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On the Watch-Tower.

OUR POLICY.

AS time goes on and the Theosophical movement comes more and more into public prominence, attacks on it multiply from every side. As its teachings are difficult to assail successfully, many of the attacks consist of personal charges levelled against the leaders, both dead and alive—as the world counts life and death—and some of the younger and weaker members are eager that answers should be made to the varied accusations. Now speaking for this magazine and for the policy of its editors and their co-workers, we say that we are ready to defend our principles but we have not time to be continually rebutting personal attacks. There is work to do more serious than this petty warfare, and we prefer to answer slanders by work rather than by words.

ANNIE BESANT.

G. R. S. MEAD.

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IN PRAISE OF THE EAST.

In his inaugural address as President of the Birmingham and Midland Institute (reported in *The Birmingham Daily Post* of October 11th) Sir Edwin Arnold, speaking on "Aspects of Life," pronounced a veritable panegyric on the spiritual convictions of the Orient. Treating of "the mysteries of life and death" the author of *The Light of Asia* is reported to have said:

"As to this aspect of the question, Asia—from which you have derived all your past religious ideas, and from which you have many more to learn—is far in advance of our West. St. Paul's great declaration, 'the things seen are temporal; the things not seen are eternal'—accepted timidly here by the pious, but regarded as a mere phrase by materialists—is in India a common-place of daily certainty. Nobody there doubts the continuity of life, any more than he doubts that the setting sun will rise again, the same orb, to-morrow. The popular reason why Hindû widows do not re-marry is because the loss of a betrothed or wedded husband is looked upon as the fatal expiation for

some extreme offence in a previous existence, to be borne with patient continence in this one; on which condition the family of the deceased husband will faithfully maintain the widow, as still belonging to the dead man, and to be surely reunited with him. This was the basis of the heroic though tragical custom of 'Sati,' or widow-burning, one of the grandest defiances ever flung by human faith and love at the face of the doctrine of annihilation. The respect for the animal world, general in Hindû and Buddhist societies, is founded, with the tenet of transmigration, on the same fixed belief in the endurance and evolving advance of every individual being. No spot is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the laboured subtleties of a Priestley or a Hegel. And if they could be familiar, as you are, with the splendid achievements and vast researches of modern science, they would not, any the more, abandon their fixed faith in the Unseen and the Unknown. Rather would they think it odd that Western *savants* should teach the law of the conservation of forces only to abandon it when the highest and most elaborated of all forces come into question. I do not presume to say that Asia is wiser than Europe or than our illustrious agnostic professors, but certainly her children live more happily and die more easily. Since it is not the eye which sees or the ear that hears, but the self behind those instruments, they believe in that self, and discount by peace its assured perpetuity. Masters of metaphysics, they sweep the puzzle of Being aside with one decisive maxim—'Never can the thought know the thinker.' Of that which daunts and troubles us, the boundless mystery of the universe, their quiet genius has made a daily delight, congenial to the limited powers but illimitable desires of the ever-ascending soul. They have perceived, without seeking to explain, the two supreme celestial laws that govern the Cosmos—Dharma, which is Love; and Karma, which is Justice. By light of these they have partly discerned how, under an immutable and sometimes seemingly pitiless Equity, all things will advance from good to better, and from better to best, until it be time for a new and higher order. 'Ahinsa,' therefore, 'the doing no injury,' is their central commandment, as it was that of Christ in the 'Golden Rule,' and as it is the last word of Hâfiz in his Persian verse. They await death, not as some of us do, like complaining prisoners under a tyrannical sentence without appeal, attending with gloomy courage the last day in this condemned cell, the flesh, but rather like glad children of a great mother, whose will is sweet and good, whose ways are wise, and who must lull them to the kind brief sleep of death by-and-by, in order that they may wake ready for happier life in the new sunshine of another and a larger daylight."

It would be ungenerous to question whether this enthusiastic description represents the actual state of affairs; and if the East of to-day falls short of so grand an ideal let it be the duty of those who are Theosophists there to strain every nerve to make the ideal a reality, lest the praise of the Mlechchha shall have been given in vain.

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THE SPIRIT OF THE INQUISITION.

Mr. W. T. Stead in his second issue of *Borderland*, writes with justifiable indignation against the indiscriminate prosecution that is levelled against practisers of palmistry, astrology, etc.

"I have no objection," he says, "to rogues being prosecuted, whether they are palmists, bank directors, clergymen, or members of Parliament, but I dislike these police-made offences. . . . No doubt many palmists make mistakes, so do many clergymen, and many doctors, and many, many magistrates, but that is not a reason for treating the whole fraternity as rogues and vagabonds."

That there are many rogues who are rightfully punished we all shall agree, but to make the mere fact of practising these psychic "arts" a crime, is a danger that threatens to increase with the materialism of the age. None more than theosophical writers have written more forcibly against the misuse of psychic faculties, the selling of their use for money, and the employment of them for mean and unworthy ends. But for an incredulous legislature to prosecute, fine and tax, astrologers, palmists, mediums, etc., is sheer tyranny, and a direct infringement of the rights of individual liberty. As Mr. Stead says:

"In the United States of America some of the State legislatures have gone perilously far in the direction of legislation which is religious prosecution pure and undisguised. In Ohio, for instance, spiritualist mediums are fined £60 a year, under the title of an annual licence, while clairvoyants and seers are fined £40 per annum. It is a good thing that this sort of legislation was not in vogue in Old Testament times, for it is to be feared that many of the Hebrew clairvoyants and seers would not have been able to find the requisite £40 per annum. If they had ventured to exercise their sacred gifts without a licence they would have been liable to pay a fine—not exceeding £200. The States of New York, Illinois, and Connecticut have also passed laws which infringe religious liberty."

On the question of receiving money, however, for instruction in Occultism or the Occult Arts, many members of our Society feel very strongly indeed; so much so, that the last Convention of the American Section T. S., finding that a number of people in the U.S.A.—nearly all, fortunately, outside the membership of the T. S.—were professing to "teach Theosophy" for money payments, passed the following resolutions:

"Whereas, the growth and reputation of the Theosophical movement have caused persons in various parts of the country to advertise themselves as teachers of Theosophy, and to offer, as such, tuition in Occultism and Occult arts for a money consideration; and

"Whereas, the Founder and leaders of the said movement and of the Theosophical Society have uniformly declared that genuine instruction in Occult study can neither be given nor received upon condition of pay, such instruction being possible only to the spiritually qualified, and never imparted for gain:

"Therefore Resolved, that this Convention hereby declares its disapproval and condemnation of any persons who, being members of the Theosophical Society, claim or offer to teach knowledge of Occultism, the Occult Arts, or of any Occult practice, or the means for performing any phenomena, or to give training or teaching in any Occult or psychical development, for payment to be made to such asserted teacher for such teachings.

"Resolved, that any member of the Theosophical Society offending against the spirit of the foregoing Resolution thereby proves his or her unfitness for membership, and is to be justly regarded as not in conformity with the nature, spirit, and teachings of true Theosophy."

Many and forcible, too, are the warnings against the terrible dangers of the indiscriminate practice of hypnotism or mesmerism by the morally unfit, but there can be no Theosophist who will not protest with all his force against the inquisitorial and Draconian bill that was introduced in the Senate of the United States, on Dec. 22nd, 1892 a bill "to prohibit electro-magnetizing, mesmerizing, or hypnotizing human beings, or affecting one person through another, by electricity, and to declare the same to be a crime against the law of nations, and to define its punishment."

The draft of the bill lies before us, with "a syllabus and list of authorities exposing mysticism" (?) appended, and shows throughout from beginning to end the hand and heart of the most narrow-minded bigotry and the spirit of the inquisition. It is put forward in the name of Christianity—save the mark—and is in every line a blasphemy against the spirit of the compassionate Master depicted in the gospel traditions. Section five runs as follows:

"That the punishment for the violation of sections one, two, or three of this act shall be death, and for the violation of section four the offender shall be punished by a fine not less than five thousand dollars, and not more than twenty thousand dollars, and by imprisonment during his natural life, or for a term of years not less than two."

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A ZOROASTRIAN TREASURE.

The Times of India, of Oct. 2nd, tells the tale of a most precious Yasna MS., said to be written at Cambay in A.D. 1328, which has for

long been lying neglected among a heap of books in the possession of some illiterate Dastur or other. The writer of the notice also touches incidentally on the great influence which Zoroastrianism had on the Hebrew religion. The concluding paragraphs run as follows:

"The Yasna MS. suggests the probability of discovering many a rare, if not unique, treasure of sacred lore among the heaps of ancient books now remaining unappreciated in the possession of illiterate Parsee priestly families. Dr. Mills came to know of this MS., and succeeded in getting it as a gift for the Bodleian from the Dastur. The University, at Dr. Mills' suggestion, undertook to reproduce it in facsimile for the use of scholars in all parts of the world, and who may now work upon this unique MS. at their leisure in their own homes. This, so far as we know, is the first facsimile of any ancient Zoroastrian MS. published, and its publication should incite the modern Parsees to follow in the wake of Oxford and reproduce some of their valuable manuscripts for the use of scholars at a distance. Dr. Mills' labours on the Gathas, which form a part of the Yasna, have already borne rich fruit in Oxford, as may be seen from Canon Cheyne's recently published Bampton lectures. This great Hebraist and Old Testament critic has succeeded in proving the very great influence of Zoroastrianism, and especially of the Gathas, on the Hebrew religion as embodied in the book of Psalms. So great was it that 'had it not come into contact with Zoroastrianism, Israel,' says Professor Cheyne, 'would, historically speaking, have struggled in vain to satisfy its religious aspirations!' He therefore appeals to advanced theological students to follow with more interest the progress of Zoroastrian studies, and thinks that their interest will be rewarded by fresh insight, not only into the meaning of the Psalter, but also into that of the Pauline and the Johannine writings."

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THE ANTIQUITY OF THE GAME OF CHESS.

In the Index of *Isis Unveiled* the student will find the statement "Chess played in Egypt and India 5,000 years ago," with reference to vol. i. p. 544, where we read as follows:

"On the walls of the palace of Amenoph II at Thebes, the king is represented as playing chess with the queen. This monarch reigned long before the Trojan war. In India the game is known to have been played 5,000 years ago."

This is now confirmed by a recent "remarkable discovery in Egypt," as the *Pall Mall Gazette* styles it in its issue of Oct. 21st. The remarkable discovery is as follows:

"Chess-players, with a turn for the history of their strategic amusement, will be interested to learn that all the hypotheses as to the origin of the game have suddenly been 'mated' by a recent extraordinary discovery in Egypt. It was generally assumed until now that the

ancient Indians had invented chess; that it was introduced from India to Persia in the sixth century; and that by the Arabs, and in consequence of the Crusades, it spread from East to West. It is true the Chinese—who invented many things in times long gone by which had afterwards to be reinvented in Europe—assert that they can trace chess in their own country to about two hundred years before our era. Now, there can certainly be no doubt that in the character of the figures at present used, and in some of the words connected with the game—such as 'schach' (Shah) and *mat*, or 'mate'—an Indian, Persian, and Arabic influence is traceable.

"But here comes news of the latest excavations on the pyramid field of Sakkara, which have brought to light a wall-painting, on which a high official is represented as playing chess with a partner at the time of the government of King Teta, who belonged to the sixth dynasty. Professor Lepsius formerly assigned the reign of that monarch to about the year 2,700 B.C. Professor Brugsch, correcting this chronology, puts it back to still greater antiquity, namely to the year 3,300 B.C. So that chess would have been known in the once mysterious land of Mizraim something like 5,200 years ago!"

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ANCIENT EGYPTIAN IDEAS ON GOD.

In the Journal of "L'Alliance Scientifique," under the presidency of M. Léon de Rosny (Nos. 89 and 90), there is a remarkable article by E. Amélineau, Egyptologist and Coptic scholar, which demands notice. M. Amélineau among much else of interest translates some strophes of a wondrously beautiful hymn of Thebes to Amon-Râ. It combines the ideas of Pantheism and Monotheism in a striking manner, but is easily comprehended by those who have grasped the idea of the Demiurgic or Creative Logos, or World-Soul. Thus then it runs when Englished from the French.

"Hail to Thee, author of all forms,
One, who art single, yet whose arms are manifold,
Who watchest over men when they sleep,
And who seekest for the good of all creatures,
God Amon, who upholdest all things.

"Hail to Thee from all creatures,
Acclamation to Thee in every region,
Up to the height of heaven, as far as the earth extends,
[Aye], to the depths of the sea.
The Gods, bowed before Thy majesty,
Exalt the souls of Him who hath emanated them;
Rejoicing in the station of Him who is their Father,
They say to Thee: Come in peace, O Father of the fathers of all
the gods,

Who hast stretched out the sky and trodden out the earth,
 Author of [all] things, producer of beings,
 Highest prince, chief of the gods,
 We adore the minds which Thou hast placed within us,
 For Thou hast energized in us and made all,
 [Therefore] we give Thee acclaim for Thou dwellest in us.

"Hail to Thee, O Sun, lord of truth,
 Mysterious [dweller] in the shrine, master of the gods;
 Kephra in his barque;
 If Thou sendest forth Thy word, the gods exist;
 Thou art Toom the father of mortals.
 'Tis Thou who hast fixed their way of life, who hast made their
 existence,
 'Tis Thou who dividest the nations the one from the other,
 'Tis Thou who hearest the prayer of the oppressed.
 Thy heart goes out to him who cries to Thee;
 Thou freest the fearful from him who is too bold,
 And Thou judgest the mighty with the stricken.
 Lord of the source of blessing, His word is food:
 The Nile has come, led on by His love,
 Lord of the palm, tall with love.
 He is come to give food to mortals.
 He bestows motion upon everything:
 Brooding in the primordial abyss
 He brought forth the charms of the light,
 Therefore the gods rejoice at His beauty,
 And their hearts live when they see Him."

The Mahayuga.

THE curious results of my examination of the cycle known as the Mahayuga, or 4,320,000 years, are briefly these. The cycle in question is taken from the *Sūrya Siddhānta*, which was translated into English during the last century by a missionary, and quoted by Varāha Mihira in his *Brihat Samhitā*, for all which particulars, see *Theosophist*, November, 1888, pp. 98, 100. In Mr. Walter Old's little book, *What is Theosophy?* p. 28, he speaks of the cycle of the Mahayuga as being the least common multiple of the periods of the planets, Saturn, Jupiter, Mars, Venus, Mercury, and the Moon.

It struck me as being worth while to examine this statement; and I did so in regard to the planets, but omitted the Moon, as she would

come in anyhow. At the outset, I recollected that our astronomers, from Ptolemy (*Tetrabiblos*, Book I, p. 8, of Ashmand's translation) and ending with Mr. R. A. Proctor, were of opinion that such a cycle of the planets *could not be computed* by any means; and indeed, with the Indian, Greek, Arabic, and European tables extant up to the middle of the present century, it could not be done; nor have I anywhere found that it was possible in any case, though La Place tried to do it. But with the accurate planetary tables of Leverrier, which were finished in 1877, it is possible to test the truth of this great cycle; though its true length is not exactly given. (See *The Secret Doctrine*, vol. i. p. 168, regarding all such numbers.) By this I mean, that though we could not set out to determine in what length of time the planets would *form* such a cycle, yet when its length is approximately given, as in the *Sûrya Siddhânta*, we *can* now say whether the planets do come to such a conjunction or not, in the time stated, or somewhere near it.

In brief, I found that in 4,319,936·8663 Julian years, the planets and the Sun have the following mean *geocentric* motion :

Saturn = 313·2° ¹	Venus = 337·4°
Jupiter = 331·9°	Mercury = 337·1°
Mars = 343·7°	Sun = 339·2°

I would, however, point out that the motion of Jupiter and Saturn, according to my own tables, should be a little faster than Leverrier makes them—in which case they will be each in the 339th degree; so that the whole would be comprised in a space of *six and a half degrees* only. By this I mean, that if the planets had been, at any given epoch, found to be all in the vernal equinox in conjunction with the Sun, they would, in 4,319,936 years and a fraction, be found again in conjunction, but in the sign Pisces. This is quite in accordance with the *Sûrya Siddhânta*.

But now comes in the strangest part of this curious calculation. In *Isis Unveiled*, Madame Blavatsky maintains that the ancient Rishis knew of the existence of the two planets Uranus and Neptune; both of which were unknown to our Western scientists previous to 1784. Well, if that were so, it struck me that they ought to be found in the grand conjunction of the Mahâyuga along with the others. So I tried them by Leverrier's elements. Judge of the satisfaction with which I looked upon the whole, when I found their motion in 4,319,936·8 years was

Uranus = 339·0°	Neptune = 342·2°
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—that is, they were quite as close to the centre of the great conjunction as any of the others.

SAMUEL STUART, F.T.S.

¹ We have faithfully "followed copy," but are tempted to suspect that Saturn's motion should be 331·2°.—ED.

Conviction and Dogmatism.¹

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatize as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness." So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding

¹ This article was originally written for the *Path*, but as a contribution to the discussion now going on it has been forwarded also to the *Theosophist*, and is printed here.

scientific truths to the people, does not say, "It may be so, think as you like": he says, "It is so; disregard it at your peril." All that still awaits verification in the realm of may-be can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the speaking. Let him tell forth the truth, let him show its bearing on life, the consequences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on

its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abstruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truth are not to be held back to suit the meagre efforts and capacities of the indifferant and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educed ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the

spiritual faculties, and their existence *as Masters* cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can He, as such, be shown. Let those who have been happy enough to catch but one glimpse of Him keep that memory ever, and be willing at fit times to bear reverent witness to Him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

Theosophy Historically Considered as Underlying all Religions and Sacred Scriptures.

[A Paper read before the Parliament of Religions, 1893.]

NO history of either philosophies or religions would be complete or intelligent that lost sight of the mystic element—that supersensuous realm from which all unseen causes emanate, that ideal world, the existence of which the thinking, reasoning mind perceives, but which man has never yet realized in the outer life of the world. Neither do we find such histories as exist ignoring this mystic realm. On the contrary, they all treat of it, and either, like Enfield, frankly confess their inability to understand the subject, or entirely misapprehending the doctrines represent them as foolish or fraudulent. In *The Gnostics and their Remains*, the learned author makes the following remark:

The Christian writers who have treated upon the origin and nature of these doctrines were (Origen excepted) ignorant ecclesiastics, who could discern nothing in any religion beyond its outside forms, which they construed in the worst possible sense, even seeking for the most unfavourable interpretation of which such outward appearance was susceptible.

If this shall seem a severe criticism of these critics, a very little examination of the works under question will convince any candid reader that it is but the simple truth. It follows, therefore, that these doctrines have very rarely had a fair hearing, and that to the present day they are entirely misunderstood because so continually misrepresented. The real doctrines have seldom been heard of in modern times. Beliefs that are as old as human thought, and which number among their adherents more than half the human race, possess a novelty to the average reader that is strange indeed, and for the reason above stated.

They have been distorted out of all resemblance to their true intent and meaning. The time has come in the progress of modern thought, when these old truths are being re-stated, and they will have a candid hearing. To accomplish this result constitutes one object of the Theosophical Society.

There is a certain body of doctrines designated as Theosophy, and while these doctrines embody many truths, designated by many names, known to all history, and underlying all great religions and philosophies, they concern also the very foundations of all real science, and all true knowledge, no less than the basis of ethics.

It would be difficult to trace these doctrines in detail through the religious and philosophical history of man since the beginning of the Christian era, for two reasons: first, on account of the misapprehension and consequent misrepresentation already referred to; and, second, for the reason that they have been held sacred and secret, requiring a key for their interpretation. The reasons for this secrecy need not here be entered into, for no one at all conversant with the subject will deny the fact. The author of *The Gnostics and their Remains*, to whom I am indebted for many valuable suggestions, says:

Secret Societies, especially that one of which the maxim was, as Clemens tells us, the truly wise one, "Learn to know all, but keep thyself unknown," erect no monuments to attract the public attention; they deal in symbols to be privately circulated, or else they embody their tenets in mystic drawings like the Ophite Diagramma, and in papyri, long since committed to the flames.

Now, in view of these facts, viz., the misrepresentations derived by the ignorant from the outer form and symbols on the one hand, and concealment by the initiated on the other, it may very naturally be asked, How can anyone in modern times, or since the decline of the Mysteries in Greece and elsewhere, determine what these doctrines really are? Certain it is that mere curiosity or idle and ignorant speculation can never discern them. To such as these they are for ever a sealed book. But just as all great religions have had their inspired teachers, their seers and prophets, so has the Secret Doctrine had its wise interpreters in all ages. What music was to the intuitive genius of a Beethoven or a Mozart, and what it became under their interpretation—a revelation of beauty and harmony—such has the Secret Science ever been to those who know, and such their revelations to "the listening ear and the faithful breast."

In order to be able to trace these doctrines, in outline at least, through the ages, one must first know what they are.

The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude.¹

¹ *Op. cit.*, l. 14, et seqq.

This fundamental idea must be grasped and followed through varied forms of expression and under many names, and no other proposition can be entertained that is inconsistent with it. The second postulate is:

(b) The Eternity of the Universe *in toto*, as a boundless plane: periodically "the playground of numberless Universes incessantly manifesting and disappearing," called the "Manifesting Stars" and the "Sparks of Eternity." The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux.

Herein is postulated the Law of Cycles, alike applicable to atoms or suns, to individual man as to solar systems. The third postulate is:

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or Necessity) in accordance with Cyclic and Karnic Law, during the whole term.

From these three fundamental propositions the entire philosophy unfolds or emanates, just as Cosmos issues from the One Eternal Principle. I am not aware that the doctrines thus clearly formulated can anywhere be found outside the writings of H. P. Blavatsky. The philosophy of evolution thus set forth furnishes a key by which the mysterious chambers and secret crypts of antiquity may be opened and explored.

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts to man, save those won by his own Ego through personal effort and merit, throughout a long series of metempsychoses and reincarnations.

Bearing these fundamental ideas in mind, we may briefly consider a few among the almost innumerable number of their representatives and embodiments during the past twenty-six centuries.

It is a familiar saying that all our great religions and philosophies have come from the far East. If this be true in a general sense, it is true in a special sense regarding the Secret Wisdom. King says that:

So long as philosophy was cultivated in Greece, India was ever regarded as the ultimate and pure source of true wisdom.

Pherecydes, the first preceptor of Pythagoras, is said by Josephus to have derived his doctrines from the Egyptians, and his illustrious pupil and the founder of the Italic School of Philosophy, went also to Egypt to complete his studies. Neither of these philosophers is known to have committed his doctrines to writing. Egypt was at that time the seat of learning, with colleges at Heliopolis, Thebes, Memphis, etc.

Iamblichus relates that Pythagoras, after spending twenty-two years in the schools of Egypt, went to the far East to converse with the Persian and Chaldæan Magi, and with the Indian Gymnosophists. The real source of the learning of Pythagoras being thus clearly defined, the doctrines he taught but confirm their source. In a form more or less veiled by symbol and allegory he taught the Secret Doctrine.

Following Pythagoras came Buddha, the great Indian reformer of Brâhmanism, whose entire life and doctrines were but an expression of the traditions and philosophy of the old Wisdom-Religion. The Socratic doctrine as expounded by Plato constituted the very soul of the Greek philosophy, and the influence of the Porch and the Academy not only constituted the glory of Greece and later of Alexandria, and largely influenced the early Christian philosophy, but influence the world to-day, as they have entered into the thought of all great thinkers and writers for the past twenty-five hundred years. Plato was an Initiate, and the core of his philosophy is the three postulates already quoted.

The Essenes, whom Philo Judæus and Josephus describe as existing in Palestine at the time of Christ, King declares to have been "Buddhist monks in every particular," as proved by the Edicts of Ashoka. The word Essenes or Hessesenes, is derived from the Arabic *hessan*—pure. One has only to read the accounts given by Philo and Josephus to learn the identity of the doctrines of the Essenes with those of Jesus, bearing in mind that both the Essenes and Christ speak of a Secret Doctrine not to be revealed to the multitude.

Some twenty years ago De Quincy in a popular essay took the position that:

Unless it can be shown that the Essenes were the early Christians it must be conceded that there was no need of a revelation through Christ, as his teachings were all anticipated by the Essenes.

The Essenes were sworn not to speak of their doctrine except among themselves, and they were sworn also not to write of it, except in allegory and symbolism. This is expressly stated by Philo; and upon this and other statements, Eusebius, as late as the fourth century, gives the opinion that the Gospels and Epistles of the New Testament were the secret books of the Essenes. In proof of this Eusebius cites the exercises, festivals, and rules in vogue among the Essenes as recorded by Philo, and declares them to be the same as practised by the Christians of his own day. Eusebius was anxious to show that the Essenes were the early Christians, when the fact is, that the Christians were the later Essenes, added to their number "from without," in other words, the "uninitiated," who possessed a portion of the secret wisdom, or Gnôsis, revealed to them by Jesus, preserved by the sages of the Jewish people before the time of Christ, and derived originally from the Hessian or pure Buddhist monks. Buddha originated these doctrines no more than did Jesus, for we find them taught by Plato, Pythagoras and Zoroaster, if we but follow the key for their interpretation.

