forth. Surely, good brothers, the truth is formless; surely no one man, no nation, no sect, no religion, can contain it all! Be pleased, then, to break your moulds of mind, and let the formless truth stream into your hearts and from it into the hearts of your fellows.

Is it not also the same with regard to science and philosophy? The mind of the devotee that remains in one view only, is moulded, crystallized, materialized. Read the history of the past, look round upon the present, how many examples have we of those who would not and will not gain further truth because they were and are so wedded to their preconceived notions—their moulds of mind—that they have become obsessing demons for them, and future times have proved that they had but raised up fiends to mock them through the ages and scatter their reputation to the winds.

Sad is it also to listen to the cries of fanatical religionists who have bound on their own strait-jackets, and rejoice that they cannot move from the spot to which they are chained. "Jesus *only*"—they cry. "Lord Buddha *only*"—"Allah *only*." Truly the iron of the mould has entered into their very souls.

Sad too is the spectacle of those confined by the mould of the five physical senses—hugging themselves in the delusion of their so-called

“proofs,” shutting off every other avenue of experience, allowing the subtle surfaces of the mind-sphere to atrophy, wrapped up entirely in the delusion of the senses.

Sad, again, to see those who are shaped in the mould of psychism—*they*, at any rate, “know”; nothing on earth can shake *their* belief. They have seen, they have heard the very “spirits” themselves. The glamour of the shadow-dance is upon them, and the shadows are materialized in their minds. Truly the “breaths” need “forms,” and there are also “forms” without “breaths.”

And there are “Occultists” too of various schools and of no school; they too are moulded *deep down* in their natures, for some of them know of the forces of nature and how to use them; they too have moulds of mind of which it is not wise to speak.

And what of the members of the Theosophical Society? Consisting as the Society does of men and women of all shades of belief and opinion, of all classes, of all nationalities, how should they differ from the rest of mankind? Each and everyone of us has his own mould of mind; the mere fact of belonging to a Society does not change the nature of its members. But what of the Esoteric Philosophy and those of the members of the Society who believe in it? Surely they are not crystallized in their beliefs? That remains to be seen. If we are but true to the *spirit* of that Philosophy, if we sedulously set our faces against the growth of dogma, if all the members of the T. S., whether they subscribe to the form of that Philosophy or not, strive to keep their minds open, to purify themselves, to rest on nothing but the one great central fact of the spiritual unity of humanity, then indeed shall we prevent the forming of the moulds of mind, and so open our hearts to receive the great energies of spiritual wisdom, thus becoming the nucleus of a universal brotherhood in very truth and not only in name.

But someone may say, Why, are all moulds of mind an evil, surely the old books teach that we should be one-pointed in mind! Yes, one-pointed truly, but that point is not to be on the periphery of the sphere, not in this place or that, thus forming a nucleus out of balance and changing the true centre of gravity, so that the sphere loses its perfect shape, and from being self-centred and self-motive, begins to revolve round some external centre, and from a sun become a planet. The one point is the true centre, the Self within the hearts of all creatures; on It we should rest, that should be the one-pointedness of the mind. For that point is in reality in no given place, it is everywhere hidden in the hearts of all, and he who rests upon It, and becomes one with It, passes through the doorway that leads into the eternity, and his sphere is no longer confined and subject to limitation, for its circumference is nowhere, it embraces infinitude, and what mould of mind can contain the shoreless wisdom of the Ineffable?

G. R. S. MEAD.

## Alchemy as a Spiritual Science.

FEW people of ordinary culture, outside the circle of those who make a special study of the subject, are in a position to comprehend the true relations of Occultism and Alchemy. Perhaps a good many may know so little of either as to class all pursuits they would regard as forms of superstition under one denomination. Vaguely regarding Occultism as identical with imposture, they would blandly acquiesce in the treatment of Alchemy under the same head. But getting above their level into the company of persons who understand by Occultism the science of super-physical Nature—the study which aims at a definite comprehension of the spiritual world and of man's relations therewith—we shall still find a small minority only who have realized that the alchemists of the middle ages were *not* the mere blundering pioneers of chemistry that the world at large imagines them, but, instead of hunting for worldly riches along the paths of a scientific delusion, were really for the most part the Occultists of their period, engaged in a quest as essentially spiritual as that of the Holy Grail.

The genuine alchemists were men of advanced spiritual understanding, and when they talked of transmuting lead into gold they were mainly concerned with the methods by which the lower nature of man could be elevated to the superior levels of spiritual consciousness. The bewildering language they employed—their constant references to salt, sulphur, mercury, and other chemical substances—constituted merely the disguise in which they were obliged to veil their teachings in order to escape persecution from the savage bigotry of the age in which they lived. This view of their character has been more than supported, it has been established in a way that sets the matter at rest for all who can appreciate the force of evidence, by Hitchcock, the American author of *Alchemy and the Alchemists*; and more fully again, with a deeper insight into the mysteries of the subject, by the anonymous writer of a profoundly interesting and remarkable book called *A Suggestive Enquiry into the Hermetic Mystery*, a treatise replete with Occultism of the most exalted order. The superiority of this book to the other turns on the way in which the writer has fathomed the double mystery of Alchemy. While the main purpose of the leading alchemical “adepts,” as they are frequently described in each other's books, was to convey spiritual teaching, they did actually in some cases attain

a degree of adeptship that enabled them to work occult phenomena of a quasi-miraculous kind. In this way, although the genuine alchemist set out with the primary purpose of exalting his own nature to high spiritual levels, when he had actually done this he was in a position to accomplish on the physical plane the very task which he began by speaking of in its purely symbolical aspect. However incredulous the world generally has grown to be in reference to the much-talked-of transmutation of metals, the historical evidence showing that some few alchemists really performed the apparently impossible feat, is simply overwhelming. The process as a *chemical* process, to be attempted by specific recipes, by the mixing and cooking of physical ingredients, is an absurdity; as a "magical" process, bringing into play the forces of the astral plane, it is no more impossible than the passage, for instance, of matter through matter—itsself derided by ignorant Materialists, but known to take place under abnormal conditions by the Spiritualist as well as the Occultist.

Students of alchemical literature declare that there are more than 2,000 separate treatises on alchemy in existence. Of course the majority of these are worthless. For every genuine alchemist who wrote with a serious spiritual purpose, a great many misguided imitators, who knew nothing of the higher mysteries concerned, dabbled in the pursuit as mere physical experimentalists. They took pains very often to describe their futile attempts, and to collect instructions they did not rightly understand. Some alchemical writers again, without having anything fresh to say, wished to show, by writing in the accepted language of alchemical symbolism, that they understood the true purpose of the craft. Probably they sought in this way to introduce themselves to sympathetic brethren, and in their essays we may recognize the true ring of spiritual aspiration. But masses even of such writing contain very little that modern readers would find instructive, and alchemical literature at large, it must be avowed, is a terrible jungle in which to wander, the difficulty of its exploration being a good deal enhanced by the fact that most of the genuine treatises were written in the first instance in Latin, and have not by any means been all translated.

This general survey of the subject will serve to explain the interest that may fairly attach to a remarkable series of alchemical translations and reprints that have lately been prepared, and published by James Elliott and Co., Temple Chambers, Falcon Court, Fleet Street. Mr. A. E. Waite, the translator of these volumes on alchemy, has for several years past been before the public as a student of Hermetic literature, and may be regarded as a competent judge as to what constitutes the difference between the works of genuine masters and those of the many spurious writers on the subject. The list of books due to Mr. Waite's industry along this line of research is now very considerable. Apart from his previous ones, *The Lives of the Alchemistical*

*Philosophers, The Magical Writings of Thomas Vaughan, The Occult Sciences, and The Real History of the Rosicrucians*, the series now includes, *The New Pearl of Great Price*, from the original Aldine Edition, *A Golden and Blessed Casket of Nature's Marvels, and other Treatises, The Triumphal Chariot of Antimony, The Alchemical Writings of Edward Kelly*, and *The Hermetic Museum*, two vols. The last mentioned, however, is not from Mr. Waite's pen, but he has enriched it with a Preface, in which he gives the translation his approval as a faithful presentation of the original. The Latin version from which it is taken was published in Frankfort in 1678 in one volume, and consists of twenty-one treatises by various authors. The present English transcript contains twenty-two treatises. This is not due to either omissions or additions, but is the result of giving the three treatises of Philalethes separately, whereas the Latin version places the first and second under one heading. Two of the tracts included in the second volume, entitled, *A New Chemical Light*, were put into English about 250 years ago, and for those readers who are familiar with the quaint phraseology of writers of the early part of the seventeenth century, the present rendering may seem to lose the attractiveness that hangs around books of antiquity. Apart from the sentiment that always pervades the literature written, printed and published in those dark ages of persecution and superstition, the language of this present translation in regard to its clearness of expression and admirable English is really far better and more convincing than that of the old rendering, with the exception of the title. In the one case it is called, "The New Light of Alchemy," while in the other it is given as "A New Chemical Light."

The old English edition of this work was translated by J. French, M.D., and published in 1650. It includes also "A Treatise on the Nature of Things," by Paracelsus, which is not to be found in the Latin copy of *The Hermetic Museum*, nor of course in its English presentation.

*The New Light of Alchemy* is popularly attributed to the authorship of Michael Sendivogius, but as Mr. Waite has elsewhere shown was really the work of his friend and teacher, Alexander Seton, who was born towards the latter end of the sixteenth century. He suffered much persecution and cruel tortures at the hands of Christian II, Elector of Saxony, rather than betray to him the secrets of his art. The work is among the most lucid of the alchemical writings and explains very very fully and often most beautifully the true aim of Hermetic students and sages. Answering an imaginary question as to how he comes to have this knowledge of heavenly things, the author says:

My answer is that the Sages have been taught of God that this natural world is only an image and copy of a heavenly and spiritual pattern; that the very existence of this world is based upon the reality of its celestial archetype. . . . Thus the Sage sees heaven reflected in Nature as in a mirror; and he pursues this Art not for

the sake of gold or silver, but for the love of the knowledge it reveals. . . . If you will but rightly consider it you yourself are an image of God and a little picture of the great world. For a firmament you have the quintessence of the four elements attracted to the formative womb out of the chaos of seed, and bounded by your skin; your blood is fire in which lives your soul, the king of your little universe, acting through the medium of your vital spirit; your heart is the earth, where your Central Fire is always at work; your mouth is your Arctic and your stomach your Antarctic Pole. . . . In the microcosm of man's nature the soul is the deputy or viceroy of the Creators. It governs the mind, and the mind governs the body; the mind is conscious of all that is conceived in the soul, and all the members understand the mind, obey it and wait eagerly to carry out its behests. The body knows nothing of itself: all its motions and desires are caused by the mind; it is to the mind what the tool is to the craftsman. But though the rational soul operates in the body, a more important part of its activity is exerted on things outside the body. It rules absolutely outside the body and therein differs from the vital spirits of brute beasts. . . . The great difference between the soul's extra-corporeal and God's extra-mundane activity is that man's rational activity is purely imaginative and mental, whereas God's thoughts are immediately translated into real existences. I might mentally be in the streets of Rome, but my journey would be purely imaginative; God's conceptions are at once objective essences. God then is included in the world only as the soul is enclosed in the body, while it has power to do things that far transcend the capacity of the body.

Again :

In every natural composition these three [principles] represent the body, the spirit and the hidden soul; and if after purging them well you join them together, they must by a natural process result in a most pure substance. For though the soul is most noble it cannot reach the goal without the spirit which is its place and abode; and if it is your desire to bring it back to a given place, both the soul and the place must be purged and washed from all impurity, so that the soul may dwell in glory and nevermore depart.

Anyone who has studied in some degree, whether practically or only theoretically, the composition of the human being and his various vehicles of consciousness beyond his physical senses, will clearly see from the above quotations that the writer is describing the evolution of the soul by means of the purification of the lower nature, to the end that he may attain through the consciousness of his own divine soul the wisdom that alone can satisfy his spiritual desires, carrying with it moreover the "peace that passeth all understanding."

Some of the volumes now put within the reach of the English reader are taken from rare and in one or two cases almost unobtainable originals. Not that the mere rarity of a work, from the bibliographer's point of view, is any test of its innate value as a genuine exposition of the alchemical art; for books in the present state of civilization are deemed precious from so many different reasons that often the matter of the work is entirely lost sight of, its costliness being due to binding type, title-page or other external attribute dear to the diligent collector of such specimens. *The New Pearl of Great Price* is however valuable from two aspects: it is in itself a great rarity in the book market, and

it is also the work of a man of some considerable repute in the walks of alchemical adeptship. Mr. Waite explains in his preface that:

It is one of the earliest works printed on Alchemy, and the original is a very beautiful specimen of typography. . . . It was issued from the press of Aldus, appearing in 1546. . . . Concerning the adept himself no biographical materials are forthcoming, nor, as in most other cases, is there even a legend to fall back upon.

He is however supposed to have lived and carried on his alchemical researches in a maritime town in Istria about 1330. The work was published and brought before the world in 1546 by Janus Lacinus.

One of the main recommendations of this book for the readers of to-day lies in the fact that it deals somewhat less than is usually the case in the customary symbology of sulphur, mercury, salts, etc., though of course these terms are occasionally resorted to. The language used is much freer and more direct than in many of the better-known works of the same nature, and can hardly leave anyone who reads it with attention in doubt as to the true intention of those who were supposed to be seeking to transmute the baser metals into pure gold.

The continual and ever-recurring allusions to be met with in these Hermetic books, as well as in those of other Occultists, to Masters, Patriarchs, Sages, etc., all tend to show that the belief held by Theosophists in the existence of Lodges of Adepts with whom they claim to be in communication is not a newly-evolved idea, but is one supported by the literature of all ages. The Hermetic writers are represented as never disclosing the secrets of their art even under tortures and persecutions of the most severe kind. They are continually referring to certain vows they have made and which nothing could induce them to break. To whom, it may be asked, were these vows made if not to those who initiated them into the mysteries of their sacred Brotherhoods? This view is supported by the evidence of almost every school of Occultism from the most remote records of antiquity up to the present time. Hermes Trismegistus—who long antedated Moses and who is generally considered to be the father of Alchemy—speaks of holy men whose knowledge and comprehension of Divine Wisdom immeasurably surpassed that of the humanity of the time. Speaking to Tatios he says:

But as many as partake of the gift of God, these, O Tat, in comparison of their works, are rather immortal than mortal men. Comprehending all things in their minds, which are upon Earth, which are in Heaven, and if there be anything above Heaven. And lifting up themselves so high, they see Good; and seeing it they account it a miserable calamity to make their abode here. And despising all things bodily and unbodily they make haste to the One and Only.<sup>1</sup>

Thomas Vaughan, better known as Eugenius Philalethes, in a work called *Lumen de Lumine* writes regarding the mysterious Brothers of the Rosy Cross:

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<sup>1</sup> *The Divine Pymander*, book xii. p. 162; translated by Dr. Everard, 1650.

This much we have from these famous and most Christian Philosophers: men questionlesse that have suffered much by their own discrete silence and solitude. Every Sophister contemns them because they appeare not to the world, and concludes there is no such Societie because hee is not a member of it. There is scarce a reader so just as to consider upon what grounds they conceale themselves and come not onto the stage when any fool cries enter. No man looks after them but for worldly ends. . . . How many are there in the world that study Nature to know God? Certainly they study a receipt for their purses, not for their souls, nor in any good sense for their bodies.<sup>1</sup>

There is a dedication by Theodore Kerkringius to his Latin translation of Basil Valentine's *Triumphal Chariot of Antimony*, published in 1685, which runs as follows:

To the Illustrious, Venerable, Sainly, and Blessed MEN, Adepts of the true Philosophy, Lovers of Virtue, Lords of Fortune, Despisers of the world, whose life is Holiness in Holiness, Knowledge in Knowledge, and whose work consists in the relieving of the sick and poor.<sup>2</sup>

These lines may perhaps by some be thought to be addressed to the various alchemists of the day, who although living in different and widely-separated places are in this way eulogized collectively. But a far more reasonable hypothesis seems to be that Kerkringius is addressing a secret spiritual community, of whose existence each successful follower of the art by degrees became cognizant. This reading is rendered still more probable by the further remarks Kerkringius makes in his dedicatory epistle. He says:

It is not arrogance but reverence, saintly and blessed men, that emboldens me to address you, whom I do not know, but whom I admire, love, venerate and almost worship. . . . In return for this dedication I expect no reward but to bask in the rays of your favour, and to be promoted in the way you know.

