

LUCIFER.

ON THE WATCH TOWER.

ONCE again returning from long travel, from lands near the Southern Pole that once were Lemurian, and then from the Holy Land of the Âryan race, I sit down in the well-loved room of H. P. B. in Avenue Road, to take up my work again as editor of her magazine, to speak again from these pages to the Society she founded, and to the public to whom she brought the strongest force against Materialism that our age has known. Having followed the Light she shewed me, and having found it grow brighter and brighter with each succeeding year, it is not unfitting that my first words here should be words in her defence. For gratitude to the one who first shewed the Light is ever expected in the School to which I belong, and my gratitude to her increases as I realise more and more the priceless value of that Light.

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Since I left England for Australia, a bitter attack has been published on H. P. Blavatsky, a translation from the Russian of Mr. V. S. Solovioff. Those who read into her letters to this her fellow-countryman—who boasts of the skill with which he used her love for her motherland to entrap and betray a lonely exile, sick well-nigh to death—their own preconceived opinions of her duplicity and wickedness, will of course be beyond the reach of argument. But more impartial readers will be able to distinguish between the innuendoes of Mr. Solovioff and the statements in the letters themselves; they will see a nature easily roused to reckless language, defiant of conventionality and of public opinion, when stung by insult and suspicion, and in the “confession,” on which so much stress has been laid, they will see passionate threats of false

self-accusation which would horrify the public, rather than real guilt. "If all the filth, all the scandal and lies against me had been the holy truth, still I should have been no worse;" "I will even take to lies, to the greatest of lies . . . that the Master and Mahâtmâ K. H. are only the product of my own imagination . . . that in certain instances I fooled people," and so on.

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The letter to Aksákoff is, from the world's standpoint, a far more compromising document if it be authentic; I say if, because one cannot help wondering if Mr. Solovioff is trying to hoax the public, as he tried to hoax H. P. B. When a man has shewn himself to be utterly unscrupulous as to truth, one cannot take his unverified assertions for granted. If these statements as to her early life be true, all one can say is that she was marvellously changed by her occult training, for by the common consent of those who knew her intimately in her later life, she was curiously devoid of the sex-element. What her early life was I do not know, nor do I particularly care, since errors in youth do not prevent usefulness in maturity. She is dead, and cannot defend herself, or explain what occurred, and these accusations are kept back until Death's touch has sealed her lips. I refuse to rake through the muck-heaps of dead French and Russian scandals, rotting in the dark these forty years and more, to search for a rag from a dress she once wore. I can only speak of her as I knew her, as I found her while I lived beside her—pure in life, unselfish, laborious, forgiving, generous, most wise, and withal most free from vanity. Thus I knew her, and thus I bear witness to her, and I learned from her truths that changed the world to me, and have illumined all my life. The priceless services she did the world in bringing to it the knowledge she gained from her Teachers, knowledge that has revolutionised the thought of thousands, and has changed the drift of opinion from Materialism to Spirituality, remain as her title to gratitude, the heritage left behind by her great soul. She was admittedly but poorly educated, and ignorant of Sanskrit and Páli, while her books show a deeper knowledge of the meanings veiled in Sanskrit Scriptures than Orientalists can match. Even in death, she serves her Masters as these attacks rain upon her, for the more her enemies belittle her, the stronger be-

comes the proof that she was helped and taught by Those greater and wiser than herself.



Nor does Mr. Coleman's line of attack really touch this knowledge. The value of *The Secret Doctrine* does not lie in the separate materials, but in the building of them into a connected whole, as the value of an architect's plan is not lessened because the building is made of bricks wrought by other hands. Every brick might be stamped with its maker's name, without detracting from the glory of the architect. We have at present, of course, in the appendix, only Mr. Coleman's assertions as to "plagiarisms," but it is very possible that he may have added to the long list of references given in the book itself; this is the more likely as H. P. B. was very loose in her literary methods, and used any quotations that substantiated her arguments from any source, physical or astral, with very small regard to the use of inverted commas. Have not Mr. Mead and I suffered much from this, in editing the last edition of *The Secret Doctrine*, and have we not inserted many additional references? But the fact that H. P. B., utterly untrained in English views of literary exactitude, often omitted references (and often did not know whence came the passages she "saw"), has not blinded me to the fact that she possessed *real knowledge* where others had only booklearning, and was able by this to see and follow the Ariadne clue. Nor is the Esoteric Wisdom supposed to be new, nor to have been discovered by H. P. B.; it is thought by those who believe in it to underlie every religion and philosophy, and to be discoverable in all sacred books. What H. P. B. did for us was to build the scattered fragments into a great unity, to grasp the whole subject of the evolution of the universe and of man, and present it as a synthesised conception, in a way that enables us to understand the obscure and to unravel the perplexing. This was done by none of the authors from whom she is said to have plagiarised, so I am fain to exclaim: Would that we had more such plagiarists, then we might get a fourth volume of *The Secret Doctrine*. As a witty journalist said to me: "You might as well say that gunpowder plagiarises from saltpetre."



To judge the value of Mr. Coleman's analysis, let any one take that wonderful prose poem, *The Voice of the Silence*, and compare it

with the books named by him as "most utilised in its compilation." I was with her in Fontainebleau, where she wrote it, and was sitting in the room with her while she wrote the second and third parts, and I can testify that she used none of the books named, nor any others, but wrote straight on, rapidly, page after page, now and then pausing and looking up, as though to recall something to memory. The notes were done later with the help of books.

People who really know details of Eastern life do not condemn H. P. B. as an impostor with the readiness of Mr. Coleman. Thus the famous Tibetan traveller, Sarat Chandra Das, writing me from Darjeeling in answer to a question of mine as to the word "Narjol," says : "It seems to me to be a corruption of the word Naljor, which is a purely Tibetan word meaning a saint, and also a devotee who contemplates. It corresponds with the Sanskrit term Yogi, or Yoga in its true sense. I do not know if Narjol is a Mongolian corruption of the word Naljor. But in the Sacred Text Series of Prof. Max Müller you will observe a curious mode of transcription is used. There *g* is used in the place of *j*. Hence it is likely to write Naljor as Nalgor, and then change *r* for *l* to get Nargol." The transliteration of these Eastern tongues is surrounded with difficulties, because the English language has not in it letters equivalent to those used in the originals, and different writers transliterate differently. Thus *jnâna*, *gnâna*, *gnyâna*, *dnyâna*, are all transliterations of the same word. But it would be absurd to say, as Mr. Coleman says of H. P. B. and Narjol : "Jnâna is a word manufactured by — from the Sanskrit Gnyâna."

I am happy to say that I have a MS. from Bâbu Sarat Chandra Das giving an account of some of what he calls "the occult Yoga practices" taught in the Tibetan schools of the Lamas ; I am holding it till I receive some amplifications from him, and he writes me that he hopes soon to send me the completion.

Brothers mine in all lands, who have learned from H. P. B. profound truths which have made the spiritual life a reality, let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an "authority"—any further than the inner consciousness of each sees the truth of what she says

—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the world. When all these attacks are forgotten these deathless titles to the gratitude of posterity will remain.

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It may not be without interest to say that the “pretty little piece of silver delicately worked and strangely shaped,” the “occult telegraph through which I communicate with my Master,” spoken of by Mr. Solovioff, is in my hands, but by no possibility could any bell-sound be produced by it without the use of Occult power.

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When I was passing through Bombay on my way back to England, I visited the Hospital for Animals, established by the noble liberality of the Pârsî community. One means of its support is notable, and might well be copied elsewhere; the grain, seed and cotton merchants of Bombay, and some of the mill-owners, submit to a voluntary tax levied on their imports and exports, and thus a permanent income is secured, amounting to one half of the total income of the Society. What a source of wealth for charitable purposes might be obtained, if English merchants in the great commercial centres would submit to such a tax as is cheerfully paid by Pârsî and Hindu merchants in Bombay.

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Another point in the treatment of animals that might be imitated with advantage in England, would be the establishment of homes, all over the country, for worn-out animals. I shall not easily forget the disgust expressed by an Indian gentleman when it was asked whether it was better to sell or to kill a worn-out horse. To sell it was to act with cruelty and ingratitude, to kill it was to commit the crime of taking life. “Why not send it to a Home for aged animals?” was his puzzled question. “Because there are none,” was the simple reply, lowering seriously his view of Western “civilization.” He told me of an old horse of his own, that was only doing the lightest work, and that was to be sent off in a short time to a country home, to live in comfort and idleness until a natural death closed its well-deserved repose.

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The following letter has been received from Mr. Alexander Fullerton :

“ To the Editors of LUCIFER :

“ As a circular from me to my fellow-members in the Theosophical Society was copied in your February issue, you will perhaps allow me the space needed for giving its sequel. Very significant incidents occurring at the end of March and the early part of April have forced me to recede from the position taken in that circular and to return to the one occupied before it, though with added clearness and certainty. Of the integrity and moral character of the pupil through whom the message came to me I have and can have no question. Collusion or falsehood is inconceivable. Nevertheless, utterly unable as I am to understand the case, powerless to do more therein than to fold my hand and wait, an honest man has no other course than to vacate a stand which is no longer tenable, and to recant as widely as he had previously asserted a belief which cannot truthfully be maintained. I am obliged to recall any endorsement of the proceedings or policy of Mr. William Q. Judge.

“ I am quite aware of the imputation of inconsistency and vacillation apparently justified by this statement, but that matters little. Adhesion to truth is more imperative than adhesion to actions. Whatever may be the outcome of the conspiracy to effect at the Convention a secession from the Theosophical Society of the American Section, I remain a member of the Theosophical Society, but my official positions and my work at the General Secretary's office terminate with this month, and my personal address will hereafter be 42, Irving Place, New York City.

“ ALEXANDER FULLERTON, F. T. S.

“ *April 19th, 1895.*”

Mr. Fullerton has been the steady centre in Mr. Judge's office of the work of the American Section, universally respected for his probity and devotion. I trust that he may think it right to state the “ very significant incidents ” that have led him to repudiate the message on which he lately acted, and have compelled him to sever all connection with Mr. Judge. It is of the first importance to show that honest men cannot continue to work with Mr. Judge, unless they are prepared to be betrayed behind their backs in the work of

the Society, and that Mr. Judge's own conduct, and his continued deceptions, force us, however, reluctantly to say: "Mr. Judge must be expelled from the Society, for his methods are dishonest and he corrupts his fellow-workers." Unless America saves us from the necessity of demanding his expulsion, by seceding from the parent Society, Europe must endorse the demand for expulsion coming from India and Australasia.

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In order to raise a definite issue on this matter, the following notice is appended to the Letter to Members of the Theosophical Society and the presentment of the case against Mr. Judge, issued to all members at the beginning of this month:

"If some definite action with regard to Mr. Judge shall not have been taken by the European Section before the meeting of its Annual Convention in July, we, the undersigned—failing any full and satisfactory explanation having been made by Mr. Judge before that date, or his voluntary secession from the Society—shall propose and second at that Convention the following resolution:

"*Whereas* Mr. W. Q. Judge has been called on to resign the office of Vice-president of the Theosophical Society by the Indian, Australasian and European Sections, but has not complied with their request; and

"*Whereas* he evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him;

"*Resolved* that this Convention of the European Section of the Theosophical Society unites with the Indian and Australasian Sections in demanding his expulsion from the Society, and requests the President-Founder to immediately take action to carry out the demand of these three Sections of the Theosophical Society.

"ANNIE BESANT, F. T. S.

"G. R. S. MEAD, F. T. S."

As the evidence against Mr. Judge is now in the hands of members, the next thing we need is an answer from him; there is no need to continue any "Clash of Opinion," for each can decide for himself and act as he decides. The European Section will speak officially at or before Convention, and the issues are clear. Any

member who does not receive a copy of the evidence should apply for one to myself.



The above was in type ere the possibility of secession alluded to in the resolution became a fact. What was the American Section has seceded from the parent Society, and has set itself up as a new Society with Mr. Judge as Life-President. The minority of members who remain in the T. S. will at once organise themselves as the American Section of the T. S., and I hope that Mr. Fullerton will become the General Secretary. Thus the T. S. will go on intact, no more changed by the retirement of so many of its members in America than by any other of the resignations, of which there have been plenty in the course of its stormy history. When Colonel Olcott arrives, he will find the re-organization ready for his confirmation, and be relieved from the painful duty that he would otherwise have been compelled to discharge. No solution could have been better for the T. S., however sad we may feel for those who have cut themselves off from the Society to which H. P. B. gave her life.



Mrs. Higgins, at Colombo, Ceylon, is bravely struggling on with her task of educating the Sinhalese girls. She has now forty pupils, and in addition to these she has five orphans on her hands in the Home started in connection with the school. Mrs. Higgins always shows the most ready hospitality to all the Theosophists who pause at Colombo on their travels, and it would be a graceful recognition of her invariable kindness if Theosophists would help her in the work to which she is devoting her life. I hear from Mr. Peter D'Abrew that the Countess Wachtmeister, on her way to Australia, presided at a meeting of the Hope Lodge at Colombo, and also became a member of the Ceylon Educational League.

EAST AND WEST.

It is a strange thing to find the West pitted against the East, as we now see it, in the desperate attempts of Mr. Judge and his adherents to make a general struggle, and so prevent the minds of men from being fixed on the question of the truth or falsehood of the definite charges brought against Mr. Judge. This attempt to stir up strife between the Sections of the Society, whose glory it had hitherto been to bring Eastern knowledge within Western reach, began in Mr. Judge's notorious circular of Nov. 3rd, 1894. It was continued in *The Path* for March, '95, in a challenge to myself concerning an alleged Mahâtmic letter, and is again taken up in an article most inappropriately headed, "The Truth about East and West," in *The Path* for April. The letter is as follows :

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.*, to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section*. It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good,' etc., and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as

they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyān Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyān Chohans have, and who will never belong to the 'Children of the Universe,' the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

I will deal first with the "message."

On this Mr. Judge writes: "I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a 'forgery or humbug,' gotten up by H. P. B." Mr. Judge's information is inaccurate, as for the most part it is, and as information gained by his methods is likely to be. I do not regard the letter as genuine, *but I have never attributed it to H. P. B.* I was first shown a copy of the letter by Mr. Judge in the summer of 1893, and he then expressed to me strong doubts of its genuineness; nor was I the only person to whom he expressed those doubts. He had then

no idea that all H. P. B.'s claims hinged on this obscure letter, now "first above printed," as he strangely asserts they do.

My disbelief in the genuineness of this letter is based, as apparently was Mr. Judge's in '93, on the errors it contains, and the unmannerly tone which pervades its early part. "The Brothers desire me [who?] to inform one and all of you *natives*"—this first sentence condemns it. For the two Masters Who used H. P. B. as Their messenger, are both "natives," and would scarcely say contemptuously "*you natives*" in addressing Their countrymen. Next, H. P. B. constantly advised Hindus to keep their caste rules, as hundreds of them can testify. Child-marriage is not an essential part of Hinduism, and the blunder of making it so shews ignorance. What the Masters have to do with the Shâstras is pretty evident from the direction of Them to aspirants to study Manu, and from the reverence with which Their disciple, H. P. B., regarded the *Bhagavad Gîtâ*, the Upanishads and the Purânas, and the use she made of them. Further, H. P. B. did not muddle up the ancient Secret Wisdom, or Bodha, with the comparatively modern exoteric religion called Buddhism, the followers of which from their materialism are termed Nâstikas. She writes: "When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakya-muni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism."^{*} Again she speaks of this ancient Buddhism as the "one mother-trunk, the once universal religion, which antedated the Vedaic ages—we speak of that pre-historic Buddhism which merged later into Brahmanism."[†] She complains of the confusion (shewn in the letter under consideration) made between the system taught by the Buddha and the secret knowledge,[‡] and says that the secret teachings of Buddhism and Brahmanism are the same, and that the Buddha only taught them to a select circle of His Arhats.[¶] Instead of denouncing "faith in the Gods" as a superstition, H. P. B. pro-

^{*} *Isis Unveiled*, Vol. II, p. 142.

[†] *Ibid*, 123.

[‡] *Secret Doctrine*, Vol. I, p. 2, 3rd ed.

[¶] *Ibid*, pp. 3, 4.

fessed it, and constantly wrote of these divine Entities in *The Secret Doctrine*, speaking of the "highest Deities,"* of the Entities so "immeasurably high that, to us, They must appear as Gods, and collectively—God."† The Dhyān Chohans, accordingly to the same teaching, have passed "through the human stage."‡

These facts seemed to me to necessitate the rejection of the letter as being in flagrant contradiction with H. P. B.'s teachings, and it is certainly no more supported by the third volume of *The Secret Doctrine*, which was placed in my hands by H. P. B., than by the other two. Why so wild an assertion, which will be proved false by the forthcoming publication of the third volume, should be made, I do not know.

To take now the main question. Mr. Judge says India is not the whole East, that Master K. H. has said India is degraded and her ancient spirituality suffocated, that education is making Hindus materialistic, and that he calls the Buddha his great patron. These statements are true, but they are partial and therefore misleading. India is not the whole East, but she is the cradle of the Âryan race; she is degraded, her spirituality is dormant, and *Western* education is materialising her. Nevertheless what is the testimony concerning her of the very Master quoted? In the passage given (*Occult World*, p. 86, 4th Ed.) words are omitted that change the whole tone. The Master writes: "I am first to thank you on behalf of the whole section of our fraternity that is specially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of nature. And so I, and every other Indian patriot,¶ feel the strongest gratitude for every kind word or deed that is given in her behalf. Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be a regenerating national force, every one of us would naturally and

* Ibid, p. 142.

† Ibid, p. 157.

‡ Ibid, p. 132

¶ "You natives"!

without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man," etc. Later, in the same letter, He writes: "The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies." And a few lines later He speaks of the "primitive soul-satisfying philosophy of the Âryans"—not of Turks and Arabs, so oddly included in "the East." On p. 99, He writes sadly: "Such is unfortunately the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases, expressive of modern thoughts, been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend, or for us to express in their own languages, anything of that delicate, seemingly ideal, machinery of the Occult Kosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all." So far from implying that India is finally to go out, He says of "the revival of our ancient art and high civilization" that they are "sure to come back in their time and in a higher form," and speaks of Their knowledge—in curious contrast with the spurious letter above quoted—as "the gift of the Gods" (pp. 102, 103). Just before the passage quoted on education, He says that with the study of the ancient science and philosophy "the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear" (p. 93), thus implying the revival instead of the extinction of India. And in a letter from the Master of our Masters, speaking of the working for brotherhood, He exclaims: "Oh for the noble and unselfish man to help us effectually in India in that divine task. All our knowledge, past and present, could not be sufficient to repay him."