Of the many schools that flourished during the first three centuries of the Christian era, there are two of paramount importance to our present study. These were the school of the Gnostics and that of the Theosophists founded by Ammonius Saccas. "It is a noticeable fact

that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates nor Ammonius Saccas, committed anything to writing." Whatever we now possess of their teachings has been derived from their disciples or from their contemporaries. For the best record of the Gnostic teachings we are indebted to the Church Fathers, through their attempts to refute and destroy them. King declares himself most indebted to *The Refutation of all Heresies*, a work composed by Hippolytus, Bishop of Ostia, who was himself put to death A.D. 222. Irenæus and Origen, with the same purpose in view, contributed largely to the same result.

The Gnostic teachings seem first to have been promulgated by Simon Magus, then by Meander and by Basilides at Alexandria, who died about A.D. 138 and was followed by Valentinus, who was born of Jewish parents at Alexandria and who was styled the "profoundest doctor" of them all.

The fundamental doctrines held in common by all the chiefs of the Gnosis was that the visible creation was not the work of the Supreme Deity, but of the Demiurgos, a simple emanation, and several degrees removed from the Godhead.

This doctrine of emanations may be traced in the earlier teachings to which we have referred. It was derived jointly from the Zendavesta and the Kabalah, and was thus of Chaldæo-Persian and Indo-Egyptian origin. It was taught in the Mysteries of Initiation, and was then, as it is now, a Theosophical doctrine.

The Magi and the Kabalists were Initiates and Theosophists, and the Gnostics taught the same philosophy. The seven-fold form in which all emanations proceed, the seven planes in nature and the seven principles in man, were more immediately derived from the Kabalah, of Chaldæo-Persian origin, under the form of Angels, Principalities and Powers, the same as the Gods of the earlier Greek writers, the "Creators" and "Builders" of *The Secret Doctrine*. This septenary teaching was especially pronounced with the Ophite sect, a branch of the Gnostic school. Against this doctrine of emanations, the Church Fathers waged a continual warfare, and the so-called heresies of the early Church arose through these discussions, and the attempt to establish the doctrine of a personal God, and the bitter disputes concerning the nature of Christ; and though many a Church Father was tinctured with Gnosticism, they were over-ruled or destroyed by the more ignorant priests with the rabble at their backs, resulting in giving to the Christian world a personal, male Deity and vicarious atonement in place of the more beneficent and philosophical doctrine. Antiquity shows no worse type than the Jewish Jehovah, and no worse confusion than the theological disputes regarding the Docetic Gnosis.

The school of Theosophists founded by Ammonius Saccas arose about the middle of the third century. His followers, Porphyry, Plotinus, Proclus, Iamblichus and many others, were styled Neoplatonists.

Their motive aimed, it is true, at a revival of the philosophy of Plato, but Ammonius undertook to bring order out of chaos, agreement out of fierce controversy, and so to bring about the reign of Universal Brotherhood, among all classes. He undertook to show that the fundamental doctrines were the same among many sects. Among the Gnostics the severest penalty for those who refused to listen or to believe was want of knowledge and subjugation to Matter, and with Ammonius and his followers, ignorance was considered a misfortune, and disbelief no crime. Both Gnostics and Theosophists taught Reincarnation and Karma, as did, in one form or another, nearly all philosophies and religions of antiquity. Indeed, even a superficial examination of the history of Gnosticism and Neoplatonism will show, provided it be intelligently made and without prejudice, that the movement inaugurated in 1875 by H. P. Blavatsky, was almost identical with that undertaken more than fifteen centuries ago by Ammonius Saccas. The teachings are substantially the same, and the motives identical. Here then is a direct line of descent. From Pythagoras to Plato, with the teachings of Buddha laying more stress on ethics than on philosophy, and so as a reformer founding a new religion on that already growing corrupt; thence through the Essenes and the Alexandrian Therapeutæ, in the time of Christ, Jesus taught the same doctrine and instituted the same reform in Judaism as had Buddha in Brâhmanism. The Gnostics and Theosophists kept alive the old philosophy of the Vedas, the Zendavesta, the Kabalah and the Egyptian Secret Wisdom—always Theosophy—the Secret Doctrine, till the sublime philosophy received a check under Constantine, and with the Mohammedan conquest and the burning of the Alexandrian Library, the dark ages began.

Divine philosophy was compelled to yield to brute force and ecclesiastical supremacy. These same theosophical doctrines found a home in Arabia with the Alchemists of the Middle Ages, and for centuries were known to the Western world through the alchemical nomenclature. They may also be traced in the songs of the Troubadours and Minnesingers, as these wandering minstrels roamed over Europe in the Middle Ages. Like the Beatrice of Dante, the "Lady-Love" of the Troubadour was often the "Divine Sophia," while in many a legend and fairy tale, like "Colin Clout" and the "Redbook of Appin," was the same secret disguised.

Roger Bacon in the thirteenth century and Paracelsus in the fourteenth stand as Theosophists and Initiates in the Secret Doctrine. Time will not permit points in comparison, nor even the naming of all authors or writings that bear direct testimony to the theosophical doctrines. The Society of Rosicrucians, originating, it is supposed, in the fourteenth century, might be classed as Platonic, Gnostic, Theosophic, Kabalistic, Masonic or Alchemic, for the simple reason that it embodied, philosophized upon, and yet concealed, the Secret Doctrine.

The philosophical systems of Newton, Descartes, Leibnitz, and Spinoza, all embody postulates and principles found in the Secret Doctrine, and can on this basis be reconciled with each other. There would be little difficulty in establishing Sir Isaac Newton's indebtedness to the writings of the "Teutonic Theosopher," Jakob Böhmen, by both historical and philosophical evidence, as Andreas Freher and William Law were contemporaries of Newton, and for the further reason that copious translations from the writings of Böhmen were found among Newton's posthumous papers. No principle embodied in the philosophy of Newton is absent from the writings of Böhmen. What Newton did was to give to these philosophical principles a scientific expression and a mathematical formulary, so as to fit in with the advancing scientific thought of the age. Newton's first law, that attraction and repulsion are equal and opposite, is but a mathematical formulation of the old Hindû doctrine of the "pairs of opposites," or the dualism of nature as taught in the Kabalah, and in all the Mysteries.

Tracing these doctrines in the oldest religions, whether in the Vedas, the Egyptian, Chaldæan or earlier Greek Mysteries, or in the Kabalah, and comparing them with the secret teachings of the Essenes, the Gnostics, the Alexandrian Theosophists, the Rosicrucians, and the Mediæval Alchemists, we find not only general agreement and substantial harmony, but far more consistency than among scientists from the days of Newton in regard to the estimated heat of the sun; or between theories of the present day regarding the constitution of matter, or the nature of the atom. If modern science can be called exact, these older doctrines cannot be called fanciful. There is contained in these old teachings a science more exact and profound than is yet known to modern times, for the ancient Initiated were not only the most subtle metaphysicians, and the most correct reasoners, they were in the truest sense Philosophers.

The three postulates of the Secret Doctrine are to be found in all these old philosophies. They have been compared and annotated through H. P. Blavatsky and the authors of her *Secret Doctrine*. Such comparison will show that revelation and inspiration are not the exclusive possession of any one religion, least of all do they belong exclusively to the youngest of these religions, the Christian. It can be demonstrated that every religion has an underlying esoteric basis, and that basis is the Secret Doctrine.

If the history, rituals, and glyphics of Free Masonry be examined with such knowledge of the Kabalah as is furnished by Mr. J. Ralston Skinner, not a shadow of doubt can remain as to its origin and significance. Its ancient land-marks are but the outer form, the dead letter, of the most ancient initiation into the Mysteries of Occult Theosophy. More than one Masonic writer, like Dr. Oliver and Dr. Mackey, trace Masonry to the Secret Society of the Essenes, and the most common

traditions of Masonry claim Zoroaster and Pythagoras as ancient Masters in the craft.

The entire philosophy and rituals of Masonry cluster round the legend of Hiram Abif, the "widow's son," who lost his life in the defence of his integrity. The Mystery of Christ, who, like Krishna before him, was the "son of a virgin," deals with the same Secret Wisdom. The "son of the widow," and the "son of the virgin," are alike fatherless. This is the Great Secret, the Mystery of the Ages. One and all, from beginning to end, these mysteries—old and for ever new—conceal the knowledge of the nature of the soul and its journey through matter. The Essenes held this secret under oath of perpetual concealment, as did every ancient Mystery. Jesus partially revealed it to the Gentiles, and therefore the Jews, who knew the secret, conspired with the rabble to put him to death, in conformity with the prescribed penalty; Socrates before the time of Jesus, and Paul afterwards, suffered the same penalty. All three may have been rather self-taught than formally initiated. Those who then possessed the secret through the process of initiation had in each case abused their power, and prostituted their knowledge, and yet they refused either to reform or to permit any outer revelation. Neither Ancient nor Modern Mysteries, nor Secret Societies have, or ever had, anything to conceal from "him who knows" the mystery of the human soul; its origin, nature, journey through matter and return to Paradise, or absorption in Nirvâna.

The self-taught mystic who derives his knowledge through his own spiritual intuitions, or by subjective illumination, without a knowledge of the philosophy of the Secret Doctrine, is usually a religious enthusiast, or a dreamer. He may even found a religion or a school, but he can never become a real Initiator. He may possess the "Doctrine of the Heart," and perform apparent "miracles," but is not likely to become an adept over all the occult forces of nature. The perfection of man requires the complete at-one-ment of body, soul, and spirit, or universal consciousness, with perfect knowledge, and hence the power to use for the highest good.

John Reuchlin, the head of the "Humanists," the preceptor of Luther, called also the "Father of the Reformation," was a profound Kabbalist, and undertook to reform the abuses of his times on theosophical lines. He resisted successfully the raid of the Dominican monks and other bitter assailants, but failed to engraft the wise and pure theosophical doctrines on the gross ignorance of his times. A glimpse of these doctrines under theological dress may be found in an anonymous little volume called, *Theologia Germanica*, supposed to have been written by a member of a sect called the "Friends of God." This book was a great favourite with Luther, as was Reuchlin himself, as shown in Luther's letters. The abuses of superstition gave place to the dogma of faith, and knowledge and light derived through Theosophy fell to the rear. The age was too materialistic, the ignorance too

gross and dense. The Protestant Reformation might otherwise have been a very different affair indeed.

A single conclusion remains to be drawn. So far as outer records go, or inner meaning has been revealed, this old philosophy, this ancient science, this Wisdom-Religion, was as perfect and as well known in the days of Pythagoras as at any later period. Plato added nothing to it. He but transmitted, or concealed, that which he had been taught in the mysteries of Initiation.

The conclusion is obvious. This Secret Wisdom dates back to the building of the Pyramids and is embodied in the Vedânta of old India; and not only were the most ancient sages and Rishis Initiates, but the true wisdom has been preserved and transmitted from age to age; and the Masters spoken of by H. P. Blavatsky, the real authors and inspirers of her *Secret Doctrine*, exist to-day as "Mahâtâmâs." The evidence may be found along the lines I have so imperfectly sketched, and is confirmed for all but the ignorant and the scornful in H. P. Blavatsky's great work. To the student who is really in search of the truth, the evidence is convincing and overwhelming in favour of the existence of a core of truth, represented in numberless forms, and running through the countless ages, preserved and transmitted by genuine Initiates, and this core of truth is Theosophy.

Theosophy has, therefore, a history and a literature but little known and seldom even suspected in these later times. No discovery of modern science, no well-defined and well-authenticated principle of modern philosophy, exists to-day that was unknown to the genuine Initiate of old. The "Great Secret" was never fully revealed except as a matter of experience of the soul. One must understand this fact, and its bearing upon the process of obtaining real knowledge, in order to be able to follow understandingly even the outer text, or those general principles embodied in the language of symbolism. The deeper mysteries are incapable of other expression as they pertain to the soul's experience. Initiation is, therefore, in the truest sense an evolution. The Great Secret is taught theoretically and philosophically, and put in practical demonstration by the neophyte under guidance of his instructors. This is the meaning of the travesty among Masons on "Practical" and "Symbolical" or "Theoretical Masonry."

Language is, therefore, inadequate to convey these deeper secrets to the ignorant. Symbolism conceals them from the profane and records them for the knowing. Concealment may be considered necessary where revelation is impossible except through long training and experience. To conceal, and record in symbols, are therefore synonymous. Herein lies the key of the Secret Doctrine, and the esoteric basis of all true religions. To experience is to know, the foundation of all wisdom. The Secret Doctrine and the Wisdom-Religion are therefore the same, viz., Theosophy. J. D. BUCK.

The Battle of Salamis.

ON the third day of the month of Tishrin, or as you moderns term it October, four hundred and eighty years before the birth of Christ, I watched that great sea battle of Salamis; first at my post as a soldier in the Sidonian contingent of the fleet of Persia, where I saw only as much of the engagement as a fighter can see while in the midst of battle, and afterwards when liberated from my body and duty by the order of King Xerxes, as I stood beside him along with the vast host slain on that and other days, and watched, as he was doing, the downfall of his hopes.

We had lost heavily before this day by the resistless force of tempests, and at Artemisium, yet still possessed over a thousand ships, whereas the enemy had only a little over three hundred, while as for our armies on shore, they were more numerous than the leaves of the trees; therefore, as we locked the Spartans, Athenians, and Corinthians inside the narrow straits, it seemed as if they must be already captured, and would be demolished as had been those Spartans at Thermopylæ who so vainly attempted to oppose the advance of our myriads—for it is only a question of time when hosts pour themselves against units, a question of time and lives, and King Xerxes had these at his command to throw away as he thought fit.

As one of these units, the battle had but little interest to me at first, the trireme in which I served as archer had escaped the rocks of Mount Pelion, and the rush of the Athenians at Artemisium, and might also come out of this engagement, for we were placed near the mouth of the strait leading to the Bay of Eleusis, protected by the Cyprian ships that occupied the space between us and the Greeks, while along the narrow straits lay the Cilician, Pamphylian, Ionian and Persian fleets, as closely packed as they could lie together—too closely packed, as the sequel proved.

To our left stood the main army of Persia on the shores of Ægaleos stretching from where we lay to the back of the cliff whereon the throne of Xerxes was planted; here he could overlook the strait and issue his directions, while his scribes wrote down the actions and courage or cowardice of those beneath this lofty perch.

For two hours after daybreak we were shrouded in mist, so that we could not see each other; then as one trireme after another loomed out of this lifting veil in all their beauty of gilding and carved work, I

think no fairer sight ever greeted the eyes of man—sail beyond sail broke out of the silvery curtain, those nearest in all shades of ruddiness merging to purple, with the oars at their sides glistening like grasshoppers' legs, until the whole space round us seemed to be crowded with great transparent wings all outspread and ready to fly.

While I was still looking upon this wondrous sight of radiant colouring, the Athenian trumpets sounded, followed by the splashing of many oars and the loud war-song as their small and sharp-beaked triremes rushed upon us; and then the battle began, and with it confusion, for we were so bulky and so dense that we could neither turn about nor advance, but broke our oars against the oars of the other ships, as we tried to move out of the way of these sharp advancing prows.

Onward they rushed upon us as we lay like helpless logs before them, breaking great holes in the sides of those triremes which they struck, and sinking them quickly with all on board, so that even before the morning mists had completely rolled away, I saw ten vessels heel over and go to the bottom. Like vast purple spectres they looked between the time of their appearance and their vanishing beneath the waves, and all the while we could do nothing except watch and wait for our own turn to come.

Not a breath of air stirred the upper space, and upon each cross-pole hung the brown sails limply, while the din of instruments joining with the shrieks of the wounded and the savage pæan of the fighters made a turmoil that was hideous to us who were now compelled to wait.

All along the line the battle was raging furiously, while these little Greek ships darted about doing deadly damage, yet keeping clear of the spearmen and archers. We poured our arrows into their midst so thickly that the sky was darkened in parts with them, but we could not get near to them, while they did with us as they would, for by this time many of our best ships had become entangled and could not be separated, but drifted along with the tide, while those on board could only curse the stupidity of our commanders and our own misfortunes.

I saw many strange sights that morning. Some of our own allies running down the triremes of their friends in their blind panic and wantonly leaving them to perish, that is, those who had room to use their oars. Yet we did not tamely submit to be slaughtered, for although it was only for our master we were there, and surrounded by allies who were out of sympathy with each other, we tried to do our duty to Xerxes and defend ourselves.

But fate was against us on this campaign, or rather our enemies had the past heroes of Greece helping them in their holy cause, for by midday the trireme in which I was, with some others, had been forced

out of the engagement and driven ashore near to the cliff of Ægaleos, where the Persian tyrant was watching our mishap. After this our share in the fight was over.

What excuses our captains made I know not, nor cared about after our doom had been met. Nine hundred and fifty of us were condemned and promptly beheaded by the soldiers, who took us prisoners. And then I rose from my gory and headless corpse, and took my place with the others beside that haughty king, who had so foolishly robbed himself of our services, and made us, with a swish of the sword, free men and able to judge him calmly. I had knelt to receive my sentence, the disgraced slave of a remorseless and cowardly tyrant, and rose up in a moment of time, at liberty and with nothing more than calm curiosity to see the termination of the fight—all the shame of our disgrace, all the dread of our defeat, all the fever of battle had left me, for I had become a spectator instead of an actor in the drama.

And this is what I saw. A wretched anger-driven slave, decked out with gaudy trappings, writhing upon a golden throne, and a vast army of serfs trembling before his mad and impotent fury, and round him and them myriads of calm and dignified souls looking on, as I was now able to do, with wonder at the weak fury and the abject fear which that folly produced.

Xerxes was no longer Xerxes the mighty master of men, but a thing too contemptible to look upon with any other feeling than compassion, for he seemed a miserable object, who had been dragged through a shamble, and left on that throne all dank and dripping with blood and mire, so that even the meanest of his slaves appeared a king beside him, for the fury which now swayed him had less dignity about it than the fear that moved the others—they, at least, were so far clean, whereas he was unutterably loathsome and foul to look upon.

It was easy to distinguish the men still in the body from those that had been liberated, by the abjectness or eagerness of the mortals and the calmness and air of freedom which the immortals wore as they stood beside their comrades and waited for their release. Over a third of this vast army guarding the throne which that bedraggled object occupied had left their bodies on the road from Persia. Yet a passionless curiosity made them still march along with the army as spectators only, and, like those others, I had left my arms and armour behind me on the sea-shore where my body lay.

These spirit legions were getting fresh recruits every second of time that passed, while the king writhed and fumed upon his gore-stained throne. They came from the strait in ship-crews, as the triremes and smaller vessels went down, yet on no face of these new arrivals did I mark any other expression saving the interest of spectators at a play. What they may have endured at their drowning had left no traces upon them, indeed I could remember nothing myself of that

moment except the kneeling down to receive the sword of the headsmen and the springing up again free and active, so that personally I had as little inclination to reproach him for this order of release as I had to honour him for his previous fancied superiority, now that I could see him as he really was.

Still the battle was raging furiously beneath us, and each eye was turned to watch that interesting sight. Everywhere the Greeks were gaining the victory, and I could now see the cause of their success; for while with the Persians, who were the invaders, each man that fell was a man irrevocably lost to the king, who had claimed and chained their bodies, every patriot Greek who fell sprang up more powerful to help his fellow patriots.

The air was swarming with these war-like spirits, they were struggling on the decks of the Persian triremes, paralyzing the arms of the fighters, blinding the eyes of the steersmen and guiding them so that they ran foul of each other, locking the masts and cross-poles together so that they were rendered useless, whispering panic thoughts into their hearts and filling the hearts of their own comrades with courage and judgment, while we stood without a thrill of sympathy by the side of this pitiful tyrant watching for the end that we saw coming.

The Spartans who fell at Thermopylæ and the men of Artemisium were there also and many more beside; heroes from Marathon and older battles, they came to help their countrymen, fired with the love of their country—that imperishable love which had filled their souls at the hour of liberation and still chained them to their native land; and a mighty unity of purpose made them act as one man, so that the air was palpitating with the fire and force of patriotism, before which the spirits of the hirelings and serfs of Persia grew faint and helpless.

Our army, the horsemen, charioteers and infantry were like locusts as they filled the land, and our ships a wondrous multitude as they occupied the straits, but they dwindled into insignificance before those mighty myriads of air heroes who crowded space until there was no spot free from them; and as their lightning strokes fell, the men staggered and looked about them wildly, leaving their hearts exposed to the swords and arrows of the mortal Greeks whom these immortals led on to the assault.

Many times I saw them cover a Persian trireme from the deck to the mast-head, clinging to the ropes like vultures, until the Greek prows struck against it, and then by the force of their united wills dragging it to the bottom before another blow could be struck, while Xerxes raved like a madman as he watched his ships go down and the Greeks rush on to another.

It was a woesome sight to see the broken pieces of those vessels strew the waves; as for the corpses we cared little about them, for the

men themselves joined us almost at once, but the ships which had been our pride, as Phœnicians, were destroyed utterly.

All through that afternoon the battle continued at different points until nearly two hundred of our ships had been sunk, and now as the sun began to set, the wind rose and drove the vessels still more hopelessly together until they were clustered as closely as if within a harbour, then the Greeks rowing back from our fleet as a lion does before the last spring, drew in their oars and quickly set their light sails.

Over by the west the sun hung a ball of crimson surrounded by purple films, while on high clustered masses of ruddy gold trailing away to blue, green, and flushings of red and white, and in the dusk of cloud and cliff shadow, wallowed the Persian fleet, the crews striving with all their might to cut themselves free and make use of that night breeze for flight.

Then I saw the two hundred and sixty Greek triremes dash forward with their sails swelling, the foam curling about their prows and leaving a boil of white behind, and with them those myriads of spirits.

Down they rushed upon the Persian ships that had also started moving, but slowly, for they could not get the wind by reason of their closeness; then came the wild mingling of shouts and shrieks as the vessels struck and heeled over, and next a vast crowd of spirits joined us from the ocean and the island of Psyttaleia, while the sun went down, and after it floated the spirit army of conquering heroes.

HUME NISBET.

Ibsen's Works in the Light of Theosophy.

[A Paper read before the Blavatsky Lodge, T. S.]

BEFORE entering on the direct matter of my paper, as the subject lies somewhat out of the usual lines of lectures and papers we are in the habit of discussing at these Lodge meetings, I should like to say one or two words in explanation of the reasons which have led me to believe that Ibsen's works are not unworthy of the attention of those who are interested in the spread of Theosophic teachings. One fact, at any rate, seems obvious, and that is, the more varied the mode of presentment of any truth the larger is the number of people whose hearts will be reached by that truth; and so long as the truths are assimilated, the form in which the teachings are presented matters little or not at all, and we as Theosophists ought, I think, to welcome any author in whose works we can find enshrined any of what to us are vital truths. Especially does this seem to me to be the case at this particular and fateful epoch, for such indeed it must be considered by those amongst us who accept as true the hints as to the working of the cyclic laws which have been given out by the Founders of the Theosophical Society. For if we are indeed even now ap-

proaching the close of one of the minor cycles and within the space of a few short years be entering on a new one, then it is of the utmost importance for the welfare of the Society and the work it has been organized to carry out that all the factors which may assist to pave the way for the fuller Theosophic teachings should be recognized, encouraged, and understood by the members of the Society. My endeavour in this paper will be to suggest to you that in the works of Henrik Ibsen may be found precisely that to which I have alluded. Now I am not going to waste my time and yours in describing Henrik Ibsen's personality, nor in describing his life, nor what sort of a hat he wears, nor what he prefers for dinner; are not these things written in the records of the interviewers, where any who may be interested in these matters may find details enough and to spare? Nor shall I even refer to the order in which the dramas were written, facts which are easily accessible to whoever chooses to enquire; far less shall I attempt to play the rôle of dramatic or literary critic; but being persuaded that in what Theosophic teaching the works contain lies our chief interest, I shall merely endeavour to suggest a few leading thoughts of that nature which I find recurring frequently in Ibsen's published works.

No one can, I think, study Ibsen's works without being impressed with the immense importance and value that he attaches to will-power, and the practically unlimited powers which are wielded, for good or ill, by the man of dauntless and undivided will. This idea forms, as it were, the basis of many of the plays; it is touched on in *Rosmersholm*, it is the main *motif* in *The Lady from the Sea*, and is elaborated in the last play published, *The Master Builder*; in fact, allusions to it are found in nearly all the plays.

In the play of *Rosmersholm* it is by means of this undividedness and concentration of will-power that Rebecca West acquires ascendancy over and dominates Rosmer, a man altogether lacking in himself this quality of steadfastness of will. Before the play begins, Rebecca West, for reasons of her own, determines to gain supremacy over Rosmer. Her sympathies are deeply involved with the people in their struggle for democracy which is then going on, and partly because in Rosmer she finds a man of education and ability, just the man in fact who is needed to take a lead on the side of the people, if only coupled with ability he possessed determination, which she sees he entirely lacks, Rebecca West determines to dominate him, and with her immense will-power, in which power she has absolute confidence, supply to Rosmer what is lacking in his character to make him useful to the cause.