Saint Martin, Eckartshausen, Kirchenberger, Guichtel and many other mystics of the last century had or believed they had connection and communication with those whose spiritual growth and knowledge far transcended their own, but whose names or personalities were never revealed. The hints given in some of the works of Saint Martin are so obscure as probably to pass quite unnoticed by the general reader; they are nevertheless obvious and clear to students of Occultism. Says Eckartshausen, the author of many religious works of an occult nature, who was personally known to Kirchenberger, the correspondent of Saint Martin, and was whenever referred to spoken of in terms of great respect, on account of the beauty of his life and his devotion to spiritual pursuits:

There are great and sacred mysteries; you find them only among the children of Light. There are philosophers who live in quietude apart from men and to them are entrusted the highest secrets.<sup>3</sup>

<sup>1</sup> Eugenius Philalethes, *Lumen de Lumine*, p. 38; Eng. ed. 1651.

<sup>2</sup> Quoted from Mr. Waite's translation of *The Triumphal Chariot of Mercury*.

<sup>3</sup> Karl von Eckartshausen's *Religiöse Schriften über Klares und Dunkles*, vol. ii.



There are certain indications in his works that seem to imply that his "philosophers" dwelt in the East.

Many excellent and beautiful passages might be cited from all of Mr. Waite's translations illustrative of the idea, now becoming more generally accepted as a fact, that alchemists were engaged in the work of raising and cultivating their psychic and spiritual faculties, towards that goal to which all true students of spiritual science, no matter of what denomination, aspire, viz., unity with and knowledge of their own immortal and divine Self. The following, taken from *The New Pearl of Great Price*, are some out of the many paragraphs that might be given if space were available:

It is only by Divine inspiration or by ocular demonstration that the student can understand the directions of his teachers. . . . At times it would look almost as if this art could be acquired only by the living voice of the Master or by direct Divine inspiration. . . . Our art is partly natural and partly supernatural. . . . But if we consider the digestion and generation, the conception and origin of the Stone, we have in Sublimation the creation of a soul through the mediation of the spirit and rising heavenward with the spirit. At another stage we have the soul and spirit permanently fixed at the end of Sublimation; and this happens through the addition of the Hidden Stone which is not sensuously apprehended, but only known intellectually, by revelation or inspiration. . . . The Hidden Stone is the gift of God, and if it does not mingle with our Stone the work of Alchemy is marred. Now the same Hidden Stone is the heart and tincture of gold sought by Sages. In this way alchemy is supernatural and Divine, and in this Stone consists the whole difficulty of the art. . . . It is God alone that perfects our Stone, and Nature has no hand in it. It is on account of this fact that the ancient Sages were able to prophesy: the influence of the supernatural Stone exalted them above the ordinary level of human nature. . . . None of the ancients would have been able to bring to light the hidden mysteries of this art had not God Himself, the Bestower of all good and perfect gifts, first revealed it to His Saints that feared His holy name. . . . There are according to Aristotle, four noble sciences, Astrology, Physics, Magic and Alchemy, but Alchemy bears the palm from them all. Moreover it is a science which leads to still more glorious knowledge; nor can there be found a branch of human wisdom, either speculative or practical, to equal it.

Morien, a much-cited alchemical writer who is supposed to have acquired his knowledge from an Adept in Alexandria, in describing to the Arabian King Kalid what was the composition of the Stone, says:

The thing, O king, is extracted from thee, in the which mineral thou dost even exist; with thee it is formed; by thee it is received; and when thou shalt have proved all by the love and delight in thee, it will increase, and thou wilt know that I have spoken an enduring truth.<sup>1</sup>

In conclusion it only remains to say it is no small benefit for those who are interested in this lore of a bygone age to be saved not only the labour and tedium of deciphering the crabbed and close type of the Latin originals, but also to have the gems picked out for them and reproduced in pure and smooth English by so able a writer as Mr. Waite. There is still plenty of scope for his further energies in this direction,

<sup>1</sup> Quoted from *The Suggestive Enquiry*, p. 145.

and the more light he can let in upon this obscure and much-misunderstood subject of Alchemy the less likely will the rising generation be to fall into the mistake made by their ancestors, who sought for the promised gold and the Philosopher's Stone on the material plane by means of elaborate chemical experiments compounded with infinite care and at vast expense, while they were only to be found hidden within their own superphysical natures.

Alas! if men only had eyes to see, and ears to hear not merely what I say, but to understand the secret meaning, they would no longer drink those turbid and unwholesome potions, but would hasten hither and receive the limpid water of the well of life!<sup>1</sup>

PATIENCE SINNETT.

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## The Dwellings of the Gods.<sup>2</sup>

FROM "THE LITANY OF THE SUN."

*From the Text.*

**H**AIL to thee, envelope universal, who createst thy soul and causest thy body to evolve.

The king journeys through the most secret sphere; he explores the mysteries which are there.

The king addresses thee as Ra, he praises thee with his intellect; the king is like unto God. . . .

He moves of himself, he moves of himself.

The envelope of the universe says: Aye, lead him into the interior of my sphere!

This chapter is said to the most mysterious God; these words are written like unto the words on the two doors of the portal of the Em-pyrean [the place of the transformation of the "Osiris" or Ego after death] (p. 113).

The Gods of the Em-pyrean bless him, the hidden Gods rejoice in his honour.

They say unto him: Thy personality is the God of the land of the dead, thy form is Teb Temt.

The hidden Gods speak to the kingly "Osiris," they rejoice on seeing him.

Greeting to the perfect and blessed one, who comes forth from the earth, the destroyer of forms.

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<sup>1</sup> *The Triumphal Chariot of Antimony*, p. 32; Mr. Waite's translation.

<sup>2</sup> These notes are translated from *La Litanie du Soleil: Inscriptions Recueillies dans les Tombeaux des Rois à Thèbes*; Traduites et Commentées par Edouard Naville. Leipzig, 1875.

Great is thy essence, thy spirit, thy shadow, which no man destroys, which lives where thou livest.

He knoweth the mysterious flames of the Empyrean; for he draweth nigh to the sacred mysterious things (p. 117).

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The kingly "Osiris" is an intelligent essence; his limbs conduct him, his "fleshes" open the way for him; those who are born from him create him, they rest when they have caused the kingly "Osiris" to be born.

It is he who causes them to be born; it is he who engenders them; it is he who causes them to exist; his birth is the birth of Ra in Amenti. He causes the kingly "Osiris" to be born; he causes the birth of himself (p. 119).

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*From the Commentary.*

The first manifestation of the highest power, its first form, is that which is called Teb Temt, which we have translated by "universe," or more literally "envelope universal." We might even call it the "total," for this form of Ra contains all things in itself, as the sum of an addition contains all the units of which it is composed. Temt is what the Greeks called Pan (Πάν), the Great All, which, according to Herodotus, is the most ancient of the Gods; it is all that exists in the Kosmos (κόσμοιο τὸ σύμπαν) as an Orphic hymn calls it, considered as forming a single entity, Teb Temt.

Analogy with other expressions of the same kind shows us what is the form of this Teb Temt. He is a being enclosed in an envelope, which is neither a sphere nor an egg, but more closely resembling the latter. The symbol which represents the envelope Teb has exactly the shape of the cocoon of the silkworm. This is, no doubt, the origin of the tradition handed on to us by Eusebius, which attributes the form of ⊙ to the Kosmos. It is the same kind of representation. The Kosmos is an envelope which contains the God [Logos], just as the Litany teaches us. It is also the Egyptian idea repeated by Hermês when he says that there is a body enveloping all things, and that it must be represented under a spherical form, for such is the shape of the Kosmos (Ed. Mén., p. 243).

This Great All, this universal being, hidden in the womb of his envelope, is the lord of the spheres, that is to say, that he contains them all in himself. What we call sphere, or zone, is a sort of cave or cavity, to which is attached a divine being who resides therein. As many Gods, so many spheres; as many forms of Ra which make up the Kosmos, so many spheres which are dwellings for them. Hence it follows that there is nothing absolutely fixed about the division of the universe into spheres. Sometimes Teb Temt is considered as a unique being, possessing a single sphere; sometimes he is divided into seventy-

five beings, each possessing his own sphere. There is even a general twofold division, which occurs frequently, not only with regard to spheres, but especially when treating of heaven and earth. Ra is often called God of the two spheres, to indicate the two sides, the two halves of the Kosmos. . . .

Teb Temt is a being surrounded with an envelope; there are many others in the Egyptian cosmogony with this peculiarity, but he is the greatest, the vastest, which exists with this appearance. On other portions of the tombs, not yet published, there are prayers to divers beings which have to serve as envelope to the essence of the Defunct. And this is why Egyptian thought represents the primordial beings as chrysalides surrounded with their envelopes, or as enclosed in a sphere. This tradition is preserved in Hermês, when he teaches us that the primordial being is composed of an essence and of an envelope (Ed. Mén., p. 124).

In order to inhabit the spheres which he contains in himself, Teb Temt causes the essences to arise, an immaterial principle, not capable of destruction, which ought to be hidden either in a sphere or in the exterior material form, according to the theory of envelopes. Teb Temt causes the essences to arise, just as the water of the Nile causes the vegetation to grow, which it is thought to bring down from the cave whence it takes its rise. Of all the words which express the creative action of the deity, this perhaps best of all corresponds to what we understand by creation, that is to say the drawing out from nothing; for like a river, the God causes the essences to come forth from somewhere, from something which is unseen and unknown. It is not said whence he causes them to arise; in every other instance the creative action of the God is compared to generation, bringing forth, or manufacturing.

As the last attribute of this universal being, we see that he resides in darkness, in the night. All takes its rise from darkness. The primordial being, when he is nothing but a vast envelope, containing in itself the universe with its spheres and essences, is entirely plunged in darkness. Light does not exist, and Teb Temt enjoys that state of rest which is the goal of the aspirations of the Defunct (pp. 124, 125).

G. R. S. M.

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BROTHER, sweeter is the Law  
Than all the Grace Love ever saw.  
If the Law should thee forget,  
More enamoured serve It yet.

EMERSON.

## The Veil of Maya.

(Continued from p. 144.)

### CHAPTER IV (continued).

SHE glided down to the lower shrine, where Tryenus, a handsome youth with a beautiful spiritual face, was trimming the lamp of the altar.

"Tryenus!" said Amneris.

The boy turned and bowed himself before her. "Greeting, sacred maid."

"Close thou the doors of the shrine," said Amneris, "and return thou to me, O acolyte; I would celebrate a mystery of the Goddess. Thou art preferred, O youth; thou, uninitiate, shalt assist me, and I will purify thy soul, and thou shalt be found a worthy vehicle of the Fire."

Tryenus obeyed. Amneris drew forth a slender wand of crystal; she took a cup from the shrine. "Stand thou before the altar, acolyte."

The youth obeyed.

"Drink thou."

Tryenus drank. Amneris drew the tip of the wand in a circle round him, and there sprang up a flickering violet flame. The boy stood rigid within the circle like a dead thing, save that his eyes glittered deliriously. Amneris knelt before him and fixed her eyes on him.

"All things be illusion," she said in a low voice. "I dream of the beauty of Larna, the neophyte; as I dream, take thou my dream for truth. Thou hast no life save in the vision of Amneris, naught else is real to thee save the thoughts I think. Now I dream of the loves of Larna the neophyte and Tryenus the acolyte; naught else is truth to thee save that dream. Now I gaze upon the double-winged serpents that glow upon her bosom; thou gazest likewise. When thou shalt go forth from this ring of flame wherewith I girdle thee, thou shalt forget thou stoodest therein; yet the dream I did dream shall be truth to thee, and wherefore not? Since all be illusion, what more real than the thought of Amneris of the Shrine!"

Tryenus stood like a marble statue.

"Stand there while I dream, and my dream henceforth be thy life."

She muffled her head in her mantle, and sank supine upon the

step of the shrine, lying immobile just without the flame circlet, at the feet of the entranced youth. So she lay during an hour, and Tryenus stood rigid, the violet fire flickering round him.

Amneris rose; she flung back the white woollen covering, and held the wand across the circlet; the flame died. She took Tryenus by the hand.

"Go to thy cell," she whispered. "Behold! I am Larna who speak to thee, Larna who loveth thee. To-night I hold vigil in the inmost shrine where none may enter save the priestess; but thou shalt enter, for I love thee; seek me there this night at midnight; I have much to say to thee; to-morrow I am priestess, and I will exalt thee. Go thou, beloved, and remember well—at midnight."

She thrust him from the shrine, and turning her back upon the altar, laughed, and flung her hands above her head.

"Toys of my will!" she cried, "I mount, I rise. Amneris of the Shrine will be ere long no more the priestess of Andona, but her sister; the Goddess and I will sit on twin thrones, hand locked in hand."

That night there rose a great cry in the temple. Selarno the priest had spied a profanation; Tryenus the acolyte had been taken, boldly entering the inmost shrine where knelt Larna, the destined priestess. A solemn council of the neophytes of the sixth degree, the priest of the shrine, and those of the lower shrine, was held at dawn. Larna, snow-white, faced her accusers.

"Ye be liars and slanderers!" she cried passionately. "Bring forth the acolyte, let him declare wherefore he profaned the shrine; whether I bade him enter, or knew aught of this sacrilege."

The voice of Amneris sounded clearly and steadily. "Yea," she said, "in truth this thing should be, O priests and neophytes; the holy master, Selarno, took the youth; yet the reason of his deed is unknown. Bring forth Tryenus."

The youth, his hands bound, his eyes glittering wildly, his cheek pale as death, was led forth.

"Acolyte," said Selarno, "speak thou! Thou art charged with the profanation of the shrine. Answerest thou? Wherefore soughtest thou the presence of Andona's maid, kneeling in the sanctuary of the unspeakable mysteries of the Goddess?"

"Andona's maid she is not," said the other in a hoarse muffled voice. "Larna is mine; she hath forsworn her vows—she is my love, my bride, my undefiled. Yea, my divine one, I came as thou didst bid; nor shall aught save death part me and thee."

"Art thou mad!" cried Larna wildly. "Sisters! Brothers! The youth raves! By the shrine, I swear he speaks falsely. I never bade him seek me. He is my foster-brother, I have preferred him in the courts of the Goddess, but never have admitted him to the shrine, nor have disclosed to him aught of the divine secrets. Moreover, naught

save sober and comely love hath dwelt between us. This is some devil's work; he is distraught. I appeal to the test of the sacred fire."

There was a pause and a murmur.

"We should profane the flame," said Selarno. "If in truth the neophyte be unworthy, it would slay her, and the whole temple be polluted."

Amneris rose, and bowed herself before the shrine; she stood on the steps of the altar.

"Hear ye, priests and neophytes of the Goddess," she said. "If Larna be unworthy, there is a fitting punishment for her; if she be worthy, she this day becomes priestess. I pray you, let all save the priest of the shrine and the neophytes withdraw, and let one question be put to the youth—what sign is on the bosom of Larna? The sign of the seventh degree is on her breast and mine; if he know it, she is of a surety guilty; and better that the sign be betrayed to these, than that we profane the fire."

"I thank thee, sister," cried the accused neophyte. "Now shall mine innocence shine forth as the sun. Speak, acolyte, thou hearest? Speak!"

Tryenus stretched his arms towards her; he spoke almost in a whisper.

"White is thy bosom as the snow, O fairest! Dark thy hair as a winter's night. Thine eyes are as the brown pools in the river Esbon; thy lips are crimson as the rose; but fierier far are the crimson serpents—the double serpents that fly with flame-tipped wings; their eyes spy life and death and nought is hidden from their knowledge. The double-winged serpents, the serpents of wisdom!"

A groan swept shuddering through the court.

"What need we further? She is guilty."

Larna sprang to the altar steps.

"Hear ye!" she shrieked; "an enemy hath done this thing by accursed craft. I bid ye mark and see, she who hath cast a spell upon this unhappy one, to mine undoing, she shall know the anger of the Goddess. Accursed be thou, sorceress! May thine eyes drop tears of blood, and thy heart be withered within thee. Thou shalt die a death of shame; and for that thou in thine evil wisdom hast slain illusion for thyself, there shall be no repose for thee till thou comest again. Never shalt thou rest; the law pursueth thee; thou shalt remember, till thy soul cometh again stripped of wisdom—brainless, soulless, shalt thou come, and thy beauty shall be defaced, and thy lovers fail thee. Amen! Amen!"