On December 14th, 1893, Mr. Judge was apparently wholly at one with the view expressed above of the bad effect of Western

education, for he wrote: "I think if Hindu young men knew the real rottenness of the West, they would not be wishing to follow her as they do."

One passage from H. P. B. will be enough to show how she regarded modern India. It occurs on p. 253 of *The Path*, December, 1886: "Unless radical reforms in our American and European Societies are speedily resorted to, I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Âryavarta—the motherland of my Master."

Until May, 1893, at least, Mr. Judge was apparently quite in accord with this view of India, and in his *Letter to Some Brahmans of India*, published in *The Path* for that month, he puts the matter so admirably that I cannot do better than quote his words:

"I was the pupil and intimate friend of H. P. Blavatsky, who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted her Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishis, the Mahâtmâs who were her Gurus: I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thoughts of India; I know that her first friends in your work in your country even before she left this one, were Indians, Brahmans, sons of Aryavarta; hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. Having, then, this triple devotion—to the teaching of Indian sages, the ideals of the messenger of your own Rishis, and the welfare of the Theosophical Society—it will be evident to you why the evil so strongly felt by my honoured Brahmin co-worker, Bro. Lahiri, and by myself, should lead me, as an individual and as Vice-President of the T.S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions, and is becoming distinctly Buddhis-

tic in its sympathies and affiliations. And the evil is not a mere mistake as to fact : it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahmanism, that they hesitate to enter its membership or co-operate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishis have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahomedans, or Parsees.

“Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fire them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects, and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valuable treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are, with you, fellow-seekers after light and aspirants after progress, know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you, we are workers in the Rishis' cause, and we seek the most efficient aids in that work. If you do not give this aid, or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the sacred books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power, and thus in its turn benefit the whole race of man.”

Mr. Judge is, of course, at liberty to change his mind, and instead

of saying that without Brâhmanical help the Society cannot do its work, and that much of the help can come only from the Brâhmans, he may say that the East is a mere store-house, holding treasures "that the West alone can make avail of and teach the East how to use." But that is no reason why those of us who stand on the old lines should also shift our ground. The facts that Indians were against Mr. Judge's election as Colonel Olcott's successor, and that they were the first to discern the frauds that were being practised on the Society; and later the strong stand taken by India against Mr. Judge, explain his change of position and the bitterness with which he now attacks her; but that is a merely personal question and should not change the policy of the Society. For years Mr. Judge has been trying to get hold of India, but all his attempts have failed, and the failure has naturally embittered him against those he can neither win nor master. But this is a passing and trivial matter, whereas the spiritual destinies of Humanity are bound up with India. If indeed she is to go down into "the engulfing blackness of ruin," she carries with her the rest of mankind; hence the stress laid on the value of the work of one who could revive her spirituality. It may be that the great sweep of the Kali Yuga may plunge the world into darkness; but let us at least not co-operate with this, let us to the very last struggle against it, for no force is wasted, and the energies which cannot prevent the plunge into materialism will avail to bring the world again upwards to the light, when the cycle has run its course.

ANNIE BESANT.

NOTE. An article in *The Theosophist* of October, 1883, written by Mr. Judge under the *nom-de-plume* of "An Ex-Asiatic," taken with some comments by H. P. B. on an article by a Hindu in the December issue, may throw some light on this question, as shewing whence proceeds the "Western Occultism" for which we are asked to exchange the pearl of Eastern Wisdom, and the probable Teachers of the new School to be set up. Mr. Judge asserted that the American Revolution was guided by "the Adepts who now look over and give the countenance of Their great name to the Theosophical Society," and that "the great Theosophical Adepts" influenced Thomas Paine, "hovered over Washington, Jefferson, and all

the other brave freemasons," etc., and "left upon the great seal of this mighty nation the memorial of Their presence." A Hindu wrote a sarcastic comment on this article and H. P. B. added some notes. She wrote: "Why should our correspondent make so sure that 'the views advanced fall in entirely with those held in general by the Theosophical Society'? The Editor of this periodical, for one, disagrees entirely with the said views, as understood by our critic. Neither the Tibetan, nor the modern Hindu Mahâtmâs* for the matter of that, ever meddle with politics, though They may bring their influence to bear upon more than one momentous question in the history of a nation—Their mother-country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the 'Tibetan Mahâtmâs' at any rate: for These have never shown much sympathy with the Pelings of whatever Western race, excepting as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or 'Rosicrucians' so-called— did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian and Tibetan Initiates. And the 'Ex-Asiatic,' who premises by saying that his statements are based upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahâtmâs necessarily, as our correspondent seems to think." Further down she again speaks of the impossibility of any regicide being inspired by "any Adept—let alone a Hindu or Buddhist Mahâtmâ," and says "we Eastern Theosophists." These statements may help some to realise that there are Adepts working on other lines than Those Who sent H. P. B. as Their Messenger, and that there is really a great School of Western Occultism, known as "Hermetic," "Rosicrucian," and under other names. But those of us who prefer to follow the

* Compare this with Mr. Judge's allegation that the Masters "confirm the statement so often made by H. P. B. . . . that there are not to-day in modern India any true Initiates teaching the people."

Eastern Path ought not to be blamed, as we should not blame those who prefer the Western. For my own part, it was H. P. B. who showed me the Light, and I follow the Eastern Path of which she opened the gateway to me, with no feeling against any who prefer the Western Path. In fact, I know the latter is more attractive to the Western mind, as being more "practical," and as following external methods that readily awaken the astral senses; the practical, materially scientific Western shrinks from the rigid discipline and long, silent patience demanded by Eastern Teachers, from the method that works from within outwards, and for long shows no "results."

PLOTINUS.

(Concluded from p. 98.)

THE SYSTEM OF PLOTINUS.

THE whole system of Plotinus revolves round the idea of a threefold principle, trichotomy, or trinity, and of pure intuition. In these respects, it bears a remarkable similarity to the great Vedântic system of Indian philosophy. Deity, spirit, soul, body, macrocosmic and microcosmic, and the essential identity of the divine in man with the divine of the universe—the *τὸ ἐν ἡμῖν θεῖον* with the *τὸ ἐν τῷ παντὶ θεῖον*, or of the Jivâtman with the Paramâtman—are the main subjects of his system.

Thus from the point of view of the great universe, we have the One Reality, or the Real, the One, the Good (*τὸ ὄν, τὸ εἶν, τὸ ἀγαθόν*); this is the All-self of the Upanishads, Brahman or Paramâtman.

Plotinus bestows much labour on the problem of the Absolute, and reaches the only conclusion possible, viz., that it is inexpressible; or in the words of the Upanishads, "the mind falls back from it, unable to reach it." It must, nevertheless, produce everything out of itself, without suffering any diminution or becoming weaker (VI. viii. 19); essences must flow from it and yet it experiences no change; it is inmanent in all existences (IV. iii. 17; VI. xi. 1)—"the self hidden in the heart of all," say the Upanishads; it is the Absolute as result, for as absolutely perfect it must be the goal not the operating cause of all being (VI. ix. 8, 9), as says Brandis; and Harnack dubs the system of Plotinus "dynamic Pantheism," whatever that may mean. But we are in the region of paradox and inexpressibility and so had better hasten on to the first stage of emanation.

First, then, there arises—(how, Plotinus does not say, for that question no man can solve, the primal ways of the One are known

to the Omniscient alone)—the Universal Mind, or ideal universe (*νοῦς* or *κόσμος νοητός*); the *Īshvara* or Lord of the Vedāntins. It is by the thought (*λόγος*), of the Universal Mind that the World-Soul (*ψυχή τοῦ παντός* or *τῶν ὅλων*) is brought into being. As Tennemann says (§ 207):

“In as much as Intelligence (*νοῦς*) [Universal Mind] contemplates in Unity that which *is possible*, the latter acquires the character of something determined and limited; and so becomes the *Actual and Real* (*ὄν*). Consequently, Intelligence is the primal reality, the base of all the rest, and inseparably united to real Being. [This resembles the *Sach-Chid-Ānandam* of the Vedāntins, or Being, Thought, Bliss.] The object contemplated and the thinking subject, are identical; and that which Intelligence thinks, it at the same time *creates*. By always thinking, and always in the same manner, yet continually with new difference, it produces all things [the *logos* idea]: it is the essence of all imperishable essences: [“the base of all the worlds” of the Upanishads; “on it all worlds rest”]; the sum total of infinite life. (See *Ēn.* VI. viii. 16; IV. iii. 17; VI. vii. 5, 9; viii. 16; V. i. 4, 6; iii. 5, 7; v. 2; ix. 5; VI. vii. 12, 13. And for an exposition of the *logos* theory in Plotinus, see Vacherot, i. 317).

We thence pass on to the World-Soul, the *Hiranyagarbha* (resplendent germ or shining sphere or envelope) of the Upanishads.

“The image and product of the motionless *nous* is the soul, which, according to Plotinus, is, like the *nous*, immaterial. Its relation to the *nous* is the same as that of the *nous* to the One. It stands between the *nous* and the phenomenal world, is permeated and illuminated by the former, but is also in contact with the latter. The *nous* is indivisible [the root of monadic individuality; the *Sattva* of the Buddhist theory of *Ekotîbhâva* as applied to man]; the soul *may* preserve its unity and remain in the *nous*, but at the same time it has the power of uniting with the corporeal world, and thus being disintegrated. It therefore occupies an intermediate position. As a single soul (world-soul) it belongs in essence and destination to the intelligible world; but it also embraces innumerable individual souls and these can either submit to be ruled by the *nous*, or turn aside to the sensual, and lose themselves in the finite” (Harnack).

This is precisely the same idea as that of the *Hiranyagarbha*,

the individual souls arising by a process of differentiation (Panchikarana, or quintuplication of the primary "elements") from it. Its nature and function are thus summarized by Tennemann (§§ 208, 209) from *En.* V. i. 6, 7, and vi. 4; VI. ii. 22; and III. viii:

"The Soul (*i.e.*, the *Soul of the World*) is the offspring of Intelligence [*νοῦς*], and the thought (*λόγος*) of Intelligence, being itself also productive and creative. It is therefore Intelligence, but with a more obscure vision and less perfect knowledge; inasmuch as it does not itself directly contemplate objects, but through the medium of intelligence, being endowed with an energetic force which carries its perceptions beyond itself. It is not an original but a reflected light, the principle of action and of external Nature. Its proper activity consists in contemplation (*θεωρία*); and in the production of objects by means of this contemplation. In this manner it produces, in its turn, different classes of souls, and among others the human, the faculties of which have a tendency to elevation or debasement. Its energy of the lowest order, creative, and connected with matter, is Nature (*φύσις*).

"Nature is a contemplative and creative energy, which gives form to matter (*λόγος ποιῶν*); for form (*εἶδος, μορφή*) and thought (*λόγος*) are one and the same. All that takes place in the world around us is the work of contemplation."

It is here that the system of Plotinus is somewhat weak; it is true that he has a strong admiration for the beauties of Nature, but in dealing with the problem of matter he scarcely avoids stumbling, and though he criticises the view of certain Gnostic schools which made matter the root of all evil, he does not entirely clear himself from a similar misconception. It is the object of the World-Soul so to pervade the natural world that all its parts shall be in perfect harmony—"but in the actual phenomenal world unity and harmony are replaced by strife and discord; the result is a conflict, a becoming and vanishing, an illusive existence. And the reason for this state of things is that bodies rest on a substratum of matter. Matter is the basework of each (*τὸ βάθος ἐκάστου ἢ ὕλη*); it is the dark principle, the indeterminate, that which has no qualities, the *μὴ ὄν*. Destitute of form and idea it is evil; as capable of form it is neutral."

The Vedântins, on the contrary, pair the root of matter (*Asat*,

Prakriti, Mâyâ) with the Universal Mind, and make it of like dignity. It is by the removal of this primal veil that the great secret of the Self is revealed.

Attempts have been made to trace correspondences between the three first principles of Plotinus and the Christian Trinity : God the Father and the One Absolute, Jesus Christ and the First Intelligence or Universal Mind, and the Holy Spirit and the World-Soul. (Jules Simon, i. 308.)

So much for the macrocosmic side. The microcosmic is necessarily to a large extent interblended with the above, and also views man by means of a trichotomy into spirit (*νοῦς*), soul (*ψυχή*), and body (*σῶμα*), by which prism the rays of the primal unity are deflected. This, again, is precisely the same division as that of the Vedântins : viz., Kâranopâdhi, the causal vesture, or spiritual veil or impediment of the Self; Sûkshmopâdhi, the subtle vesture, or psychic veil or impediment, of the Self; and Sthûlopâdhi, the gross vesture or physical body. The remarkable agreement between the view of Plotinus as to the three spheres of existence, or states of consciousness, or hypostases of being, in man and the universe, the one being but a reflection of the other, and that of Shankarâchârya, the great master of the Advaita Vedântin school of ancient India, may be seen from the following brilliant *résumé* from the point of view of a mystic. It is based on the *Tattvabodha*, or "Awakening to Reality," one of the most remarkable of Shankara's small treatises, so far, unfortunately, not translated into any European language, and is taken from the work of a mystic, entitled *The Dream of Ravan* (a reprint from *The Dublin University Magazine* of 1853, 1854; London, 1895, pp. 211-215).

"Man is represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body [Sthûlopâdhi—*σῶμα*]; subtle, internal body or soul [Sûkshmopâdhi—*ψυχή*]; a being neither body nor soul, but absolute self-forgetfulness, called the *cause body* [Kâranopâdhi—*νοῦς*], because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed and watched by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking."

The writer then goes on to speak of *four* spheres, but the "innermost" is in reality no sphere, but the state of simplicity or oneness (*ἀπλῶσις, ἕνωσις*). This is the state of ecstasy of Plotinus.

"There are four spheres of existence, one enfolding the other—the inmost sphere of Turiya, in which the individualised spirit lives the ecstatic life; the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of Ajñāna, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (*viparīta jñāna*), under the influence of an illusive Prājñā, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realise; whereas the true knowledge which it had in the state of Turiya, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of Prājñā, or out-knowing—this struggling to reach and recover outside itself all that it once possessed within itself, and lost—to regain for the lost intuition an objective perception through the senses and understanding—in which the spirit became an intelligence—it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of *Ābhāsa*, or phantasm. There it imagines itself into the *Linga-deha* (*Psyche*), or subtle, semi-material, ethereal soul.

"From this subtle personification and phantasmal sphere, in due time, it progresses into the first or outermost sphere, where matter and sense are triumphant, where the universe is believed a solid reality, where all things exist in the mode of *Ākāra*, or substantial form, and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing, now out-realises itself from soul into a body.

"The first or spiritual state was ecstasy, from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams;

from dreaming it passed finally into the thoroughly waking state, and the outer world of sense."

These ideas will help us exceedingly in studying our philosopher and in trying to understand what he meant by ecstasy, and why there are three divisions in the morals of Plotinus, and how the metempsychosis in which he believed, was neither for him the caressing of a dream nor the actualising of a metaphor. The most sympathetic notice of the latter tenet is to be found in Jules Simon's *Histoire de l'École d'Alexandrie* (I. 588, sq.), based for the most part on *En.* I. i. 12; II. ix. 6; IV. iii. 9; V. ii. 2; and on Ficinus' commentary, p. 508 of Creuzer's edition.

"There are two degrees of reward; pure souls, whose simplification is not yet accomplished, return to a star [the sidereal region, rather] to live as they were before the fall [into the world of sense] (*En.* III. iv. 6); souls that are perfectly pure [or simplified] gain union [or at-one-ment] with Deity. But what of retribution? Here comes in the doctrine of metempsychosis, which Plotinus met with everywhere around him, amongst the Egyptians, the Jews, and his forerunners in Neoplatonism [Potamon and Ammonius Saccas]. Does Plato really take the doctrine of metempsychosis seriously as the *Republic* would have us believe? Does he not speak of it merely to banter contemporary superstition, as seems evident from the *Timæus*? Or is it not rather one of those dreams which Plato loved to fondle, without entirely casting them aside or admitting them, and in which he allowed his imagination to stray when knowledge failed him? Whatever may have been the importance of metempsychosis for Plato, we can hardly suppose that Plotinus did not take it seriously. He rehabilitates all the ironical and strange transformations of the *Timæus* and the myth of Er, the Armenian. Souls that have failed to raise themselves above [the ordinary level of] humanity, but who have nevertheless respected that characteristic in themselves, are reborn into a human body; those who have only lived a life of sensation, pass into animal bodies, or even, if they have been entirely without energy, if they have lived an entirely vegetative existence, are condemned to live the life of a plant. The exercise of the merely political virtues [the lowest class], which do not deserve rebirth into a human form, bestows the privilege of inhabiting the body of a

sociable animal, *πελιτικὸν* {*ἄο* for instance, that of a bee; while tyrants and men notorious for their cruelty animate wild beasts.

“Those who have erred through a too great love of music, become singing birds, and too speculative philosophers are transformed into eagles and other birds of soaring flight (En. III. iv. 2). [The *ειρωνεία*, or ironical vein, of Plato is more than apparent in the above.] A more terrible punishment is reserved for great crimes. Hardened criminals descend to the hells, *ἐν ἄδου ἐλθόντα* (En. I. viii. 13) and undergo those terrible punishments which Plato sets forth in the *Republic* (Bk. x). [This reminds us of the *Pâtâlas* of the *Brâhmans* and the *Avichi* of the *Buddhists*.]

“Even though admitting that this doctrine of metempsychosis is taken literally by Plotinus, we should still have to ask for him as for Plato, whether the human soul really inhabits the body of an animal, and whether it is not reborn only into a human body which reflects the nature of a certain animal by the character of its passions. The commentators of the Alexandrian school sometimes interpreted Plato in this sense. Thus according to Proclus, Plato in the *Phædrus*, condemns the wicked to live as brutes and not to become them, *κατέναι εἰς βίον θήρειον, καὶ οὐκ εἰς σῶμα θήρειον* (Proclus, *Comm. Tim.*, p. 329). Chalcidius gives the same interpretation, for he distinguishes between the doctrines of Plato and those of Pythagoras and Empedocles, *qui non naturam modò feram, sed etiam formas*. Hermes (*Comm. of Chalcidius on Timæus*, ed. Fabric., p. 350) declares in unmistakable terms that a human soul can never return to the body of an animal, and that the will of the gods for ever preserves it from such disgrace (*θεοῦ γὰρ νόμος οὗτος, φυλάσσειν ἀθροπίνην φυχήν ἀπὸ τσαύτης ὑβρεως*).”

