

LUCIFER.

ON THE WATCH-TOWER.

IN this December number of LUCIFER its senior editor must bid a temporary farewell to the editorial chair, and consign her beloved charge to the sole custody of her colleague. Fortunate is she to have a colleague at once so capable and so devoted to the cause that LUCIFER represents. For nearly seven years we have worked together, G. R. S. Mead and I, for five and a half years of that time living in the same house, and never a cloud has come between us; so I naturally feel no anxiety about our common charge when it falls into his hands alone. I hope to have an article appearing each month during my absence, so that I may not feel quite away from LUCIFER'S readers. Mr. Sinnett will contribute a paper in January, and one by Dr. A. A. Wells will also appear.

To India my steps are bent, to that land so dear and sacred to all true Theosophists, among whose children H. P. B., ere leaving us, told us she would reincarnate. I go straight across to Madras from Bombay, and shall reach Adyar several days before the Anniversary Meeting, in which I shall represent the European Section of the T. S. This Meeting, as usual, will be followed by the Convention of the Indian Section, and on each morning of the four days it is my privilege to speak in the large hall to the crowds who gather there to hear the old truths in their nineteenth century dress. A very interesting and happy event is this yearly gathering, and many old friends meet, who meet at no other time, and exchange thoughts on lofty subjects—the loftiest that can engage the human

mind. Very peaceful too are the small meetings of perhaps half-a-dozen familiar friends on the flat roof outside the room that was once H. P. B.'s and is now the President-Founder's, with the splendour of the moon making silver the sea and river beyond the trees through which fire-flies are dancing, and the glory of the stars in the clear depths of the Asian sky. Then truly nothing seems too good to be true for the upward-soaring Soul of man, and through the hush breathe voices that inspire, and thoughts that enkindle the heart.



But we must come back to the work-a-day world, away from Adyar under the moonlit sky, and look around from the Watch Tower as usual on the grayer life in Europe. It is very possible that when I have left Europe, the statement promised on October 3rd by Mr. Burrows may be published. The vague charges against the Society of fraud, deception, superstition, etc., were to be definitely stated with evidence in support, and I forfeited my passage in the ship leaving October 4th, in order to be here to meet them. To the vague charges there was nothing to answer, but it seemed possible that in the statement there might be some definite facts, however distorted, which would require to be explained. Two months have passed, and nothing has been done to formulate or establish our fraud and general wickedness. One cannot answer mere generalities, and particulars have been withheld. As the first attack was made when I was known to be leaving Europe, and as silence has since been preserved, I think I have the right to ask both my friends and the public to rate at their true value any charges that may be made after my departure.



The Emperor of Germany painted a picture, and entitled it, "The Kaiser's call of Warning," in which representatives of the "Christian Powers" (armed to the teeth?) surrounded a Cross, to protect it against the approach of "destructive hordes." The Emperor has not only painted the picture, but has himself described it, and it seems that the hordes in question are Asiatic, and have fired a town.

Huge clouds of smoke, twisted into diabolical outlines, issue from the destructive conflagration. The menacing danger, in the shape of Buddha, sits

enthroned within this frame of gloom. A Chinese dragon, serving also as the Incorporation of Destruction, bears this idol. With dismal advancing march, the Powers of Darkness approach the banks of the protecting stream.

On all this Mr. T. P. O'Connor dilates in the following wild way :

All of us who have watched the spectre of Buddhism, eating like a canker into the very heart of our civilisation, crouching at our hearths, and sapping the very foundations of our faith, will rally round the Kaiser's picture, and, hurling it into the midst of our foes, spread desolation and death in their ranks.

The spectre of a crouching canker at a hearth, eating civilisation's heart and sapping the foundations of somebody's faith, offers a somewhat wild medley of similes, reminding one of the famous sentence: "I smell a rat; I see it floating in the air; let me nip it in the bud." And a picture, however imperial, seems a somewhat ineffectual bomb to hurl with a view of spreading destruction and death; even if the frame were heavy, it could not knock down very many people, and would probably itself suffer seriously in the process. Apart from the folly of such rhodomontade, one might regret that a man of Mr. O'Connor's ability should show narrow-minded and insolent hatred of a great faith; but I felt that the diatribe was fitly written, when a few days later I saw on the placard of the *Sun*—displayed in huge letters as the part of its contents most likely to attract those it caters for—the announcement of a prize-fight with "full details." A paper that publishes such foulness can obviously only expect to find readers among the disreputable, and insult from such is compliment.

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Mr. George Spriggs, a spiritualistic medium, has been giving in *Light* some interesting accounts of his own experiences. The conditions under which he sat might well be recommended for imitation to Spiritualists and Theosophists alike, though they need not be restricted to preparation for *séances* but should be the regular rule for those who would lead pure physical lives :

Becoming acquainted with Mr. Rees Lewis, that fine old Spiritualist of the West, I arranged with him for a series of sittings, a few friends being admitted to the circle who were willing to conform to the conditions prescribed. These conditions, particularly in my own case as medium, were rigid and even severe.

Mr. Lewis had strong opinions on the subject, and the communicating spirits backed him up. Every sitter abstained not only from drink and tobacco, but also from meat; in fact, we were all vegetarians during the period over which the sittings extended, and more than that, we always fasted from breakfast until the sitting was over in the evening, sittings being held on three nights each week. It was also prescribed that each member of the circle should take a bath before coming into the *séance*-room, which was scrupulously kept apart for the purpose and not used for anything else.

Circles thus conducted would be far less dangerous than those usually formed. Mr. Spriggs spoke very strongly against the use of alcoholic liquors, and stated emphatically that "the medium should be a rigid total abstainer." He said that after an exhausting *séance* the temptation to take stimulants was almost irresistible, and that hosts often press alcohol on the tired medium, "not dreaming of the mischief they may be doing."

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Speaking of *Light*, I cannot help expressing regret at the change of its editorial policy since the days of Mr. Stainton Moses. That enlightened Spiritualist was always ready to say a good word for Theosophy, and heartily responded to my efforts to bring about a kindlier feeling between Theosophists and Spiritualists. But the present editor is making attacks on Theosophy a prominent feature in his journal, and seems to be labouring to destroy the *entente cordiale* that was slowly growing up.

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The following extract from the *Amateur Photographer* is interesting:

Thought Photographs? This is the question which Mr. Ingles Rogers asks, and the account which he gives of his experiments is extremely interesting and curious, and the *bonâ-fide* nature of the same is vouched for by three independent witnesses. After gazing steadily for one minute at a postage-stamp stuck on to a piece of black card, the room was darkened and a sensitive photographic plate arranged in the place previously occupied by the stamp, and after steadily gazing at the plate for twenty minutes, two distinct images of the stamp were obtained on development. The question as to whether this is thought-projection, or merely the projection of the retinal image, is fully discussed by Mr. Rogers, one of the witnesses, Mr. A. Bohay, M.D., and the Editor, and it is an open question whether an image would be retained on the retina sufficiently long to be again projected, or whether it is an actual thought-projection. That an image is actually impressed on the visual purple is an undisputed fact, and has been

proved by Kühne, the well-known professor of physiology at Heidelberg, and also by Professor Gamgee, of Liverpool; but the assumption that such an image can remain for a sufficient length of time to be again projected is open to question; even if it did, it requires the assumption of the projection of light waves or vibratory ether movements of such a nature as to affect the sensitive plate. The experiment opens quite a new field of research, and in it may possibly be found an explanation of the so-called spirit photographs.

Miss Frances Power Cobbe and Mr. Benjamin Bryan have published a pamphlet protesting against the expenditure of public money on the promotion of vivisection, Dr. Klein having been employed to carry on experiments for the Local Government Board. He is not a "permanent salaried officer," but received during one year £670, and is frequently employed. Some of Dr. Klein's evidence before the Royal Commission is printed, and we learn that this amiable gentleman uses anæsthetics "for convenience sake," when vivisected animals remonstrate noisily against torture, as do dogs and cats; "for no other animals, as a general rule" does he use them. One answer may be cited as a specimen:

3562. Could you explain more in detail why you think it necessary, besides the point of time, to abstain from the use of anæsthetics in cases of research? —I fancy the whole attention of the investigator is drawn to the purpose of the experiment. He has made clear to himself what he is going to do, how he is going to do it, and what he is going to learn by it. He generally chloroforms a dog when he experiments on a dog for convenience sake, in order not to be disturbed by the howling and the resistance; and so with cats. He does not do it with frogs. I do not think we have any right to regard the sensibility and feeling of a frog as being on a very high degree. And just as little as a sportsman or a cook goes inquiring into the detail of the whole business while the sportsman is hunting or the cook putting a lobster into boiling water [people who eat birds and lobsters might notice this] just as little as one may expect these persons to go inquiring into the detail of the feeling of the animal, just as little can the physiologist or the investigator be expected to devote time and thought to inquiring what this animal will feel while he is doing the experiment. His whole attention is only directed to the making the experiment, how to do it quickly, and to learn the most that he can from it.

Further on Dr. Klein defines his use of anæsthetics a little further, and shows the care a vivisector takes of his own feelings, however careless he may be of those of the animals: he had been saying that in the case of one particular operation they tied up big dogs but were obliged to chloroform cats.

3642. Why do you not chloroform a dog?—We chloroform a cat because we are afraid of being scratched.

3643. Why not a dog?—If it is a small dog there is no fear of being bitten by the dog.

The gallantry of the vivisector seems to be as conspicuous as his compassion. He tortures the little dog who cannot bite him, but chloroforms the cat who can scratch.

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Dr. Klein thinks that Englishmen make more fuss about the feelings of animals than do foreigners, and he does not see why he, as a scientist, should not "have the same right to use the lower animals as has the sportsman and others in this country." There are degrees, we may admit, in the hell of cruelty, but the crime committed by the sportsman does not lessen the crime committed by the vivisector. Some day an improved humanity will abolish both sporting and vivisection. We may hope even now, perhaps, for one small mercy—that the Government will put an end to the employment of Dr. Klein.

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A special supplement to the *Zoophilist* is sent with the pamphlet, in which are exposed the abominations which occur in the way of torturing horses at the Veterinary College at Alfort, near Paris.

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Theosophists will be glad to welcome in book form the *Old Diary Leaves* that have been appearing in the *Theosophist*. A history is invaluable as a record of facts, when it is written from notes made at the time in a diary as rigidly kept as is that of the President-Founder. Whether or not people agree with Colonel Olcott's opinions and inferences, they will be interested in the facts themselves, and in the wonderful personality that stands out so vividly from his pages, the unique figure of H. P. Blavatsky. Very plainly too shines out his love for his great colleague, and he loyally endeavours to limn her just as she appeared to him to be. This straightforward story will serve the Theosophical Society much better than any special pleading would have done, and its mighty work looms the larger for the very absence of all veiling of faults. A review of the book will be found elsewhere in our pages.

The old Mars and Mercury discussion has been lately revived to some extent in Theosophical circles, and an appeal has been made to me to say if any further light has been thrown upon the subject. In LUCIFER, Vol. XIII., p. 206, I wrote an explanation which seemed satisfactory so far as the documents then in my hands were concerned. I was leaving for India when I wrote this paragraph, and Mr. Sinnett kept silence, in his generous way, during my absence; but on my return he showed me the original letter on which the statement in *Esoteric Buddhism* was founded, the letter partially quoted in *The Secret Doctrine* (i. 187); this letter was one of those received in the early days, and was not among those of which I had copies. This original letter left no doubt as to the MASTER'S statement on the point, for it said categorically that Mars and Mercury made part of the chain of which our earth is the fourth globe. As the Society was then disturbed over Mr. Judge's affair, Mr. Sinnett did not wish the question to be revived merely to justify himself, but there is no reason now why the matter should not be put straight. The facts are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter.

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The Theosophical Society in France has sustained a heavy loss by the departure of the President of the Paris Lodge and Editor of the *Lotus Bleu*, M. Arthur Arnould. M. Arnould was a literary man of some reputation under the *nom de plume* of A. Matthey, a devoted

friend of H. P. Blavatsky, and a steadfast Theosophist. He had for years suffered from the heart-disease which finally proved fatal, and was very feeble when I was in Paris two years ago. During all the late troubles in the Society he stood firmly for truth and honesty, and the Paris Lodge gave no uncertain sound in the day of battle. He was cremated, as a good Theosophist should be, the ceremony taking place at the cemetery of Père Lachaise. May he pass swiftly through Kâmaloka to the land where all is well !

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French Theosophy has also lost the help given to it from time to time by the Duchesse de Pomar, who had long been a member of the Theosophical Society, although her sympathies were far more strongly with Spiritualism than with Theosophy. When I was last in Paris I lectured in the beautiful hall she had built within her great house, where she gathered round her a more or less interested fashionable crowd. Her health was apparently good when the President-Founder saw her last September, and her departure seems to have been unexpected. On her, too, may there be peace.

DREAMS.

(Concluded from p. 244.)

THEIR CONDITION IN SLEEP (*continued*).

4. *The Ego*.—Much as the condition of the astral body during sleep changes as evolution takes place, that of the Ego inhabiting it changes still more. Where the former is nothing but a floating wreath of mist, the Ego is practically almost as much asleep as the body lying below him; he is blind to the sights and deaf to the voices of his own higher plane, and even if some idea belonging to it should by chance reach him, since he has no control over his mechanism, he will be quite unable to impress it upon his physical brain so that it may be remembered upon waking. If a man in this primitive condition recollects anything at all of what happens to him during sleep, it will almost invariably be the result of purely physical impressions made upon the brain either from within or from without—any experience which his real Ego may have had being forgotten.

Sleepers may be observed at all stages from this condition of all but blank oblivion up to full and perfect consciousness on the astral plane, though this latter is naturally comparatively rare. Even a man who is sufficiently awake to meet not infrequently with important experiences in this higher life may yet be (and often is) unable so far to dominate his etheric brain as to check its current of inconsequent thought-pictures and impress upon it instead what he wishes it to recollect; and thus when his physical body awakes he may have only the most confused memory, or no memory at all, of what has really happened to him. And this is a pity, for he may meet with much that is of the greatest interest and importance to him. Not only may he visit distant scenes of surpassing beauty, but he may meet and exchange ideas with friends, either living or departed, who happen to be equally awake upon

the astral plane. He may be fortunate enough to encounter those who know far more than he does, and may receive warning or instruction from them; he may on the other hand be privileged to help and comfort some who know less than himself. He may come into contact with non-human entities of various kinds—with nature-spirits, artificial elementals, or even, though very rarely, with Devas; he will be subject to all kinds of influences, good or evil, strengthening or terrifying.

But whether he remembers anything when awake or not, the Ego who is fully or even partially conscious on the astral plane is beginning to enter into his heritage of powers which far transcend those he possesses down here; for his consciousness when thus liberated from the physical body has very remarkable possibilities. His measure of time and space is so entirely different from that which we use in waking life that from our point of view it seems as though neither time nor space existed for him. I do not wish here to discuss the question, intensely interesting though it be, as to whether time can be said really to exist, or whether it is but a limitation of this lower consciousness, and all that we call time—past, present, and future alike—is “but one eternal Now;” I wish only to show that when the Ego is freed from physical trammels, either during sleep, trance, or death, he appears to employ some transcendental measure of time which has nothing in common with our ordinary physiological one. A hundred stories might be told to prove this fact; it will be sufficient if I give two—the first a very old one (related, I think, by Addison in *The Spectator*) the other an account of an event which happened but a few months ago, and has never before appeared in print.

It seems that in the Koran there is a wonderful narrative concerning a visit paid one morning by the prophet Mohammed to heaven, during which he saw many different regions there, had them all very fully explained to him, and also had numerous lengthy conferences with various angels; yet when he returned to his body the bed from which he had risen was still warm, and he found that but a few seconds had passed. Now Addison's story runs that a certain Sultan of Egypt felt it impossible to believe this, and even went to the impolitic length of bluntly declaring to his religious teacher that the tale was a falsehood. The teacher, who

was a great doctor learned in the law, and credited with miraculous powers, undertook to prove on the spot to the doubting monarch that the story was at any rate not impossible. He had a large basin of water brought, and begged the Sultan just to dip his head into the water and withdraw it as quickly as he could. The king accordingly plunged his head into the basin, and to his intense surprise found himself at once in a place entirely unknown to him—on a lonely shore, near the foot of a great mountain. After the first stupefaction was over, what was probably the most natural idea for an oriental monarch came into his head—he thought he was bewitched, and at once began to execrate the doctor for such abominable treachery. However, time passed on; he began to get hungry, and realized that there was nothing for it but to find some means of livelihood in this strange country.

After wandering about for some time, he found some men at work felling trees in a wood, and applied to them for assistance. They set him to help them, and eventually took him with them to the town where they lived. Here he resided and worked for some years, gradually amassing money, and at length contrived to marry a rich wife. With her he spent many happy years of wedded life, bringing up a family of no less than fourteen children; but after her death he met with so many misfortunes that he at last fell into want again, and once more in his old age became a wood-porter. One day, walking by the seaside, he threw off his clothes and plunged into the sea for a bath; and as he raised his head and shook the water from his eyes, he was astounded to find himself standing among his old courtiers with his teacher of long ago at his side, and a basin of water before him. It was long—and no wonder—before he could be brought to believe that all those years of incident and adventure had been nothing but one moment's dream, caused by the hypnotic suggestion of his teacher, and that really he had done nothing but dip his head quickly into the basin of water and draw it out again.

This is a good story, and illustrates our point well, but of course we have no proof whatever as to its truth. It is quite different, however, with regard to an event that happened only the other day to a well-known man of science. He unfortunately had to have two teeth removed, and took gas in the ordinary way for

that purpose. Being interested in such problems as these, he had resolved to note very carefully his sensations all through the operation, but as he inhaled the gas such a drowsy contentment stole over him that he soon forgot his intention, and seemed to sink into sleep. He rose next morning, as he supposed, and went on with his regular round of scientific experiment, lecturing before various learned bodies, etc., but all with a singular sense of enhanced power and pleasure—every lecture being a remarkable achievement, every experiment leading to new and magnificent discoveries. This went on day after day, week after week, for a very considerable period, though the exact time is uncertain; until at last one day when he was delivering a lecture before the Royal Society, he was annoyed by the unmannerly behaviour of some one present who disturbed him by remarking, "It's all over now;" and as he turned round to see what this meant, another voice called out, "They are both out." Then he realized that he was still sitting in the dentist's chair, and that he had lived through that period of intensified life in just forty seconds!

Neither of these cases, it may be said, was exactly an ordinary dream. But the same thing occurs constantly in ordinary dreams, and there is again abundant testimony to show it.

Steffens, one of the German writers on the subject, relates how when a boy he was sleeping with his brother, and dreamt that he was in a lonely street, pursued by some dreadful wild beast. He ran on in great terror, but unable to cry out, until he came to a staircase, up which he turned, but being exhausted with fright and hard running, was overtaken by the animal, and severely bitten in the thigh. He awoke with a start, and found that his brother had pinched him on the thigh. Richers, another German writer, tells a story of a man who was awakened by the firing of a shot, which yet came in as the *conclusion* of a long dream, in which he had become a soldier, had deserted and suffered terrible hardships, had been captured, tried, condemned, and finally shot—the whole long drama being lived through in the moment of being awakened by the sound of the shot. Again, we have the tale of the man who fell asleep in an armchair while smoking a cigar, and, after dreaming through an eventful life of many years, awoke to find his cigar still alight. One might multiply authenticated cases to any extent.