"Let be, unhappy one!" said Amneris coldly. "Thy curse recoil upon thy head. Let the boat be stored with food and water, and let the twain be launched together to die or live."

In solemn silence the procession was formed; the horror-struck

Archetristsians beheld the neophyte and the partner of her guilt, led, bound together, to the shore. They were placed in the boat, their bonds severed, the solemn warning spoken, the boat pushed from the shore, and over the blue expanse of glittering sea floated forth the disgraced neophyte and her distraught companion. They vanished in the distance, never to be seen again; those who watched affirmed that the woman had pillowed the burning head of the possessed upon her knee, and with her hand caressed in tender pity the hair of the unhappy victim of sorcery who had unwittingly destroyed her.

That night, to the sound of a mighty strain of music, the gates of the temple were thrown open; the people crowding into the courtyard beheld the doors of the shrine unclosed.

High on the altar blazed a cone of white light, leaping and falling, now springing to the roof, now hovering low, brooding over the altar. The music grew softer, more spiritual; through the marble opening at the back of the altar appeared a woman's figure, clad in white, her hair flowing around her; she stepped into the flame, and stood there immovable, her eyes wild with ecstasy, the flame leaping and curling round her. From shrine and court went up a cry, the acolytes tossed high their censers of incense.

"Hail, O thou who holdest the oracles! Hail, O priestess! Hail, regent of Andona! Hail, virgin, unstained—untamed! Hail, Eternal Wisdom! Everlasting Purity! Truth be upon thy lips, illumination in thine eyes. Hail, Amneris, wisdom and power be thine! Amneris! Amneris of the Shrine!"

The priestess sat on the parapet of the temple, a frown upon her brow; her hair was bound by the holy fillet, the mystic crystal clasped her robe; she watched Selarno the priest, who paced the parapet at a little distance.

"Fool!" she muttered. "So thou claimest power because thou dost suspect, forsooth. Tush! thou art a babe to Amneris. Sage! could not thy wisdom teach thee that the power which can undo Larna, the wise virgin, the force which can drive the acolyte into madness, can also destroy Selarno the priest? Thou hast served my turn and now by my mind I will sweep thee away."

She joined the priest, and strolled with him to and fro; after a while she left him and leaned upon the wall, following him with her eyes; she left the wall and paced slowly after him, her eyes never leaving him; a subtle similarity in her gait and bearing with that of Selarno became visible. The priest drew near the edge of the parapet; as he did so the eyes of the priestess became like flame, she caught her foot in her robe and stumbled slightly; as she did so her action was imitated by the priest, there was a shriek, the sound of a heavy body rushing through the air, a thud on the stones below. Amneris laughed softly.



"I mount, I rise!" she whispered. "O sister Goddess! prepare me my throne beside thee."

Amneris of the Shrine ruled supreme in Archetris, no holier priestess had ever received the divine afflatus of the Goddess. A year after the death of Selarno the priest she sat in the inner court of the temple, and read a scroll. Her rosy feet rested upon a panther's skin—Amneris possessed a strange fancy for the skin of this animal—she rubbed her bare foot slowly to and fro upon it, with evident pleasure; so absorbed was she, that a maiden acolyte bowed thrice before her ere she raised her blue eyes to enquire:

"What wouldst thou, Lucris?"

"Divine wisdom," said the maid, "Penthis the President craves audience of thee; he would drink of thy wisdom on behalf of Archetris, whose servant he is. Dread priestess, may he bow himself before thine eyes?"

"Admit him, Lucris. Do him honour."

The girl withdrew; the President of Archetris, a dignified and handsome personage, aged, it might be, some forty years, entered.

"Hail, priestess."

"Hail, most worthy Penthis."

"Be praised, O wisdom of Andona."

"Greeting, guardian of the weak, champion of the fatherless, who pleadest the cause of the widow."

"Priestess, I come to reason with thee of a matter touching the welfare of the city."

"Be seated, lord. Aught of the welfare of the city is holy Andona's care, and I, her servant, wait thy pleasure."

"Divine virgin, thou knowest our traders are sorely harried by the wandering hordes of the desert."

"I have heard as much."

"Chief among these tribes are the sons of Balas, gigantic warriors, bred to war."

"Aye, truly?"

"It hath been weighed in council, priestess, whether or no war should be waged upon the savage men, till they be swept away. What saith the wisdom of the Goddess?"

"Nay," said Amneris, with a slight shudder, "no war! Let us cleanse us from blood—we of Archetris."

"Meantime, priestess, our traders are slain."

The priestess mused.

"Hearken, O Penthis! I have heard these savages have an honour of their own. Treat thou with them, and bid them be subject to a trial of strength. Within the city is the ancient amphitheatre, a relic of by gone days. Bid the sons of Balas choose ten of their number, to be

received here with all honour; send greeting to distant Crotis, let ten picked men of their gladiators be hired with our gold to meet the sons of Balas. I and my maids, thou and the fathers of the city, will be present. If the men of Crotis be victors, let the sons of Balas leave our traders in peace; if they conquer, then will we pay tribute to them to let the citizens of Archetris come and go at will with their merchandize. Thus the stain of blood, stain unbecfitting our light and learning, shall be far from us."

The priestess having uttered this sophistry, awaited the president's judgment.

"Eternal wisdom of Andona! great art thou in counsel. Moreover, by this course great drains upon the public purse may be avoided, and the loss of these barbarians and men trained to violence is little. Now if these savage warriors will hear reason, it shall be as thou sayest. Farewell, white flame of chastity, the blessing of Andona rest upon thee."

"Farewell, Lord Penthis, be thine honour greater with thy years. Convey the blessing of the Goddess to the noble matron, thy wife; to the fair flower of maidhood, thy daughter, with the greeting of Amneris of the Shrine."

The president withdrew to confer with his colleagues and send a messenger to treat with the sons of Balas.

The chief of the wandering tribe accepted the terms of the priestess; he, with nine of his mightiest, attended the city, and were received with much pomp and courtesy. The gladiators also arrived.

On the day appointed the amphitheatre was packed from the floor to the awning—stretched to screen the rays of the summer sun.

The people were in a state of profound excitement; Penthis was present, in well-nigh regal robes; and high in a cushioned recess, garlanded with white flowers, sat Amneris surrounded by her maids.

Penthis approached her. There was silence.

"Sacred regent of the Goddess," he said, "mystic maid, whose eyes pierce the unseen, whose virgin lips speak heavenly wisdom. Take, I pray thee, the scroll of the names of the combatants, and read, I beseech thee, priestess, the names of each pair of warriors ere they enter the lists."

He handed her a long roll of papyrus. She bent her head, unrolled it, and read in a clear voice the first two names.

"Anthrastus, son of Balas; Zemos, the gladiator."

The men entered the lists. The son of Balas was tall; but the gladiator was of enormous proportions. Both men greeted the white-clad priestess by bowing the knee and lowering the points of their unsheathed swords.

The combat began; it was soon obvious that the gladiator had the advantage. He forced his opponent gradually backwards, and the

struggle became one of appalling intensity. Anthrastus was wounded; he fought on his knee; his skill and coolness, overmatched as he was, were beyond all praise.

At the first blow that drew blood the priestess shuddered; when finally the huge gladiator beat down his adversary's defence, and disarming him passed his sword through him to the hilt, and a cry of triumph went up from Archetristrian lips, Amneris veiled her face with her mantle.

It was but for the moment; she uncovered her eyes, steadily watched while the dead man was dragged from the arena, and calmly read out the next two names. Champion after champion fought and fell; the advantage was on the side of the sons of Balas.

The people shrieked and cheered excitedly, cultivated citizens of Archetris though they were. The sand was dyed with crimson; the sickening smell of carnage filled the air; neophyte after neophyte was led swooning from the scene.

The priestess sat erect; and now a watchful observer could note a change in her demeanour—her habitually pale cheeks were flushed, her eyes glittered, she leaned eagerly forward, her teeth were set, her lips apart. Once when a savage blow was dealt, and the blood of the man at whom it was aimed splashed upwards and fell upon her robe, she sprang to her feet with a quick savage leap, and then, controlling herself, fell back and clutched the marble parapet with her white fingers. Her voice as she read the names of the combatants was deeper and possessed of a strange hoarseness.

"Wrastos, chief of the sons of Balas," she read, "and Mythris, the gladiator."

The combatants were both very powerful men; but the chief, Wrastos, was a veritable son of Anak.

The gladiator wore a helmet partially concealing his face.

The battle commenced; it was the longest, and at first the most evenly matched. After a while it was obvious that Wrastos had the advantage; he was unwounded, while Mythris was bleeding sorely. Wrastos drew his breath without effort; the hardly-drawn breathing of the other man was painfully audible.

They struggled close under the seat of the priestess; the gladiator was grievously wounded, mangled, torn, and overmatched, yet he fought doggedly, with a despairing struggle and tenacity of life.

"Kill! kill!" It was a hoarse, terrible shriek, it startled the auditors. The priestess of Andona hung over the combatants, her face ablaze, her eyes flaming with savage light.

"Kill!" she cried. "Slay! Press him but a little—he is dead—kill!"

She stood up and flung her arms above her head like a Mænad.

"Fight, O men!" she cried. "Kill, smite, and spare not!"

Penthis sprang up involuntarily; a buzz of voices rose.

"She is mad!"

"Out! thou blasphemest! The divine fire hath descended—she will prophesy."

"No holy fire! Her eyes are as the eyes of the she-wolf."

Amneris did not heed. Mad, flushed, she hung over the balustrade. She beat her hands together and shrieked to Wrastos to slay his over-borne foe.

Round and round the amphitheatre reeled the combatants; Wrastos pressed his opponent to the barrier; with a mighty sweep of his sword he beat down the gladiator's guard, and well-nigh severed the right arm. Mythis reeled; then with his left hand he grasped the bare blade of the chief, cutting his fingers to the bone, and snapped it short with a mighty effort. With his teeth he drew a javelin from his belt and launched it with his mangled left hand; it flew harmlessly past Wrastos, and the gladiator reeled helpless against the barrier. He raised his hand, unclasped his helmet and fell back gasping, at the mercy of his foe.

A woman's shriek rang through the arena. Vestria, the mother of Valeris, the impassioned lover who had pleaded with Amneris the neophyte on the temple steps, had swooned.

The chief raised his spear, when from the balcony of Amneris echoed a cry.

The priestess stood gasping; from her delirious lips flowed words the meaning of which she did not know. If the afflatus of the Goddess had descended it was to the hierophant's undoing.

"Cestris!" she shrieked, "I know thee! I will save thee; I have cleansed me from blood. I will save thee by my will. Cestris, I come!"

The sacred maid of the temple put her slender hands upon the marble and bounded on to the trampled sand; slipping, falling over the dead, and leaping up, she reached the men and caught the arm of the chief.

"Stay! on thy life!"

Wrastos extended his left arm—huge, knotted, sunburnt, splashed with hideous stains. He pushed her away as a leaf before the wind.

"Stand aside, priestess," he said, in a deep, harsh tone. "No woman's interference here! This touches mine honour."

And as he spoke he launched his spear, and the dull sound of the steel head crashing into the wood of the barrier behind the man sounded through the arena.

Amneris the priestess flung herself upon her face and writhed and bit the earth. A confused hum arose—sharp and clear above it, a woman's voice.

"Out on her! this woman hath profaned the holy fire. She mourns a lover."

A wild hubbub of voices—

“She hath played the wanton in Andona's shrine.” “She hath dishonoured the temple.” “She hath profaned the mysteries.” “She hath disgraced the city in the eyes of the barbarians.”

A neophyte of the temple, the next in order, rose.

“Lord President, our order is dishonoured, and by this woman grovelling there before the people. She hath deserved death, according to the law. Let her be slain beside her paramour in the eyes of Archetris.”

A hoarse roar approved her speech; the sober citizens of Archetris had tasted the savage joy of carnage.

“Slay!” cried the neophyte. “Slay!” echoed the mob.

Amneris, writhing upon the earth, felt a sudden sharp agony pierce through her; the javelin of Wrastos entered her back just below the left shoulder blade and pierced deep and true. She staggered to her feet.

“Slain!” she cried, with a shout of joy. “Thanks be to thee, O Power Eternal! Cestris! Valeris! wait thou—I come!”

She fell on her knees and crawled to the dead man's side; she lapped him in her arms, she drew his lips to hers. As the lips touched, darkness flowed before her eyes, and Amneris of the Shrine lay dead on the bloodstained sand, in wave-washed Atlantis. I. P. H.

(To be continued.)

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## Kalki Purana.

(Translated from the Sanskrit by Pandit Bhavani-Shankar.)

### CHAPTER I.

1. WHOM Indra and all the hierarchies of the Gods, all great Rishis, the best of men, and the Guardians of the quarters of the world, worship with devotion daily and at all times, for the attainment of success in their different Karmas;<sup>1</sup> VIGHNESA,<sup>2</sup> endless, immutable, unborn, omniscient, the support of all, praised at the beginning of the various Shâstras, Vaidic and Tântic, I adore!

2. After prostration before Nârâyana and Nara, best of all men, and the Goddess Sarasvatî, “Jaya,”<sup>3</sup> should be uttered.

3. May Hari—who eternally has the sea-born<sup>4</sup> as vehicle, of dvija-birth,<sup>5</sup> Kalki, Parâtmâ,<sup>6</sup> who inflicts punishment on the kings that

<sup>1</sup> Karma = action; here used in the sense of functions and duties.

<sup>2</sup> Remover of obstacles; an epithet of Ganesha.

<sup>3</sup> A triumphant salutation, literally, “Victory.”

<sup>4</sup> The horse born from the churning of the ocean.

<sup>5</sup> Dvi-ja = twice-born. An epithet applied to all who have received initiation at the hands of a Guru, or have passed the ceremony that now represents it. The twice-born include the three castes, Brâhmins, Kshattriyas, Vaishyas.

<sup>6</sup> The Supreme Self.

enrage the earth, destroying them with his glorious sword, their bodies being consumed by the flames streaming from the mouths of his mighty serpent-arms, who desires to establish Dharma<sup>1</sup> and bring about the Satya Yuga<sup>2</sup>—protect us all!

4. Having heard the words of Sûta, Shaunaka and other glorious ones dwelling in the forest of Naimisha, questioned him about the story:<sup>3</sup>

5. O Sûta! Knower of all Dharma! Son of Lomaharshana! Knower of threefold Time!<sup>4</sup> Knower of Purânas! be pleased to narrate the story of the Lord.

6. Who is Kali? Where was born the Lord of the worlds? How was the eternal Dharma destroyed by Kali?

7. Having heard their words and having meditated on the Lord Hari, thrilling with joy, the hairs on his body standing erect, Sûta spake thus to the Munis:

Sûta said:

8. Listen to the most wonderful story pertaining to the future, related in the past by Brahmâ to Nârada, who questioned him about it;

9. Nârada related it to the Muni Vyâsa of immeasurable splendour, and Vyâsa to his wise son Brahmârâta;

10. He to Vishnurâta, the son of Abhimanyu, in an assembly, recited eighteen thousand Dharmas pertaining to the Lord.

11. He having died at the end of seven days, the questions left unanswered were explained by Shuka in the sacred Âshram,<sup>5</sup> on being asked by Mârkandeya and others.

12. I shall now relate to you the sacred and auspicious stories of the Lord, pertaining to the future, that I then heard.

13. Listen to them, O fortunate Rishis, with unbroken attention, how Kali appeared when Krishna returned to his abode.

14. At the end of the Pralaya, having evolved the universe, Brahmâ, the grandsire of the worlds, produced from his hinder part Sin, dirty and dreadful.

15. He is named Adharma;<sup>6</sup> by proclaiming, hearing and remembering his genealogy, the world will be freed from all sins.

16. Adharma's beautiful wife is Mithyâ,<sup>7</sup> the cat-eyed; she had a notorious and very wrathful son named Dambha;<sup>8</sup>

<sup>1</sup> Law in the deepest sense of the word—the inner nature of a thing, according to which it acts, if in harmony with the All.