Moreover, Marinus tells us that Proclus, the last great master of Neoplatonism, “was persuaded that he possessed the soul of Nichomachus, the Pythagorean,” and Proclus, in his Commentaries on the *Timæus*, vindicates the tenet, with his usual acuteness, as follows (V. 329):

“It is usual,” says he, “to enquire how human souls can descend into brute animals. And some, indeed, think that there are certain similitudes of men to brutes, which they call savage lives; for they by no means think it possible that the rational essence can become the soul of a savage animal. On the contrary, others allow it may

be sent into brutes, because all souls are of one and the same kind ; so that they may become wolves and panthers, and ichneumons. But true reason, indeed, asserts that the human soul may be lodged in brutes, yet in such a manner, as that it may obtain its own proper life, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the only mode of insinuation, we have proved by a multitude of arguments, in our Commentaries on the *Phædrus*. If, however, it be requisite to take notice, that this is the opinion of Plato, we add that in his *Republic* he says, that the soul of Thersites assumed an ape, but not the body of an ape : and in the *Phædrus*, that the soul descends into a savage life, but not into a savage body. For life is conjoined with its proper soul. And in this place he says it is changed into a brutal nature. For a brutal nature is not a brutal body but a brutal life." (See *The Six Books of Proclus on the Theology of Plato*, Taylor's translation; London, 1816; p. 7, Introd.).

To return to the view of Jules Simon, the distinguished Academician concludes his dissertation with the following words :

"These contradictory interpretations have very little interest for the history of the philosophy of Plato ; but we can conclude from the care which the old commentators have taken to tone down the strangeness of the dogma of metempsychosis in Plato, that it was not a literal doctrine with Plotinus."

I would venture to differ somewhat from M. Jules Simon, and to suggest that the contradictory interpretations of commentators and the difficulties of modern criticism on this important tenet have arisen because sufficient distinction has not been drawn between the spiritual and psychic envelopes of man. The idea of union runs through the whole doctrine, and if the Psyche does not centre itself in the Nous, it risks to pass through the Cycle of Necessity (κύκλος ἀνάγκης). But the Psyche, or soul vesture, is not the real man. The doctrine of metempsychosis, with its twin doctrine of reïncarnation, or Punarjanman, is arousing much interest in our times, and it may be possible ere long to reconcile much that appears contradictory in these doctrines, by a more profound study of the psychic and spiritual nature of man than has as yet been attempted in the western world. Speaking of reïncarnation, Max Müller goes so far as to

say: "It is well-known that this dogma has been accepted by the greatest philosophers of all centuries." (*Three Lectures on the Vedānta Philosophy*, London, 1894, p. 93); and quoting the well-known lines of Wordsworth on "the soul that rises with us, our life's star," he endorses them, and adds tentatively, "that our star in this life is what we made it in a former life, would probably sound strange as yet to many ears" in the West (p. 67). This brings us to the consideration whether or not Plotinus also put forward the doctrine of Karma which is the complementary doctrine of rebirth. That he did so is evident from the summary of Tennemann (§ 213):

"Everything that takes place is the result of Necessity, and of a principle identified with all its consequences (in this we see the rudiments of Spinozism, and the Theodicée of Leibnitz). All things are connected together by a perpetual dependency; (a system of universal Determinism from which there is only one exception, and that rather apparent than real, of *Unity*). Out of this concatenation of things arise the principles of natural Magic and Divination." (See En. III. ii. 16; IV. iv. 32, 40, 415; VI. vii. 8-10; VII. ii. 3).

Though the doctrine is not sufficiently insisted upon in its moral bearings by Plotinus, and as applied to the theory of rebirth, nevertheless the general idea is there.

This next brings us to speak of the practical ethic of Plotinus, which was based on his trichotomy of *μαυ*, and reminds us of the Gnostic division into psychics (*ψυχικοί*) and pneumatics (*πνευματικοί*) and the perfected Christ.

There are, says Jules Simon (i. 562), "three divisions in the ethic of Plotinus: the political virtues necessary for all men, whose sole aim is the negative avoidance of evil; the higher or cathartic virtues (*καθάρσεις*), which can only be attained to by philosophers, and whose aim is the destruction of the passions and the preparation of the soul for mystic union; and lastly the at-one-ment of the soul with God."

Thus it will be seen that the political virtues pertained to the Soul, the cathartic to the Nous, and the consummation of virtue was the union with the One. It was by the practice of these virtues that the end of true philosophy was to be reached. As Tennemann says (§ 204):

"Plotinus assumes, as his principle, that philosophy can have

no place except in proportion as knowledge and the thing known—the Subjective and Objective—are identified. The employment of philosophy is to acquire a knowledge of the Unity, the essence and first principle of all things: and that not mediately by thought and meditation, but by a more exalted method, by direct intuition (*παρουσία*), anticipating the progress of reflection." (See *En. V. iii. 8, v. 7, sq.*; *VI. ix. 3, 4.*)

This is put very clumsily by Tennemann and with a far from careful selection of terms, but the idea is clear enough for the student of mysticism, especially that of the East. Meditation is a means whereby the soul is prepared to receive "flashes" of the supreme wisdom. It is not the gaining of something new, but the regaining of what has been lost, and above all the realization of the ever present Deity. This is precisely the same view as that enshrined in the great logion of the Upanishads, "*That art thou.*" The divine in man is the divine in the universe, nay is in reality the Divinity in all its fullness. We have to realize the truth by getting rid of the ignorance which hides it from us. It is here that the doctrines of reminiscence (*ἀνάμνησις*) and ecstasy (*ἔκστασις*) come in. These are admirably set forth by Jules Simon (i. 549):

"Reminiscence is a natural consequence of the dogma of a past life. The *Nous* [the spirit or root of individuality] has had no beginning; the man [of the present life] has had a beginning; the present life is therefore a new situation for the spirit; it has lived elsewhere and under different conditions."

It has lived in higher realms, and therefore (p. 552), "it conceives for the world of intelligibles [*τὰ νοητὰ, κόσμος νοητός*, the proper habitat of the *νοῦς*] a powerful love which no longer allows it to turn away its thought. This love [*ἔφεσις*] is rather a part than a consequence of reminiscence." But ecstasy is the consummation of reminiscence (p. 553). "Ecstasy is not a faculty properly so called, it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it. The state will not be permanent until our union with God is irrevocable; here, in earth life, ecstasy is but a flash. It is a brief respite bestowed by the favour of Deity. [Such flashes are resting places on our long journey, *ἀνάπαυλαι ἐν χρόνους*]. Man can cease to become man and become God; but man cannot be God and man at the same time."

And that Plotinus was not a mere theorist but did actually attain unto such a state of consciousness is testified to by Porphyry (c. xxiii). Plotinus also treats of this in the last Book of the *Enneads* (see also *En. V. v. 3*), but, as he says, it can hardly be described (*διὸ καὶ δύσφραστον τὸ θέαμα*). Thus we reach the borderland of philosophy as we understand it. Beyond this region lie the realms of pure mysticism and the great unknown. And if any one can lead us by a safe path to those supernal realms, avoiding the many dangers of the way, and in a manner suited to western needs, Plotinus is a guide that can be highly recommended.

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Title: *Select Works of Plotinus*.

Taylor (T.); London, 1834, 8vo, pp. 129. Contains translations of En. I. ix; VI. iv, v, and extracts from En. VI. vii. Title: *On Suicide*.

Johnson (T. M.); Osceola, Mo., 1880, 8vo. Contains three Books only; the work of an enthusiastic admirer of Taylor. Title: *Three Treatises of Plotinus*.

The above represents the sum total of the labours of English translators of Plotinus.

Engelhardt (J. G. V.); Erlangen, 1820, 1823, 8vo. Only a partial translation with notes and explanations. Title: *Die Enneaden des Plotinus*.

Anquetil and Barthélemy Saint-Hilaire have each translated En. I. iv. 6, under the title: *Traité du Beau*; and Salvini translated two books in *Discorsi Academici*, 1733.

Essays and Articles.

Winzer (J. F.); Wittemberg, 1809, 4to. Title: *Adumbratio Decretorum Plotini de Rebus ad Doctrinam Morum Pertinentibus*.

Gerlach (G. W.); Wittemberg, 1811, 4to. Title: *Disputatio de Differentia quæ inter Plotini et Shellingii Doctrinas de Numine Summo intercedit*.

Heigl (G. A.); Landshut, 1815, 8vo. Title: *Die Plotinische Physik*.

Engelhardt (J. G. V.); Erlangen, 1820, 8vo. Title: *Dissertatio de Dionysio Areopagita Plotinizante*.

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Neander (A.); "Ueber die welthistorische Bedeutung des 9. Buchs in der 2. Enneade des Plotinos," in the *Abhandl. der Berliner Akademie* (1843).

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Also the two following "Theses for the Doctorate."

Matter (M. J.); Strasbourg, 1817, 4to. An excellent study by the well known author of *Histoire Critique du Gnosticisme*. Title: *Commentatio Philosophica de Principiis Rationum Philosophicarum, Pythagoræ, Platonis atque Plotini*.

Daunas (A.); Paris, 1848, 8vo. Very superficial and patronizing. Title: *Études sur le Mysticisme: Plotin et sa Doctrine*.

Valentiner; "Plotin u. s. Enneaden," in the *Theo. Stud. u. Kritiken* (1864).

Loesche; *Augustinus Plotinizans* (1881).

Steinhart; "Plotin," in Pauly's *Realencyklop. d. klass. Alterthums*.

Brandis (C. A.); "Plotinus," in Smith's *Dictionary of Greek and Roman Biography* (1870).

Harnack (A.); "Neoplatonism," in *Encyclopædia Britannica*, 9th ed. (1884).

Mozley (J. R.); "Plotinus" and "Neoplatonism" (for admirable digest of system), in Smith and Wace's *Dictionary of Christian Biography* (1887).

See also articles in Bayle's *Dictionnaire Historique*, Fabricius' *Bibliotheca Græca* (v. 691-701), Douneau's *Biographie Universelle* and Franck's *Dictionnaire des Sciences Philosophiques*. Also Ravaisson (M. Fr.); Paris, 1846, *Essai sur la Métaphysique d'Aristote* (ii. 380-467). And the histories of philosophy of M. de

Gérando, (III. xxi); of Tiedemann (iii. 281 sq.); and of Tennemann (vi. 166 sq.) *Geschichte der Philosophie* (Leipzig, 1796, 1819, 8vo); or §§ 203-215 of the English and French translation, where a capable digest of the philosophy of Plotinus is to be found; Johnson (A.), Oxford, 1832; and Cousin (V.), Paris, 1839.

But by far the most important works to consult are:

Simon (Jules François); Paris, 1845, 8vo, 2 vols. Vol. i, Book ii, pp. 197-599, are entirely devoted to Plotinus. Title: *Histoire de l'École d'Alexandrie*.

Vacherot (Étienne); Paris, 1846, 8vo, 2 vols. Consult the whole of the Introduction to Book II; also Vol. i, pp. 364-599, for a full and sympathetic description of Plotinus' system.

Richter (A.); Halle, 1867, 8vo. A painstaking, exhaustive and enthusiastic work. Title: *Neuplatonische Studien: Darstellung des Lebens und der Philosophie des Plotins*.

General.

Zeller, *Die Philosophie der Griechen*, 3d. ed., 1881, iii. 2, pp. 418-865; Hegel, *Gesch. d. Philos.*, iii. 3 sq.; Ritter, iv. pp. 571-728; Ritter und Preller, *Hist. phil. Græc. et Rom.*, pp. 531 sq.; also the histories of philosophy by Schwegler, Brandis, Brucker (ii. 228 sq.), Thilo, Strümpell, Ueberweg (gives the fullest account of the literature, according to Harnack), Erdmann, Cousin, Prantl and Lewes.

G. R. S. MEAD.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 154.)

II.—THE SECRET DOCTRINE.

SECRECY with regard to religious and mystic teachings, however repellent it may be to our modern ideas—and there is much reason for the disfavour with which it is regarded—is found so repeatedly inculcated, not only by the ordinary mystics and minor disciples of the great Teachers, but by the great Teachers themselves, that some respect must be paid to it by any one who retains reverence for those who have given the greatest impulses to the growth of humanity.

There can be no doubt that the vast majority of the mystical and secret societies of the past have had but little worthy of treasuring and of preserving from profane hands.

There has been much needless mystery in the world; there will probably be much more in the future, for the religious instinct run astray leads often to morbid mysticism and a hankering after the marvellous and "occult."

But it may come as somewhat of a surprise to the orthodox follower of the Christian faith to discover that in the early stages of that religion there was recognised distinctly, by its greatest authorities and defenders, an inner doctrine, differing from, though not contradicting, the common one. The published scriptures were not the only sources of their beliefs, but there was a teaching regarded as more sacred still, preserved carefully and in as pure a form as possible, handed down from follower to follower, but not scattered broadcast.

We can discover hints as to this secret teaching in the scriptures themselves, for it is emphatically proclaimed that for wide publicity only parables and the more elementary ideas were suitable. The instances to be found in the New Testament are too well known to

require more than a casual reference. We are all familiar with the somewhat uncomplimentary epithets contained in the command to abstain from casting pearls before swine. The reason given is also sufficiently clear, and I think contains a true criticism of the disposition of most of us ; for who is not liable to tread under foot pearls of wisdom which do not satisfy his immediate desires, and does not all history teach us that we turn against our guides and destroy them? The command is simply an expression, perhaps somewhat rough, of that view which is true common sense, that for each man there is some special mental food which is most suitable for him, and that what is meat for one is poison for another. It is useless to go to a starving man and attempt to satisfy his stomach through the medium of his brain. It can be done, perhaps, by persuading him he is not really hungry, and acting, as in hypnotism, through the mind, but most of us prefer the common way ; it is really more satisfying. To spread abroad incomprehensible teachings with the authority inevitably associated with them in religious propaganda, would be very much like such an attempt. It would be feeding the hungry soul with unsatisfying phrases, while what it required was some ideal which could appeal to all who felt the earnestness of life, and give new fire to the mind.

The teachings of any religion are complex enough, when deeply studied, to satisfy the most curious mind, but the surface portion, or what is generally regarded as an essential of faith, must be plain and simple. To give the "pearls" as parts of a faith or creed, would be to foredoom that faith to failure.

One great distinction that it seems to me can be made between popular religions and mere mysticism, is that at the base of the former, deep down at its roots, is ever to be discovered the essence of common sense. That is, their Founders have that true insight into the hearts of the great masses of humanity which tells them what is the real need. Hence the great power of the thought thus generated. Mystics on the other hand may be distinguished by the lack of this universal insight. They work for the few and may do good work, but it is partial, while the true religious Teacher is one who includes with the few the many, the common people, and possesses the balance.

Jesus taught to his disciples what he did not tell to the multitude,

as he says to them (Matt., xiii, 11-13): "Unto you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given. . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

Again, Christ tells his disciples (John, xvi) that he has spoken to them in parables, but that the hour would come when he would no longer require to veil his teachings. He had many things more to say, but they could not bear them at that time.

Clearer still are the expressions of Paul, as he speaks to the Corinthians: "We speak wisdom among the perfect (or full grown). . . . God's wisdom in a mystery, even the wisdom that hath been hidden." And the "perfect" here mentioned are not the mere converts, are not even the Church he writes to, for he tells them further: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, and not with meat."

These passages are well known to most believers, but their import is seldom realized. Taken in their simple, clear interpretation, they imply that the ordinary creed of Christendom is not the real teaching of Jesus, but is only an imperfect expression of the surface, the dead letter of the scriptures. The heart and the soul, the reality, have to be preserved by other means.

Though this has not been recognised in the later times, it was in the early stages of the Church, and many of the leaders mention in their writings the existence of this further teaching, transmitted, for the most part, orally. There are even many hints given as to its nature, and when these are investigated, it will be found that they corroborate in a peculiarly accurate manner the claims of modern Theosophy, that all religions had an inner teaching and that this esoteric side was the same in one and all. The expressions alone differed in form, the substance was the same.

Turning first to a few scraps gathered from heterogeneous sources, which will throw some light on the state of thought and feeling in the early Church, we find that there were widespread traditions of secret teaching left by Christ to his apostles. In Vol. I. of the *Early Days of Christianity*, Canon Farrar remarks that: "To St. Peter, St. John and St. James, the Lord's brethren, it was

believed that Christ, after his resurrection, had revealed the true gnosis or deeper understanding of Christian doctrine." The authority for this special selection of the apostles is found in Eusebius, the Church historian of the fourth century, who quotes from Clement of Alexandria.

It is notable that for the first few centuries the creed of the Church was not made public. J. G. Blunt, in his *History of the Christian Church*, says that "though used in the congregation, it was not generally divulged in its naked form out of it." Even so late as the fourth century this secrecy was observed. Rufinus compared it to the pass-word given in an army, so that it could be used as a test, discovering whether a person was an infidel or not. Augustine (*Sermo*, ccxii.) tells the people to lodge it in their memories, but by no means to commit it to writing. If this creed was not written down, as would appear from such advice, how far can we assume its identity with the creed we now possess? And yet this advice was given when councils had discussed the orthodox creed and published it in various forms, and the question must arise—Is the creed referred to the one so published, or does it relate to further teaching? Perhaps the following quotations and evidence may suggest an answer.

The writers from whom we can obtain the clearest evidence of the existence of an inner doctrine or teaching in early Christianity are Clement of Alexandria and Origen, leaders of the Catechetical School of Alexandria, and two of the most learned and gifted of the Christian Fathers. The latter writer is, perhaps, the greatest defender Christianity has ever had, and the devotion, almost approaching idolatry, with which he was regarded by many of the most brilliant followers of the faith in his own and succeeding times, sufficiently indicates his influence on the higher ranges of Christian thought.

