

LUCIFER.

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On the Watch-Tower.

WITH this issue, LUCIFER appears in a new cover, designed by our artistic colleague, R. Machell. LUCIFER should have put on his new dress with the last number, the first of the volume, but the fates were against us and the plate on the Atlantic. No doubt some of our readers will lament the absence of the familiar figure on the cover, and others will have many criticisms to pass on the new plate, for theosophical tastes are difficult to satisfy, and theosophical criticisms on all subjects many and various. But the second drawing of the old plate never gave real satisfaction, and we received such friendly enquiries as, "When are you going to take that butcher boy off the cover?"—and various other kind suggestions. For one alteration, however, we are unquestionably justified. The bronzing has been entirely abandoned, for the process is now found to be dangerous to health, and means three days' illness for those employed upon it.

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THE THEOSOPHY OF THE KSHATTRIVAS.

In the October number of *The Imperial and Asiatic Quarterly Review* is a very important article on "The Red Rājputs," by Charles Johnston, M.R.A.S., B.C.S.—important not only from an ethnological point of view, but also for students of Eastern Occultism, and especially for those interested in the Esoteric Philosophy. We quote from pages 398, 399, to show how distinctly the two streams of occult teaching (Kshattriya and Brāhman) can be traced.

"The whole tenor of Vedic tradition ascribes to Vishvāmitra the Rājput of ancient India, as the Aitareya Brāhmana calls him, a special preëminence in the mystical knowledge preserved in the Upanishads, which Professor Max Müller would call the theosophy, as opposed to the sacrificial ritual, of the religion of Old India.

"There are several very remarkable passages in the Upanishads themselves, pointing to the preëminent mystical, theosophical knowledge of the Kshattriyas, or ancient Rājputs.

"In the Upanishad of the Questions, Hiranyanâbha, the Râjput, is shown as the superior, in mystical knowledge, of Bhâradvâja (P. Up., vi. 1).

"In the Chhândogya Upanishad (I. i. 8 and 9), the Râjanya Pravâhana Jaivali is shown instructing learned Brâhmans; and there are other passages of the same tenor in this Upanishad.

"By far the most remarkable is the speech of the same Râjanya, Pravâhana Jaivali, to the Brâhman Gautama, who sought instruction in mystical knowledge: 'As thou hast declared to me, Gautama, that this knowledge has not formerly reached the Brâhmans, it has therefore been among all peoples a discipline taught by the Kshattriya alone' (Chh. Up., v. 3, 7).

"Compare with this the Brihadâranyaka Upanishad (vi. 2, 11): 'This knowledge has never before dwelt in any Brâhman'; and add the stories of the Râjanyas, Janaka, Ashvapati, and Ajâtashatru teaching the Brâhmans, in the Shatapatha Brâhmana and elsewhere; and we have a distinct and clear tradition that, in Vedic times, the Râjanya or Râjput, and not the Brâhman, was the possessor and teacher of the secret mystic knowledge; a tradition, moreover, which the subsequent ages of Brâhmanical supremacy have never been able to efface.

"This tradition, in the light of our present knowledge, that the red Râjanyas are really distinct in race from the white Brâhmans, sheds a new and remarkable light on the history of Vedic India.

"In the later, though still remote, ages of the Mahâbhârata war, the tradition of the Râjanya's supremacy in mystic knowledge burns with an undiminished brightness. For we find Krishna, the brightest star in the firmament of late Brâhmanism, himself no Brâhman but a Kshattriya, tracing his doctrine from the Kshattriya Manu, through a line of Râjarshis or Râjanya sages (Bhagavad Gîtâ, iv. 1).

"Once more, in the history of India, the star of the Râjanya Kshattriyas was in the ascendant.

"Gautama the Buddha was a Râjanya, a Kshattriya (*vide* Kumârila Bhatta's *Mimânsâ—Vârttika* on Jaiminiya Sûtra, i. 3, 3) of the royal race of Ikshvâku. To this identity of race-genius and race-tradition I would in part ascribe the resemblances between Buddhism and the doctrines of the Upanishads, which have often been pointed out, but never fully explained. I would ascribe the spirit both of the Upanishads and of Buddhism to the mystical genius of the Râjanya race, who were since the days of Vishvâmitra and the Rig Veda hymns, the rivals and opponents of the ritualistic Brâhmans, with their system of sacrifices and external religion.

"It is interesting to note that, after Buddhism in India had fallen beneath the power of the ritualistic Brâhmans, the Râjanya tradition, with its mystical knowledge, seems to have crossed over the Himâlayas to Tibet. In his recent writings on Tibetan Buddhism, Sharat Chandra

Dâs has more than once made mention of famous Râjput sages who carried the doctrines of Gautama northward, and founded on them the Lamaic Hierarchy."

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REÏNCARNATION IN THE PULPIT.

It is pleasant to hear that the Doctrine of Reïncarnation is finding favour among advanced minds in the Church. Two months ago Archdeacon Colley of Natal, the friend of the late Bishop Colenso, and formerly Curate in Charge of St. Mary's, Portsmouth, preached on Reïncarnation in the pulpit of Christ Church, Leamington. *The Portsmouth Times* of August 19th printed a half-column report of the Archdeacon's sermon, with the heading, "An Archdeacon on Reïncarnation—Singular Sermon." Madame Blavatsky and Colonel Olcott were referred to in the opening paragraph.

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PREHISTORIC GIANTS.

In fulfilment of our promise we append a few passages from the description of a remarkable scientific find in one of the most famous mounds of the Ohio valley. Our information is derived from *The Weekly Examiner*, of San Francisco (April 13th, 1893), and goes to support the contention of the Esoteric Philosophy that man has degenerated in size parallel with the proved degeneration of the flora and fauna of this planet; that he is no exception to the rule; that, indeed, "there *were* giants in the land in those [early] days."

"The excavation now in progress near here [Toledo, O.] has revealed things more strange than other mounds have given up. The strangest of these is that the human bones found are of monstrous size. The race that has gone was, it appears from the skeletons, a race of veritable giants. Beside the musty skull that the labourer's pick brings from its tomb in the mound, that of Daniel Webster would seem of babyish growth. The skull of the present day is indeed but half the size of the antique pattern.

"Thigh bones have been removed that show the frames of which they were a part would have towered above any living man of to-day. Some of them crumbled at a touch, but others remain whole to demonstrate that the primitive inhabitants of this Western world were different from those who followed, and from any that the world has known, during the epochs that are on record.

"Persons to whom prehistoric anthropology has been a study, and the people in general, are watching the demolition of the famous mound in the once-beautiful walnut grove in Martin's Ferry with not a little interest. The big mound has, it is supposed, stood for nearly 1,000 years, and now the ancient landmark, known to almost every person in

the Ohio valley . . . is being removed, not for the benefit of science, but that the earth in it may be used for street-filling.

"The mound is twenty-nine feet high and measures 117 feet in diameter. Few if any of the 1,500 mounds in Ohio are larger. This is said to be the first large one ever removed. The farther into the mound the excavations are made the more interesting the discoveries become.

"Human skeletons, skulls and bones, elk antlers, horns, pottery, palæolithic implements and engravings, granite implements, arrow heads, spear heads, pale-gray flint, cup stones, agricultural implements, nut crackers, hammer stones, sinkers, perforated and variegated stones and implements and divers other unclassified articles are being found.

"One strange feature about the mound is the clay in it. This is yellow, and different from any in the neighbourhood. Nine-tenths of the mound is made of clay. The other tenth is of dark earth and gravel. The mound is covered with gravel from the summit to the bottom. There are from thirty to forty strata of earth. Then comes a stratum of clay of from four to eight inches in thickness, then dark earth, with gravel intervening.

"None of the strata of soil is over five inches in thickness; the farther down the darker they are, except the bottom, which is of very sticky clay, so much so that water can be squeezed out of it. The mound is more symmetrical than many others. Beneath the whole, upon a level with the surrounding grove, will, it is thought from present indications, be found hard burned clay, and a baked hearth or basin as in others. Upon these basins cremations may have taken place of dead or living subjects, or it is surmised that they were employed in burnt offerings. Substances resembling charcoal are usually found in these basins. The earth, as stated before, is laid up in the different strata not in horizontal lines, but in conformity with the face of the mound, which is not the ordinary method revealed by excavations.

"Some of the skulls and human bones are in a good state of preservation, while others crumble into dust when removed. It is remarkable how sound some of the bones are. Several of the skulls found would seem to indicate that in the days of the mound builders there were giants in this section of the country. The skulls are twice as large as those of the present age. One pair of thigh bones, almost as well preserved as if buried a few years ago, are so large that they must have belonged to a person at least nine feet tall. Several jaw-bones are large and the teeth are sound. Some of these look as if they had done good service. Several sets are complete.

"Over two skeletons found in one place was a thin stratum of red clay, looking as if it had been burned and carefully cemented over the

dirt, as if put there for the purpose of keeping off the water. The skulls all faced westward, as did the points of thousands of flint darts found in close proximity to the skeletons."

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THE AURA.

Vol. X, Nos. 37 and 38 of *The Asclepiad* contain an important article, entitled, "A Theory of a Nervous Atmosphere," by Sir Benjamin Ward Richardson, M.D., F.R.S. Students of the Esoteric Philosophy are familiar with the interesting speculations of the same distinguished scientist on "nervous ether," as quoted in the pages of *The Secret Doctrine*. "A Theory of a Nervous Atmosphere" is a step further in the right direction, and if the "atmosphere" were postulated as being without as well as "within" the organism, Sir Benjamin would have "discovered" the *physical* aura with which occult students are so familiar. From a note at the end of the article we learn that when Sir Benjamin Ward Richardson's views on "nervous ether" were first published in 1867-8, they were seized upon by some mystics as corroborating their theories of an "embodied spirit," whereas the learned author considers this "nervous atmosphere" to be "as material as the nervous substance that holds it." This is almost true of the *physical* aura, which though not quite "as material as nervous substance," is still material. The doctor opens his immediate subject as follows:

"It seems to me the most reasonable of propositions that the blood, in the decompositions to which it is subjected in the extreme parts of the organism—in those vital parts which lie, as I may say, on the banks of the stream of blood—should yield, as our earlier masters taught, a true physical quality which the nervous system should have the power of taking to itself, which should pervade the nervous matter, and which should hold the whole nervous system in one connected bond, while, at the same time, it should allow of the local independency of parts, and should be subject to impression, not from one kind only of impulse or *vis*, but from any to which it may be subjected—calorific, mechanical, electrical, chemical. . . .

"Suppose this mechanism [the nervous system] persistent in the living body, and what do we endow the body with less than with a subtle spirit, which vibrates to every impulse, which during life is dependent on the organism for its development, and which is indeed a spirit, made within the organism, by and through which the outer universe is received, is communicated, is felt, is known? To my view, there is reason in this theory. To my view, the nerves, without the essential physical quality with which they are charged in life, are as the arteries without blood, the silent, emptied channels of what once was a living thing. To my view, nerves may practically bleed during life, as vessels do—bleed, not blood, but a derivative of blood. To my view, what commonly is called nervous exhaustion may be no metaphor

of speech, but a physical reality, as definite as that physical hæmorrhage from blood-vessels to which, in effect, in symptom, it is so near akin."