<sup>2</sup> The age of Truth, the Golden Age or Krita Yuga; the first of the four ages of the world. The coming of Kalki puts an end to the Kali Yuga, and the blissful Satya Yuga then succeeds.

<sup>3</sup> Of Kalki's incarnation.

<sup>4</sup> Time, past, present and future.

<sup>5</sup> The retired dwelling-place of a spiritual teacher, the hermitage of a sage.

<sup>6</sup> The antithesis of Dharma (7); sin is all that is out of harmony, against orderly evolution, and therefore an obstacle to the final bliss of all. It is, fundamentally, discord with the One Will, or the Divine Nature expressed as law.

<sup>7</sup> Falsehood.

<sup>8</sup> Arrogance.

17. He by his sister Mâyâ<sup>1</sup> had a son Lobha,<sup>2</sup> and a daughter Nikriti,<sup>3</sup> and from these two a son Krodha<sup>4</sup> was born;

18. He by his sister Himsa<sup>5</sup> had Kali,<sup>6</sup> who holds in his left hand the phallus and is glossy-black as collyrium mixed with oil,

19. And has a belly like a crow, a terrifying face and a horrible tongue moving to and fro, is stinking, and seeks shelter in gambling, liquor, women and gold.

20. He from his sister Durukti<sup>7</sup> begat a son called Bhaya,<sup>8</sup> and a daughter named Mrityu,<sup>9</sup> and from them was born Niraya.<sup>10</sup>

21. From Yâtanâ,<sup>11</sup> his daughter, a hundred millions of sons. Thus in the family of Kali were born many despising Dharma,

22. Destroying Yajña,<sup>12</sup> Adhyâyana,<sup>13</sup> Dâna,<sup>14</sup> Vedas and Tantras, experiencing mental and bodily pain, infirmity, languor, grief, sorrow and fear.

23. Many destroyers of earth<sup>15</sup> became followers of King Kali, and the people, led astray by Time, were short-lived and full of lust,

24. Of arrogance and evil conduct; they ill-treated their parents. Devoid of the Vedas the Twice-born,<sup>16</sup> poor, engaged always in serving Shûdras.

25. They were given up to sophistry, and sold their Dharma;<sup>17</sup> selling the Vedas, outcasted, they did not perform purificatory rites.

26. They sold liquor and meat, were cruel, wholly engrossed in sensual pleasures, gluttony, and adultery, arrogant, and caused confusion of castes.

27. They were short in stature and essentially sinful, rogues dwelling in the temples, living to the age of sixteen, having their brothers-in-law only as their relatives<sup>18</sup> and associating with the low.

28. They engaged in litigation and dissension and had the tress of hair as their ornament.<sup>19</sup> In Kali Yuga the wealthy were regarded as of high descent and were respected, and the Brâhmanas were usurers.

1 Illusion.

2 Avarice.

3 Deception.

4 Wrath.

5 Harmfulness.

6 Strife or war.

7 Foul speech.

8 Fear.

9 Death.

10 Hell.

11 Torture or anguish.

12 Sacrifice.

13 Study of the Vedas.

14 Charitable gifts.

15 Bad rulers.

16 The three castes were bound to study the Vedas daily.

17 Gained a living by teaching their own Dharma to others.

18 Disregarding their own family ties, and caring only for their wife's relatives.

19 The long lock of hair which is never cut, and is a mark of an orthodox Hindû. The implication is that the lock is only an ornament and does not connote orthodoxy.

29. The Sannyâsis<sup>1</sup> desired household life, the Grihasthas<sup>2</sup> lacked discrimination and censured the Gurus,<sup>3</sup> were hypocrites as to Dharma and deceived the Sâdhus.<sup>4</sup>

30. The Shûdras were fond of receiving gifts<sup>5</sup> and eager to carry off the property of others; marriage was by mutual consent; they were friendly with eunuchs.

31. Their liberality consisted in returning gifts for gifts, they forgave those who were stronger than themselves, and became indifferent when unable to act. Boasting took the place of learning. For show they performed religious duties.

32. A wealthy man was regarded as a Sâdhu.<sup>6</sup> Far off water was considered sacred. By the thread alone the Brâhman. By the staff alone the ascetic.<sup>7</sup>

33. The most fertile earth near the rivers was less productive and yielded less corn. Women took delight in prating with prostitutes, and disregarded their husbands.

34. The Brâhmans ardently longed for food in the houses of others, and officiated as sacrificing priests in the houses of outcasts. Women who were not widows followed their own will.

35. Clouds poured down rain at an unseasonable time; the earth produced but little. Kings preyed on their subjects. The people, harassed and tormented,

36. With loads on shoulder and children in arms, resorted to pathless mountains and terrible forests.

37. There they supported life on honey, flesh, roots, and fruits. Thus was it in the first quarter of Kali, reviling Krishna.

38. In the second, his name was abandoned; in the third, there was confusion of castes; in the fourth, one caste only, and oblivion of all pure and spiritual actions.

39. There was no Adhyâya,<sup>8</sup> nor Svadhâ,<sup>9</sup> Svâhâ,<sup>10</sup> Vaushat,<sup>11</sup> Om-kâra;<sup>12</sup> all the Devas, foodless,<sup>13</sup> went to Brahmâ for succour,

40. Having at their head the poor, emaciated, but high-souled Earth-Goddess. They beheld the Brahmâ-loka, resounding with Veda-chanting,

41. Filled with the smoke-cloud of sacrifices, inhabited by the

<sup>1</sup> Ascetics who have renounced all the pleasures of life.

<sup>2</sup> The householders who should be the wise supporters of religion and society.

<sup>3</sup> The spiritual teachers, to whom profound reverence was due.

<sup>4</sup> Devotees, leading the mendicant's life, wholly devoted to religion.

<sup>5</sup> Gifts might only be received by Brâhmans.

<sup>6</sup> With the reverence due only to the spiritual devotee.

<sup>7</sup> The thread alone constituted the Brâhman, the staff made the ascetic.

<sup>8</sup> Reading of the Vedas.

<sup>9</sup> Offering of oblations to the Pitris.

<sup>10</sup> Offering of oblations to all the Gods.

<sup>11</sup> Offering of oblations to any Deity.

<sup>12</sup> Reciting the sacred word, Om.

<sup>13</sup> Sacrifice nourishes the Devas, and thus keeps the wheel of existence turning; see *Bhagavad Gîtâ*, iii. 10-16.



best of Munis; in the midst of the golden sacrificial altar, revolving from the right,

42. The Fire; a sacrificial post erected, flowers and fruits from the pleasure garden and the wood; having lakes filled with lotuses and swans,

43. Creepers waving in the breeze, flowers full of bees—it seemed as though welcoming all new comers with salutations, greetings and reverence, sweet words and charming looks.

44. Into that abode of Brahmâ by his permission the Devas, afflicted in mind, entered with their Lords, to communicate their wishes.

45. Before the Father of the three worlds, seated ever on his throne, Brahmâ, whose lotus-feet are worshipped by Siddhâs like Sanaka, Sanandana and Sanâtana, the Devas fell prostrate.

Thus in the blessed Kalki Purâna, coming after Bhâgavata, pertaining to the future, the first chapter, entitled  
The Description of Kali.

## CHAPTER II.

Sûta said:

1. Thereupon the Devas, at Brahmâ's word, seated themselves in front of him, and respectfully described the decline of Dharma under the baneful influence of Kali.

2. Having heard these words of the Devas, Brahmâ said to those afflicted ones that he would accomplish what they desired through the grace of Vishnu.

3. Then Brahmâ, surrounded by the Devas, went to Vishnu, dwelling in Go-loka,<sup>1</sup> and, having worshipped him, related in his Presence what the hearts of the Devas desired.

4. Having heard that, the Lotus-eyed said to Brahmâ: "In Shambhala, in the house of Vishnuyashas, I will manifest with Sumatî as mother, O Lord! a younger brother, according to thy wish.

5. Four divine brothers! I will work the destruction of Kali, O Devas! You shall also incarnate as my relatives by your Amsha.<sup>2</sup>

6. My beloved Lakshmî will incarnate in Sinhala,<sup>3</sup> Padmâ by name, the daughter of king Vrihadratha and Kaumudî.

7. O ye Devas, who are pleased to incarnate by your Amsha, go ye to the earth. Two kings, Maru and Devâpî, I shall establish on the earth.

8. I shall bring about the Krita Yuga and reëstablish Dharma as before, and having destroyed the serpent Kali, I shall return to my abode, O Lord!"

9. Brahmâ, surrounded by the hierarchies of Devas, having heard what was said, went to his own abode, and the Devas to heaven.

<sup>1</sup> The heaven of Vishnu.

<sup>2</sup> Literally, a portion. Incarnation by Amsha is an overshadowing rather than an incarnation.

<sup>3</sup> Ceylon; hence Sinhalese as the name of the inhabitants.

10. The Lord, the Parâtmâ, in his glory, O Viprarshi,<sup>1</sup> made an effort to bring about his incarnation, and repaired to the village of Shambhala.

11. Through Vishnuyashas he caused the womb of Sumatî to conceive Vishnu, whose lotus-feet are worshipped by the planets, stars, and constellations.

12. When Vishnu, the Lord of the universe incarnated, rivers, oceans, mountains, Rishis, Devas, and the worlds of animate and inanimate objects were full of joy.

13. Manifold were the delights of all beings. The Pitris danced in exultation. The Devas, full of joy, chanted his fame.

14. The Gandharvas<sup>2</sup> played on their musical instruments and the Apsaras<sup>3</sup> danced.

15. On the twelfth day of the bright half of the month Vaishâkta,<sup>4</sup> Mâdhava<sup>5</sup> was born, and his parents beheld him with joyful minds.

16. Mahâshashti was the wet-nurse, and it was her mother who severed the umbilical cord. Sâvitri bathed it with Ganges water and cleansed it.

17. The Earth yielded ambrosial milk to the Eternal Vishnu. The Mâtrikas<sup>6</sup> uttered auspicious words on the birthday of Krishna.

18 and 19. Immediately on perceiving that Vishnu had assumed the four-armed form, difficult to be seen even by Devas, Brahmâ said to his servant who goes swiftly<sup>7</sup> to go to the lying-in chamber, and ask him to abandon it and take that of a human being.

20. Having heard the words of Brahmâ, Pavana,<sup>8</sup> who is fragrant and pleasant, obeying the words of Brahmâ, speedily communicated them to him.

21. Hearing that, Pundarikâksha,<sup>9</sup> in the twinkling of an eye, became two-armed; his parents, having observed this, their minds were struck with amazement.

22. And they deemed it to be the work of imagination through his Mâyâ. Then in the village of Shambhala it was a festival for all classes of people, and then was there many an auspicious ceremony and people were made free from sin and misery.

23. Sumatî, all her desires satisfied, having obtained as son Vishnu, the victorious, the Lord of the universe, invited preëminent Brâhmins and gave away a hundred cows.

(To be continued.)

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<sup>1</sup> Mârkandeya.

<sup>2</sup> Celestial musicians.

<sup>3</sup> Celestial nymphs.

<sup>4</sup> Sometimes called Mâdhava, the vernal month.

<sup>5</sup> A name of Vishnu as Krishna, literally the honey-sweet, or the vernal.

<sup>6</sup> The eight (or sixteen) Divine Mothers, attendant on Shiva and Skanda.

<sup>7</sup> Vâyu, the wind.

<sup>8</sup> Another name of Vâyu.

<sup>9</sup> The lotus-eyed.

## Unpublished Letters of Eliphas Levi.

TRANSLATED BY B. K.

(Continued from page 126.)

XXXI.

THE letter Beth is the first in the *Bible*. It commences the word *bereschith*, which signifies genesis or generation. It represents, then, the unity going forth from itself in creating, and it is by way of explanation or paraphrase that the word *bereschith* is translated: "In the principle," or "by the principle," or still more imperfectly, "in the beginning," because all that is begun in the principle is also passed, and all generation supposes the beginning of the thing generated. Thus Beth is here the hieroglyphic image of that divine mother whom the Kabalists call *imma*. The figure of the Tarot corresponding to this letter represents a high priestess, or the Divinity itself under the feminine form. She wears the tiara with three crowns, for she is queen of the three worlds; she opens a book which she half veils, for she is the Divinity made in the image of our love, the human conception of Providence, the divine Gnosis. She is the mysterious Isis of the Egyptians, whose symbolical horns she wears, just showing at the two sides of the first crown.

The binary is also the number of the Elohim, or forces which constitute the equilibrium of the universal balance. *Liber occultationis est ille qui describit librationem bilanci.* These words are the first of the *Sepher Dtzenioutha*, the Book of Mystery, the occult theogony of the *Zohar*. *Antequam enim bilanx esset non respiciebat facies ad faciem.* We now understand what the symbolic expression means, to see God face to face, or in other words what is the intuitive vision of God. It is the feeling of the enlightened conscience, of the harmony of the Elohim. It is the perfect understanding of the binary. It is humanity illuminating, nay, even itself projecting into its own shadow a luminous image which is the divine idea. It is man reflecting himself in God, who symbolically mirrors himself in him. It is the meaning of that mysterious saying which reëchoed in the ecstasies of St. Theresa: "Seek thyself in me and thou wilt find me in thyself." It is the last word of Dante's *Divine Comedy*, when the triple effulgence of the centre of the Heavenly Rose melts into one splendour which reflects the human face.

Feb. 10th, 1862.

## XXXII.

GOD is not subject to time nor form nor number. We do not conceive him: we conceive a certain idea of him relative only to ourselves; and this idea of the supreme unity reflects itself in the binary. All that we say of God, we say of our divine ideal: *videmus eum in enigmate, quasi per speculum*, says St. Paul. It is to this image that we give the three forms, intellectually hypostatic, of Father, Son and Holy Spirit. This image is the first unity of our conceptions; but still it is a binary, because it is a reflection.

God fecundates human thought like a husband, and that thought is his spouse. All that for us can be numbered only commences after that which cannot be numbered: *præter ineffabile*, as the Kabalists say whenever they speak of God.

The figures of the binary are the Son, who is the splendour of the Father, the Word which is the form of thought, or, to give to the words the gender which belongs to them, it is speech fecundated by the spirit, the moon reflecting the sun, woman reflecting man, water reflecting the sky. The binary of God is Chokmah which is for us the unity having Binah as its binary; in other words, God mirrors himself in the Supreme Wisdom and we conceive him in the reflection of this reflection; for Chokmah reflects itself in us. From the concept of this wisdom emanates the idea of intelligence: *in lumine tuo videbimus lumen*.

Chokmah and Binah are the two supports of the supreme crown which represents for us the royalty of the invisible. They are the two columns of the throne; they are the two obelisks of Solomon; the two arms of the apocalyptic angel; they are the Elohim; they are the two pillars which sustain the crown or entablature of the temple. And the harmony of the Elohim said: Let there be light, and there was light—*Ouïamar Elohim iäi aour! öüiäi aour*. Thus the binary is also the manifested light, the splendour of the *Zohar*, the radiation of Shekinah (Shekinah means light of glory). But if this light is taken for the unity, its binary will be the shadow, and we come to the black binary, which is shell, shadow, veil, opaqueness, matter, inertia, unintelligence, stupidity, sin, hell. Heaven and Hell have their genesis and sum up the whole binary. They are alpha and omega, the beginning and the end.

*Feb. 13th, 1862.*

[Letter XXXIII treats entirely of personal matters.]

## XXXIV.

ONCE Christ, on being asked when his kingdom should come, replied in these mysterious words:

“When two shall be one;

“When that which is within shall be without;

“And when man with woman shall no longer be either man or woman.”

This oracle of the Master is not found in the Evangelists, but is quoted by one of the apostolic writers, the Pope St. Clement.

Thus harmony in the binary or the creative realization of universal equilibrium.

The manifestation of the idea in its entirety by form in its entirety;  
And the merging of the sexes in a marriage truly one and indissoluble.

Such indeed should be Messianism, or the reign of Christ as the Messiah: that reign whose coming we ask for every day in our prayers: *Adveniat regnum tuum.*

Messianism is Christianity fulfilled, and it is this which will cause to cease the antagonism of the binary.

Until now we have been trying to stand now upon one foot, now upon the other, and to walk on one leg.

Some desire as guide reason without authority, others authority without reason.