Turning first to Clement, who lived in the latter portion of the second century, and consequently only some hundred years from Apostolic times, we discover many surprising statements as to the Christian religion and its nature. In the following passage we find some hints as to the purpose of written expositions. They are not to give publicly the whole doctrine, but serve to recall, to those already instructed, the teachings they are not to commit to writing. The attitude taken up with regard to all written scripture may also

be found in these remarks, which are quoted from Chap. I, Book I, of the *Stromata* (or *Miscellanies*):

“The writing of these memoranda of mine, I well know, is weak, when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus. . . . And we profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot aught, or whether for the purpose of not forgetting. . . . Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking; not grudging—for that were wrong—but fearing for my readers, lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found ‘reaching a sword to a child.’ . . . Some things my treatise will hint; on some it will linger; some it will merely mention. It will try and speak imperceptibly, to exhibit secretly, and to demonstrate silently.”

All this is clear enough. The author, rightly or wrongly, holds it is not proper to make all teachings public, and in so doing is clearly following the general custom. The forbidden things are for the inner groups who have proved themselves fitted for their reception and not for the mass of believers, lest they should be like children with a sword. What the general characteristics of this secret teaching were we may discover from hints given us in some of the profounder treatises, but for the present it will be sufficient to note that this work, the *Stromata*, deals mainly with the nature, life, and powers of the “Gnostic,” or man who is a follower of the true Christian gnosis, and a disciple on the great path which leads to final perfection. Thus it is probable that much of the teaching related to the inner nature of man and the training of his character along definite lines, training for which the great mass was unfitted.

The twelfth chapter of the same book is entitled: “The Mysteries of the Faith not to be divulged to all.” In explanation of this, and in endeavouring to bring this secrecy in line with the commands to spread the gospel, he proceeds:

“But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to

hide in a mystery the wisdom spoken, which the Son of God taught. . . . Such were the impediments in the way of my writing. And even now, I fear, as it is said, 'to cast the pearls before swine, lest they tread them underfoot, and turn and rend us.' . . .

"For it is difficult to exhibit the really pure and transparent words respecting the true light, to swinish and untrained hearers. . . . But the wise do not utter with their mouth what they reason in council, 'But what ye hear in the ear,' says the Lord, 'proclaim upon the houses;' bidding them receive the secret traditions of the true knowledge, and expound them aloft and conspicuously; and as we have heard in the ear, so to deliver them to whom it is requisite; but not enjoining us to communicate to all without distinction, what is said to them in parables."

The somewhat painful endeavour to square different commands in an infallible book is a little curious, but like many another person, the author "means well," if he does not strikingly succeed.

In Book V, chap. 10, of the same work, Clement produces his apostolic authority for the preservation of the true doctrine, or the "Mysteries of the Faith," from the hands of the vulgar. This chapter has also an instructive title: "The Opinion of the Apostles on Veiling the Mysteries of the Faith." The following is his argument:

"Rightly, therefore, the divine apostle (Paul) says, 'By revelation the mystery was made known to me (as I wrote before in brief, in accordance with which, when we read ye may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets.'

"For there is an instruction of the perfect, of which, writing to the Colossians, he says, 'We cease not to pray for you, and beseech that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye may walk worthy of the Lord to all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the glory of His power.'

"And again he says, 'According to the disposition of the grace of God which is given me, that ye may fulfil the word of God; the mystery which has been hid from ages and generations, which now

is manifested to His saints : to whom God wished to make known what is the riches of the glory of this mystery among the nations.' So that, on the one hand, then, are the mysteries which were hid till the time of the apostles, and were delivered by them as they received from the Lord, and, concealed in the Old Testament, were manifested to the saints."

One or two chapters later Clement expounds in a peculiar allegorical manner, an incident in the Old Testament:

"And was it not this which the prophet meant, when he ordered unleavened cakes to be made, intimating that the truly sacred, mystic word, respecting the unbegotten and his powers, ought to be concealed?"

Here, again, we have some clue to the nature of the "mystic word" or doctrine. It related to the "unbegotten," the Son of God or the Logos, and his modes of action in the world, or in humanity.

In an earlier chapter of the same book (chap. 9), he gives us some reasons for concealment. The title of the chapter is "Reasons for veiling the truth in symbols." His reasons, I fear, are not always very convincing. In fact, one of them must appeal much more to our sense of humour than of reverence, but they thought in different forms in those days. He argues :

"All things that shine through a veil show the truth grander and more imposing ; as fruits shining through water, and figures through veils, which give added reflections to them. For, in addition to the fact that things unconcealed are perceived in one way, the rays of light shining round, reveal defects."

There is much truth in the idea that "things unconcealed are perceived in one way," and thus the many aspects which should be considered if the truth is to be grasped are left out of account. Nothing serves so well to make a thought bite into the mind as the struggle to grasp its full meaning. It then becomes an integral part of the mental make-up. But the last phrase is somewhat of a puzzle. The learned Father seems to recognise considerable defects in the Christian scheme and appears to regard it with the eye of an artist doing his best with the materials he possesses, to construct an effective picture. This is, however, scarcely borne out by the intense reverence he everywhere shows for his faith and its sacred scriptures. He proceeds :

"Now, then, it is not wished that all things should be exposed indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not, even in a dream, been purified in soul (for it is not allowed to hand to every chance comer what has been procured with such laborious efforts); nor are the mysteries of the word to be expounded to the profane."

Here we have the one thing necessary to gain access to the hidden knowledge: the man must have been purified. It is necessary to remember that in those times the Church had a very different organization to what it now possesses. In the stricter sections at least, notably the Alexandrian, admission even to ordinary membership required certain training, of which more will be said hereafter, while it is clear that there were further stages, before entering which some definite progress had to be made. The candidate had to show in his life the purifying effect upon his character of the "Word" or the spiritual power represented by the Christ.

In concluding the evidence to be obtained from Clement we may quote with advantage from another chapter of the *Stromata* (Book VI., ch. 15). (The quotations from Clement and Origen are taken from the translations published in the "Ante-Nicene Christian Library," which includes most of the important writings previous to the Nicene Council, held A.D. 325.)

One of the sections of this chapter is entitled, "Reasons for the meaning of Scripture being veiled." The author proceeds:

"For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation."

The view taken by Clement and others of his school could not have borne much resemblance to the later orthodoxy, which required the acceptance on faith of certain creeds. The "words of salvation" had to be sought for; the gospel was one of work and effort; each man's duty was to seek out from the hidden things what was most suitable to him, that he might thereby acquire real knowledge.

"Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit."

It may appear peculiar to many readers that so much stress was laid upon the danger attached to these inner doctrines should they

be indiscriminately spread abroad. We must remember that if these teachings related to the psychic and spiritual nature of man and to the means of his development (and of this we have evidence), then a misunderstanding might lead to very grave results in the behaviour and the character of the student. History affords innumerable examples of the evil effects of misunderstood teachings. Whole sects in the earlier days of Christianity went thus astray on moral lines and upheld practices whose results were of the most disastrous nature. This was especially the case in Gnostic sects, if we are to believe the somewhat distorted records that have come down to us, and these sects almost all claimed to possess some of the unrecorded or secret teachings of Christ or his disciples. The danger was thus by no means an imaginary one, and could be minimised only by careful restrictions, such as are indicated in the following passage:

“But from the fact that truth appertains not to all, it is veiled in manifold ways, causing the light to arise only on those who are initiated into knowledge, who seek the truth through love.”

Finally, Clement distinguishes between the written and the unwritten word:

“Further, Esaias the prophet is ordered to take ‘a new book, and write in it’ certain things: the Spirit prophesying that through the exposition of the Scriptures there would come afterwards the sacred knowledge, which at that period was still unwritten, because not yet known. For it was spoken from the beginning to those only who understood. Now that the Saviour has taught the apostles, the unwritten rendering of the written [Scripture] has been handed down also to us, inscribed by the power of God on hearts new, according to the renovation of the book. Thus those of highest repute among the Greeks, dedicate the fruit of the pomegranate to Hermes, who they say is speech, on account of its interpretation. For speech conceals much.”

So far Clement of Alexandria.

From Origen we can obtain still more information and more definite statements on the point in question, as he was much bolder in his writing and more precise in exposition.

A. M. GLASS.

(To be continued.)

TWO HOUSES.

(Continued from p. 127)

CHAPTER II.

JESSAMY woke in the faint, grey dawn with a sensation of cold. The eiderdown must have slipped; she felt for it mechanically.

She was very cold: her feet felt numbed, her head ached. She was conscious of a feeling of languor, of a dull pain at her chest. Her health was generally perfect; she was unused to illness. She lay for a while with closed eyes, and gradually became aware of something dull, close, oppressive and sour in the atmosphere. As she recognized this, she heard a slow, stertorous breathing in the room beside her. She was instantly broadly awake, while a feeling of nervous terror, foreign to her fearless temperament, shot through her. Her nerves thrilled with a sensitiveness she had never before experienced. She raised her eyelids and sprang up with a cry. The dawn light lit a small, dirty, low-ceiled room; a heap of tawdry finery on the table, some dirty cups and plates, and two figures—two human figures of strangers—stretched upon the bed from which she had just risen. And such a bed! With no blankets, no snowy sheets, no big, lavender-perfumed pillows to cradle weary heads.

Her shriek and spring roused the sleepers, the elder of whom demanded, in a husky voice, what was the cause of her unusual demonstration, and put the question with a classic force and simplicity of phrase, accompanied by an aspiration that Jessamy's action might be rewarded by some unknown power with unpleasant physical results.

"Where am I?" panted Jessamy. "How did you bring me here? What have you done to me?"

The old lady she addressed uttered a fervent desire that she might be permitted to cut out the hearts of such inconsiderate

persons as disturbed the peaceful, righteous slumbers of their venerable relatives.

Jessamy, unwitting of the customary methods of speech of ladies of Mrs. Arden's type, shrieked again, under the not unnatural impression that she had been kidnapped into a den of assassins.

The other sleeper had arisen, and now flung her arms around her. She briefly desired the elder lady to "shut her mouth," and bade Jessamy, in not unkindly tones, "to lie down quiet, for she was dreaming."

Jessamy stared at her in horror—the face, the voice, the eyes of Liz Arden; the face flushed, the voice rather hoarse, the eyes blood-shot, the arms restraining her with a rough kindness.

Jessamy gave a shriek, flung off the detaining grasp, dashed madly from the room and down the stairs. A man, a workman going to work, was opening the front door. Through it Jessamy dashed, and rushed on through the raw fog, the slimy mud of the streets, her heart leaping, her brain reeling. She did not know where she was or how far she ran. She stopped at last in a small, quiet square, in which stood a little church, the bells of which were ringing for an early service.

Here was sanctuary. Jessamy walked up the steps. She was trembling, deathly cold, and utterly bewildered. She had been spirited from her home by some inexplicable means, and drugged—surely. That would account for the aching head, the nausea, the trembling limbs.

The poor, ragged garments which she now perceived that she wore, must have been put upon her while she was unconscious. She would sit quietly in the church and then take a cab and drive home. She walked up the aisle and saw that several of the worshippers looked at her dubiously. She entered a pew and knelt; she did not heed the service, she knelt and thought but felt confused. Strange alien memories crossed her connected thoughts; she was conscious of limitations that she had never known before. The drug! it must be the drug! When the service was over, she left the church and hailed a passing cab, and was surprised when the driver took no notice. This happened twice. At length she approached a cab rank and asked a cabman to drive her to the address she gave.

The man stared at her and laughed.

"That's a good one!" he said. "Drive you there? Garn! not likely! Why, it's a 'arf crown fare."

"I will pay you when you get there."

"Right you are, my gal," responded the jovial Jehu. "Show us yer 'arf crown fust though."

"I have no money in my pocket, but when I reach home I will pay you five shillings, if you like. My mother is Lady Mainwaring and——"

She was interrupted by a roar of laughter.

"S'elp me," said the cheerful driver, wiping his eyes, "if that ain't the best I've 'eard yet. 'Ere, Bill; 'ere's a young lady, as says she's Lady Mainwaring's daughter. She looks it, don't she?"

A milkman paused at the corner to enjoy the joke; a policeman likewise drew near, grinning appreciatively. Jessamy's eyes filled with angry tears.

"You are excessively impertinent," she said. "If you will drive me home you will see."

"Mebbe I should, that you'd made a bloomin' fool of me. Not me!"

"Bill," to whom this suspicious person had appealed, was a rosy-faced, good-natured looking young countryman.

"Chuck it," he said repressively. "You've made the gal cry; she's half baked and don't know what she's a saying. Look 'ere, young woman, do you really want to get there where you asked to be drove?"

"Of course I do."

"Then, I'll tell you what! I'll stand you the 'bus fare."

The good Samaritan held out threepence. Jessamy faltered; her face burnt and tingled.

"Thank you," she said, "You are very good. If you will give me your address, I will repay you."

The man grinned.

"Oh, never mind," he said, "You're welcome. You look starved like. There's an early coffee stall over at that corner where the 'buses start. You go and get a cup—there!"

He put another penny into her hand. Jessamy did not thank him; she turned silently away, stunned and bewildered. She went to the coffee stall and took the coffee, for she was faint and weak,

and when the omnibus rumbled up she crept into it and laid her aching head in her hands. It was ten o'clock in the morning before she reached home. She mounted the steps and rang the bell. The blinds were pulled down and a maid, instead of the butler, answered the door. Jessamy was about to enter, when the girl stopped her.

"Here! what are you doing? You can't come in."

Jessamy grasped the doorpost for support; the servant did not recognize her, that was evident.

"I want to speak to Lady Mainwaring," she said.

"I am afraid you can't; her ladyship is in great trouble."

"Trouble? What trouble?"

"Miss Mainwaring has died very suddenly and her ladyship will see no one."

Miss Mainwaring, her father's only sister, lived with them, and Jessamy loved her, but at that moment she could scarcely feel grief.

"I must see Lady Mainwaring," she cried passionately. "Indeed—indeed—I must!"

"Does her ladyship know you?"

"Yes—yes—quite well."

The maid was a kind-hearted girl.

"Well," she said, "come into the hall. I hardly know whether I ought to disturb her ladyship, but if she knows you and it's important——"

"It is. It is of vital importance."

"Come in, then. What's your name?"

"Say," said Jessamy, with some hesitation, "a—a—girl—whom she knows very well."

"Sit down."

The maid left the hall and Jessamy, springing up, rushed up the stairs towards her own room. Whatever might be the cause that prevented the servant from knowing her, there it might be removed. There in her own room she should be safe. She was out of breath when she reached the door, she who could row, dance and play tennis with unfailing strength hour after hour. She opened the door and entered. There was a hush in the room—a chill—a strange, indefinite odour—the place seemed to be set apart, filled with a strange presence. The blind was down, the window open at the top; the wind drew the blind to and fro, with a soft,

sucking sound. The bed was dismantled; a white sheet was drawn over it, snowily, chillily white. The cold of the room appeared to flow rather from the bed than from the raw, fog-laden air without. Some white lilies lay on the sheet, and beneath it a rigidly moulded outline, straight, stiff, motionless. Jessamy stood with her hands over her heart, striving to control her gasping breaths. Why—why—had they laid dead Miss Mainwaring here?

Drawn by a force not her own she approached the bed and drew back the sheet. She stood rigidly, horror dawning in her eyes, the cold drops gathering on her brow, for she gazed upon her own dead face—white, quite calm and smiling. She stood and gazed upon what had represented herself to herself; what still represented her to stricken mother, mourning father, and heart-broken lover.

Or no! Was that Jessamy Mainwaring in very truth whose day was done? Then she was not Jessamy, had never been so, but was something, someone who lived on while her former frame withered in the dust.

Perhaps this was the world of the dead—but no! Ghosts are not palpable to all men, as she evidently was; besides, she was endowed with a body, a body that was faint and weak, limbs and head that ached and throbbed wearily. A cheval glass stood opposite to her; lifting her eyes from the contemplation of the dead, she saw a living figure reflected therein.

A tall, slim girl, with shabby garments; a little head, on which grew thick, curly, unbrushed, black hair, a small, pinched, white, pretty face, great, misty grey eyes—Jess Arden! With a sudden flash of horror Jessamy grasped the truth. Jess Arden—the true Jess—was dead, as we name death. She had left the hard, sorrowful life, the racked, sickly body, and she, Jessamy, lived, would live, while the body that had been hers crumbled to dust. She grasped this in one sickening flash of horror; then, as her eyes fell once more upon the dead face, she was seized with terror beyond words—beyond expression—and turning, she fled from the home of her happy, successful, love-crowned years, as she had fled from the squalid room and Liz.

She went into Kensington Gardens and sat there in a numbed trance of horror. She was homeless—more desolate than the true Jess had been. She was conscious of a strange change in herself

bred of the fact that she now had the health, the nervous system, the brain memories and capacities of Jess Arden with which to work and manifest her thoughts and herself to the world. She was cold and her cough was bad, and gradually she waxed very hungry. As her hunger increased she was roused into reflecting as to the best course for future action.

To apply to the Sisters of Charity whom she knew? What! to give Jess Arden's past record as her own? Her pride revolted from it, and yet, who would believe her story? If she told it, she would be placed in a pauper lunatic asylum. Her hunger increased. She rose and left the gardens, and wandered through the streets. At length faintness and misery forced her to approach a comfortable-looking, fur-clad dame, and with scarlet face and tear-filled eyes to murmur an appeal for charity.

"I never give to beggars," said the lady shortly, and stepped into her carriage. It had been a favourite aphorism of her own, and it smote her like the lash of a whip. She stepped back, and begged no more.

She stood outside one of the shops of the Aerated Bread Company, familiarly known as "an A. B. C.," and looked hungrily at the people who ate and drank within.

"It is best as it is, perhaps," she thought. "Soon I shall starve and die, and that will surely be better than this life—it can be no worse."

While she thus mused, she heard a voice known to her.

"Such a dreadful thing! Such a lovely girl—and so clever. Sir Charles is heart-broken; perfectly mad with grief."

"Poor man! I am so dreadfully sorry."

They were friends of her own; one of them paused and looked at her.

"How dreadfully ill that girl looks," she said. "She doesn't beg, poor thing! I shall ask her whether she'd like some food."

"No, Alice, don't. We're late already."

"Are we? Very well."

They walked on, and Jessamy burst into tears; it was the loss of the food, not the thought of her lover's grief. She felt this, and it added a fresh pang.

Her thoughts flew to Vasarhély—this must be his doing; by what means she could not tell.

He looked to see her humiliated—sunk as low as Jess—a liar—an impostor. He was mistaken—she should never be that. She should endure till death; she should die soon, but die honest.