Another remarkable peculiarity of the Ego, in addition to his transcendental measure of time, is suggested by some of these stories, and that is his faculty, or perhaps we should rather say his habit, of instantaneous dramatization. It will be noticed, in the cases of the shot and the pinch which have just been narrated, that the physical effect which awakened the person came as the climax to a dream apparently extending over a considerable space of time, though obviously suggested in reality entirely by that physical effect itself. Now the news, so to speak, of this physical effect, whether it be a sound or a touch, has to be conveyed to the brain by the nerve-threads, and this transmission takes a certain space of time—only a minute fraction of a second, of course, but still a definite amount which is calculable and measurable by the exceedingly delicate instruments used in modern scientific research. The Ego, when out of the body, is able to perceive with absolute instantaneity without the use of the nerves, and consequently is aware of what happens just that minute fraction of a second before the information reaches his physical brain. In that barely-appreciable space of time he appears to compose a kind of drama or series of scenes, leading up to and culminating in the event which awakens the physical body, and when, after waking, he is limited by the organs of that body, he becomes incapable of distinguishing in memory between the subjective and the objective, and therefore imagines himself to have really acted through his own drama in a dream state. This habit is, however, peculiar to the comparatively undeveloped Ego; as evolution takes place, and the real man slowly comes to understand his position and his responsibilities, he rises beyond these graceful sports of his childhood. It would seem that just as primitive man casts every natural phenomenon into the form of a myth, so the unadvanced Ego dramatizes every event that comes under his notice; but the man who has attained continuous consciousness finds himself so fully occupied in the work of the higher planes that he devotes no energy to such matters, and therefore he dreams no more.

Another result which follows from the Ego's supernormal method of time-measurement is that in some degree prevision is possible to him. The present, the past, and to a certain extent the future, lie open before him if he knows how to read them; and he

undoubtedly thus foresees at times events that will be of interest or importance to his lower personality, and makes more or less successful endeavours to impress them upon it. When we take into account the stupendous difficulties in his way in the case of an ordinary person—the fact that he is himself probably not yet even half awake, that he has hardly any control over his various vehicles, and cannot therefore prevent his message from being distorted or altogether overpowered by the surgings of Kâma, by the casual thought-currents in his etheric brain, or by some slight physical disturbance affecting his denser body—we shall not wonder that he so rarely fully succeeds in his attempt. Once, now and again, a complete and perfect forecast of some event is vividly brought back from the realms of sleep; far more often the picture is distorted or unrecognizable, while sometimes all that comes through is a vague sense of some impending misfortune, and still more frequently nothing at all penetrates the denser body.

It has sometimes been argued that when this prevision occurs it must be mere coincidence, since if events could really be foreseen, they must be fore-ordained, in which case there can be no free-will for man. Man, however, undoubtedly *does* possess free-will; and therefore, as I remarked above, prevision is possible only to a certain extent. In the affairs of the average man it is probably possible to a very large extent, since he has developed no will of his own worth speaking of, and is consequently very largely the creature of circumstances; his Karma places him amid certain surroundings, and their action upon him is so much the most important factor in his history that his future course may be foreseen with almost mathematical certainty. When we consider the vast number of events which can be but little affected by human action, and also the complex and wide-spreading relation of causes to their effects, it will scarcely seem wonderful to us that on the plane where the result of all causes at present in action is visible, a very large portion of the future may be foretold with considerable accuracy even as to detail. That this can be done has been proved again and again, not only by prophetic dreams, but by the second-sight of the Highlanders and the predictions of clairvoyants: and it is on this forecasting of effects from the causes already in existence that the whole scheme of astrology is based.

But when we come to deal with a developed individual—a man with knowledge and will—then prophecy fails us, for he is no longer the creature of circumstances, but to a great extent their master. True, the main events of his life are arranged beforehand by his past Karma; but the way in which he will allow them to affect him, the method by which he will deal with them, and perhaps triumph over them—these are his own, and they cannot be foreseen except as probabilities. Such actions of his in their turn become causes, and thus chains of effects are produced in his life which were not provided for by the original arrangement, and therefore could not have been foretold with any exactitude.

An analogy may be taken from a simple experiment in mechanics; if a certain amount of force be employed to set a ball rolling, we cannot in any way destroy or decrease that force when once the ball has started, but we can counteract or modify its action by the application of a fresh force in a different direction. An equal force applied to the ball in exactly the opposite direction will stop it entirely; a lesser force so applied will reduce its speed; any force applied from either side will alter both its speed and its direction. So with the working out of destiny. It is clear that at any given moment a body of causes is in action which, if not interfered with, will inevitably produce certain results—results which on higher planes would seem already present, and could therefore be exactly described; but it is also clear that a man of strong will can, by setting up new forces, largely modify these results; and these modifications could not be foreseen by any ordinary clairvoyance until after the new forces had been set in motion.

Two incidents which recently came to the knowledge of the writer will serve as excellent illustrations both of the possibility of prevision and also of its modification by a determined will. A gentleman, whose hand is often used for automatic writing, one day received in that way a communication professing to come from a person whom he knew slightly, in which she informed him that she was in a state of great indignation and annoyance because, having arranged to give a certain lecture, she found no one in the hall at the appointed time, and was consequently unable to deliver her address. Meeting the lady in question a few days later, he consoled with her on her disappointment; to his surprise she answered

that she had not yet delivered her lecture, but as she was to do so the following week, she hoped the letter might not prove a prophecy. Unlikely as such an event seemed, the account written *did* prove to be a prophecy; no one attended at the hall, the lecture was not delivered, and the lecturer was much annoyed and distressed, exactly as the automatic writing had foretold. What kind of entity inspired the writing does not appear, but it was evidently one who moved on a plane where prevision was possible; and it may really have been, as it professed to be, the Ego of the lecturer, anxious to break the disappointment to her by preparing her mind for it.

On another occasion the same gentleman received in the same way what purported to be a letter from another feminine friend, relating a long and sad story from her recent life. She explained that she was in very great trouble, and that all the difficulty had originally arisen from a conversation (which she gave in detail) with a certain person, by means of which she was persuaded, much against her own feeling, to adopt a particular course of action. She went on to describe how, a year or so later, a series of events directly attributable to her adoption of this course of action ensued, culminating in the commission of a horrible crime, which had for ever darkened her life. As in the previous case, when next the gentleman met the friend from whom the letter was supposed to come, he told her what it had contained. She knew nothing whatever of any such story, and though she was greatly impressed by its circumstantiality, they eventually decided that there was nothing in it. Some time later, to her intense surprise, the conversation foretold in the letter actually took place, and she found herself being implored to take the very course of action to which so disastrous an ending had been foreshadowed. She would certainly have yielded, distrusting her own judgment, but for the memory of the prophecy; having that in mind, however, she resisted in the most determined manner, even though her attitude caused surprise and pain to the friend with whom she was talking. The course of action indicated in the letter not being followed, the time of the predicted catastrophe arrived and passed naturally without any unusual incident. So it might have done in any case, it may be said; perhaps so, and yet, remembering how exactly the other prediction was fulfilled, one cannot but feel that the warning conveyed by the writing

probably prevented the commission of a crime. If that is so, then here is a good example of the way in which our future may be altered by the exercise of a determined will.

Another point worth notice in relation to the condition of the Ego when out of the body during sleep is that he appears to think in symbols—that is to say, that what down here would be an idea requiring many words to express is perfectly conveyed to him by a single symbolical image. Now when such thought as this is impressed upon the brain, and so remembered in the waking consciousness, it of course needs translation. Often the mind duly performs this function, but sometimes the symbol is recollected without its key—comes through untranslated, as it were; and then confusion arises. Many people, however, are quite in the habit of bringing the symbols through in this manner, and trying to invent an interpretation down here. In such cases, each person seems to have a system of symbology of his own, though there are a few points upon which most of these dreamers agree—as, for example, that to dream of water signifies approaching trouble.

Having thus examined the condition of man during sleep, we see that the factors which may be concerned in the production of dreams are :—(a) the Ego, who may be in any state of consciousness from almost utter insensibility to perfect command of his faculties, and, as he approximates to the latter condition, enters more and more fully into possession of certain powers transcending any that most of us possess in our ordinary waking state; (b) the astral body, palpitating ever with the wild surgings of Kâma; (c) the etheric brain, with a ceaseless procession of disconnected pictures sweeping through it; (d) the physical brain, with its infantile semi-consciousness and its habit of expressing every stimulus in pictorial form. When we go to sleep our Ego withdraws further within himself, and leaves his various encasements freer to go their own way than they usually are; but it must be remembered that the separate consciousness of these vehicles, when they are thus allowed to show it, is of a very rudimentary character. When we add that each of these factors is then infinitely more susceptible of impression from without even than it ordinarily is, we shall see small cause to wonder that the recollection on waking, which is a sort of synthesis of all the different activities which have been

going on, should generally be somewhat confused. Let us now with these thoughts in our minds see how the different kinds of dreams usually experienced are to be accounted for.

DREAMS.

1. *The True Vision.*—This, which cannot properly be classified as a dream at all, is a case where the Ego either sees for himself upon a higher plane of nature, or has impressed upon him by a more advanced entity, some fact in nature which it is important for him to know, or perhaps some glorious and ennobling vision which encourages and strengthens him. Happy is the man to whom such vision comes with sufficient clearness to make its way through all obstacles and fix itself firmly in his waking memory.

2. *The Prophetic Dream.*—This also we must attribute to the action of the Ego, who either foresees for himself or is told of some future event for which he wishes to prepare his lower consciousness. Such a dream may be of any degree of clearness and accuracy, according to the power of the Ego to assimilate the facts himself, and, having done so, to impress them upon his waking brain.

3. *The Symbolical Dream.*—This, too, is the work of the Ego, and indeed it might almost be defined as a less successful variant of the preceding class, for it is after all an imperfectly translated effort on his part to convey information as to the future.

4. *The Vivid and Connected Dream.*—This is sometimes a remembrance, more or less accurate, of a real astral experience which has occurred to the Ego while wandering away from his sleeping physical body: more frequently, perhaps, it is the dramatization by that Ego either of the impression produced by some trifling physical sound or touch, or of some passing idea which happens to strike him.

5. *The Confused Dream.*—This, which is by far the commonest of all, may be caused, as has already been pointed out, in various ways. It may be simply a more or less perfect recollection of a series of the disconnected pictures and impossible transformations produced by the senseless automatic action of the physical brain: it may be a reproduction of the stream of casual thought which has been pouring through the etheric brain; if sensual images of any kind enter into it, it is due to the ever-restless tide of Kâma, pro-

bably stimulated by some unholy influence of the astral world; it may be due to an imperfect attempt at dramatization on the part of an undeveloped Ego: or it may be (and most often is) due to an inextricable mingling of several or all of these influences. The way in which such mingling takes place will perhaps be made clearer by a short account of some of the experiments on the dream-state recently made by the London Lodge of the Theosophical Society, with the aid of some clairvoyant investigators among its members.

The object specially in view in the investigation, part of which I am about to describe, was to discover whether it was possible to impress the Ego of a sleeping person sufficiently to enable him to recollect the circumstance when he awoke, and to see what were the obstacles that stood in the way of such recollection. The first experiment tried was with an average man of small education and rough exterior—a man of the Australian shepherd type—whose astral form, as seen floating above his body, was little more than a shapeless wreath of mist. It was found that the consciousness of the body on the bed was dull and heavy, both as regarded the grosser and the etheric parts of the frame. The former responded to some extent to external stimuli—for example, the sprinkling of two or three drops of water on the face called up in the brain (though somewhat tardily) a picture of a heavy shower of rain; while the etheric brain was as usual a passive channel for an endless stream of disconnected thoughts, though it rarely responded to any of the vibrations they produced, and even when it did it seemed somewhat sluggish in its action. The Ego floating above was in an undeveloped and semi-unconscious condition, but the kâmic envelope, though shapeless and ill-defined, showed considerable activity. The floating astral can at any time be acted upon, with an ease that can scarcely be imagined, by the conscious thought of another person; and in this case the experiment was made of withdrawing it to some little distance from the physical body on the bed, with the result, however, that as soon as it was more than a few yards away considerable uneasiness was manifested in both the vehicles, and it became necessary to desist from the attempt, as evidently any further withdrawal would have caused the man to awake, probably in a state of great terror. A certain scene was chosen—a view of the most magnificent character from the summit of a mountain in the tropics—and a vivid

picture of it was projected by the operator into the dreamy consciousness of the Ego, which assimilated and examined it, though in a dull, apathetic, unappreciative kind of way. After this scene had been held before his view for some time the man was awakened, the object being of course to see whether he recollected it as a dream. His mind, however, was an absolute blank on the subject, and except for some vague kâmic yearnings of the most animal description he had brought back no memory whatever from the state of sleep.

It was suggested that possibly the constant stream of thought-forms from outside, which flowed through the etheric brain, might constitute an obstacle by so distracting it as to make it unreceptive to influences from its higher principles: so after the man had again fallen asleep, a magnetic shell was formed around his body to prevent the entrance of this stream, and the experiment was repeated. When thus deprived of its ordinary pabulum, the etheric brain began very slowly and dreamily to evolve out of itself scenes of the man's past life; but when the subject was again aroused, the result was precisely the same—his memory was absolutely blank as to the scene put before him, though he had some vague idea of having dreamed of some event in his past. This subject was then for the time resigned as hopeless, it being fairly evident that the Ego was too little developed, and the kâmic principle too strong, to give any reasonable probability of success. Another effort made with the same man at a later period was not quite so utter a failure, the scene put before him in this case being a very exciting incident from the battlefield, chosen as being probably more likely to appeal to his type of mind than the landscape. This picture was undoubtedly received by this undeveloped Ego with more interest than the other, but still when the man was awakened the memory was gone, all that remained being an indistinct idea that he had been fighting, but where or why he had quite forgotten.

The next subject taken was a person of much higher type—a man of good moral life, educated and intellectual, with broad, philanthropic ideas and exalted ambitions. In his case the denser body responded instantaneously to the water test by a very respectable picture of a tremendous thunderstorm, and that in turn, reacting on the etheric brain, called up by association a whole series of

vividly-represented scenes. When this disturbance was over the usual stream of thoughts began to flow through, but it was observable that a far greater proportion of them awoke a response in this etheric brain—also that the responsive vibrations were much stronger, and that in each case a train of associations was started which sometimes excluded the stream from outside for quite a considerable time. The astral body of this subject was far more definite in outline—approaching, in fact, to a reproduction of his physical form; and while Kâma was decidedly less active, the Ego itself possessed a much higher grade of consciousness. The astral body in this case could be drawn away to a distance of several miles from the physical without apparently producing the slightest sense of disquiet in either of them.

When the tropical landscape was submitted to this Ego he at once seized upon it with the greatest appreciation, admiring and dwelling upon its beauties in the most enthusiastic manner. As usual, after letting him admire it for awhile the man was aroused, but the result was somewhat disappointing. He knew that he had had a beautiful dream, but was quite unable to recall any details, the few elusive fragments that were uppermost in his mind being remnants of the ramblings of the etheric brain. With him, as with the other man, the experiment was repeated with a magnetic shell thrown round the body, and in this case as in the other the etheric brain at once began to evolve pictures of its own. The Ego received the landscape with even greater enthusiasm than at first, recognizing it at once as the view he had seen before, and surveying it point by point with quite ecstatic admiration of its many beauties. While he was thus engaged in contemplation of it, his etheric brain down below was amusing itself by recalling pictures of his school-life, the most prominent being a scene on a winter day, when the ground was covered with snow, and he and a number of his playmates were snowballing one another in the school playground. When the man was aroused as usual, the effect was exceedingly curious. He had a most vivid remembrance of standing upon the summit of a mountain, admiring a magnificent view, and he even had the main features of the scenery quite clearly in his mind; but instead of the gorgeous tropical verdure which lent such richness to the real prospect he saw the surrounding country entirely covered

with a mantle of snow! And it seemed to him that even while he was drinking in with deep delight the loveliness of the panorama spread out before him, he suddenly found himself, by one of the rapid transitions so frequent in dreams, snowballing with boyhood's long-forgotten companions in the old school-yard, of which he had not thought for years.

Surely these experiments show very clearly how the remembrance of our dreams becomes so chaotic and inconsequent as it frequently is. Incidentally they also explain why some people, in whom the Ego is undeveloped and Kâma is strong, never dream at all, and why many others are only now and then under a collocation of favourable circumstances able to bring back a confused memory of nocturnal adventure; and we see further from them that if a man wishes to reap in his waking consciousness the benefit of what his Ego may learn during sleep it is absolutely necessary for him to acquire control over his thoughts, to subdue his kâmic nature, and to attune his mind to higher things. If he will take the trouble to form during waking life the habit of sustained and concentrated thought, he will soon find that the advantage he gains thereby is not limited to the daytime in its action. Let him learn to hold his mind in check—to show that he is master of that also, as well as of his lower passions; let him patiently labour to acquire absolute control of his thoughts, so that he will always know exactly what he is thinking about, and why; and he will find that his etheric brain, trained to listen only to the promptings of the Ego, will remain quiescent when not in use, and will decline to receive and respond to casual currents from the surrounding ocean of thought, so that he will no longer be impervious to influences from the less material planes, where insight is keener and judgment truer than they can ever be down here.

The performance of a very elementary act of magic may be of assistance to some people in this training of the etheric brain. The pictures which it evolves for itself when the thought-stream from outside is shut off are certainly less likely altogether to prevent the recollection of the Ego's experiences than is the tumultuous rush of the thought-stream itself; so the exclusion of this turbid current, which contains so much more evil than good, is of itself no inconsiderable step towards the desired end. And that much may be

accomplished without serious difficulty. Let a man when he lies down to sleep think of the aura which surrounds him; let him will strongly that the outer surface of that aura shall become a shell to protect him from the impingement of influences from without, and the auric matter will obey his thought: a shell will really be formed around him, and the thought-stream will be excluded.

Another point very strongly brought out in our further investigations is the immense importance of the last thought in a man's mind as he sinks to sleep. This is a consideration which never occurs to the vast majority of people at all, yet it affects them physically, mentally, and morally. We have seen how passive and how easily influenced man is during sleep; if he enters that state with his thought fixed upon high and holy things he thereby draws round him the elementals created by like thought in others; his rest is peaceful, his mind open to impressions from above and closed to those from below, for he has set it working in the right direction. If on the contrary he falls asleep with impure and earthly thoughts floating through his brain, he attracts to himself all the gross and evil creatures who come near him, while his sleep is troubled by the wild surgings of Kâma, which render him blind to the sights, deaf to the sounds that come from higher planes. All earnest Theosophists should therefore make a special point of raising their thoughts to the loftiest level of which they are capable before allowing themselves to sink into slumber. For remember, through what seem at first but the portals of dream, entrance may perchance be gained presently into those grander realms where alone true vision is possible; if one guides his soul persistently upward, its inner senses will at last begin to unfold; the light within the shrine will burn brighter and brighter, until at last the full continuous consciousness comes, and then he will dream no more; for to lie down to sleep will no longer mean for him to sink into oblivion, but simply to step forth radiant, rejoicing, strong, into that fuller, nobler life where fatigue can never come—where the soul is always learning, even though all his time be spent in service, for the service is that of the great Masters of Wisdom, and the glorious task They set before him is to help ever to the fullest limit of his power in Their never-ceasing work for the aiding and the guidance of the evolution of humanity. C. W. LEADBEATER.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 251.)