Knowledge and faith exclude each the other, and mutually proscribely one another; mathematics condemns poetry, and poetry sins against the rules of mathematics.

The Pope and the Emperor are still two rival powers tending mutually to absorb each other, without understanding that Samson by clasping in his arms the two pillars of the temple brought down the whole edifice.

The good binary is the harmonious and equilibrated binary.

It is duty acting as basis for right; right guaranteed by duty.

It is law protecting liberty; liberty voluntarily submissive to law.

It is woman, love of man; man the intelligence of woman.

Then the two are one; then that which is within becomes that which is without; then there is no longer either man or woman, but the perfect and unique human being in two inseparable halves.

This is what nature herself seeks to make us understand, by giving to man the signs of womanhood and to woman the signs of manhood: to man the rudimentary breasts, to woman equivalent and more hidden signs.

*Feb. 14th, 1862.*

XXXV.

THE highest expression of the binary in its divine meaning is the incarnation; the merging without confusion or mixture of divinity with humanity; God revealing himself in man that man may raise himself to the life divine. Direct sonship substituted for simple creation. The divine idea ceasing to be vague and realizing itself in mortal life which it immortalizes. Such is the meaning of this mystery.

Thus God will be in us to the extent of being ourselves, without being ourselves only. The divine reflection will illuminate the human countenance, God and man will, in some sense, gaze on each other face to face. The first perfect man, the Christ, the Priest and King *par excellence*, will give us for ever all his blood and all his life. We shall be himself as he is God! and that without the divinity dividing itself, derogating, or descending. Does the sun descend from heaven when it lights up the earth? and yet our symbol says: *descendit ab cœlis*.

Thus the sun's ray seems to descend through the clouds it traverses and dissipates; but the central focus of the universal light expends no more on the valleys than on the mountains. It is earth which rises and falls, not the sun.

St. John expresses the whole mystery of religion when he says: *Qui solvit Christum hic antichristus est*.

A God without humanity or a humanity without God cannot constitute a religion. They who seek to annihilate the human word blaspheme, as do those who deny the divine word. The autonomy of man is necessary to the divine binomy. To deserve well of God one must obey God, but to obey one must have an independent will. A slave does not obey, he undergoes.

This divine and human binomy was to some extent divined by Voltaire when he summed up his vague and doubtful beliefs in the two words: God and Liberty.

The revolutionary movement which is at work in the world is the birth of human right which alone can accept and confirm divine right.

The riddle of the Sphinx has two answers, which are true only in a third: The first is God, the second is Man, and the third is

The Man-God.

*Feb. 18th, 1862.*

### XXXVI.

You are reading Agrippa, and you tell me you have been disappointed. Did you then take him for a master? Agrippa was only a daring profaner, fortunately very superficial in his studies. He never possessed the keys of the *Sepher Yetzirah* and the *Zohar*. Agrippa was a bold, restless and light soul. His book, however, is the first which spread to some slight extent the learning of the higher sciences. Too superficial to be a magist, he liked to pass for a magician and sorcerer; he is even accused of having occasionally coined false money under the pretext of Hermetic science, and he could scarcely do anything else as he was ignorant of the primary elements of the natural philosophy of Hermes. His works, however, are useful reading when one knows more and better than he did. He was a seeker, like Father Kircher, only a little more of a charlatan and less hampered by accepted prejudices, as he was not a Jesuit.

Trithemius was a stronger man than Agrippa; Paracelsus, in his

lucid moments, was more of a seer than Trithemius. The good and beloved Guillaume Postel, our father in the sacred science, since we owe to him the knowledge of the *Sepher Yetzirah* and the *Zohar*—Postel would have been the greatest Initiate of his age if ascetic mysticism and forced celibacy had not caused the intoxicating fumes of enthusiasm to mount to his brain and made his lofty reason reel at times.

Of this holy and wise man I have discovered an ancient portrait, which is extraordinarily like myself, and this did not astonish me. For he and I are spiritually of the same family.

Feb. 21st.

XXXVII.

THE binary represented by the curve and the horizontal straight line is also the hieroglyphic sign of the fluidic binary, the air and the water, for it recalls the form of the swan, which is a bird and which swims.

As a letter it is cunningly represented in Greek and in Latin by two semi-circles joining a perpendicular straight line: **B**. In the Runic alphabet it represents water descending



(Arabic.)



(Coptic.)



(Moorish.)

from the sky: **ᚷ**. It is also represented by the horns of the moon and

by those of the bull of Ammon. In the Estranghelo script, which is the ancient Chaldæan, the letter resembles a Hebrew Beth but with differences which make it here resemble a ship with its mast set up and the sail spread (still the air and the

water). In Syriac the letter forms an angle composed of two curves and thus resembles a forceps or a pair of pincers, the instrument of the Demiurgos, of the *accoucheur*, violent at times, of nature.

The physical expression of the binary is the firmament which separates the waters from the waters, *i.e.*, the point of fixation which controls the movements of matter. This point lies between the two opposing forces, and therefore one must not imagine that Moses ever thought of a sky of crystal. The firmament exists between all worlds and between all parts of worlds. There does not even exist a molecule of living substance which has not its firmament, as each has its atmosphere. *Firmamentum* = that which renders stable: the fixed point of cohesion and equilibrium. The celestial sign of the binary is Taurus: **♉**. The bull is the symbol of visible substance or matter, as we see it in the allegorical Mithraic figures, where spirit triumphs by immolating matter. One sees a young God, wearing the cap of liberty, plunging a sword into the flank of a bull whose blood becomes a source of new fruitfulness.

Feb. 22nd.

## XXXVIII.

GENERATIONEM ejus quis enarrabit?

Nemo ascendit in cœlum nisi qui de cœlo descendit.

Qui modico quam angeli minoratus est eum videmus propter passionem crucis gloriâ et honore coronatum.

In J. C., God made himself man, and man made himself God.

Misericordia et severitas obviaverunt sibi justitia et pax osculatæ sunt.

Christus ad cœlos ascendens captivam duxit captivitatem.

Thus God descended in man, and he reâscended, drawing man with him, the natures remaining distinct.

If J. C. had been an angel, it would then have been necessary to angelify God, then to incarnate the angel. But this deified angel would then have been an intermediary God; a spiritual idol. No! Jesus Christ is a man, a true man like ourselves, but divinely personified by the hypostatic union.

The divinity which we ascribe to his humanity, and even to his flesh, is a divinity of alliance and participation: alliance which he accomplished for us; participation to which we are all called, so that the Church is the Christ and Humanity is the Church.

As the nation is the state.

We are, therefore, really and in truth the members of J. C., ever present upon earth through his spirit and his word.

Our misfortune is that we always internally compare things spiritual with things material; that we dream of God's changing his locality, of imprisonments of the Divinity in flesh, in a word, of all that so rightly offends the Jews when they say:

“Dans la chair et le sang Dieu n'est jamais tombé,  
Et ne peut pas plus être incarné qu'embourbé.

“Dieu se faisant mourir pour s'appaiser soi-même,  
C'est une absurdité si ce n'est un blasphème.

“Pour racheter Adam Dieu n'est pas descendu,  
Maître absolu de tout, à qui l'eut-il vendu?

“Admettre en Dieu le temps, la mesure et le nombre,  
C'est souiller la lumière et dénaturer l'ombre.

“Quoi! pour Dieu vous prenez un homme, un criminel!  
Et vous buvez le sang d'un cadavre éternel!”

These terrible verses are translated from the Hebrew, and are to be found in a rabbinical book I possess. They are the expression of a twofold error and a great truth.

*Feb. 23rd.*



## XXXIX.

THE treatise of Artephius is highly esteemed for the indications it gives as to the secret fire, or fire of natural fermentation, which has been hidden with such care by the other Hermetic philosophers.

The treatise, ascribed to Flamel, which follows it, is generally regarded as apocryphal, and the figures of the cemetery of the innocents simply represent an *ex voto* of Flamel and his wife presented to J. C. on the day of the last judgment by St. Peter and St. Paul. This bas-relief still exists and we possess it in the Cluny Museum.

I possess on the Hermetic art the most curious MSS., and I now know to the very bottom all the mysteries of the science of Hermes. I have seen the secret fire produced, I have seen how the two metallic sperms form themselves; the white, which is like mercury, and the red, which is a viscous oil, like molten sulphur. I know that gold can be made, but believe me that I will never make it. Gold is the sign of work and exchange among men; it is not manufactured, it is earned; and anyone who should make use of another gold than that of commerce would be in my eyes a mere coiner, the more cowardly because he would be sure of impunity, for his gold being pure his fraud could only be discovered with his secret, the knowledge of which would be universal ruin. It is, therefore, right that the existence of this secret should be denied, so that none may search for it. A man must be exalted to a sort of moral pontificate to be able to know it and never abuse it.

This secret is the chemical production of the binary in the metallic and mineral kingdom. Of one substance two are made, and of these two substances one which in no way resembles the first. I shall have occasion hereafter to speak to you of this more at length.

*Feb. 26th.*

## XL.

I WILL now answer your questions about the occult Church.

There is in truth but one Church; but in the Church there are two ministries: the ecclesiastical and the prophetic; the tiara of Aaron and the rod of Moses. You know that Aaron did not cease to be sovereign pontiff even for having set up and caused to be adored the golden calf. The official priesthood has always persecuted the priesthood of the spirit, which none the less remains outwardly submissive to the official priesthood, never setting up altar against altar, which is an abomination before God.

Eckartshausen belonged to the occult masonry of the rite of Misraïm, and he was its grand master. This was profaned in France by the materialistic disciples of the mysterious Cagliostro.

The rite of Misraïm was affiliated to the Knights of St. John and to the Templars whose present grand master is the Baron de Szapari.

Their doctrine became materialized and corrupted, as I will prove to you by making you read their secret book which they named *Levitikon*.

*Spiritus ubi vult spirat,*

*Super quem videris spiritum sanctum descendentem ille est qui baptizat.*

The present prophetic circle is the messianic and was at first manifested by the Poles: Towianski, Wronski and Adam Mickuitch.

*Feb. 27th.*

#### XLI.

KINGS sometimes marry by ambassadors. The ambassador is then as it were invested with the personality of the king, for the sacrament he receives is received by the king himself.

It is thus that J. C. is God.

He is God as the Pope is J. C.

If with this thought one adores either the Pope, or J. C., or the sacrament of J. C., one is Christian and Catholic; otherwise one is an idolater.

Did not J. C. say: *Vado ad patrem meum et patrem vestrum, Deum meum et Deum vestrum.*

Is it not written that in the consummation he will give back the kingdom into the hands of his father? Have you not read how he himself explains the divinity in the Gospel? He quotes the passage from the Psalms where David says speaking of the kings: Ye are Gods and ye will die like men, and he adds: If David could call the princes of the earth Gods, because they exercise in part the divine power, why say ye that I blaspheme in calling Son of God him whom God has sanctified and sent (*i.e.*, entrusted with a mission) upon earth?

Have not you understood what the apostle says: that *at the name of Jesus* every knee must bow in heaven, upon earth, and in the hells? at his *name*, on his account, and by means of him . . . but before God only. *Conseruus enim tuus sum; Deum adora.*

J. C. did not say: Whatsoever ye shall ask of *me* ye shall obtain from *me*; he said: Whatsoever ye shall ask of my Father *in my name* ye shall obtain.

But he says also: *Pater et ego unum sumus—qui videt me videt et patrem.* We have here the expression of the full powers of the ambassador and mediator.

From God's side: ambassador; from the side of man: advocate, and as such identified with his clients and answering for the crimes of men whose solitary representative he makes himself. It is for that cause that men adore him and that God delivers him to the last penalty. Is not this admirably clear? Does the shadow of any doubt still fall across your mind? Now the terrible verses of the rabbi fall to earth like arrows that cannot reach the mark. Take courage, then, and re-enter the profound peace of the children of Emanuel.

*March 2nd.*

## XLII.

YOU ask me particularly whether, like Cazotte, I have not had a visit from some sombre Initiate rolled up in a great cloak. I must declare, to begin with, that the great cloak never made its appearance, but that I have received a fairly large number of strange visitors, one especially who had sought me for eighteen months, with my book under arm and a dagger in hand. I looked at him quite gently, spoke to him with simplicity, and he departed all in a tremble. All the mystic sects have sent their ambassadors to me. The Grand Orient of France has asked instruction from me, and the most advanced masonic lodges have welcomed me without fees or trials. Why do you question me about such details? Wherein will they render greater your confidence in me if the word that God confides to me for you does not suffice? But as I have begun, let us go on. Baron or Count de Szapari (I forget his exact title) sent me a manifesto containing the offer of his voluntary resignation and return to the official Church, which I had no official capacity to accept officially. So I was forced to leave it unanswered. Now you ask if I know the great prophet of our time. No, my friend, if I did I would leave all and go to hear him, and I would send to him all those who come to me.

## XLIII.

TORIANSKI only wrote some pamphlets, of which one is rather remarkable. It is entitled, *The Banquet*, and you will find some extracts from it in my *Dictionary of Literature*. He was an enthusiast of great magnetic power, resembling in many things the hallucinated Vintras whom I saw in London. They are men intoxicated from having badly controlled themselves, and who see the truth as in a dream through a thousand phantoms and divagations. Wronski was a more solid man, but less pure. He had studied prodigiously, knew the true bases of the science, but he sought to sell that science, and wrote only to conceal it. His books are unreadable, he affects so many obscurities and reticences. His genius is a lamp hidden with affectation under a bushel. Hence he died in obscurity and almost in poverty. May God grant peace to his soul!

My preliminary discourse to the second edition of the *Dogma and Ritual* sums up and makes clearer the leading ideas of the messianists who have preceded me. The formula of the Absolute which Wronski wanted to sell for 150,000 francs can be found with its complement at the beginning of my *History of Magic*, in the star which affirms the existence of Truth, of Reality, of Reason and of Justice, in a manner as incontestable as that of Being. This formula, which Wronski never confided to me, but which I rediscovered after him, is no more my property than it is his. The great and fundamental truths belong to all. It is as simple as childhood and as profound as the old age of the

Ancient of Days. Add to that the stars contained in the *Key of the Great Mysteries*, bring them together, deduce, compare, and you have the whole of the new science.

March 7th.

XLIV.

You ask me for a talisman to strengthen the memory. But memory is a faculty which is strengthened by exercise and increased by artificial means. The thirty-six talismans of Solomon are nothing but aids to memory, since they constitute the synthesis of the signs coupled with the synthesis of the numbers. You will see this later. When once one knows how to read one never forgets the letters. You must be patient a little.

This is not a refusal of your request. But for a talisman to be useful to you, you must possess the science of talismans, and that will come as the result of our lessons.

You ask me what is my own pantacle. It is this. I leave you to unriddle it.



This is my secret or esoteric pantacle. My exoteric pantacle or seal represents a sun rising behind a lion at rest. It signifies that peace gives the light after the victory—it is intelligence radiating in the calm of a powerful will. You may have seen the impression of this seal on the seals which closed the envelope containing the manuscripts of the *clavicules*. Finally my small seal, the one that serves for my letters, represents a horse in freedom, with this legend: liberty, liberty, darling liberty. Thus triple liberty out of love for the threefold principle. It is the white horse of the apocalypse awaiting its divine rider

who is the Word, and already freed from the bonds of earth, it seems ready to leave it and to rush forward towards heaven.

*March 8th.*

#### XLV.

I HAVE sent you the box of books I promised, and I have added to the others, *L'Évangile Éternel*, by Vintras, a very curious magnetic monument, full of strange glimpses of the science at the mercy of the disordered movements of the astral light. I saw the author in London and bought from him personally. This man is an illiterate workman, but gifted with a very singular fluidic power. He immediately reflects the minds of the persons who approach him, and reproduces on the spot the thoughts of those whom he sees for the first time. Thus, when I approached him, I saw a man with a twisted neck and bigoted appearance. The moment he heard my voice his whole body underwent a transformation. He straightened himself up, raised his head, looked me frankly in the face, took on my tone and manner, and chatted with me as if he knew perfectly all that I know. He was then speaking under my influence like a perfect *somnambuli*. The next day I introduced to him one of my friends, who thought Vintras was imitating him and had been warned beforehand, so exactly did Vintras reproduce his way of speaking. And note that my friend had not yet spoken. I fancy you will study with interest such a curious phenomenon, for his book is just as remarkable as himself.