Later on Sir Benjamin insists on the indispensability of this "nervous fluid" "in order to rightly conceive the adaptation of the organism to the universe," and so, we may add, the theories of the old Mesmerists are once more in court, and modern Hypnotists can digest their negations with what appetite they may. For speaking of this "nervous fluid," the doctor adds:

"It, and it alone, affords the connecting link between force and matter, by which force can move matter. Why cannot force—electrical, if we will—move a muscle that has actually passed into the inertia of death?—Why, but that the muscle—or, rather, the nervous matter it contains—has lost some physical thing, without which it is dead to motion? Why will not the dead eye see?—Why but that it has lost some physical thing with which it was wont to be charged, and through which the wave of light could extend vibration? Why, when I freeze a part of the surface of the body, will not the frozen part feel?—Why but that in the act of freezing I have condensed or have expelled from the nervous matter of the part the physical agent by which the part was connected, in arrangement and condition, with the same agent in the other portions of the nervous organism? Why, when I make an animal inhale a narcotic vapour, do I produce general insensibility?—Why but that I distribute through the whole nervous system a foreign substance, which interferes with the natural condition for vibration through the nervous matter."

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MANTRA YOGA AMONG THE RED INDIANS.

In a paper read by Miss A. C. Fletcher at the American Musical Congress and published in the August number of *The Music Review*, there are two interesting paragraphs which show that the older races had more idea of the occult power of sound in music than have the modern peoples. Speaking of the Indian, Miss Fletcher writes:

"His emotional expression is in his music. Every pleasure is enhanced by melody, and there is no sorrow or dread that is not solaced by music. When his soul is moved he bursts into songs; when he would seek aid from the unseen mysterious forces of nature, he sends forth the messenger of song to find the god or 'Power that Makes,' and to draw from its infinite source to supply his own need. . . . The prayer is always a song or a chant, and the vision when it comes is of some form which signifies to him the approving presence of the 'Power that Makes.' These vision songs belong solely to the individual; no man ever sings another man's sacred song.

"Other songs have the power to entice animals toward the hunter; these mystery songs have been received in dreams or visions. The

religious songs are not all mystery songs; there are tribal ceremonies, religious in character, with elaborate ritual and music very simple in structure."

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THE DEFICIT IN THE TREASURY AT ADYAR.

We have very great pleasure in announcing that Miss F. H. Müller's name has been added to the list of guarantors. Colonel H. S. Olcott notifies his intention of bearing part of the burden. Unsolicited sums of money have also been generously forwarded, and are hereunder acknowledged, the full list standing as follows:

	£	s.	d.
The Guarantors - - - -	200	0	0
H. S. Green - - - -	5	0	0
Mr. and Mrs. Corbett - - - -	2	0	0
Total - - - -	<u>£207</u>	<u>0</u>	<u>0</u>

The sum required is upwards of £500.

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THE "VAN."

The death of the horse announced in our last issue means a loss of £25. The actual reported expenditure above the funds received for the undertaking is £29 9s. 9d., but the fact is that the workers have spent far more than is prudent out of their own slender pocket-money in order to make the trip a success. I shall be very happy to receive donations to clear off a debt that has been incurred through no fault either of the promoters or managers of the undertaking. It has been met by Annie Besant, but as she had already given £20 towards the van outfit, it seems scarcely fair that this should also be left for her to pay; and this the more that by her trip to India she abandons all opportunity of earning any money for six months, while all the expenses normally met by her go on as usual.

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THEOSOPHY AT THE PARLIAMENT OF RELIGIONS.

We have received from the Editor the following notes on the Theosophical Congress at Chicago.

The arrangements made for our Theosophical Congress, as one of the sub-divisions of the Parliament of Religions, were in every way satisfactory. This we expected, for Mr. William Q. Judge, as the presiding genius, and his faithful coadjutor, Mr. George Wright, of Chicago, were well equipped for their task. What we did not expect was the extraordinary success of the Congress, as measured by the standard of the world at large. It was described in one of the Chicago papers as a rival to the Parliament itself, so great was the interest excited. At the opening ceremony of the Parliament one of our representatives, Prof. Gyanendra Natha Chakravarti, was given a prominent

place, and delivered a fifteen minutes' speech which roused the vast audience to enthusiasm. The interest shown in our meetings is described by Bro. George Wright in another part of this issue, and he really only repeats what was said in the reports in the Chicago press. The great audience which attended our sixth meeting, on the Saturday evening, to hear the formal "presentation of Theosophy," *i.e.*, the exposition of Theosophy to the Parliament by its accredited representatives, was even exceeded on the following evening, when, by the great courtesy of the managers, one of the large halls, capable of holding some four thousand people, was placed at our disposal for an extra meeting, in order to meet the demand of the public for further information on our teachings. The hall was crowded, and the brief speeches delivered by Dr. Buck, Mr. Judge, Miss F. H. Müller, Dr. Jerome Anderson, H. Dhammapāla, Mrs. Cooper-Oakley, G. N. Chakravarti, and myself, were listened to with the deepest attention. The people were evidently hungering for some teaching which should satisfy their needs, and it was clear that this hunger was met by the Theosophical doctrines.

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Rarely fortunate was the Parliament in the delegates sent to it from the East. One story may illustrate the feeling expressed in many ways by tongue, by reports, by leading articles. "We have been for years spending millions of dollars," said one man, "in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and they have converted everybody." What caused most surprise was the lofty spirituality that shone forth in the Eastern conceptions of religion; while these conceptions were strong from the intellectual standpoint, subtle and profound, they were illuminated so brilliantly with the light of spirit that the Western minds were a little dazzled by the unaccustomed radiance. The vivid reality of the spiritual life impressed itself on the listeners, as they felt the touch of a power at once so gentle and so strong that they were captivated despite all prejudice and all preconception. If the Parliament did no other work than that of opening the public mind to the knowledge of the existence of the spiritual treasures of the East, it rendered a service to human progress for which profound thanks are due. For the spiritual life of the world depends on the expending of these treasures, and in them, in them alone, can be found the means by which Science may be made the handmaid of Religion, and the gentle sway of the spirit may be accepted by the brains of men.

Some Modern Failings.

THE West is a strange study for an Oriental. Its ways are to him curious and even wonderful. When the wonder has passed away comes opportunity for study, and it is some of the fruits of my own long study of Western ways of thought and living, that I would submit to those who care to listen, and perchance learn. Those of us whose fate it was to be born where the sun shines, have been freely and often truly criticized by our brothers of the West. Self-knowledge came from that; may self-knowledge also spring from my own most friendly and fraternal criticism! Truly say *The Four Books*:

There is no greater joy than to turn round on ourselves and become wise.

In the East, as in the West, that such is the case has been forgotten.

I shall not speak of parliaments, of dress, of fashions or of other like things that make up your great civilization. I shall rather try to speak of living men; more particularly of those who now call themselves Theosophists, and who belong to the thrice-blessed Society of that name. One may well judge of their tendency of thought by turning over the pages of that Society's periodicals. And at once the modern Theosophist's unhappy Karma is met with—the Karma of Europe's Middle Ages. Time's mighty pendulum has rebounded from those days of blind and ignorant faith; has rebounded from that to as blind and as ignorant a scepticism. Time's pendulum still seeks equilibrium. For what is the cry to-day? It is for all-exclusive reason; not from every side it is true—fortunately for the work to be done—but still from many, and from Theosophists! Strange anomaly. Faith, they say, is a thing accursed. An appeal is made to history to point out its hideous results. Prove all things, is the cry; believe in nothing unless you have logical and complete proof of its existence. And they will not *think*. For what is faith, and why has it been so often a curse instead of a blessing? The answer seems to lie here: they who divorce faith and reason can only give birth to abortions. Consider the nature and function of faith.¹

Faith, then, roughly speaking,² is, in ordinary man, the imperfect

¹ I will try throughout to use the terminology of Madame Blavatsky.

² More accurately defined it is the faculty of recognizing and *acting* on an "intuition"—though this again is by no means complete. Its identification with the "imperfect action of Buddhi on this plane," will, however, answer the purpose of my present remarks. Truth to tell, I know not what "faith" *really* is. If I knew this and could *see* it, I should be other than I am.

and hampered action of Buddhi on this plane; it is incipient "direct cognition"; it is the germ of divine knowledge. Its function can best be illustrated by the help of a well-known simile.

Watch some skilful mountaineer; notice him spring from point to point of solid rock, taking firm foothold and then leaping to the next. If determined to reach the summit he must have full confidence in his own powers and instinct, for hesitation means failure. What virtue would there be in success if the road ran smooth and easy, and if there were no need for him to use this power of jumping from foothold to foothold? I have heard that if a man ~~was~~ to travel always on a plane surface, many of his muscles would remain unused and in time atrophy. Nor, for that matter, has the mountain yet been discovered whose sides were level with the horizon—at least, not in my country. And yet some think they can climb the greatest of all mountains with their standing muscles only. I think not; nor do I think that progress can be made by using either faith or reason alone. For one may compare this springing faculty to the action of Buddhi, and the points of foothold—from where the last jump is criticized, the present position studied and the next spring is considered—to the reasoning aspect of Manas.

The simile is very rough, but may help to convey the idea. Mark that the actual movement towards the climber's goal is produced by the faith it has become the fashion to affect to despise. "Affect," as I will shortly show. And as a farewell to our simile, I would remind those who point to the calamities brought about through faith, that these seemingly secure footholds have ere now proved as treacherous and produced as great disasters as any miscalculated "spring" has ever done. Turn to the past. Have the "logical conclusions" of the most eminent scholars *always* proved correct, when tested by time? Rather, perhaps, I should say have *any* of them remained unchallenged? How could it be otherwise? A man who bases his philosophy on what he claims to be observable facts only, and, arguing on those few "facts" comes to certain settled conclusions as to the phenomenal universe, displays a regrettable lack of common sense. If he were to think, as an experiment, he would discover that his observation was not only limited to the narrow confines of his particular environment, but actually consisted of his own reflected preconceived opinions. You cannot judge the quality of a sack of corn by the examination of one grain, still less when you approach the examination with an already formed opinion as to that grain's value. Yet that is practically the course followed by those who pretend to trust exclusively to reason, and who claim it as the one and only safe guide to right action. And the grounds of their claim? Not without foundation have I spoken of their but affecting to despise the great faculty of faith. Without thought as to the nature of their every-day behaviour they talk in too great haste of "proofs" and "reason." Did they, as children, get proof

of the competence of their teachers before so kindly consenting to be taught? Does the merchant get proof positive of the honesty of him with whom he deals? Such would be impossible. He perhaps enquires of fellow-dealers, whose own integrity he has already partly tried, and taking their opinion as sufficient, acts *on faith* in respect to his would-be client. Sometimes he is deceived, but if he were to wait in all cases for this non-existent proof, his business might occupy his dreams, but hardly his waking hours. Does your scientist get proof positive of the honesty of him who announces some great discovery? Does he travel from Moscow to London to see the experiment before making arrangements to repeat it himself? He does not. He reads the account of the experiment, studies its supposed *rationale*, and, finding these not unreasonable, puts such faith in the veracity of the discoverer and in his own judgment, that he often lays out the savings of years in order to obtain the means to repeat and follow up the new light he has felt, not seen, from afar.

So with all things without exception; friends, wife, children, parents even, cannot be proved in the enlightened (Western) sense of the word. We have *faith* in their honesty, in their love and in their friendship. If men lack this faith, like haunted wretches, peering with terror-stricken eyes round each corner before venturing to turn it—if they wait for "proof" before they trust, what is the inevitable result? Karma adjusts. They become objects of suspicion to every fearless man and woman. Their very presence closes the mouths of those who, as a rule, give of their richer experience to others. They are pitied by the wise, despised by the foolish—and *they learn nothing*.