So she places this one object before her and concentrates her will upon its attainment, unmoved by pity for the sorrow of his weak and jealous wife, unshaken by remorse when that wife ends her life by suicide; by force of will she gains her end and Rosmer cuts himself loose from all his past and declares for the people and their cause. But mark

how the moment Rebecca's will ceases to be absolutely concentrated, she loses faith in her own powers, and with the loss of confidence the power leaves her. This occurs when Rebecca suddenly discovers that all unrecognized within her has grown up a feeling of passionate love for Rosmer, then from that moment she is no longer master of her fate and his, and all her patient building of years lies in ruins around her. These are the words in which Rebecca when all is nearly over makes confession:

When I came to Rosmersholm first I believe I could have accomplished anything, anything in the world at that time. For I had still my undaunted, free-born will. I knew no scruples; I stood in awe of no human relation. But then began what has broken down my will, and cowed me so pitifully for my whole life.

ROSMER.—What began? Speak so that I can understand you.

REBECCA.—It came over me—this wild uncontrollable desire, oh, Rosmer!—
 . . . desire for you . . . I thought then that it should be called love. Yes, I thought it was love. But it was not. It was what I said.

Keeping this same idea of *will* in mind and glancing at the play called *The Lady from the Sea*, we find stress laid on the absolute necessity of the will being unfettered for real exercise of free choice. Ellida Wangel, wife of Dr. Wangel, had previous to her marriage, while living at her island home up in the North, chanced to meet a stranger who from the first moment of their meeting obtained complete mastery over her mind; though she is in deadly terror of him she is nevertheless compelled by him to promise to marry him and come to him whenever he claims her; he goes away to sea; Ellida hears of the loss of the ship with all hands; believing herself free she marries Dr. Wangel, but continues to be haunted by the thought that the stranger may return. She tells her husband the whole story and of her haunting dread, and also tells him that, such was the stranger's power over her, were he to return from the dead, at his bidding she would be compelled to leave her home and follow him. Finally the stranger does return, meets Ellida walking with her husband and claims her. Wangel reminds Ellida of her marriage vows, of the fact that she is bound to him and must not leave him. Then Ellida implores her husband if he values her happiness or his own, to set her free from all these fetters, as, unless she is free, she cannot choose, and must simply obey the stronger will, that of the stranger, and go to him as he demands. Her husband, seeing their only safety lies in complying, sets her free and relinquishes all claims over her. That moment she feels a new woman, feels a new power springing up within her, and with the weapon of unfettered will meets her former lover upon equal terms, no longer a mere puppet, a creature of his will, and casting his influence off her, bids him begone. The stranger says:

I see. There is something here stronger than my will.

ELLIDA.—Your will has not a shadow of power over me any longer. To me you are as one dead. . . . I no longer dread you. And I am no longer drawn to you.

Turning now to *The Master Builder*, in it we find Hilda Wangel, a girl of intense vitality, firm and unshaken will, with complete confidence in her power of controlling her destiny by the aid of that will and realizing all of what she may determine to accomplish, absolutely unhampered in the exercise of that power by any of the tenderer qualities of human nature, and entirely oblivious of the shackles of conventionalities. Halvard Solness, the successful master builder, has met Hilda Wangel once some years before the play opens. He has built a church with an exceedingly high spire, and goes to the town where the church is, to be present at the ceremony marking the completion of the building of hanging a wreath on the topmost pinnacle. This is to be done by one of the workmen as Solness himself turns giddy on a height, and consequently never attempts to do it; however, among those who have assembled to view the ceremony, is Hilda Wangel, then a school girl. As soon as she sees the master builder the determination seizes her that he and he alone shall be the one to mount to that giddy height; she craves for the excitement of watching him climb higher and higher, step by step, and as he climbs she will in thought climb with him, by her strength he shall accomplish it, and then they two shall stand high above the world right up there in the free air of heaven. Solness, all unconscious even of Hilda's existence, suddenly feels impelled that day to do what he has never done before, and climbs and hangs the wreath for the first and only time in his career. Some years pass, and Hilda comes to stay with Solness and his wife whose home life is sad and dreary. Solness all his life has had one object and desire, namely for success, and in achieving that success he has been compelled to sacrifice all who cross his path and even his home life. He is haunted by the recollection of all the suffering he has caused in his progress to wealth and power, but realizes that having once set out on his course, no turning aside, even to the bitter end, is possible for him, without endangering his whole life-work. Solness, at the time of Hilda's visit, is beginning to feel that the power within him that hitherto has carried him on the crest of the wave of success is gradually deserting him, and he is beginning to feel uncertain of himself. As soon as Hilda arrives he at once recognizes that in her lies the very strength he needs, the very help that he has been calling for. Among other things Solness has just completed the building of a new house for himself, a house with a high tower above it. Hilda is all excitement to see him again stand high above the world. Mrs. Solness, to whom she mentions her desire, beseeches her not to persuade him to do what to her means death to him, as she knows he has not the head to do it. In spite of Mrs. Solness's entreaties, Hilda remains unmoved, but towards the close has a talk with Mrs. Solness alone, when the wife tells her all the troubles which have fallen upon her life. For a moment Hilda is touched and falters, and then knows

that her power has left her. Later on, she forgets this incident, and, carried away again by her craving for the "thrilling," at the last moment insists on Solness going up. He obeys her, and the group on the terrace watch him mount, but her power has been shaken, and though he reaches the top and hangs the wreath, as he comes down he turns giddy and falls, the last words in the play being Hilda Wangel's exclamation in spell-bound triumph, "But he mounted right to the top, and I heard harps in the air"—and carried away with excitement cries wildly, "*My Master Builder, my Master Builder!*"

And what about all this talk of building and houses and towers? Is it only an affair of bricks and mortar? And of Solness himself; are we merely to regard him, as one critic astutely remarked, as a jerry builder who suffers from a sense of giddiness on high places? Well, there is the symbol, and each may read what he can into it, but I cannot help thinking that one may find other and nobler ideas suggested by this exoteric phraseology. Time forbids my setting forth at length what these ideas are, except that they may be read in terms of Life and Ideal. Before leaving *The Master Builder*, however, it is interesting to note the hint which Ibsen gives as to how this intense concentration of will has the power to compel results, the *modus operandi*, so to speak, exemplified, for instance, in the following dialogue between Solness and Hilda from Act II.

SOLNESS.—Don't you agree with me, Hilda, that there exists a special, chosen people, who have been endowed with the power and faculty of desiring a thing, craving for a thing, willing a thing, so persistently and so inexorably—that at last it *has* to happen? Don't you believe that?

HILDA.—If that is so we shall see, one of these days, whether I am one of the chosen.

SOLNESS.—It's not oneself alone that can do such great things. Oh no; the "helpers and the servers" they must do their part too, if it's to be of any good. But they never come of themselves—one has to call upon them very persistently, inwardly, you understand.

HILDA.—What are the helpers and servers?

Solness gives no answer, but surely what Ibsen intends to express by "helpers and servers" cannot be other than the elemental forces of Nature, which can, for good or for evil, be compelled to the service of the man or woman of iron will and dauntless courage. Then again in another scene Solness asks Hilda why she suddenly came uninvited. Hilda replies:

It was this something within me that drove and spurred me here—and allured and attracted me, too.

SOLNESS (*eagerly*).—There we have it! There we have it, Hilda! There's a troll in you, too, as in me. For it's the troll in one, you see—it's *that* that calls to the powers outside us, and then you *must* give in—whether you will or no.

OTWAY CUFFE.

(*To be continued.*)

Mars and the Earth.

THE apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett, is capable of very easy explanation. The solution turns on the words "Solar System." If that term be held to denote the solar system known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the "Solar System" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K. H. used the term in a special and quite definite sense.

He explains three kinds of Manvantaras, Pralayas, etc.—universal, solar and minor. A minor Manvantara is composed of seven Rounds, *i.e.*, the circuit seven times of a Planetary Chain of seven Globes. To such a Chain our Earth belongs. A solar Period consists of seven of such sevenfold Rounds, *i.e.*, forty-nine; seven such Planetary Chains compose a "Solar System"; in three of such Chains our Earth, Mars and Mercury, form the D Globe. Globe D of the Mars Chain and Globe D of the Mercury Chain are visible to us, because those Chains are sufficiently near our own in evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four Chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the Solar System, though not part of the Earth Chain. The other four Planetary Chains belonging to our Solar System are too far behind us or in front of us for even their Globes D to be seen.

Other planets belonging to the solar system of Science as arranged in the West do not belong to the Solar System of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A Western reader naturally gives the term his own sense, not knowing that in the teachings it was used in quite a different one. And so, once more, we find the Masters' doctrines self-consistent.

ANNIE BESANT.

Ancient Egypt.

IN the "Rede" Lecture for 1872 the late Professor Freeman, dealing with what he concisely calls the "Unity of History," advances as his main proposition that of no period of history worthy of the name, of no part of the record of man's political being, can the student of history afford to know nothing. He thinks that each man's taste and opportunities must of necessity lead him to the choice of a special period and place for study—one preferring an earlier, another a later time; one choosing the East, another the West. But while thoroughly mastering the branch of his own choice he must and ought at least to know enough of other branches to have a clear and abiding conception of their relation to his own and to each other. History being a cognate whole, all its parts are necessarily interdependent, and however disconnected and disjointed those parts may appear each is an indispensable counterpart of every other. Adopting this point of view, therefore, the history of Egypt, foster-mother of old Greece and later Rome, although to outward seeming separated from us by a great gulf, merits our attention not alone for its intrinsic charm, but for the reason that it has in the evolution of the centuries since she laid down her glory in the dust exercised upon our own development an influence, not, perhaps, to be nicely estimated now, but undoubted nevertheless.

Of the long ages back in that dim past, during which Egyptian civilization as we first knew it was evolved, we have no reminder—if we except the archæological researches into the pre-historic phase—other than fugitive tradition or uncertain myth. She springs upon us out of the Shadowland almost fully grown, like Minerva from the head of Jove. Legend even reaches out its hand but blindly into her remote antiquity, bringing us stories of Osiris or of Ra, and all the thousand fables of the time of the Regal Gods. Standing at the dawn of history, alone and stately, the dumb relics of her ancient grandeur awe while they charm us; and as we piece together the fragments of her story, the beauty of the mosaic grows more strongly on us, blent with something of reverence for a race who wrote indelibly, when time was young, the history of a civilization which need not blush at ours.

We say this despite Buckle's caustic reminder that, "a reverence for antiquity is repugnant to every axiom of reason." For while deprecating as strongly as he can indiscriminate and extravagant gloating over that which is old, because of its age alone, we may claim it as

a right—and to some extent a duty—to revere (treating reverence as a deep respect) in all ages that which in essence is good and worthy and ennobling.

It is a natural and perhaps pardonable weakness for each age to discount the knowledge and work of its predecessors, to regard the present not only as exhibiting the very acme of civilization and intellectuality, but as being in some sort wholly its own creation. Forgetful of the extent to which we as heirs of the ages have unconsciously entered into and enjoyed their labours, and how the fabric of our civilization has been builded upon foundations laid in some long-forgotten age, it becomes at times the fashion to scoff at the men of old time. Yet to-day we claim as ours discoveries and inventions which were old before Greece existed as a nation, and forgotten before our era began. For the progress of the world has not been uninterruptedly onward and upward. Rather has it moved in cycles with darkness and ignorance intermittent, or like a tide ebbing and flowing on time's shore, creeping upward very slowly and with many a backward sigh and sweep.

Though the successful study of Egyptian lore is of yesterday, its pursuit has been characterized by such zest that the student to-day is almost embarrassed with the mass of information he finds ready to his hand, and every year witnesses considerable and valuable additions. It is therefore not an easy matter shortly to present a subject of this dimension in fair perspective and adequately mass the light and shade of it. Yet a bird's-eye view may not be without advantage to the general reader who, given the broad foundations, may be able for himself to fill in the sectional details. The archæology, architecture and arts, hieroglyphs, religion and mythology, customs and social life—upon each of these phases volumes have been written: it is our present intention to attempt a cursory glance at the whole.

Geographically Egypt is a comparatively insignificant strip extending on either side of the Nile from North to South some 700 or 800 miles, and varying from one to eight miles broad. "Egypt is the gift of the river," they truly wrote on their monuments 4,000 years ago, for the Nile makes of Egypt the richest and most productive country in the whole world, while without its fertilizing inundation their land must inevitably and rapidly become assimilated to the desert around it. Little wonder then that this mysterious river—still mysterious, doomed for ever to share the mystery which shrouds the land to which it ministers—should become the theme of their endless panegyric, and from early time be worshipped as a god. The question whence came the Egyptians into the Nile valley is one which has afforded the Ethnologist unending material for speculation. It is undoubted that a civilized race occupied this fertile spot for vast ages before the earliest existing monuments were reared. Pits sunk in the alluvial deposit

have in numerous instances resulted in the discovery of human remains and handiwork at a depth of over seventy feet from the surface, and assuming a regular ratio of deposit of the silt—about five inches per century—in the pre-historic as in the historic period, we have at once an approximation to 20,000 years as representing the ascertained existence of the older race. Whether the Egyptian race known to us in history is descended from this pre-historic race has not yet been determined. All investigations, however, appear to point to Asia as the original home of this wonderful people. Renouf expresses the view that the farther back the Ethnologist travels the nearer does the Egyptian type approach that of the Indo-European, and exhibit all the main characteristics of the great Aryan family, which, it is widely conceded, had its original habitat in Central and Southern Asia. Between the early art and mythology also of Egypt and Western Hindûstan there are in general and in detail many points of striking similarity. The resemblance in their minor superstitious symbols must be more than accidental, while their earliest known habits and traditional forms of worship are correlated in a manner scarcely accounted for by coincidence with those of the Babylonians and Assyrians. "It is," says Dr. Russell, "the most reasonable probability that the stream of knowledge accompanied the progress of commerce along the banks of the great rivers which flow into the Persian Gulf and then along the coast of Arabia, to the shores of the Red Sea, whence by the passes or lateral defiles which connect the river of Egypt with the sea the colonists found their way into Nubia and Abyssinia."

Prior to the invention of letters, mankind was in its infancy, and of that period we know little, and that little imperfectly. Of the literature of Egypt we have neither abundant nor various examples. Unlike Greece, the written records remaining are not those of regular history, nor is there left to us a poetic legacy of splendid heroics. But in their hieroglyphs sculptured on the obelisks, or in the temples and the tombs, we possess "the original expedient of the primitive annalist," marking the path which led to the invention of the first alphabet of which the world has knowledge. Man learns to draw and paint before he learns to write. The savage in the stone age etched upon his flint flakes highly creditable pictures of the mammoth and the reindeer with which he was in obvious association. And thus the evolution of all human communication other than lingual appears to have had its origin in picture-writing. Of the successive steps by which this development took place the monuments of Egypt supply a history, which for completeness has no parallel even in the Mexican or Chinese forms. Perhaps upon the solution of no other problem has the scholarly ingenuity of man been expended more profusely than upon the decipherment of this picture-writing of ancient Egypt. The monographs on this subject alone are as numerous and as extensive in quantity as they are conflicting in theory.

The Greeks must have had a fair, not to say intimate acquaintance with the curious phenomena of Egyptian script, though from the time of the foundation of the early Christian Churches their knowledge of it appears to have died out—possibly because the Church, regarding it as a relic of the old pagan faith (which the name "sacred sculpture" would appear to indicate), frowned upon it and gave in its place a new alphabet of Greek characters. Certainly at the time of Clement of Alexandria, A.D. 211, the language was, like old Marley, "dead as a door nail," for Clement wrote a thesis upon it for the students at the Alexandrian College. One of the Hermetic books professed to give a key to the characters; but it is held to be palpably the work of an empiric and of little value. After the fall of the Eastern Empires all knowledge of the subject disappeared, and not until the beginning of the present century was any solution of the enigma proposed which had any sounder basis than vague conjecture, or the vainest imaginings of a wretched guess-work. It is at the same time to the credit of some of the ablest scholars in post-mediæval times, though they attained little or no success, that they never wearied in a conscientious endeavour to arrive at a solution of the riddle. But what the clerkly learning of the ages could not fathom, accident helped to solve. In 1799 M. Boussard, who accompanied the French Expedition to Egypt as an Archæologist, discovered near Rosetta, a small town on the coast near Alexandria, a slab of black basalt—which is now in the British Museum, and known as the Rosetta Stone—bearing a trigrammatical inscription, one in hieroglyph or sacred writing, a second in demotic, otherwise known as enchorial or vernacular, and a third in Greek. Half the hieroglyphical part was destroyed, but enough remained to give that "point on which to stand" for which Archimedes contended. Various attempts at solution were made by the *savants* of Europe with more or less success, but not until 1818, when Champollion the younger entered on the path of discovery, was real progress made. After much careful work he conjectured that the hieroglyphs in certain cartouches or rings, which occurred in each inscription, were purely alphabetical and not syllabic, which latter had been the basis of all previous investigations. It had been previously suggested by Dr. Young that these cartouches contained proper names, and with these theories in view Champollion endeavoured to trace in the broken hieroglyph the names of Alexander and Ptolemy which he found repeated several times in the Greek, and then to collate both with the name of Cleopatra which was thought to be sculptured on an obelisk at Philæ. The result shortly was that he spelt out the signs successfully, and in addition to having obtained fifteen phonetic hieroglyphs he found himself in possession of a *method* which, after eight years of indefatigable and wonderful work, revealed the whole system of the language (which he showed to be an archaic form of "Coptic"), and enabled him permanently to record no less than 864 hieroglyphs in

addition to writing a voluminous grammar. Since then this work has been comparatively easy, and with this key, aided by the light of comparative philology, the present age penetrates the gloom of centuries and unseals the closed lips of the dead. Man's primary effort to record written symbols for spoken sounds was thus proved to be as natural as we should expect it to be. They spelt out their first numbers in animals, and trees, and houses, and portions of the human frame and astronomical signs, and, as a rule, they made up their first words of such of these as by their initial letters combined in natural sequence gave the word required. To illustrate it simply they associated each letter with its significant symbol, as we to-day teach our babes to lisp their alphabet; A was an archer, B was a butcher, C was a cat, and so on. And upon that principle, if they had written English, Egypt might have spelt the word "cab" by writing in that order a cat, an archer, a butcher. But they did more than this. They wrought deftly into their words alternative signs of different letters to give them as it were an under-current of strength. To give an instance. In writing the name of a king if the letter "L" occurred in it—as in Ptolemy—there were several signs which could have been used, but in this connection the lion (*labu*) appears to be invariably applied as in some sort indicative of power. So "A" could alternatively be written by Akhoom or Ake, the one an eagle, the other a reed, and it will readily be understood how, when necessary, the use of one or the other would serve to give a kind of secret or esoteric significance in addition to the mere surface meaning; the eagle being used as indicative of swiftness or keenness of vision, the reed of weakness. But from the first there had been intermingled with the pure phonetics other forms which, in a single sign, stood for an idea, so that collected they became a kind of rebus. These to the Egyptologist of to-day are known as ideographs. Among the simplest forms, for example, a circle arbitrarily represented the sun and a crescent the moon, a pen and palette signified writing, and a plough hoeing or digging. At other times the symbols are as indirect and often as remote as fanciful, as when an ostrich feather represents justice, because all the feathers were said to be equal. Or a palm branch signifies a year because the tree was supposed to produce only twelve branches annually. Indeed they were not above playing upon words by way of a pun, as if one should express the adjective "dear" by the figure of a stag. It will therefore be readily understood that apart from and in addition to the decipherment of simple letters, a vast amount of labour has been and is still entailed upon a student of hieroglyphs before it is possible to venture safely upon generalization. But once Champollion's work was completed—and he did not live long enough to see his grammar published—an impetus was given to the study of Egyptology which has accomplished marvellous results. The investigations and publications of the Society of Biblical Archæology, the

Egyptian Exploration Committee, and the other public and private explorations undertaken since then, have laid bare to our gaze much of the lives and habits, customs, and history of this strange people over a period of at least 5,000 years.

It must not be assumed, of course, that prior to Champollion the whole period of Egyptian history was blank. Among the classics we possessed accounts of travels in Egypt by Herodotus and Diodorus Siculus—fragments of a history compiled by Manetho, a priest of Sebennytus, at the request of Ptolemy Philadelphus towards the end of the third century B.C., and the essay on Isis and Osiris embodied by Plutarch in his *Morals*. But almost the whole of these works were regarded until this century either as pure myth or as the work of some ancient "Münchhausen." The main difficulty, of course, was that of Biblical chronology, upon which the canon was deemed to have been closed. It was seen that, if before Manetho, Egypt had known a succession of some 370 high priests at Heliopolis; or, if the startling history of Euterpe's civilization as gained by Herodotus from the traditions current when he travelled there nearly 500 years B.C. were true; or assuming that the striking similarity of rites and festivals observed in the Osirian mysteries to those of the new Christianity were admitted, then some inconvenient readjustment of boundaries would be necessary. As a consequence the later Church resorted to the not uncommon expedient of jeering at these historical fragments as mythical or untrue, and ended by alleging that they were an *ex post facto* imitation of Christianity. But with the ability to read the monuments and decipher the papyri came a change, and then for the first time was Egyptian history soberly written. Her monarchical history was found to begin with Menes, who is placed at the head of that long roll of dynasties, the last of which closed in darkness and ignominy four centuries B.C. This represents a period roughly of over 7,000 years from our own time, and though some authorities are disposed to place the limit farther back still, so far as the weight of evidence extends a higher date than this cannot safely be postulated for the *historic* period.

As will be readily imagined, it is not practicable within limited space to treat the history chronologically, because of the comparatively immense period to be covered. It may suffice to say that the whole term of ancient Egyptian history is broadly divided into three stages, usually known as the Old, Middle, and New Empires. The first of these covers about 2,000 years, and marks the time which saw the rise of the pyramids and the majority of the great architectural works, and witnessed the development of a high degree of perfection in literature and the fine arts, scarcely surpassed at any subsequent period. During the whole of these early dynasties the seat of the Government was at Memphis, and so complete are the relics of these early kings that, as one historian suggests, we know far more of the life of Memphis then,

than of London under the Saxons, or Paris under the descendants of Clovis.

The Middle period saw the decline of this civilization consequent on internal strife, and, except that we have occasional peeps at a dual monarchy and the record of the Hyksos or Shepherd Kings, there are few remains until the twelfth dynasty, when the light of their glory again burned up brightly and left its permanent record in most of the statues, obelisks, and temples. Thus another twelve and a half centuries passed, followed by a second interregnum, during which were evolved the conditions which gave rise to the New and latest period, extending onward for eighteen centuries longer, and bequeathing an uninterrupted succession of historic records, the certainty and details of which modern researches have rendered undoubted.

Endeavouring to take at a complete sweep the whole of these long periods, nothing strikes the observer as more wonderful than the magnitude of the public works of her primitive people. "Their conceptions," says Champollion, "are those of men 300 feet high." It requires an effort of the imagination to-day to harmonize the thought of the magnificence she knew when Thebes was built with the present desolations of Karnac or the ruins of Luxor. In her architecture lies her chief glory; and as with all the nations of antiquity, almost the total sum of our knowledge of her history and conditions is related directly to the degree of permanence of the material with which she built. Egypt without her monuments were as silent of her story as one of her own mummies. With them all the private life of her people, their households, arrangements, amusements and occupations, their arts, customs, and character as a nation are written or painted upon, or sculptured in imperishable granite. And the story is like Mr. Snagsby's effort for poor Jo—"writ large."

The ruins of Memphis even in the middle ages were said to extend "half a day's journey in every direction"; there is now left hardly a trace of it. "The palace temple of Karnac," says Ferguson in his *History of Architecture*, "is perhaps the noblest effort of architectural magnificence ever produced by the hand of man. The area of its covered building alone encloses a space twice the size of that occupied by St. Peter's at Rome; but beside this there are other and smaller temples forming part of a great whole, connected by pylons and with avenues of sphinxes extending for miles." No people of ancient or modern times has, in the view of Champollion "conceived the art of architecture on a scale so sublime, so grandiose as it existed in the Egypt of old; and the imagination of to-day even with all our vaunted advance, arrests itself and falls powerless at the foot of the 140 columns of the hypostyle of Karnac! In one of its halls the cathedral of Notre Dame might stand and not touch the ceiling, but be considered as an ornament in the centre of the hall."