Your sign of the cross is that of the Master himself. I can therefore only approve it entirely.

The monogram of my pantacle is taken from the Enchiridion of Leo III: it forms in Greek the word "Tarot;" in Latin  $\begin{matrix} \circ & \text{T} \\ \text{d} & \text{A} \end{matrix}$  "Rota," in Hebrew "Torah." It also represents the four hieroglyphics of the Tarot: — ("baton"),  $\text{a}$  ("épée"),  $\text{<}$  ("coupe"),  $\oplus$  ("denier" or "golden circle").

I reserve for *vivâ voce* explanation the meaning of the legend: *venite ad patres osphal.*

*March 12th.*

#### XLVI.

ON Monday we will take up the continuation of our studies upon the holy letters. We are still only at the second, and you must remember we have still twenty left.

Then we will ascend and descend the glorious ladder of the Sephiroth; then recapitulate the science of the thirty-two paths, and then apply our knowledge to the great principles of the Bereschith and the Mercavah. It is then that the precious volume of Kircher will be useful to us. For the combinations of Raymond Lully are applicable to the thirty-two paths. Raymond Lully, who did not know the secret of the *clavicules*, in some sort divined it. He understands like Postel

the mysteries of Ezekiel's wheels and employs the letters of the Latin alphabet instead of employing the Hebrew alphabet. He was a great doctor and a great man.

*March 15th.*

#### XLVII.

THE binary was represented at the gate of Solomon's temple by the two columns, Jakin and Boas, the names of which signify *force* in oneself and force in another.

These two columns were of marble, the one of white, the other of black marble, both overlaid with brass, surmounted with capitals in the form of a lily and of two great pomegranates made of a multitude of small ones. Symbol of the universal harmonies of nature—symbol of the three worlds in the stem, the flower and the fruit: aziah-jezirah-binah, multiplied by two, like the unity in the Elohim. The shaft of the column is the jod, the flower is the hé, the union of the two is the vau, the pomegranate is the second hé or the hé of Malchuth. These two columns, the legends tell us, were hollow, and contained the stems of the two trees of Eden: the tree of Knowledge and the tree of Life. Let us say only that they represented these two symbolical trees, one of which gives life or the day, while the other gives death or the night. But death prepares life, night announces day; the active needs the passive, and the passive borrows its force from the active.



These two columns were represented by obelisks at the gate of the Egyptian temples, and are found in all masonic lodges. They are the object of the first studies, those of the apprentices and companions. In the symbols of high masonic initiation one sees the apprentice nude and on his knees before the first column, with this legend: My strength is in God. Near the second column the companion stands erect, clothed and his eyes unbandaged, with this inscription: I persevere in Good. Thus faith begins what intelligence achieves. The apprentice on becoming a companion passes from one column to the other, but to become Master he must unite them together by the square and the compass. The immovable square, symbol of law necessary and fatal; the compass movable, but which must be set in perfect accordance with the square, symbolizes the free and progressive intelligence, which must conform to the law under pain of suicide and impotence.

Here end our lessons on the binary.

*March 17th.*

*(To be continued.)*

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LIFE without liberty is joyless, but life without joy may be great. The greatness of life is sacrifice.—OUIDA.

## Fragments from an English Notebook.

But the thing most near to the freedom I covet,  
Is the freedom I wrest  
From a time that would bar me from climbing above it,  
To seek the East in the West.—BAYARD TAYLOR.

### WHAT CHANGES OUR ENVIRONMENT?

WE stand, each of us, in the environment we have created ourselves, either in this life or in lives past, and our environment changes only according to our merit. I do not say this is an easy belief. I do say that it is that of an out-and-out brave man. No crying out for pain which we merit, or misfortunes that we earlier created, but a brave cheer, a determination to deserve better things and, by aiding others, to mount to the supreme heights. What is, *is!*

No words of complaint, or hate, or love, can avail us; nothing avails but the strong man's *will* to study, patiently and humbly, through forgetfulness of self, and love of mankind, learning thus the lesson of life.

\* \* \*

### MAGIC AND MORALITY.

Until this morality is indelibly engraven on our hearts, the less we have to do with magic the better it will be for us. It is easier to learn magic than to learn morality. How well we know that we could accomplish all tasks, perform all marvels, more easily than we can wholly soften and subdue these stormy hearts to an infinitude of gentleness and love.

Yet this is the one thing now needed by the world—that the heart of man should be the heart of all.

\* \* \*

### THE NEOPHYTE'S DIFFICULTIES.

The enthusiasm with which a beginner enters upon the study of Occultism awakens his astral personality to a sudden activity, and it now inflicts injuries upon himself and upon others, though he may not know it in his waking consciousness. This psychic personality is his worst enemy; all along the fight is *with Self*, and becomes more difficult as we grow stronger.

As the inner man awakens, his elemental forces control him if he does not take command with his will. And yet these very powers, this very self, are the source of his strength; they are not to be stunted, or blighted, or forced back; they are to be controlled, then used for inner growth and observation.

A man's motives, lying thus upon the psychic plane, may be dark, evil, and he not know it; nor can he purify this psychic nature until all his instincts become *universal*, until the consideration of self has faded away from his heart. See what a task! . . . Yet it can be done by scrutinizing one's self with jealous care, dragging out all these hidden motives and tendencies to the light *unwearyingly*, moment by moment.

The strain is immense; and the task must be done in calm, without regret for failures or dark discoveries—done because it is there to be done, for the sake of the race, whether we finally fail, or no, since the evolution of our destiny has brought us to it. . . .

After many lives of sensation, the soul at last wearies, it begins to awaken to self-consciousness; then all things pall; all wears a mask of sameness; all seems dead. A void is felt, *something is wanting*, the aspirant seeks desperately for it.

This something he needs is *himself*. He needs to know the soul; it needs to know itself. Then follows a grim period, chequered with light and shadow, peace and storm. These alternations are nature. There is a place the aspirant may get to, an attitude he may assume; it is, when back of all this he watches these changes as pictures thrown on a screen, and tries to understand them.

The laws of a man's being must be known to him before he can progress. Before he can make real progress, he must reach equipoise, equilibrium.

A man should retain the lesson each experience has taught him, and let all regret for it vanish in forgetfulness. Our faults are of the lower elementary nature. These things which come upon us from the astral world, when *the spark in the heart* has still a synchronous vibration with the lower astral plane, are a common enemy which all men have to fight.

The fatal power of these instincts is that they seem to the neophyte to be himself; even in his fierce after-scorn he blames himself, instead of referring all mere actions—as he should—to cosmic energy, as not done by the real "I"; for the physical body is merely a vehicle, and, until the real "I" takes possession of it, is usually an automaton played upon by cosmic forces.

When *the spark in the heart* is purified, *i.e.*, is the highest substance and the highest vibration, it contains the *all* potentially, and is ruled by the spirit.

The first indications of that spirit are the conscience and the will. *Will* is spirit, the higher cosmic will, the Divine will, *which is conscious of itself in the perfected man*. Once a lesson has been well learned, the sorrow of failure should be counted as nothing. Only in the triumph of universal love over self can be found peace . . .



Vividly conscious as the student is of his own long agony, his morbid moods, at which his inmost heart revolts, and the seething ferment of his elemental nature, yet the moment he redoubles it all, and reflects that it is the heritage of his whole age, a Titanic Laöcoön struggling in the coils of the world-serpent, there falls upon his heart a sense of desolation, of misery unnamed, and the heart melts to the universal love and need of love from one man to another. Let us press this education of the heart upon ourselves; let us endeavour to perfect it. The only protection of our fellow-men from our tigerish personality is the conversion of the heart.

We who have entered upon the path of Occultism, and upon the cycle of choice, owe a stricter account of ourselves than other students. We have to guard ourselves, and our fellows against ourselves. The war is within us. Once recognize the duality of nature; once be on guard against the action and reaction which make of us now lovers and again devils of hate and scorn, now in calm, then in hurricane; once prepare to resist these alternating impulses streaming upon us from the movements of the astral light, and we may make a stand against the recurrent instincts which have the power to mar our best work.

If we can take the inner stand of observation we are not so much at the mercy of these astral impressions and emotions. We must begin to prepare for their advent after moments of calm, and to meet them at least with a dogged silence, and abstinence from action, thus saving our fellow-creatures from injury at our hands, and ourselves from remorse. Later on these impulses will fail to act upon hearts purified from the element that attracts them.

\* \* \*

#### THE COMPENSATIONS OF KARMA.

There is some difficulty in accepting the ideas upon Karma set forth by Mr. K. P. Mukherji on the subject of sex in reïncarnation. Does the law of compensation require that if A. ill-treats his wife, the exact relations must be reversed in the next incarnation in order that A., as wife, may be ill-treated? Has Karma no other resources at its command whereby the law shall be fulfilled, and is such a system of retaliation calculated to restore *harmony*? It is the force which has to be equilibrated, not the act repeated; the current started will complete the circuit and return to its starting point. May not the compensation be effected in any of the various conditions of being, wherever is the weakest place at the time the account becomes due? The disabilities under which women suffer in India and elsewhere, are evidently appreciated by Mr. Mukherji, who sees in a female incarnation the law of "compensation" acting, and in a male incarnation the law of selection—for who would *choose* to be a woman, "poor soul"! It is a matter of common observation that those mental characteristics which are regarded as masculine and feminine do not necessarily belong to male

and female bodies respectively. The masculine mental qualities do not depend upon a male body nor the feminine qualities upon a female body.

\* \* \*

#### MASCULINE AND FEMININE TYPES.

The type of woman whose characteristics were classified by Mr. K. P. Mukherji in LUCIFER last month, belongs to an era now in the dim past. The woman who requires a mental prop, whose ideas are guided by the men of her house, belongs to the "Jane Austen" period of literature, and is now happily becoming one of a small minority. In the West, women are learning to think and work for themselves, to recognize that they have a work to do in the evolutionary progress of humanity. The part of the classification that struck the thoughtful woman as somewhat comical, and very inaccurate, was as follows:

"*Male*: A constant desire to help others; a constant desire to control others."

"*Female*: A constant desire to be helped by others; a constant desire to be controlled by others."

With regard to the first, practical experience does not show, in the West, any inordinate or overpowering desire, on the masculine side of the community, to "help others."

This desire seems to be almost monopolized by the women and, to a large extent, to be carried into practice by them. There is a certain limited type of woman who craves for help, mental, moral and spiritual, a sort of mild vampire who hangs on to any person. But the majority of women in the West give, rather than take. The household life depends on their exertions for its moral well-being.

The weak type of man is not yet extinct. Who does not know that abnormal species, possessing the feeblest side of the woman nature, with none of its higher qualities to temper its crudities? The fractious weak man is a being to shrink from; an abnormality, alas! somewhat common. Possibly he may not have come within the range of Mr. Mukherji's experience, or the table of types would have been differently drawn.

In the second class the constant desire to control others is certainly a masculine characteristic, but there are some women who have this "desire" also in no slight measure. Equally there are men who are controlled by their women-kind, whether they desire it or no.

The view, suggested by Mr. Mukherji, is that certain qualities belong to the masculine and feminine *form*, whereas experience proves that these characteristics do not belong to the form *as such*, but to the entity within. They are mental qualities, and not the property of material bodies. An Ego with mentality of the masculine type may be met in a woman's body, and *vice-versâ*. The mistake is to make form responsible, so to say, for qualities that belong to the reincarnating Ego within.

THREE MLECHCHHAS.

*Continued on p. 374*

## The Tap of the Hammer.

All are architects of Fate,  
Working in these walls of time.

—LONGFELLOW, *The Builders*.

I DREAMT I was in some very large building, either a church or cathedral. I was standing in a square old-fashioned pew, one of those that shut in the worshippers like sheep in a pen, and it was high up in a gallery. Beside me was standing Old Father Time, a wizened old man with impassive features, and he had a small hammer in his hand.

One part of the pew, the threshold upon which I trod when entering, was decayed, crumbling away, and badly in need of repairs. As I stood within, side by side with Father Time, a carpenter came up, with his basket of tools in his hand, and made ready to mend the threshold. I watched him at his labour, saying nothing. Presently I became aware that he was not doing the work properly; he was using an inferior quality of wood, one that looked neat and smooth enough outside but was soft and not calculated to endure. Seeing this, I remonstrated with him. I pointed out the folly of using wood that would crumble and wear away in a very short time, when he had with him some hard and durable materials, exactly the kind required. But he laughed at my remonstrance, said the wood was quite good enough for his purpose, and ridiculed the idea of employing a more durable and more expensive material. He finished his job, gathered up his tools, and went away, leaving the threshold looking smooth and neat and apparently in good repair.

As soon as he had gone, Father Time, who had been looking on but saying nothing, advanced, stooped down before the threshold, and gave a slight tap with his hammer upon the new piece of wood. It immediately shrank and crumbled away; a puff of dry dust rose into the air; and nothing whatever was left to show that a carpenter had been at work there. Some instinct, I know not what, told me that *fifty years had passed by with that one tap of the hammer*; the carpenter was dead long ago, and nothing remained of the useless piece of wood he had cut and fashioned for the threshold of the pew. Now that I knew the man was dead, and that his work was worth no more than one light tap of the hammer of Time, I felt more strongly than ever the utter foolishness of the thing he had done. He might have left

behind him signs of strong and lasting labour, but now he and his work had both alike disappeared, his toil was wasted, and it was out of his power to remedy his mistake.

Presently another carpenter came up, just such a one as the first, examined the decayed part of the threshold, and proceeded once more to repair it. Again I saw the tools taken out and a soft and unsuitable piece of wood chosen. Again I interfered and pointed out the folly of his act, showed him that durable wood was easily obtained, and that he might so finish his work as to leave it hard, firm, and lasting. Again I was ridiculed and my advice ignored; he deliberately chose the inferior wood, cut and trimmed it, fastened it in its place, gathered his tools together, and went away.

Then, just as before, Father Time advanced, knelt down by the threshold, gave one tap, and the new wood crumbled to dust. Once more I knew that fifty years had passed; that the carpenter was dust and ashes long ago; and that his work was wasted. A hundred years, and nothing left to show for it; both had essayed the work and both had failed. It had seemed to them absurd to use costly materials, and they had chosen what was cheapest for the moment and most convenient. One tap of the hammer of Time had made their work as if it had never been wrought. Nothing remained but dust and grey decay, a monument of carelessness and folly, a sign of unwisdom, a mark of failure.

I awoke and found a fringe of light from the full moon falling on my bed, and heard the great bell of the old priory church near by boom out the hour of five. The two lines from Longfellow came into my mind as I lay thinking, and they seemed to hint at the moral intended for me, hidden behind my dream.

H. S. G.

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THE dispute about religion, and the practice of it, seldom go together.—YOUNG.

WHEREVER you see persecution, there is more than a probability that truth lies on the persecuted side.—BISHOP LATIMER.

BE always at leisure to do good; never make business an excuse to decline the offices of humanity.—ANTONIUS.

## Correspondence.

### SEX IN REÏNCARNATION.

IN "Scraps from a Hindû Notebook," in last month's LUCIFER, there is an attempt to catalogue the diverse characteristics of masculine and feminine as determining sex in reïncarnation. As I read it, it struck me as resembling the effort to make flowers of one colour grow all in one place, and flowers of another hue in another. The evolutionary efforts in Nature, however, are far different. The causes of sex in incarnation are very complicated when certain stages are reached, and it is an open fact which all may observe now for themselves, that a large and increasing number of souls are incarnated in the feminine form, who have outlived the primitive desire for, or acquiescence in, control, and are deeply inspired with the desire for freedom, and a full share in the world's work. Others, again, have contracted a positive hatred of masculine dominion, and their extreme attitude suggests the idea that they have brought suffering on themselves by selfishness when incarnated as men. There are, too, many women who naturally control those around them, and the intellectual powers of women are rapidly unfolding since education has been opened fully to them. To "help others" is really more characteristic of the modern woman than the modern man, and is one of her strong pleas on behalf of a share in general government.

In the *Report of the Theosophical Congress at Chicago*, Dr. Jerome Anderson is similarly sweeping, and observes that:

All the talk and all the hope of man and woman becoming similar mentally, or in any other way, except as countless ages of evolution shall have rounded out and equilibrated both aspects of life, is childish babbling.