It grew dark; she did not know where to go, and crept into a doorway, sat down, coughing and shivering, and closed her eyes. Cold, hunger, and weariness made her drowsy. She was beginning to be oblivious to the bitterness and pain.

A light flashed in her eyes, a hand shook her shoulder roughly.

“Now then, young woman, get up—move on. You can’t sleep here.”

It was a policeman.

“Where can I sleep then? I am doing no harm.”

“None of your cheek, now! Move on.”

“Am I to walk all night?”

“There’s the workhouse or the Salvation Army shelters; you know where to go, I’ll be bound. Move on.”

Jessamy moved on. She had moved but a few paces when her ears were saluted by a shrill cry, and a pair of arms were flung effusively round her. Liz had the undisciplined emotions of her kind, in whatever direction they manifested themselves.

“Whatever made you go off like that? What scared you, Jess dear? And you not ’ome all day. I’ve been clean off my ’ead with fright, I have. You’re cold as ice; ’ere, come along in ’ere; it ain’t closing time for ten minutes—come!”

Jessamy was held in the grip of a complex mood. The memory of Jess Arden framed loving pictures of the rough, sinful sister who had cherished her according to her lights. The consciousness of Jessamy Mainwaring shrank from the coarse, tawdry personality of Liz; but she was faint—she was hungry and cold, and submitted to be drawn into the glittering Hall of Light, where human souls were lightly bartered for oblivion. Liz held a glass to her lips.

“Drink it,” she said, “and we’ll be off ’ome.”

Jessamy obeyed. The stuff was fiery; it made her cough, but it sent a glow of warmth through her frozen limbs; it plunged her reeling brain into a trance-like stupor. Liz led her “home.” She followed as in a dream. She was dimly conscious of the dull, stale odour of the little room; conscious of being half-lifted on to an untidy bed; conscious of Liz pulling off her wet, sodden boots and

wrapping her in an old shawl, and finally lying down beside her, holding her in her arms for greater warmth ; she felt one feeble thrill of physical repulsion, and became unconscious.

IVY HOOPER.

(To be continued.)

If thou seekest fame or ease or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about—

And the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction—

And if thou art not able to discard this image now, thou wilt not be able to discard that body then : but wilt have to carry it about.

Beware then lest it become thy grave and thy prison—instead of thy winged abode, and palace of joy.

Edward Carpenter.

THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence*.

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. As an introduction are printed two extracts from letters from myself, sent to some groups of students in England during my late absence, meant to mark the lines of thought along which I desire to help those who seek the growth of the Inner Life.—ANNIE BESANT.]

Two things have come into my mind especially as regards those who seek the Inner Life: the first concerns all; the second concerns more particularly those who are able and willing to give themselves during much of their time to the work of the Theosophical Society.

We have all of us recognised the fact that Occultism makes on us demands of a character which necessitates a certain isolation and a rigid self-discipline. Both from our Teacher H. P. B. and from the traditions of the Occult Life, we have learned that renunciation and stern self-control are required from him who would pass through the gateway of the Temple. *The Bhagavad Gîtâ* constantly reiterates the teaching of indifference to pain and pleasure, of the perfect balance under all circumstances, without which no true Yoga is possible. This side of the Occult Life is recognized in theory by all, and some are obediently striving to mould themselves into its likeness. The other side of the Occult Life is dwelt upon in *The Voice of the Silence*, and consists of that sympathy with all that feels, that swift response to every human need, the perfect expression of which in Those we serve has given Them as title "The Masters of

Compassion." It is this, in its practical everyday aspect, to which I wish to direct your thoughts, for it is this which we overlook most in our lives, however much the beauty of it, in its perfection, may touch our hearts. The true Occultist, while he is to himself the sternest of judges, the most rigid of taskmasters, is to all around him the most sympathising of friends, the gentlest of helpers. To reach this gentleness and power of sympathy should then be the aim of each of us, and it can only be gained by unremitting practice towards all, without exception, who surround us. Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin, sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent, should feel that in him, at least, they have a friend. Every yearning towards a better life, every budding desire towards unselfish service, every half-formed wish to live more nobly, should find in him one ready to encourage and strengthen, so that every germ of good may begin to grow under the warming and stimulating presence of his loving nature.

To reach this power of service is a matter of self-training in daily life. First we need to recognise that the SELF in all is one; so that in each person with whom we come in contact, we shall ignore all that is unlovely in the outer casing, and recognise the SELF seated in the heart. The next thing is to realise—in *feeling*, not only in theory—that the SELF is endeavouring to express itself through the casings that obstruct it, and that the inner nature is altogether lovely and is distorted to us by the envelopes that surround it. Then we should identify ourselves with that SELF, which is indeed ourself in its essence, and co-operate with it in its warfare against the lower elements that stifle its expression. And since we have to work through our own lower nature on the lower nature of our brother, the only way to effectually help is to see things *as that brother sees them*, with his limitations, his prejudices, his distorted vision; and thus seeing them, and being affected by them in our lower nature, help him in his way and not in ours, for thus only can real help be given. Here comes in the Occult training. We learn to withdraw ourselves from our lower nature, to study it, to feel its feelings without being thereby affected, and so while emotionally we experience, intellectually we judge.

We must utilise this method for our brother's help, and while we feel as he feels, as the synchronised string gives out the note of its fellow, we must use our disengaged "I" to judge, to advise, to raise, but always so using it that our brother shall be conscious that it is his better nature that is uttering itself by our lips.

We must desire to share our best; not to keep but to give is the life of the spirit. Often our "best" would be unattractive to the one we are trying to help, as noble poetry to a little child; then we must give the best he can assimilate, withholding the other, not because we grudge it but because he does not yet want it. Thus do the Masters of Compassion help us who are as children to Them; and in like fashion must we seek to help those who are younger than we are in the life of the spirit.

Nor let us forget that the person who happens to be with us at any moment is the person given to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work. I have often myself missed this immediate duty by absorption in other work, failing to understand that the helping of the human soul sent to me *was* my work of the moment; and so out of my own experience of error I remind you of this danger, the subtler because duty is used to mask duty, and failure of insight is failure in accomplishment. We must not be attached even to our Theosophical work of any particular description; always at work indeed, but with the soul free and "at attention," ready to catch the slightest whisper from Him, Who may need from us service of some helpless one whom, through us, He wills to help.

The sternness to self, of which I spoke at first, is a condition of this helpful service; for only the one who has no cares of his own, who is for himself indifferent to pleasure and pain, is sufficiently free to give perfect sympathy to others. Needing nothing he can give everything. With no love for himself, he becomes love incarnate to others. We study in order that we may live. For study of Occult works is only a means to spirituality if we are striving to live the Occult Life; it is the life and not the knowledge, the purified heart, not the well-filled head, that leads us to our Master's Feet.

The second point is the need to qualify ourselves if we wish to take service in the Theosophical Society in the outside world.

Many young people come to me and say: "I want to work for the Theosophical Society." This is a good and right wish. But more is required than a wish. And I find a considerable lack of recognition of the duty of fitting oneself for work. To serve in the Master's band of workers is no small privilege, and one who would thus work—beyond the duties of everyday home and business life—should acquire some qualifications. He should make the very best of himself, to begin with, train his memory, strengthen his will, and polish up all his faculties. If he wants to write or speak, he should deliberately train himself; good grammar, good expression, well-chosen language, careful pronunciation, lucidity, apt illustration—these he must acquire. He has no right to make the Lord's message unattractive by faults he is able to avoid. Next, he should acquire some special useful knowledge, to be put at the service of the Theosophical Society. For instance, if he be likely to spend his life in Europe, he might make himself master of one of the less known European languages—Swedish, Dutch, Spanish, Russian, Danish. He then at once has something to give to the work, and correspondence with members of the country the language of which he has acquired opens up a useful path. In the Society we want instructed students able to write the less known languages; why should not some of the younger members learn one or other of these, so as to help? If anyone is thinking of giving his life to India, he should qualify himself by mastering one at least of the vernaculars, and by studying the religions of the country. And so all round. I would fain see among the younger members of the Lodge this desire to fit themselves for work, and the deliberate self-training which springs from a recognition of the greatness of the service in which they desire to share. And I am not asking from you, my younger brothers, what I have not done myself and continue to do; I trained myself by hard study in philosophy and science and "comparative religion" to be a public teacher, and I still study to the same end. Why should not you do the same? The very best we can make of ourselves is unworthy of our Masters; but at least let us give our very best.

A. B.

This word "devotion" is the key to all true progress in the spiritual life. If in working we seek the growth of the spiritual

movement and not gratifying success—the service of the Masters and not our own self-gratulation, we cannot be discouraged by temporary failures, nor by the clouds and deadness that we may experience in our own inner life.

To serve for the sake of service, and not for the pleasure we take in serving, is to make a distinct step forward, for we then begin to gain that balance, that equilibrium, which enables us to serve as contentedly in failure as in success, in inner darkness as in inner light. When we have succeeded in dominating the personality so far as to feel real *pleasure* in doing work for Master which is painful to the lower nature, the next step is to do it as heartily and fully when this pleasure disappears and all the joy and light are clouded over.

Otherwise in serving the Holy Ones we may be serving self—serving for what we get from Them, instead of for pure love's sake.

So long as this subtle form of self-seeking prevails, we are in danger of falling away from service if darkness remains long around us, and if we feel dead inside and hopeless. It is in this night of the spirit that the noblest service is rendered, and the last snares of self are broken through.

I lay this stress on devotion, because everywhere I find that aspirants are endangered, and the progress of the Master's work is hindered, by the predominance of the personal self. Here is our enemy, here our battle-ground; the peace of Lodges is shattered because of personalities, trivial matters become fatal to united work. Once seeing this, the aspirant should welcome everything that chips a bit off the personality, and should be grateful to all the unpleasant persons who tread on his toes and jar his sensibilities, and ruffle his self-love. They are his best friends, his most useful helpers, and should never be regarded with anything but patience for the services they render in bruising our most dangerous enemy. Looking thus on daily life, it becomes a school of Occultism, and we begin to learn that perfect balance which is required on the higher walks of discipleship, ere deeper knowledge, and therefore power, can be placed in our hands. Where there is not calm self-mastery, indifference to personal matters, serene devotion to work for others, there there is no true Occultism, no really spiritual life. The lower psychism demands none of these qualities, and is therefore eagerly

grasped at by pseudo-Occultists; but the White Lodge demands these of its postulants, and makes their acquirement the condition of entrance into the Neophytes' Court. Let your aim be, therefore, to train yourselves that you may serve, to practise stern self-discipline that "when the Master looks into your hearts He may see no stain therein." Then will He take you by the hand and lead you onward.

A. B.

Disaster hangs over the head of the man who pins his faith on external paraphernalia rather than on the peace of the inner life, which depends not on the mode of the outer life. In fact, the more untoward the circumstances, and the greater the sacrifice involved by living among them, the nearer does one come to the final goal from the very nature of the trials one has to overcome. It is unwise therefore to be attracted too much by any outward manifestation of religious life, for anything that is on the plane of matter is ephemeral and illusive, and must lead to disappointment. Anyone who is drawn powerfully to any external modes of living has to learn sooner or later the comparative insignificance of all outer things. And the sooner one passes through experiences necessitated by past Karma the better it is for the individual. It is unwelcome indeed to be suddenly thrown off one's ground, but the cup which cures folly is ever bitter, and must be tasted if the disease is to be eradicated. When the gentle breeze coming from Their Lotus Feet wafts over the soul, then you know the worst external surroundings are not powerful enough to mar the music that charms within.

Just as a European who is drawn to Occultism feels nearer to the Great Ones when he lands in India, so does an Indian feel when he ascends the heights of his snowy Himavat. And yet it is quite an illusion, for one approaches not the Lords of Purity by physical locomotion, but by making oneself purer and stronger by constant suffering for the welfare of the world. As for the ignorance of the poor deluded world regarding our revered Lords, I am reminded of the words: "The hissing of the serpent does more harm to the sublime Himavat, than the slander and abuse of the world does to any of us."

If it is once admitted, as it must be by all who have any knowledge of Occultism, that there are hosts of invisible agencies constantly taking part in human affairs, Elementals and Elementaries of all grades breeding all sorts of illusion and masquerading in all garbs, as well as members of the Black Lodge who delight in gulling and deluding the votaries of true wisdom—one must also recognise that Nature, in her great mercy and absolute justice, must have endowed man with some faculty to discriminate between the voices of these aërial denizens and that of the Masters. And I fancy that it will be agreed on all hands that reason, intuition, and conscience are our highest faculties, the only means by which we can know the true from the false, good from evil, right from wrong. That being so, it follows that nothing which fails to illuminate the reason and satisfy the most scrupulous claims of the moral nature should ever be regarded as a communication from the Master.

It must also be remembered that the Masters are the Masters of Wisdom and Compassion, that Their words illumine and expand, never confound and harass the mind ; they soothe, not disturb ; they elevate, not degrade. Never do They use methods which wither and paralyse reason and intuition alike. What would be the inevitable result if these Lords of Love and Light were to force on Their disciples communications revolting equally to the reason and the ethical sense ? Blind credulity will take the place of intelligent faith, moral palsy instead of spiritual growth will ensue, and the Neophytes will be left quite helpless, with nothing to guide them, constantly at the mercy of every frolicsome nymph, and worse still, of every vicious Dugpa.

Is this the fate of discipleship ? can such be the way of Love and Wisdom ? I do not think that any reasonable man can believe it for any length of time, although for a moment a glamour may be thrown upon him and he may be made to swallow the veriest absurdities.

(To be continued.)

AN ARTICLE FOR THE TIME.

[It is sometimes well in the confusion which arises from a struggle, to look back to principles laid down in calmer times. We therefore reprint the following most sound teaching from *The Path* for September, 1889.—EDS.]

ANSWERS TO QUESTIONERS.

1. Is there any reason why we should publicly denounce and add to the heavy Karma of *anyone* in order to thus defend one who is supposed to be an Adept?

Ans.—A denunciation does not add to any Karma but that of the denunciator. If others then take it up, it adds to their bad Karma. It does not affect the Karma of the one denounced. Karma is action. It is action which makes Karma or reaction. The person denounced has not acted, even in thought, hence no Karma is produced for him until he does.

There might be reasons why we should denounce a hidden act of wrong, but these must be rare, because most of what we could do to right the wrong can better be done privately. The case differs greatly when the wrong done is public and published by the doers of it. If we assent to a wrong or to a falsehood by our silence, we practically help on the wrong, and this when we might lighten their Karma by limiting the numbers of persons deceived by them, as we do when we speak the Truth. To stand by in silence when a public wrong is done is not true fraternity. In sparing the feelings (perhaps) of the wrong doers, we injure by our silence all the great number of brothers, who, if we speak for the Truth, have then an opportunity of choosing between the true and the false. The repositories of true knowledge are responsible for their silence in the presence of falsehood, if they do not answer those who seek the truth; and this holds good whether the point be a great or a minor

one, for Truth is one. Nor does it matter whether the person attacked is an Adept or a criminal. If an Adept, is he exempt from our fraternity which is universal? If a criminal towards human or divine law, still he is not exempt from that fraternity. By speaking truth, we do justice, not to persons, but to Truth. No consideration of persons, great or small, perfect or imperfect, enters into it. We defend Truth, not persons.

2. In the name of brotherly love, would the Adept wish such expensive defence?

Ans.—Do you call it “expensive defence” to speak the Truth when challenged by falsehood? By limiting the evil effects of my Brother’s deed, I help him to that extent. If I do not I share his bad Karma, I injure numbers of others, and I injure him because I have not helped him to palliate his deed. You limit the idea of fraternity to the one or two persons whose *acts* have demanded a reply and a name, and you ignore practically all those injured by the spread of falsehood. What the Adept may or may not wish, has nothing to do with the matter. It is a question of our duty, and we put it to our own conscience.

We must look to it that we do our duty from our own inner conviction of it, fully, and not a jot more, if all the Gods appeared and directed us otherwise. It is impossible to say what an Adept might or might not wish in any given case, although it would seem that, in virtue of His purified Being, He must wish for Truth.

Our concern is not with what He wishes, but with our own duty.

3. Why should we publicly denounce under any circumstances?

Ans.—“Denounce” hardly appears the correct word. In the sense of “to point out as worthy of reprehension or punishment,” we should never “denounce.” In the sense of “to make known publicly or officially,” it does not apply in this case, where the doers of a deed have published it in the papers and we have only replied to it.

We take it that our questioner means “condemn.” There is often grave reason why we should condemn an *act*. There is never any reason why we should condemn a *person*. The difference is radical. When a wrong act is characterized justly, we do not therefore imply that the doer, the person, is not, all the same, capable of

manifesting, next moment, the hidden God within him, just as he may have manifested the potential Dugpa at some other moment. When we condemn an act, we take no names in vain : we do when we condemn the whole personality *per se*. In this last case we thoroughly impugn the guiding motive of the soul, which is evolution, and not good or evil *per se*. These are the twin aspects of matter : the soul's aim or motive is beyond them in the unity, and towards that it works through good and evil. We may justly keep silent with regard to wrongs done to ourselves, for, by our silence, we arrest all other effects so far as we are able, and return a blessing for a curse, thus lightening the possible Karma of our enemy. While pointing out, in cases made public by the doers, the tendency of an *act*, we have the warrant of Truth, as we have not when we condemn persons.

It is not possible to draw hard and fast lines for all cases, nor is it easy to know our whole duty. If we did know it, we should not be where we are. Only he who attempts to keep the Law unbroken for a single hour while looking at the *universal* aspect of things, knows how difficult is this test. There are endless complexities, duties sadder than death. Not sad in final issue, but sad to our ignorance. One such comes before us when, in order to prevent the misleading of many, it is necessary to inflict upon ourselves and upon the few, the pain they have themselves publicly provoked by misrepresentation, or other departure from true principles. Yet we can do so fraternally, closing no door of love or of return.

JASPER NIEMAND.

THERE is a vegetable life in plants, and an animal life in beasts and birds ; man leads a thinking life, but true life is above thoughts.
Yoga Vashishtha.

A SAMOYED SEERESS.

BY K. NOSILOFF.

(Concluded from p. 145.)