Of their domestic architecture little or nothing remains, for, built of crude brick, the houses speedily gave way to the touch of time's finger. But these greater works, which the ages since can do little but imitate, remain unto this day in pyramid, obelisk, temple, sphinx, and colossus, telling a story of the patient and continuous persistence of long generations from which we might profitably learn a lesson. Of the pyramids there are some sixty or seventy in Egypt, chiefly in the great necropolis in the neighbourhood of Memphis. Some are nearly perfect, some more or less in ruins, but most of them retaining their ancient shape. This pyramidal form is not altogether peculiar to Egypt. There are at the present day pyramids in various parts of India (particularly at Benares and on the banks of the Indus and Ganges), where they are pointed out as the remains of ancient Buddhist temples. Pyramids of truncated form too were discovered by the Spaniards in Mexico, and Stevens describes several met with during his archæological researches in Chiapas and Yucatan. But none of them exhibit even in minor degree the grandeur and wealth of architectural detail of the Nilotic remains. The great pyramid of Ghizeh, attributed to Kheops or Khufu, whose sarcophagus was found in it, and dating in the general view from about 3,000 B.C., is in respect of its mass perhaps the most prodigious of all human constructions. Standing about 254 yards square, its weight is estimated at seven millions of tons. It is traditionally reported to have occupied 100,000 men twenty years in construction, in addition to ten years occupied in preparing the causeway along which the hewn stones were to be drawn from the quarries. These stones are in many cases thirty feet long, and almost always of a size with which modern builders scarcely ever venture to deal. The internal work, so far as it has been possible to examine it, attests a care and finish which leaves little to be desired. "The Queen's chamber," a horizontal gallery 110 feet long, right in the heart of the pyramid, is wholly composed of polished blocks of granite, squared and fitted together with the greatest care. A series of low chambers designed to relieve the pressure from above display according to the highest architectural authorities "an extraordinary amount of knowledge." Such is the precision of the work that since the day when the workmen cemented the blocks in their places, no settlement of the superincumbent mass can be detected even to an appreciable fraction of an inch, and we can fully understand Mr. Ferguson's declaration "that nothing more perfect mechanically has ever been erected since that time." Mr. Flinders Petrie in his recently published *Ten Years' Digging in Egypt*, says that the laying out of the base of this pyramid is "a triumph of skill." After most carefully testing its triangulation with the finest theodolite known to us, he declares that "its errors both in length and in angles could be covered by placing one's thumb on them."

The enquiry naturally arises why were the pyramids built and what

was the object in view in pouring out in their construction countless treasure and untold lives. The generally accepted theory is that they were intended merely as the final resting places of the kings. That this was so is true, that it was their primary end may be equally granted, but another view—not altogether without authority—is that in rearing his pyramid the Egyptian had the omnipotent spirit of his religion mingled with his more earthly ambition. This religion, to which later reference is made, was an involved, grandly mysterious theology, full of esoteric emblems and dreamy imaginings. It was, during the greater part of the period which saw the rise of the pyramids, *i.e.*, the Early and Middle period of the ancient monarchies, a form of disk or sun worship. They saw in the sun the source and fountain of all light and life and heat, and worshipped it. As with the Arabs of to-day and the Hebrews of old, the glowing heavens or starry sky were with them subjects of constant contemplation, and from them they weaved their myths and later developed their astronomy. The relation of sun-worship to fire-worship is almost that of practical identity, the fire being but an earthly and tangible emblem of the great solar fire. And their eternal spirit, Phthah—from which every created thing had grown—was symbolized by a pure ethereal fire which burns for ever and whose radiance is far above that of planets. Now among the Parsis, Sikhs and other Eastern nations whose religion was an undoubted fire-worship, the fire-tower in precise pyramid form constantly recurs. That the pyramid in Egypt was more than tomb appears to be evidenced by the fact that the ordinary catacombs were in construction plain vaulted chambers hewn out of the solid rock, ample, but not more than ample, for all purposes of interment; but in some of the pyramids are unused chambers finished in polished granite, while pierced through the thickness of the mass of the Great Pyramid is a sort of telescopic tube which pointed formerly to the North Star, and from the position of which to-day astronomers have verified the exact variation since then in the precession of the equinoxes and the inclination of the earth in its orbit.

Partly tomb, partly temple, partly observatory, partly emblem, we may fairly conceive the pyramid have to been—emblem, because on the phallic side of all the older religions the triangular form has undoubted relation to the female element in nature, as the obelisk or upright is emblematical of the male.

Did time permit it would be interesting to consider the engineering works of Menes and his successors of similar Cyclopean proportions, such as the raising of a huge embankment for diversion of the course of the Nile from one side of the valley to the other, or the construction of Lake Meoris—perhaps the greatest artificial reservoir the world has known, devised to store up the flood water of the river against drought: but no more than a passing reference to them is possible. It may not be without interest however to note a question often propounded and

still unsettled, viz., whether or not in that long past age the Egyptians possessed in the construction of these giant works any great mechanical power which has been lost in the lapse of the centuries? There is nothing beyond mere speculation to support such a theory. No single trace either tangible or suggested by their drawings remains to warrant it. Their tools and the way in which they quarried and transported their huge blocks of stone we know; but of the manner—most laborious of all—in which they piled up the masses, we know nothing. It has been plausibly suggested that if so important an art as the manufacture of glass which they and the Greeks and Romans after them understood and practised could be absolutely forgotten and only re-discovered by us within comparatively modern times, why not their mechanics? But there is the difference that of the one we now have a clear evidence in many directions, of the other, after nearly a century of close investigation, not a jot. Herodotus touches upon the traditions extant in his day as to the means by which the stones were raised into position upon piers of wood, but this unfortunately does not help us much.

The literature of Egypt, as I have before had occasion to state, is contained upon the monuments in the form of hieroglyphic inscription and upon the papyri usually found interred with their dead. The monumental records are of two kinds: (*a*) the lists of dynasties as exhibited best in the tablet of Abydos, and (*b*) semi-religious inscriptions to the glorification of the reigning monarchs by whose order they were usually erected, as disclosed by the obelisks and the various steles found upon the temple walls. As may be readily imagined, their principal use has been in settling disputed points as to the dynastic history, and to them we are almost exclusively indebted for what we know of the chronology. Beyond this they have little literary value, recording as they do the mighty prowess or god-like qualities of their founders.

How, to wit, Queen Hatasu records on her two obelisks at Thebes that they are "of hard granite each of a single stone without any joining, covered on the top with pure gold taken from the chief of the nations, so that Upper and Lower Egypt are bathed in their splendour"; or the introduction to an inscription on the sarcophagus of King Nektherhebi in the British Museum which declares him "that person of the great god of the West"; or again the estimate of himself held by the second Rameses:

O perfect God very terrible,
 The strong lion, mighty Lord,
 The strangler of hostile lands.
 Fallen are the Tehemsu to thy blade,
 Killed lie the Phut under thy sandals,
 Immortal as the sun.

The manuscripts however partake more of the nature of ordinary

literature, but we are unable to generalize very widely with regard to them, owing in part to the perishable medium on which they were written, but mainly to the ruthless and almost fiendish destruction of the Egyptian libraries at the hands of religious bigotry. Diodorus Siculus records the deposit of 20,000 volumes (some of which were from their remote antiquity ascribed to Thoth or Hermes) in the tomb of Osmandias alone. Manetho mentions valuable treatises on astronomy, astrology and medicine, by one of the kings, whilst the historical books were, judging by the indirect references made to them in such of the papyrus rolls as we possess, of incalculable value and almost endless extent. Written in cursive hieroglyph, *i.e.*, the demotic style already referred to, the Greeks were evidently familiar with them, and doubtless drew upon them for much of their material. It has even been suggested that the *Iliad* of Homer owes something to these erudite productions, though this would appear to have little warranty. It is quite true however that after the founding of Alexandria, no Greek could be regarded as learned in the wisdom of the ancients until he had sojourned on the banks of the Nile and dipped into the mysteries which shrouded them. But with few exceptions, all, all these books are gone, and what we possess were snatched from the burning by accident or violence, or have been found in the recently opened tombs. For this vast accumulation of mental wealth, embodied in more than half a million books collected during thirty long centuries and lodged in the museum there, was by order of a Christian bishop destroyed or dispersed, while the Serapion in which it was contained was torn to the ground. Two and a half centuries later the relics of this world-wide library went at the bidding of the Saracen Khalif to kindle the bath fires of Alexandria. Of a surety, among the gross acts of vandalism the world has ever known, this was one of the grossest; for who shall say what scientific knowledge or old world philosophy was not contained in these books? Among the few remaining to us in the Museums of Turin, Berlin, Paris, and the Boulaq and British Museums, we have parts of the ritual of the dead (one of the Hermetic books) in (according to Lepsius) about 165 chapters, sundry calendars and miscellaneous poems which are full of the spirit of their religion. For religion in some form or another was, according to Renouf, dominant in every relation of their lives. The great medical papyrus at Turin, translated by Ebers, shows that their prescriptions even were subordinated to prayers and religious observances to ensure their success.

H. L. P.

(To be concluded.)

I WILL draw nigh into the Central Shrine
 Where stands the God of Light,
 And the Blaze of Fire called Imperishable.
ÆSCHYLUS, Choëphora, 1040, seqq.

Intuition.

Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within.—ADAMS.

OF the many familiar terms that are heard from the lips of Theosophical students perhaps the greatest favourite is the word "intuition." And yet few of us—I question if any—would be able to state off-hand what we mean by the term. Like many another cloak of a grand idea, it is used and abused too freely. It is frequently used where impression, or impulse, or instinct, would be more appropriate, and oft-times employed—alas!—as an excuse for slipshod modes of thought and emotional impulses that spring from nothing more worthy than a chaotic nature. Those who suffer from this malady should remember the questions of McCosh:

Have we the privilege when we wish to adhere to a favourite opinion, to declare that we see it to be true intuitively, and thus at once get rid of all objections, and of the necessity for even instituting an examination? When hard pressed or defeated in argument may we resort, as it suits us, to an original principle which we assume without evidence, and declare to be beyond the reach of refutation?¹

Yet, while remembering these questions of the philosopher, we should, at the same time, be chary of accepting the "tests" he would apply to determining "what convictions are and what convictions are not entitled to be regarded as intuitive," for they are based on what appears to me to be an inadequate view of the nature of man—a view which begs the whole question and reduces man and all his grand potentialities to the level of ordinary five-sense experience.

Presumably it is this misuse of the term that has led to the ungenerous extreme of sneering at the idea of the "development of the intuitions"; as well sneer at the ideal of the Christ because of the crude conceptions of ignorant sectarianism that prates continually of the "blood of the lamb."

Far be it from me to presume that I am competent to decide on so difficult a question as the problem raised in the title of this article. I can only put forward a few ideas in the hope that they may be of service to those who may have thought less on the subject than myself. Nor do I propose to heap up a mass of "authority" and reproduce a host of contradictory opinions, for with Cowper I believe:

¹ *Intuitions of the Mind*, p. 31.

Knowledge and wisdom, far from being one,
 Have oftentimes no connection. Knowledge dwells
 In heads replete with thoughts of other men,
 Wisdom in minds attentive to their own;
 Knowledge, a rude unprofitable mass,
 The mere materials with which wisdom builds,
 Till smoothed and squared, and fitted into place,
 Does but encumber what it seems t' enrich.
 Knowledge is proud that he has learn'd so much,
 Wisdom is humble that he knows no more.

And indeed, to me at least, nowhere is the truth of this more greatly evidenced than in turning to the opinions on this subject of the generality of those modern Western philosophers who are in greatest favour to-day. A long list of distinguished names indeed, designations of men of wonderfully great brain-power, into competition with whom *in their own province* it would be wildly presumptuous to enter. Seeing, however, that in obedience to the dictatorship of the spirit of the age they have narrowed their province down to a part only of man, and have shut their eyes to his real spiritual nature, we can only marvel that they have done so much with so little, and sadly imagine what such splendid intellects might have done had they taken into consideration the full scope and possibilities of the human soul.

It may be interesting at the outset to record a general view of the orthodox philosophical meaning of the term in the West. Here is one that may serve our purpose.

INTUITION (from *intueor*, to behold).—Immediate knowledge in contrast with mediate, direct perceiving or beholding. German, *Anschauung, Vorstellung*—the presentation of the object, so that it is directly seen. It applies (1) to the presentation of the senses. sensuous experience is intuition, supplying "the manifold of sense," the lower intuitions; (2) to the presentation of the reason as the source of primary truth, presenting truths self-evident, necessary and universal—the higher intuitions supplying the first principles of knowledge. These two classes of intuitions are at the opposite extremes, the one supplying the data coming through the sensory; the other, the first principles coming from the nature of intelligence itself. In the midst is the whole work of discursive thought, which arranges, classifies, generalizes, and systematizes. The higher intuitions are *à priori*, but *à priori* is a term of much wider range, including the forms of the understanding, which are the condition of mediate knowledge.¹

That the problem of intuition cannot be divorced from the theory of innate ideas will readily be believed by those who hold to the doctrine of reincarnation. Round this theory of innate ideas a bitter war has raged, Locke especially distinguishing himself as the most uncompromising opponent of the theory. The weakness of his case, however, is clearly seen in the following fantastically materialistic argument:

¹ *Vocabulary of Philosophy*, by William Fleming, D.D., formerly Professor of Moral Philosophy in the University of Glasgow; Fourth Edition, revised and largely reconstructed by Henry Calderwood, LL.D., Professor of Moral Philosophy in the University of Edinburgh, 1887; pp. 227, 228.

The most effective perhaps of Locke's arguments against the doctrine is his challenge to the advocates of innate principles to produce them, and show what and how many they are. Did men find such innate propositions stamped on their minds, nothing could be more easy than this. "There could be no more doubt," says Locke, "about their number than there is about the number of our fingers. 'Tis enough to make one suspect that the supposition of such innate principles is but an opinion taken up at random; since those who talk so confidently of them are so sparing to tell us which they are."¹

These and such other arguments of Locke have been rightly characterized by Mansel as "little better than quibbles on the word *innate*,"² so that it is pleasant to turn from them to the doctrine of Leibnitz, who in this as in much else teaches a theory more in consonance with the Esoteric Philosophy, right reason and experience.

I do not maintain that innate ideas are inscribed in the mind in such wise that we can read them there, as it were, *ad aperturam libri*, on first opening the book, just as the edict of the prætor could be read upon his *album*, without pains and without research; but only that one can discover them there by dint of attention, occasions for which are furnished by the senses. I have compared the mind rather to a block of marble, which has veins marked out in it, than to a block which is homogeneous and pure throughout, corresponding to the *tabula rasa* of Locke and his followers. In the latter case, the truths would be in us only as a statue of Hercules is in any block which is large enough to contain it, the marble being indifferent to receive this shape or any other. But if there were veins in the stone which gave the outline of this statue rather than of any other figure, then it might be said that Hercules was in some sense innate in the marble, though the chisel was necessary to find him there by cutting off the superfluities. Hence to the well-known adage of Aristotle, *Nihil est in intellectu quod non fuit prius in sensu*, I have added this qualification, *nisi intellectus ipse*.³

Take the "Hercules" as the "true man" within, the reïncarnating Ego, and the "chiselling" process to be the purification of the lower nature, and a true theory of the intuition is not far to seek.

In this war of opinion in Western philosophy I naturally lean more to the views of those great thinkers who have followed the Platonic tradition, and they are fortunately many in number and great in reputation. As Porter says:

It has been extensively taught and believed that these original ideas and first truths are discerned by direct insight or intuition, independently of their relation to the phenomena of sense and spirit [?]. The power to behold them is conceived as a special sense for the true, the original, and the infinite; as a divine Reason which acts by inspiration, and is permitted to gaze directly upon that which is eternally true and divine. The less the soul has to do with the objects of sense the better—the more it is withdrawn from these the more penetrating and clear will be its insight into the ideas which alone are permanent and divine. Such are the representations of Plato, Plotinus, etc., among the ancients. Similar language has been employed by many in modern times who have called themselves Platonists.

¹ Fowler, *Locke*, p. 130.

² *Metaphysics*, p. 272.

³ "There is nothing in the intellect which was not previously in the senses, *except the intellect itself*."—*A Dictionary of Philosophy*, by J. Radford Thomson, M.A., Professor of Philosophy in New College, London; Second Edition, 1892, p. 103.

Platonizing theologians have freely availed themselves of this phraseology, and have seemed to sanction the views which this language signifies. Thus the Platonizing and Cartesian divines of the seventeenth century, as Henry More, John Smith of Cambridge, Ralph Culworth, and multitudes of others freely express themselves. Philosophers who Platonize in thought or language have adopted similar phraseology; some have even pressed these doctrines to the most literal interpretation. Malebranche, Schelling, Coleridge, Cousin, and others have allowed themselves to use such language, and have given sanction to such views more or less clearly conceived and expressed. Those who combine with philosophic acuteness the power of vivid imagination and of eloquent exposition, not infrequently meet the difficulties which attend the analysis and explanation of the foundations of knowledge, by these half-poetic and half-philosophical representations.¹

And this is simply because the "foundations of knowledge" lie beyond any "analysis" or "explanation" of the brain intellect. We have indeed lighted on sorry days if "intellectualism" is to be the sole arbiter of the "theory of knowledge"; and I for my part prefer the practice of real knowledge of man and his destinies by means of a right use of that intuition, which, I believe, is the sole way of arriving at higher verities.

Let us next take a brief glance at one of the Eastern views of intuition. Perhaps nowhere shall we find it more beautifully treated of than in that most admired of all Smritis, known as *The Bhagavad Gîtâ*. Here, too, we find that there are higher and lower intuitions, for thus runs the classification:

Hear now, O conqueror of [spiritual] wealth, the threefold division of intuition (Buddhi) and will (Dhriti), according to the powers [of Nature] (Gunas), [which shall be] fully and distinctly declared [to thee].

That [form of] intuition which understands activity and cessation, what ought to be done and what should not be done, danger and [what is] not dangerous, bondage and freedom (Moksha)—that, O son of Prithâ, is essential [or pure] (Sâttvikâ).

That [form of] intuition by which a man knows right and wrong, what ought to be and what should not be done, yet not as they [really] should be [understood] (A-yathâvat)—that, O son of Prithâ, is passional (Râjasi).

That [form of] intuition which, swathed in darkness, thinks wrong is right, and [views] all things as upside down—that, son of Prithâ, is dark (Tâmasi).²

Later on we will recur to these forms of intuition and see what light can be thrown upon the matter; meantime let us turn over the pages of the *Gîtâ* together and find what more is said on the subject. As with the Platonists so with the Vedântists, it is in the regions of external sensation that lies lurking the dread enemy of true intuition. For

In the man who dwells on sense-objects a clinging to them arises, with this arise lusts, from lust (Kâma) wrath³ (Krodha) springs up.

¹ *Human Intellect*, p. 499.

² *Op. cit.*, xviii. 29-32.

³ Wrath in the sense of heat and impetuosity. Compare: "They are in the very wrath of love, and they will together; clubs cannot part them."—Shakspeare, *As You Like It*, v. 2, 44.

From wrath comes infatuation, from infatuation confusion of memory, from confusion of memory destruction of intuition, and from this destruction of the intuition a man is lost.¹

The same idea is further elaborated in the following passage:

Impelled by what, O Vārshneya, does man commit sin, against his will, too, and, as it were, constrained by force?

'Tis lust (Kāma), 'tis wrath, born of the passion-power (Rajoguna), the great devourer, great defiler—know this to be [our] foe here below.

As fire is veiled in smoke, and a mirror in rust, as a babe by the womb, so is that [wisdom] (Jñāna) enveloped by this [lust] (Kāma).

[Aye;] wisdom is veiled by this, the eternal foe of the wise—the body of desire (Kāma-Rūpa),² O son of Kuntī, a flame insatiable.

The senses (Indriyāni), mind (Manas), and intuition (Buddhi) are said to be its site; by these it [Kāma] bewilders the lord of the body, casting a veil over wisdom.

Wherefore, O chief of the sons of Bharata, restrain thy senses from the very first, and cast off this sinful thing which destroys both wisdom and discrimination.³

They say the senses are great, the mind is greater than the senses, and intuition greater than mind, but this [Kāma] is greater than the intuition.

Thus knowing that which is greater than the intuition, having strengthened thyself by thy Self, O long-armed one, slay this intractable foe, the body of desire.⁴

Such a man is possessed of true intuition, for

He [indeed] is possessed of [true] intuition [Buddhimān] among men, he performs all things with [true] devotion who sees inaction in action and action in inaction.⁵

And so, too,

He [indeed] is best who is of balanced intuition (Sama-buddhi) to lovers and friends, to enemies and them that are indifferent and them who take part on both sides, to the hateful and to kinsfolk, yea, to both the good and the evil.⁶

Different from such a one are they who are without true intuition. For not only are they deluded in other respects but even as to the true nature of Deity, which they think of as limited, personal and manifestable to their dull perceptions.

They [indeed] are without [right] intuition (A-buddhayah) who think that I the Unmanifestable am capable of manifestation, for they know not My imperishable and transcendent higher nature.⁷

For it is the true intuition of the spiritual nature of the Logos, the Higher Self of humanity, which is the end of the Sacred Science. And thus the Initiator declares it to be in the following Shloka:

Thus this most secret doctrine has been declared by Me, O sinless one. Should a man know this, he would become possessed of [true] intuition (Buddhimān), and would act as he should act.⁸

¹ *Ibid.*, ii. 62, 63.

² The "principle" which "changes form at will."

³ Both spiritual and worldly knowledge.

⁴ *Ibid.*, iii. 36-43.

⁵ *Ibid.*, iv. 18.

⁶ *Ibid.*, vi. 9.

⁷ *Ibid.*, vii. 24.

⁸ *Ibid.*, xv. 20.

To reach this desirable end a man must tread the path of *Buddhi-yoga*, or intuitive union with the Higher Self, when he will free himself from the bonds of ceremonialism in religion, for

When thou art united with this intuition (*Buddhi*), [then] thou wilt cast off the bonds of rites.¹

For rites are far inferior to union of the intuition [with the Higher Self] (*Buddhi-yoga*), O conqueror of [spiritual] wealth. Seek then thy refuge in [true] intuition; pitiable are they whose motive lies in the fruit [of works].²

Therefore

Dedicating in thought all actions to Me [the Higher Self], devoted to Me, taking thy refuge in [true] intuitive union (*Buddhi-yoga*), ever fix thy thoughts on Me.³

For thus it is that a man experiences

That boundless blessedness which transcends all sense, and which the intuition (*Buddhi*) [alone] can know; abiding in which he wavers not from truth.⁴

[So] let him step by step gain peace, grasping the intuition with the [spiritual] will.⁵

For

Those whose intuition rests on *It* (*Tad-Buddhayah*), whose very Self *It* is, who are stayed therein, whose final goal *It* is, they journey whence there is no return [to evil], having their sins destroyed by wisdom.⁶

And this is so because right intuition is a power of the Self, the *Logos*.

I am the eternal seed of all creatures. I am the intuition of them who possess intuition.⁷

Right intuition is indeed the highest innate property (*Bhâva*)⁸ given by the *Logos*, that is to say pertaining to the higher nature of man.

To those constantly devoted, who worship with [the worship of] love, [to them] I give that union by means of the intuition (*Buddhi-yoga*), whereby they come to Me.⁹

For even though a man may not attain in one life, still in the next he will take birth in the family of those devoted to the Sacred Science, and

There he resumes again [the habit of] intuitive Yoga (*Buddhi-samyoga*) which was his in his former body, and thus he strives again for perfection.¹⁰

So much for Western and Eastern views. I leave my readers to decide which are the more worthy.

¹ *Ibid.*, ii. 39.

² *Ibid.*, ii. 49.

³ *Ibid.*, xviii. 57.

⁴ *Ibid.*, vi. 21.

⁵ *Ibid.*, vi. 25.

⁶ *Ibid.*, v. 16.

⁷ *Ibid.*, vii. 10.

⁸ *Ibid.*, x. 4, 5.

⁹ *Ibid.*, x. 10.

¹⁰ *Ibid.*, vi. 43.

Summoning up to memory our theosophical literature and reviewing it, I cannot but think that the term intuition has been employed almost exclusively to denote the higher form of intuition, and not to signify physical sense impressions. Nay, it has been frequently used to denote that direct vision of spiritual things which the seers of the Eleusinian Mysteries called Epopteia and the initiates of other schools by various synonymous expressions.

I do not, however, propose to dogmatize or to list down the intuition into a "scientific" category, content that man does possess so marvellous an instrument of knowledge, and to put it to practical use before theorizing.

If, however, we bear in mind the septenary constitution of man, the seven veils which shroud the Self, it will be seen that we have a number of "surfaces," so to speak, from most gross to most subtle, which can receive impressions. Now the *Gita* teaches us that in every department of Nature the three powers or modes (Gunas) work, and that that power alone which is pure (Sattva) provides the condition of truth, harmony, fitness, and wisdom. Thus on every plane, on every "surface," impressions come, but those alone that are pure, pertain to true intuition. There is no high, no low, in nature or in man, in reality. In itself no "principle" is vile. But what is to be understood is that the seven "principles" must be harmonized and adjusted one with the other, they must be in balance, otherwise the higher impressions, the true intuitions, cannot register on the lower surfaces. This is the secret of the "music of the spheres" of Pythagoras and the Stoics, the seven notes of *The Voice of the Silence* and the rest. All the "principles" must be tuned one to another, they must not be all equal, but each must be at its proper tension. Strain one too much, and the "seven-stringed lyre" of Apollo will give forth but broken harmonies. Thus if a man uses his brain mind too much, he puts his true nature out of tune; if he indulges his desires, he produces but a discordant note, and so on.