A great mistake, surely, for sex-differentiation is on the external plane, and moral and spiritual qualities, aye, and mental, when a certain development is reached, are alike for both sexes. It is the dwelling on the external and the misunderstanding of its meaning as a means, not an end, which have been the sources of so much injustice to woman, and the closing of any avenue to progress, the attempt to accentuate mere sex, is followed by Karma to the one who makes this attempt which prolongs this condition of things. Many other observations of Dr. Anderson's are pertinent and admirable, and he discerns—like all Theosophists—that duality is the goal of the perfected Ego, not the halved condition, which it is impossible to distinctly mark out and define, owing to complexities alike of individuals and races. That women have fully shared in government in the past there is no doubt, and that they will do so in the future, and aid in making the world "the larger home," is also a certainty. The spirit of love and sympathy, which is generally more characteristic of women than men, is greatly needed in the conduct of human affairs, and government and religious services conducted by one sex only have always tended to degenerate into externalisms of all kinds. The course of evolution may be aided or retarded by enlarged ideas with regard to sex, which must become our servant and cease to be our master. True religion, in fact, will never create sexual distinctions, and whether these are

discerned in the laws of Manu or the epistles of the *New Testament*, all that tends to relegate womanhood to subserviency and inferiority must give way to the higher teachings of a Theosophy which fixes its eyes ever upon the Eternal Soul.

A.

#### “BROTHERHOOD.”

MR. JOHNSTON has opened a correspondence that may easily become a fateful one for the T. S.

Theosophists can hardly be classed with Masons, who aspire to an ideal of universal fraternity *among Masons*, and open the right hand of fellowship only to those who can pay the mostly prohibitive charges levied at initiation upon all who would pass the Tyler and join the Worshipful Master in adoring the great and anthropomorphic “Architect of the Universe.”

True, as said, the world has had enough and to spare of theoretical brotherhoods, “Foresters, Oddfellows,” etc., but does not their failure plead our best excuse for offering a practical Brotherhood which I for one hope and believe has “come to stay”?

If, as H. P. B. says on p. 307 of *The Key*, the Theosophical Brotherhood is to “survive and live true to its mission and to its original impulses [particularly the first as to Brotherhood] through the next hundred years,” the least we can do is to give the experiment a fair trial, for it is too late now to get anything else under way before the close of the cycle, and disaster alone can result from any attempt to “swap horses in crossing the stream.”

Brothers! Sisters! The eyes of the world and of Karma are upon you. Look around and see the practical idea of the T. S., imitated as it is on all hands, and tell me, can you, dare you say that the fundamental concept of the Society can be improved by tinkering?

Alas! for the “torch-bearer of truth,” the messenger of the twentieth century, and woe to Theosophists if he cometh to find their once militant Brotherhood asleep with rusty arms, or only half awake, and ignoring the first principle of their existence, the first object of the T. S.

Thousands are attracted to Theosophy by its reëffirmation of the grand but almost forgotten truth that “Sparks of the one Flame” must surely be Brothers, despite all minor differences. Remove this plank from the T. S. platform and the Society must fall, for of the remaining two “Objects” the third is and ever must be “for the few” alone; and the second object, “To study Âryan and other Eastern,” etc. can only commend itself to those whose mental equipment and karmic opportunities enable them to engage in the quest for Eastern lore. What do the toiling masses know of, or care for, the Sanskrit dictionary and the study of “Comparative Religions”? The sheet anchor of Theosophy is to them the Brotherhood idea only. Frown upon this and our propaganda must come to a prompt, and if necessary violent, end with the workers.

To-day, more than, and above and beyond everything else, the world wants a *real* Brotherhood, and brave souls to hold aloft the banner of human solidarity. Read *The Key*, p. 40, first edition, where H. P. B. asks: “What means would you resort to in order to promote . . . a feeling of Brotherhood among races that are known to have the most diversified religions, customs, beliefs and modes of thought?” Let us not reply that this can best be done by refusing to call them Brothers, for, as she says again on p. 234: “It is only by all men becoming Brothers and all women Sisters, and by all practising in their daily lives true Brotherhood and true Sisterhood, that the real human solidarity that lies at the root of the elevation of the race can

ever be attained." This can *never* be "attained" by our being ashamed or afraid to call ourselves or be called, "Brothers" or "Sisters," as the case may be.

We cannot descend to the barbarism of ignoring all the conventionalities of the age we live in; we must have "Brother" and "Sister," "Mr." and "Mrs." in our ranks. Our great Teacher, H. P. B., always signed herself "Yours fraternally," when addressing me by letter, and I for one am so far from regarding her as either "silly" or "affected" that I am proud to follow her noble example and sign myself,

Yours fraternally,

J. T. CAMPBELL.

As you have invited an expression of opinion in regard to Mr. C. Johnston's proposal to do away with the questionable practice among the members of the T. S. of calling each other ostentatiously "brothers," permit me to say, that no measure which could possibly be taken for the improvement of our Society would meet my fuller consent and approval than the abolishment of this nuisance, which not only leaves the "sisters" out in the cold, but has also a strong smell of cant and sectarian hypocrisy. My experience teaches me always to beware of those who put forth any especial claims for being called "brother." Lichtenberg says, "Trust no man who puts his hand upon his heart when he wants to confirm his assertions," and I may add, "Be on the look-out if one approaches you hiding behind the shield of his special brotherhood."

Now the other side of the question: In all occult brotherhoods those are recognized as brothers who meet on the plane of the higher consciousness, and if we can enter that plane, we recognize them as such, whether we call them so privately or not; we recognize them as distinguished from the great body of mankind who still live in their terrestrial animal consciousness and can therefore not enter the true esoteric circle. These are our real "brothers"; but to call others by that name does not make them capable of recognizing that real brotherhood, and if we call somebody by a title which does not rightfully belong to him, we give him a public nickname and enact a farce, the more ridiculous if it is public.

F. HARTMANN.

WITH reference to this question now being discussed in your columns, I would submit that the use of the term "Brother" is perfectly natural and justifiable in certain circumstances and among certain of us who feel drawn together by their work, common sympathies, or long association. Whether I write: "Dear Bro. X—," and sign myself "Yours fraternally," or use only the *conventional* forms, is a matter between myself and my correspondent, and cannot be criticized in the pages of LUCIFER. If some consider it to be "silly affectation," there are certainly others who do not so consider it; but being an individual matter it is not open to condemnation by those who dislike it, for thereby they are setting up their own feelings and prejudices as a standard for others.

The use of the term "Brother" at Lodge meetings is also a question which must be left to each individual Lodge to decide, if they like to make any special practice in the matter. I think I remember in the report of a meeting of one of our Lodges, that a speaker was called to order for addressing the President as "Mr." instead of "Brother."

The use of the term in printed reports is a somewhat different matter, and is, I think, open to objection, as has already been pointed out.

I cannot agree, however, with the sweeping criticisms which have been put forward on the ground that we recognize Universal Brotherhood as an actual fact in nature, based on the Unity of the Oversoul.

Were it an actual fact in this world, our work would be accomplished. Why should I not address as "Brother" or "Comrade," one who stands side by side with me in the great endeavour "to form the *nucleus* of a Universal Brotherhood of Humanity"?

Not being a member of any Society habitually using the term "Brother" for its various members, the word does not suggest to me any invidious comparison. It is rather associated in my mind with a deeper relationship even than that of family ties. And if I and others feel that relationship growing stronger and deeper by the karmic ties which bind us together in this incarnation, why should we not use to each other a term which seems to express better than any other the affinity which is an actual fact?

Every term we may use towards our fellows may be a mere convention, or the expression of a real principle. We should certainly avoid the use of such a term as "Brother" as a mere convention, and therefore it is better to drop it in printed reports. Beyond that no one should dictate in the matter.

W. KINGSLAND.

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## Reviews.

### ENGLAND AND INDIA.<sup>1</sup>

JUDGE BAIJNATH'S "Impressions of Persons and Things, English and Indian," now published under the title, *England and India*, gives the observations of a cultured and acute Hindû on English people and English ways. A fay here enables Englishmen to see themselves as they are seen by a visitor from the far East, and sensible people may gain many a hint from the book, the more that it is written with a simple directness often amounting to naïveté.

After a chapter on "La Belle France," our traveller lands at Dover, and, noticing that he was stared at for his Indian dress, he sensibly remarks: "I never wished to become a black Englishman." So the Judge held to his own dress, and found it on the whole an advantage, for, though he was a good deal stared at, he found that people were very ready to help him, and that he never met with any sort of annoyance in consequence of it.

Judge Baijnath was not impressed with the English rapidity of action. He says somewhat frankly:

In the streets you see people walking like infatuated beings. In India they would consider you mad if you walked so fast.

But he admired the English strength, vigour, and tenacity:

Their open florid complexions, their nervous and bilious temperaments, which resist every effort employed to make them subservient to the will of others, their love of truth and open dealing and their hatred of cunning and craft, all seem to be written on their faces as too patent results of their insular position, their barren soil, and their rough weather. But for this, India would not have been in the hands of these matter-of-fact people.

Mme. Tussaud's Chamber of Horrors is described as "sickening"—an effect of the psychic atmosphere, it may be said in passing. The museums of John Bull are admired, his drink-bill is sharply condemned. The Indian visitor is shocked too by the immoral solicitation in the streets, by the terrible poverty side by side with great wealth.

<sup>1</sup>Jehangir B. Karani and Co., Bombay. Theosophical Publishing Society, 7, Duke Street, Adelphi, London.



The miseries of its poor are simply appalling. One has only to go to its East End slums to see how filthy, ungodly, and wretched these people are, vastly more so than the poor in India. . . . Your money is the test of your merit. In India a poor man can live, and even be comparatively comfortable. England is a hell for the poor.

Judge Baijnath's estimate of the English character is acute and shows careful observation; he states fairly its good and its bad side, and gives full credit to the genuine kindness of heart often hidden under a rough exterior. But again he is impressed with the vigour of the Englishman:

No half-heartedness, no irresolution, no want of earnestness about him. If you see him walking in the streets of London, you would think the world had come to an end. Yet he is only going to the Parks.

The political institutions of England, the Queen, the political, social, and literary leaders, the press, literature, education, religion, the administration of justice, are all succinctly dealt with, and an interesting parallel drawn in many respects between India and England.

We can heartily recommend the book as both instructive and interesting.

#### SOUL-SURVIVAL.<sup>1</sup>

A VERY clear little treatise on the subject of the immortality of the soul and the general teachings of Theosophy, which we should be glad to see translated into an English form. There is of course nothing new in this pamphlet, but it is useful to the large body of weak-kneed individuals to have the old, even if a little trite, arguments brought up again before us. Of course the materialist repeats arguments which have been answered often enough from the time of Plato downward, but it is convenient to have them quietly laid at rest even in the nineteenth century.

C. C. B.

#### THE DIVINE PYMANDER.<sup>2</sup>

THIS is Volume II of the series called *Collectanea Hermetica*, edited by Dr. Wynn Westcott, and presents in a handy form the English translation by Dr. Everard, 1650, of seventeen tracts attributed to Hermes Trismegistus. The editor gives in his preface a summary of what is known of Hermes or Thoth, the great Egyptian Sage, and of the bibliography of his writings. The philosophy of Hermes is concerned with each of the three departments of arcane wisdom known as: Theosophy—religious and ethical teaching; Alchemy—the relation of the material to the spiritual, and the transmutations of the former into the latter; Magic—the employment of the higher powers latent in man upon the physical plane. Theosophical students will now have a readily accessible means of amplifying their studies, by taking into account this highly-important factor—the Hermetic teachings.

H. T. E.

#### JEANNE D'ARC'S SEELISCHES LEBEN.<sup>3</sup>

THIS is a careful paper written by one who examines the historical evidence in regard to Joan of Arc from the point of view of "Auto-suggestion" and "Massensuggestion."

To a student of Theosophy it is of much interest; for, from the documentary evidence given, he can draw his own conclusions, while his interest will be heightened if he has any knowledge of the higher

<sup>1</sup> Points for a thesis on the Immortality of the Soul, by Dr. J. D. De Leon. Agnascalientes, 1894 (in Spanish).

<sup>2</sup> Edited by W. Wynn Westcott, M.B., etc. London: Theosophical Publishing Society. 1894. Price, 3s. net.

<sup>3</sup> A new psychological-historical investigation, by Ch. Thomassin. Specially reprinted from *Nord und Süd*.

side of Spiritualism. That the pure-souled maid, whose chaste personal influence the author shows was acknowledged with wonder by the fighting men of her time, developed clairvoyance and clairaudience, and that her saintly protectors and counsellors were perceptible to her senses of touch and smell, that she could be so pure-minded as she was, and yet lead armies to fields of blood and carnage, gives the key to the situation. Her answers to her judges prove her to have had a mind far in advance of her years. To one of their questions she replied, "It is a child's saying that people are often hanged because they tell the Truth."

We recommend the paper to all who are interested in the complex character of the Maid of Orleans, and we owe our thanks to the writer for his careful study.

A. J. W.

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## Theosophical Activities.

[We are obliged to cut down the accounts sent in by our comrades, for the increasing activities of members all over the world press too heavily on our space.—EDS.]

### INDIAN SECTION.

Our brother Jagannathiah writes that he leaves Bellary every Saturday at 5 p.m. for some neighbouring village, and spends Saturday evening and Sunday in lecturing, returning in time for his office work on Monday. T. A. Swaminatha has spent three months in propagandist work, and has so deeply interested the Swami of the Shri Śwaganga Mutt that he has coöperated in the founding of the Brahma Vidvâ Prakatna Sabha, a body for the spreading of the Brahma Vidyâ, identical with Theosophy.

*Ceylon, April, 1894.*—Dr. English called a meeting of the Lanka Branch at the "Annie Besant School" on Easter day, and after the transaction of some formal business the members of the Theosophical Reading Class met, with some visitors and the advanced girls of the School, and discussed the first few pages of Major Hand's *Theosophy made Easy*. It was arranged to hold the class every Sunday afternoon, and we hope to study *The Key* and to read papers connected with Theosophy. It may interest you to learn that this was the first meeting of the kind ever held in Ceylon, and Mrs. Higgins deserves every success in her attempt to make Theosophy better known in Ceylon by these little "parlour talks" to visitors on Sunday afternoons.

It affords me pleasure to announce that the first school term of the Annie Besant School and H. P. B. Home ended on the 27th ult., and the Institution broke up for a three weeks' holiday, after a very successful beginning. Applications for boarders are coming in almost daily, and a "local paper" announced a few days ago that Mrs. Higgins will be obliged to add another wing to her school bungalow to accommodate the girls. It is important to note the practical aspect of the education imparted by Mrs. Higgins in the Institution. Her girls go through a course of studies on cookery and practical gardening, under the special supervision of Miss Allison, an American Theosophist, who is one of the assistants of Mrs. Higgins, and invaluable aid is lent by Dr. English in his capacity as a teacher in botany, sanitation and practical gardening. The jams, jellies, preserves and pickles made by Mrs. Higgins' girls are earning a wide reputation for excellence already.

SINHALA PUTRA.

## EUROPEAN SECTION.

## ANNUAL CONVENTION EUROPEAN SECTION T. S.

Notice is hereby given that the Convention will be held at 19, Avenue Road, Regent's Park, N.W., on Thursday and Friday, July 12th and 13th.

G. R. S. MEAD, *Gen. Sec.*

## GREAT BRITAIN AND IRELAND.

The Blavatsky Lodge keeps up its Thursday meetings with full numbers, Messrs. Collings, Mead, B. Keightley, and Mrs. Besant having been the speakers during April. The Saturday evenings for members are spent in real study.

We go to press too early to report the commemoration on May 8th, of H. P. B.'s departure. This year it is to be held at 8.30 p.m., in deference to the wishes expressed by many who cannot attend at 2 p.m.

Streatham Centre organized a very successful meeting for Mrs. Besant at the Streatham Town Hall on April 27th, Mrs. Raphael assuming most of the labour involved. Mrs. Besant's visit to Manchester was taken advantage of by the two Manchester Lodges to have a social gathering at the house of Dr. and Mrs. Guest.

St. James's Hall was fairly filled on April 20th, for Mrs. Besant's lecture on *Theosophy and India*, and it has been widely reported by the press.