FROM *Contra Celsum* we can draw much evidence relating to the doctrine, especially in connection with the incarnation of Christ, which deserves fuller treatment than can be given here. From Book IV., chap. 17, we have the following:

“Or are the Greeks at liberty to refer such stories [the tales of the gods and their actions on earth] to the doctrine of the soul, and to interpret them figuratively, while the door of a consistent explanation, and one everywhere in accord and harmony with the writings of the Divine Spirit, who had His abode in pure souls, is closed against us? Celsus, then, is altogether ignorant of the purpose of our writings, and it is therefore upon his own acceptance of them that he casts discredit, and not upon their real meaning; whereas, if he had reflected on what is appropriate to a soul which is to enjoy an everlasting life, and on the opinion which we are to form of its essence and principle, he would not so have ridiculed the entrance of the immortal into a mortal body, which took place not according to the metempsychosis of Plato, but agreeably to another and higher view of things. And he would have observed one ‘descent’ distinguished by its great benevolence and undertaken to convert (as the Scripture mystically terms them) the ‘lost sheep of the house of Israel,’ which had strayed down from the mountains, and to which the Shepherd is said in certain parables to have gone down, leaving on the mountains those ‘which had not strayed.’”

It will be noted that Origen has evidently an objection to the doctrine of metempsychosis, shared by all the Christian writers who have touched on the subject. The indignity of such a descent as that of the human soul into the lower kingdom formed the subject for much ridicule and angry denunciation on the part of the early followers of the Christian faith. It is possible that this travesty of

the doctrine of reincarnation, degraded as it had undoubtedly become, in the common belief of that time, had much to do with the general Christian prejudice against the transfer of the soul from body to body. However crude might be the new form of belief, and however degrading to man in many respects by making him the tool of a personal creator, it yet, by setting before him a great ideal, raised his conception of his nature to a higher level than before and broke the old shell which had before bound him. Christian writers of that time were unanimous in denouncing this doctrine of the transmigration of souls, and rightly rebelled against the belief that the dog they had in the house or the worm under their feet might possess the soul of their parents or children. The transfer of a human soul into another human body was not regarded with the same disfavour, although there is, as said before, no evidence of any value which indicates that it was the belief of any section of the Church. It was, however, looked upon by many writers as the nearest approach in Paganism to the doctrine of the resurrection, and therefore as a view to be treated with a certain amount of respect. Its connection with the idea of the bodily resurrection is very close, and there is good reason for supposing that it was the original doctrine from which the later one proceeded.

The objection to the transmigration of souls into animal bodies is very clearly shown in Book I., chap. 20, of *Contra Celsum*.

The Jew "is, in the opinion of Celsus and those like him, deemed inferior to him who degrades the Divinity not only to the level of rational and mortal animals, but even to that of irrational also!—a view which goes far beyond the mythical doctrine of transmigration, according to which the soul falls down from the summit of heaven, and enters into the body of brute beasts, both tame and savage!"

A few chapters later Origen discusses the birth of Christ and the mode of his incarnation, expounding at the same time the view that the nature of the bodies we inhabit varies according to our actions in our life or lives on the other side of birth.

"Is it not more in conformity with reason that every soul, for certain mysterious reasons (I speak now according to the opinions of Pythagoras, and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its

deserts and former actions? It is probable, therefore, that this soul also which conferred more benefit by its residence in the flesh than that of many men (to avoid prejudice, I do not say 'all') stood in need of a body not only superior to others, but invested with all excellent qualities."

In Book VI., chap. 36, of the same work, Origen mentions reincarnation in a manner which would seem to indicate that it was a recognized belief among some of the Christians. He speaks of it, at least, without raising objections, merely introducing it incidentally. After quoting from St. Paul, he remarks :

"The 'straight descent,' again, may be referred by those who hold the doctrine of transmigration of souls, to that view of things."

In Book VII., chap. 32, he defends the doctrine of the resurrection from the imputation that it was derived from metempsychosis, a defence that is of interest in so far that it shows that the opponents of the faith perceived the close connection between the two beliefs.

"Our teaching on the subject of the resurrection is not, as Celsus imagines, derived from anything that we have heard on the doctrine of metempsychosis; but we know that the soul, which is immaterial and invisible in its nature, exists in no material place, without having a body suited to the nature of that place. Accordingly, it at one time puts off one body which was necessary before, but which is no longer adequate in its changed state, and it exchanges it for a second."

The relation between the doctrine of the bodily resurrection and that of reincarnation can be shown by reference to a source from which we should hardly expect to discover much in connection with spiritual conceptions. Few writers were less sympathetic to Pagan beliefs than Tertullian, or more fiery in their denunciation of all who disagreed with them in matter of dogma, yet he shows a distinct bias in favour of the continuous return of the soul into human bodies, at the same time repelling with scorn the idea of transmigration into animal forms. He admits that the doctrine of reincarnation is the nearest approach to that of resurrection, but insists that the same bodily particles are employed through the lives, so that the same soul and the same body rise together. With

this modification he appears to uphold the doctrine of the repeated return to earth-life. The passages quoted are perhaps the most definite statement regarding rebirth that can be found in any of the writings of the orthodox Christian fathers, but their value, as evidences of a belief even in the travesty of the doctrine here presented, is considerably modified by direct contradictions in other writings of the same author. The quotations are from his *Apology*.

"Come now, if some philosopher affirms, as Laberius holds, following an opinion of Pythagoras, that a man may have his origin from a mule, a serpent from a woman, and with skill of speech twists every argument to prove his view, will he not gain acceptance for it? . . . But if a Christian promises the return of a man from a man, and the very actual Gaius from Gaius, the cry of the people will be to have him stoned; they will not even so much as grant him a hearing. If there is any ground for the moving to and fro of human souls into different bodies, why may they not return into the very substance they have left, seeing this is to be restored, to be that which they had been? . . . If we were inclined to give all rein upon this point, discussing into what various beasts one and another might probably be changed, we would need at our leisure to take up many points. But this we would do chiefly in our own defence, as setting forth what is greatlier worthy of belief, that a man will come back from a man, any given person from any given person, still retaining his humanity; as that the soul, with its qualities unchanged, may be restored to the same condition, though not to the same outward framework. . . . Light, every day extinguished, shines out again; and, with like alternation, darkness succeeds light's outgoing. The defunct stars re-live; the seasons, as soon as they are finished, renew their course; the fruits are brought to maturity, and then are reproduced. The seeds do not spring up with abundant produce, save as they rot and dissolve away; all things are preserved by perishing, all things are re-fashioned out of death. Thou, man, of nature so exalted, if thou understandest thyself, taught even by the Pythian words ['Know thyself'], lord of all these things that die and rise, shalt thou die to perish evermore? Wherever your dissolution shall have taken place, whatever material agent has destroyed you, or swallowed you up, or swept you

away, or reduced you to nothingness, it shall again restore you. Even nothingness is His who is Lord of *all*. You ask, shall we then be always dying and rising up from death? If so the Lord of all things had appointed, you would have to submit, though unwillingly, to the law of your creation. . . . The reason which made the universe out of diverse elements . . . has also disposed time into order, by fixing and distinguishing its mode according to which this first portion of it, which we inhabit from the beginning of the world, flows down by a temporal course to a close; but the portion which succeeds, and to which we look forward, continues for ever. When, therefore, the boundary and limit, that millennial interspace, has been passed . . . then the whole human race shall be raised again, to have its dues meted out according as it has merited in the period of good or evil, and thereafter to have these paid out through the immeasurable ages of eternity. And therefore, after this there is neither death nor repeated resurrections, but we shall be the same that we are now, and still unchanged—the servants of God, ever with God, clothed upon with the proper substance of eternity.”

This bears a close resemblance to the great scheme of evolution we obtain from the sacred books of the East, in which humanity passes through a long series of births, of “repeated resurrections,” until the time of withdrawal or Pralaya, the prototype of the Christian Day of Judgment, when the present cycle of evolution will be finished. In the treatise, *De Anima*, however, the doctrine of transmigration is carefully refuted and ridiculed mercilessly, a large section being devoted to its consideration. The soul, it is affirmed, is born on earth and develops along with the body, and is not a separate existence entering into a body and moulding it according to its own qualities.

Arnobius in *Adversus Gentes* also deals with transmigration, and neither affirms nor denies its truth, denying, however, that the soul brought any knowledge whatever into the body, all its knowledge resulting from its experiences after birth.

He introduces, however, a speculation as to the relation between animals and man, after showing how closely they resemble one another, which indicates some sympathy with transmigration.

“But if that, too, which is said in the more hidden mysteries, is

true, that the souls of wicked men, on leaving their human bodies, pass into cattle and other creatures, it is [even] more clearly shown that we are allied to them."

A little later he remarks :

" But if it were a fact that the things which we learn are but reminiscences—as has been maintained in the systems of the ancients—as we start from the same truth, we should all have learned alike. . . . Now, however, seeing that we each assert different things, it is clear and manifest that we have brought nothing from heaven, but become acquainted with what has arisen here."

It would of course be wearisome to give all the passages that might be found in early Christian writers relating to reincarnation, the pre-existence of the soul and allied doctrines. Many such references may be found in Lactantius (who frequently mentions the Pagan beliefs of this description in order to refute them) and others of like mind.

In concluding this brief account of the doctrine as it is found in early Christianity, while it would be difficult to come to any definite conclusion as to the extent to which it was accepted, we can easily see that any broad and general statements as to the belief of the Church in the pre-existence of the soul or in reincarnation cannot represent the facts. It is quite certain that with some of the prominent members of the Alexandrian school, such as Clement and Origen, the doctrine of pre-existence formed one of the most important links in the Christian scheme of creation and redemption, and it is also certain that these writers were accepted by the general Church as fit representatives of the faith, and indeed, as authorities in deciding matters of doctrine. But in none of these do we find any decisive evidence of a recognition of the return of the soul to earth, according to the modern view of reincarnation.

The idea, then, that reincarnation was at any time a belief of the Christian Church may be dismissed as having no foundation in historical evidence. At the same time there is the possibility of its having been held and even taught by individual members, and there is no reason for supposing that it would have been regarded, if presented in a Christian form, as specially heterodox. Probably it would have been looked upon by most as speculation which had no

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ORPHEUS.

(Continued from p. 197.)

PHANES, ERICAPÆUS AND METIS.

THE Triple God born from the Egg was called Phanes, and also Metis and Ericapæus, the three being aspects of one Power.

As Clemens Alexandrinus (Lobeck, p. 478, gives his authority as "Clemens, p. 672"—an absolutely useless reference) writes: "The Egg of Life, having been brought forth from boundless Mother Substance, and kept in motion by this subjective and ever-moving Mother Substance, manifests endless changes. For from within its periphery a male-female living Power [the absolute "Animal"] is ideated (*εἰδοποιεῖται*), by the foreknowledge of the divine [Father] Spirit [*Æther*], which is in it [the Egg], which Power Orpheus calls Phanes (*Φάνητα*), for on its shining forth (*αὐτοῦ φανέντος*), the whole universe shone forth by the light of Fire—the most glorious of the elements—brought to perfection in the Moist [Principle—Chaos]. And so the Egg, the first and last [of all things], heated by the living creature within it, breaks; and the enformed [Power] comes forth, as Orpheus says, 'when the swollen wide-capacious Egg brake in twain'; and thus the outer membrane [skin, shell, or chorion] contains the diacosmic evolution [*διακόσμησιν*; that is to say, the two diacosms, or in other words, the upper half of the membrane is the container of the intellectual cosmos, and the lower of the sensible cosmos]; but he [Phanes] presides over the Heaven [which lies between], as it were seated on the heights of a mountain range, and in secret shines over the boundless æon."

In Hindu mythology this mountain range is figured as circular.

Malela and Cedrenus, in the passage referred to under "Night," add that Orpheus tells us that: "Light [Phanes, 'Bright Space Son of Dark Space'] having burst through the *Æther* [the *Âkâshic*

Egg] illuminated the Earth [the First Earth—or Cosmos]; meaning that this Light was the Light which burst through the highest Æther of all—[and not the sensible light that we see]. And the names of it Orpheus heard in prophetic vision, and declares them to be Metis, Phanes and Ericapæus, which by interpretation are Will, Light and Light-giver [or Consciousness, Light, and Life]; adding that these three divine powers of names are the one power and one might of the One God, whom no man sees—and from his power all things are created, both incorporeal principles, and the sun and moon and all the stars.”


The deity is also called Protogonus, the First-born (Lactantius, *Inst.*, I. v. 28), and Proclus (*Tim.*, ii. 132) quotes a verse of Orpheus in which he is named Sweet Love (Ἀβρός Ἔρως), son of most beautiful Æther; and the same mystic philosopher (*Theol. Plat.*, III. xx. 161) tells us that: “He is the most brilliant of the Noëtic Powers, the Noëtic Mind, and Radiant Light, which amazes the Noëtic Powers and causes even Father [Zeus, the Demiurge] to wonder.” And Hermias (in *Phædr.*, p. 141) quotes the lines of Orpheus which describe the brilliancy of the First-born: “And none could gaze on Phanes with their eyes, save holy Night alone. The others, all, amazed beheld the sudden Light in Space (ἐν αἰθέρι). Such was the light which streamed from Phanes' deathless fame.”

As Metis (the Mahat of the Vedântins), Phanes is said to bear the “far-famed seed of the Gods” (Proc. in *Crat.*, pp. 36, 52; in *Tim.*, v. 303, ii. 137; Damascius, p. 346).

Of the three aspects, Phanes is said to be the “father,” Ericapæus the “power,” and Metis the “intellect,” in Platonic terms (see Damascius, *Quæst.*, p. 380). Damascius (p. 381) further describes this Power as being symbolized by Orpheus as “a God without a body, with golden wings on his shoulders, and having on his sides the heads of bulls, and on his head a monstrous dragon with the likeness of every kind of wild beast.” This symbolism is more simply given in the same passage as “a dragon with the heads of a bull and lion and in the midst the face of a God, with wings on the shoulders.” This was the symbol of Pan, the All-Father, the Universal Creative Power or absolute “Animal”—the source of all living creatures. And Proclus (in *Tim.*, iii. 130) writes of the same symbol: “The first God, with Orpheus, bears

the heads of many animals, of the ram, the bull, the snake, and bright-eyed lion; he come forth from the Primal Egg, in which the Animal is contained in germ." And later on (p. 131) he adds: "And first of all he was winged."

I would venture to suggest that this graphic symbol, in one of its meanings, traces evolution from reptile to bird, animal and man. But there are other meanings. For Hermias (*op. cit.*, p. 137) quotes a verse of Orpheus which speaks of Phanes "gazing in every direction with his four eyes," and "being carried in every direction by his golden wings;" he also rides upon various "steeds." This has most probably some connection with soul-powers.

Éliphas Lévi, the French Kabalist, in his *Dogme et Rituel de la Haute Magic* (p. 333) gives a most interesting drawing, which may with advantage be compared with the symbol of Phanes. It is a pantacle made out of the two interlaced triangles composed of wings; in the centre is the head of a man, on the left the head of a bull, on the right that of a lion, and above the head of an eagle. Beneath are two other pantacles called respectively the Wheel of Pythagoras and the Wheel of Ezèkiel. The figure is also called the "four-headed sphinx," and is symbolised in India by the Svastika  contained in a circle. These four "beasts" are said to typify the four elementary kingdoms—earth, air, fire, and water—and much else. They are given by Christian mystics as the symbols of the four Gospels. In brief, they signify the four great creative forces of the cosmos.

But with regard to Phanes, in the Orphic Theurgy, these forces are noëtic, and not sensible. For Phanes is the creator of the Gods, and the Great-grandfather of Zeus, the creator of the sensible universe. As Lactantius (*Inst.*, I. v. 28) says: "Orpheus tells us that Phanes is the father of all the Gods, for their sake he created the heaven [the intellectual universe] with forethought for his children, in order that they might have a habitation and a common seat—'he founded for the immortals an imperishable mansion.'"

Now Phanes, as we have already remarked, was also called Love (*Erôs*). This is that Primal Love or Desire (*Kâma-Deva*) which arose in the All; in the words of the *Rig Veda*, the "primal germ of Mind—that which divides entity from non-entity," and which also unites entity with non-entity. This Love is admirably

explained by Proclus, in his Commentary on the *First Alcibiades* of Plato (see Taylor, *Myst. Hymns*, pp. 117-120, and also his notes on the speech of Diotima in the *Banquet* of Plato, *Works*, vol. iv.), where he writes as follows: "The [Chaldæan] Oracles, therefore, speak of Love as binding and residing in all things; and hence, if it connects all things, it also couples us with the governments of dæmons [cosmic and nature powers]. But Diotima calls Love a 'Great Dæmon,' because it everywhere fills up the medium between desiring and desirable natures. . . . But among the intelligible and occult Gods [the Noëtic Order], it unites intelligible intellect to the first and secret Beauty, by a certain life [the 'higher life'] better than intelligence. Hence [Orpheus] the theologist of the Greeks calls this Love 'blind,' for he says of intelligible intellect [Phanes], 'in his breast feeding eyeless, rapid Love.' But in instances posterior to intelligibles, it imparts by *illumination* an indissoluble bond to all things perfected by itself; for a bond is a certain union, but accompanied by much separation. On this account the Oracles are accustomed to call the fire of love a 'coupler'; for proceeding from intelligible intellect, it binds all following natures with each other, and with itself [the 'love for all that lives and breathes']. Hence it conjoins all the gods with intelligible Beauty, and dæmons with gods; and conjoins us with both gods and dæmons. In the gods indeed it has a primary subsistence; in dæmons a secondary one; and in partial souls a subsistence through a certain third procession from principles. Again, in the gods it subsists above essence; for every genus of gods is super-essential. But in dæmons it subsists according to essence; and in souls according to illuminations."

Phanes is also called the Limit or Boundary, since "that God who closes the paternal order is said by the wise to be the only deity among the intelligible Gods that has a name; and theurgy ascends as far as this order" (Procl., in *Crat.*, Taylor, *op. cit.*, p. 183). It is curious to notice that the same term, Limit or Boundary, is used in the Gnostic Valentinian System, and in precisely the same sense: "It is called the Boundary because it shuts off (bounds) the Hysterêma [Sensible World] without from the Plerôma [Super-sensible World]" (Hippolytus, *Philosophumena*, IV. xxx.; see my translation of *Pistis-Sophia*, in LUCIFER, vi., 233).

NIGHT.

Closely associated with Phanes (intelligible "Light"), as mother or wife, or daughter, is Night (intelligible "Darkness"), which may be compared with the Mâyâ or Avidyâ (root-objectivity), of the Vedântins.

Just as there are three aspects of Phanes, so there are three Nights. Thus Proclus (*Tim.*, ii. 137): "Phanes comes forth alone, the same is sung of as male and generator, and he leads with him the [three] Nights, and the Father mingles [noëticly] with the middle one." And so Patricius (*Discuss. Perip.*, III. i. 293): "For we know from Olympiodorus that Orpheus evolved all the Gods from one Egg, from which [proceeded] first Phanes, then Night, and then the rest."

And again Proclus (*op. cit.*, v. 291) tells us that Phanes and Night "preside over the Noëtic Orders, for they are eternally established in the Adytum [the Vestibule of the Good in the Noëtic Order], as says Orpheus, for he calls their occult Order the Adytum."

Night, then, is the Mother of the Gods, or, as Orpheus says, "the Nurse of the Gods is immortal Night" (Proc. in *Crat.*, p. 57). Just as Mâyâ is the consort and power of Mâyî, or Īshvara (the LOGOS, or ideal Creative Cause) of the Upanishads, and thus all Gods and all men are under her sway, so Phanes hands over his sceptre to his consort Night. As Proclus tells us (*ibid.*): "Night receives the sceptre from the willing hands of Phanes—'he placed his far-famed sceptre in the hands of Goddess Night, that she might have queenly honour.'"