Above all must he be *pure*, the garments of the soul must be washed white. The eye of truth will not be deceived because the outer vesture is spotless while the inner vestures are befouled and stained with filth.

There is a beautiful legend of Persia (I believe) which explains this better than can much philosophizing, and runs as follows.

Once upon a time an angel and a young man were passing through the streets of an Eastern city. As they journeyed onward they came upon a poor beggar man covered with leprous sores and clad in filthy rags, who craved from them an alms. The young man gathered his garments around him and stepped to the other side of the road in fear of the deadly disease, but the angel drew nigh the beggar and gave him alms and spoke to him words of love and comfort.

Shortly after, as the two journeyed on together, there came tripping towards them a beautiful courtesan in the first years of womanhood, smiling and gaily giving them good day with coquettish glances; and the young man's heart went out to her, but the angel gathering his robes about him passed by on the other side.

The beggar was pure within, the woman was a moral leper.

But difficult and hedged round with many dangers is this path of self-purification; the greater the strain put upon the inner nature the more it is "developed," the more a man comes face to face with his past, be that past good or bad. The more he perseveres, the louder challenge he issues to his deeds in past births, which lie imbedded as seeds in his inner nature, and which would never have come to life in this birth, had he been content to live the ordinary external life of mortals. Then it is that these inner impressions sweep over him and in his ignorance he takes as higher intuitions what are only the deep-seated forces of past action. Happy for him if they are good, for most often they are evil. Many fail just because of this; the old currents are so strong and deep flowing that no reason from without can affect them, and the deluded mortal works out his "intuition" to the bitter end. Such tragedies are not infrequent in the Theosophical Society; may we all be on our guard to avoid the danger.

But in speaking of such high matters, let us not forget the day of small things. Intuitions are not necessarily brought to waking consciousness in overpowering rushes. A word, a look, a gesture, are sufficient indications, and if properly caught are the points of contact whereby a whole stream of intelligence can pass into our possession, for Buddhi is "mirrored in the tiniest atoms" as well as in the highest "principles."

It is wise to notice all such indications, and to draw our deductions at the time, checking them carefully by further experience. Little by little a man will thus learn to trust his intuition. But of one thing be sure, that if the motive is not pure, and the heart warm for others, if honour is not dear, and compassion burning brightly in the inner chamber, the impressions will all be registered upside down. Friends will be hated, the dishonourable loved. Like seeks like in Nature, and no true intuition will come to the impure and evil.

Let us each then be pure and compassionate and wise, and so at last we shall be able to look back upon our life as of

One in whom persuasion and belief
Has ripened into faith, and faith become
A passionate intuition¹—

of peace and harmony and truth.

G. R. S. MEAD.

¹ Wordsworth, *The Excursion*, Bk. vi.

Science and the Esoteric Philosophy.

DR. BURDON-SANDERSON ON BIOLOGY.

THAT there are hopeful signs that the public is beginning to free itself from the enthrallment of modern science is proved by the decreasing interest, and increasing tendency to scoff, with which the annual picnics of our *savants* are regarded. The problems of to-day are getting too serious to allow of much time, except play-time, being spent on learned trivialities and fatuities such as issue from the Cult of the Exact. So at least the *Daily Chronicle* seems to think, for in a leader of the date September 21st, it says:

The results of the Nottingham meeting, viewed as a contribution to the sum of human knowledge and utility, are rather disappointing. We cannot count the presidential address, though an admirable exposition of past achievements in the field of biological research, as very suggestive or hopeful for the immediate future, at any rate. We are still travelling in a circle in our search to answer the great riddle of life. Anthropology has little that is fresh to reveal about our remotest ancestors. Some slight accession of evidence in favour of the theory of a copper age as the immediate successor of the neolithic, was supplied from Egyptian sources. Geological science seems to be turning round on its physicist expositors in a reactionary mood, leaving the age of the earth question in magnificent doubt, and wanting even a safe working theory for calculation.

The author of the presidential address himself, Dr. Burdon-Sanderson, upholds a more hopeful theory of the aims and efforts of the British Association; for, according to the report in the *Daily Chronicle* for September 14th, his opening words were as follows:

We are assembled this evening as representatives of the sciences—men and women who seek to advance knowledge by scientific methods. The common ground on which we stand is that of belief in the paramount value of the end for which we are striving, of its inherent power to make men wiser, happier, and better; and our common purpose is to strengthen and encourage one another in our efforts for its attainment. We have come to learn what progress has been made in departments of knowledge which lie outside of our own special scientific interests and occupations, to widen our views, and to correct whatever misconceptions may have arisen from the necessity which limits each of us to his own field of study; and, above all, we are here for the purpose of bringing our divided energies into effectual and combined action.

The chief points wherein I would dissent from the views laid down in this paragraph are: (1) that real knowledge can be advanced by scientific methods; (2) that men can be made truly wiser, happier, or better thereby; (3) that the various departments of science can be

effectually combined; and I am prepared to support all of these contentions with ample proof, drawn largely from the records of science itself.

The President's address was chiefly a *résumé* of the history of the science of Biology, which, however commendable as a historical essay, is not calculated to increase one's reliance on the learned professors of that science. It seems that, early in the century, a fresh group of qualities was detached from Nature, to be studied under a new name—"Biology." Not that there was anything new in the phenomena to be studied, but because scientists had chosen to frame in their minds an abstraction called "life," intended to denote a certain arbitrarily-selected group of functions belonging to matter, which abstraction they proposed to study by itself in isolation from other functions of Nature. It will be noticed that, in thus defining the nature of "life" at the outset, they begged the very question they were in search of, viz., "What is life?" Here we find scientists, who profess to study only objective realities, inventing a new science for the study of—a mere abstraction; a circumstance which goes to support the criticism that, of all metaphysical systems, there is none more metaphysical than science itself.

I am glad to see that even the President of the British Association has to acknowledge the existence of a noumenon behind phenomena, and to confess that "we think of the visible structure only in connection with the invisible process."

The following is a capital instance of the way in which scientists arbitrarily divide the phenomena of Nature into little sections, each of which forms the object of investigation for a particular department of science:

From the short summary of the connection between different parts of our science you will see that biology naturally falls into three divisions, and these are even more sharply distinguished by their methods than by their subjects; namely, Physiology, of which the methods are entirely experimental; Morphology, the science which deals with the forms and structure of plants and animals, and of which it may be said that the body is anatomy, the soul, development; and, finally, Ecology, which uses all the knowledge it can obtain from the other two, but chiefly rests on the exploration of the endless varied phenomena of animal and plant life as they manifest themselves under natural conditions.

WHO SHALL DECIDE WHEN DOCTORS DISAGREE?

In the *Nineteenth Century* for October Prof. Prestwich has a paper on "The Position of Geology," in which he shows that there is the greatest discordance among scientific authorities as to the length of time required for the deposition of sedimentary strata, the erosion of rocks, and the upheaval of mountain chains. There are two opposed schools of speculation, viz., the uniformitarians and the physicists. The former hold that the changes in the earth's surface recorded in the strata took place always at the same rate, so that the length of time taken in their operation can be deduced, by a simple sum in proportion,

from the actual observed rate of deposition in the present day. This theory is founded upon the assumption that the two or three thousand years over which our observations extend have been long enough to enable us to experience every variety of change—an assumption which is in conflict with the statements of the same geologists with regard to the period elapsing between two successive upheavals in earlier times. Moreover, through the supposed contemporaneity of man with certain extinct mammals of the Quaternary period, it throws back the origin of man too far to suit the deductions of some anthropologists from other data. Opposed to the uniformitarians are the physicists, who have theories as to the thickness of the earth's crust, which they say has in recent times been far too great (800 to 2,500 miles) to allow of the same changes taking place recently as took place in remoter times; which theories, being fatal to all chance of inferring past rates of alteration from present, of course contravene the uniformity doctrine, and place man's origin at a much later epoch.

Another inconsistency prevails over the Glacial period. Investigations as to the changing position of the earth in its orbit have shown that there might have been a period of intense cold, lasting from 250,000 to 80,000 years ago, and causing the phenomena of glaciation over a large part of the earth's surface; and though this theory is shown not to agree with geological facts both here and in America, *belief in it still prevails.*

What wonder that, in view of all this, Prof. Prestwich says in conclusion:

It would be an unfortunate day for any science to have free discussion and enquiry barred by assumed postulates, and not by the ordinary rules of evidence as established by the facts, however divergent the conclusions to which those facts lead, may be from the prevailing belief. In any case it must be remembered that no hypothesis can be true which does not satisfy the conditions both of the geological phenomena and of the physical laws.

Having thus seen how, by the confession of a prominent geologist, scientists are at loggerheads as to all these great questions, no one need be surprised if occultists demur on being requested to make their teachings bow down before modern science. Possibly the author of *The Secret Doctrine* may have teachings more self-consistent and reasonable than those of the geologists.

ANALYSIS OF PART III, VOLUME I, OF "THE SECRET DOCTRINE."

I. In this section the author explains her reasons for writing an Addendum on modern science, and says that certain objections made by advocates of science to the teachings in the earlier chapters, on the ground that science was not sufficiently respected therein, rendered it necessary for her to state her position. This position, put shortly, is that science forfeits all claim to consideration by its failure to live up to its own declared standard as defined by Prof. Huxley. It fails to

draw its inferences from accurate premisses and to base its generalizations on a purely inductive foundation, wandering away into the region of vague theories. To quote Madame Blavatsky's words:

So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premisses—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind Matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the Occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the offshoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations.

Science can reach the truth inductively, only if the premisses from which its inferences are drawn are correct. These premisses are the observed facts of nature; and they are *not* correct, because a correct observation cannot be made with only the five physical senses. But perhaps there are no other means of observation beyond these five senses; very well, but if that is so, science has no right (according to its own rules) to speculate about an "æther" and other things which cannot be observed by any of the five senses.

Madame Blavatsky then declares the impossibility of satisfying both truth and science, enforces the necessity for enquiring into the credentials of science before submitting to its authority, sketches out her proposed task and forestalls some objections. Sir Humphrey Davy is quoted as revolting against the materialism of the physiological school in his day; he says:

I heard with disgust, in the dissecting-rooms, the plan of the Physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.

Physicists and astronomers are regarded as far more illogical in their materialistic views than even physiologists. They regard light for instance as a "mode of motion" which is "a property of matter." Occultists perceive the noumenon behind physical light, the light of Spirit which occupies the attention of the mystic to the exclusion of its merely sensory counterpart.

II. This section opens with the question, put by occultism to science, "Is light a body or is it not?"—but the answer is not discussed till the next section, the present section being occupied with showing that, to scientists, even the units in terms of which they reason, are unknown.

To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these*, and admits it. It has not even agreed what to believe in, as dozens of hypotheses emanating from various and eminent Scientists on the same subject, are antagonistic to each other and often self-contradictory.

As Stallo says in *Concepts of Modern Physics* (p. xii, Introd. to the 2nd Edit.):

The atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. . . . The universal æther cannot be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson and discontinuous on the suggestion of Cauchy or Fresnel.

And as G. A. Hirn, in the forty-third volume of the *Mémoires de l'Académie Royale de Belgique*, says:

One perceives that the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician . . . have absolutely nothing in common but the name! The inevitable result is the existing subdivision of our sciences, each of which, in its own little pigeon-hole, constructs an atom which satisfies the requirements of the phenomena it studies, without troubling itself in the least about the requirements proper to the phenomena of the neighbouring pigeon-hole. . . . There is no agreement even in one and the same science as to the properties of the atom. Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned.

H. T. E.

Theosophy and Theosophists.

The synthesis of Science, Religion, and Philosophy.—H. P. BLAVATSKY.

The highest summit of thought which the human mind has reached.—F. MAX MÜLLER.

EVER since the founding of the Theosophical Society in 1875, its members have been working unceasingly, unselfishly, and gratuitously in all parts of the world to impress this great fact upon their fellow men: that there is a transcendent and unifying knowledge possible for every man; that this knowledge is to be found in the oldest records available; that it has never been without its representatives or Initiates, even in the darkest centuries of this present Kali Yuga; and that to-day these Initiates have spoken with no uncertain sound to all who have the power to hear.

To those who have heard and understood the message of Theo-

sophy, there comes a great peace, a great repose, which is in itself a mighty power. It is not the repose of inaction. The call to action is stronger than ever, the battle is fiercer, and the toil more arduous. But it is no longer a battle in the dark; it is no longer a battle for *self*. It is no longer a battle fought in the arena of party interests or religious shibboleths, when human effort and human blood, that should go for the salvation of the race, is wasted and spilt for a party cry or a dead formula.

Men are beginning to realize that the Theosophical Society is a power in the world; they are beginning to pause and wonder that our movement, which they thought they had satisfactorily exterminated and buried on several different occasions, is more alive than ever. They are beginning to realize that there must be a power and a strength somewhere in our teachings which, somehow, they have missed. They thought that we were taking the field like themselves, with our own party cry and our own individual interests; that we were only one more sect, one more discordant voice added to the confusion of tongues. If that had been so we might well have succumbed to attacks from without, and treachery within. But there is a power and a strength in our Society which, perhaps, none of us fully realize as yet, or know how to utilize properly. There is a power and a strength in our teachings which does not belong to others, simply because we can welcome in Theosophy the best that has ever been said or taught in all ages, because we have given our allegiance to "the synthesis of science, religion, and philosophy," while others are fighting for a portion only, and setting each of these against the others. That is the intellectual strength of our position, but it is as nothing to the moral and occult power which we can wield if we are true to the simple ideal of brotherhood which is the first object of our Society, and round which all else revolves. It is not in the "eye doctrine," but in the "heart doctrine," that our real strength lies.

We have lived down many prejudices, but we have more yet to conquer; and were it not that there are many whom we would like to see in our ranks, men of wide culture and deep sympathies, who are teaching our principles, and even our specific doctrines, but are debarred from recognizing our work through these prejudices and misconceptions, we might almost say that it is best for us that we should have these prejudices to contend with. We grow by opposition; it is our stimulus to work. And fortunately we shall always get it; we do not expect anything else from a certain portion of the community. But there are others from whom we are entitled to receive recognition, and whom we must try to win to our side. For we sadly need their help; not for ourselves, but because the world needs such a Brotherhood as we are trying to establish, because the world needs a community of its best and noblest, needs a practical Brotherhood strong

for the salvation of the race, strong to resist that intense individualism, competition, and "survival of the fittest," by which the strongest thrive upon the necessities of the weakest, and thrust their fellows down into the lowest depths of human misery and degradation.

Let us glance for a moment at these two aspects of our work, the intellectual, and the practical or moral. Looking at the literature of the day, outside of that for which we are immediately responsible, we see men of eminence in religion, science, and philosophy, putting forward teachings which are identical with our own; yet not merely is there no acknowledgment on their part, but some of them have done their best elsewhere to depreciate and ridicule our work. One might quote whole passages from some authors which contain the very marrow and essence of that which we are trying to teach, of that which has been put forward over and over again in our own literature.

Now I think we must claim much of this as the result of our work, even though we get no credit or acknowledgment. We are influencing the thought of the age; men are compelled to listen to us; and though prejudice or pride prevents them from acknowledging their indebtedness, the seed has taken root in their minds. I trust there are none in our ranks who would estimate their own work, or that of the Society, by the number of acknowledged adherents or F.T.S.'s. We must never descend to the level of proselytizing for converts. Our business is to make Theosophy a living power in the world, and the Society a practical Brotherhood; while, as for mere numbers they are often an element of weakness, not of strength.

The world is sick of creeds and doctrines that bear no fruit. Millions and millions are spent in making converts, that should be spent in combating hunger, and poverty, and vice, and the tyranny and slavery that exist in our "civilized" community. Why is the Christian Church with its enormous wealth and far-reaching influence, powerless to combat the degradation of our great cities? We think the answer must be always because doctrine and belief have been put before Brotherhood. Ever and always the effort is wasted and the strength spent in combating an imaginary devil from whose power our souls must be saved, in making men *believe* the right (?) thing in order that they may get into heaven when they die. And all the time the devil laughs, because in trying to do this they have made the earth ten times a hell, not merely through what is left undone, but through what they have done, and through what they would do to-day, were it not that their power is gone, and the walls of the church are "tottering" to ruin.

That is the great lesson we have to learn from history, from the state of the church at the present day. At the recent Church Congress at Birmingham, one voice at least was raised to sound this same note of warning; but for the rest it was nothing but the old cry of doctrine

and belief, of religion against science, and science against religion, and no unity possible because one section could not accept this, and another section could not accept that.

Our Theosophical Society has begun well in spite of many mistakes and blunders. So far we are unsectarian. We do not care what may be the creed or opinions of our individual members. One contributes to our literature as a Christian, another as a Buddhist, while a third perhaps declines to label himself at all. So far, so good. But we must have something to offer that can thus attract to our ranks men of such diversified religions or opinions. Each and all of these must have recognized something in our teachings which is independent of external forms, something which can adapt and mould itself to these forms, or rather some inner principle round which these forms have moulded themselves, and which when once it is perceived apart from the form, can be recognized in its other manifestations, as well as in the form with which each one is most familiar.

Now that inner principle is *Theosophy*; not modern Theosophy, nor ancient Theosophy, not anything that is contained in any one of our books, nor in all of them, nor in any book the world has ever known. All these are attempts under varying conditions to give expression in human language to Theo-Sophia—Divine Wisdom.

Theosophy must necessarily be "the synthesis of science, religion, and philosophy." Not of course of modern science, nor of one particular religion, nor of any special system of philosophy, but of what is true in all these; for if there be anything true in any of these, it cannot be opposed to the *one truth*. But people do not understand that when we speak of Theosophy we mean this *one truth*; of which it is only possible for the best and wisest to give but a faint conception to the world at large. They are so accustomed to the dogmatic assertion of truth in some particular form, that they utterly fail to understand that we are *not* another sect, competing with them for converts.

But it should be understood that we as Theosophists are something more than merely tolerant. There is a vast difference between one who is merely tolerant, believing all the time that his own religion is the only true one, and the man who has recognized the one truth in all religions. I may prefer some particular form of religion such as the Christian through habit and association; but Theosophy has done something more for me than making me recognize in Christianity a truth and a power which I never realized before. Through Theosophy I have understood and accepted Christianity, where previously I had set it aside as a hopeless jumble of superstition. But I no longer place Christianity in conflict or contrast with other religions. I am not merely tolerant to a Buddhist because I think it a small matter what a man believes, so far as mere belief is concerned, but I am something more than tolerant, I recognize the Buddhist as a man and a brother,

not as a "heathen" to be converted, because through Theosophy I have also come to know and to love his religion as well as my own.

That is the power of Brotherhood which I recognize in Theosophy, a power which cannot fail to break down the barriers of religion which separate man from man. There must necessarily be an intellectual presentation of our teachings, we must of necessity have doctrines, but there is a constant danger of isolating these doctrines, of making them important in themselves, and not as means to the realization of a practical Brotherhood. More than that, we are bound to oppose the teachings of others where that teaching militates against that Brotherhood. We are bound to oppose all that narrows and stunts and limits the spiritual forces and nature of man. And we shall always find opponents in those who would thus limit it, whether it be the materialistic scientist on the one hand, or the equally materialistic dogmatic religionist on the other.

We all know what a vast amount of prejudice there is against Theosophy and Theosophists, due entirely to misconceptions with regard to our work and our ideals. Setting aside wilful misrepresentations, and opposition due to prejudice arising from personal or party interests, there is a vast amount of misunderstanding concerning our principles which we ought to and must break down.

It is perhaps inevitable that so far we should be judged merely by our doctrines; but those doctrines must bear their fruit in our lives; and as we become better known in our own circles and in the world, we shall be judged more by our lives than by our doctrines. There is a tremendous responsibility resting on each one calling himself a Theosophist. Perhaps few of us realize to what extent we may make or mar that practical Brotherhood which it is our aim and mission to establish. But we can all do something towards breaking down the popular prejudices, and so far as the mere doctrinal side of Theosophy is concerned it appears at the present time most necessary that we should break down the idea that a Theosophist is one who goes in for occult phenomena, and astral bodies, and "all that sort of thing, don't you know." It is probable that at the present time we are judged more by the contents of one or two of our earlier books than by our later efforts. The movement received a certain "occult" stamp in its early inception, and however necessary it was, and is now, for us to present the occult side, one cannot but wish that a good deal that has appeared in our literature had never been put there.

The unreasoning public has a wholesale way of attributing a belief in all that has ever appeared in any Theosophical work, and much more besides, to everyone calling himself a Theosophist. But I think we may live this down, if each one in his own circle will promptly repudiate the idea that he is bound by anyone else's opinions. Among ourselves this is well understood, and we must make the world understand it as

well. I may or may not believe in astral bodies, in planetary chains, or in seven principles. I refuse to be called a Theosophist because of these. There are certain things which I do believe in, and which I do not hesitate to affirm; but I do not label others as Theosophists because they also accept what I accept. This absolute freedom of thought is difficult to impress upon a community so accustomed to sectarian differences; and in so far as the great majority are sectarians if anything at all, they will in nowise accept our principles.

We need to recognize clearly on what points we must affirm, what it is that is vital and essential to our movement, and what is merely incidental and plastic. And if we recognize this ourselves, and consistently and persistently keep before our eyes "the ideal of human progression and perfection which the Secret Science (Guptâ Vidyâ) depicts"; putting forward all doctrine or exposition merely as aids to the attainment of this perfection, and not striving for supremacy or authority, we shall soon bring about the measure of freedom and enlightenment for which so many are calling, but which finds no possibility of expression in any other organization than that of the Theosophical Society. For let us understand, and let us make others understand, that the realization of a practical brotherhood through the Theosophical Society is only bringing down on to the exoteric plane that which already exists. The whole *raison d'être* of the Theosophical Society is the actual existence of the Occult Brotherhood, to whom all may aspire, but which so few are fitted to enter. The best and noblest of the race have not passed away beyond the reach of their fellows, beyond the power of aiding the world in its great need. But if men will turn away, the help cannot be given.

It is the province of Theosophy on the intellectual side to give to the world of those stores of knowledge and wisdom which are not the mere records or teachings of dead philosophers or sages, not mere speculations culled from fragments of ancient books, but the knowledge and wisdom of living Masters. And on the moral and practical side Theosophy leads us, through a clear apprehension of these teachings, to endeavour to realize in our own lives the ideal of human perfection, and to form on the exoteric plane a practical Brotherhood that may serve as a fitting instrument for the Masters, through which they may accomplish that which would otherwise be impossible, for the salvation of the whole race.

W. KINGSLAND.

Bāthā Upanishad.

SECOND PART.

I.

THE Self-Being pierced the senses outward; hence one looks outward, not within himself. A wise man, seeking immortality, looked towards the Self with reverted sight.

Fools seek after outward desires; they come to the net of wide-spread death. But the wise, beholding immortality, seek not for the enduring among unenduring things.

By that Self which perceives form, taste, smell, sounds, contacts, and embraces; by this also he discerns, for what else is there? This is that Self.

The wise man grieves not, meditating on the great lord, the Self; by which he perceives both waking and dreaming life.

He who perceives the Self as the enjoyer, in the midst of life, and as lord of what has been and what shall be, he indeed is not led astray.

That which was born formerly from the waters, the first-born of brooding spirit [the first Logos] standing hid in secret, who was made visible through the elements;

And the great mother, full of divinity [the second Logos], who is born of life, standing hid in secret, who was made manifest by the elements; are the same as that Self.

The fire hidden in the fire-sticks—like a germ of generation, well concealed—that fire is day by day to be praised by men who wake, with the oblation; this fire is that Self.

Whence the sun rises, and whither he goes to setting; that all the gods rest on, nor does any go beyond it.

What is here, that is there; what is there, that also is here. He goes from death to death who sees a difference between them.

This is to be received by the mind, that there is no difference. From death to death he goes, who sees a difference.

The spirit of the measure of a finger stands in the midst, in the Self; lord of what has been, and what shall be. As to this, one is not led astray. This is that Self.

The spirit of the measure of a finger is like a light without smoke; lord of what has been and what shall be, the same to-day and to-morrow. This is that Self.

As water rained on broken ground runs away among the moun-

tains; so he who beholds many duties runs hither and thither after them.

As pure water poured in pure remains the same, so is the Self of the discerning sage, O Gautama.

II.

Dwelling in the eleven-doored city [the body] of the unborn seer of truth, he grieves not; and, freed, he is set free. He is that Self.

The Swan [the Self] is the essence of the bright [sun], the essence of fire, and air, the essence of priest and altar, the essence of the guest, and of motion.

He is the essence of man, the essence of the best, the essence of fire and ether; those born of the water, of heaven, of the air, of the mountains, are that true great one.

He leads upward the life-breath, and casts back the downward breath. All the bright powers bow to the dwarf [the Self] seated in their midst.