Such is the Law, as all will see who have not yet been too far inebriated with this improved Soma of the century. But you who have drunk of it deeply, think not that you can simulate faith! The knowledge a man most values is too sacred for the ears of those whose aura is filled with doubts. He senses with unerring insight to whom he may unveil his holy of holies—and it is not to the sceptic. Such must be a fact of every day experience. A psychic with any knowledge of the world does not mention his visions in the presence of some arrogant materialist, who he knows will mentally attribute them to the nightmares of indigestion. To those workers who have been blessed with personal evidence of the existence of Masters and their mighty powers, such evidence is unspeakably sacred and is but told to the very, very few—told to those who already believe, even as it was nearly always given when proof was no longer looked for.

Truly, you who would live by reason alone are blind to your great loss! To slightly paraphrase a passage from one of our most ancient books:

Thou sayest, "When I have enough of clear, unimpeachable proof I will believe." How I pity thee! Thou wilt never believe.

Reason alone! As well try to live on the smell of your food without tasting it. Physical death would follow such lunacy; spiritual death follows that madness. More often than not vanity lies at the root of this diseased mental attitude; and that such is the case is transparent to the eyes of all who are free enough to see.

I think this is the truth: reason alone is not infallible; faith alone is not infallible; the two together are not infallible. But *infallibility can only be reached by their combined use.*

I have spoken of those whom you call Masters. I care not to say much on that subject; the sacred is still sacred to some. Nor is *argument* wanted here. Those who prefer to live with closed eyes, or who cry out to examine them under a microscope—may continue to cry out for that which they will never get. It is their Karma. The duty of others is to go on stating what they know or believe to be true, as their case may be; the rest belongs to the Law. But this I would say: to those who demand "proof"—let them get it *if they can*. To those who, believing, know not in what they believe, and hug to themselves most wonderful reservations about their "conscience," their "freedom," *their* "moral law" and many another "exit in case of emergency," I would venture to suggest a few minutes' thought. Let them try to discover what they mean by this oft-repeated term "Master." Let them also consider how a Master becomes.

The Self hidden in a vehicle of stone; the Self hidden in slowly evolved vehicles of subtler and subtler nature till the human stage is reached. But the Self still remains for ages deeply and closely veiled in its human mind- and substance-vehicles. The Flame burns ever brightly within, but is shaded by the grossness and filth of its coverings. Imagine that after æons of cleansing through the fires of devotion and self-sacrifice, sheaths are evolved so pure that the whole glory of the Self may shine through them. IT, the nameless—universal but without place, eternal, but beyond time—has at last become fully manifest. The MASTER exists. As our great Lao-Tsze says:

He knows the light, and at the same time keeps the shade, and is the whole world's model.

Blessed art thou indeed who canst pit thy "conscience," thy "judgment" against the Wisdom of such! Blessed art thou, O most favoured, who have "tests" whereby thou canst prove a Master! I kiss thy feet, I bask in thy holy shadow, I crave thy priceless blessing! But I seek thee still.

Adoration has an evil savour in your land of vast hypocrisy; yet there are still Those we should learn to adore.

CHU-YEW-TSANG.

The Fundamental Problem of the Theory of Knowledge.

FOLLOWING out the lines traced in a former article in LUCIFER, it has occurred to the writer to develop more fully some of the main issues underlying all metaphysical thinking, which were only alluded to therein. This will be done in a series of articles under the above heading, much of the material being derived from a pamphlet by Ed. von Hartmann, the famous author of *The Philosophy of the Unconscious*, under the same title, which will serve as the basis for several at least of these short studies.

As remarked in the former article in LUCIFER, the standpoint from which every individual, as well as the whole of philosophic thought in its historical evolution, has set out, is technically called *naïve* or *natural realism*. It is, therefore, naturally to the consideration of this standpoint that we shall first address ourselves.

NAÏVE REALISM.

I.—Its Statement and Standpoint.

Whether trained thinkers or not, we must all admit that knowledge starts from the given, that is, from what consciousness actually finds present to it as its content. That this is so, is obvious. For if nothing—absolutely nothing—is present to consciousness, either as thought, sensation, emotion, or volition, then we have a mere blank, which may indeed *precede* the awakening of sensation, etc., but in itself cannot be knowledge or even the starting point of knowledge. Until, therefore, consciousness has *some* content, there can be no knowledge. But though this is true, we find that a very large part of what we call knowledge is not actually present in consciousness—*e.g.*, the luminiferous ether of science. But even this is arrived at *by inference* based upon what we actually *do find* in consciousness. Hence the general statement is entirely true—that all knowledge proceeds, either directly or mediately by inference, from what we find given in consciousness. Thus, however much our thinking may be, *à priori*, deductive, constructive, dialectical, however much we may strive to build out of, and upon pure thought itself, yet nevertheless such thinking must inevitably, by its very nature, start from what is given in consciousness, and must therefore belong to our internal or inner experience.

This brings us face to face with the first problem of the Theory of Knowledge: What is it that consciousness finds actually given in itself as its content, or, in other words: What is experience?

This problem is *not*: What is the content of the consciousness of the child just awaking to conscious life, or that of an animal on the lowest rung of the ladder of life? For of these the adult thinker has no present experience, and the inferences by which he endeavours to reconstruct the conscious content of these lower stages, necessarily rest upon his own personal experience. Therefore, our first task is to determine what is the content of consciousness as actually found present in himself by the thinking man, at the outset of philosophic thought.

Obviously this content is the world as we know it, including himself, or, to state it in more accurate language, a world of bodies in space and time, of which his own body forms part, in which a crowd of other bodies like his own are living, thinking, and feeling, and in which all bodies, the living as well as the lifeless, act upon one another.

All schools of philosophy are pretty well agreed that this is the fact; they differ only in the interpretation they place upon it.

It is also generally admitted that the world we thus experience displays regularity and orderliness in its changes and in the action of its parts upon each other, and that the orderliness of its changes is due to a certain constancy in their components. No one doubts that the table he is sitting at continues to exist whilst he shuts his eyes and until he opens them again; if the table had vanished when he opened them, everyone would be convinced that it had been removed by some force and was now in some other place, and that he would have seen this movement if he had kept his eyes open. Just in the same way, no sensible man doubts that his friends continue to exist, even when he neither sees, hears, nor feels them. All these convictions form part of what we actually find present in consciousness, not in the sense that their truth is thereby vouched for, but in the sense that, as a matter of fact, they are never absent from any grown man's mental picture of the world, and that even when he denies them in deference to his philosophical principles, they none the less make their continued existence felt in his practical conduct and actions. These convictions also belong to the given content of consciousness in this further sense, that no one can remember ever *not* to have had them and not to have acted upon them, and that no one can maintain that he remembers a conscious train of reasoning through which these convictions arose and established themselves in his mind.

Doubtless, it is possible that this conviction may be erroneous; but even in that case there would still remain the problem of explaining; first, how this erroneous view could arise in all men unanimously;

second, what are the motives which cause all men to practically cling to it in spite of its being erroneous; and third, why the possibly more correct view is unable to oust the false one and to satisfy our practical needs.

Thus the plain common-sense man, who sees a table and feels it with his hand, understands this experience in only one way, *i.e.*, that he sees and feels that very thing which persists when he shuts his eyes and withdraws his hand; and he does *not* mean by this that the noumenon of the table evokes in him the phenomenal perception of the thing and is thereby seen through its mediation, but that the very noumenon of the table itself is seen by him and that the phenomenal perception *is* the being-seen of the noumenon. Thus phenomenal perception *is* the noumenon *as seen*, and is interrupted when the seeing is interrupted, while the now seen, and now not-seen table remains the same.

The theory of sense-perception implied in this view is that something radiates or flows out from the ego through the senses, and envelops and clasps the object like an octopus its prey. It does not change the things themselves, but leaves their reality unimpaired as a purely ideal function; it only moulds itself like an ideal atmosphere around things, making that which exists into that which is known.

This view cannot be upset by an appeal to the various hindrances to perception which have modifications of the phenomenal perception as their result; as can easily be shown by an examination of the various forms of sense-perception. And the conviction remains unshaken that, however partial or erroneous our perception may be in any given case, yet it is in very deed the noumenon, the thing itself *we do perceive*, though imperfectly, incompletely, or even in some distorted manner.

Further, as remarked above, we all have the conviction as regards the world of objects thus perceived, that all changes therein occur regularly and according to law, that all noumena act upon each other and that like causes are always followed by like effects. Now this orderliness and regularity is only possible if unchanging nuclei of being (*substances*) underlie the changing states and relations of objects, and if we regard change of properties as merely an alteration in the relations of things and their parts. Thus the categories of cause and effect, substance and accident, are essentially component parts of the world-conception which experience gives us, and they are so in the sense that they refer exclusively to the perceived noumena. In so far as one's own body is regarded as a noumenon, these categories of causality and substantiality naturally hold good for it; as they do also for the ego, soul or spirit, which inhabits the body, so far as it is conceived as a noumenon distinct from the body, and acting and reacting upon it. Through the unconditional persistence of substances, and the conditional persistence of their attributes, which do not change without at

least adequate cause, the stability of the world and of the course of nature is guaranteed, and their independence of the unstableness of the course of perception is secured. This stability, like the orderliness of the world-process, is an indispensable condition for my practical participation therein.

The natural man never doubts that he really does perceive the causality between the changes in two perceived objects, *e.g.*, between the crushing and devouring of its prey by a snake, and the being crushed and devoured of that prey. Thus if it is the things themselves which in perception become objects of perception, so is it their doing and suffering which also enter into the perception, *i.e.*, the causal relations between things, or their mutual action, is just as much perceived as the things themselves.

To sum up. Thus the act of perception itself, in its relation to those aspects, parts or qualities of an object which are thereby brought to consciousness, is, for the naïve realist, an activity of the perceiver only, wherein what is perceived remains entirely passive and plays no causal part. Just as, besides the object itself, its causal effect upon the body of the perceiver can also be an object of perception, so further besides the thing itself its causal action upon other things, or upon the bodies of third persons can be objects of perception, as, for instance, when the object is in motion and strikes another object.

We have now briefly indicated the main characteristics of the standpoint which every unphilosophic mind occupies, and which every philosopher finds present in himself as his own given sphere of experience, and the content of his consciousness when he begins to reflect upon the relation of perception to the objects perceived. The basic propositions of this naïve realism may be thus formulated:

(1) What is perceived are the things themselves, not merely their effects, still less mere creations of the imagination.

(2) What is perceived in things, is really in the things, just as we perceive it, which, however, does not hinder there being very much in the things which are *not* perceived.

(3) It is the things themselves which act upon each other, and this causal action of things is itself an object of perception.

(4) Things *are* as they are perceived; even then when they are for the moment not actually perceived; unless in the meanwhile some change has been produced in them by an adequate cause; perception thus shows us things as they actually are even apart from their being perceived, *i.e.*, the things *as we perceive* them, *are the things themselves*, the very noumena.

(5) Since the things themselves, the noumena, are perceived by all percipients, the objects of perception must be one and the same for all percipients; this one and the same world of noumena thus forms as the common object of perception the connecting link, the causal mediator

and the means of mutual understanding for the thoughts and efforts of the various conscious subjects.

It is easy to see that this naïve-realistic view of the world is full of contradictions and therefore needs rectification. But it is not so easy in the philosophical handling of the complex of experience which we thus find given to free ourselves entirely from the persistence of habitual views and the power of instinctive prejudices. While one is critically struggling with these forces upon one or several points, it is only too easy to overlook the fact that one is arguing upon assumptions which have been borrowed from this very same sphere of thought, and thus have no greater validity than those one is combating. Thus nothing is more common than the partial relapse of the critical philosopher into naïve realism, and this relapse is most striking where it serves to conceal the practical uselessness of the view of the world which is offered to take its place by treating the assumptions of naïve realism which have been in principle refuted, as, nevertheless, still rightfully in force.