To her was given the highest art of divination, for Mâyâ is the creative power of the Deity, the means whereby he "imagines" the universe, or thinks it into being. Thus she, his spouse, is in the secret of his thoughts, and thus presides over the highest divination. So Hermias (*Phedr.*, p. 145): "Orpheus, speaking of Night, tells us that 'he [Phanes] gave her the mantic art that never fails, to have and hold in every way.'" And further back the same writer (p. 144), tells us that of the three Nights, Orpheus "ascribes to the first the gift of prophecy, but the middle [Night] he calls humility, and the third, he says, gave birth to righteousness." These are said to be

referred to by Plato when he discourses of Prudence, Understanding (for true understanding is always humble or modest), and Righteousness.

And so in prudence, and understanding, and righteousness, Night (the occult power of Deity) gives birth to the noumenal and phenomenal universes; in the words of Orpheus (Hermias, *ibid.*): "And so she brought forth Earth [the phenomenal universe] and wide Heaven [the noumenal], so as to manifest visible from invisible."

This is most graphically set forth by Proclus in his Commentary on the *Timæus* (pp. 63, 96; as given by Taylor, *Myst. Hymns*, pp. 78, 79): "The artificer of the universe [Zeus, the creative aspect of Phanes], prior to his whole fabrication [says Orpheus], is said to have betaken himself to the Oracle of Night, to have been there filled with divine conceptions, to have received the principles of fabrication, and, if it is lawful so to speak, to have solved all his doubts. Night, too, calls upon the father Zeus to undertake the fabrication of the universe; and Zeus is said by the theologian [Orpheus] to have thus addressed Night:

"O Nurse supreme of all the powers divine,
Immortal Night! how with unconquer'd mind
Must I the source of the Immortals fix?
And how will all things but as one subsist,
Yet each its nature separate preserve?"

"To which interrogation the Goddess thus replies:

"All things receive enclos'd on ev'ry side,
In Æther's wide, ineffable embrace;
Then in the midst of Æther place the Heav'n,
In which let Earth [visible Cosmos] of *infinite extent*,
The Sea [the Ocean of Space], and Stars the crown of
Heav'n be fixt."

It is curious to notice that the original for "Nurse" is Maia (*Maîa*). In Sanskrit *i* before another vowel changes into *y*. The Greek Maia, therefore, bears a most suspicious resemblance to the Sanskrit Maya. But this is philology, the most fallacious of all "sciences," while Maia, the Nurse of the Gods, is the queen of the mantic art that "never fails."

HEAVEN.

Chief of the children of Night was Heaven (Uranus), the Lord of the Noëtic-noëric Triad in Platonic terminology. As Hermias (*op. cit.*, p. 141) says: "After the order of the Nights [triple Night] are three orders of divine Powers, Heaven, the Cyclopes, and the Hundred-handed. For first came forth from him [Phanes] Heaven and Earth." This Earth is the first Sphere of the Sensible World, the *true* Earth, for we read of "another earth," our globe. And Heaven has the characteristic of his parent, for we learn from Achilles Tatius (*Arat.*, p. 85): "The Heaven of Orpheus is meant to be the Boundary and Guard of all." Taylor (*Myst. Hymns*, p. 16, n.) quotes the same sentence from Damascius, on *First Principles*, but gives no reference. And between this divine Earth and divine Heaven there is the first "marriage." For as Proclus (in *Tim.*, v. 293) remarks: "'Marriage' is peculiar to this order. For he [Orpheus] calls Earth the first bride, and the first marriage, her union with Heaven. For between Phanes and Night there is no 'marriage,' they being at-oned in a noëtic union."

THE CHILDREN OF HEAVEN AND EARTH.

From their union arises a strange and curious progeny, the Fates (Parcæ), Hundred-handed (Centimani), and They-who-see-all-round (Cyclopes). As Athenagoras (xviii. 18, Gall.) writes: "Heaven uniting with Earth begets the female [powers] Clotho, Lachesis and Atropos; and the males, the Hundred-handed, Cottus, Gyges, Briareus; and the Cyclopes, Brontes, and Steropes and Argos; whom he bound and cast into Tartarus, learning that he would be driven from his kingdom by his children."

The Fates are the Karmic Powers, which adjust all things according to the causes of prior Universes; while the Centimani and Cyclopes are the Builders, or rather the Overseers or Noëtic Architects, who supervise the Builders of the Sensible Universe. Thus Hermias (p. 141), calls the Cyclopes, the "Builder-handed" (Τεκτονόχειπας—τέκτων meaning a "builder"). And so these first Builders are fabled by Orpheus (Proc., *Tim.*, ii. 100), to be they who "devised the thunder for Zeus, and fashioned the lightning [the Svastika]; and they it was who taught Vulcan and Minerva all the

cunning tasks which Heaven works within"—that is to say, which Heaven works noetically; whereas Vulcan and Minerva are Builders in the Sensible World.

These were the first progeny of Heaven and Earth, and were cast down to Tartarus, for they worked within all things, and so, as evolution proceeded, permeated every kingdom of nature. But then, without the knowledge of Heaven, Earth brought forth, says Orpheus (*Proc. Tim.*, iii. 137), "seven fair daughters, bright-eyed, pure, and seven princely sons, covered with hair"; and these are called the "avengers of their brethren." And the names of the daughters are Themis and Tethys, Mnemosyne and Thea, Dione and Phœbe, and Rhea; and of the sons, Cœus and Crius, Phorcys and Cronus, Oceanus and Hyperion, and Iapetus (*Proc.*, *op. cit.*, v. 295). And these are the Titans.

It is difficult to thread one's way through the legends of the Builders and Titans, and their correspondences, the Curetes and Corybantes, or to find any clear distinctions between Heaven and Saturn and Zeus, in the "battles fought for space"—dim legends of primary creation and nature-workings, and much else. Let us, however, take the Titans first.

THE TITANS.

So "Our Lady" Earth, enraged at the banishment of her first-born, "brought forth virgin youths (*κούρους*) descended from Heaven (*Οὐρανίους*), to whom, indeed, they give the title of Titans [the Retributors], because they exacted retribution from starry Heaven" (Orpheus, quoted by Athenagoras, *loc. cit.*). But Hesiod (*Theog.*, v. 207) says that the name means "Stretchers" or "Strivers" (from *τιταίνω*).

But of all the Titans, Night, their mother's mother, the nurse of the Gods, loved Cronus (Saturn) most, for, by her gift of prophecy, she knew he was destined for the kingship of the world, and thus she nursed and tended him, so that he became of all the most subtle-minded (*ἀγκυλο-μήτης*). And so, led on by their mother, the Titans revolt against Heaven, with the exception of Ocean. That is to say, the spiritual forces break the bonds of their restrainer Heaven, and descend into matter—all except Ocean, who remained as the Ocean of Space within his father's kingdom (*Proc.*, *loc. cit.*, p. 295).

And Cronus becomes their leader. Thus Porphyry (*De Ant. Nymph.*, xv.) writes: "The first of those who set themselves against Heaven is Cronus, and so Cronus receives the powers that descend from Heaven, and Zeus receives those that descend from Cronus." And so they dismember their father; and from his blood the Giants are born (*Etym. M.*, *sub. voc.*).

And thus Saturn establishes his kingdom. "Orpheus tells us that Cronus seized on celestial Olympus, and there enthroned reigned over the Titans—but Ocean dwelt in the ineffable Waters" (*Proc.*, *loc. cit.*, p. 295).

In the Sensible World, the Giants play the same rôle with regard to Zeus as the Titans with regard to Heaven, as we learn from Proclus in the fragments of his Commentary on the *Republic* of Plato; who also, after giving a full philosophical explanation of the operations of the Divine Powers, says: "Is it, therefore, any longer wonderful, if the authors of fables, perceiving such contrariety in the Gods themselves and the first of beings, obscurely signified this to their pupils through battles?" And again, "hence fables, concealing the truth, assert that such powers fight and war with each other" (see Taylor's *Myst. Hymns*, pp. 71, 74). And Proclus (*Tim.*, v. 292, Taylor) writes: "Of the divine Titanic hebdomads, Ocean both abides and proceeds, uniting himself to his father [Heaven], and not departing from his kingdom. But all the rest of the Titans, *rejoicing in progression*, are said to have given completion to the will of Earth, but to have assaulted their father, dividing themselves from his kingdom, and proceeding unto another order. Or rather, of all the celestial genera, some alone abide in their principles, as the first two triads."

Thus far the legend of the Titans with regard to the Gods, or the macrocosm; next follows the fable with regard to the human soul, or the microcosm. The Sacred Rites of Dionysus, restored by Orpheus, depended on the following "arcane narration" (Taylor's *Eleusinian and Bacchic Mysteries* [Wilder's edition], pp. 126, 127). "Dionysus, or Bacchus [Zagreus, the human Soul], while he was yet a boy, was engaged by the Titans, through the stratagems of Juno, in a variety of sports, with which that period of life is so vehemently allured; and among the rest, he was particularly captivated with beholding his image in a mirror [the Astral Light which

allures the young soul]; during his admiration of which he was miserably torn in pieces by the Titans [cosmic and elemental powers, which absorb the energy of the soul through its desires for things of sense]; who, not content with this cruelty, first boiled his members [powers] in water [the psychic sphere], and after roasted them by the fire [the spiritual sphere]. But while they were tasting his flesh, thus dressed, Jupiter [the parent-soul], roused by the odour, and perceiving the cruelty of the deed, hurled his thunder at the Titans —[the human soul as it grows in stature turns to its father-soul, and the divine fire (thunder) 'converts the Titans to its own essence']— but committed the members of Bacchus to Apollo, his brother [the solar part of the soul, or 'Higher Ego'; Bacchus being the lunar part, or 'Lower Ego,'] that they might be properly interred [converted by the alchemy of spiritual nature]. And this being performed, Dionysus (whose 'heart' during his laceration was snatched away by Pallas [Athena, Minerva], by a new regeneration [through a series of reincarnations] again emerged, and being restored to his pristine life and integrity, he afterwards filled up the number of the Gods [the soul reaches liberation, and the man becomes a Jīvan-mukta]. But in the meantime, from the exhalation arising from the ashes of the burning bodies of the Titans, mankind was produced [this refers to the 'transmigration of life-atoms' composing the bodies of men]."

On this passage Taylor (*Myst. Hymns*, p. 88) summarizes the Commentary of Olympiodorus on the *Phædo* of Plato, as follows: "We are composed from *fragments*, because through falling into generation, *i.e.*, into the sublunary region, our life has proceeded into the most distant and extreme division; but from *Titannic fragments*, because the Titans are the ultimate artificers of things, and the most proximate to their fabrications. Of these Titans, Bacchus, or the *mundane intellect*, is the monad, or proximately exempt producing cause." Bacchus is said to be the "spiritual part of the mundane soul" in one aspect, and also the highest of the "mundane gods" in another, this both macrocosmically and microcosmically.

Now Ficinus (L. IX. Enn. i. 83, 89), says that: "Because men were generated from the Titans, who had been nourished with the body of Dionysus, he [Orpheus], therefore, calls them Dionysiacal,

as though some of their members were from the Titans [and came from Dionysus], so that the human body is partly of a Dionysiacal [psychic], and partly of a mundane [physical] nature." For the smoke from the ashes of the Titans "became matter," we are told (Mustoxides and Schinas, *Anecd.*, iv. 4).

The Platonists called Dionysus "Our Master" (τὸν δεσπότην ἡμῶν) for "the mind in us is Dionysiacal and the image of Dionysus [the Mundane Soul]" (Proc., *Crat.*, 59, 114, 82).

Dio Chrysostom (*Or.*, xxx. 550) has a curious sentence on this point, when he writes: "I will tell you something which is neither pleasant nor agreeable. We men are of the blood of the Titans [Asuras]; and since they are hostile to the Gods [Devas], we also are not friends with the latter, but are ever being punished by them and ever on the watch for punishment to fall on our heads."

And not only are our animal bodies thus generated, but also the bodies of animals themselves (Ther. v. 7; Acusilaus, *Fragm.* p. 227; Fabric. ad Sext. c. Gramm., I. xii. 272).

The legend therefore, can be interpreted from the macrocosmic and microcosmic standpoint. From the former, we see the symbolical drama of the World-Soul being differentiated into individual souls; from the latter the mystical spectacle of the individual soul, divided into many personalities, in the long series of rebirths or palingeneses, through which it threads its path on earth.

As Macrobius says (*Somn.*, I. xii. 67): "By Father Liber [Dionysus] the Orphics seem to understand the Hylic Mind [Mundane Soul, or human soul], which is born from the Impartible [Mind] and is separated into individual minds [or personalities]. And so in their Sacred Rites, [Dionysus] is represented to have been torn into separate members, and the pieces buried [in matter], and then again he is resurrected intact." This Proclus (*Tim.*, i. 53) explains as "a partible progression from the impartible creation." And Hermias (in *Phædr.*, p. 87) says: "This God is the cause of reincarnation (παλιγγενεσίας)."

Proclus (*Parm.*, iii. 33, Cousin) further tells us that: "The theologians say the mind [the higher mind, called the 'heart' of Bacchus in the fable], in this Dionysiacal dismemberment, was preserved intact by the wisdom of Athena; it was the soul [lower mind] that was first divided, and it was divided sevenfold "

And Plutarch (*On the E. at Delphi*, ix.; see King's *Plutarch's Morals*, p. 183), referring to the same legend, writes: "The wiser sort, cloaking their meaning from the vulgar, call the change into fire, 'Apollo,' on account of the reduction to one state (ἀ, 'not,' and πολλοί, 'many'), and also 'Phœbus' on account of its freedom from defilement and its purity, but the condition and change of his turning and subdivision into airs and water and earth, and the production of animals and plants, they enigmatically term 'Exile' and 'Dismemberment.' They name him 'Dionysos' and 'Zagreus' and 'Nycteleos' and 'Isodi'; they also tell of certain destructions and disappearances and deceases and new births, which are riddles and fables pertaining to the aforesaid transformations: and they sing the dithyrambic song, filled with sufferings, and allusions to some change of state that brought with it wandering about and dispersion."

Thus the story of Dionysus and the Titans is a dramatic history of the wanderings of the "Pilgrim-Soul." And curiously enough we find the story of the resurrection of Dionysus, after his dismemberment by the Titans, compared by the most learned of the Christian Fathers with the resurrection of the Christ. Thus Origen (*Contra Celsum.*, iv. 171, Spenc.), after making the comparison, remarks apologetically and somewhat bitterly: "Or, forsooth, are the Greeks to be allowed to use such words with regard to the *soul and speak in allegorical fashion* (τροπολογεῖν), and we forbidden to do so?"—thus clearly declaring that the "resurrection" was an *allegory of the soul*, and *not historical*. And so Damascius (*Vit. Isodori*, Phot. ccxlii. 526), speaking of the dismemberment and resurrection of Osiris, remarks, "this should be a mingling with God (θεοκρασία), an all perfect at-one-ment (ἔνωσις παντελής), a return upwards of our souls to the divine (ἐπάνοδος τῶν ἡμετέρων ψυχῶν πρὸς τὸ θεῖον)."

But let us return to the elder children of Heaven and Earth, and first give our attention for a brief space to

CRONUS-SATURN.

Proclus, in his Commentaries on the *Cratylus* of Plato (Taylor, *Myst. Hymns*, pp. 172-178), tells us many things about Cronus. There are six kings, or rulers holding the sceptre of the Gods, *viz.*, Phanes, Night, Heaven, Saturn, Jupiter and Bacchus. In this

series there is an orderly succession as far as Heaven, and from Saturn to Bacchus; "but Saturn alone perfectly deprives Heaven of the kingdom, and concedes dominion to Jupiter, cutting and being cut off, as the fable says." And, therefore, Saturn is said to have taken the kingdom by violence or insolently, and he is therefore called the Insolent (*ἰβριστικός*—corresponding to the Sanskrit *Râjasa* in this connection). He is also called by Plato the Great Dianoëtic Power of the Intellectual Universe, and thus rules over the dianoëtic part of the soul, "for he produces united intellection into multitude, and fills himself wholly with excited intelligibles, whence also he is said to be the leader of the Titanic race, and the source of all-various separation and diversifying power the division and separation of wholes into parts receives its beginning from the Titans."

And yet Saturn is an intellectual power and not a builder of sensibles: "for King Saturn is intellect, and the supplier of all intellectual life; but he is an intelligible exempt from co-ordination with sensibles, immaterial and separate, and converted to himself. He likewise converts his progeny, and after producing them into light, again embosoms and firmly establishes them in himself. For the demiurgus of the universe [Zeus], though he [also] is a divine intellect, yet he orderly arranges sensibles, and provides for subordinate natures. But the mighty Saturn is essentialised in separate intellections, which transcend wholes. 'For the fire which is beyond the first [Creative Fire—of the Sensible World],' says the Chaldæan Oracle, 'does not incline its power downwards.'"

Now the Noëric Order of the Powers consists of Saturn, Rhea, Jupiter, the three Curetes and the separating monad Ocean. But Saturn is the chief of the seven, and, as such, is the Noëtic Power of the Noëric Order. And "this impartible and imparticipable transcendency of Saturn" is characterised as "Purity." Thus it is that Saturn is Lord of the Curetes (the Virgin Youths or *Kumâras*); and as the Oracle says: "The intellect of the Father [Saturn] riding on these rulers [Curetes], they become refulgent with the furrows of inflexible and implacable fire." They are the powers of the Fire-Self or Intellectual Creative Power of the Universe; they are the Flames and the Fires.

So, as the same Oracles tell us, "from him leap forth the im-

placable Lightning-bolts, and the comet-nursing Breasts of the allfiery might of father-born Hecate [Rhea] . . . and the Mighty Breath beyond the Fiery Poles."

And with regard to the three Minds, Proclus writes: "Again, every intellect (*νοῦς*) either abides, and is then intelligible [noëtic], as being better than motion; or it is moved, and is then intellectual [noëric]; or it is both, and is then intelligible and at the same time intellectual [noëtic-noëric]. The first of these is Phanes; the second, which is alone moved, is Saturn; and the third, which is both moved and permanent, is Heaven." So far for Saturn among the Gods, but Saturn is also among men; and certain of the early races of mankind, which follow an orderly progression, like to the genera of the Gods, are said in their turn to be appropriately ruled over by Saturn. Thus Lactantius (I. xiii. 11): "Orpheus tells us that Saturn also reigned on earth and among men — 'Saturn ruled first over men on earth.'" And Proclus (Scholium ad Hesiod. Opp. 126): "Orpheus says that Cronus ruled over the silver race, meaning that, according to the pure [esoteric] sense of the word (*κατὰ τὸν καθαρὸν λόγον*), those who lived a 'silver life'; just as those who lived according to the [pure] mind are golden." And again, commenting on v. 113, "Orpheus says that the hair of Cronus was ever black; and Plato (*Philebus*, 270. D), that men in the Age of Cronus cast aside old age and were ever young." This explains why the seven Titans are said above to be "covered with hair." And also in his *Theology of Plato* (V. x. 264): "Freedom from old age is peculiar to this order, as the barbarians [non-Greeks] and Orpheus say. For the latter says mystically that the hair on Saturn's face was ever black, and never whitened . . . 'they lived eternal years, with pure cheeks, and lovely fresh locks, nor were they mingled with the white flower of infirmity.'"

And thus that blessed race lived in the happy days of Father Saturn, in Elysian Fields, and peaceful Paradise, "and all who had the heart to keep their soul from every sin, essayed the Path of Zeus, to Saturn's Tower" (Pindar, *Ol.*, ii. 123); that is to say, they became perfect and ascending to the Gods by the Path, "which Zeus commands the pious to tread," sat them down in Saturn's Tower (Olympus, Meru) secure from sorrow and ignorance.