When this lord of the body, standing within the body departs; when he is liberated from the body, what is left? He is that Self.

No mortal lives by the life-breath, nor by the downward breath. But by another they live, in whom these two rest.

This secret immemorial Eternal, I shall declare to thee; and how the Self is, on attaining death, O Gautama.

Some come to the womb, for the embodying of that lord of the body. Others reach the resting place, according to deeds, according to law.

The spirit that wakes in those that dream; moulding desire after desire; is that bright one, that eternal; that they call the immortal one. In this all the worlds rest, nor does any go beyond it. This is that Self.

As fire, being one, on entering the world, is assimilated to form after form; so the inner Self of all being is assimilated to form after form, and yet remains outside them.

As the sun, the eye of all the world, is not smeared by visible outer stains; so the inner Self of all being is not smirched by the sorrow of the world, but remains outside it.

The one ruler, the inner Self of all being, who makes one form manifold; the wise who behold him within themselves, theirs is happiness, and not others'.

The durable among undurables; the soul of souls, who though one, disposes the desires of many; the wise who behold him within themselves, theirs is everlasting peace, and not others'.

This is that, they think, the unindicable supreme joy. How then may I know, whether this shines or borrows its light? No sun shines there, nor the moon and stars; nor lightnings, nor fire like this. All

verily shines after that shining. From the shining of that [Self] all this borrows light.

III.

Rooted above, with branches below, is this immemorial Tree. It is that bright one, that Eternal; it is called the immortal. In it all the worlds rest; nor does any go beyond it. It is that Self.

All that the universe is, moves in life, emanated from it. It is the great fear, the upraised thunderbolt. They who have seen it, become immortal.

Through fear of this, fire burns; through fear of this, the sun glows; through fear of it, Indra and Vâyu; and Death runs, as fifth.

If one has not been able to understand it here, before the body's decay, he builds for reëmbodiment in the manifested worlds.

As in a mirror, this [Eternal] is seen in the Self; as in a dream, it is seen in the world of the fathers; as in the waters around, it is seen in the world of sylphs; as the light and the shadow, it is seen in the world of the Eternal.

The wise man, considering that the outward life of the senses, and of external things, has its rising and setting, grieves not for it.

Mind is higher than the senses; the real [Buddhi] is higher than mind; than this real, the great Self is higher; and than the great, the unmanifested is higher.

Than the unmanifested, the spirit is higher, the essential and formless one; knowing which a being is released, and goes to immortality.

The form of this does not stand visible, nor does anyone behold it with the eye. By the heart, the soul, the mind, it is grasped; and those who know it become immortal.

When the five perceptions and mind are steadied; and when the soul [Buddhi] is undisturbed, this, they say, is the highest way.

This they think to be Union [Yoga], the firm holding of the senses. Unperturbed is this Union, free from ebb and flow.

Nor by speech, nor by mind can it be obtained; nor by sight. It is obtained by him who can affirm "it is"; how else could it be gained?

It is to be gained by affirming "it is"; and by understanding its true nature. Of him who obtains it by affirming "it is," the understanding finds rest.

When all desires that dwell in his heart are let go, the mortal becomes immortal, and reaches the Eternal.

When all the knots of his heart are untied, the mortal becomes immortal. This is the teaching.

A hundred and one are the heart's channels; of these one passes to the crown. Going up by this, he comes to the immortal. The others lead hither and thither.

The spirit of the measure of a finger, the inner Self ever dwells in

the hearts of men. Let him detach this spirit from the body, firmly, like the pith from a reed.

Let him know that this is the bright one, the immortal. Let him know it is the bright one, the immortal.

Nachiketas thus having received the knowledge declared by Death, and the whole law of Union, became a passionless dweller in the Eternal, and deathless; and so may another who perceives the Self.

(Thus the Katha Upanishad is ended.)

C. J.

The Ikhwan-as-Safa, or Brethren of Purity.

“THE properties whereby man reigns ascendant over the brute creation, are varied knowledge and perceptions of the Divine nature, which we have described in fifty-one works; and the aim in this treatise has been to illustrate . . . the realities of knowledge and true perceptions of the Divine Being, in order that by observing these the thoughtless and negligent might entertain the desire to acquire perfection.”—*Extract from one of the works of the Ikhwān-as-Safā.*

The time which witnessed the downfall of the great dynasty of the 'Omāiyides under the mighty blows of Ibrāhīm—great-grandson of 'Abbās, the uncle of Arabia's Prophet—and of his brother, surnamed As Suffā, the “Shedder of Blood,” coincides with the commencement of the most brilliant era in the intellectual history of the Arabs.

When the black banners of 'Abbās rose victorious—and merciless—over the snow-white standards, then crimson with blood, of the Benu 'Omāiyā, when Merwān II, the *de jure* Khalifa (*i.e.*, successor of the Prophet), vainly fled to Egypt to escape the relentless knives of the hirelings of the successful “successor,” and at last received the keen-edged blessing and peace of the Prophet's representative in A.D. 750, that period dawned which rendered the “Sons of the Desert” as famous amongst the nations of the earth for their lofty intellectual achievements, as they had been renowned for their surpassing valour in battle and their simple, manly creed.

It is the after-glow of the effulgent sun of that period which illuminated Europe through the so-called Middle Ages, and to that radiance much of Western culture, civilization, science and philosophy is due. This fact is rarely sufficiently acknowledged.

The 'Omāiyide Khalifs had also been patrons of learning, but, in their time, learning may be said to have been still in a very rudimentary stage amongst the Arabs, though, of course, poets, both male and female, abounded. In speaking of the 'Omāiyide dynasty, we must not forget to mention Khālid, a prince of that royal house, who had

preferred retirement and the pursuit of knowledge to the cares and hollow joys of the throne. He is the author of several works on Chemistry and Alchemy, and was the most learned man, amongst the Arabs, of his age. It is owing to his zeal that several important Syriac and Greek works were then translated into Arabic.

These translations—even from Sanskrit—were made in large numbers during the reigns of the first few Khalifs of the house of 'Abbâs, and more especially under those great patrons of learning, Al Mansur (A.D. 754-775), Al Mahdi (A.D. 775-785), Harûn-ar-Rashid—of "Arabian Nights" and Barmecide fame—(A.D. 786-809), and the glorious Al Mamûn (A.D. 812-833).

The works of Aristoteles were, of course, translated, and so thoroughly and systematically were the translations carried out, that his most noteworthy commentators were also rendered into Arabic; thus, for instance, the Alexandrine commentators Alexander Aphrodisiensis and Themistius, and the Neo-platonists Porphyrius and Ammonius.

It would serve no purpose to cite a list of that veritable host of Arab scholars, learned in Astrology, Astronomy, Alchemy, Chemistry, Medicine, Mathematics, Philosophy and Philology, that opened the era under discussion. Their names are unfamiliar and harsh-sounding to European ears. Mention shall only be made of Jaafar-as-Sâdik, the reputed father of all occult sciences in Islâm, because generally he is named so rarely.

When we arrive at the middle of the ninth century, A.D., we meet names that are even familiar to the Western reader, in a corrupt Europeanized form. We refer to those intellectual giants of encyclopædic knowledge, who have directly influenced Western learning:

Abu Jûsuf Ibn Ishâk of the tribe of Kendâ, known as Al Kendi, and in Europe as Alchendius; Abu Nasr Al-Fârabi, as learned as he was pious, latinized into Alfarabius; Ibn Sina, styled Avicenna, that miracle of precocity and vast learning, whose transcendent philosophy did not teach him to live well, and whose remarkable knowledge of medicine did not enable him to live long; later, Ibn Bajah of Saragossa, known under the European name of Avempace, and another Arab of Spain, Abul Wâlid Muhammad bin Rashid, of Cordova, whose atrophied organs of speech of Europeans have converted into Averroes.

This recital of the names of Arabia's sages has brought us, as will be observed, into the twelfth century, and amongst the Arabs of Spain, ruled by a branch of the 'Omeyyides who were even greater lovers of intellectual pursuits than the princes that swayed a mighty empire at Basra and Baghdâd.

About the tenth and eleventh centuries, A.D., the vast stores of knowledge gathered by the various *savants* in their respective fields of research, were perceived to present common features and analogies; it

was seen and felt that the various sciences were merely convenient divisions necessitated by the limited nature of the human intellect; that they were merely the tiny pebbles forming the glorious mosaic of Universal Truth and Universal Law, and, in the midst of religious and political strife, arose that famous brotherhood of the "Ikhwân-as-Safâ," the "Brethren of Purity," which succeeded in uniting all the available knowledge, in all branches of learning, into one harmonious whole; it was a Brotherhood composed of the most eminent men of the time, who either belonged to it secretly or openly, or were influenced by it either directly or indirectly; men of "head-learning" and "heart-learning" bound together by the eternal bond of love of Truth.

Whether this association of "sincere friends," this Brotherhood of knowledge and unselfish devotion, this Theosophical Society amongst the Arabs of the eleventh century, A.D., came suddenly into existence, or whether its secret life dated back some centuries, is a question that no one has attempted to solve and which is left for future research; neither is it known who were the real founders that had supplied the organism with its period of vitality. Again, though the teaching of the "Brethren" is handed down in fifty-one treatises, who knows what other knowledge was theirs, what other teaching may have been given out "unofficially," and what they "taught in secret"?

It is not proposed here to enter into these speculations or to theorize on the probable present heirs, in Arabia, to the Wisdom of the "Brethren." We will proceed to examine some of the teaching handed down to us and more or less accessible to all who possess a knowledge of Arabic.

In Europe, Dieterici is the greatest authority on the subject, as he has both edited and translated (into German) several of the texts. Prof. Aug. Wünsche has also recently written, in German, a monograph on the Philosophy of the Arabs, which hinges mainly on the Ikhwân-as-Safâ.

A Hindustani version, with translations into English, exists of *one* of the works of the "Brethren," in which man, on the one side, and the animal world on the other, are represented as, respectively, defendant and plaintiff, before the King of the Genii. This translation assumes the general title, "Ikhwân-as-Safâ," and is, therefore, misleading in this respect.

In the following remarks on the teaching of the "Brethren," Profs. Dieterici and Wünsche have been very freely consulted. The allegory concluding this article is translated from the original Arabic. In none of the translations has an attempt been made to give aught but a simple literal rendering. A running commentary and esoteric interpretation, if any, as well as references to parallel teaching, would, at present, require more time, space, and scholarship than is available, and may therefore be postponed to a future occasion.

The teaching of the Ikhwân-as-Safâ regarding the Universal Soul or World-Soul is based principally on the Pythagorean and Neopythagorean theory that numbers are the measure of all things, and that numbers correspond to things. From these premisses arises the inference that the All in its multiple variety has evolved from the One or Unity, as the nine numerals have developed from the number *one*. The first step, therefore, corresponding to the numeral *one*, which is the principle underlying numbers, is God, who may either be considered as the First Principle of the Universe, or the τὸ ὄν—the Be-ness, das Seiende—of the Neoplatonists, or "The One," τὸ ἓν, of the Neopythagoreans. Emanating from him is the second step, "Reason" ('Akl, Ratio), corresponding to the numeral *two* and under the influence of divine reason. The *third* step or development is Nafs, which is the soul of all, Anima, ψυχή, perhaps corresponding to Jîva. It is the force which causes the phenomena of life and which influences all things. From Nafs evolves the fourth stage, Al Hayyûla al Ôla, which is first matter, πρώτη ὕλη, or rather the *idea or form of matter*, for it is not grossly material or corporeal. It resembles the εἶδος of Aristoteles, or, perhaps also, the ἰδέα of Plato; this corresponds to the numeral *four*.

With the primary substance (πρώτη ὕλη) ends what might be termed the immaterial, non-corporeal, unmanifest and ideal creation. Succeeding this the world capable of being perceived by the senses commences. Emanating from the πρώτη ὕλη is the "Second Substance," Al Hayyûla aththânya (ἡ δευτέρα ὕλη) also described as Jism or "body," that is, prime element. This Second Substance has the characteristics of length, breadth, and depth, and from it the three-dimensional world evolves, as the sixth step—Al 'Âlam, κόσμος—possessing the property of form, itself being of the most perfect form, viz., spherical. Step seven proceeds from Al 'Âlam, and may be translated as "Nature" (At tabî'a). It is a force pervading space and penetrating the earth to its centre. It is through At tabî'a, "Nature," that the "Soul of the Universe," the "All Soul," acts on the eighth emanation, which consists of the four elements (Arkân, lit., pillars, στοιχεῖα), also termed Ummahât or "Mothers."

From these develops the world as we see it; the world of manifestation, describable from the standpoint of matter as the "World of Being or Existence" (Kâinât mukawwanât).

Directing our attention to the evolved or manifest Universe the "Brethren" teach in one of their treatises (herewith rendered through the medium of Dieterici) as follows:

"Know, O good and compassionate brother, whom God strengthen with His Spirit, that the Universe is, in its totality, a sphere.

"It is divisible into eleven planes. Seven are round, hollow, transparent spheres, whose stars are also round balls. Their movements are all circular. . . .

"The earth with its seas and mountains is a sphere. Mountains and rivers on the surface of the earth are, on careful observation, like a segment of a circle, and the oceans resemble a peel or shell of the rounding surface.

"In the same manner are most things also spherical and round, as, for instance, most fruits and leaves, kernels and blossoms. . . .

"In the same manner whatever relates to the world runs in circles, so that the end of one thing is ever connected with the commencement of the other. The seasons pass from winter to spring, from spring to summer, from summer to autumn, from autumn to winter. The same applies to the course of day and night around the earth and the modifications of the four elements.

"It is the same with the course of the waters of river and sea, mist and rain, for they are indeed like an eternally revolving wheel. Mist and clouds are caused by the vapours rising from the ocean and rivers; then the blowing winds drive the resulting clouds over dry tracts and the summits of mountains, whereupon it rains there. The rivulets then, eventually, wend their way to the sea, in order to rise again a second time as vapours, according to the decree of the Almighty.

"Similarly the plant, formed of earth, water, air and fire, returns and is re-dissolved into its constituents in its wheel-like course. . . .

"This happens thus: The plant with its fine roots imbibes the tender portions of the elements, and forms from them leaf and stalk. Animals devour the plant for nourishment, they change, in their bodies, some of the elements to flesh and blood; others are rejected as excreta. The latter are carried again to the roots of plants so that they may derive nourishment therefrom and produce afresh leaf and fruit, in order that the animal may again devour them. Observing this well, it is again like a circling wheel.

"The bodies of animals all return to dust, they decay and become dust from which plants are produced; these become animals. As we have shown it, it is a wheel that circles.

"Also to the conditions of man, this is applicable. . . .

"Regarding minerals, the first or lowest grade is connected with dust and the last with the plants, whilst the highest order of plants is connected with the animal, the highest order of the animal with man, and the highest order of man with the angels. Also angels have different grades and orders, so that always the end of one grade is linked with the beginning of the others."

The treatise then proceeds to prove these statements, adducing examples of plants barely distinguishable from minerals, and placing plants that have the characteristic of sex nearest in rank to animals, as also parasitic plants, aptly compared to worms. Plants are shown to possess, in a certain degree, the sense of *touch*, without, however, being

subject to the sensation of pain, as it would not have been in conformity with the wisdom of the Deity to subject to suffering that which has not the power of escape or defence. Worms, it is remarked, possess neither hearing nor sight; but the sense of *touch* is developed in them to the highest degree.

"The grade of man, in so far as it is the treasure house of all excellence and the fountain of virtues, does not form the development, or immediately succeeding grade, of *one* species of animals, but it is the crown of a large number." The ape, horse, elephant, parrot, bee, and others are then cited, as resembling man in some of their characteristics.

"The animals of whom man makes use, only accustom themselves to man, because a relationship exists between their souls and the soul of man. . . .

"These animals are of the highest and final grade and near to the grade of man, because human virtues are recognizable in them. . . .

"As we have described the highest grade of animals, approaching man, we will now also treat of the lowest grade of man near to the animals.

"This grade is formed by those men who only know of the things of the senses, who can only conceive corporeal possessions and only strive for the well-being of their bodies.

"They only crave for this world and desire to remain in it for ever, though they know that this is not possible. They have only the lust of food and drink like animals; their main desire is in the direction of propagating their species and the satisfaction of their senses, like swine and asses; they only seek treasures capable of utilization in this world. They collect that of which they are not in need, like the ant, and love that which is of no real use to them, like magpies. They only know adornment and splendour of dress, like the peacock. They hunt after the dregs of this world like curs after carrion.

"Though their exterior shape is that of man, yet the deeds of their souls are only those of the animal and plant soul.

"The grade of man, which is near unto the angels, is the grade of those whose soul has awakened from the sleep of folly to the life of reality; they possess a clear eye and perceive by the light of their hearts the spiritual things that are hidden to the senses. By the purity of their essence they have conscious knowledge of the world of spirits and lofty intelligences; they grasp the nature of those beings, free from matter, namely, the angels, the spiritual beings, the cherubim and all the bearers of the throne. Their beatitude becomes manifest to them, they strive to attain to it, and therefore avoid participation in the lusts of this evolving and decaying world. Though, with reference to their bodies, they are related to mankind, they belong, as regards their essence, to the angels."

ZÂHID.

(To be concluded.)

The Riddle of the Universe.¹

THE work bearing the above title, a handsome 8vo volume of 450 pages, admirably printed, is from the pen of one of the ablest and most thorough students of philosophy of the rising generation, one too who rendered to our honoured H. P. B. very valuable assistance in the preparation of the scientific portions of her *Secret Doctrine*, assistance which she always gratefully acknowledged.

But it is not from this standpoint that a work of this description should receive consideration in the pages of our journals. Its value to the student, its merits or demerits of exposition and construction are what we should attend to. Moreover, such a book has a right to demand our examination from its own standpoint and strictly within the lines and limits which the author has laid down for himself. And it is upon these premisses that this review is based.

Mr. Fawcett's sub-title describes his work as "an attempt to determine the first principles of metaphysic, considered as an enquiry into the conditions and import of consciousness." Thus we see at once what the author understands by "metaphysic," *i.e.*, not an investigation into supersensuous or superphysical planes of nature and experience, but "an enquiry into the conditions and import of consciousness." In other words, an attempt to solve that *general* problem of consciousness *as such*, which must and will *inevitably* arise on every plane of experience and perception, and the *fundamental conditions* of which problem will be found to be the same throughout.

In his Preface, the author explains the plan of his work. Like a good architect he does not neglect what other masters of thought have erected, and accordingly the first half of his book is devoted to a critical survey of the great *landmarks* in the history of Modern Philosophy.

The advantage of this procedure cannot be over-estimated. In the first place, the reader who is not a trained metaphysician enjoys the immense advantage of being able to follow step by step in his own mind the evolution of philosophic insight as it has unfolded itself in the history of the race; while at the same time he is gradually familiarized with the main issues and problems involved, is conducted through their critical exposition and examination, and so enabled to appreciate the real points on which metaphysic endeavours to throw light.

¹ By E. D. Fawcett; published by Edward Arnold, 37, Bedford Street, Strand, W.C. Price, 14s. net, 10s. 6d.

A thorough and careful perusal and thinking out of such a sketch must needs be invaluable to every thinking man and woman, and is of special and vital importance to every student of Theosophy who wishes to keep his intellectual grasp and insight in any degree abreast of his devotion, enthusiasm, and intuition.

Mr. Fawcett also acknowledges the great debt which modern thought owes to the Theosophical movement, though the metaphysic to be found in some of its leading text books is characterized as "somewhat crude." Personally I do not feel able to dispute this remark; but I would remind Mr. Fawcett that the "loose syncretism" instead of "a system," to which he objects in *Esoteric Buddhism* and *The Secret Doctrine* is just *exactly* what one expects to find in such works which are avowedly meant for the large general public, and are neither of them the work of trained, still less professed metaphysicians at all. The standpoint from which both these books are written, as well as the very nature of their scope and contents, are alone enough to render impossible any *systematic* metaphysical basis, except an *implicit* one, and that I think the student *will* find in *The Secret Doctrine*. And I may add that I know of no one who has done so much as Mr. Fawcett in this present work, to formulate clearly and systematically the *main* points which constitute the *implicit* metaphysical basis of *The Secret Doctrine*. But of this more anon. Let us pass now to a detailed consideration of Part I.

In the Proem, both the possibility and necessity of a metaphysic and an ontology are vigorously maintained, the relation of "science" to them is ably though briefly indicated, and the chapter closes with a discussion as to what is to be the basis from which our investigation must set out. After showing how difficult it is to find a safe starting-point, how all subsequent developments must depend thereon, and how all "intuitions" and other subjective certainties have failed to afford such a safe starting point and have led to systems irreconcilably at war among themselves, our author gives us his own—one that is assuredly admitted on all sides and by all schools alike as valid, in the phrase: "*States of Consciousness appear.*" The meaning of this statement is critically discussed in brief, and the sense in which it is here used is indicated. We then enter upon the historical survey proper.

"The Cradle of Modern Philosophy" just outlines a few leading features that mark the history of Western thought down to and including Descartes, who receives, as a marked starting point of modern philosophy, somewhat fuller treatment.

Chapter II discusses Malebranche, Spinoza and Leibnitz; Chapter III, Hobbes, Locke, and Berkeley; Chapter IV, Hume, Reid, etc., up to Kant. In reference to these chapters, I must say that I know of no work, either in English, French, or German, which brings out with anything like equal clearness, accuracy, and brevity, the *main* points

which characterize their respective positions and render them landmarks in the history of philosophic thought. I know of none in which the leading points of criticism against them are so clearly and tersely put before the reader, who is throughout led on from one position to another in an admirably easy and natural manner.

We now come to Kant, to the beginning of Modern Philosophy in the strict sense; for it was Kant who first put the fundamental problems of philosophy upon the present basis, stated them in their present form, and showed that systematic philosophizing must rest upon the "Theory of Knowledge" as its foundation.

Chapter V contains in its brief eighteen pages a remarkably lucid and terse statement of the Kantian message, bringing out clearly its exact import and significance in the development of philosophy. As an old student of Kant this chapter and the four following ones have been to me a sort of touchstone of the thoroughness of the author's mastery over his subject, of the accuracy of his knowledge and the clearness of his insight into the position of previous thinkers. And after several perusals they seem to stand the test wonderfully well, and those who know Kant best will most readily recognize how much hard labour, laborious study and mental acuteness must have been needed to produce so good a result in so short a compass.

In Chapters VIII to XII is traced the development of the philosophic impulse, which originated in Germany with Kant, through Fichte, Schelling, and Hegel to Schopenhauer, with the same thorough grasp, mastery, and insight which has been already displayed in the author's handling of Kant.

We then turn aside, to some extent, to take up the tract of philosophic development in England with Mill and Bain and Spencer. From this point onwards to the close of Part I, every page is of specially direct importance to all students of Theosophy in England, because it is these last three thinkers who are the leading factors in making current English thought what it is. It is their spirit and the outcome of their speculations which forms the substratum of the current "scientific materialism" of the day. We have all been brought up on them, we have imbibed their influence in a thousand ways: in magazine articles, reviews, fiction, popular science, school text-books, in the very atmosphere of thought in which we breathe. And the same is true of our many Hindû brothers now receiving a Western education in the schools and colleges of India, whose studies always include these authors in their curriculum. Hence for us all these concluding chapters of Part I have a very great importance, particularly the long and detailed criticism of Herbert Spencer in Chapter XIII. Ed. von Hartmann, the latest outcome of the Kant-Schopenhauer school in Germany, is briefly dealt with in Chapter XIV, the last of Part I.

We thus have before us in outline a critical survey of the progress

of philosophy in the West up to date, constituting the preliminary study upon which as a foundation Mr. Fawcett proposes to build his own structure, the advance one step onward at least, which may fairly claim to be a momentous one for the destinies of spiritual aspirations in the West. For unless it can find a sound intellectual basis to rest upon, it seems to me exceedingly doubtful whether the reviving spirituality of the West, for which our Theosophical movement has done so much, will be able to maintain itself and thrive in the face of the attacks of science and materiality under the adverse conditions of social organization which now prevail.

But apart altogether from any question as to value—permanent or temporary—of Mr. Fawcett's original thought, I do not wish to leave the half of his book which we have been examining, without *most strongly* recommending this first half at least to every earnest student in the T. S. as an invaluable course of discipline in philosophic thought. A careful, attentive and thoughtful perusal of this historical retrospect will put such a one in a far better position to appreciate and grasp Theosophic thought, and enable him to avoid the many intellectual pitfalls and stumbling-blocks which strew the course of study which he is pursuing. And for that reason, because of the terseness, lucidity, and compactness of the exposition, which I have nowhere found surpassed, I sincerely hope Mr. Fawcett will receive from the members of the T. S. that encouragement which the years of hard study, whose essence is embodied in these pages, may fairly claim at our hands. For it must be remembered that such works on philosophy are very far from remunerative, and involve much personal toil and labour for small returns. And these remarks and the recommendation they embody apply to the Proem and Chapters I and II of Part II, in which the current materialistic theories are most ably refuted and overthrown.