After all, the world-conception of men and animals has in no sense as its purpose to yield theoretical knowledge, but only and exclusively to render it possible to practically locate oneself in the world and to take part in its labours. And as naïve realism has arisen entirely from the practical adaptation of thinking and conceiving to the labours and imperative demands of life, it conforms only to these, and not to the philosophical claims of a theoretical freedom from contradiction. Only such contradictions could make themselves felt as led to absurd consequences in relation to practical life; but it is just such which are absent from this view, and could not possibly be present there if it arose from the adaptation of thinking to the demands of life, because such contradictions must, *ex hypothesi*, have eliminated themselves at the very outset. On the other hand, theoretical contradictions in naïve realism are unimportant for its purposes, so long as they cause no practical inconvenience. Indeed they cannot even be noticed before the awakening of epistemological reflection, because of the absence of any stimulus to draw the attention in that direction. It is thus no miracle that this view of the world, which has maintained itself for thousands of years, and does so afresh in every man during his childhood and youth, should be so deeply and firmly rooted, that the utmost energy of philosophic thought is requisite, even after it has been theoretically superseded, to guard oneself against falling back into it again.

In the next article we shall deal with the refutation of this naïve realism on physical grounds.

B. K.

Fierce Impetuosity.

Tivrasamvegānāmāsannah. [Attainment is] nearest to [those who are] fiercely impetuous.—*Yoga Sūtra*, i. 21.

FIERCE impetuosity! Yes, unbounded will, unflagging exertion, unceasing enthusiasm, unshakable faith, unwavering loyalty, ardent devotion, unfaltering courage, indestructible conviction—such is the power of success in the Theosophical Movement, such is the prime force in the life of the Theosophist. Samvega is a difficult word to translate, and I have no intention of going into hair-splitting technicalities in this article, even if I were capable of so doing. It is that force which makes the whole man vibrate with one feeling, one sentiment; makes him indeed “one pointed” and detached from all those unprofitable allurements that beset the path of the pilgrim. Many of my readers may not like the term “fierce impetuosity,” may think it smacks too much of unbalanced enthusiasm and contains the germ of wild fanaticism. That is the fault of the English language to a large extent, and is also due to my inability to find a just paraphrase. But what is of interest is the idea. It is primarily a force—and it is with forces that the Theosophist has to deal. This is a living universe. a universe of life; life is everywhere, death is the mere change of outward form. But do not imagine that this force which I speak of, this fierce impetuosity, is unintelligent, is a force of chaos or confusion. No; it is a cosmic force, that is to say, a force of order and harmony, for *cosmos* means order.

Do not think little of this power, do not despise it; you need it, you cannot do without it, it is your spiritual life. You may perhaps think that you can attain by cold reason alone, that by cataloguing dead appearances, and inventing fantastic names wherewith to label the corpses, you will reach to the warm living heart of the Great Mother. Do not be deceived. Reason is a rider; it guides, it does not carry. Wings you must have to direct your flight, but what is that which raises the soul-bird into the air? Not wings surely. It is a force, the power of soaring, and reason is the “oarage of its wings” (*remigium alarum*) as Virgil says. I do not belittle reason; it is the pilot. But a pilot is useless when the engine fires are out, and a small launch with steam up has more chance of crossing the ocean than the hugest transatlantic liner with cold furnaces.

Perfect your physical reasoning as much as you will, it will ever

remain a dead mechanism—to be pushed painfully up and down the rails by hand—until the fires of the soul are lighted in the mind and it becomes self-motive.

Now, how does all this bear on the Theosophical Movement of to-day? Looking round on the Society, it would seem that as yet there are few of us who really understand the grave responsibility of our membership. The Theosophical Movement is no ordinary movement, the Theosophical Society is no ordinary society. It has a mighty task to perform, so vast that none of us can yet see its scope. It was not founded for the gratification of mere intellectual curiosity, or to form the nucleus of a "mystery club" to tickle the vitiated palates of a handful of psychic gastronomes. It was founded by Men whose hearts are filled with compassion for their struggling brethren, no matter what the outward condition of life of these multitudes may be.

The cry of misery goes up from rich and poor, from educated and uneducated alike. Humanity is everywhere starving for spiritual food, and the materialistic science, philosophy and religion of to-day can give it naught but stones—aye, stones, no matter how beautifully polished. Back of all this, everywhere, stands the human heart starving, thirsting. What a hell it all is in spite of the veneer of "modern progress." Do you not feel something stir within you at the sight of this great sorrow of humanity? I do not mean at the sight of external forms which are comely enough in some places, but at the heart-shrine within where the spiritual life-spark burns so dimly. Do you not feel something stir within, like the first movement of the child beneath the mother's heart, something that shall quicken with great pain and sorrow to yourself, but which will be finally born into the world as a child of light to bear help to the sorrow-laden? If you do, then is the force of fierce impetuosity beginning to rise in you, quickened by the living heart that the Companions call the Masters' Lodge.

And why does the Theosophical Society differ from any other public organization? Because each and all of its members have the *opportunity* of working consciously and knowingly in the Great Work, and therefore intelligently. How many have had to work unconsciously for lives because the cyclic law did not allow their hearts to respond intelligently to the impulses they received? And now this opportunity is with us. It is for each to embrace it or cast it aside.

There is abroad in the Theosophical Society to-day a tendency to gird at such terms as "belief," "faith," "religion," "enthusiasm," and to put them entirely on one side. But do not let us fall into ancient errors. Buddhist enthusiasts in their opposition to the too materialistic soul theories of the degenerate Brâhmanism of their day, went to the extreme of denying Soul (Atman) altogether. The Protestant Reformers in their antagonism to Roman Catholicism rejected good and bad indiscriminately, so much so that extreme Puritanism and

Calvinism in their public ritual did many things exactly contrary to the hated "Papists" and that of set purpose. This is the case with all extremists, witness the animosity to everything connected with religion displayed by extreme Materialists or Secularists. Do not let us fall into a like error.

Exertion, enthusiasm, faith, loyalty, devotion, courage, conviction, are all necessary, all aids to the will which needs this fierce impetuosity in which to vehicle itself. And by fierce impetuosity I do not necessarily mean wild action or unbalanced energy. For the fierce impetuosity I speak of is that whereby success in self-purification is attained, whereby conquest over disharmony is won. It really is of the same nature as "dis-passion," that positive force, for which we have no name in Western tongues, which seeks harmony, and weans man from the lust of sensuous desires and personal interests.

Thus, though *within* it is a silent force so steady, so vast, so potent, that the immensities of space cannot contain it and the periods of eternity cannot measure its duration, *without* it shows itself in many forms according to the natures it contacts.

Now we are all pupils, all beginners, and we cannot expect to find in our ranks men and women who are perfected, with whom no fault can be found. Still there are some in whom this fierce impetuosity for good is at work, and its manifestations are clear and distinct, and should be encouraged and helped. I am now talking generally about members of the T. S., and especially of those who believe in the Esoteric Philosophy. For us fierce impetuosity is of no value unless it is unselfish. unless it is for the Theosophical cause, for that is the cause of Masters and the cause of humanity. If any of us is not heart-whole in this the power can only scatter, we can only be little pitchers, not river-beds for the free passage of the rains of heaven and the ocean waters. If all our thoughts, words and deeds are for the benefiting of the world through the agency of the T. S., then the fact of this constant dedication places us in contact with the great force so that our efforts become a thousand-fold intensified for good. Is any of us so foolish as to think that he by himself, or by his own small exertions, is going to benefit humanity? If he is so foolish, then the very thought crystallizes all his efforts and makes them dead things with simply their surface value. But let him regard his thoughts, words, and deeds, as simply channels through which the living force can flow if he only draw it to him by aspiration, and then he will find things done through some chance word, or look, or deed, that he could never have dreamed of doing by his natural self.

Let us for a moment glance at some of the modes of the manifestation of this force. Take, for instance, energy in propaganda—that is in all work, for all work is propaganda of one sort or another. We have often heard the phrase "to work with a will"—there we have a

manifestation of fierce impetuosity; never be mechanical, never sink to the level of a machine, always live on the plane of force when working. Let your body do the mechanical work, not your mind, least of all your Self. There is much talk of "practical occultism" among Theosophists, and people imagine that this must necessarily have something to do with projecting the astral body or learning the tricks of kabalistic numbers, whereas, in fact, you can learn more practical occultism while addressing wrappers or doing some simple work of that kind, *provided* you do it with fierce impetuosity for the cause. In all you do, let your thought and energy go out with the desire of really helping and benefiting; this is a force that nothing can stand against, for it comes from the Ocean of Compassion, from which all goodness emanates. Only remember that this force *requires human agents* right here in the middle of Chaos to conduct it on to this plane; not only human agents, but pure human agents. Let your desire be tinged but ever so little with a selfish thought, and the effect is vitiated. You must *honestly* desire to help, and no matter how poor or ignorant you may be, you *do* help, or rather help comes through you. Therefore one characteristic of this fierce impetuosity is cheerful, unflagging work, a readiness to turn one's hand to anything; if you see a weak spot in the Society or in any of its departments, turn up your sleeves and go to work yourself, and do not stand with your hands in your pockets and simply criticize and find fault.

Enthusiasm is another characteristic of fierce impetuosity. Do not be ashamed of being enthusiastic, do not be ashamed of taking interest in even the little things of the T. S. It helps other workers who cannot do greater things so far—and, after all, perhaps you could not do the little things so well yourself. Theosophy is as wide as human nature itself, and it has no such term in its vocabulary as the "correct thing" in the ordinary sense of fashionable slang. Let every one who is honest and who wants to work go on in his or her own way; do not quench their enthusiasm unless it is actually dangerous.

Do not be discouraged by the sneering remark, "Oh, you are an enthusiast!" Every reformer was an enthusiast, every pioneer, every genius.

And then faith, and belief and conviction—do not be dismayed because someone puts the adjective "blind" before "faith" and tries to bully you into the idea that because you are true to your own ideal that therefore you have abandoned your reason, and are following a will-o'-the-wisp. The proof is action, behaviour, it is how you act and think, or *try to* act and think that is the proof of right faith, and not someone else's supposed rational criticism. There is ever a region of man's nature superior to his reason, ever a region that is unseen but which is nevertheless *felt*, and we cannot do without this region of faith unless we cut ourselves off from the higher altogether. In fact it is this region

of faith and belief that is the most precious possession a man has. Is it not this faith and belief that encourage and cheer him on, that press him forward to higher things? Such faith and belief for the outward man is the knowledge of the Inner Man, and though the lower man cannot prove this region of his nature to another person like as he proves dead externals, still soul can speak to soul in the language that souls understand, though the lower man may be deaf to the soul's words.

The joy of the Self is to give; the Self lives by giving, not by receiving. If, then, we would be that Self we must act like it; we too must give, and give of our best and highest. Now the best and highest is in the region of our faiths and ideals; this is what we hold most dear. Are we to hold our hand and keep back our inner aspirations and thoughts and hopes—which are the *greatest facts* in our nature—from others, merely because we cannot confine such living forces within the narrow test tubes of material proofs? I think not. "Give and it shall be given unto you." For by giving these impulses to others, the force arises in them and some day you wake up to find that the force-seed you had planted in another has grown of itself into a tree under which many can find relief from the scorching glare of human passion.