And Plutarch (*Symp.*, VIII. iv. 2) says: "The plane-tree [phœnix] is the longest lived of all trees, as Orpheus somewhere bears witness—'a living being like to the leafy branches of plane trees.'" These were the "trees" in the "garden." In the Purânas and Upanishads, in the books of the Chaldæans and Jews, of the Egyptians and Gnostics, "trees" were the glyphs of men, and especially of men perfected.

G. R. S. MEAD.

(*To be continued.*)

AS I move about in the sunshine I feel in the midst of the supernatural: in the midst of immortal things. It is impossible to wrest the mind down to the same laws that rule pieces of timber, water, or earth. They do not control the soul, however rigidly they may bind matter.

RICHARD JEFFERIES.

MAN'S PLACE AND FUNCTION IN NATURE.

As the Esoteric Philosophy unfolds itself more and more before our eyes, and we pierce more and more deeply into its store of truths, we gain a wider view of the world and of man, a fuller sense of their relations to each other. Taking a leaf from its book of teachings, I wish to lay before thoughtful men and women some ideas on the part that man ought to have played in evolution and the part that he has played in it; for his place and function in nature as they are and as they should be are two very different things, and it may be possible to win some at least—who “have a conscience in what they do”—to reconsider their relations with the world around them, the place that they ought to hold in it, and the function they are called on to discharge. It is possible to gain a fairly connected view of the place in nature man was intended to fill in the present cycle of evolution, and it does not need much knowledge to see the place he has filled; the contrast between the two may perhaps serve as a stimulus to some to make them rise to their true dignity in the world, to leave those levels which are too low for the occupation of human beings, and on which man certainly does not in any sense discharge his function of rendering intelligent co-operation in the progress of evolution.

There is used in the allegory of the creation given in the book of *Genesis* a phrase which just expresses man's general duty towards the earth—Adam was placed in the garden of Eden to till it and keep it. Looking at man's place on this planet when the life-cycle came to it for the fourth time, we may fairly argue that it was meant as his garden, to labour in and to improve. During previous life-cycles other animals preceded the human race in the occupancy of the globe, but in this period man was the earliest of the mammalian kingdom to appear, and he was prepared for his work in a very definite way. The great majority of the human race received special help in the quickening of their intelligence from the Sons

of Flame Who came to earth for the very purpose of rendering it. They were not left to evolve by the mere force of the lower nature, or by the inspiring and uplifting of the Divine Life within them—the monad itself, Âtmâ-Buddhi—which in the course of unnumbered years would have evolved intelligence and would have brought about intellectual development even had They not come. This impulse was given to man in order to quicken his intelligence by Beings Who had evolved to lofty heights of spiritual power and knowledge; They stepped in and by Their action stimulated the growth of the germ of intelligence in evolving man, so that the human mind developed with very great rapidity. Nor was this the only aid They rendered to human evolution, for in addition to this stimulus given to man some of Them incarnated in human bodies to serve as Teachers of the infant humanity. Through many millions of years They trained and helped men, until the time came for the evolution of the fourth, or Atlantean race, between four and five million years ago; the human kingdom was further strengthened by the incoming of a large number of entities who had made considerably further progress in the evolution of intelligence than those who had only commenced this work at the coming of the Sons of the Flame. With these as a leading class, and the direct guidance of the Teachers, man was put in charge of the lower evolution of the planet; he was made a kind of king, a dictator, with the whole world placed in his hands, that he might evolve it under the superintendence of the Divine Rulers. Thus he should have been definitely a director of the evolutions lower than his own, bringing intelligence to bear on the growth of the non-human kingdoms, and using that intelligence to lead them along the road marked out for their advance by the great Teachers, so that they might not wander in an experimental fashion as they had hitherto done, but might have the benefit of human reason as guide. The demand made on man in this respect was surely reasonable and just, for since Those Who were far in advance of him had given him special assistance it was right that he, in his turn, should bestow assistance on others not so far advanced as himself. He had been helped at what may, without irreverence, be called considerable cost. The lofty Intelligences Who might have dwelt in spheres attained by prolonged endeavours and struggles

came down to man, imprisoned Themselves for much of Their time in these dwellings that were quite unworthy of Them, in order that man might evolve more rapidly. It was not then an unfair demand that he should pass on the assistance he had received, and co-operate with his Divine Teachers in evolving more especially the vegetable and animal kingdoms along the highest possible lines with the least expenditure of energy and waste of time.

In the early fourth race man was not surrounded by any large number of animals, and none of the higher types were present. The more delicate organisations were nowhere to be seen at this stage, and such animals as were there were of an exceedingly clumsy ill-formed type. Of these early creatures a very distinct idea can be obtained by glancing at the many models and pictures of them in museums and geological books. Ill-formed they may be fairly called, I think, ill-adapted for any particular purpose, wanting to an extraordinary degree in grace and agility of body and in definiteness generally; certainly not types of animal or vegetable life which we can imagine as satisfactory if contemplated from any lofty standard of intelligence, and the men of that time were intended to co-operate in the evolution of higher kinds from these. These were, so to speak, rough sketches placed in the hands of man, and he was not even left to follow his own crude ideas, but had definite models given him towards which the animals were to be trained by the expenditure upon them of much trouble, care, and forethought.

Still further to facilitate this work, there were living among mankind those whom we may speak of as human teachers, to distinguish them from the Divine Rulers—men who were far advanced in occult knowledge, who took actual part in superintending the early evolution of the lower kingdoms, devoting themselves largely to the improvement of the vegetable and animal stock. They directed the operations carried on in large scientific breeding establishments, teaching their pupils to carry on experiments by which the products of the vegetable kingdom might be rendered more various and more useful, and showing them how the animal types might be improved by selecting the best available, breeding from these, and again selecting the best—"the best" meaning those that showed characteristics which were present in the typical forms given as the models for animal evolution.

But difficulties arose which changed the direction along which the *Manu* of the race had designed that evolution should proceed. As qualities developed—especially in the animal kingdom—which were useful to man, he showed an inclination to develop them further entirely for his own benefit, without regard to the balance of nature, and especially regardless of the creatures he was supposed to be evolving. Let us consider, for instance, creatures that have the attribute of swiftness and agility highly developed—the leopard, the panther. This attribute is clearly an advantage which might be utilised along perfectly rational lines without degrading the animal; but instead of that we find man seizing on it as a means for capturing other creatures in order to increase his own brutal enjoyments. When speed was developed it was trained to be useful not in a co-operative but in a destructive fashion; thus a distinct twist was given to evolution, and man developed the coarser and more brutal appetites in this class of animals for his own purposes and gratification, carrying by means of these very qualities pain and misery through the lower animal kingdoms, regardless of the suffering caused by his own selfishness. By developing this destructive tendency in these creatures we have rendered ourselves responsible for lions, tigers, and all carnivorous creatures living on their fellow-animals, seeking to maintain life by the destruction of other lives, roaming over the world as agents of suffering and death, which they inflict on those weaker than themselves, and even occasionally upon man, who thus becomes the victim of the very qualities he fostered. Examining the teeth of these animals in their early growth, we can easily find that they were not originally intended to be carnivorous, and thus we have one of the abnormal evolutions made by man, who grasped at the powers entrusted to him and used them for his own purposes, employing purely for his own gratification the intelligence to which he had been helped, without regard to the interests of the lower creatures to whom he should have been elder brother and guide.

These processes of abnormal and monstrous evolution can be traced all through the history of Atlantis. There science of a material kind was highly developed, and occult powers went hand in hand with it to an extraordinary degree—these occult powers being used to guide evolution along the lines to which I have alluded.

Thus these destructive types were developed while Atlantis flourished, and man himself went through the world like the wild beasts he made, carrying pain and destruction with him wherever he went. He is continually a destructive agency—either carrying on wars against his fellow-men, or destroying the lower animals, slaying in every possible way. He has finally evolved in himself this peculiarity—a quite unique characteristic, one is thankful to see, shared in by none of the wild animals—that he kills for the mere sake of killing. What we call “sport” is the deliberate going out to kill something, so that he makes the murder of the weaker that which he takes as his ideal of amusement. He does not seem to have succeeded in imprinting this last touch of brutality on the wild animal; it will not hunt for itself unless it is hungry. He can teach it to hunt for him by starving it, and then utilising its hunger for his own purposes, but he does not succeed in degrading it any further. An unhappy exception, however, must be made with regard to the animal most closely trained by man—the domesticated dog. These creatures, so promising in their development of loyalty, fidelity, and affection, have caught from man some of his most hateful qualities—the delight in blood, and in torturing and killing for amusement. A terrier will, I am told, enjoy the sickening brutalities of matches for killing rats and similar vile “sports,” as much as does his degraded owner, and dogs in the domestic condition will hunt for hunting’s sake. All “sporting dogs” have been thus demoralised, and have become repulsively human in this respect. It is curious that the love of killing for amusement seems to grow with what is called civilization; the savage, if taken in his lowest types, hunts only for food, but it seems as though with the development of intellect he began to hunt for the mere pleasure of hunting, and the taste grows until in the Englishman of the nineteenth century it reaches its lowest point in the shambles of the *battue*.

We can mark the results of this all the world over—everything that would have loved us flies from us; all things of woods and fields and forests and jungles flee before the footsteps of man. We hear still of a few places in the world where this does not hap, and sailors tell us of new lands they visit where innocent creatures cluster round them, fearless and curious. I need not say this state of things does not long continue, for the sailors of course begin to

knock the poor things on the head, so as to let them understand man's views of his relations with the animal kingdom, and they soon learn to regard man as an enemy.

One would imagine that to people who talk so much as we do about brotherhood and love and kindness and compassion, this knowledge of the way in which we are looked on by our younger brothers would be painful. One would think we should be struck first with astonishment and then with horror at finding our very presence chase everything before it, at seeing these creatures who are so happy in our absence take themselves out of the way at our approach, taking it for granted that we are enemies; butterflies and birds fly away, rabbits scuttle off to their burrows, deer gallop out of our sight, and we have to walk through a desert when we might have walked through a place crowded with friendly forms. For so many thousands of years oppression and cruelty towards animals have been wrought into human magnetism that the wild creatures fly from the atmosphere of men, even from that of any one man who may love them; and it is only by a long process of "making friends" that they learn that such a one is their friend and lover, not their enemy, and then the ancient antagonism slowly fades away. Thus we hear of holy men in India and of saints of every faith whom all living things love and regard as friends, and we read that when S. Francis of Assisi walked through the woods the birds clustered round him. An Indian Yogi walks safely through tiger- and snake-haunted jungles, and the tiger will roll at his feet, the snake will twist round his arm, and they will be his friends and gladly share the warmth of his fire, the shelter of his bamboo shed. They will bring him their injured or sick fellow-creatures that he may heal them, knowing that they are safe with this one at least of the detested and dreaded race, who is to them as a God in his knowledge and power. Then he is to them what man was meant to be, not a destroyer but a friend of all creatures, his intelligence used for their helping, true father and king of the lower world. This state which is seen in a few of our race might be, and will be, common to all. While we cannot by a passing wish get rid of the results of thousands of centuries, none the less can we begin to lessen them by deliberately recognising our place in Nature and making up our minds to fill it, by realising that we ought to bring peace and not

war, higher life upon earth and not death, that carelessness is a crime, and that when we hinder and retard evolution we are setting ourselves against the Good Law. Every single person who recognises this and acts upon it is at least doing what lies in his power to spread peace and compassion on earth, and to hasten the time when we shall all work together for the common good. His action helps to turn the current of public opinion in the right direction, and the deliberate acceptance of the Law of Love by even a few hundred persons would make an appreciable difference. Members of the Theosophical Society at least should perform this obvious duty, and should not talk platitudes about brotherhood while they trample on its reality.

Let us see what can be done at once in the way of giving help and avoiding injury to the vegetable and animal kingdoms.

Looking over the vegetable kingdom we see a considerable number of different types of evolving life, some much more permanent than others. There are classes the members of which live for a few months, others from season to season, other through many years, and so on. The longest-lived develop a greater degree of separateness, a kind of dawning personality, and there comes to be a distinction between the life of a tree, say, and that of its leaves and its fruit. So a man who was trying to help on evolution would not destroy the comparatively permanent part of a tree, but would utilise for the support of his own life the parts that were being continually reproduced. And never would he in mere carelessness or indifference, or because he had no sense of his duty as a self-conscious force in nature, commit acts of wanton destruction.

It may seem a small thing, yet it is not without significance, that many people as they walk in the country are agents of destruction wherever they go; they pull flowers they do not want and throw them away again, they switch off the heads of others as they pass along. They thus do what in them lies to inflict on these lower forms of consciousness what is to them discomfort and pain. It may be lightly answered that plants have no feeling, but as a matter of fact these acts cause vague suffering which is useless and is inflicted in idleness and carelessness; these living things might have enjoyed the air and the rain and the sunshine instead of having this dull consciousness of pain, and even in this small way

man needlessly adds to the dark and unhappy side of nature. Why should not people go through the country and enjoy its beauty, leaving all as fair behind them as it was before they came? Why should we be able to trace so many people as we do now across fields and forests by the destruction they have wrought in their passing, by the trees they have broken, by the flowers they have gathered and flung aside to gasp out their lives on the dusty highway?—doing harm instead of good, bringing destruction instead of fairer life, showing they have not realised what man might be to nature, and how far swifter might be the course of evolution if he were a friend and a helper instead of a careless destructive force.

There is a certain veiled and stubborn resistance at the back of many people's minds when such suggestions are made, a feeling that life would be rendered too serious and troublesome if they were to be "always thinking" about their responsibilities. It is wonderful how man clings to semi-consciousness. But this friendly and helpful attitude towards nature would become habitual if children were trained in it, and to the child the helping of nature would be a constant joy. If we taught children their duty towards all living things around them, gradually building up in the child-mind the sense of human duty as guide and friend of all animals and plants, they would quickly come to delight in work so gracious and congenial, they would range fields and woods with senses alert to all silent appeals for help, and they would leave after them better types of living things than were here before they came, fairer flowers, more delicate shades of colouring. Behind these helpers of nature as they pass through the world would spring up all fair forms, and man's track through the ages would become gloriously beautiful, that of a creative God, instead of a blackened trail of blood and fire.

Still more strongly do these principles apply to the evolution of the animal kingdom, and especially of the higher animals, for here there are some that come within measurable touch of the higher cycle of evolution in which the persisting individual begins to be. Though it is true that animals will not pass into the human stage in the present cycle, they may yet be helped up to the point which we had reached when we left the moon. When the "I" is developed in an animal of the higher domesticated kinds, then that animal is

lifted out of the course of animal evolution, and will be ready to step forward into the human stage when, in the future, the time is ripe. It does not then return to birth as an animal, but remains peacefully and happily in the super-physical world, till a future cycle offers the opportunity for commencing progress in a human form. In this way race after race evolves, and there are always leading types in each great division who are ready for individualisation; among these we may take as instances the dog, cat, horse, and elephant. It is clearly man's duty to help forward such as these, to facilitate their rising out of the animal kingdom; this he can best do by working to eradicate the mischievous instincts he himself implanted in the past, by training in them the instincts which are related to the moral qualities in man, so helping forward their evolution to the point at which individualisation becomes possible.

The killing of animals in order to devour their flesh is so obviously an outrage on all humane feeling, that one feels almost ashamed to mention it in a paper that is regarding man as a director of evolution. If every one who eats flesh could be taken to a shambles to watch the agonized struggles of the terrified victims as they are dragged to the spot where knife or mallet slays them; if he could be made to stand with the odours of the blood reeking in his nostrils; if there his astral vision could be opened, so that he might see the filthy creatures that flock round to feast on the loathsome exhalations, and see also the fear and horror of the slaughtered creatures as they arrive in the astral world and send back thence currents of dread and hatred that flow between men and animals in continually re-fed streams; if a man could pass through these experiences, he at least would be cured of meat-eating for ever. These things are, though men do not see them, and they befoul and degrade the world.

This change in man's attitude towards the lower world, his recognition of his true place and function in nature means, in many respects, a total reversal of our habits of life. It may be said that people could only do this gradually, and that a long course of wrong living has made bodies of a type that could not exist on pure nourishment, at least after they have reached a certain age. It may be so. Personally, I believe that the human will, if it be really exercised, is so mighty a power that it could readily reduce the body to sub-

mission without serious physical disturbance. But then, of course, it has to be remembered that very many people can scarcely be said to have wills at all. At least this much might be done as a paltry effort towards improvement: man's duty might be clearly set up as an ideal, and people might begin to train themselves towards it so far as the imagined poverty of their strength allowed; they might at once give up all forms of "sport," might reduce the cruelty of slaying animals for food to a minimum, might aim at totally abolishing the use of flesh as food, and might—and here women are at present specially responsible for most brutal cruelty—entirely refuse to use the fur and feathers of slaughtered creatures for personal adornment. Women know that seals are skinned alive in order to obtain fur with a peculiarly fine gloss; that Astrachan sheep are ripped open that the skins may be torn from unborn lambs ere the delicate hair is harshened by exposure; that the plumes used for aigrettes are only developed during the breeding-season on mother-birds, and that every plume means the death of their nestlings by starvation. They know all these facts, and yet wear the things thus obtained, only to gratify the most contemptible of weaknesses, a petty personal vanity that shrinks from no inhumanity which stands in the way of its satisfaction. If only these most barbarous wrongs could be put an end to, frowned down by all right-minded people, so that persons who thus offended should feel the weight of social disapproval, in this way a beginning at least would be made, and, growing up in the atmosphere thus formed, the children might be able to do what their fathers and mothers think they are not strong enough to accomplish.

The change must come about some day. A time will come on our planet when man will not act as he has done in the past, and is doing in the present. We are not always going to remain cannibals, living on the blood of our weaker brethren, tearing plumes from living and dead bodies for our decoration, marking our way on the globe by skeletons and ravaged fields. We are going to evolve out of this present degraded stage, and in years to come we shall live in amity with all that surround us; we shall walk the earth as the guides of evolution, the teachers and helpers of all beings less intelligent than ourselves. Living in the faithful discharge of our lofty duties we shall aid all living things to rise as

we shall be rising, thus quickening the progress of evolution to an extent incalculable by us to-day, getting rid of evil instincts in a fashion that now would sound like a fairy tale.

In those far-off days we shall be playing our several parts, readers mine, as co-workers with Nature, looking back with horror and shame at the errors we made in the past, at the errors we are making now. Delay evolution we can; stop evolution we cannot. Powers there are that work for love, for compassion, for universal friendliness; They are stronger than we in our blindness and ignorance, and They will have Their way. The time shall surely come to earth when everything that lives shall love, when each shall seek the others' good, and none shall fear its neighbour. Those Forces mightier than human forces are working towards this evolution.

They may be thwarted for a time, since They will not coerce the human will; across Their path we may build obstacles which will cause delay; but as Their love is immortal and eternal as Their power, Their work shall finally be wrought into perfection. Our planet shall roll in space a world of joy instead of one of sorrow, forms shall be fair and colours shall be beautiful, but none shall slay to possess. That is the destiny, the inevitable destiny, that lies before us. Why should we not accept it now, as we must accept it in course of time? Why should we not spread compassion round us in these days of hatred? Wherever there is a soul that recognises the Masters and softly breathes Their names, let that soul reflect in its small measure their immeasurable compassion; even though that which in Them is an ocean in us at first is but a tiny stream, still let it carry through the world its fertilising and sweetening power, until the world-desert shall rejoice and blossom as the rose.