To the consideration of these we will next proceed.

B. K.

(To be concluded.)

Reviews.

REMINISCENCES OF H. P. BLAVATSKY.¹

NEEDLESS to say that no reminiscences of H. P. Blavatsky can be without interest to members of the T. S. Various and contradictory, diverse and mutually exclusive, are the views put forward by those who have written about our friend, and no one who has not had the privilege of intimacy with her in her last life can presume to form any correct estimate of her character. Even of those who have enjoyed this intimacy, there are two classes—those who were physically near her and those who were not only physically but also sympathetically near

¹ *Reminiscences of H. P. Blavatsky and the "Secret Doctrine,"* by the Countess Constance Wachtmeister and others. London: The Theosophical Publishing Society, 1893. Cloth, 2s. 6d.; paper, 1s. 6d.

her. The Countess Wachtmeister belongs to the second class, and is one of those who recognized in H. P. Blavatsky a source of spiritual help and guidance which changed her life without and within.

For all but a very few the personality of H. P. Blavatsky must remain an enigma and a mystery. The living force which once streamed through that now dead form, still lives waiting a new manifestation; but it is not without first-hand witness even to-day. It lies embodied in her books, which all can study at first hand, and so make themselves independent of all slanderers and critics, all biographers and re-counters. The true biography of H. P. Blavatsky will never be written. Those who have attempted to write it have only depicted and acknowledged their own inability to cope with the problem.

It is, however, most interesting and pleasant to read the Countess Wachtmeister's account of her life with H. P. B.—interesting for the substance matter, and pleasant because of the loyalty and generous gratitude of the Countess to her friend. The story of our colleague is written simply, both from conviction and the heart.

LUCIFER, the son of H. P. Blavatsky, thanks the Countess for her testimony, and also those who have come forward to add their various corroborations to her narrative. Papers are appended by Bertram Keightley and Dr. Archibald Keightley, William Q. Judge, Madame Jelihovsky (H. P. B.'s sister), Mrs. Vera Johnston (H. P. B.'s niece), Dr. Franz Hartmann, Dr. Hübbe Schleiden, Dr. C. Carter Blake, Jasper Niemand, and others.

It goes without saying that every member of the T. S. should read the book, and that LUCIFER has no criticism but only a hearty handshake for the writer. There is such a mob of critics now-a-days that it is sometimes wiser to stand aside, and see them club each other.

THE EGYPTIAN BOOK OF THE DEAD.¹

THIS first translation into English—for the previous attempts can hardly be dignified by the name—of *The Book of the Dead* of ancient Egypt, supplies a long felt want. It is to be completed in eight parts, of which the first part has already been published. The Introduction is not to be issued until the last part. We have therefore before us the translation of chaps. i to xvii of the text and M. Le Page Renouf's commentary thereon. The commentary is almost entirely philological and is therefore of no great interest to the general reader. We are, however, exceedingly glad to bring the publication to the notice of our readers as being the last, and therefore presumably the most carefully prepared version of *The Book of the Dead*. It is exceedingly well printed, with magnificent margins, and the subscription price for the very limited edition is £2 5s. We cannot presume to give an opinion on M. Le Page Renouf's work from a technical point of view, but the undertaking bears all the external marks of most careful scholarship, and the translation is one of taste and as sympathetic as we can expect it to be in the present state of Egyptological knowledge.

VÂSUDEVAMANANA.²

WE have pleasure in noticing the reprint of this valuable treatise on Advaita Philosophy from our columns and only regret that the diacritical marks on the numerous Sanskrit terms which were carefully observed by LUCIFER have been entirely omitted in the reprint. When will our writers and translators in the East learn that careful and painstaking attention to these matters is not without value both to the

¹ Translation and Commentary by P. Le Page Renouf, with vignettes and other illustrations. Privately printed for The Society of Biblical Archaeology, London, 1893.

² "Or, the Meditations of Vasudeva: A Compendium of Advaita Philosophy," translated from the Sanskrit by K. Nārāyaṇaswami Aler, and R. Sandareswara Shāstri, B.A., 1893; published by the Kumbakonam T. S.; on sale at the Theosophical Publishing Society, price 1s. 6d.

writer himself and also for preserving the literary honour of the T. S.? Of the two translators, one has left the gross body, and the second, his friend and our good brother, K. Nārāyanaswami, has dedicated their joint labours to William Q. Judge "in token of his high appreciation of Āryan philosophy and his ardent love of its ancient expounders, the venerable sages of Āryāvarta."

THE HIGHER LIFE, OR RULES OF THE RĀJA-YOGA, PRESCRIBED BY BHAGAVĀN BUDDHA.¹

THIS is a tiny booklet, twin to the reprint of the *Uttara Gītā*, from LUCIFER. It consists of two reprints from *The Journal of the Mahā-Bodhi Society*, one with the above title, and the other called, "The Seven Jewels of the Good Law," translated from the *Milinda Prashna*. Most useful is this little manual of ethics and devotion, most helpful and most theosophical. The Preface is also interesting and runs as follows:

It is admitted by the Hindūs that Bhagavān Buddha was one of the incarnations of Vishnu, and Vishnu is said to incarnate when the world is immersed in sin and Dharma suffers thereby. Shri Krishna Bhagavān has said in the *Bhagavad Gītā* that whenever the Dharma suffers, he incarnates to restore it and to protect the devout and the righteous. Similarly Bhagavān Buddha has said the same about his advent into this world.

The life and workings of this Saviour of Mankind have not been related in any of the Purānas or Hindū sacred writings, except some unfavourable and wrong statements about him, as he was opposed to the Brāhmanical practices and the wrong interpretation of the Vedas. . . . The instructions given by the Lord Buddha for cultivating the Higher Life are entirely akin to those prescribed in the Esoteric teachings of the Hindūs.

COMET ACTION.²

THIS work is by an eloquent French astronomer, who goes further than Flammarion and Proctor in the theory that those bodies which have an ellipsoidal orbit are direct emanations from something outside the solar system, which something Mons. L. wrongly calls "God." His theory, although he omits reference to the sun-spots, is one which accords on the whole with some expressions used in *The Secret Doctrine*. He points out that the action of comets on the growth of animals and plants is apparently enormous, and also that certain comets produce perturbations in the planetary systems through which they pass. Into the precise astronomical arguments of our author we cannot now enter; at the same time, we may indicate that some of his theories appear to be supported by an enormous amount of minute evidence. The attested fact of the orbital plan of the solar system, with the exception of the satellites of Uranus, acting in a perpetual movement in one direction, and the occasional irruption of foreign bodies whose orbit is ellipsoidal, with a centre apparently beyond our solar system, is a proof of the existence of more than one scheme of centres. The abnormal action of comets appears, according to the author, to be due to angelic forces acting from a Deity, or at least from some unknown factor, the causes of which have not been precisely ascertained by astronomers. If this occasional and apparently abnormal action is due to the operation of unknown forces, a further element of complication is introduced into our astronomy. But why, we may ask, are these unknown forces identified with God? C. C. B.

CATECHISM OF SELF-KNOWLEDGE.³

It has been our experience that Franz Hartmann's writings appeal to some readers very strongly, to others not at all; and this book will

¹ Published by Tookaram Tatya, F.T.S., for the Theosophical Society's Publication Fund, Bombay. Price 3 annas. To be had of the Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.

² *La Vérité sur les Comètes, les Météores et l'Action Solaire*, par Jean-Léo L. — Paris: 1 fr. 50.

³ *Der Führer im Geistigen, oder Grundriss zu einem Katechismus der Selbsterkenntnis*; von Satya Kāma Śhaivya; translated by Franz Hartmann. Leipzig, 1893.

be no exception to this rule. Those who admire *Magic, White and Black* will need no further recommendation than the name of the author. The preface states that:

The reason, however, which has moved the author to publish this Catechism, at first intended only for private circulation, is to counteract the numerous misconceptions which have gained ground both among the members of the "Theosophical Society" and outside them, and to show that Theosophy is nothing else than the true higher self-knowledge, which must underlie all real knowledge, and without which neither learning nor ethics nor morals has any firm and lasting value.

The following observation is also worth remembering:

Whoever takes up a book nowadays, usually does so for the purpose of seeing whether the contents agree with his views; he hopes to find explained and confirmed therein only his own, or generally accepted, theories. Whatever he has no experience of is to him but a dream or a meaningless rigmarole.

The subject of occult development is treated by question and answer in a very lucid manner and will be helpful reading to those in sympathy with Dr. Hartmann's style.

H. T. E.

Theosophical Activities.

THEOSOPHICAL CONGRESS REPORT.

144. MADISON AVENUE, NEW YORK,
October, 1893.

I desire to give notice that two earnest members of the American Section having given their services as stenographers freely at the Congress I have thus been able to secure a verbatim report of all the speeches and proceedings from beginning to end. As the event seems to justify the expense I will issue as soon as possible a printed complete report of the Congress. The transcripts of the notes have been received and are now in the printer's hands; the number of copies to be printed is 2,500.

One copy will be sent to each T. S. Branch in the world, several copies to every donor who gave twenty-five dollars or over, one copy to all other donors, and several to the different headquarters.

When the reports are all done and distributed I will be able to issue a full statement of the fund and how it was disposed of.

WILLIAM Q. JUDGE,
Chairman Advisory Council T. S. Congress.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,
October 12th, 1893.

The last two months have been full of Theosophic activities here. Bro. W. R. Old visited the Branches at Chittoor, Bangalore and Erode; thence went to Bhawani, one of the most picturesque places in Southern India. He formed a Branch there with nine chartered members under the presidency of Mr. F. M. Sundram Pillay, B.A., whose translation of *Kaivalyanavanitam* enlightened the readers of *The Theosophist* on Vedânta philosophy. From the reports received from these Branches, Mr. Old's visit seems to have been a complete success.

Mr. S. V. Edge left this place on September 13th, and has visited the following Branches: Masulipatam, Bezwada, Guntur, Narasarowpet, Ellore, Rajamandry and Cocanada. He will visit Viziagapatam and Vizianagaram and then return to Adyar on or about the 19th of this month. These places belong to the Northern Circars and rarely

received visits from European workers of the staff, on account of their having been in a once "out-of-the-way corner." Now the East Coast Railway connects all these places; Mr. Edge availed himself of this facility to visit the above-mentioned Branches.

Mr. Old and myself visited Sholinghir Branch on September 29th, in response to an invitation to be present at its second anniversary, celebrated on the first of this month. The Branch is in good working order under the management of our veteran colleague, Mr. V. Cooppoo-swamier. By special arrangements Mr. Old went to see the Zemindar of Kârvetnagaram, which is twenty-five miles from Sholinghir. The latter, though a large landed proprietor, has much sympathy and taste for occult subjects. With Mr. V. Cooppooswamier as interpreter the Zemindar had a long conversation on Yoga as a science and its practice, and Mr. Old explained them as best he understood. There is a big press attached to his office and many useful works on Bhakti, Yoga and Gñânam are printed there.

Bro. J. Srinivasa Row visited Nellore in the beginning of this month. His lectures were so instructive and doubt-clearing that three gentlemen of high university honours and social position joined the Society at once.

Pandit Bhawani Shanker will leave Mangalore in a week to visit the Branches at Nassik, Nagpur, Hoshangabad and Jubulpore. No doubt this tour will be very successful if the results of his last one are any criterion.

On July 9th the Pakur Branch opened a school under its auspices known as "The Aryan Moral Training Institution" the object being to impart to Hindû youths religious as well as moral training based on the principles of Hindû religion. The institution is under the management of a committee and promises good and useful work.

Our indefatigable Brothers at Bankipore have been delivering systematic weekly lectures to the college students, and as the outcome a "Students' Theosophical Union" was started a week ago. It counts nearly fifty students now, and many more are likely to join it.

At the request of the Mylapur Literary Society Mr. Old is delivering a series of lectures on Astrology.

The first two were delivered to crowded audiences on the 7th and 8th of this month, and the last two will come off on the 14th and 15th. The lectures were so well appreciated that the Literary Society has undertaken to print them for general circulation.

A handsome donation has been made to the Indian Section by Rai Bishambarnath, the President of the Umballa Branch T. S. I need not say what timely help this is, especially after the recent shock which the T. S. finances have received. Of course to Western members this donation of £30 odd may not appear very great, but to us Hindûs who "reckon" by one "pice" it is an expression of sympathy in the highest form.

Letters are pouring in from all parts of India to obtain information about the visit of Mrs. Besant to this country. People are very enthusiastic about this expected tour, and all the Branches she is to visit have already sent us the subjects they have selected for her lectures.

The President-Founder not feeling well in health left Adyar for his Gulistan "cottage" at Ootacamund on the 1st of the month.

P. R. VENKATARAMAIVER.

CEYLON LETTER.

October, 1893.

The Sangamitta Girls' School has had a pleasant visit from Madame Antoinette Sterling, who sang for the girls, and they in turn entertained her with native songs. Madame Sterling is practically a

Buddhist and a Theosophist. In a long interview with the chief abbot, Sumangala, she declared her implicit belief in reïncarnation and her high respect for Buddha and his philosophy. SINHALA PUTRA.

EUROPEAN SECTION.

The Headquarters' Library has been enriched by a munificent donation of Trübner's Oriental Series. With the exception of a few volumes out of print which are being sought for second-hand, the whole series, numbering some fifty volumes, now adorns the shelves of our Library. The blessing of students should be directed to our colleague, M. U. Moore.

League of Theosophical Workers.—A meeting of the L. T. W. was held at Headquarters on Saturday, October 21st, G. R. S. Mead in the chair, to organize the work for the coming winter. Mrs. A. Keightley resigned her office as secretary, her other work precluding her from doing as much as she would wish. Mrs. Cooper-Oakley and Miss Hargrove were elected hon. secretaries; Mr. M. U. Moore, B.A., treasurer. The organization of a "Lotus Circle" for children was then discussed and arranged, Miss Stabler, of New York, kindly undertaking to organize it on the lines which had already proved successful in America. A leaflet to be sent out to all members was also arranged, giving details of the plans to be adopted. The increasing numbers of the T. S. necessitate that some provision should now be made for the Theosophical teaching of the children of earnest workers in the cause.

The Bow Lodge of the Theosophical Society, 193, Bow Road, E.—Since the last report our Lodge Roll has been increased by the addition of three members. The attendance all through October has varied from twenty-six to thirty-three people. The following lectures have been given: October 8th, *The Masters of Wisdom*, E. Adams; 15th, *Pre-natal Existence*, E. E. Burgess; 22nd, *Alchemy*, Allan Bennett; 29th, *Desire*, Miss Anna M. Stabler; all of them have evoked a great deal of discussion; the lecture on *Pre-natal Existence* was rendered doubly interesting by our President following it up with a brief sketch of embryological changes, which he explained by means of simple diagrams. The Key Class, which meets every Tuesday, is going steadily along, and is likely to be of the greatest use to our members and visitors. A "Lotus Circle" to be held each Sunday afternoon for children is now being formed; this will be a scheme that will take a great deal of working up. The Lodge gratefully acknowledges *The Ocean of Theosophy* from Thomas Green, *Reminiscences of H. P. Blavatsky and the "Secret Doctrine,"* and 10s. from "A Friend," and sundry gifts of literature, etc., from other friends, really too numerous to mention.

GORDON ROWE, *Hon. Sec.*

Report of the Committee of Social Work in connection with the Bow Lodge.—Our scheme for visiting the Whitechapel Casual Ward and Infirmary, mentioned in last month's LUCIFER, has been carried into manifestation on the physical plane; and we are able to report that progress of the most satisfactory kind has been made. Circular letters are being sent out to "large" employers, stating our plan of action, and requesting that we may be communicated with in the event of their having a vacancy. A friend has given us introductions to a club which has been formed for providing work for young men and boys. Thus it will be seen that we are not allowing the grass to grow under our feet. We may, perhaps, take advantage of this opportunity to most heartily thank those friends who have assisted us by donations of money, etc., and to remind our readers, without wishing to appear too solicitous, that whatever they can spare to send us, be it money, books and other literature for the Infirmary inmates, old clothes—what not—possesses

a higher value in the East End of our great metropolis than in almost any other part of it; and that, furthermore, full discrimination is employed in directing such aid into the most appropriate channels by the Committee specially formed for the purpose. Gifts for our less fortunate brethren will be gladly received, for the committee, by its Hon. Sec.,
Balliol House, Toynbee Hall, E. HARRY BANBERY, F.T.S.

Islington Centre.—We have been fortunate in securing, for our Centre meetings, a comfortable room in Wellington Hall, Almeida Street, Islington, N., where we meet on Wednesday evenings at eight o'clock, study commencing at 8.30. We are at present taking Mrs. A. Besant's *Death—and After?* as a basis for study, great interest being manifested, our plan being as follows: each member reads in rotation one or two paragraphs from the book, which are then fully discussed before passing on to the next. Thus each member has his or her part to do in the study of the Centre. We also meet in our library at 10, Park Street, Upper Street, N., on Monday evenings at eight o'clock for general conversation on Theosophical subjects. Visitors are cordially invited to both meetings. Our thanks are due to the T. P. S. for a generous donation of books, also to G. Rowe for *What is Theosophy?* and to Bro. Lewis for four volumes of LUCIFER. We should be very thankful to receive any books, old numbers of LUCIFER, *The Path*, and any other publications of the Society, for our library, special want being felt for a copy of *The Secret Doctrine* for purpose of study. Owing to kindness of J. T. Campbell we have been able to place in the Clerkenwell Free Library copies of W. R. Old's *What is Theosophy?* and Mrs. A. Besant's three Manuals, where we trust that they will be of benefit in propagating the elementary principles of Theosophy. R. KING, *Hon. Sec.*

Middlesbrough Lodge.—We have had a month of considerable activity, accentuated by a visit from Bro. Firth, of Bradford, whose excellent paper on *Karma, Freewill and Fate*, was much appreciated. At the suggestion of the Northern Federation we advertised a meeting for the benefit of enquirers at Darlington on October 26th, which a small contingent of our number took in hand. After much pertinent questioning it was decided to form a Centre with Mrs. Downie as secretary. One of our members will attend the weekly meetings of this circle for the present in order to assist in organization and study. A Darlington paper recently published a most fair and reasonable editorial on "Theosophy and Christianity," which just came at an opportune moment. We have also had the first attack from Middlesbrough pulpits; the Baptists being the first to open the fire, and altogether we are being well advertised just now.

BAKER HUDSON, *Sec.*

Scottish Lodge.—The course of papers and discussions on the Hermetic Philosophy begun last winter has now reached the subject of the Atonement. The President and Council, in view of the importance of the subject, have decided to devote several meetings entirely to the discussion of this point, and to illustrate it by a series of papers dealing with the atonement from the standpoint of various great religious systems.

In opening the winter session the President remarked that, according to his view, the doctrine of the atonement was not distinctively or specially Christian, but permeated all the great religious systems; he considered, however, that the Christian doctrine, properly so-called, brought out the theory of the atonement in its fullest completeness. He held that the Christian system was Advaitin, in connection with which he referred to the recent correspondence in the *Vāhan*, and read the editorial note; that the Calvinistic and other Protestant systems were clearly tainted with Dvaitism, but as clearly were not Christian;

that the Hebrew word translated atonement in the *Old Testament* did not properly bear that meaning, and hence confusion had arisen. In order to explain the meanings of Dvaita and Advaita clearly to the Lodge he proposed to open the series with a sketch of the atonement in the Indian systems.

He then traced the development of religious thought—from the nature worship *apparently* inculcated in the Vedas through the God-seeking spirit of the Upanishads, how these grew into a ceremonial worship, and how both Brâhmanas and Upanishads were reduced to short Sûtras, or dogmatic versicles for mnemonic purposes; how the Mîmâmsâ school divided into the Pûrva and Uttara Mîmâmsâ; the difference between Karmakânda and Jñâna, and the coming of Buddha to preach the pure Jñâna. How all the divergent schools were harmonized by the great philosophy of Shankara, a brief exposition of whose chief tenets was, the President said, the best possible account of Advaitism. A comparison of the leading Indian systems with modern European, and the complete answers given by Shankara to speculations akin to those of Mill, Spencer, Hamilton, Leibnitz, etc., was intimated but not pursued for lack of time.

The following paper was by Ed. Maitland, setting forth the hermetic view of the atonement according to the authors of the *Perfect Way*. This was specially written for the Scottish Lodge. Other papers will follow in turn, and it is hoped that the subject will be thoroughly discussed. The leading papers will appear in due course in the Transactions.

Glasgow Centre.—Our Sunday morning meetings are well attended, and the interest in *The Key to Theosophy* is fully maintained. Somewhat of a sensation was caused in our ranks last month. A local Unitarian minister essayed to take as the subject of an evening address "Mrs. Besant, on the claims of Christ" etc., but one of the evening papers, by a jumbling of quotation marks advertised it as Mrs. Besant. "The claims of Christ, etc."

This caused some excitement. It is to be hoped, however, that those who were misled into attending through this error were not seriously disappointed, as the preacher (Rev. A. Lazenby) is largely in sympathy with Theosophy.

Another important item we have to report is that one of the local evening papers (*Evening News*) has opened its columns to the discussion of Theosophy, and we are endeavouring to take full advantage of the opportunity thus offered to make known the fact of our existence as a centre of the T. S., and to remove some of the misconceptions which prevail in the minds of the public about Theosophy. About fifteen letters have already appeared, and the correspondence still goes on.

We have further inaugurated a series of monthly addresses confined to members only. Bro. Anderson opened the series with an able address on *What is Science?* Bro. Williamson followed on *Esoteric Buddhism*.

JAMES WILSON, *Hon. Sec.*

Stockholm, Sweden, Oct. 17th, 1893.—Countess Wachtmeister left Stockholm on Sept. 28th, accompanied by the sincerest wishes of all Theosophists, who will always, I am convinced, try to remember her good advice and her personal example in leading a truly Theosophical life.

Since her departure a great change in the organization of the Swedish T. S. has occurred. We are now a Sub-section of the European Section, under the name of "The Scandinavian T. S.," having already eight Lodges in Sweden and one in Norway. Dr. G. Zander was elected President, and the Council will continue to work under his guidance till May next year. The following Council was elected on

Oct. 15th for the Stockholm Lodge: Pres., H. Cederschiöld; Vice-Pres., M. F. Nyström; Sec., G. Kinell; Treas., A. Zettersten; also Mrs. C. Scholander.

On Sept. 26th our second Lodge in Stockholm, the "Orion," was inaugurated by Dr. G. Zander, who, after a salutatory speech, installed the President, Mr. T. Algren. The Countess Wachtmeister spoke to the Lodge, and accentuated the fact that the system of having many Lodges in the same city was very often adopted and found efficacious, under the condition, however, that all the Lodges work together in a spirit of brotherhood with the same object in view—to further the great cause. Telegrams of congratulation arrived from Kopenhagen, Helsingborg, etc. Seventy to eighty persons were present.

A. C.

THE SCANDINAVIAN SUB-SECTION.

Charters have been issued to the following Swedish and Norwegian Lodges: the Stockholm Lodge; the Stockholm Lodge "Orion"; the Gothenburg Lodge; the Kalmar Lodge; the Lund Lodge; the Nyköping Lodge "Sirius"; the Helsingborg Lodge; the Orebro Lodge; the Norwegian Lodge. At a meeting of the Swedish Theosophical Society on October 8th, it was unanimously resolved that the Swedish T. S., now numbering some 250 members, residing in Sweden, Norway, Denmark, and Finland, should be reorganized into a Scandinavian T. S., as a Sub-section of the European Section, T. S. The Council laid before the meeting a draft Proposed Constitution of the Sub-section to be presented at the first Annual Convention of the Scandinavian Sub-section at Stockholm, in the latter half of May, 1894, and it was resolved that this draft Proposed Constitution should be valid until Constitution and Rules of the Sub-section were finally accepted by the said Convention.

G. ZANDER,

President, Scandinavian Sub-section T. S.

G. R. S. MEAD,

General Secretary, European Section T. S.

[For the rest of the Activities of the European Section, see *The Vahan.*]

AMERICAN SECTION.

THEOSOPHICAL HEADQUARTERS,
144, MADISON AVENUE,
NEW YORK CITY,
October 16th, 1893.

Already the effects of the Theosophical Congress at Chicago are beginning to show themselves. Never in the history of the Society, I understand, has the membership grown so rapidly. Three new Branches have been chartered within the last month, with a total membership of about sixty. Branches are receiving applications steadily, the Aryan Branch every meeting night, and the membership at large is becoming greater every day. Many Branches have seemingly taken on a new lease of life, and some that have been somewhat dormant during the past, have opened halls and are holding lectures and open meetings.

The Maschmedt Farm will remain open nearly all winter; it is proposed to have a gathering on Christmas Day, and that excellent F.T.S. and owner of the farm, Mr. H. Maschmedt, is making arrangements to entertain a large number of visitors. Sleigh-riding will be the order of the day, and those who spend their Christmas there will have a "good time." Mr. R. A. Chandler, who has been at the Headquarters in New York City, is assisting Mr. Maschmedt, as are Mr. Fern and Miss Chapin of Brooklyn.