Finally do not let us think little of loyalty and devotion. Looking back through the corridors of history we see many a striking and noble example of loyalty and devotion—loyalty to a cause, devotion to an ideal. Is our cause less than its predecessors, is our ideal less glorious? For if so, then we had better abandon both and be servants of the higher cause and ideal we catch sight of in the past. But for my part, I see no more sacred cause, no higher ideal than is ours, or I would not remain in the T. S. And if this is so, and we desire to be not only logical, but practical, it should arouse in us the greatest loyalty and devotion. If we would be worthy servants we should strive to out-do the examples of loyalty and devotion we catch sight of in the past, rather than belittle them. Nor do I think it possible for us as we are at present constituted to be loyal to the cause without being loyal to each other. There is no wisdom in placing our ideals outside us and driving them from our midst. If we wish to realize our aspirations we should strive to make them living realities among ourselves.

Brilliant metaphysics, elaborate scholarship, scientific exactitude, are well and good in their proper sphere, but if they usurp the place of human feeling and paralyze our aspiration, they are cold dead things and freeze the warm blood of the heart. I do not mean to say that we should seek excuse for laziness and slovenly work in such a thought—on the contrary it is our bounden duty to strive to do all things well. We each hold the honour of the T. S. in our hands and should spare no effort to guard it jealously. On the other hand, the T. S. is not a training school to turn out students in a mechanical mould, parrots who repeat

what they hear without intelligence. Each must develop himself harmoniously according to his own nature, but all must be endowed with the fierce impetuosity that is the power of growth, for if we are neither hot nor cold without doubt we shall be spewed forth.

Let us then boldly declare our beliefs, and not be traitors to our convictions, seeing that our belief is to unify religion and philosophy and science and to make them living realities, to preach the spiritual nature of man, and declare the powers of the human soul. Let a man but *really* aspire to that wisdom, compassion and purity which are the three last veils of Truth, and let him remain constant in that aspiration through the power of fierce impetuosity, and he will ere long stand consciously within the Masters' Lodge devoted for ever to the service of humanity.

G. R. S. MEAD.

Elementals.

BY H. P. BLAVATSKY.

(*Concluded from p. 39.*)

EVERY organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are "spirits" implies that there is a diversity of "spirits"; for men differ, and human "spirits" are but disembodied men.

To say that all "spirits" are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that

all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called "spirits" at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the "psychomatics" of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:

Yes, but we know them to be *bad bhûts* [spirits, or rather, the "empty" ones, the "shells"], . . . good ones can hardly ever appear at all. They are principally the *spirits of suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favourable to them, they seduce the feeble-minded and tempt others in a thousand different ways.¹

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:

The *soul*,² having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.³

Though spiritualists discredit them ever so much, these nature-spirits—as much as the "elementaries," the "empty shells," as the Hindûs call them—are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton's "Dweller on the Threshold" is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.⁴

The Christians are very wrong to treat them indiscriminately, as "devils," "imps of Satan," and to give them like characteristic names.

¹ Görres, *Mystique*, iii. 63.

² The ancients called the spirits of bad people "souls"; the soul was the "larva" and "lemure." Good human spirits became "gods."

³ Porphyry, *De Sacrificiis*. Chapter on the true Cultus.

⁴ Chap. lxxx. vv. 19, 20. "And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] . . . they locked their doors after them, and God ordered the Sulanuth . . . [a sea-monster, naively explains the translator, in a foot-note] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,¹ for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."² Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the "silvery spark," observed by Dr. Fenwick in Margrave's brain (in Bulwer Lytton's *Strange Story*), and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and mediæval Kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the *Augoeides* never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man—the astral soul—the Kabalists of the middle ages maintained that the spirit,

¹ *Strom.*, vi. 17, § 139.

² *Ibid.*, vi. 3, § 30.

detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the "fall of Adam," contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared—

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and his spiritual soul or the monad—*i.e.*, spirit and its vehicle—had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul—*Manas* and *its* vehicle *Kâma Rûpa*—and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of *Avîchi*, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esoterism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner*

self he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i.e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*. This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature—the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our *only* personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings—ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,¹ because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as pre-existing matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in

¹ As says Krishna—who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man—in the *Bhagavad Gītā*: "I am the Cause. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string." (Ch. vii.) "Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Māyā [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind]." (Ch. vi.)

fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (*i.e.*, from a source higher than the Universal Soul—in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element—whereas it is the *seventh* in the Esoteric Philosophy, or Mûlaprakriti—purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the Universe, in short—Ether.¹ The Stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms—which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature—an anthropomorphic and personal something, *i.e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part

¹ Ether is the Ākāsha of the Hindûs. Ākāsha is Prakriti, or the totality of the manifested Universe, while Purusha is the Universal Spirit, higher than the Universal Soul.

from the perishable, some Swedenborgians—those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching—fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust."

Although we do not believe in "the Lord and the angels"—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman's opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or *Manas*), is quite compatible with the absence of *Buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying

rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a "double" soul, or soul *plus* spirit, as one can see in his *De Generat. et Corrupt.* (Lib. ii). He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.¹ Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the Pythagorean Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the Tetraktys found."² But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of "spirits" and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America

¹ *De Part.*, l. 1.

² A Pythagorean oath. The Pythagoreans swore by their Master.

(North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine*, and has taught us two important truths, viz., that for the exercise of "mediumship" personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genuine handwriting of the "spirit," the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize*, *i.e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the "spirits" of the departed human beings that are at work even in the "materialization" of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i.e.*, deprived of its

physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—*i.e.*, having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal soul*, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?'

The Esotericism of Buddha's Teaching.

THE first thought that came to the Buddha after the grand consummation under the Bodhi-tree, was whether he should promulgate the doctrine which he had just discovered or keep it to himself. "Difficult to comprehend is this subtle doctrine by those who are yet in the world," he thought. Nevertheless the Pitaka Commentaries all agree that he decided to reveal the Dhamma which he had discovered.

The whole system of Buddha has a veil of esotericism, for it is distinctly laid down that many a time he declined to teach when there were in the assembly of his Bhikshus "contaminated" ones. The *perfect Assembly*—the *real Sangha*—was and *is* composed only of those Noble Ones who have reached the stage of psychic perfection by treading the Noble Eightfold Path, the way to Adeptship which had not been revealed before by any Brâhman, Sramana, Deva, Brahma or Mâra. The legacy which Buddha bequeathed to all true aspirants to knowledge is the fruit of the tree of psychic science (see *Sâmañña-phala Sutta*). It is to enjoy this divine ambrosia in this life that Buddha preached a life of holiness. The Uttari Manussa Dhamma—the divine psychic law—is the keystone of Buddha's teachings. It is to realize this supernormal knowledge that the aspirant is admitted to

¹ The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Eos.

the school of Arhats, and the first initiation begins by his taking the pledges of an Upasampanna Bhikshu. The first four of these pledges are:

1. Perfect holiness of the mind—leading an absolutely pure life, a life of complete chastity.
2. Complete abstention from causing the least loss to another.
3. Complete abstention from the deliberate destruction of a living entity.
4. Absolute secrecy on one's psychic powers.

The violation of these four Rules brings on the student the last penalty of Buddha's law—expulsion from the school of Adepts. Let the student of Buddhist psychology know that the beautiful superstructure of the Temple of Tathâgata is built on the basis of Ethics and Psychic Science. The legitimate heirs of Buddha's Law are those who have passed the Gotrabhûjñâna limit. He who by a life of purity, meditation and knowledge, crosses the stream of Srotâpatti is alone entitled to be called "son of Buddha," and Buddha calls him "my youngest child."

The low arts which Buddha condemned are all enumerated in the *Sâmaññaphala Sutta*, which he preached to King Ajâta Satta of Magadha. "Occult Sciences," such as Palmistry, Phrenology, Mind Cure, Crystal-gazing, Astrology and Divination, compared with the higher branches of Psychic Science, such as real spiritual Thought-reading, Clairvoyance, Clairaudience, etc., are reckoned as vulgar, and to obtain a living by the exhibition of the low arts is condemned as "unrighteous living."

To Ajâta Satta, King of Magadha, Buddha taught that the immediate results of leading the life and training oneself according to the Rules of the Arhat school, were the acquisition of transcendental virtues, and that higher psychism which he called the Sacred Science of Iddhi. Once when the Arhat Pindolabhâradvâja, to satisfy the idle curiosity of a leading citizen of Râjagaha, the capital of Magadha, performed the phenomenon of bringing down a sandal-wood begging bowl which had been placed at the top of a pole of great height in the presence of a vast multitude of citizens, Buddha rebuked Pindola and declared that henceforth no such thing should be performed before the public. Buddha said:

Degrade not the Sacred Science of Iddhi by the exhibition of phenomena before an ignorant public.

Again the Tathâgata said:

It is by a thorough comprehension of the *metaphysic* of my system that its superiority to other systems is seen. Ethical comprehension [alone] is nothing (see *Brahmajâla Sutta*).

To appreciate the Buddha's metaphysic, the study of the *Abhidhamma* is a *sine quâ non*; for Buddha himself has declared that:

The doctrines of the Tathâgata are profound, difficult to be perceived, hard to be comprehended, tranquillizing, excellent, not attainable by reason, subtle, and worthy of being known by the wise (see *Brahmajâla Sutta*).

Difficult it is for the Fatalist, the Materialist, or the Deist, to comprehend the psycho-physical evolutionism of the Tathâgata Buddha. To Vachchagotta, the wandering monk, Buddha said:

Be not at a loss, Vachcha, and be not puzzled. This doctrine is hard to see, hard to understand, solemn, sublime, not resting on dialectic, subtle, and perceived only by the wise; it is hard for you to learn, who are of different views, different ideas of fitness, different choice, trained and taught in another school.¹

The great metaphysicians, Nâgasena, Buddhaghosa, and others, have declared that the metaphysic of Buddha's teachings is beyond the grasp of those who have not studied the *Abhidhamma*—and yet some Western Orientalists insist that there is no practical metaphysic or practical psychology in His teachings!

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Science and the Esoteric Philosophy.

THE KOCH CURE.

THE following extract from an article by Mr. A. S. Eccles, M.B., in the *National Review* for August, entitled, "Fin de Siècle Medicine," is an instructive example of the methods adopted by modern physiologists for the cure of their unfortunate patients. The blindness of mental vision produced by the worship of the gods Force and Matter is manifested in two ways: firstly, in attempting to destroy the disease by suppressing its most external effects—a course which could at best only result in temporary palliation; and, secondly, in the extreme coarseness and uncleanness of the methods employed. The extract is as follows:

The active ingredient of tuberculin is the waste product or off-scouring of the tubercle bacillus, and the ingenious idea of its adaption to the cure of consumption resembled very closely the historical episode of the horrible Black Hole of Calcutta. The wretched prisoners were destroyed by the accumulation of their own exhalations in the confined space into which they were huddled by the vindictive ferocity of Surajah Dowlah; but the German Professor was more merciless. . . . The prisoners of Calcutta were left to die by the poisons generated by their own respirations; the organisms infesting consumptive lungs were poisoned by the deliberate addition made to their own off-scourings of the waste products from the cultivated members of their own race, bred in captivity on purpose to supply sufficient material to render the situation of any vigorous bacillus untenable. . . .

¹ *Buddhism*, by Coplestone, p. 225.

The tubercle bacillus, being compelled to quit its nest by the obnoxious addition to its midden-heap, sought for more pleasant surroundings, and, frustrating the hopes of the bacteriologist that it would be expectorated, roamed to other parts of the lung previously uninvaded.

But even supposing the bacteria *could* be poisoned and spat out in the desired way, would not the same cause which had allowed their presence in the first place also permit them to reëstablish themselves after the removal of the poisoned corpses of their predecessors? Or are we to infer that the poison was designed to remain permanently in the system, as a perpetual safeguard against the microbes? The latter alternative would resemble the life-long poisoning of vaccination, whereby the system is acclimatized to an evil influence which it naturally rejects; and individuals would be permitted to live whom the mercifully destructive hand of Nature would otherwise have purged from the earth.