The Bow Lodge reports that the social work conducted by its members progresses satisfactorily. From time to time boys have been taken from the casual ward, and have been given a new start in life. There are many apparent failures, but to counterbalance this some of the efforts have been so far successful. Members still visit the Infirmary ward and endeavour to lighten the monotony of the patients, who look forward with pleasure to their visits.

The Dublin Lodge has started a plan for purchasing *The Secret Doctrine* on the lines of a workman's "Watch Club." Seven members each subscribe five shillings a month, so that a copy is purchased each month, and it is then drawn for by the subscribers.

Mrs. Cooper-Oakley has organized the scattered T. S. members in Essex into a Theosophical Correspondence Club—a very admirable idea. To help others who might like to adopt the same plan in country districts, we subjoin the rules the members have adopted:

"(1) Each member shall, *in turn*, contribute each month a paper on some subject of general Theosophical interest, to be chosen by himself, which must be forwarded to the Secretary on, or before (but on no account later than) the last day of the month. (2) Should any member be unable to write his essay, he must inform the Secretary by the 15th of the month, in which case the Secretary must procure a substitute or become responsible for the next month's essay. (3) The papers are to be forwarded by each member in accordance with the way-bill accompanying them, and are not to be kept longer than three days after receipt. (4) Blank sheets of paper will be attached to each essay, on which members are urgently requested to write any questions, notes or criticisms which may occur to their minds on reading the paper."

[A full list of lectures, etc., appears in the *Vâhan*.]

## PROPAGANDA FUND.

The work of carrying Theosophy into new districts was most actively carried on by Countess Wachtmeister, who administered a Fund named as above for this particular object. Various Centres have been started in different parts of the country, and they need to be

nursed during their infancy, (1) by a supply of literature for free distribution, and (2) by occasional visits from some older member. For these purposes money is required, and some of the richer Theosophists might well lend a helping hand. Those who cannot do personal work are bound to supply the "sinews of peace" to those who are willing to do the work but have not the money for railway fares nor for buying literature. We have now some very cheap tracts and leaflets for distribution, and they ought to be scattered all over the country, as well as sent in quantities to Centres already formed.

Two members have started the good work, F. B., £10; B. K., 5s., and further contributions can be sent to the General Secretary, marked *Propaganda Fund*.

#### SPAIN.

Our hard-working colleague, J. Xifré, reports that during the winter Theosophy has made great progress in Spain, the membership of the T. S. is increasing and much interest is being displayed, especially in the country districts. In Madrid the clerical opposition is very strong, but the Lodge is making itself felt. In Barcelona, also, steady progress is being made.

#### AMERICAN SECTION.

Theosophic work is being pushed with great diligence on the Pacific Coast. Dr. Jerome Anderson is publishing a new edition of his work on Reincarnation, and is getting out a new book, *Man, the Microcosm*. Seven of our outlying Branches have now large and commodious headquarters, and hold regular Sunday evening lectures in addition to Branch meetings. Dr. Griffiths has organized two new Branches in the central part of the State. The San Francisco Branch is moving into a hall with a seating capacity of about 500 in the Golden Gate Building. Mrs. Beane, the indefatigable secretary, is kept busy from early in the morning until late at night.

ABBOTT B. CLARK.

#### AUSTRALASIA.

##### AUSTRALIA.

*Melbourne, March 27th, 1894.*—Last week we gave our second social evening; the first, as perhaps you will remember, was held just before Mrs. Cooper-Oakley's departure for Chicago, and there were on that occasion about 150 people present. On Wednesday, 250 tickets were purchased, showing a most marked increase in the number of those who take an interest in Theosophy and its teachings. The proceedings were opened by a capital address from our President, Mr. H. W. Hunt, who was listened to most attentively. He spoke of the three objects of the T. S., dwelling most particularly on the first.

After his address there was a delightfully interesting display of microscopic work thrown by lime-light on to a screen by our Secretary, Mr. Hart, who explained each illustration briefly and often wittily. We are fortunate in having a secretary who is really a scientific man. The evening concluded with a most enjoyable concert. The whole thing was a great success, not a single hitch of any kind occurring from first to last.

The audiences for our Sunday evening lectures are increasing rapidly; last week we were crowded out of our room and had to move into the adjoining hall, this being the largest audience we have had for some months. The subject, *Elementary Teachings of Theosophy*, treated by myself, brought forth a swarm of questions, which kept us

busily employed for an hour, after which there was some good discussion. Mr. Hunt's lecture on *Man: His Origin and Destiny*, the previous Sunday, was also very well attended. It is good to note how eager the audience are to ask really thoughtful questions, and how few come to the meetings in order to ridicule Theosophical teachings.

The annual meeting of the Debating Club has just been held, and the Secretary's report shows that it is in a flourishing condition. Twenty-eight debates have taken place during the year, and the attendance and discussion have, on the whole, been excellent.

I see in the LUCIFER to hand by the last mail that correspondents are asked "to kindly curtail their letters," owing to pressure on space. So if my letter is somewhat like an auctioneer's catalogue, I must ask you to forgive me, as I have had to condense my news so much.

MABEL BESANT-SCOTT.

#### NEW ZEALAND.

*Auckland.*—The annual meeting of the Auckland Branch of the Theosophical Society was held in the Lodge rooms, on March 6th, Miss Edger, M.A., presiding. The Secretary (Mr. W. H. Draffin) read the annual report, which showed that during the year the roll of members had increased, and that 103 meetings had been held during the year, exclusive of the extra meetings held during Mrs. Cooper-Oakley's visit. *The Secret Doctrine* Class, established during Mrs. Oakley's visit, is still continued with satisfactory results. The following officers were elected for the ensuing year: President, Miss L. Edger, M.A.; Vice-Presidents, Messrs. C. W. Sanders and S. Stuart; Secretary, Treasurer, and Corresponding Secretary, Mr. W. H. Draffin; Librarian, Mr. S. E. Hughes.

On Sunday last, March 18th, the Presbyterian Church at Thames was "preached vacant," while a large body of the congregation went with the Rev. S. J. Neill to St. George's Hall, where service was held. The owner of the hall has offered the use of it to Mr. Neill for Sundays free of charge for twelve months to start with. It is a comfortable hall, and is capable of seating 500 people.

During the month lectures have been delivered by Mr. and Mrs. Draffin, Miss Edger, Mr. Leith, and Mr. C. W. Sanders, and an interesting discussion was held on the objects of the T. S.

W.

New Zealand Theosophic League—which has among its objects the formation of branches of the T. S. in towns where none exist, the seeking out of unattached members and endeavouring to persuade them to join and work in the local Lodges, the placing of Theosophical books in public libraries, and the printing and circulation of pamphlets—has been started by Mr. John St. Clair, of Auckland. We hope it may succeed in doing useful Theosophical work.

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PRAYER that craves a particular commodity—anything less than all good—is vicious. Prayer is the contemplation of the facts of life from the highest point of view.—EMERSON.

# Theosophical

AND

## Mystic Publications.

### THE THEOSOPHIST (*Madras*).

Vol. XV, No. 7:—"Old Diary Leaves" for this month is most interesting, detailing meetings with an Adept, especially the well-known one in which a turban was left behind as a proof of the genuineness of the experience. The subject of travelling in the astral body is next dealt with, Col. Olcott describing how, after having retired to bed, he got up, and, in his astral body, added some words to a manuscript; and how, in descending in like manner to wind up a clock, he encountered an overhanging shelf, thereby acquiring a bruise by "repercussion." N. Ramanuja Chari continues his reply on the doctrine of Mâyâ very learnedly, with many quotations. H. S. O. writes very hopefully on "The Hindû Revival," his remarks being prefatory to the announcement of the formation of a new society of Hindû ascetics and laymen, under the title of "Nigamâgama Dharma Sabha," to revive Sanâtana Dharma and reëstablish, encourage and protect Varna and Âshrama Dharma. R. Anantha Krishna Shastry translates a work known as the Tantrasâra, which treats of the purification of the Bhûtas. It is evidently full of import for those who possess the keys of Tantric symbology, and will be equally confusing for those who do not. An article on the ethics of Buddhism is translated from Léon de Rosny; Mr. Gladstone's horoscope is discussed and his various attributes referred to the various positions of the planets; Col. Olcott writes on "Annie Besant's Indian Tour," correcting mistakes and misconceptions and giving many interesting details; "Krishna's Journey to Mount Kailas" is continued, and the usual occasional matter concludes a good number.

H. T. E.

### THE PATH

(*New York City, U.S.A.*).

Vol. IX, No. 1:—"Historic Theosophical Leaves" gives the minutes of three of the earliest meetings of the Theosophical Society. The first is reproduced in facsimile by photographic process, and forms the frontispiece of this number. It is in the writing of John Storer Cobb, and is dated Sept. 8th, 1875, at 46, Irving Place, New York. William Brehon writes on "Reïncarnation of Animals," and amplifies H. P. B.'s statement that animals, although unable to incarnate (in this evolution) as men, can incarnate into higher forms of their own kingdom. A. Fullerton writes on the necessity of illusion in Devachan, showing that the grievance against illusion is based chiefly on a misunderstanding of the sense in which the word is here used. Illusion is, in fact, everything but the ultimate truth, and Devachan is much less illusory than our present life. The conversation between a zealous Theosophist and a constitutional one, on the T. S. and its reforms, meets the present situation very well. The "face of a friend" this month is that of Mrs. A. Keightley: the biographical sketch by Bertram Keightley is interesting in itself, but is rendered still more so by the incidental announcement that, in *Letters that Have Helped Me*, "Z" is W. Q. Judge and "Jasper Niemand" is Mrs. A. Keightley. We recommend the article on "Conversations on Occultism with H. P. B.," wherein Precipitation, Elementals, White Magicians, etc., are dealt with very suggestively. "The Fire-Self" is a most poetically-written and helpful allegory by Jasper Niemand. K. P. Mukherji writes on Dhyânânam or Meditation.

H. T. E.

THE BUDDHIST (*Colombo*).

Vol. VI, No. 9:—Contains "Katha Vatthu," a kind of scholastic catechism from the *Journal of the R. A. Society*; the conclusion of "India, the Holy Land of the Buddhists," speaks of Hwen Tsang's visit to India, the desecration of Buddhist shrines, the Maha Bodhi Society, etc.; the Amagandha Sutta translation is concluded, and Buddhagosha's Commentary on the Maha Satipatthana Sutta, in the vernacular, is continued. No. 10 contains Mr. Dharmapala's lecture on "Buddhism, Past and Present," at the Vajiranân Library, and a commentary on the Dhammapada.

H. T. E.

THE THEOSOPHIC THINKER  
(*Bellary, India*).

Vol. II, No. 12:—Contains "The Yogic Life," chapter vi, in which sensible advice is given as to concentration, which should be directed towards making the mind one-pointed. K. Narayanaswamy Iyer continues "The Esoteric Significance of the Râmâyana." T. Sadasiva Iyer writes on "Unity in Diversity," advocating the Advaita philosophy, and other most interesting papers on Eastern Occultism follow.

H. T. E.

DEPARTMENT OF BRANCH WORK  
(*New York*).

No. 40:—"Why we should study Theosophy," a paper read at the opening of the Beginners' Class of Theosophy, Honolulu, Hawaiian Islands, by A. Marques, speaks interestingly of the prophecies concerning the imminent cyclic changes, emphasizes the universality of Theosophy, and exalts the importance of its union of the head and the heart.

H. T. E.

THE PRASNOTTARA (*Madras*).

Vol. IV, No. 39:—Contains but one question—on the Zoroastrian analogue of the Four Castes of Manu, which N. D. K. traces in the *Avesta*. The rest of the number is made up of "Notes and Extracts." "The Aura of Trees" contains some interesting notes on the use of certain trees in religious and medical ceremonies.

H. T. E.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. II, Nos. 3 and 4:—Begins with the "Address" by the President of the Scandinavian Subsection at the sixth anniversary of the society. "Conviction and Dogmatism" by Annie Besant, translated by C. S. in her usual happy manner; a translation of an address delivered by W. Q. Judge at the Parliament of Religions in Chicago, and various other articles of interest, complete the number.

E. W.

SOPHIA (*Madrid*).

Vol. II, No. 4:—Commences with a translation of G. R. S. Mead's *Notes on Nirvâna*, and the late Nemo's translation of H. P. B.'s celebrated article, "Have Animals Souls?" M. Guymiot's article on the "Theory of the Tattvas," and M. M. C.'s interminable novel, "Who Thinks will Remember," comprise the carbonaceous substance of the magazine. The most important article, however, is that on the Buddhist Jesus, in which the author enters into detail upon certain speculations which have been already considered in "On the Watch-Tower."

C. C. B.

ANTAHKARANA (*Barcelona*).

Vol. I, No. 3:—Prometeo's article on the "Objects of the Theosophical Society" is continued, and is well suited to be reprinted as a leaflet in any country. Valkyria's article on "Karma" and a translation of Alexander's Fullerton's *Wilkesbarre Letters* comprise the pabulum of our Barcelona contemporary this month.

C. C. B.

TRANSACTIONS OF THE SCOTTISH  
LODGE (*Edinburgh*).

Part XIII:—In our last issue we briefly referred to the last two numbers of these interesting Transactions. The present number continues the subject of the "Atonement." In running over the two preceding parts again in order to refresh our memory, we cannot refrain from noting the arrogance of the claim put forward on behalf the Christian "Church" by the writer of the last paper.

"[The material means of accomplishing the Atonement], that bringing out of an actual example of the whole teaching in actual material corporeal flesh and blood, is only taught by the Christian Church.

And that is why I say that the Christian Church puts the crown upon the Hermetic doctrine. The Eastern, the Buddhist, and Sankara doctrine leads to the Hermetic, and is an essential step to the intellectual understanding of it. . . . For the Christian doctrine, if it is to be anything at all, must be Catholic; it must embrace the truth of every religion that has ever existed upon earth; and it must go a step farther, it must put the crown upon every one."

Oh, the aggressiveness of it all; why this flaunting of an imagined superiority in the faces of other religionists? Truly it is the unsheathing of a sword and not the bringing of peace.

Part XIII contains the most valuable paper of the whole series; it is a catholic and well-thought-out theory of a process in nature, and if the Scottish Lodge can win the acceptance of it from their co-religionists, they will do a good work. But in order to call it Christian it must be shown to be distinctly so, and no attempt has been made in this direction. The answers to the questions which fill up the remaining part of the number are clever, but on clearing the dust of learning from our eyes, we find that the challenge of the Editor of *The Vâhan* which gave rise to the present interesting series of papers has not been so far fairly taken up.

G. R. S. M.

our restricted space permits only brief acknowledgment: *The Humanitarian* (a very good sixpennyworth); *The Monist* (containing an interesting and useful article by Dr. Paul Carus, on "Karma and Nirvâna"); *Things Common to Christianity and Theosophy*, by A. Fullerton, W. Q. Judge, and three others (papers read before the Aryan T. S.); *Light of the East* (reprints a coarsely hostile article against the T. S.); *Pacific Theosophist* (reprints H. P. Blavatsky's letter to the American Section in Convention, 1889); *The Book of the Path of Virtue*, with an introduction and essay by W. R. Old (a translation of one of those Chinese books which are epitomes of wisdom); *Journal of the Maha-Bodhi Society* (has a translation from *Ratna Mala*, and much account of the work of our beloved young fellow-worker, H. Dharmapala); *Lotus Blüthen*, (translations from the *Subha Sutta*, from *The Book of the Dead*—exquisitely beautiful—from *Death—and After?* and a sketch of Annie Besant's life); *The Voice of the Silence* (American edition, at 4s.; it is a pity that no attention is paid to the accenting of Sanskrit words, for accented and unaccented vowels are really different letters); *The Northern Theosophist* (a bright number); *Gazzetta Letteraria* (an interesting article on the education of the will).

Received late: *Sphinx, Notes and Queries, Gûl Afshân.*

We have received the following, but

## Our Budget.

### BOW CLUB.

	£	s.	d.
F. L. Gardner	-	-	-
Mrs. Gardner	-	-	-
Julius Homan	-	-	-
N. A. Knox	-	-	-
A. B.	-	-	-
Anon.	-	-	-
W. Lindsay	-	-	-
Dublin Lodge	-	-	-
	£	29	10
		0	0

The H. P. B. PRESS, Printers to the Theosophical Society, 42, Henry Street, Regent's Park, N.W.