BESIDES this old woman, there is another person in Novaya Zembya who "sees." This is my friend and constant companion of the chase, the Samoyed Vylka. It is very likely owing to our friendship that I came to know of his clairvoyant powers, because the Samoyeds are very secretive, and in order to know them well, one must live with them for years. Many other Samoyeds "see," they say, but only in exceptional cases, in great dangers or overwhelming sorrows.

Constantly going to hunt with Vylka, I heard him foretell repeatedly, during a period of three years, that "our expedition would be successful," that "to-day we should shoot something unusual," or that "we should not get anything." I used to think that this was merely a presentiment. I noticed how his face used to light up; how he was more vivacious and self-confident; this feeling of his communicated itself to me, and I remember that, on those days, our shooting was so successful that we can never forget them. But a strange incident shewed me that he really "saw."

In the beginning of May, he and I were returning together from a distant expedition to the Karsk Sea, by Matochkin Bay to Colonia. We had five sleighs with us, drawn by dogs. They were heavily loaded, and we went in front on foot, leading the way. The weather was warm. The snow was soft and slippery, and the dogs could hardly get along; and it became clear that unless we could shoot something on the road, we should have to lose the dogs, abandon our baggage, and save ourselves as best we could.

We were still a long way from Colonia. We were seriously concerned, and kept an incessant look-out, towards the gulf for seals,

and towards the surrounding hills for reindeer. Suddenly he turned to me and said that he saw reindeer.

"Where?" I asked.

"Just here!" he said, pointing with a gesture before him. I began to question him. He explained that three reindeer had flashed before his eyes, so clearly that he could even see that there were one buck and two does. When I began to ask him what it meant, he replied simply and confidently that we would find these three reindeer and shoot them. I looked all round the horizon, thinking that perhaps my companion was simply mystifying me, and then began to think it over. When one marches for a long time under great difficulties, one's thoughts seem to become more vivid, so that one may totally forget even the most painful realities. In this way my journeys were often shortened.

We went about fifteen versts (ten miles) further, and the dogs were dead beat; so we left the ice and prepared to pass the night on the Black Cape. We unharnessed the dogs. They sniffed about round us, and seeing that that day also they would get nothing to eat, they burrowed in the snow and went to sleep. We had absolutely no food for them, having eaten our last biscuit ourselves.

About midnight a storm came on. A blizzard buried the dogs in the snow; we crawled under the sleighs, covering ourselves with a sail, and were soon buried in the snow. We began to get warmer, and I slept soundly under Nature's blanket. Every now and then I was wakened by drops of water chasing each other leisurely across my face, as the snow began to melt from the heat of our breath. To turn round was risky, as the snow might have fallen in on my face, and I should have had to crawl out into the wintry blizzard. I heard someone waking me. I wondered whether anything had happened, and whether it would be necessary to go out into the storm. Then I saw that it was already morning, that the weather had grown quieter, and that my guide had sighted reindeer across the bay.

I slid out of the burrow, rubbed my eyes, and, taking his telescope, followed the line he indicated, and actually saw a reindeer on the opposite hills. But in spite of our joy he could not persuade me to go after it; I felt so terribly weary—feet and body utterly exhausted—that I think I should have preferred to starve the whole

day rather than leave our snow-covered sail. Giving him my trusty rifle, I crawled under it again, thinking dimly of his vision, but almost immediately falling asleep.

Soon my deep sleep changed to a doze; I was very hungry, but did not hear a soul near me. Looking out, I saw nothing but the bay with the snowflakes drifting across it, as the storm gradually ceased. The dogs were still sleeping under the snow, and I was glad to see that they were not uselessly freezing in the wind. I crept under the sail again, half-sleeping, half-waking. Then I heard the dogs barking; someone approached me, and cautiously moved the sail. I looked out, and saw the dogs sniffing round a dead reindeer. I asked Vylka how many he had killed.

"Three!" he replied.

"How many did you see?"

"There were only three!"

I looked at him, and began to laugh. He also laughed. We were overjoyed. We were saved. We had no more fear.

After an hour, we went to bring the reindeer, and while he was preparing the flesh, I followed the traces of the reindeer. I ascended the hill, examined the locality, and was unable to understand where the reindeer had come from, as we had traversed more than three hundred versts (two hundred miles) without coming on the traces of a single reindeer anywhere on the Northern Island. We did not see a single track after that till we reached Colonia.

Afterwards, on the road, I asked more particularly about his vision, but could get no farther than his explanation that three reindeer, neither more nor less, had flashed in front of his eyes. I asked him whether he had been thinking about reindeer.

"I don't remember," he replied, "whether I was thinking about them or not; only three reindeer and no more flashed before my eyes! This very often happens with me," he added.

"And with others?" I asked.

"Yes, others sometimes 'see' also; only not often. That depends on the character of the person!"

Then he told me several stories in detail about the second-sight of many Samoyeds in his wild tundras.

Translated from Novoë Vremya by C. F.

THE NECESSITY OF SPIRITUAL CULTURE.

[*A Paper read before the Young Men's Association, Baroda.*]

THE title of my paper need not frighten you. I think it necessary to commence with this warning, because the word spirit is likely to mislead many a young friend of mine in this hall. I speak of my *young* friends chiefly ; because the old always find some shelter if even for shelter's sake, in "spirit"; as through it they hope to breathe once again the breath of life—life now rendered nearly lifeless to them through age and experience full of melancholy calamity and depressing disappointment.

The young are usually "full of spirit," as the phrase goes ; and yet they are most afraid of the word when used in any sense other than the one which they have been taught to avoid. Will any of my friends here tell me exactly what he understands by the word "spirit" when any one, whose opinion he covets, compliments him as being a man of spirit ? The word means perhaps "independence," or better still, "power to rise above circumstances," "the eye to see beyond things." But it is into this "beyond things" that the professor has admonished my college friend not to look, and carefully avoid all such prying *beyond*, if he wishes to keep himself on the safe and firm ground of what is called matter-of-fact, utilitarian, principles of life and conduct. Well, friends ! I have had enough of such tuition from books and teachers. I presume, however, to think the best answer to the many puzzles of life has been often assured me by my own independent *thinking*. The word spirit is used in a number of senses, and such vagueness of meaning continues still to hang about the word, as to admit of all kinds of interpretation within the connotation of the name. Spirit is opposed to matter ; spirit is opposed to circumstance ; spirit is opposed to letter ; spirit is God ; spirit is devil ; spirit is essence ; and spirit also is what you get in two-rupee bottles in the bazaar. But all the different senses

of the word have one thing in common ; it is something beyond things, beyond, or if you like behind, circumstances, beyond the limits of our body and without the conditions we can see. I propose to use the word in this general sense of that which is beyond or behind all things, that which, as it were, is an essential complement of all our investigations, all our thoughts, all our acts. What it is will be plain in the sequel.

With this preliminary difficulty got over, we might turn to the meaning of the word "culture." We all know that the word come from a root which means "to till," and that education, which is the general meaning of culture, is derived from a root which means "to lead out." And the difference between education and culture lies in the difference between this "leading out" and "tilling," which difference, following up the comparison implied in the latter expression, may be described as "the growing something out of land," and "the very first preparation of the land for such growing." In either case certain inherent capabilities are implied, and though education is measured by the external development of these capabilities, culture is measured by their internal refinement. Internal refinement and external development is about the difference between culture and education, and a man who addresses himself to the "interior of things," *vis.*, spirit, may well prefer culture to education, internal to external. I would request you to come with me a step further in this perhaps tiresome work of defining. By internal refinement we mean nothing if we do not understand refinement of the *whole* man, refinement of head and heart, of senses and intellect, of mind and body. Though education may make you appear what you are not, culture cannot. The man who shows what he is, in word, act, and thought, is said to be a man of culture. Between culture and man there is no medium, notwithstanding the "of" we use; between education and man there is. To be a man of culture is *to be* what you profess, to be a man of education is to *appear* what you wish. And herein lies the whole of what I have to-day to explain. With this difference, then, between culture and education before your mind, you will easily understand me when I place culture above education, spirit above things; and invite you to listen to me on what I call spiritual culture and the necessity of spiritual culture. If there is anything in nature like spirit as I define it, and if culture

is above education as I explain it, I claim the whole range of nature for spirit, and the whole range of human activity for culture; and in spiritual culture alone I see the well-being of man, society, government, morals, religion, science, and philosophy.

And where, you will ask, is the necessity of such culture? Are we not already receiving this culture? Are we not what we profess to be? To the last two questions I will return an emphatic "No" for reply, and while giving my reasons, I shall try to deal with the first question of the why of this discussion. It is only to education, as we receive it at present, that we naturally refer when seeking for the sources of culture. Let us try to understand what this "education" gives us.

Modern education as we receive it since the celebrated minute of Lord Macaulay in 1854, is purely Western Education, based on methods and principles essentially different from those of the East. It is out of place here to refer to the history of this education, or even to the numerous branches of instruction which it embraces. It will sufficiently serve our purpose if with our eye on the University and the man it sets up for ideal, we understand the results of education, and from them infer the principles underlying its methods. That modern education has physical man, and the physical world, as its end and aim, that it addresses itself entirely to intellectual development measured by so many marks at examinations, that it promises more industry, more wealth, more comfort, and that it hopes to make society more happy and less governed by hereditary institutions and individual opinions, are truths too practically demonstrated to require proof beyond mere statement. Liberty is the watchword; liberty of opinion, liberty of action, liberty of the individual is all that is aimed at. Right is another word which shares the field with liberty, and we constantly hear of the rights of individuals, rights of men, rights of women, rights of countries, rights of nations.

Right and liberty are not compatible with one another, and modern education tries to effect the necessary compromise. This compromise, moreover, has to be effected through the intellect, through vague theories without end, through life based on mere utility. We shall see how far this is possible. Let us examine the ideal rather closely. Right implies a possessor and assertor of that

right, also some one against whom the right has to be maintained. Liberty knows no limitation to this possession or assertion. That right may exist liberty must be curtailed. Curtailment of liberty and assertion of right have given rise to the Individual, which is the centre of modern society, and education but trains the Individual, in whatever direction it expands its activity.

We often hear of science and philosophy, art and learning; but, so far as we can see from the educational results of the present day, the centre of all investigation, all thought, is nothing but the Individual. Even government is reared upon this idea of the Individual. The sentiment which makes our young man of education irreverently disregard all authority in seeking personal comfort and convenience, is the same individualistic tendency which makes a despotic government impose its sweet will as law on the governed. Nothing would, in my opinion, illustrate the individualistic position better than placing before you the net result of some of our pet sciences and philosophies; I mean those sciences and those philosophies which modern education has stamped as "official," and therefore worthy of scriptural evidence and authority.

Let us, at the beginning, turn to those sciences, distinctively called physical sciences, which give us a "world-conception," as it is called, which give us an idea of the making of this world, and the existence of an intelligent being like man in its midst. The old explanation which sought for creation in the word of the scriptural God is now ridiculously put out of court, being labelled "teleology" as science loves to call it. Modern investigation cannot satisfy itself without what is called the *mechanical explanation* of the world; and this mechanical explanation is found in the Darwinian theory of descent worked out in all its detail under the more comprehensive title of Evolution, by truly great men like Hæckel and Huxley and Tyndall, and many others. Evolution is no doubt a fact in nature, and laying hold of this universal law, scientists accurately explain the stages in the progress of the almost invisible atom to the full-fledged intelligence called man. And this progress is all mechanical, that is to say, brought about by simple natural laws, the first of which, leading to the magical duplication of material atoms into thinking intelligence, is called spontaneous generation.

We must pass over the details of this theory, and the

flaws in its working, the missing links in its chain, and come to the question of questions, how mechanism, spontaneous generation, or whatever you may like to call it, can *produce* life, and intelligence or thought? In other words how can matter, which, as science defines it, is a mass without what we know by the words life and thought, produce life and thought? And here comes in a host of sciences with explanations, which, in my humble opinion, do not explain anything. Physiology tells us that life is mere organisation, Biology treats us to the protoplasm and its numerous forms. Chemistry explains life by chemical combination, and last, but not least, Psychology explains thought by nervous processes. Let us note the weak points of these explanations. No organisation, no chemical combination, ever produced life; in other words the elements which make up the phenomenon called life remain still a mystery. Protoplasm is no explanation whatever; it is only the first stage where life appears in the form of simple motion, but the how of the motion is as deep a mystery as it ever was. The most interesting of all explanations is the explanation of thought-processes by the modern school of Psychology, which to be true to its profession of *mechanical* is called Physiological Psychology, because it explains thought from physiological functions of nerves and ganglia. We may for a moment grant that life may come out of *dead* matter, absurd though it sounds, but we cannot understand how such life can ever *think*, can accomplish the inconceivably weird magic of that word "thought." Nervous changes may be, and no doubt are, concomitants of thought-processes, but they do neither generate nor explain thought. Life and thought remain entirely unexplained, remain beyond matter, beyond protoplasm, beyond organisation; a metaphysic—a science that would explain that which is beyond the physical—is at once needed.

Though Psychology and Metaphysics find no place in the scheme of Positive Science, as the foregoing group is proudly called, Herbert Spencer and his followers have founded a philosophy with the Unknowable for its God. The rest of the sciences linked on to this Unknowable are supposed to explain what yet remains to explain in life and thought. By a curious stretch of the doctrine of the relativity of human knowledge, this philosophy is called Agnosticism, a philosophy not professing to know anything beyond what

the sciences generally give you, and taking refuge behind the Unknowable when confronted with the real crux of science: the phenomena of life and thought. This, gentlemen! you will grant is an explanation which does not explain. This, however, is the groundwork of that which makes up the *nil admirari* scepticism of our young men and which is regarded as a mark of education and culture. But I would ask you further to take a glance at the moral results of this science and this philosophy. In the agnostic philosophy on which is reared the superstructure of evolution, mechanical evolution as it is called, there is no soul, no life, no thought. We might say this without much hesitation, and further assert that there being no soul apart from material organization, there is no hereafter or rebirth in the sense in which we understand that word. Religion as such is therefore so much superstition, and a mark of unscientific ignorance. What morality, what law of life, what ideal of perfection, ought to govern this desert of material atoms constantly at war with one another, is not difficult to imagine. Morality, as such, begins with the "ought" which attaches itself to right, which prescribes the limit of individual and general duties. Positivism found this ought, philosophically called the "moral sanction," in society and the preservation and furtherance of humanity in general. This was the "greatest good of the greatest number" principle of Bentham in another form, and Materialism continued to support every individual act as moral if it tended to the greatest good of the greatest number. This criterion was so vague in itself as to leave "the good" an undefined term for ever, it being entirely impossible to estimate what can make the "greatest number" which can give it the sanction of "good." There was, in short, nothing in the principle itself which appealed to anything in man save his mere caprice, save his mechanical, animal nature. No other result can, in fact, come out of Agnosticism and Materialism. But with the development of the evolution-hypothesis, and better appreciation of the doctrine of species, the principle of Natural Selection came to the fore, and survival of the fittest began to be looked upon as the natural moral order of the universe. Life according to the evolution-hypothesis is a struggle, in the most literal sense of the expression; and though we are assured of the survival of the fittest, the expression really points to the survival of the strongest; survi-

val of the strongest animal, not of the strongest man. I do not think you will call that man the fittest member of society who is continually at war with his environment, who is ever ready to show fight, and anyhow keep himself above his fellow men. It is such units that survive in the struggle for existence, and it is nothing short of the most perverse misuse of language to call such survival a survival of the fittest.

This idea of struggle and survival sounds the keynote of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy; it matters not as long as you do not commit any temporal offence; it all passes for morality and good living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land, and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives in intellectual duelling; it is still a duel that continues to decide. To speak nothing of the thousand and one refinements of immoral living, undisguised cheating, indiscriminate selfishness, inhuman vanity, and obtrusive cant, which all keep pace with every advance of the light of this enlightened century; to say nothing of these, I would direct your attention even to the tone of the very institutions under which you live. The barren intellectuality of the educational methods of the present day and the hollow morality they teach, savor too much of this struggle for existence, even in the system of testing merit by competitive examination. From his or her earliest years a boy or girl is taught, even in the school-room, to beat down his or her next neighbour, to try to take rank above him or her, and thus to realise life in the individualistic, I might be permitted to say unhumanising, idea of struggle and strife. Competition is the order of the day; competition in trade, competition in business, competition in family, and competition even in literature, as if that too were a thing subject to the mechanical law of give and take.

MANILAL N. DVIVEDI.

(To be concluded.)

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

(Continued from p. 158.)

CXLIV.

THE man who dies mad, dies purified from all stain, because that universal solidarity which the Church calls the communion of saints, pours out upon him a fulness of compassion to which he can no longer oppose any obstacle, being, as he is, irresponsible. Now, as he is still on earth, he profits by all the good that is done on earth. He is a moral paralytic whom society carries, and when he dies, he has lived in others all that has been lacking to his own life.

December 14th.

CXLV.

*Sumens illud ave
Gabrielis ore
Funda nos in pace
Mutans Evæ nomen!
Solve vincla reis
Profer lumen cæcis . . .*

*Salve regina, mater misericordiæ vita dulcedo et spes nostra. Salve eia
ergo . . . illos tuos misericordes oculos ad nos converte!*

These invocations to Mary, with so many others to be found in the liturgy of the Church, would be impieties if they were not addressed to the divine Imma, to Wisdom, mother and daughter of God, to providence itself.

If we ask Mary to pray for us, cannot we address the same prayer to the Holy Spirit, which, according to St. Paul, *ipse postulat pro nobis gemitibus inenarrabilis?*

You ask me whether the evil binary preceded the good. Remember that in all things subject to the law of progress, the evil always precedes the good. Cain was born before Abel, and the prodigal son sinned before returning to his father. We are, then, concerned with the domain of forms in the passage of the *Zohar*, where it is said that

before the determination of the balance equilibrium did not exist; and this repeats itself in us all, for each man is a little world.

[Letters CXLVI and CXLVII are of a personal nature.]

CXLVIII.

THE letter Cheth is hieroglyphic in ancient Hebrew, *i.e.*, in Hebrew anterior to the captivity, as well as in modern Hebrew.