THE RELAPSE INTO WITCHCRAFT.

In the same paper the writer confirms our views expressed in a recent number of this magazine that modern science is reviving the practices of witchcraft—the very “superstition” which it professed to explode. Speaking of the methods by which, when an organ in the body becomes depleted through excess—*e.g.*, the liver, through excessive eating—it is reinforced by the injection of a corresponding substance taken from animals, he says that a Russian scientist has discovered an extract which can be prepared from any part of an animal's body, and which is preëminent in its power to expel effete matters from the organism.

French advocates of these remedies have endeavoured to claim for them some vital properties, and the use of such suggestions has been regarded with eyes askance by the majority of practitioners of medicine in this country, who are inclined to place them in the same category with certain remedies of mediæval medicine-mongers savouring of the witches' broth in Macbeth.

“Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder's fork and blind-worm's sting,
Lizard's leg and owlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.”

THE FOUR ELEMENTS.

What did the ancients mean by the four elements, earth, air, fire, and water? Certainly not what is understood in modern science by those terms, as is urged more than once in *The Secret Doctrine*. To attempt to define exactly what they did mean would not be wise, for it would involve the narrowing down of a conception far too vast and wide to be expressed in a few words. The four elements evidently represent a quaternary whose correspondences may be traced universally, and which has its application to all planes of manifested being

from the highest to the lowest. Thus fire may be taken to represent the Creative God, the central sun; air, the force or rays radiating out therefrom—the cosmic electricity or Fohat; water the “waters of space,” the great womb in which the world is generated; and earth that world itself, the son which is created in the matrix by the action of the fohatic force. Or, again, referring to the material world, fire will represent the Atom or Jīva, the spark of spirit in matter, containing the potentiality both of activity and quality; air will represent the activities or motions or forces of the matter; water will represent the qualities; and earth that which gives substantiality or materiality to matter. In the system described in *Nature's Finer Forces*, the quality of fire is heat and energy, that of air movement, that of water coldness and smoothness, and that of earth rigidity. In the human body fire gives energy and heat, air gives nervous force and lightness, water gives bulk, and earth firmness. Subjectively speaking, fire or Tejas gives energy or anger, air activity, water calmness and receptivity, and earth fixedness or stability. Fire may also be referred to spirit, air to intellect, water to the psychic or astral man, and earth to the physical. But those who devote much time to the study of such correspondences will soon learn to attach to the names of these four elements meanings which they cannot successfully clothe with words, so that they will not be disturbed by the fact that different writers on the subject express themselves differently. The poverty of a Western tongue, as far as its incapacity to express compound ideas like these is concerned, is very apparent. By what word, for instance, can we possibly denote the quality of the Tejas Tattva, when it means hot, red, astringent, angry, etc., according to the particular sense or faculty which it affects? The correspondences of these four elements are exceedingly numerous and suggestive, and much may be learnt by studying them; but no student should attempt to impose his own conceptions of them upon other students, as no two persons see the same side of the subject. How unpalatable a hard-and-fast system of correspondences is, when it has been worked out according to the idiosyncrasies of *one man*, is well known to those who have tried to wade through such a slough; hence remarks of this sort should be purely of the nature of hints and suggestions, which each student of correspondences can fill out along his own lines. The truth cannot be grasped by the intellect, but by comparing many different and apparently discordant views, it may be sensed by a higher power—the intuition.

THE ADEPTS AND MODERN SCIENCE.

Most cordially do we welcome the article under this title by W. Q. Judge in the August *Path*. He makes it very clear that the teachers of the Esoteric Philosophy have no conceivable motive for reconciling their teachings with the confused and often puerile speculations of science. He says:

Modern science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it has previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahâtâmâs, perfected men who have a complete knowledge of all that modern science is endeavouring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahâtâmâs might coincide with the ideas of modern investigators.

The most that can be said is that, if modern science had for its aim the benefit of humanity, the Adepts might overlook some of its shortcomings and try to use it as an instrument for the furthering of their noble purpose; but as science has no such aim, the Adepts have no concern with it further than to point out its inconsistencies and inadequacy, and to weaken its influence over the Western mind.

Bearing in mind the fact that science, through its denial of higher planes of perception, is founded on wrong premisses, it is obviously foolish to try and introduce scientific terminology into discussions on the Esoteric Philosophy, and to speak of a fourth dimension of space, the atoms of the astral body, vibrations of thought, and so on, unless the words "space," "atom," and "vibration" are used in special senses peculiar to the Esoteric Philosophy, and convey definite meanings to the mind of the person using them. In treating of planes beyond the physical, scientific terminology becomes useless, as it is based on a denial of these planes; and when the author of *The Secret Doctrine* speaks of "atoms," etc., apart from science, she means something quite different from what science means by those words, and would not use them at all were better ones to hand. The only way to gain clear knowledge as to worlds of which science does not speak, and which it denies, is to blot out science and its terminology from the mind altogether, and start anew.

The first point which occultism makes against modern science is that it has no connection with the interests of man's psychic and spiritual progress, and does not make for the increased happiness of the race. As a Master has said, the reason why Adepts do not much concern themselves with modern science is that they find it does not inculcate moral perfection as a first principle, and therefore has no claim to associate with a Brotherhood whose only object is to help on the spiritual progress of the race. But this is not the only objection to modern science. If it were so it would leave scientists at liberty to reply: "Granted that our province does not include questions concerning the higher side of man's nature and the deeper problems of the universe, and that it is confined to the study of nature as presented to the five external senses; yet at all events we may claim exact know-

ledge within the limits of that province." But occultism will not concede to science even thus much. For, believing that all parts of the universe are interdependent, both those called material and recognized by the scientist, and those called immaterial and unknown to science, occultism refuses to allow that investigators who deny the one can gain a true knowledge of the other. In other words, the rejection of planes of existence beyond the physical, hopelessly cripples scientists in their study of the physical plane itself. A blind man is not only shut off from all the world that lies beyond the reach of his other senses, but even his knowledge of the world that lies *within* the reach of those other senses is obstructed. A man who denies the existence of clairvoyance, not only shuts out the astral world, but cuts off a great part of the physical too. Thus, if a body of investigators decide to neglect the only true science—the science of self-knowledge—and make a speciality of physical nature, they cannot even do thus much if they ignore the existence of other departments of nature. Instances of this fact are so numerous that no one need be at a loss for an example. How often do we find scientists trying to deal with the ideal world, that lies beyond the reach of their senses and their instruments, in terms of the five-sense consciousness itself! Speaking of empty space, atoms and molecules, æther, and the like—none of which things are objects of perception at all, but simply vague imaginings—as if they were governed by the laws of the five-sense world! Endowing space with the three linear dimensions that characterize that concept of physical matter which we derive from the coöperation of our senses of sight and touch, and giving to atoms, which cannot be perceived, those properties peculiar to objects of perception!

The great mistake made by scientists is that when they leave the region of sense-perception and enter that of speculation, they attempt to carry the laws and conditions of the former into the latter; their denial of the subjective part of man's nature blinding them to the fact that matter as they see it is an outcome of the five-sense consciousness, and that consequently the properties of matter, so soon as they cease to be perceived, cease to exist. A physicist should either refrain from talking about atoms and space until he is able to perceive them with his senses, or else he should admit that, being purely ideal, they come under different laws and cannot be spoken of in terms of our five-sense consciousness. Otherwise he will be entangled in a network of absurdities such as have been exposed and derided by Edward Carpenter, Stallo, Butlerof, and others. It is true that much success has been achieved in the field of invention in modern science, but it is at least open to doubt whether this success was achieved in consequence of, independently of, or in spite of, the theorizing; or whether it was achieved by *practical* men who *tried* things for themselves and left the theorizers to explain how they were done afterwards.

H. T. E.

Here and There among the Buddhist Temples of Ceylon.

IT is seldom that a European gets an opportunity of visiting the beautiful and historical temples of Ceylon, which in the time of native sovereigns were the seats of learning and abodes of sanctity. Even among the natives there are only a few who have visited these sacred places.

During the last vacation of the Sangamitta Girls' School it was arranged for some of us to visit the interior of Ceylon for a few days to interest the people in the villages about the institution, and collect subscriptions for the Sangamitta Building Fund, and three ladies and a gentleman started on the mission soon after the school broke up for the holidays. Our first halting place was Kandy or Maha Nuera (the great city), the ancient capital of Lankâ.

In Kandy we have a Buddhist boys' and a girls' school, and a branch of the T. S. The well-known "Tooth Temple" is the most interesting here. It is called the Dalada Maligawa, or the "Palace of the Tooth Relic." The temple is situated between the beautiful, calm and placid lake and the palace of the ancient kings, which is now the residence of the Government agent of Kandy. In the close vicinity of the temple are the Asgiriya and Malwatte Vihares, the Oxford and Cambridge of old Lankâ, where learning was encouraged and fostered, and whence thousands of erudite monks "learned in the law" went out to preach the sublime philosophy of the Buddha.

The temple is called the "Tooth Temple," because, in A.D. 310, the right canine tooth of Gautama is said to have been brought over from Dantapura to Lankâ, when it was enshrined in this temple in the ancient chief city of Ceylon. The shrine of the relic is made in the shape of a cupola or dâgoba, and it is placed in a strong iron room in the uppermost story of the temple. The shrine is of gold, and is inlaid with precious stones of great value. The shrine-room is well guarded and always locked, save that the doors are left open twice a day for devotees to make their offerings of sweet scented flowers and thus honour the name of their Great Master. At the appointed hours of worship the drummers beat their drums or "tom-toms" to call the worshippers of the city together, and after their ablutions in the temple yard tank, they march up solemnly to the altar of the shrine

to light a candle or offer a lotus—a work of love, homage and respect to the Teacher.

From Kandy we proceeded four miles inland to a pretty village, where the residents wanted me to found a Girls' School. We went there by cart and "pulled up" on the bridge which spans the pretty winding river—the Mahawili Ganga—shaded by bamboo groves. The villagers, both men and women, mustered in strong force, and I addressed them on women's education and the necessity of educating their girls. Steps were then taken to open a Girls' School in the village. The mode suggested for raising the necessary funds was by the distribution of earthen pots to each household, and it was expected that one handful of rice would be put every day into each pot. As soon as the pots were filled, they were to be collected, the rice sold, and the money realized for the Girls' School. This was the only feasible method to help the work, for the people are miserably poor (with very few exceptions), and money for the purpose is almost out of the question.

We returned to Kandy the same day, and set out to Matale the following morning, where we were most cordially greeted by Mr. Stephen de Silva, a Theosophist.

Our first two days were devoted to visiting the Buddhist families and interesting them about the Sangamitta Building Fund. This important mission being over, we decided to visit the temples in the neighbourhood of Matale.