ANNIE BESANT.

THEOSOPHY AMONG THE QUIETISTS.

(Concluded from p. 204.)

MAXIMS OF THE SAINTS.

THE Maxims of the Saints consist of some forty-five different headings, and commence by stating that the condition of "Pure Love" is what is aimed at, that this "Pure Love," (namely, the state in which love of self is relatively lost in regard to the Will of God) grows out of mixed love, the state in which desire of anything for self is associated with it. In a state of pure love, man becomes single-eyed and self is known no more. Pure love necessarily includes all the Christian virtues, such as temperance, forbearance, chastity, truth and so on. The holy indifference which results from this state is not inactivity, but indifference to anything not of God's Will. When a soul reaches this state it is in a condition of *non-desire*. Souls in this state of non-desire are absorbed in the love of God and love their neighbour on the same principle of loving, namely, in and for God, and these may be said to love their neighbour as themselves. These souls are in a state of *simplicity*, for they look to action that has to be done and have no care for results; they are also so absorbed in the thing to be done, and the importance of doing it rightly, that they forget themselves. "He who prays perfectly never thinks how well he prays." Holy souls are without impatience, but not without trouble. Souls may be regarded as consisting of two parts, the inferior part, which includes the appetites, propensities and affections, and the higher, to which belong the judgment, the moral sense and the will (this latter giving a fairly good definition of the qualities represented by the Higher and Lower Manas in Theosophical teaching.) The soul may suffer in the inferior and may be at rest in the superior. Suitable repression of natural appetites is a means towards gaining necessary self-control. In the state of Pure Love the soul resists

temptation by remaining constantly fixed upon God. Everything should be done from a holy principle, and that principle is love. The contemplative life is not inconsistent with the performance of the ordinary acts and duties of life. There is a law involved in the very nature of holiness which requires it to adapt itself to every variety of situation. The Holy Soul estimates things in the present moment and judges of duty from the facts which *now are*, taking no thought for the morrow. Those who are the *children* of God, in distinction from mere *servants* of God, have the liberty of children. It is hardly necessary to add that there is a liberty which might more properly be called license. There are persons who maintain that purity of heart renders pure in them whatever they are prompted to do, however irregular it may be in others; this is a great error. Pure Love necessitates death to selfishness. In the highest state, a *State of Transformation*, the soul remains without preferences and pliant. It is like a spherical body, placed on a level and even surface, which is moved with equal ease in any direction. The souls in the higher degrees can worship at all times, in all places in the interior chamber. Extraordinary experiences which often accompany the inner life, such as dreams, visions and revelations, do not constitute holiness, nor should such be taken as a guide of life separate from and above the written Law. The doctrine of Pure Love, including as it does the entire transformation of our nature and the state of Divine Union, has been known and recognized as a true doctrine among the truly contemplative and devout in all ages of the Church.

In conclusion, in speaking of this state of divine union, he says: "Strive after it, but do not too readily or easily believe that you have attained to it. The traveller, after many fatigues and dangers, arrives at the top of a mountain. He looks about from that high eminence, and in that clear atmosphere he sees his native city, and it seems to him to be very near. Overjoyed at the sight, and perhaps deceived by his position, he proclaims himself as already at the end of his journey, but he soon finds that the distance was greater than he supposed: he is obliged to descend into valleys and to climb over hills and surmount rugged rocks, and to wind his steps over many a mile of weary way before he reaches that home and city which he once thought so near."

The more we study the mysticism which characterized the Quietist movement in the light thrown upon it by the writings of Fénelon and Madame de Guyon, the more clearly, I think, we shall realize that it is what may be called a "healthy" mysticism—a mysticism, which, while it recognizes and gives due weight to the phenomena of what is commonly called psychism, regards it merely as *incidental* to the progress of the Soul and never loses sight of the fact that the Higher Psychism, the purification of the soul itself, the purging it from its earthly dross, and thus rendering it fit for re-union, is the great goal to be kept in view. Furthermore, it never mistook the means for the end. It was also *healthy* in that it discountenanced "emotionalism" as such. For those who would follow its teachings it pointed out, (and laid especial stress on the fact) that the first and most necessary step was the fulfilment of the duties of life, the duties in which a man finds himself placed, in the most complete manner possible, and that the first evidence of progress along this path lay in the perfect fulfilment of all duties. It has often been urged by unbelievers in mysticism, that it is pernicious and unhealthy, in that it tends to unfit an individual for the practical duties of life and to foster a state of lotus-eating indolence, sapping all vitality—in fact an aggravated form of selfishness. This impeachment of mysticism and the inner life has ever been brought against its teachings at all times when it has come prominently before the world, and if this accusation, brought against mysticism in general, is borne out by the facts connected with any particular school, that school, I venture to think, may rightly be called *unhealthy*. We find Bossuet bringing forward this point in one of his interviews with Madame de Guyon. He says: "I proceed then to say that the state of mind which you advocate is supposed to lead to inaction."

Madame de Guyon replies: "I do not readily see, Sir, how such a statement could well apply to myself, who have hardly known, whatever may be true of my mind, what it is to rest outwardly and physically."

Bossuet: "I think, Madame, it will not, but such an impression could hardly arise without some foundation for it."

Madame de Guyon: "The foundation, Sir, of this idea is in the fact, I suppose, that the truly holy soul ceases from all action which has its origin in *merely human impulse*."

Speaking of what is called *emotionalism*, Madame de Guyon repeatedly refers to it, and while recognizing this phase as forming one stage of the growth and awakening of the soul-life, says that this stage is one of the very earliest, marking indeed the first dawns in the soul of the destinies which lie before it, the first echo within, reminding man of the source whence he came; that it is not a permanent state, but very transitory, and is beset by serious dangers for those who, mistaking it for something other than it really is, deem that they have arrived at the goal ere they have well set out on their journey.

Those who are acquainted with the *Bhagavad Gîtâ* cannot fail to be struck by the similarity of many of the above teachings to the teaching given by Krishna to Arjuna as to Yoga. But if these Quietist teachings resemble the Yoga philosophy of the East, there yet seems a very important difference between them. What the Quietists sought more or less blindly is reduced to a science in Yoga, the latter claiming to satisfy both the head and the heart, whereas Quietism, as such, can appeal solely to the heart or intuition, and failing response there, its claims to attention fall dead; unless the man himself intuitively feels within him the echo of the underlying truth, the teachings can show no claims to reasonableness. To the unsympathetic student, all they offer is a somewhat forbidding rule of life and conduct accepted by certain individuals on totally inadequate grounds, leading to an entirely uncertain end, and entailing a vast expenditure of energy for very dubious results. Here comes in the difference between the two, the complete and the incomplete. Yoga offers to make good its claims scientifically to one who is prepared to study it, and to justify its rightness not only from the devotional side, but also from the intellectual. At the time that Quietism arose in France in the seventeenth century, the nation at large were believers in the absolute truth of their religion, however debased and overlaid with superstition that religion had become, and as a nation they had complete belief in the immortality of the soul. Hence the necessity for the intellectual presentment of the science of the soul did not arise, and its absence seems in no way to have hindered the spread of the teachings, or in any appreciable degree limited the number of those to whom the teachings would appeal. At that epoch the heart-doctrine was the only one which would be likely to appeal to people at large. And so the teachings spread and

did their work, but if we contrast the conditions prevalent then with those we see around us to-day, it is obvious that if the Theosophical impetus is again to make an impression on the thought of the age, it is useless for it to appeal solely to the doctrine of the heart.

Times have changed, science has usurped the field, and intellect reigns supreme; therefore it is fit that in the Theosophical movement that has marked the closing years of this century much stress should have been laid on the scientific side of Yoga, and that the philosophies of the East should have been brought into much prominence.

As union was the whole end and aim of the Quietist teaching, I will quote a few passages from the writings of Madame de Guyon with a view of giving some insight into the manner in which she regarded union.

"The union between the soul and God may exist in various degrees. There may be a union of the human and divine perceptions; there may be a union of desires and affections to some extent. But the most *perfect* union, which includes whatever is most important in the other, is the union of the human and divine will.

"When the will is in the state of complete union with God, it necessarily brings the whole soul into subjection, and it implies necessarily the extinction of any selfish action, and brings the mind into harmony with itself and into harmony with everything else."

Speaking of her own experience, she writes:

"This immersion in God absorbed all things; that is to say, seemed to place all things in a new position relatively to God. Formerly I had contemplated things as dissociated from God, but now I behold all things in divine union."

With regard to the dominating of the lower nature by the will, she says:

"I kept my appetites under great restraint. It is impossible to subdue the inordinate action of this part of our nature, perverted as it is by long habits of vicious indulgence, unless we deny it for a time the smallest relaxation. . . . And this also applies to the affectional part of our nature, and also to the understanding and the will. We must meet their inordinate action promptly. We must eradicate from them every motive and impulse of a selfish nature

which can be found in them, otherwise we must support them in a dying life to the end. It is only by a total death to self that we can experience the state of divine union and be lost in God. Once a person has experienced this loss of self, he has no further need of this extreme system of repression and mortification; the end for which mortification was practised is accomplished. . . . the senses, then, should be permitted to accept with *indifference* and equanimity of mind whatever the Lord sees fit in his providence to give them—the pleasant and the unpleasant, the sweet and the bitter.”

All acts of austerity were regarded by her as disciplinary, not as expiatory. For of the soul once awakened she says:

“It is only by learning the bitterness of transgression that it becomes fixed and immovable.”

Therefore:

“Never seek for consolations against the tortures of the inward fire by looking without—it is best to endure patiently, and thus learn effectually the bitterness of transgression.”

The two stages on the path towards union she describes thus:

“The first is to retire ‘*within* yourself, the second is to retire *from* yourself.’” Writing of the interior states through which she passed, she refers to that which she names the state of “privation” or state of loneliness, darkness and isolation, even from God—a state which she describes as lasting, with but brief intermission, for seven years, and from which she suffered the most bitter of all trials.

“I was inconsolable. I did not then understand that in the progress of the inward death I must be crucified not only to the *outward* joys of sense, but also, which is a more terrible and trying crucifixion, that I must die to the *joys* of God that I might live fully to the *will* of God.”

She says in another place that divine wisdom is only to be known through death to self. After this death to self, she says, “Jesus Christ, divine wisdom, is formed in the soul, and all good things are made known to it.”

She asserts that this is the result of her own experience, illustrating it by saying that after this trial of the seven years privation, during which time both her intellect and her heart

seemed to be broken, and she describes herself as being in a state of "*strange stupidity*" she found that all was restored to her with inconceivable advantages: "I found there was nothing I was not fit for, or in which I did not succeed. The understanding as well as the heart seemed to have received an increased capacity from God."

In a letter to her brother, written when she was forty-one years of age, after many years devoted to the following of the path towards union, she thus describes her spiritual condition :

"The self which once troubled me is taken away, and I find it no more. And thus God being made known in all things or events, which is the only way in which the "*I am*" or Infinite Existence can be made known, everything becomes, in a certain sense, God to me. I find God in everything which is, and in everything which comes to pass. *God is All.*" In another place she says :

"The sanctified soul not only *speculatively recognizes* the relation of God to events, but *feels* it—that is to say, it is brought into a practical and realized communion with God through them."

That this state of union is not merely a matter of vague ideas, that the saying of Christ, "the kingdom of heaven is within you," is a true saying, and that this state of union is attainable, and this kingdom of heaven to be entered, not in some unknown hereafter amid other conditions, but *here and now*, is the unanimous testimony of those who have sought this one goal and concentrated all their energies on its attainment. Thus we find Madame de Guyon of her own knowledge and experience reiterating the same statement, and this is where, I venture to think, lies the real interest attaching to her autobiography, after reading which it is difficult not to believe that in truth she had, at least in some measure, taken that "kingdom of heaven by force."

There is a point which will, I think, be interesting in connection with this idea of union. It has often been said that in the attainment of balance lies union. It is reached when the mind centred in the self ceases to be affected by what are called the pairs of opposites—a condition repeatedly alluded to in the *Bhagavad Gītā*.

Madame de Guyon, speaking of the hearing of what she call's

the voice of God in the soul, says that "in order to do so," to hear correctly, "it is necessary for us to possess a mind, if we may so express it, *in equilibrio*, that is to say, balanced from motives of self either one way or another."

This autobiography of Madame de Guyon to which I have alluded was not published until after her death. It presents us with a marvellous picture of absolute devotion, of untiring zeal and patience under the severest trials both outward and inward; it was indeed, as she herself described it, a life of crucifixion, and the concluding words of that autobiography give us the keynote of her character, and are a witness to the sincerity of her convictions. She prays those who may read its pages "not to let themselves feel embittered against those who by a zeal, perhaps *too* bitter, have carried things to such length against a woman, and a woman who offered no resistance." And be it remembered that during her life there was hardly any weapon her enemies had not used both against her character and her person, in order to ruin her reputation and coerce her into abjuring her views.

In its pages also we may trace how in the midst of inner trials of all descriptions, of ever increasing outward persecutions, she ever retired more and more towards the centre of her being, and there, in the midst of the wildest storms which raged without, she sought and seemed to find the "peace which passeth understanding."

In this autobiography also we find Madame de Guyon recording the various psychic experiences which marked her inward life—presentiments, visions, voices unheard by others, and so forth—phenomena similar to those which are continually recorded by mystics as accompanying the inner life of the soul. We find her also at one time possessed of apparently considerable powers of healing, and during all the latter years of her career continually experiencing thought-communion with individuals at a distance.

As to her works, she asserts that they were mostly written by her unconsciously, so to speak; that is to say, when she sat down, her mind was completely ignorant of the subject on which she was about to write. What was impressed on her mind she wrote steadily and rapidly, and with little or no knowledge of what she was writing; she adds that on re-reading her manuscript she

never found it necessary to make any correction or alteration. Her untiring energy and her ceaseless labour in the face of most severe physical suffering were truly marvellous.

An incident occurred in her younger days which is not without some interest; it happened before she had found the inward way, and before she had any idea that her life was to be devoted to spiritual teaching. She was at that time living in Paris, and she thus tells the story :

“As I was going to Notre Dame on foot accompanied by a servant, as I was crossing the bridge a poorly dressed man accosted me; I thought he was a beggar and prepared to give him an alms. He thanked me, but said that was not what he desired, and coming closer to me, he at once began to discourse to me on the Holy Trinity in so grand and exalted a style that all I had hitherto heard on that subject seemed but shadows compared with what he then said to me.

“Proceeding he spoke of the sacrifice of the mass, of its excellence, of the importance of hearing it, and assisting at it with respect.

“This man, who did not know me at all, and could not even see my face, which was covered, said then to me: ‘I am aware, Madame, that you love God, you are very charitable and give largely in alms’ (and he also alluded to many other qualities which God had given me), ‘nevertheless,’ he said, ‘you are wrong in your notions. God desires quite other things of you. You love your beauty.’

“He then drew me a perfectly true and plain picture of my faults, and my heart could not deny what he said. I listened in silence and with respect, while those who were following me imagined that I was talking to a madman.

“I perceived clearly that he was illuminated with true wisdom. He also said that God did not desire that I should content myself with working as others do, in order to secure my own safety and in order to escape the pains of hell, but that he desired that I should arrive at such perfection in this life as to escape even those of purgatory. With such talk, the way, although considerable, seemed quite short and I did not think about it until I reached Notre Dame, when my extreme weakness made me faint. On recovering myself

and looking round, the man had vanished and I have never seen him since.

“Hearing him speak in this manner I asked him who he was. He told me he had recently been a street-porter, but that he was so no longer. The affair did not make so much impression on me at the time as it has since. I relate the story without relating the last thing he said to me.”

No sketch of the Quietist movement would be complete without some allusion, however brief, to *The Short and Easy Method of Prayer*, by Madame de Guyon, the book which of all others emanating from the movement, attracted the most attention and roused the bitterest animosity on the part of the Church. This book became the main object of attack, and regarding it Bossuet asserted that “its design was evidently to establish a brutal indifference for salvation or damnation, for vice and virtue, a forgetfulness of Jesus Christ and all his mysteries, an indifference and impious quietude.”

This small manual was designed for the use of those who were attracted to the inward life, and was intended to aid them in their efforts to reach the permanent state of union. Prayer is stated to be the means to the end, and is defined as an application of the heart to God to be exercised at *all* times.

She divides prayer into three degrees or stages, each accompanied by its special instructions. In describing the third, or highest, degree, she names it the Prayer of Active Contemplation, and says that in this stage silence constitutes the whole prayer—the soul sinks frequently into a mystic slumber and remains constantly in the presence of God.

Prayer is stated to be both devotion and sacrifice.

Finally, it is said: “It is impossible to attain divine union solely by way of meditation, or by way of the affections, or by any devotion, no matter how illuminated. ‘There was silence in heaven’ (Rev. viii. 1). Now heaven represents the ground and centre of the soul wherein all must be hushed to silence when the majesty of God appears. Wisdom descends as fire and destroys all impurities. God is an infinite stillness, and the soul to become united with him must participate in his stillness.” These are words that perhaps may recall to some the extracts from the *Book of the Golden Precepts* left to us by H. P. Blavatsky, where the first part closes with

these words, marking the end of the struggle of the soul towards re-union, when it has mastered the Four Truths and has entered the Path :

“Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art Thyself the object of thy search—the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence.”

OTWAY CUFFE.

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Concluded from p. 76.)

CLXII.

THE number nine is Jesod, the foundation or principle of existence, because it is the ternary in all its fecundity. Jesod is also the foundation or the basis of all truth, *i.e.*, the criterium of certainty, as they say in the schools, for it is a triple syllogism in three terms completely equilibrated and equilibrating each other; in such fashion that the minor premise and the conclusion are contained in the major premise, and the same is true for the other terms. It is also the perfect harmony of reason and authority; reasonable authority proceeding from authorised reason—harmony or the authority of reason giving the reason of authority—all proceeds from this fertile root. Nature ruled by the numbers again gives three to represent God, three to represent man, three to represent matter conquered by man, whose modifications and productions are contained in the three kingdoms. Light also is three times triple: light of glory in Aziluth, Jezirah and Briah; light of life, universal, astral and magnetic; visible light, celestial, terrestrial and fiery. Such are the mysteries of Jesod, which we shall find again and again in all that exists according to the laws of the ternary, which is, as you know, the compass by which is measured the existence of all beings. Here ends the analysis of the numbers, which henceforward begin again, going from ten to ten, *i.e.*, from synthesis to synthesis. Here end our studies of the number nine, and we come to the ten, which is the Kingdom of God.

January 31st, 1863.

CLXIII.

IN one of the most mysterious of the Master's parables ten virgins are spoken of, five wise and five foolish. And it is said that the five foolish virgins having gone in search of oil came too late to the gate

of the marriage feast, and that the bridegroom said to them: I know you not.

The following is the unpublished end of this parable:

"Then the five wise virgins repented that they had not given of their oil unto their sisters, or at least that they did not make use of their lamps to enlighten them and make them enter with themselves into the feast of the bridegroom and the bride.

"And they said to the bridegroom: Is it possible, O Lord, that you know them not, since you know us and we know them? They are our sisters and companions whose lamps had gone out, but they have lighted them again. That light now illumines their faces bathed in tears, and you can recognise them since we know them. They have been negligent, but they have traversed the country during the night in search of oil.

"They have been deprived of the joys of the first hour, but do you not remember, O Lord, the workmen whom you admitted to work in your vineyard at every hour of the day?

"And when the evening came did you not give to them all the same reward?

"Will you be more inexorable on your wedding night than you have been during the day of toil?