Two squares juxtaposed, a cross beam resting upon two columns, the double hierarchic cross of the pontifical staff. Add to these signs that of the number eight, representing the two serpents of the Caduceus, **8**, or the single serpent of some hieratic figures of Hermes, and you have all the principal lineaments of the pantacle of Thebes. The number eight signifies above all things the eternal life, which maintains itself by the equilibrium of motion. The figure of the two squares juxtaposed marks equilibrium in stability and the height of the edifice proportional to its base. The pontifical staff gives the hierarchic and proportional quadrature of the circle, and indicates the relations of the ogdoad to the ternary. In fact two crosses give eight; but if these two crosses are formed by two transversals on the same stem, the whole figure is that of the ternary, and represents the revelation of Providence through Nature, of the father through the son, of the eternal mother through the mortal mother, of the divine law through the Church which is upon earth. Thus this sign has been in all ages that of the great hierophants and sovereign pontifs.

It is also the figure of the supreme balance and of eternal Justice whereof the scales above are analogous to those below. You see how many depths and mysteries are hidden under these different figures. The ogdoad is also the symbol of eternity, because as seven represents every imaginable duration, the unity which begins afresh after the seven is beyond all duration.

December 22nd.

CXLIX.

ETERNITY, the object of our aspirations and the most ambitious of our hopes; Eternity of which God alone can be the beginning and the end; that circle which embraces all and devours time while ceaselessly reproducing it; Eternity, which cannot be the sleep or the nothingness of creatures; Eternity, therefore, that activity without beginning or

end, that crossing point of innumerable cycles, that abyss of ages, finite in their duration but infinite in their rebirth and their succession; Eternity, that infinite in duration, as absurd in appearance but as rigorously necessary as the infinite in space; Eternity, that age of God, which cannot be that of evil.

“Un crime ne peut être éternel et puni
Et le mal serait Dieu s'il était infini.”

Eternity, however, equilibrated like time and consequently having its positive power and its negative resistance; that which Ezekiel and St. John have represented by a sphere of light above a sphere of fire, thus : 8, which comes back again to the hieroglyphic sign of the number eight, and represents the equilibrium of Being and of Life; of thought and of the word; of the idea and of the form; of light and of shadow; of spirit and of matter. Thus no Life without Being, and no Being without Life; no word without thought, and no thought without word; no form without idea, and no idea without form; no light without shadow, and no shadow without light; no spirit without matter, no matter without spirit. Consequently no heaven without hell and no hell without heaven. But this necessary hell becomes divine like heaven. *Cum adstarent filii Dei adfuit inter eos etiam Satan.* Now here is one of the great mysteries of Occult Science, which one must carefully guard against revealing.

CL.

We have finished our study of the ogdoad and we have reached the perfect nine, which is the multiplication of the ternary by itself.

The number nine 9 represents the complete truth, the perfect initiation and it is for this reason that it has been placed as the hieroglyphic sign of lofty intellectual and moral power, at the top of the pontifical lituus and of the crosier of our bishops.

Nine also represents what the Catholic theologians call the *circumcession* of the divine persons: *circum in sessio*, the power of residing around each other, and in each other, without confusion of the conceptions. Thus the Father and the Holy Spirit are in the Son and around the Son. Or, in other figurative terms, the Son bears in his heart the Father and the Holy Spirit, and clothes himself with them as with a vestment of Grace and of Justice. To comprehend this, reflect that the Son is the Verb, or the Word; that the word carries within it the meaning or the thought (the Father), which prompts to action or to love (the Holy Spirit): and that it clothes itself in a form analogous to this same



thought and this same love. (I say analogous, in the word of men, but in the word of God all is identical with God, the analogies commence only with the creation which emanates from the Word.) It is thus that are explained with great simplicity the most profound mysteries of the faith; and we again find this same circuminsession in the Sephiroth, which explain the trinity according to the Hebrews. We shall soon arrive at the conviction that the Christian Trinity is nothing but a marriage of Kether—Chokmah—Binah, of Abraham, with the *diespiter*, the *logos* or *demiurgos* of Plato, the *pneuma* of the Greek Sophists, and that our dogma must be definitely purified from all these elements of paganism and idolatry.

December 24th.

(To be continued.)

THEOSOPHICAL ACTIVITIES.

WE expect the President-Founder to arrive in Europe at the end of May ; he is travelling hither by the French *Messageries* steamer, "Australien," due at Marseilles about May 28th. There is some idea of his visiting Madrid ere coming northward, as our Spanish brethren are very anxious to have a visit from their President.

INDIAN SECTION.

The work of the Section is going on very satisfactorily, and practically no effects have been produced in India by the causes which have been evolving so much disturbance in other parts of the Society. At the Benares Headquarters work is going on steadily and smoothly under the able guidance of Bâbu Upendra Nath Basu, who now has the help of Pandit Cheda Lal, late of Bareilly, in the correspondence and routine work. Pandit Cheda Lal is a retired Government servant, who enjoys the respect of all who know him. He has a good knowledge of Sanskrit and English, as well as practical business ability, besides having private means, so that he can devote himself entirely to the work of the Society without remuneration. Hence his coming to the Benares Headquarters to act as one of our Assistant Secretaries is in every way a cause for congratulation, and his example, let us hope, will stimulate others, who are similarly free from worldly ties, to devote their energies to our noble cause.

The efforts of the Theosophical Society in India, ever since its establishment there, to bring about a revival of Sanskrit learning, are beginning slowly to bear fruit. In the last two or three years there has been a very distinct advance in this direction, and now Mrs. Besant's eloquent and heart-stirring lectures are giving a potent stimulus to this movement. Bâbu Purnenda N. Sinha has just started a new Anglo-Sanskrit school at Bankipur, which teaches up to the entrance standard of the Calcutta University. And the latest step in this direction is an attempt to create a Sanskrit College at one of the ancient seats of Sanskrit learning, Bhatpara, with an endowment adequate to the maintenance of a large body of students as well as of Pandits to instruct them.

The effort begun years ago by Col. Olcott, and renewed by Mrs. Besant and Countess Wachtmeister two years ago, to strengthen the hold of their natural faith among the youths of India, is steadily progressing, and becoming more and more active and useful in many of the larger cities of India.

The Branch work is going on well, and the reports show a gratifying steadiness of activity and effort in several directions. What is most needed now is an increase in the numbers of those possessing the necessary devotion and education, whose circumstances permit them to devote their whole time to the work of the Society.

CEYLON.

The strength of the Hope Lodge has been increased by the addition of Mr. P. D. Khan, a well-known member from Bombay. He has returned to Colombo, after an absence of two and a half years.

The Hope Lodge is continuing to do good work. The study of the *Bhagavat Gîtâ* is maintained with earnestness.

The Ceylon Educational League has started a *Quarterly Magazine* in manuscript form. At its last meeting held at the Musæus School, the first issue of the Magazine was laid before the members, and the contributions were read and discussed.

Dr. Talmage, who made a tour round the world last year, in his descriptive sermon about Ceylon, mentions that he met, whilst driving out in the Cinnamon Gardens, some Christian Sinhalese girls, from a Christian School, decently clad, and taken out for a walk by a Christian European lady. With many apologies to the good doctor, I have to point out to him that the girls he has referred to are not Christians but Buddhists, that they are the pupils of the Musæus School and Orphanage for Buddhist girls, and that the lady referred to was either Mrs. Higgins or one of her American assistants. It may not be out of place to mention here, that we have never seen in Colombo the pupils of any Christian Girls' School taken out for walks by the European missionary ladies, their places on such occasions are taken by the Sinhalese matron or ayahs.

S. P.

EUROPEAN SECTION.

The chief event to be chronicled in this month's "Activities" is the return of Mrs. Besant from India. She arrived in London on Sunday, April 21st, in the evening, and was assailed by interviewers early the next morning, to obtain information on various points, but, of course, mainly on the present difficulties. The *Daily Chronicle*, *Star*,

Morning Leader, and *Westminster Gazette* published interviews, and all gave very fair reports, the general disposition being, apparently, much more favourable than it was a few months ago.

On the following Saturday, April 27th, Mrs. Besant delivered a lecture on "Mahâtmâs as Facts and Ideals" to a remarkably large audience in St. James's Hall. Mr. Sinnett occupied the chair, and gave a short preliminary address. The audience was most attentive, and the excellent reports in the papers showed how well the lecture was appreciated.

The evidence against Mr. Judge, which was to have been placed before the Judicial Committee last July, has now been published. A committee of prominent members of the Society met to verify the quotations from the original letters before publication, so that there could be no doubt about the accuracy and completeness of the statement.

The pamphlet contains a long letter from Mrs. Besant, giving some interesting particulars, the statement, evidence of witnesses, and additional matter not prepared for the Judicial Committee. It has already been sent to the members of the Society, and will, it is hoped, keep any future discussion that may arise to the main points at issue.

Mr. Mead has made a tour on the Continent, visiting lodges and members in Paris, Madrid, Barcelona, Marseilles, Toulon, Nice, and Rome. The report he brings back of the work is altogether satisfactory. In Spain the activity seems to be very great, a translation of *The Secret Doctrine* proceeding rapidly.

The Annual Convention of the European Section will be held in London on Thursday and Friday, July 4th and 5th. Instead of being held at Headquarters a hall will be hired for the purpose, in a more central and convenient position. The difficulties hitherto experienced in procuring food will thus be obviated.

It will interest the readers of LUCIFER to learn that arrangements are now being made to reach the blind and enable them to learn something of Theosophy directly, by means of books written in raised type. Two blind friends have been good enough to offer to write, and others are willing to devote the time and labour necessary for dictating. This is a branch of work that might well be extended. A.

AUSTRALASIAN SECTION.

The following letter, addressed to the Gen. Sec. of the European Section, has been received from Mr. Staples, Gen. Sec. of the Australasian :

"It is my duty to announce to you that the resolutions passed lately at the Convention of the Indian Section held at Adyar, December, 1894, bearing reference to the charges against the Vice-President of the Theosophical Society, have been submitted to the Australasian Branches, with the result that of twelve Branches eleven voted the first resolution and eight voted all three resolutions.

"One branch passed a vote of confidence in Mr. Judge, Vice-President of the Theosophical Society, and dropped the resolutions. The Branch so voting was the Sydney Branch. The three Branches voting for the first resolution only are: Auckland and Woodville in New Zealand, and Bundaberg, Queensland. The eight Branches voting all three resolutions are, Adelaide, Melbourne, Ibis and Rockhampton in Australia, Wellington, Christchurch and Dunedin in New Zealand, and Hobart in Tasmania."

The Annual Meeting of the Auckland Branch was held on March 5th, the report showing a membership of thirty-four. The following officers were re-elected: President, Miss L. Edger, M.A.; Vice-Presidents, C. W. Sanders and S. Stuart; Secretary and Treasurer, W. H. Draffin; Librarian, S. E. Hughes. Several public lectures have been given during the month of March, in the Lodge rooms and in a public hall. Miss Edger is inaugurating correspondence classes throughout the colony. There are "students' groups" at Napier, Woodville, Wellington, Christchurch and Dunedin. Still further to band members together Mr. Draffin has issued the following letter:

115, PONSONBY ROAD, AUCKLAND.

March 15th, 1895.

MY DEAR BROTHER OR SISTER,

At the present juncture of affairs in the Theosophical Society surely we cannot draw the bonds of our fraternity too close, nor ought we to neglect taking any step that will tend to promote more confidence in each other, and the existence of true brotherly feeling amongst the members in our own colony; with a view then of banding together the members of the Theosophical Society scattered throughout New Zealand, I propose supplying each member with a complete list of members, marking the names of those who are willing to correspond with other members of the Society. I shall be glad, therefore, if you will, at an early date, let me know if I may so mark your name in the list.

With my best wishes to you, I am,

Yours fraternally,

W. H. DRAFFIN.

For enquirers there is a social meeting every Saturday, at 115, Ponsonby Road, and Mrs. Draffin has a little circle of ladies who make clothes for those in need, and use their tongues in discussing Theosophy while their fingers are busy in helping poorer brothers.

AMERICA.

A great change has occurred in what was the American Section, as is probably already well-known to our readers. The majority of the American Section of the Society at their recent Convention, decided, according to telegraphic information received, to secede from the Society owing to the charges against Mr. Judge. Mr. Judge has been elected President of the new Society, as might be expected, and this office is to last for life. This course should greatly lessen the difficulties; the Theosophical Society can hardly be regarded as connected in any way with the doings of Mr. Judge, now that he has left it with his followers. Mr. Fullerton has, moreover, severed all connection with Mr. Judge, owing to reasons which have not yet been made public, so that the Society will retain one of the most energetic and best known members in that country.

A considerable body of members has announced its disapproval of Mr. Judge's course and will, naturally, remain in the Society, so that it is probable that the American Section will have a very brief Pralaya. The exact state of affairs is, of course, unknown at the moment of writing these notes, but information will soon be available. The following is the protest presented to the Convention by some of the minority, who remain loyal to the parent Society:

"We, the undersigned members of the Theosophical Society affiliated with various Branches, having viewed with regret the controversy which has been going on in Theosophical circles for some time past, in regard to charges made by Mrs. Annie Besant against Wm. Q. Judge, and counter charges made by Wm. Q. Judge against Mrs. Annie Besant, and other members of the Theosophical Society, desire to express ourselves as of the opinion that these charges and counter charges should be investigated thoroughly, to the end that strict justice may be done, and the truth of the whole matter shown to the world.

"We also put ourselves on record as deprecating the methods employed by Mr. Wm. Q. Judge, which methods appear to us to be not in accordance with integrity, far less with the principles put forward in Theosophical teachings;

"And, lastly, a movement being on foot to secure the secession of the American Section of the Theosophical Society from the parent

body, we hereby solemnly protest against any such secession ; and we ask that this, our protest, be spread upon the minutes of the Convention to be held in Boston, April 28th, 1895."

"Mr. Alexander Fullerton, Treasurer of the American Section, member of its Executive Committee, editor of *The Theosophical Forum*, and volunteer assistant to the General Secretary, retired from all work in the American Headquarters on the day before Convention, April 27th. Mr. Fullerton makes no secret of the fact that independent and conclusive evidence upon the subject of the charges pending against the Vice-President has made inevitable a severance of official relations. His private address will be 42, Irving Place, New York City." [*Communicated.*]

REVIEWS.

MODERN SPIRITUALISM.

By A. P. Sinnett. [Transactions of the London Lodge, No. 23. Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. 1s.]

THE antagonism between the Spiritualists and ourselves has long been out of date. Like most such quarrels it had its roots largely in mutual misunderstanding, and the clash between opposite extremes. A wider and more detailed knowledge of Theosophy on the one hand has been gradually bringing us closer to the golden mean of truth, while from the other the Spiritualists have been insensibly led by their growing experience to abandon their extreme positions, and have thus drifted into closer proximity to an acceptance of many of the statements which their present increased knowledge enables Theosophists to put forward.

Mr. A. P. Sinnett has had a not inconsiderable share in promoting this *rapprochement* on both sides, and the present paper is a further step towards a mutual better understanding. It is well worth careful study by both Spiritualists and Theosophists, as doing frank and full justice to the facts brought forward by both sides. One very interesting piece of information which will be new to many, though some may have suspected the fact from hints dropped by H. P. B., has regard to the interest taken in the spiritualistic movement by a certain Occult Lodge, not the Himâlayan one, which endeavoured to stem the rising tide of materialism by its means. But our readers must refer to the paper itself for further details; while Mr. Sinnett is to be cordially congratulated upon his latest addition to our literature. B. K.

THE ASTRAL PLANE.

By C. W. Leadbeater. [Transactions of the London Lodge T. S., No. 24. Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s. net.]

It is a long time since any contribution, even approaching in value to these ninety pages, has been made to our literature in the special department to which they relate. We have had various manuals, pamphlets and tracts, articles showing abundance of learning and scholarship, works of great metaphysical ability, and lectures illuminating the deeper meaning of the ancient Hindu scriptures. But since H. P. B. left us, we

have had few, if any, contributions based on the first hand study of the subtler realms of nature, not mere compilations full of book-learning drawn from the works of the ancient mystics, or from those of our revered H. P. B., their modern interpreter.

I do not pretend that this Department of Knowledge is in any sense most necessary, or a comprehension of it vitally important to the *true* progress of the Theosophic student, until in the course of his orderly education he comes to investigate it for himself. On the contrary, I desire most distinctly and emphatically to guard myself against being so misunderstood. But I do maintain that in the effort to obtain a competent, accurate and intellectually sound understanding of the universe, wherein we form a part—and this surely is a part of Theosophy—such work as this is of the very greatest value and assistance. And more, the manner in which the results of this research into nature's subtler aspects is brought forward, the moderation, modesty and care which are everywhere shown, deserve the praise and the imitation of all our workers.

The place occupied by Mr. Leadbeater's present paper is that of one of the few real efforts that have been made to do actual work upon the lines of the third object of our Society; and it must not be overlooked that the demands of scientific method have been so far satisfied that every statement made and fact given has been verified and checked by at least two independent observers, as well as by reference to students more advanced in practical familiarity with this region of nature.

After a few introductory pages, Mr. Leadbeater plunges *in medias res*, and gives one of the best and most carefully worked out sketches of the essential characteristics of the scenery of the astral plane hitherto attempted. He then proceeds to deal with its inhabitants, whom he classifies into three main divisions: human, non-human, and artificial. The last class, strange as its name may seem, is a well-marked one, and the name chosen for it is sufficiently descriptive to indicate the nature of the difference marking it off from the human and non-human classes. The human denizens of Kâmaloka naturally divide themselves into such as possess a living physical body on this terrestrial plane, and such as do not, *i.e.*, into what may roughly be called the living and the dead; each of these again having various sub-divisions. Of the non-human inhabitants of the astral world, Mr. Leadbeater recognises, as belonging to our own system of evolution, four sub-divisions, *viz.*, the Elemental Essence, the Kâmarûpas of animals, Nature Spirits, and the Devas. There are three main sub-

divisions among the artificial class, viz., Elementals formed unconsciously, Elementals formed consciously, and what are here termed Human Artificials. The student must be referred to the book itself for details as to the exact bearing and significance of these various classes and subdivisions. Here they can only be mentioned to show how orderly and careful Mr. Leadbeater has been in his work, in which, too, will be found a large amount of quite new information, as well as practically the whole of the information on the subject of the astral world which may be picked up from other writers. Indeed, to the well-read student, it will be strong evidence of the accuracy and reliability of the direct observations upon which the statements here made depend, when he finds how much of what he will find there can be corroborated and confirmed from his previous reading.

The concluding pages are devoted to a brief but clear and very instructive analysis of the various ways in which different classes of phenomena can be produced; both those ordinarily met with at spiritualistic *séances*, and those more peculiarly associated with the higher developments of human faculty and power falling under the head of Occultism.