The first we visited was in a little village close to our station. We reached the place in about half an hour's ride in a single bullock cart. Leaving our conveyance on one side of the village road under a huge spreading Bo-tree (*ficus religiosa*) at the foot of a mountain, we proceeded to ascend its summit where the temple was. The road is craggy and the ascent steep and difficult. It reminded me of the witch's staircase in the Harz Mountains in Germany. Steps cut out of the rock and boulders of solidly fixed stone helped us in the ascent. After more than half an hour's climb we were met by a monk coming to greet us. We were now in the courtyard of the temple. The surrounding scenery from here was magnificent. The lovely valley below with its green mass of thick foliage, the feathery palms, waving fronds, and the beautiful paddy fields, cultivated on terraces, with the mud-hut of the villager standing here and there, were almost enchanting scenes. The rosy tinted sky with the sunset behind the majestic mountains was lovely beyond description. The air was still and was laden with sweet perfume from the flowers on the mountain-top. We gathered a few, and wended our way to the temple, led by the monk. It was, comparatively speaking, a small temple, hewn out of a slab of rock. There was the image of the Buddha eighteen feet long, artistically chiselled out of rock, with an altar before it loaded with flowers. This statue was in a reclining position, while there was another representing

the state of meditation, in a sitting position with both legs crossed. Both images had a beautiful expression in their faces. The ceiling of this rock-temple was artistically painted. There was an air of solemnity all round, and after paying our respects to the memory of the great Master by placing flowers on the altar, we returned home delighted with our first visit to the rock-temple. Our appetite being whetted to see more of these sanctuaries of yore, Mr. and Mrs. de Silva, our genial host and his wife, drew up a short programme of a tour among the temples for the last few days of our stay at Matale, and arrangements were accordingly made to start early in the morning of the following day to the Alu Vihare, a temple of great renown in the annals of the Buddhistic history of Ceylon. It is built on the crest of a hill, from where huge rocks rise skywards. Ascending many stone steps we come to a courtyard, beautifully shaded with "temple trees," the fragrance of whose flowers has a remarkable sweetness. Adjoining the courtyard is the vihare, or the shrine room, where an eighteen feet long statue of a reclining Buddha, with statues of "guardian angels" are artistically carved out of the rock. The rock ceiling above is painted with Buddhist historical scenes and allegorical representations. Adjoining the vihare are the ruins of the ancient monastery. There still exists here, underneath a huge rock, the site where Buddhaghosa, the great commentator, compiled and wrote his well-known commentaries on Buddhist Philosophy. Opposite his study is a high rock, where, after his studies and work, the sage retired to engage in contemplative meditation. No better place for spiritual devotion could be imagined. The exact spot where Buddhaghosa practised Dhyâna is still visited by devotees. We could not, however, get any accurate information regarding the date of the founding of the temple. The priest resident there said he *thought* it was about 300 B.C. However, the Alu Vihare was once the abode of five hundred Arahats, and the magnificent ruins of this ancient pile bear witness to its glorious state at one time. It is still said that there lies hid somewhere here, among the ruins, a secret library of rare literary wealth, but no clue to its situation could be obtained. Buddhaghosa and the other Arahats, who made the Alu Vihare their abode, must have had a library for their Chelâs.

Now we come to the Dambulla Rock-Temple—or the Temple of Temples in all Ceylon. In historical value and point of grandeur this temple is acknowledged to be the highest in merit. That all Buddhist sovereigns who held sway in Lankâ took much interest in the temple is proved by the fact that several thousand acres of land surrounding it have been made over by the Crown for the entire use of this place of worship. Dambulla is situated right in the heart of Ceylon, and the closest station to it is Anuradhapura, the ancient seat of the reigning monarchs of Ceylon, now the "City of Ruins." Antiquarian

researches now being made by an archæological commissioner testify to the wealth and grandeur of the ancient city and the glory of the Dharma of Gautama.

Our journey to the temple from Matale was made in a van drawn by a pair of small humped bulls. These vans are called "double bullock carts," and are mostly used for transport purposes, but occasionally also for long journeys. The tent, or rather the roof, of this cart is made in a semicircular shape, with two openings at the ends of the body of the cart, and it is all covered up with cadjan (matted coconut leaf). The driver sits on the pole of the cart and seldom takes hold of the "ribbons." The docile bulls, which travel at a snail's pace, are guided with the touch of a stick, and by means of words which the animals seem somehow to understand.

We were welcomed by Mr. Dullewe, Adigar, the chief of all the native chiefs in Ceylon, who happened to be at Dambulla at the time. He is the descendant of an ancient royal family, and much interested in Theosophy and in the work of the movement.

We were the guests of the Adigar, and he very kindly took us round the temple, which is built in one of the caves of a huge rock. Ascending a gently rising rock, which covers a large area of the ground, we reach the temple-yard, and a flight of stone steps lands us at the temple gates.

On ceremonial days this ascent is usually made by crowds of pilgrims who march on solemnly, step by step, chanting verses, reciting the praises or beatitudes of the Buddha.

The temple is divided into five vihares, and each of them is in a cave of the Dambulla Gala or rock. The first one we entered is the largest, in dimensions about 200 feet by seventy-five. Along its sides are placed fifty-three images, each about twelve feet high, of the Lord Buddha, in sedent and cross-legged posture, representing him in a state of meditation. These images were executed at the expense of noblemen's families in the days of yore, and there still exists the family image of the Dullewe whose only representative now is our kind friend the Adigar. In the middle court of this vihare is a large basin placed to receive the water which drips from the roof of the rock cave. There is no visible sign of a crevice, and it is strange to see how the water drips down constantly from the same spot.

The other four vihares are built in the adjoining caves, and are smaller in size than the first. Of these the largest has also about fifty images of the Buddha, either in sedent or reclining positions. One of the reclining statues is eighteen cubits long, and the head-rest, which is beautifully chiselled out of rock, was said to have been inlaid with gold buttons. During the Kandyan rebellion most of the jewels and treasures of the temple were lost.

There was, of course, that usual complement of a Buddhist temple

—the Bo-tree—growing most luxuriantly on a spur of the rock. It is a curious fact that there still exists a class of men whose special duties are to tend trees. None but one of that class can prune, cut, or remove a leaf of the temple Bo-tree. We desired to possess a few leaves of the tree, and at the command of the chief one of the "tree-men" stepped forward, and, with joined palms, as a mark of reverential respect to the tree, approached and picked seven leaves for us.

The Dambulla temple was founded by King Walagam Bahu, who was informed of the existence of the cave by a Veddah¹ named Raka.

These temples and vihares are the visible traces left of the glory and grandeur of Buddhist sovereigns, who spared neither pains, trouble, nor wealth to establish seats of learning, and found suitable habitations for the Sangha—an order whose spiritual development was much above that of its members of the present time.

Before concluding this, I cannot help mentioning a most remarkable instance of adding insult to injury, displayed by some Europeans here, which came under my notice. To make the journey of a royal personage of Europe "enjoyable," an elephant hunt was arranged. To make the journey "more enjoyable" to the prince, a bungalow was built on top of the beautiful rock-temple in Dambulla described above—so venerated by the Buddhists. Here the prince and his companions were to breakfast before the hunt. How revolting is the idea that a party of sportsmen should breakfast on the top of a Buddhist temple roof; that Buddhists should have to build this bungalow; that Buddhists *had* to partake in the hunt of these noble beasts and help kill them—Buddhists who are taught not even to kill an insect!

MARIE MUSÆUS HIGGINS.

Fakirs I Have Met.¹

HIS name was Nanga Baba (whatever other name he may have possessed had long since drifted into oblivion), and he lived on the top of a mud mound on the Manjha—riverain land—of the sacred

¹ The Veddahs were the aborigines of Ceylon. They lived in the forests and spoke a language of their own, and their means of existence was the chase. The peculiar anatomical structure of these men of the woods is a study in itself for the *savant*. The real Veddah is now extinct. There are a few descendants of him still living in the jungles, very much more developed than his ancestral parents, but they live in hamlets in the forests and avoid communication with the outside world.

² The following is interesting as giving the general Anglo-Indian opinion on "Fakirs" and "Yogis," as they are found in the India of to-day. There are thousands of idlers, vagrants, and charlatans, who arrogate to themselves these once most honourable titles; the real Yogis have almost ceased to exist, and are utterly unknown to Anglo-India. But even so, not all the modern "Fakirs" and "Yogis" are charlatans. In fact, from a conversation with Captain Ozzard, we gleaned that Nanga Baba was in some respects a genuine Hatha Yogi, who, in spite of his almost starvation fare, still kept in most excellent health and vigour, and was famous for the "home truths" he spoke to his visitors. But the British Government cares for none of these things, so Nanga Baba was classed as a turbulent vagrant, and the dignity of British Rule maintained in an appropriately British way, as the sequel will show.—Ede.

Sarjû, within rifle shot of the Cantonment of Fyzabad. I call it Fyzabad, but our Âryan brother pronounces the word "Paijabâd," and it is renowned throughout India as the one place now left in the province of Oudh and the N. W. P. where you can obtain real Pûrbeah "bearers" and "syces."

In the days when the great Mutiny was still fresh in the memories of men and before the country had quite settled down again, Nanga Baba—a Brâhman who had adopted the Brahmacharya, or perhaps the Sannyâsa, mode of life—wandered to the banks of the Sarjû near Fyzabad and lay down, "clothed in air"—Anglicè, stark naked—on the sand on the right bank of the river. I could never find out where he had originally come from, but probably it was from the shrines of Ajudhia, which are only four miles away, and which are among the most sacred of the Hindû places of pilgrimage throughout Hindostan.

However, it matters very little whence he came; there he sat himself down on the sandy bed of the river, and stayed. At first, naturally, he attracted no attention whatever, the British Government and the great Talukdars of Oudh had weightier matters to consider in those days than the wanderings of a Hindû ascetic—and the Râjâ of Ajudhia, to whom the land belonged, and still belongs, thought nothing of the matter; after all it was only a sand-bank which the next flood of the sacred stream would sweep away like chaff from the threshing floor, and Nanga Baba was harming nobody.

But, lo and behold, the next flood did not wash the sand away, nor the next, nor any succeeding one, but the Gogra (Sarjû) obligingly altered his course, and the sand-bank not only became alluvial soil, but fertile land producing scrub and valuable jungle grasses. In the meantime my friend, if he will allow me to call him so, had not been idle; many worshippers had flocked to his humble resting-place from the surrounding villages to listen to the words of wisdom—culled from the ancient Shâstras, and weighted by the lore of many a saintly Master—which fell at long intervals from his lips; and from each one he demanded, not meat and drink, as he lived on milk principally, but merely a small basket of common earth. This was not a large order, certainly, but the result was very large indeed, because, as basket succeeded basket during a long course of years, a structure resembling a small fortress gradually arose, and began to be a land-mark for miles round. During the cold weather Nanga Baba, finding, no doubt, a vesture composed of air only somewhat chilly, was in the habit of lighting a large beacon-fire and lying near it all night. He told me, after I had become officially acquainted with him, that this was solely and simply to guide vessels navigating the river at night, and that he did not feel the changes of temperature personally. The beacon was certainly a great assistance to the busy traffic on the shallow, broad, but winding and treacherous stream, during the dry season; but I imagine the

original idea of a fire at night arose from the material needs of the Guru himself, or his numerous "Chelâs."

But, in these degenerate days in India, gentlemen clothed in air who make forts dominating a British Cantonment and reside on land having a pecuniary value, soon come into conflict with the prosaic British officials, civil and military; and this is how my acquaintance-ship with Nanga Baba came about. When I was Cantonment magistrate of Fyzabad in 1888 a great scheme was on foot (on account of the yearly increasing difficulty in obtaining grass for the cavalry and artillery horses) to institute grass-farms in every station in Bengal where mounted troops are located; the old rough-and-ready method of supply, in which the "grass-cutters" of each corps descended each morning, like a flight of locusts, on the nearest fields and grubbed up all the grass they could find by the roots, had long been condemned, by Government and public opinion, as a relic of barbarism; it led to continual conflicts between the villagers and the "grass-cutters," and was clearly and unmistakably theft of movable property within the meaning of the Indian Penal Code. The system was based on the long recognized right of the Sirkar to demand fodder for its horses and firewood for its men, free of cost; and in the old days when jungle was plentiful and grass and wood practically valueless, there was no great hardship in the custom; probably, even now—so powerful is "dustoor" in Hindostan—no objection would ever be raised by the ryots to the removal of grass alone, though it has now a definite value near large towns, but the thieves grubbed for it all over the land, and, under the cloak of the order of the Sirkar, did an immense amount of other damage to the crops. It is the curse of India that native Government servants (I am referring principally to "menial" servants) receive exactly the same low rates of pay that they did one hundred years ago, when food was about three times as cheap as it is now, and consequently have to supplement their scanty wage by illegal perquisites. I am not sure that even a considerable rise in pay all round (impossible with the present financial condition of India) would make any difference; the habit is so entirely Oriental that no increase of salary (within reasonable limits) would eradicate the long established custom of the country.