That indefatigable Theosophist, Mr. Burcham Harding, is doing

a grand work for Theosophy in Chicago. What with lectures, open meetings and parlour talks, his time is well given up to his work, and his well-known thorough methods make his presence at that city a worthy supplement to the great success of the Congress on September 15th and 16th. He is ably assisted by Messrs. Wade, Puffer, and others.

The lectures given in New York City are worthy of note. With such subjects as *Theosophy of Small Things*, *The Coming Doom*, *Similarity of the Doctrines taught by Christ and Buddha*, *The Goddess Mâyâ*, *The Consolations of Theosophy*, etc., and such lecturers as Mr. James Connelly, Miss Katherine Hillard, Mr. Alexander Fullerton, and others, the Branches have hardly been able to accommodate the crowds who attend each lecture.

At the Branch meetings, there is a more appreciative attendance—an eager demand for Theosophic literature, seemingly insatiable. Associate memberships are often taken before the visitor has attended the four times allowed him by the rules; and many have taken them for the purpose of attending the classes for discussion which are held weekly for members and associates only.

Our Brother Hevavitarana Dharmapâla, who is returning to India, *viâ* Japan, lectured twice in California before sailing on October 10th.

Some time since *The Path* prophesied that the current literature would change its style, and that we would see Occultism and the Occult Arts, embodied in many strange forms. Such is evidently the case at present; we see the novel writers of the day are inserting, instead of the time-worn duel, abduction, assassination, etc., a secret crypt wherein an "adept" (?) dispenses "knowledge" (??) of an occult trend, really consisting of Theosophy so well diluted and adulterated with the writer's own misconceptions as to render the information which seemingly might be obtained from such a mass of ink and paper worthless.

The magazines are drifting into the current. In the *Arena* for August, a writer says:

All the teachers of religious and moral philosophy have embodied their ideals in a single word, and their followers have perpetuated their ideals through the ages. The ideal of Buddha, *renunciation*; that of Zoroaster, *purity*; of Confucius, *moderation*; of Moses, *law*, and Plato, *harmony*. We are in the midst of a great upheaval of religious thought. Materialistic dogmas have had their day. . . . No longer will men be contented with visionary ideals and mystic theology. . . . From such erroneous standpoints, men have long portrayed an anthropomorphic God, a material heaven, a corporeal and imperfect man, and an ever-present, all-powerful Devil.

And the Editor in his notes remarks:

The old condition of things no longer prevails. . . . In the universe of re-adjusted thought that begins to reveal itself to the modern seer, man finds himself in the presence of a *Being* quite unlike the God of his inherited theology. This *Being* is not the world's external king, but its indwelling soul and life; he is not law-giver, but LAW; not governor, but pervading spirit.

The world of to-day has been drawn, in some way or to a certain degree, into a current of occult thought. . . . The English Psychical Society and its carefully made investigations and conclusions; the growth of interest in Theosophy; the inflowing current of spiritual thought, with so many sticks and straws on the surface as to mislead the onlooker into believing it a lesser force than it has proved—all these agencies and other uncounted ones have slowly prepared the popular mind for fresh steps in the new path.

Our senses, by long limitation to the facts of our own space, are numb and stupid and unresponsive to the facts of the higher space. They can be educated, and they are to be, and the phenomena of modern spiritualism (are) merely (an) introduction to larger knowledge: . . . the speech of lower space can never put into words the wonders of the higher.

And in the September number of the same magazine, Ella Wheeler Wilcox has written a very interesting article upon "Spiritual Phenomena from a Theosophic View."

The Aryan Press is doing a large business now, and a new edition of *The Voice of the Silence*, uniform in size with the American editions of *Bhagavad Gîtâ* and *Yoga Aphorisms*, is being hurried along as fast as is possible, and will probably be ready for sale in December. *The Ocean of Theosophy* has surpassed even the sanguine expectations of the person who bought the first copy issued, and is now going into a second edition. The few errors noticed in the first edition have been corrected, and the second edition will perhaps be even more desirable than the first.

The purchase of an electric motor is under favourable consideration, and with the assistance of this, our old friend, the ever-faithful "Dr." Prater will be enabled to deliver the printed matter a day or two sooner than he is able at present.

The report of proceedings at the Theosophical Congress is well under way, and will be issued soon. It will be necessary to every Theosophist's library, and will consist of about 175 pages.

From the Universities come the news that a chair for Buddhism is under favourable consideration at Harvard, and as in this Western world the average citizen has a wandering and confused idea that Theosophy is a sort of Buddhism or Brâhmanism, this will undoubtedly lead to a discussion of Theosophy to a greater or less extent. And when we hear that in many of our leading Universities there are formed classes for the investigation of Theosophy through the medium of *Isis Unveiled* and other Theosophic works (there is a Branch at Harvard), we are rejoiced in heart, for we feel assured that the movement this century is something of a success, although a failure in the past.

So we move along. And as we work, we see the signs of the times; we notice that the world has developed an inquiring disposition, men no longer are willing to accept religious belief on faith only—they demand proof. And this is where the Church takes issue with Theosophy. We can see in the future a time when it will attempt to reassert its power—and who can tell the result? Yet through this will come a new order of things, a better condition for man in everything that makes life worth the living, a happier life for the world. And Hathaway's words are very fitting:

The path of Progress is a perilled way;
The New Age comes to birth through conflict sore,
Whose travail now we see;
If not in vain, its anguish we deplore:
Yet turns the world into a better day,
When Right shall be the Master ever more,
And Power the servant be.

G. D. O. Y.

AUSTRALASIA.

Melbourne, Sept. 25th, 1893.—Quite the most important event of this month, from our point of view, has been the formation of a Melbourne Psychical Research Society, on the same lines as that of England. The initial meeting was most interesting, formed as it was of well known people of the most diverse shades of opinion regarding the phenomena of the supernormal. The work of the Society is at present a little bit vague; they are to be, in a way, psychical Micawbers, and investigate anything that turns up. The visit of Mrs. Cooper-Oakley did much to turn the attention of people in this very commercial and money-grubbing city to the discussion of other things than ledgers and balance-sheets, and since then many things have happened which have had influence in the same direction. For one thing, the publication of Mr. Stead's *Borderland* has provoked criticism, and the end of the discussion has been, so far, that many people, formerly

sceptical or indifferent, are now saying there is "something in it," and are agreed that there are things little understood that need enquiry. The Society has received a great deal of attention. I quote a passage from a leading article in *The Age*, which is, I think, of general interest:

The supernatural of one age is the natural of another, and one of the tasks which we understand the Society in question to set itself is to show that the dividing line which separates them is not so clear and well defined as we have been in the habit of supposing. It is easy to say that one group of facts is natural and the other supernatural, but human experience is enlarging our acquaintance with both groups every day, and the result is that many of the mysteries that once puzzled our grandparents have, by the aid of the microscope and the telescope, been bereft of all that was mysterious about them. People who argue against the authenticity of ghosts on the ground that they violate the known laws of matter, reason on the assumption that there are no laws of matter which they do not know, or, in other words, that there are no more discoveries to be made in the domain of the invisible. Jevons says, "a phenomenon which refuses to be explained by any known law may indicate the operation of some entirely new series of natural forces," and it follows therefore that the phenomenon may be genuine in the sense of being objective, though we do not know what the forces are to which its owes its genesis. For that matter, we do not know a great many things which we accept, and which we should hesitate to ascribe to a supernatural origin. Who ever saw an atom, for instance; or who can make visible the force by which a magnet draws a group of steel filings to itself; yet systems of philosophy, both practical and speculative, have been built up and sustained on the hypothesis that they both exist and play a very conspicuous part in Cosmos. Nothing that goes on in the parlour of the medium is more wonderful or unintelligible than anything that is occurring outside it. The medium herself is a greater mystery than the spirit which she raises to gratify her company, if she were only conscious of it; for she cannot tell why her heart beats or her brain throbs, or anything more about herself except that she weighs so many stones, and is able to speak, think and move without being able to discover the sources of the power that does it all. Is the worm conscious of the changes that are at work within him which make for the butterfly? Or is the tadpole conscious that he will one day develop into a frog? The transformation indicates the presence of a force that is none the less real because it cannot be detected by the lens of the scientist; and if this is admitted, how can we reasonably deny the feats of the clairvoyant or the mind-reader, because they bespeak the operation of occult or supersensuous faculties that are apparently independent of the eye, the ear, the touch, or any other organ?

The Theosophical League here is not officially associating itself with this new Psychical Research Society, but Mr. Hunt, our President, and his father, also one of the members of our Committee, are both on the Council, which consists of some leading physicians and men of culture.

We are all lamenting that our Sunday evening public meetings are suddenly put an end to. The Health Committee of the City Council have raised the objection that our room is not licensed for public meetings, and as the exits are alleged to be insufficient in case of fire, no more meetings are to be held there. The lease of our present room expires in about six or seven weeks, and it is possible that we may then move back to our old quarters in Queen's Walk, to the room which was taken shortly after Mrs. Cooper-Oakley's arrival, when she formed the Theosophic League. The original room is more central and more easy of access than our present quarters, and though it is small, we can hire a small hall when we wish to hold a public meeting.

The three Sunday lectures we have had since my last letter have all been unusually interesting. The first, on *The Religious Views of Shelley*, by Mr. Besant-Scott, was largely attended, and the discussion afterwards was good. The lecturer very naturally fell back on Reincarnation to explain the extraordinary genius of the great poet, for there was nothing in his birth or education to account for more knowledge and acquirements than fall to the lot of the ordinary well-to-do country squire. Mr. Hunt's lecture on *Devachan* the following week gave a very lucid explanation of the various post-mortem states, and provoked a good deal of discussion. Mr. J. W. Hunt (father of our President)

lectured on *Temperance and the Progress of the World*, and showed, with the help of a great many statistics, how no great reform is possible unless the terrible evil of drunkenness be first abolished.

The Melbourne Branch has been going on with its usual weekly meetings, and during the past month its time has been chiefly taken up by a long, discursive paper by one of its members, Mr. Criddle, containing numberless objections to the theory of Reincarnation.

The Maybank Branch have had a good paper on *The Plurality of Worlds*, and the study of *The Secret Doctrine* and of *Death—and After?* has been continued.

The Debating Club has held its weekly meetings regularly. We have drawn up a syllabus for some weeks, and there are many interesting subjects down, such as Vivisection, the Woman Question (which has just been so successfully solved in New Zealand), Vegetarianism, Occultism, etc.

The Relief Fund continues its labour of love, and many deserving cases have received help. We have not yet got beyond temporary relief, but we do not lose sight of our ultimate aim.

MABEL, BESANT-SCOTT.

Our Budget.

BOW CLUB.

	<i>£</i>	<i>s.</i>	<i>d.</i>
Proceeds of Bazaar - - - -	20	0	0
Anon. - - - - -	0	10	0
F. B. - - - - -	10	0	0
Miss Eveline Wright - - - -	1	0	0
Major Hand - - - - -	15	0	0
Club Committee Tea - - - -	0	14	0

£47 4 0

VAN.

	<i>£</i>	<i>s.</i>	<i>d.</i>
H. L. - - - - -	0	5	0
By H. T. Edge - - - - -	3	16	6
F. B. - - - - -	5	0	0
W. Kingsland - - - - -	1	0	0
Major Hand - - - - -	5	0	0
Anon. F.T.S. - - - - -	0	10	0
A. F. S. - - - - -	0	5	0
The Hon. Mrs. Fox Powys - -	1	0	0
D. D. Jussawalla - - - - -	0	10	0

£17 6 6

ADYAR DEFICIT.

	<i>£</i>	<i>s.</i>	<i>d.</i>
Already acknowledged - - -	207	0	0
T. L. - - - - -	1	0	0
Anon. - - - - -	10	0	0
F. B. - - - - -	5	0	0
W. Kingsland - - - - -	2	0	0
A. F. S. - - - - -	0	5	0
A. H. V. - - - - -	20	0	0

£245 5 0

Theosophical

AND

Mystic Publications.

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

Vol. VIII, No. 7:—A paper on "Occult Arts" opens this number, in which some important points are brought out on the subject of "Precipitation." Its *modus operandi* is described, and the requisite conditions for thus sending messages are laid down. After Annie Besant's article on "Conviction and Dogmatism," comes the republication of an old letter from a Master, which should be read by all with special notice of what is there said as to the writing of *The Secret Doctrine*. Professor G. N. Chakravarti as the "Face of a Friend" will be welcome to all who had the pleasure of meeting him during his too brief visit to the West. "That Everlasting Personal Equation," by Dr. J. D. Buck, is a spirited article on mock "liberty," and the author speaks truly when saying that the "surest road to Popery is the cry of No Popery!" "Before American Spiritualism," "Proof as to Masters," "The Name 'America' Indigenous," are all good, and "An Allegory" is a telling story that bears a message too often forgotten in this age of intellectualism.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. II:—The paper on "Evolution," by R. B. Holt, shows very great industry in the collection of references from the writings of H. P. Blavatsky on this interesting subject. For this reason it should prove of use to many students, who will, however, be forced to differ somewhat in their interpretation of several passages brought forward. For instance, when we read that "we have been told that the Unconscious or Absolute evolved the Conscious or Finite in the hope of attaining clear self-consciousness, *i.e.*, of becoming man," it is necessary to refer to *The Secret Doctrine*, i. 51,

for the correct and really totally different teaching. For there we find it stated that, "according to Hegel," the above is true, though "a Vedāntin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened Mahat . . . the first aspect of the changeless Absolute, *but never to the latter.*" "Peace of Mind," by W. Beale, has no small charm, though we would suggest that care should be taken in the use of the term "aton"; to too many it conveys the idea of a "small lump of stuff."

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THE THEOSOPHICAL FORUM
(*New York City, U.S.A.*).

No. 52:—A question as to the teaching of Reincarnation in *Isis Unveiled* is fully disposed of for the tenth time or so. The Church comes in for further criticism at the hands of the editor; the "fall into generation" is shown to be not necessarily a *fall*; "unmerited suffering" is still further discussed, but the editor's argument falls to the ground if, after all, the "few and the best" would rather avoid the bliss of Devachan than otherwise; a question on "physical, intellectual, and spiritual" training is answered with great good sense, and the issue is concluded by a brief answer on the subject of Antinomian morality.

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THE PRASNOTTARA (*Madras*).

Vol. III, No. 33:—Most of the answers are continuations of those given in the preceding number, and, although nothing new is added, they are none of them without interest. The Hatha Yogic practice of projecting the Chhâyâ-Purusha is further treated of, and its method described, but we wonder what *spiritual* progress can be made thereby. The questioner who requires a "scientific

definition" of Kundalini is very properly "sat upon" by his Hindû brethren, but manages to elicit the following from J. N. O., who quotes from Yâgnavalka: "Holding a number of nerve centres and its own tail within its mouth, the Kundalini always . . . sits (or lies) at the navel; to know it Buddhi (which includes both the Buddhi and Manas of Theosophical phraseology) should be concentrated." The last query, as is explained by most of the answerers, shows how often the attainment of Siddhis is thought to be the end of Râja Yogic training.

THE VĀHAN (London).

Vol. III, No. 4:—"The Enquirer" is better treated this month, and "Activities" are reduced to more respectable dimensions. The question as to the occult method of teaching is further replied to, and those interested should read a short article signed R. S., in the Countess Wachtmeister's recently published book, which gives most interesting particulars as to the method followed by H. P. B. with some of her pupils. A Lodge questions why phenomena should not be produced "in the presence of eminent scientists, in order to further the Theosophical cause." Out of the ten answers sent in, only one, we are glad to say, is in favour of such a course being followed. "Occult phenomena," "eminent scientists"; strange combination! Other questions deal with schools of Brâhmanism, Vedântin and otherwise, and are necessarily technical. But the number is decidedly interesting, and the long list of activities speak well for the continued progress of Theosophy in Europe.

ORIENTAL DEPARTMENT (London).

Vol. I, No. 6:—The reviewer prophesies! In the year 1895 (or later) newspaper boys will loudly proclaim through the streets of English towns, "Speshul 'dishun, O. D.—just out." And if in those days the quality of the *Oriental Department* is even better than that of the present issue, there will be a request for more than one "speshul." Translations from the *Diwân-i-Hâfiz*, *Masnawt-i-Bû All Qalandar*, and the *Masnawt-i-Mânwi*, by B. N. S.; "Nirang Kâsti," by N. F. Bilimoria, an article on the rationale of some Zoroas-

trian customs; "The Classic of Purity," from the Chinese, and some comments on Patanjali's *Yoga Sûtras* are almost equally good. We live in critical times, and this warning of a Sûfi merchant might profitably be borne in mind: "One word is sufficient to ruin a whole world and to put the spirit of a lion into dead foxes." For "the tongue is like a stone, the lips like iron: that which springs from them as their product must be as fire. Do not strike the one against the other in vain, now by way of gossip, anon in idle bragging; for darkness is all around, and the world a heap of cotton."

THE IRISH THEOSOPHIST (Dublin).

Vol. II, No. 1:—Welcome to the second volume of our Irish fellow-worker! The watchword of its further progress is given in the short editorial, "Ourselves," with which this number opens: "We go right on!" And may good luck go with you, and before you, and behind you, is the wish of LUCIFER. "Theosophy in Plain Language" now deals, and deals well, with Reincarnation. "At the Dawn of Kaliyuga" is a pretty story by "Æ"; Mrs. Corbett's "Notes on the Advaita Philosophy" is concluded; "Proof as to Masters" is reprinted from *The Path*, and K. B. L. says true words on "Unity," bringing in this thought: "I have failed! how often that thought turns peace to pain, and life's sweetness into the very waters of Marah. In some task bravely undertaken, some deed of mercy attempted, failure instead of success has apparently crowned our effort; what does it matter if we have failed, if the motive has been unselfish, the work bravely done? Why should we be exempt from failure? Why should we claim that results often only to be estimated in years to come, should be at once obvious to us. 'Have you heard that it is good to win the day? I say that it is good to fall—battles are lost in the same spirit in which they are won.'"

LE LOTUS BLEU (Paris).

Vol. IV, No. 7:—A very good number. The translation of "Notes on Nirvâna" is brought to a conclusion; "Les Cycles" is as well continued as ever; "Les Réincarnations" is an excellent short article in a decidedly pleasing style, the *raison d'être* of which is a plea for greater

patience. Next come "Notes et Réflexions," by Guymiot—principally dealing with the tattvic basis of manifestation; "La Chute des Anges et la Chute de l'Homme," by Dr. Pascal, which commences what should be an interesting series of articles based on *The Secret Doctrine*; the "Catéchisme Visishtâdvaita" and "Échos du Monde Théosophique."

SOPHIA (*Madrid*).

Vol. I, No. 10:—The translation of Mrs. Besant's *Reincarnation* is finished in this issue, and our Spanish brethren have to be credited with yet another mark of honour for their tireless efforts. "Science: Oriental and Occidental," learned and yet interesting, by Dr. B. de Toledo, and "Quien Siembra Recoge" are both continued, and "The Symbolism of the Cross," by M. Treviño, brings a really first-rate number to a close.

LOTUS BLÜTHEN (*Leipzig*).

Vol. I, No. 13:—The number before us is certain to do good work into whatever hands it falls, containing further translations of the *Katha Upanishad*, by C. J.; extracts from the Stanzas of the *Book of Dyzan*, and Mrs. Besant's Manual on *Reincarnation*. The whole is ably concluded by some sound common sense from the pen of the editor, under the title of "Der 'Ethische Bund.'"

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 33-38:—The "History of Sumedha," translated by T. B. Yatawara, retells the oft-told tale of Gautama's last birth; the translation of the *Satipatthâna Sutta* is also continued, and the "Middle Path" from the *Neyyarthadipaniya* brought to a conclusion. These series of translations are a most satisfactory innovation in the management of *The Buddhist*, and we hope more work of this sort will be done by Sinhalese and other scholars. If possible, hitherto untranslated books should be selected, and philosophical or ethical treatises are certain to do more good than instalments of Jâtaka tales. Amongst reprints we notice "Some Lost Chords: or Esoteric Christianity," from *The Path*.

THE THEOSOPHICAL THINKER
(*Bellary, Madras*).

Vol. I, Nos. 29-32:—Our Bellary brethren continue to show what Hindûs

can do when they choose. The two supplements issued with these numbers are both good, the first dealing with "Guru-Shishya-Bhâva: or the Relationship between a Guru and his Disciple," and the second with "Yoga" as taught by Patanjali. The former, by our brother K. Nârâyanaswamy Aiyar, brings out forcibly the spiritual nature of the tie between a Master and his pupil, and the necessity of trusting to the intuitive faculty in order to discriminate between the true and false Âchârya. One other point might be added to those touched on by the writer, in case some still expect to discover a Teacher by any outward show of power: it is this, that "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." Other articles of interest are almost too numerous to tabulate, but we may especially mention the sound teaching of the editor's "Salvation by Karma," and what promises to be a valuable translation of a standard Telugu Vedântic work—the *Seelaramanjaneyam*, by two of our Madanapalle members.

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 18:—"Afra" opens as usual, this time with well-chosen words on "Religion"; the translations previously noticed are continued, and others are commenced of the *Letters that Have Helped Me*, and of *A Dream* by Max Oliver.

THE NEW CALIFORNIAN (*Los Angeles, Calif., U.S.A.*).

Vol. III, No. 4:—The Editor's "Key-notes" this month are particularly good, treating of force of character. Dr. J. D. Buck next deals lucidly with "Occult Forces," tracing their generation through corresponding elementary kingdoms; H. T. Patterson, on "Alchemy and Rosicrucianism," writes shortly but to the point; "Numbers and their Relations" is entirely devoid of anything approaching references, though requiring these owing to the many quotations made; "A Scientific Analysis of the Units of Matter" has analyzed itself to nothingness, and some reprints from *The Buddhist Ray* and *The Irish Theosophist* make up the rest of the number. "Poetry," poetical and otherwise, abounds. But we dare not criticize.

THE PACIFIC THEOSOPHIST (*San Francisco, U.S.A.*).

Vol. IV, No. 3:—Dr. J. A. Anderson has brought his series on "Reïncarnation" to a close, and we hope they will be reprinted in pamphlet form, as an introduction to his larger work on the subject. "The Masters," commencing with the words of the Persian sage, "More Kingdoms await thy diadem than are known to thee by name"—is especially good; "Theosophy around the World" is an appreciative notice of Mrs. Cooper-Oakley's work in Australia and America; and "The Congress of Religions," "Notes and News" afford by no means uninteresting reading. Another of Jasper Niemand's "Letters to a Student" is given, and we take this from much worth remembering: "The real value of mantrams lies in their combinations of sound. I believe that there is also great usefulness in embodying some central idea in a word or sentence and keeping it before us. . . . At this time, a good mantram for T. S., and one which seems to recur with force and to be needed, too, is, 'Blessed are the peace-makers.' . . . Another of the second kind is this: 'Consider, when thou speakest, whether thy words will promote love; if not, speak not.'"

I, A HAUTE SCIENCE (*Paris*).

Vol. I, No. 10:—"Exégèse Biblique et Symbolique Chrétienne," by Louis Mé-nard, will be of interest to all but the most learned students of comparative mythology. The translations are continued as before, and we take the following from that of *Tchoang-Young*, "L'invariable Milieu": "Celui qui est sincère et attentif à ne rien faire aux autres de ce qu'il ne voudrait pas qu'on lui fit,

n'est pas loin de la loi. Ce qu'il désire qu'on ne lui fasse pas, qu'il ne le fasse pas lui-même aux autres."

EVOLUTION ACCORDING TO THEOSOPHY.

This pamphlet, by Miss Katharine Hillard, should be of considerable service for study in Lodges. It is divided into two parts, the first dealing with the evolution of the earth, and the second with that of man. Besides containing nearly all the necessary references to *The Secret Doctrine*, many more are added from the works of recent scientific writers, to illustrate or support the esoteric teaching.

The following have also been received: *The American Department of Branch Work*, Paper 36, on "Religion, Science, Philosophy and Theosophy," by H. T. Patterson—a very useful tract for intelligent beginners; numbers 35 to 39 of the *Sanmarga Bodhint* (Telugu), containing amongst many original articles of interest a translation of a part of *The Key to Theosophy*; the September issue of *The Gul Afshân*, in which a decided improvement is to be noticed in the selection of matter for reprints—H. C.'s "Remaining Five Years" from *The Irish Theosophist* being given, as well as an article from the *European Oriental Department*.

We have also received *Theosophy and Christianity* (price 2d.) and *Theosophy in Questions and Answers* (price 3d.), by Annie Besant, and *Theosophy and Occultism* (price 1d.), by an Indian F.T.S.; these three pamphlets being yet another evidence of the excellent workmanship of the "H. P. B. Press."

T.

EARTH may renounce its scent, water its moisture . . . the sun may renounce his glory, fire its heat, the god of justice his impartiality—but never can I renounce Truth.—*Mahābhārata*, Ādi Parva.