All students will be grateful to Mr. Leadbeater for so admirable an exposition of a very difficult and complicated subject, and will feel that the London Lodge is worthily keeping up the reputation for good work and earnest study which it has enjoyed since the days when the late Dr. Anna Kingsford was its President.

B. K.

THE SELF AND ITS SHEATHS.

By Annie Besant. [London: The Theosophical Publishing Society; 1895. 1s. 6d.]

THE above is the general title of four lectures delivered by Annie Besant at the Adyar Convention of last December. The lectures are severally entitled. "The Self and its Sheaths," "The Body of Action," "The Body of Feeling," "The Object of the Sheaths." But for the presence of my colleague in the editorial office once more I should have a freer pen than editorial modesty now allows. But this I can say, that these lectures are without doubt the very best that Mrs. Besant has yet delivered—at any rate from the standpoint of a student. Those who love to study the *Upanishads* and the *Gîtâ*, *The Secret Doctrine* and *The Voice of the Silence*, from a mystical and spiritual standpoint, will find much to ponder most deeply in the little book, for the author has grasped the subject with a mind that not only believes and searches, but which has experienced and now elucidates. The

four expositions on the Self and its vestures make up a little volume of 86 pages, printed in India, and priced at Rs. 1.

The English edition should be out at the same time as this notice appears. G. R. S. M.

THE JOURNAL OF THE ROYAL ASIATIC SOCIETY.

[April, 1895 : Published by the Society, 22, Albemarle Street, London, W.; 12s.]

THE last number of the R. A. S. Journal contains very little of general interest. The description of Mesopotamia and Bagdâd, and the earlier history of Chinese coinage take up the bulk of the number. In the Correspondence, however, there is an interesting note on the Vidyâdharapitaka or Mantrashâstra of the Buddhists. The majority of scholars endeavour to make the mystical side of Buddhism as late a development as possible ; they even flatly deny that it had anything to do with primitive Buddhism. On the contrary Dr. Kern, the famous Dutch scholar, writes as follows in his *Buddhismus* (i. 510, sq.) :

“In Hiouen Thsang we find a very important statement. He tells us that at the Council of Râjagrha, *immediately after the death of the Buddha*, FIVE Pitakas were composed, that is to say, the three official or canonical ones, and besides them the Samyukta Pitaka, and the Pitaka of Dhâranis, which he elsewhere mentions under the title of Vidyâdhara Pitaka. This statement of the Chinese pilgrim is quite true, if only its true meaning be grasped. There is not the smallest ground to suppose that the charms [Mantras] were younger than the Suttas, the Vinaya, or the Abhidharma.”

This is an enormous admission, and the thin end of a wedge that will ere long split the rock of modern orientalist Buddhist chronology into fragments, and set the Mahâyâna once more in its proper place.

It is in entire contradiction to the whole contention of Surgeon Major Waddell recently noticed in our pages.

But by far the most interesting proceeding of the quarter is the paper of Mr. F. F. Arbuthnot, on the *Nigârîstân*, a Persian didactic work, written about 1334-35 by Mu-'în-ud-Dîn-Juwainî and not hitherto translated into any European language. This gives the translator the opportunity of writing thus appreciatively, though not altogether understandingly, of Sûfism.

“So long as the Sufi is conscious of the least distinction between God and himself he is not thoroughly permeated by the Unity of God. To attain this perfect knowledge and to arrive at the stage of direct union with God, can only be acquired by a long course of study, con-

temptation, and intelligence. The manner of reaching this unintelligible mental condition is described in Sufistic language as that of a traveller journeying (*i.e.*, turning the attention towards God) along the road, and putting up at various inns or taverns (*i.e.*, stages in which the traveller is immersed in the Divine mysteries) previous to his arrival at a complete knowledge of the Truth (God). This journey is commenced by the neophyte or searcher after God, who, continuing his inquiries, becomes a disciple, and is then fairly launched as a traveller, whose whole business in life is the prosecution of the journey so that he may ultimately arrive at the Knowledge of God. The seven stages of this journey are described as those of Worship, Love, Seclusion, Knowledge, Ecstasy, Truth and Union. The last stage only is reached at death, which is extinction [?], or a total absorption [?] into Deity, somewhat corresponding, it may be said, with the Hīndu, Jain, and Buddhist theories of Moksha and Nirvāna."

How much longer are we to see such crude notions as to the most elementary ideas of the mystic as these which scholarship so continually rehashes? Extinction! Even so, an you will. But extinction of what? Of all limitation. Union with Deity is *being* Deity in all its fullness. If that is "extinction," then there is no God and all is void and emptiness, for (according to such insanity) God is "extinction"! The state of ecstasy does mean "extinction"—of *that kind* of scholarship.

G. R. S. M.

'THE YOGA OF CHRIST.

[London: The Theosophical Publishing Society; 1894. 1s. and 2s.]

THIS little volume is edited by Miss Müller, who writes in the preface:

"The manuscript of this work was placed in my hands by A. K. G., who had received it from an Indian teacher, for whom I have the deepest gratitude, love and reverence, who requested that I should edit and publish it."

The volume contains a series of letters, of an ethical description. The letters are addressed to "W." and signed "R.," were given by an "Indian teacher" to "A. K. G.," and finally edited by Miss Müller, the last link in the chain, and the only known one.

Beyond this great primal mystery, there is, however, nothing in the book likely to disturb people much. It is a book that may, indeed, prove of value to those who like tender, sympathetic writing, which can be read without much strain of the mind, and which does not introduce any very profound problems. The writer is evidently a very

estimable character, of the strongly pious type, even, one might say, with many traces of an evangelical Christian tendency of thought.

The titles of the chapters give us a clue to the style of the work. Among them are the following: "The Fatherhood and Motherhood of God," "Faith," "Mutual Obedience," "The Grace of God," "Loneliness," "Punctuality," "The Evils of Drunkenness," and—"Smoking" (11). The nature of God is expounded. Idolatry is held in horror by the writer. The God is a Universal One, but appears to be used at times with the familiarity of a Christian revivalist, and to possess the higher human attributes in a very human and personal manner. The same assumption of knowledge regarding the nature and the methods of God is shown as in the most orthodox of religionists. This seems strange in a Hindu. Certainly no one would be likely to gather from thought or expression the alleged nationality of the unknown.

The comparison between Christ and Krishna in Chapter III. is remarkable, and forms one of the most original parts of the book. Krishna asserted the identity of Himself and the Great Spirit, Christ the Sonship, a Oneness, but not identity. The author comes to the following peculiar conclusion :

"Christ fulfilled what Krishna two thousand years before his advent began, but in this work of fulfilment he raised humanity to be one with Divinity, instead of bringing down Divinity to identify itself with humanity." We should like to have Krishna's views on his new expounder.

The introducing of the sex idea in the Fatherhood and Motherhood of God may appeal to many, but the sentimentality associated with all such phrases must jar upon some minds.

But smoking! What a sin! The evils which the writer attributes to this are appalling, as are the statistics he gives. "I trust our young men will be warned," he adds, in concluding.

The last chapter is made up of "Golden Rules." They are excellent rules, but will hardly come with startling freshness. "Hold integrity sacred," "Observe good manners," and so on.

In concluding this notice, the reader must not think that because the remarks have been mainly critical, that, therefore, the reviewer condemns the book. It is an excellent one in its way, well-written, and breathing a most pleasant spirit of devotion through its pages, and it may serve a good purpose. More books on the same lines might be an advantage, but why, Oh why, will people present such things in a mystery, and wrap up the simple body in so many layers of elaborate vestments?

A. M. G.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 7:—"Old Diary Leaves" are as interesting as ever, and the reminiscences are most entertaining. The entrance of the Coulombs upon the scene is described, and an extract from a defence of Madame Blavatsky by Madame Coulomb, previous to this meeting, is given. "The Mysteries of Eleusis" is translated from *L'Initiation*, and is an ingenious exposition. "The Vedic Prāṇāyama" is a short and clear description of Yoga practices. Percival Graham contributes a well-written tale of mystery. The remainder of the number contains articles on "Zoroastrianism," "Jewels," and "Downward Progress," and the usual short notes.

A.

THE PATH (*New York*).

Vol. X, No. 1:—There is nothing very fresh in this month's "Letters of H. P. Blavatsky," the substance of them having been published previously. C. J., in his "Talks about Indian Books," deals with the Vedas in a very interesting manner. The amount of information given in this series should make the articles of much value. Mr. Judge writes on Comets, and in the first article discusses the relation of East and West. The United States is soon not only to swamp the rest of the world, but apparently will shortly gather the Universe into its protecting arms. "If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century."

A.

THE VĀHAN (*London*).

Vol. IV, No. 10:—This issue is a rather more peaceful one than those we have lately been accustomed to. There are still some disturbances, however, chronicled. One of these relates to the American Convention, a letter of Mr. Fullerton's disclosing an attack attempted by Dr. Keightley, on officials of the European Section. Mrs. Besant discusses the "Chinaman," and corrects some mis-statements.

A.

THE IRISH THEOSOPHIST
(*Dublin*).

Vol. III, No. 7:—In the fifth of the "Letters to a Lodge," which appears in this number, the question as to whether Masters manifest on the material plane is discussed. Mrs. Keightley sends some particulars and letters relating to Madame Blavatsky's family and their psychic characteristics. The second portion of "The Legends of Ancient Fire" is considerably superior to the first, though dealing almost entirely with their "occult" significance. The exposition is extremely ingenious, if not always convincing. H. T. Edge continues his outline of Eliphas Lévi's teachings.

A.

PACIFIC THEOSOPHIST
(*San Francisco*).

Vol. V, No. 9:—Is the name of this journal intended as a delicate sarcasm? The first article is entitled "On With the Work!" The following quotation is its essence: "The American Section of the

Theosophical Society holds itself competent and willing to adjust, not only its own affairs, but the affairs of the Theosophical Society, since it constitutes so large a portion of the whole Society." But this is children's food compared to the Editorial. "If England awakens to her duty, she will fall in line with America; if she does not, the parting of the ways is inevitable. America desires to work, and will not permit herself to be crippled by this strange, unbrotherly, unmanly opposition of England, and unless quick repentance be followed by right action, America will pronounce the final, dread sentence: 'Cut her down; why cumbereth she the ground?'" Why, indeed? Poor England!

LE LOTUS BLEU (*Paris*).

Vol. V, No. 2:—This issue contains an account of the life and death of Camille Lemaitre. M. Guymiot writes on the organs of sense and of action, dealing with them from the Indian point of view. The translation of an article by Du Prel on Sorcerers and Mediums, from the *Sphinx* is concluded, and a paper on Cycles, by Amaravella, is continued. The rest of the magazine contains some short notes on Astrology, translations of the *Reminiscences of H. P. Blavatsky* and "*The Secret Doctrine*," and *The Glossary*, and some startlingly inaccurate statements by M. Arnould, as to the constitution of the Society, given in a letter sent to *L'Eclair* to correct other statements.

THE SPHINX (*Brunswick*).

Vol. XX, Nos. 109, 110:—Dr. Hübbschleiden contributes a graphic account of his journey to the East, and his first impressions of Bombay, and also writes a short article on "Theosophy in the West and in the East." Amongst other papers of note are the Editor's "Astronomical Curiosities," and Dr. Franz Hartmann's

"Thoughts on Theosophy and the Theosophical Society." Ludwig Deinhard's "The Mahâtmâ Question," treats of a subject of great interest to many. Dr. Göring promises a paper next month on his musical conception of the Lord's Prayer.

A. J. W.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. III, Nos. 10 and 11:—These numbers contain some interesting reading. A pretty parable well illustrates the ethical teachings of Buddha. The Law of Cause and Effect as taught by Buddha is expounded by the Rev. Shaku Soyen of Japan. The progress of the Society and its work seems most satisfactory, judging from the reports. A little more care in correcting printer's errors in the Journal would be an advantage. Some of the mistakes quite spoil the meaning of the sentences.

A.

ALTRUISM—A LAW?

This little pamphlet by R. Mukhopadhyaya, M.A., shows a very wide reading and also much real thinking. It is written in a metaphysical manner, and deals with the various Indian systems of thought. Its arguments are, however, based upon a Monadology such as is taught in *The Secret Doctrine*, and the author's method of presenting his views from this standpoint is admirable. Altruism, he says, "posits a gradation of monads from the metaconscious and rising up to the very Godhead." This portion of the pamphlet is not quite clear, as the term "altruism" is made to cover a multitude of things. The aim of life is mutual evolution, infinite, endless, and therefore, when this is realized, altruism becomes the Law. The author is evidently considerably indebted to Mr. Fawcett's *Riddle of the Universe*.

A.

SOPHIA (*Madrid*).

Vol. III, No. 4 :—A translation of Mrs. Besant's Adyar lectures, and also of the sketch of Madame Blavatsky by her sister, published in LUCIFER, are begun in this issue. M. T. Y. V. writes on Indian mythology, the article being illustrated by some formidable representations of Brahma, Vishnu and Shiva. A useful series of critical biographies is also started, the first subject taken being Pythagoras. His life is briefly traced according to the somewhat scanty information obtainable. J. X. H. writes an answer to an attack on Theosophy and Theosophists, appearing in a Catholic journal. The questions for this month relate to the meaning of evolution and involution, and to Tatwas.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 16 :—This number contains the conclusion of a lecture delivered before the Barcelona Branch on Universal Brotherhood. The translation of the *Bhagavad Gita* is now begun, the first chapter being given in this issue.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 8 to 12 :—These numbers contain an article on the Buddhist educational movement in Ceylon, and also one on the Protestant native ministry in Ceylon, the latter pointing out the undesirable state of affairs at present existing. The *Visuddhimagga* continues its elaborate exposition, and some short papers are reprinted from various sources.

A.

THE NORTHERN THEOSOPHIST
(*Redcar*).

Vol. II, No. 18 :—This is an excellent number, containing much interesting matter. The Editor remarks upon Occultism, and the tendency to blindly

follow authority, and speaks very sensibly upon a danger, the extent of which we are only beginning to realise. Franz Hartmann writes on his favourite subject, and modestly dedicates his article "to the few." W. A. B. concludes his paper on Conscience.

A.

THE TRANSACTIONS OF THE
SCOTTISH LODGE (*Edinburgh*).

Vol. II, No. 18 :—The present number of this valuable series of papers contains two lectures by the President of the Lodge, on "Psychic Evolution" and "Tatwic Currents." An endeavour is made in the former to work out the ideas by analogy; it is not very easy reading, but many fresh ideas are given. The four elements of the ancients are taken as the basis, and the physical body classified in accordance with them. The astral is also similarly divided, but a rather unusual scheme given, in which the denizens of the "fire" division are said to be nearest to this plane, and are the grossest of the four classes. Then follow earth, water, and air, the higher states of the soul, and above is the abode of spiritual life. Much information is given in the second paper, and the ideas are ingeniously worked out.

A.

THEOSOPHIA (*Amsterdam*).

Vol. III, No. 36 :—This number contains an article by "Afra," on "Feeling, Faith, Knowledge." The writer uses these terms to mark three stages of growth in the individual. The paper by E. W., on "The Sun's Relation to Man," is concluded. A comparison is made between the circulation of the blood in man and the circulation of the vital force in the solar system. Translations of *The Key to Theosophy*, *Letters that have helped me, Death—and After?* and *The Idyll of the White Lotus* complete the number.

W.

TEOSOFISK TIDSKRIFT (*Stockholm*).

March, 1895:—This issue contains a beautiful Exposition of Theosophical Ethics—in their broad outlines—by Sven Nilson. The translation of Mr. Fullerton's article on "The Necessity of Illusion in Devachan," must prove helpful to many. The commentaries on *Light on the Path* are continued, and followed by an elucidation by Emil Zander of some points at issue, referred to at the last Adyar Convention.

OURSELVES (*London*).

Vol. I, No. 1:—A new Theosophical journal, and one for the East End of London. It commences in a small way, and the printing is distinctly amateur, but that will no doubt be improved in time. The articles in this number naturally deal more with the work intended to be done than with subjects for general readers.

THE METAPHYSICAL MAGAZINE (*New York*).

Vol. I, No. 4:—This number of the new magazine is a good one, and contains many excellent articles. Dr. Binion writes on the Kabalah, C. H. A. Bjerregaard deals with Sufism, giving a simple and careful exposition of some of its teachings, and the rest of the issue comprises papers on Vegetarianism, The Brain, and the Educational Uses of Mental Suggestion.

THEOSOPHIC GLEANER (*Bombay*).

Vol. IV, No. 8:—The first paper is on "Our Legitimate Work in this Life," and is an endeavour to point out the purpose of life. The rest of the number consists of reprints of short articles on Space, Theosophy and Alcohol and Kâma, and a report of Mrs. Besant's lecture on "Religion and Life."

THE LAMP (*Toronto*).

Vol. I, No. 9:—A woodcut of a plant, the Quan, occupies the front page. This plant has, according to the note, acquired Theosophic significance because it bears Mr. Judge's second name. The usual short notes on Theosophical, Biblical, and other subjects fill up the issue.

LA RÉINCARNATION.

This work, by Dr. Pascal, proposes to give the "moral, scientific, philosophical and direct proofs" of the truth of Reincarnation. The book is a reprint of the series of articles in *Le Lotus Bleu*, which have just been concluded. This is probably the best work in French that has appeared upon the subject, and is carefully written. It is certainly a valuable addition to our literature, and should be widely read in France.

OTHER PUBLICATIONS.

We have also received *The Arya Bala Bodhint*, the new Hindu boys' journal, with some interesting articles; *The Agnostic Journal*, containing many carefully written papers on metaphysical and other subjects; *Light*, containing Miss X.'s lecture on Crystal-gazing; *The New Age*, with an interpretation of Biblical narratives, and papers of a spiritualistic nature; *The Sannarga Bodhint*; *Adhyâtma Mâlâ*, the Gujerâti journal; *The Prasnotlara*, the Indian Section Gazette, showing much activity in India; *Borderland*, containing notes on Theosophical difficulties and a portrait of a non-member of the T. S., named Chakravarti, as "Mr. Judge's Black Magician"; *The Theosophical Forum*; *The Moslem World*, the new periodical started by Mr. Webb; *Book-Notes*; *A Popular Introduction to Theosophy*, a small pamphlet by Thomas Muse, written especially for working men; *Notes and Queries*, a collection of many entertaining scraps.