"And the Lord made no answer, but he gave the key to the wise virgins, who opened the gate to their sisters."

CLXIV.

GOD, considered solely in his rigour and in his autocracy without balance or control, that is the devil of our gracious M. de Mirville and his confrère Desmousseaux. It is the God of the pseudo-Catholic clericals, who see the whole of religion in the temporal power alone, because the kingdom of J. C. is not of this world, and because Satan, on the contrary, is the prince of this world—where despotism and violence still reign, producing the unpardonable sin against the Spirit, which consists in the smothering of truth and knowledge. A feminine reaction is taking place against this brutal oppression, and taking place both outside the Church through the spiritual circles, and within the Church through the mystic confraternities and the caressing, sentimental *mièvreries* of the cultus of the mother of God. It is the white doe opposed to the black doe. But these two fractions of the truth opposed to each other remain only each the negation of the other. Religion still hops on one foot, now on the right, now on the left. Under the Messianic reign it will begin to walk. The foolish virgins

are knocking at the door of the bridal chamber, but they will enter only when the wise virgins will go to meet them and are willing to stretch out their hands to them ; then shall be fulfilled these words of Scripture : *Justitia et pax osculate sunt—justitia et veritas obviaverunt sibi*. This completes the meaning of the parable of the virgins, where the text leaves the light at the gate, for the foolish virgins, now become wise, have oil, and nevertheless they are refused admittance. You see that the sequel is necessary, and that the end of the parable, which is not in the letter, really exists in the spirit.

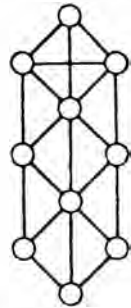
February 1st, 1863.

CLXV.

THE number 10 is composed of the luminous unity and the dark zero. There are two pentagrams in this number—as there are two triangles in the number six, the white pentagram and the black ; the five pure numbers and the five impure numbers, the five races of giants and the five angels who battle with them, the five foolish virgins and the five wise ones. Now the marriage of the bride and bridegroom is the middle between the white and the black, and forms a separation between the virgins, as the legend tells us that at the moment when the Word of God pronounced the *fat lux* there took place a separation among the angels. For light does not manifest itself without at the same time making manifest the darkness, and the darkness is necessary to the light ; therefore also the light adopts the darkness, and illumines it with its reflections. This is enough to explain briefly the parable of the ten virgins, of which I gave you the occult conclusion and the unpublished sequel in my last.



Trace the Sepirothal tree as opposite : and take one side of it only, or Keter—Binah—Geburah—Netsah—Malchuth ; and you have the crescent of the rigorous mood and the horns of the black doe. Do the same thing on the opposite side, and you have the white crescent and the horns of the doe of love. These expressions have become the consecrated expressions among the Kabbalists, and have nothing in them that should surprise you. Now you have



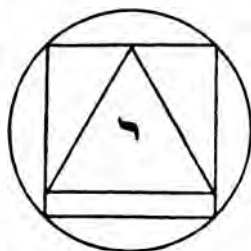
on each side five numbers : the one black, the others white ; the one stern, the others merciful ; while Keter and Malchuth may be taken either as good or bad, because the one is the cause of the other, and because in Malchuth good and evil seem to be blended.

CLXVI.

THE tenth letter of the sacred alphabet is the letter Yod, in Hebrew יוֹד. This letter is the chief of all, and is placed in the centre of the pantacle of the letters between the three mothers. It is with this letter that begins the name of Yehovah יְהוָה and ends the name of Adonai אֲדֹנָי; it is from it that comes the name of Yudæi, or Joudæi, given to the Jews, as though one said, the people of Yod or Youd. The name of Judah or Tchouda comes from the same root, and ought to belong to the royal tribe whose rod or sceptre represented by Yod was destined never to cease to flourish until the coming of the Saviour.

The name of the letter in Hebrew is written: Yod י, Vau ו, Daleth ד, and signifies the Universe, the Creation, the Master—or the Law, Liberty, and Power; as you will recognise by examining the hieroglyphs of the 10th, the 6th, and the 4th keys of the Tarot.

This word thus signifies:—the Father, Love, the Lord; or the Father, the Holy Spirit, and the Son. These are grand things in a letter, and the name of a letter, and you will understand why the Kabalistic figure of God is a triangle in a square, circumscribed by a circle, and in the centre of the triangle a single Yod. The triangle is 3, the square 4, the circle 12; the whole is thus 19, the digits of which, added together, give 10. It is thus that 1+2 make 3+4=7 and 5+6=11+6=17+7=24, whose digits added give 7 (etc., etc.). The ten numbers give 55, whose addition gives 10 again.



The number 10 is the unity, the image of Being, and the zero, the image of Life. It is the rod and the serpent. It is the universal hieroglyph.

February 6th, 1863.

CLXVII.

As there are ten Sephiroth, so there are ten commandments of God, and the moral law, like the dogmatic law, may be termed the decalogue or the Word in ten letters. It is for this that the punishment of sin is symbolised by the ten plagues of Egypt. For to each sin there belongs a special punishment, and there are ten sins because there are ten laws. But these ten refer back to seven; these seven to three, and these three to two.

The seven sins against the seven virtues; the three heads of concupiscence, pride, covetousness and sensuality; and the two sins

against God and against one's neighbour: all this comes back eventually to injustice, or the sin against Justice; because we owe to God and to our neighbour (etc.).

[Letter CLXVIII is purely personal.]

CLXIX.

THE land of Canaan, before being conquered by the Hebrews, was inhabited by the children of the giants, *i.e.*, by the heirs of the colossal iniquities of the old world; iniquities the memory of which, preserved in the family of Noah, had become a living tradition in the accursed race of Canaan, son of Ham, the profaner of his father's sleep.

Among these new Titans of impiety were reckoned five different races, bearing characteristic names. They were: the Anakim, the Nephilim, the Geburim, the Raphaïm and the Amalekites. These five names signify:—

Anakim = The anarchists or the sons of Belial; the men without law.

Geburim = The men of rigour or violence.

Nephilim = The voluptuous or effeminate.

Raphaïm = The lazy or cowardly.

Amalekites = The aggressors, because they were the first to attack the Israelites in the desert.

Now let us trace the pentagram of perfection with the five letters which form the name of Jehosuah, Josuah or Jesus their conqueror, thus:

Yod—the father and supreme master denied by the anarchists.

He—the mother or merciful Providence denied by the Geburim.

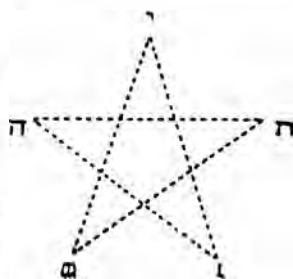
The corresponding He—nature outraged by the effeminate.

Vau—creative fecundity giving liberty through effort, denied and outraged by the lazy and cowardly.

Schin—material equilibrium or elementary justice, offended by the aggressors.

Yod is the manifestation of Keter in Tiphereth—the first He corresponds to Gedulah, the second to Geburah—Vau corresponds to Netsah and Schin to Hod. The angels which defend them are the Kethesichim or the Jodichim led by Michael (etc.).

February 20th, 1863.



CLXX.

THE angels of the first He are the Chocmachim, the Chesedichim, and the Hehim led by Gabriel. The defenders of the sacred Vau are the Gedurichim or Vavichim led by Samaël. The defenders of Schin are the lower Elohim under the leadership of Uriel, and the protectors of the second He or the angels of nature are the Emmanuelim under the lead of Raphaël.

You see clearly that the giants and the angels are not persons, but pure and impure forces in combat, the one against the other. Such is the primitive genius of the scriptures, which always contain a double meaning, and should hardly ever be taken literally and accepted in their ordinary sense, as St. Peter says in his Catholic Epistle or Encyclical to all the Churches: *omnis scriptura . . . propriâ interpretatione non fit*. A clear and decisive passage which interested commentators distort from its true sense by striving to translate it thus: Holy Scripture must not be understood according to the personal judgment of the one who reads it, but rather according to the meaning placed upon it by the authority of the Church.

These five races of giants, *i.e.*, the five points of the black star or the reversed pentagram, have been also represented by the five cities of Pentapolis (the "Five Cities of the Plain") which were buried under the foul and bituminous waters of the Dead Sea: Sodom, Gomorrha, Adama, Seboim and Segor. Sodom means the mystery of men; Gomorrha, the rebellious people; Adama, the effeminate man; Seboim, the slaves; and Segor, littleness or baseness. Here again we find the vices opposed to the adorable name of Jesus.

[Letters CLXXI and CLXXII are purely personal.]

CLXXIII.

I THOUGHT I had already answered the exegetical questions you put to me; but probably I have not done so satisfactorily, as you ask them a second time.

I confess that Lot's wife changed into a pillar of salt disturbs me no more than Niobe changed into a rock. Salt is the symbol of wisdom; the misfortune of some becomes the wisdom of others by example.

The inhabitants of Sodom desiring to violate the angels, and Lot offering them his two daughters (to the Sodomites!), and then having got drunk, doing himself what the Sodomites would not do, etc.,—all that sort of thing offers about the same degree of certainty as the metamorphoses of Ovid. The Trojan War is an historical fact, but is

it really true that Venus was therein wounded by Diomedes? I should scold a ten years' old child that asked me such a question. I should even tell him that one must greatly mistrust the Palladium and the wooden horse, but that he must admire Homer's beautiful poetry, and believe firmly in his lofty philosophy: that Achilles and Ulysses are two types of force, the one violent, the other prudent; that the Iliad and the Odyssey are the dual epic of humanity—the Odyssey especially, which resembles as an allegory the grand poem of Job, and represents man's initiation through toil and suffering. Ulysses landing alone naked, bruised, and covered with sea-stains, on the land of the Phæacians, despoiled of everything, like the Arabian saint, will show himself king by his own greatness and his personal merit. Is this a story? Yes; it is that of the elect of humanity.

March 1st, 1863.

THEOSOPHICAL ACTIVITIES.

CEYLON LETTER.

Mrs. Higgins acknowledges gratefully the receipt of Rs. 850.61 for the Musæus School and Orphanage. (We have not space to print the detailed list which she sends.) The girls are reported as making good progress.

Dr. and Miss English are soon expected to resume duty in the Institution, on the return of Colonel Olcott to Adyar from Europe. The Colonel will probably come to Ceylon, after the December Convention, to help the cause. Will our kind friends who can spare any old books, magazines, maps, and journals send them to Mrs. Higgins for the Library of the Musæus School and Orphanage?

The work of the Hope Lodge is being vigorously carried on, and new enquirers come to the meetings.

S. P.

EUROPEAN SECTION.

A new Lodge has been formed at Liverpool, to be called the City of Liverpool Lodge, having twelve founding members. The following have been elected officers: President, James H. Duffell; Vice-President, C. W. Savage; Secretary, W. B. Pitt-Taylor; Treasurer, W. E. Jones; Corresponding Secretary, Mrs. Londini; Book-Steward, F. S. Pitt-Taylor.

The Blavatsky Lodge has recently greatly extended its activities. The Sunday evening meetings held on Nov. 10th and 17th were very well attended, and much interest was displayed, Mrs. Besant and Mr. Leadbeater speaking at the first one. The subjects for Nov. 10th related to the Linga Sharira, the Thought-Body, and the Astral Senses, and for Nov. 17th to Hypnotism, Mesmerism, Telepathy, and the like. The Thursday evening meetings have also been successful; Mrs. Hooper, Dr. A. A. Wells, Mrs. Besant, and Mr. Mead being the lecturers during November. Mrs. Besant took Mr. Moore's place on Nov. 21st, and spoke on "The Growth of the Ego." She also lectured on Thursday, Dec. 5th, on "Responsibility," this being her last address before leaving for India.

A new branch of activity has been started in the Lodge; on Tuesday evenings Mr. Moore is now holding a class for the study of astronomy. This class held its first meeting on Nov. 19th, and has up to the present proved of considerable service.

Mrs. Besant's lectures have been fewer than usual, but she paid visits to Manchester and Bradford about the middle of November. The lectures attracted large audiences, and several enquirers were brought to the branches by them. The series of addresses at Queen's Hall terminated on December 1st, the last two being entitled, "The Higher Bodies" and "The Man." She lectured to the London Lodge on Nov. 29th, on "The Future that awaits us" and also before the Liberal Social Union on Nov. 28th. The "At Homes" were largely attended, over eighty visitors being present at the last. Mrs. Besant left for India on Friday, Dec. 6th, and may be expected back some time in April, 1896.

From Holland we hear that Mr. Fricke has lectured before De Dageraad, the Freethought Society, and very fair reports appeared in two of the papers.

Dr. Pascal writes that they will shortly turn the Toulon Centre into a Lodge, as they have now a strong little band of members. Theosophical literature is selling well in Toulon, much attention having been aroused by the doctor's articles in the chief daily paper.

AMERICAN SECTION.

Chicago Theosophists celebrated the twentieth anniversary of the founding of the Theosophical Society by a special meeting at Headquarters on Nov. 17th. There was vocal and instrumental music, as also the reading by Miss Weeks, the Secretary, of a poem called "Brotherhood," and a paper upon "The Birth and Evolution of the

Theosophical Society," prepared by Mr. Alexander Fullerton, General Secretary of the American Section.

One evidence of the energy in Chicago is the steady supply of leaflets for propaganda, either new or in restoration of those whereof the plates and stock are in the hands of the other Society. The Central States Committee have now printed *Theosophy, Reincarnation and Retribution*, and *The Septenary Constitution of Man*, all new; they have reissued *An Epilome of Theosophy*, and have in view another reprint, the cost of which was offered by a Theosophist in the eastern part of the States.

Individual generosity has furnished the General Secretary's office with a supply of the circular, *How to Join the Theosophical Society*, and of blank applications for Charter, thus greatly furthering the needed outfit.

AUSTRALASIAN SECTION.

The progress of the Countess Wachtmeister is still being watched with great interest by the Branches of the Theosophical Society in the Colonies, especially by those in northern Queensland, where she is shortly expected. There the interest is spreading from the members to the general public, and gratifying preparations are being made for her reception. She is at present in Brisbane, where her lectures have been well attended, when the climatic conditions have been not too unfavourable. The financial results of these lectures has been such as to justify her in visiting several smaller towns in the neighbourhood. A very promising field of work awaits the Countess in New Zealand, where her arrival is impatiently expected.

It remains to be seen what will be the permanent results of this courageous and energetic effort of propaganda. The indications are encouraging in many quarters, but in others an interest easily aroused seems to have been as easily satisfied.

At Townsville, in the far north of Queensland, good work has been done by Mr. Davis, of the Sydney Theosophical Society, who, armed with a stock of leaflets and an enthusiastic belief in his mission has succeeded, he tells me, in interesting a number of people in all classes. He threatens the General Secretary with a shower of letters from enquirers. Let them come. We would pray for such showers if—like the parsons of New South Wales who are elated just now by the coincidence of a downpour following on a day of humiliation and prayer for rain—we believed in the efficacy of such a proceeding.

In Sydney the lecture room is the strongest field of operations, and

a syllabus has been prepared which draws good audiences, especially on Sunday evenings. In Melbourne, to judge by accounts received, the "H. P. B. Training Class" is the favourite activity, though here, too, as in other centres, strong lectures are given and well received. In "Ibis" the "Lotus Circle" blossoms vigorously, and so on through the other Branches in Australia and New Zealand, each has its work of predilection.

Before leaving the subject of Lotus Circles, a word of praise and thanks is due to Mrs. W. J. Hunt for her excellent contributions to the Sectional Magazine on the management of classes. Mrs. Hunt has just published a little book on "Vegetarianism" with recipes, which would be found valuable even at home, where there is no dearth of such literature; out here it is almost a first attempt in this direction, and has to struggle against an all but universal prejudice.

Dunedin, this month, achieves an evil preëminence for bigotry and obscurantism. The clerical party there are powerful and bitter against Theosophy. In the *Christian Outlook*, a local journal, appears an attack upon Mrs. Besant and the Theosophical Society, which includes an extremely biassed review of Mrs. Besant's article on the Atonement in the *Nineteenth Century*. Her critic admits that the article is free from personalities, but this is because "the editor kept a very firm rein on her" (!) He sums up the ideas presented therein as "a strange jumble of Manicheism and metempsychosis," and asks, "What moral motive power has this blasphemous caricature of Christianity over human lives?" An answer was despatched, but was refused by the editor on the deliciously *naïve* plea that it would "provoke discussion"!

Mr. Beattie reports from Hobart that the Branch hopes to be established in permanent quarters ere the Countess Wachtmeister arrives there.

S.

REVIEWS.

OLD DIARY LEAVES.

By H. S. Olcott, P.T.S. [New York and London: G. P. Putnam's Sons; Theosophical Publishing Society: Madras; the Proprietors of the *Theosophist*.]

THE President-Founder has added to his many services to the Theosophical Society by writing and publishing a careful and detailed history of the great movement to which he has devoted the second half of his life; it is written from a diary carefully kept from day to day, so that we have the events as they appeared at the time, and the whole story unrolls before us, year after year, as though we were actors in the scenes portrayed, and were forming our judgment on them as they occurred, and not as they might be seen as a whole, looking back on them through a haze of years. This note of actuality is very striking throughout the whole book, and is not due only to the vigour and vividness of the author's style; Colonel Olcott has done more for us than describe the past with literary ability; he takes us by the hand and leads us through it beside him, so that we live in it and feel it as though we had in truth been present.

The supreme interest of the book naturally attaches itself to the great personality who gave birth to the Theosophical Society of the nineteenth century. Colonel Olcott has drawn H. P. Blavatsky just as he saw her in daily life—impetuous, masterful, generous, careless, unconventional, loyal to death to her Masters, often mistaken in method, but never unfaithful; often rash, but never cowardly. It is a heroic, antique figure that he draws for us—a figure full of primeval energies and fiery strength, and one that fits but ill into the petty framework of modern society. Her extraordinary thaumaturgic powers made life at her side a kind of fairy-tale of marvels and adventures, while her fiery temper and her psychic Russian body with its irritable nervous system filled that life with cyclonic storms. Colonel Olcott thus sums up his work:

“As I shall present her, the now fading ideal image of the writer of *Isis* and the *S. D.* will become clothed in flesh and blood; a real

(masculinised) woman; living like other people when awake, but going into another world and dealing with nobler people when asleep, or in waking clairvoyance; a personality inhabiting an enfeebled female body, 'in which . . . a vital cyclone is raging much of the time'—to quote the words of a Master. So fitful, so capricious, so unreliable, so exacting, so tempestuous as to call for heroic forbearance and self-control if one would live and work with her in an unselfish spirit. These phenomena of hers that I saw, the manifold proofs she gave of the existence behind her of teachers whose feet she felt she was scarce worthy to dust, and later . . . when the turbulent and exasperating woman became a writing and teaching sage and a benefactress to the soul-seeker; all these, and the books she left behind her, combine to prove her exceptional greatness and make her eccentricities forgotten, even by those to whom they caused most mental suffering. In showing us the Path, she laid us all under such a weight of obligation that it is impossible to harbour any feeling save gratitude for her."

This extract shows the spirit in which Colonel Olcott has written his book, and, while some blind worshippers of H. P. B. may resent his attitude, it is one that will be justified by time.

The book opens with the first meeting at the Eddy farmhouse of the two future founders of the Theosophical Society, and gives a brief but graphic sketch of the scenes at Chittenden; we are then carried swiftly through the early days, the wonderful phenomena-filled days and nights in Philadelphia, the extraordinary marriage of Madame Blavatsky, and the relations with American Spiritualism; this last phase gives the Colonel an opportunity of making a strong defence of H. P. B. against the charge of plagiarism so often brought against her. He speaks of the chaos of mystical writings that existed from authors who

" Hid their divine knowledge under quaint symbols and misleading metaphors. The world lacked an interpreter, and H. P. B. came to supply the need. Having the clues to the labyrinth in her own trained consciousness and full practical experience, she led the way, torch in hand, and bade the morally brave to follow her. An American critic said of *Isis* that she quoted indiscriminately from the classical authors and from the current newspapers of the day; and he was right, for it mattered not what author or paragraphist she quoted from so long as his writing suggested an idea illustrative of her present theme.

. . . X. B. Saintine writes in *Picciola* that the penalty of greatness is isolation; her case proves the aphorism; she dwelt on spiritual heights whither only the eagles of mankind soar. Most of her adver-

saries have only seen the mud on her shoes ; and, verily, she wiped them sometimes on her friends who could not mount on wings as strong as her own."

The history of the formation of the Theosophical Society is given in detail, and the names of the sixteen persons who handed in their names on Sept. 8th, 1875, agreeing "to found and belong to a Society such as had been mentioned." Various preliminary meetings were held, by-laws passed and officers elected, until the organization was finally completed and the President's Inaugural Address delivered on Nov. 17th. Its subsequent dwindling is also reported.

Then follows an account of disproportionate length of Baron de Palm and his funeral, and even the fact that his was the first cremation in America does not seem to justify the accordance to him of so much space. An account of *Art Magic* is rendered interesting by two pictures of the supposed writer "Louis," one a portrait sent by Mrs. Hardinge Britten, and the other a precipitated copy of it by H. P. B. The resemblances and differences between the two are alike instructive. The account of the writing of *Isis Unveiled* is of the deepest interest, as is the analysis that succeeds it of the extraordinary puzzle caused by the inhabitation of H. P. B.'s body by various tenants. These chapters are the most fascinating of the book in the light they throw on the nineteenth century sphinx, and those who have lived with H. P. B. can endorse many of the statements made, though none, of course, has had Colonel Olcott's long experience.

On the question raised as to reincarnation in the chapter thus entitled, many, myself among them, will find themselves at issue with the position taken up by Colonel Olcott, and it seems clear that, on one point at least, the Colonel must have been a "victim of glamour," as he himself suggests was possible.

Spiritualists will read with much interest the account of Mr. Stainton Moses, to whom Colonel Olcott became much attached. Then follows an account of the New York life from 1876 to 1878, the Society almost inactive, the founders very much the reverse, and we have a marvellous story of a unique experience, crowded with incidents of the most interesting kind. Now and then a phrase jars, as when speaking of the Adyar portraits, it is said the lips seem about to utter "words of kindness or of reproach." When did They ever speak words that were not kind? The account is then given of the curious and ill-judged union sought with the Arya Samâj, and the absurd title adopted for a brief while of the "Theosophical Society of the Arya Samâj!" Quite charming are the pages on "Madame Blavatsky at Home," and then

the story passes swiftly on, till Sandy Hook is crossed, and Colonel Olcott goes down to his cabin to look at Bombay on his map of India.

The book is admirably printed, but the pictures are terrible. Above all the frontispiece should be dropped into a fathomless ocean.

A. B.

LES SEPT PRINCIPES DE L'HOMME.

By Dr. Th. Pascal. [Chamuel, Éditeur, 79, Rue de Faubourg Poissonnière, Paris.]

THIS new work by Dr. Pascal cannot be called an elementary one, and it will afford considerable information even to those familiar with theosophical teachings.

The author begins by a brief outline of the divisions into which the nature of man may be classified, describing, besides the septenary arrangement, the three bodies and the corresponding states of consciousness, and the five Koshas of the Vedântin. The seven principles are taken up in order, starting from the physical body, which is itself divided into several groups of seven in a somewhat complicated fashion. Correspondences are given between various centres in the body and the principles.

The principles to which most attention is paid are the etheric double (Linga Sharira) and Manas. It is a pity, however, that the author should have stated that the matter of which the former is composed appeared to be that known as "radiant matter," from the experiments of Mr. Crookes. The term "radiant" has lent itself to much misunderstanding, and it would be better, before making any assertion, to grasp clearly what is the nature of this supposed fourth state of matter, and to follow the experiments carefully.

Dr. Pascal has gathered an immense amount of information and of evidence from many quarters to illustrate his views, taking up in detail the many phenomena found in connection with the etheric double and astral body, such as the movement of objects at a distance, projection, materialization and transfiguration. Under Manas, the general evolution of the human mind and the relation of the higher and lower minds to each other are discussed. At the end of the volume a short glossary of theosophical terms is provided, which will greatly assist the ordinary reader in understanding the work.

The author has certainly in this book made a most valuable contribution to theosophical literature, and it deserves a wide circulation amongst French readers.

A. M. G.

THEOSOPHICAL MANUALS, NO. IV.: KARMA.

By Annie Besant. [Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s.]

THIS Manual has already appeared in our pages, and I have no doubt that the readers of LUCIFER will agree with me in pronouncing it the best of the series. Though "Karma" is a word that is perhaps more frequently employed than any other in the theosophic vocabulary, and though the doctrines of Karma and Reincarnation have been invariably put forward as two of the simplest ideas in theosophic study, nevertheless the subject of Karma is one of the most difficult to work out in anything like a detailed manner. We, therefore, find that no one up to the present has ventured on the task, for it requires a knowledge of human nature and human affairs that few possess. Mrs. Besant has, however, grappled with the subject, and that, too, with success. Some of the laws of Karma have at last been reduced to a clear and intelligible form, and a great light has been thus cast on the obscure workings of human nature. Much still remains to be done, but sufficient for the day is the good thereof. The difficulty of writing manuals on any subject, but especially on theosophical subjects, is very great. There is also a grave danger which must be carefully guarded against, and that is the tendency to crystallize living ideas into an orthodoxy. A manual is at best only a rough sketch, to give the reader a general idea, and such is the intention of Mrs. Besant in her helpful and popular contributions to this class of literature. Already, however, we see the necessity of continual revision of terms and details in all such elementary expositions, for the last word has never yet been said, and the most perfect expression has never yet been reached of the great science of life, no matter in what age such attempts have been made; for how can any limit contain the great life-flood? And so we look forward with every confidence to many a more perfect exposition of the great life-truths and many a revision of previous attempts by theosophical writers, and an earnest of this desirable state of affairs is Mrs. Besant's valuable contribution on "Karma."

G. R. S. M.

IN THE OUTER COURT.

By Annie Besant. [Theosophical Publishing Society, 7, Duke Street, W.C. Price 2s.]

YET another set of excellent lectures from the most prolific of our theosophical speakers and writers. *In the Outer Court* is the title of five lectures delivered in the Blavatsky Lodge during August. So

much interest was shown in the subject that it has been thought desirable to make it known to a wider audience, and so we have the present useful addition to our literature, treating of "Purification," "Thought-Control," "Building of Character," "Spiritual Alchemy," and "On the Threshold," all stages in that path of training which brings us to the door of the Temple of Wisdom, and without which we may knock in vain for the gates of the Light World to be opened by the Great Initiator.

Mrs. Besant makes it plain that no favours are to be expected, that no miracle is to be wrought whereby a man becomes suddenly illumined by some partial Deity who is a respecter of persons. We must work out our own salvation, if not with fear and trembling, yet with stern determination and unshakable confidence, knowing that we alone can achieve the task of our own purification.

Will alone, love alone, knowledge alone, cannot avail, all three must be blended into one harmonious whole if the Temple of Wisdom would be entered.

All students of religion are aware of the extremes of knowledge and love urged by sectarian religionists. The popular idea in the West is that righteousness alone is necessary, and then "all things shall be added" unto a man. How many a Christian comforts himself with the idea, "We shall know all these things after death," in some miraculous way, and couples it with its corollary, "It is sinful to pry into the ways of God," which is after all merely an excuse for his own supineness. Mrs. Besant shows how that righteousness alone will not achieve this, and that there is no "miracle" in a universe of law.

Not, however, that there is the slightest attempt to belittle righteousness; it is absolutely indispensable, most necessary.

But virtue is a means, not an end; knowledge is a means, not an end; power is a means, not an end. The end is the entering into the nature of Deity, who knoweth all, loveth all and can achieve all.

Mrs. Besant urges us to turn our backs on the "Everlasting Nay" and pass through the "Centre of Indifference" to the "Everlasting Yea," but to do so we must get our hands on the knot that is strangling us and untie it ourselves, and that knot is our own imperfect nature, sunk in ignorance. Then and not till then is the "knot in the heart" unbound. As the *Mundakopanishad* has it:

"The knot in the heart is loosed, all doubts are solved, and all deeds (Karma) perish, when a man once sees the vision of that which is both high and low.

"In the highest radiant envelope dwells the passionless, partless

one, the Highest. He is the pure Light of all lights, and That they know who know the Self. That, the immortal Highest, is before, the Highest is behind, to the right hand and to the left, gone forth above and below. The Highest is verily all this. He is the Best!"

He is the high priest of the Temple of Wisdom, the Great Initiator, only to be known *in life*; and if Mrs. Besant can persuade even one soul to submit fully and unreservedly to the discipline necessary for so high an achievement it will not be in vain that she has given her readers a glimpse into the Outer Court.

G. R. S. M.

LE SECRET DU NOUVEAU TESTAMENT.

By the late Lady Caithness, Duchesse de Pomar. [Paris: Redaction de "L'Aurore du Jour Nouveau," 124, Avenue de Wagram. 1896. Price 6 fr.]

THIS is a long work of between five and six hundred pages, dealing with Christianity from a peculiar mystical point of view. According to the preface, the idea of the book was suggested by reading some jesting observations in an English anti-Christian journal, mocking the prophecies of Jesus contained in the *New Testament*. The authoress has endeavoured to prove the truth of these prophecies, and had evidently no doubt that her answer to such objections was complete and satisfying.

The second chapter attempts to prove that the return of Christ is an accomplished fact. The Christ, however, is not Jesus the man, but has been "multiplied" in all those who are regenerated. The Christian cycle is approaching its end, and great things may be expected shortly. The "Signs of the Times" are discussed later. The doctrine of sexual counterparts is held, and Jesus is supposed to have had his feminine counterpart, which manifested in him at the descent of the Holy Spirit.

While the ideas put forward are in some respects higher than the ordinary dogmas of Christianity, the mysticism lacks that common-sense which must govern all true teaching, whether spiritual or material.

A. M. G.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

RECURRENT QUESTIONS.

II. *Do the Egos in Kâmaloka (a) recognize each other ; (b) recognize other Egos ? I suppose that depends on whether the Ego has learned to recognize itself or not.*

A fairly advanced Ego, of pure life and spiritual aspirations, who has dominated the kâmic nature, will have little or no consciousness during its transit through Kâmaloka. It will pass from sub-plane to sub-plane, shedding in each from the kâmic aura which imprisons it some of the matter belonging to each ; but this passage will be made unconsciously, the Ego sleeping peacefully throughout, if it be left to the Good Law, undisturbed by grieving friends left behind. On the other hand an Ego of a lower type, of superstitious beliefs and of strong animal passions, is conscious on some at least of the kâmalokic levels, and slowly works off on each the matter belonging to each which has been built into the kâmic nature during life.

(a) Certainly Egos that are conscious in Kâmaloka remember their past lives. Memory is veiled at birth, because the Ego is encased in new bodies, and is unable to impress them with the contents of his own consciousness ; but when he drops his physical body at death and passes into Kâmaloka in his astral body, he is still using the vehicle in which he has been functioning throughout his earth-life, and his memory can manifest itself through its accustomed vehicle, if he is awake on that plane at all.

(b) Egos conscious on any sub-plane of Kâmaloka recognize any they may meet on that level whom they have known on earth. It must be remembered that it is the personality which manifests in Kâmaloka, and that it is just this part of the man which is familiar to us during earth-life. The kâmalokic entity is the man himself, *minus* his physical encasement, *i.e.*, *minus* his visible body and etheric double ; during earth-life the visible body changes, and if we are separated from a friend for some years we may find his outward appearance much changed during the interval ; nevertheless we quickly re-find our friend under his new mask, and are conscious that *he* is the same man from whom we parted.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII No. 2:—Colonel Olcott gives an account of a discussion with Svâmi Dayânand on Yoga and the Siddhis. This discussion was reported in an early number of *The Theosophist*, and is of much interest. The Svâmi holds to the view that a Râja Yogî must, in the present life or a past one, have practised Hatha Yoga, or physical training, before he can successfully achieve possession of the higher mental and spiritual powers. Miss Edger contributes a paper entitled "Man, his own Creator." The "Notes on Scientific Experiments" scarcely appear in keeping with the style of the magazine, but will probably be of service. One or two serious errors have been allowed to pass, such as that of the wavelength of sound, which is given as the distance sound travels in a second. "The Jain Theory of Karma" promises to be of much interest.

A.

THE PATH (*New York*).

Vol. X, No. 8:—The "Letters of H. P. Blavatsky" are drawing to a close, and have formed a somewhat uneven, but interesting series. Those in this number illustrate her rather complicated views and feelings regarding the Russian and other Churches of Christendom. The article by H. A. W. Coryn, "The Bodily Seats of Consciousness," is concluded and treats of the seats of the mental and spiritual consciousness.

A.

THE VÂHAN (*London*).

Vol. V, No. 5:—Opens with a moan from the Treasurer over the condition of the General Fund, the donations to which have been quite inadequate for the last few months. The "Enquirer" fully maintains its interest, dealing with Purgatory, Action in Dreams, Eastern and Western Occultism and the control of the dream-life. This section is becoming of real value both to the student and the general reader.

A.

TRANSACTIONS OF THE SCOTTISH
LODGE (*Edinburgh*).

Vol. III, No. 1:—This issue includes an introduction and three papers. The Introduction sketches the aims and purpose of the Scottish Lodge and the nature of the *Transactions*. The first paper is on "The Occultism of Tennyson," and is followed by an ingenious paper on "The Tatwas in Relation to the Human Organism" by the President of the Lodge. The concluding article is entitled "The Practical Value of Occult Study."

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 9:—The portion of Mr. Leadbeater's *Astral Plane* dealing with the "living" and "dead" inhabitants of that region is translated, and is followed by Dr. Pascal's "Kâma-mânsic Elementals," "Notes on *The Secret Doctrine*," and the correspondence on Materialism and Theosophy are also continued.

A.

SOPHIA (*Madrid*).

Vol. III, No. 11:—The usual translations of *Letters that have Helped Me*, and *The Building of the Kosmos*, are continued, and the articles on Karma in LUCIFER by Mrs Besant are begun. Questions and answers occupy a large part of this issue.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 23:—Contains the continuation of Mrs. Besant's lecture "India, her Past and her Future" and the *Bhagavad Gîtâ*. The translation of the latter now reaches the eighth chapter.

A.

THEOSOPHIA (*Amsterdam*).

Vol IV, No. 43:—Opens with "An Explanation" by Afra, which is followed by the following translations, *The Key to Theosophy*, *Through Storm to Peace*, *The Idyll of the White Lotus*, and "The Doctrine of the Heart." "India and her Sacred Language," is still continued.

A.

THEOSOPHY IN AUSTRALIA
(*Sydney*).

Vol. I, No. 7:—Begins with some notes on Theosophical and other news, followed by a reprint of Bertram Keightley's article, "The Purpose of the Theosophical Society." The Questions and Answers relate entirely to Christian subjects, dealing with the Eucharist, Forgiveness of sins, and Prayer.

A.

ĀRYA BĀLA BODHINĪ (*Madras*).

Vol. I, No. 11:—Contains a short article on "The Building of Character," by Pandurang Hari, "Why I Sympathize with the Theosophical Society," "The Student Community in India," "Spiritual Revival" and other papers. The journal concludes with accounts of the activities of the Boys' Associations.

A.

THE PACIFIC THEOSOPHIST

(*San Francisco*).

Vol. VI, No. 4:—Opens with an article on "The Iron Age," a somewhat confused collection of facts and other things. The other articles are "Aspects of Consciousness," by Dr. Anderson and "Free Will and Influence," by A. S. Gibson.

A.

THE IRISH THEOSOPHIST

(*Dublin*).

Vol. IV, No. 2:—The "Letters to a Lodge" conclude this month. "The Enchantment of Cuchullain" is a story of the mystical description, and is followed by a peculiar production, apparently of a humorous character, printed in the form of a poem.

A.

THE THEOSOPHIC THINKER

(*Madras*).

Vol. III, Nos. 40-43:—These numbers contain several interesting articles and translations of Hindu works. The translation of the Commentary on the *Sitârâ-manjaneta Samvâdam*, is especially good. Among the original papers are, "Durgâ Pûja," "Kâma Rûpa and Mâyâvi Rûpa," "The Ten Avatâras" and "Hinduism and Theosophy."

A.

THE LAMP (*Toronto*).

Vol. II, No. 16:—The New Sorcery deals with "Christian Science," Hypnotism and like subjects in a rather confused manner. "Five Minutes on the Septenary Law," is a somewhat alarming title. The number also includes "Ancient Irish Notes" and "The Mystery of the Moon," which does not yet appear to be exhausted.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 37-41:—"Old Diary Leaves" and Mrs. Besant's articles on Karma are reprinted, and the Mahâ-Bodhi

Temple case has not yet quite subsided. A series of editorials deals with "Buddhist Temporalities." A humorous touch is given by a vigorous letter from a Chinese Colonel on the missionary question. 'We prefer Hell to Christianity,' remarks the mild Celestial!

by a note announcing the fact that "Sepharial" has made a correct prediction. He predicted "a scandal and a fire" for London, both of which occurred! The other articles are continued, but the most prominent feature is the "Answers to Correspondents," most entertaining reading.

A.

A.

THE THEOSOPHIC GLEANER

(Bombay).

Vol. V, No. 3:—The article on "Fire, as a Symbol of the Deity and the Basis of all Existence" is concluded this month, the Zoroastrian point of view being represented. Other articles are reprinted from LUCIFER, *The Theosophist*, *The Theosophic Thinker*, etc., forming a good number.

A.

JOURNAL OF THE MAHĀ-BODHI SOCIETY (Calcutta).

Vol. IV, Nos. 7, 8:—The Buddha-Gāya Temple case still forms a considerable portion of the reading matter. "How Buddha became a Saint of the Roman Catholic Church" is a learned article by Dr. Arthur Pfungst, which is not without humour.

A.

MODERN ASTROLOGY (London).

Vol. I, No. 5:—The Editor in his first article reproves Mr. Pearson for encouraging gambling and making unkind remarks about Astrology. This is followed

OTHER PUBLICATIONS.

We have also received the following: *The Metaphysical Magazine*, with some interesting articles on mystical and psychic subjects; *The Moslem World*, which is a queer compound of the Mohammedan and the American; *The Law of Expression, or The Order of Creation*, a small pamphlet whose title sufficiently marks its character; *The Islamic World*, published in Liverpool, containing one or two articles and a poem; *Notes and Queries*, the American collection of curiosities in all subjects; *Perils of Premature Burial*, a reprint of an address delivered by Dr. Alexander Wilder in 1871 before the members of the Legislature at New York, with an introduction of more recent date; *La Revelacion*, a Spanish Spiritualistic review; *Oriental Department Paper*, containing translations of part of the *Taittiriya Upanishad* and Shankara's *Vivekachūḍāmani*; *God, Christ and Science, Reconciled*, a bulky but not otherwise impressive volume; *Light*, *The Agnostic Journal*, *Lotus-blüthen*, *Teosofisk Tidskrift*, *Sphinx*, etc.