For some years previously the native cavalry at Fyzabad, and also the battery of field artillery, had rented tracts of grass land in the Manjha from the Mahârâjâ of Ajudhia all round the castle of my friend, Nanga Baba, and disputes had sometimes taken place between him and the "grass-cutters," but it was not till the Government scheme of grass farms was initiated in 1888 that he became an object of interest to the Cantonment authorities.

We very quickly decided that there was no room for a grass farm anywhere within the existing boundaries of cantonments, but suggested that the Government of India (Military Department) should extend

the western boundary of the station by the purchase of the land then leased, as a private arrangement, at a nominal rent from the Zemindar (Pertab Narain Sing of Ajudhia) by the native cavalry.

I, as secretary of the Grass Committee, was directed to make the necessary plans of the ground affected by our proposal, and to consult with the district authorities and the Zemindar as regarded all details necessary to submit for the consideration of the Commander-in-Chief and the Military Department of the Government of India.

The very first day of my enquiry I saw that the gentleman of the airy raiment intended to show fight for his supposed rights, but as my commanding officer had decided, after careful consideration of the whole question, that we would not interfere with Nanga Baba if he undertook not to increase the height of his castle, and to consent to a circular line being drawn all round the mound with a radius of about one hundred yards from his flag-staff in the centre of the citadel, I thought I could easily get him to agree to these very lenient conditions. I soon found out my mistake; riding out one fresh November morning in 1889—a year and more had elapsed since the first meeting of the local standing Grass Committee—I found that Nanga Baba and his stalwart young disciples had attacked my “chuprassies,” and absolutely declined to even argue the question; this was a little too good a joke, but my party were all Hindûs, as it happened, and were in mortal terror of the curse of the rebel fakir, so I had to beard him in his den alone. I sent one of my superstitious followers to call my police sub-inspector (who was a smart Bengâli and cared not a straw for threats or curses from any one except his official superiors), and one or two Mahomedans whom I knew I could trust in a row, and then proceeded to interview my friend. He himself was sulking on the top of his castle, but on my declaring who I was condescended to give me an audience. This was the first time I had set eyes on the famous ascetic, and I looked at him with some curiosity. He was a man apparently of about forty years old, strongly built and well made (the clothing of air seemingly fitting him to perfection), with rather a pleasant expression; it gave one’s old-fashioned ideas of propriety something of a shock to see women, young and old, offering the stark naked saint milk and fruit, and sitting timidly down near him until he deigned to lift his holy eyes. I was not, however, in a very amiable mood—it comes as something of a “let down” to an Anglo-Indian magistrate to be bearded by a naked fakir—and sitting down on the platform near him I rapidly delivered my ultimatum. I told him that the Brigadier Sahib had treated him with great consideration, and that he was behaving very foolishly in allowing, or instigating, his followers to dispute the matter. I also told him—and this was the first time he lifted his eyes—that Ajudhia had declared to me, and to the Brigadier, and to the district magistrate, that Nanga Baba had no rights whatever over the

land; that he was merely an illegal squatter, and out he would have to go if he did not give in. I then got up, and told him I would give him twenty-four hours to think the matter over, and advised him not to resist the order of the great Sirkar. He waved his hand without speaking, and I strode away with all the dignity I could retain when walking down a steep slope of rather loose earth. I spoke a little more strongly to the "Chelâs" at the foot of the mound, who held my stirrup while I mounted, my "syce" having apparently disappeared through fright, and they promised to behave themselves in future.

The Colonel, as kind-hearted a man as ever stepped, and with thirty-five years' experience of India, was naturally furious when he found his very liberal offer treated with contempt—as the district authority had offered to eject the trespasser if necessary by due course of law, and would undoubtedly have been supported in this by the Local Government—and when the twenty-four hours had elapsed, and Nanga Baba was still contumacious, swore he would blow his fortress up at the very first opportunity. I had several interviews with my friend after this, and studied him rather closely as an interesting example of a still powerful religious system; our elaborate plans for the establishment of a Grass Farm were rejected on the score of expense, so Nanga Baba, who had never abated one jot or tittle of his claim to the whole Manjha, was no longer anything to me except an interesting study. The Brigadier Sahib however, had not forgotten his promise, and at the next field firing for the garrison, in February or March, 1890, selected Nanga Baba's mound as the position to attack. I was rather amused to receive one day an official order informing me, as magistrate of the sub-division, "that the annual field firing of the troops in garrison would take place on the Manjha west of Cantonments," and directing me "to warn the inhabitants and to make such police arrangements for the safety of the public as the Cantonment magistrate may deem necessary." I accordingly went over to Nanga Baba again, taking some policemen with me; I was graciously received, but when I told this obstinate individual that he would have to remove from his airy abode for a few hours on the morrow, I was to my utter astonishment met with a flat refusal; nothing would induce my friend to agree to anything of the sort, and he evidently suspected a trap. I explained to the obstinate fakir that he was only required to remove for his own safety and merely for a few hours, but I might as well have spared my breath as he relapsed into dignified silence. I then ordered the police to remove him by main force in the morning, if he was still there at daylight, and told my sub-inspector to see the order carried out personally. The next morning he was still placidly sitting on the top of his fort, though his "Chelâs" had all left; and I could not help a sneaking admiration for this indomitable old fellow. I got the furious Brigadier to delay the "commence fire" for a few minutes, and galloped over to

give Nanga Baba a last chance for life. I found my policemen just going to run him off by main force, and appealed to the fakir to save his self-respect—for the Mahomedans were delighted at the job—by giving in. In a dignified way he consented to oblige me by removing a few paces down the reverse slope of his fort, and, as I knew the artillery were not using shot or shell, there he was quite safe from rifle fire. I told him that by not taking cover he still ran some risk, but he said the bullet was not yet cast that could hurt him, or words to that effect, and so I called off the police and left him. The troops entered into the attack *con amore*; the flag-staff was a capital mark to aim at, and for the next two hours a perfect hurricane of bullets descended on the mound. I do not quite recollect whether the flag-staff was cut through, but I think it was; anyhow the fort was cut up in the most workman-like manner, and Nanga Baba was furious, for the first time in his life. He received a much-needed lesson to show him that he could not flout British commanding officers in the way he thought he could, and recognized that his position was not so impregnable as he had imagined.

He still, so far as I know, flourishes, and lights his beacon-fires as of yore, but he now complies with reasonable requests and is more amenable to argument. Long may he sit in naked dignity and expound the Shâstras to his humble satellites! Nanga Baba, fare thee well.

H. H. OZZARD, *Captain I. S. C.*

A Rosicrucian Adept.¹

A LETTER,

*Communicated by the Most Serene Prince Frederick,
Duke of Holsatia and Sleswick,*

CONCERNING AN ADEPT,

And Relates Things Strange and Unheard of.

MY FRIEND,—You have desired of me an account of the Life and Death, Inheritance and Heirs of my Master, B. J., of happy memory. I return you this answer in *Latine*, as yours to me was, though I be not exactly skilled in it.

He was by Nation a *Jew*, by Religion a *Christian*, for he believed in *Christ*, the Saviour, and openly made profession of the same: He was a man of great Honesty, and gave great Alms in secret: He lived chastly a Batchelor, and took me when I was about twenty years of

¹ The above is taken from a rare book, by John Frederick Houpreghht, called *Aurifontina Cymica*, a collection of fourteen short treatises concerning the "First Matter of Philosophers." London, 12°, printed for Wm. Cooper, 1680.—F. L. GARDNER.

age, out of the House where orphans are maintained by the Publick, and caused me to be instructed in the *Latine, French* and *Italian* tongues; to which I afterwards by use added the *Jewish* or *Hebrew*. He made me of use so far as I was capable, in his Laboratory, for he had great skill in Physick, and cured most desperate diseases. When I was twenty-five years of age, he called me into his Parlour, and made me swear to him that I would never marry without his consent and knowledge, which I promised, and have religiously kept.

When I was thirty years of age, on a morning he sends for me into his parlour, and said very lovingly to me, "My son, I perceive that the Balsom of my life, by reason of extreme old age coming on (for he was eighty-eight years of age), is well nigh wasted, and that consequently my death is at the door; wherefore I have writ my last will and testament for the use and benefit of my brother's sons, and of you, and have laid it upon the table of my closet, whither neither you nor any mortal ever entered; for you durst not so much as knock at the door during the hours set apart for my devotion." Having said this he went to the double door of his closet, and daubed over the joynings thereof with a certain transparent and crystalline matter, which he wrought with his fingers till it became soft and yielding like Wax, and imprinted his golden seal upon it; the said Matter was immediately hardened by the cold air, so that without defacing the Seal, the door could no way be opened.

Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said crystalline matter, and delivered the said Cabinet, after he had sealed it, into my hands, and charged me to deliver the same to none but his Brother's Sons, Mr. *Jesse Abrah* and *Solomon Joelha*, who at that time lived in *Switzerland*, the eldest of them being a Batchelor.

After this he returned with me into the Parlour, and in my presence dropped the Golden Seal he had made use of, into a Glass of clear Water, in which the said Seal was immediately dissolved, like Ice in Hot Water, a white Powder settling to the bottom, and the Liquor was tinged with the pale Red of a Provence Rose. Then he closed the said Glass Vial, with the above mentioned transparent Matter, and charged me to deliver the said Vial, together with the keys, to Mr. *Jesse*.

This being done, he repeated upon his bended knees some of *David's* Psalms in *Hebrew*, and betook himself to his Couch, where he was used to sleep after dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made use of. As soon as he had drank off his Wine, he bid me come to him, and leaning his head upon my shoulders, he fell into a quiet sleep, and after half-an-hour's time fetched a very deep sigh, and so yielded his Soul to God, to my great astonishment.

Upon this, I, accordingly to my promise, writ into *Switzerland* to

give notice of his death to his Nephews, and to my great wonder, the very day after my blessed Master died, I received a Letter from Mr. *Jesse*, wherein he enquired whether my Master were dead or alive, as if he had known everything that had passed; as indeed he did, by means of a certain Instrument, of which hereafter I shall make mention.

A little after his Nephews came, to whom I gave an account of what had passed, all which Mr. *Jesse* heard with a smile, but the other Brother not without astonishment and wonder. I gave him the keys, together with the Glass in which was the aforesaid Golden Solution; but they refused to meddle with anything that day, being tired with their Journey; but on the morrow, after I had carefully shut all the doors of the house, and none but they and I being present, Mr. *Jesse* took the Glass Vial and broke it over a china Dish which might receive the enclosed Liquor, and took some of the said Liquor and put it upon the transparent matter, with which the Cabinet was sealed, and immediately the matter which before was hard as Crystal, was resolved into a thickish Water; so he opened the Cabinet, and took thence the keys of the Closet.

Then we came to the door of the Closet, where Mr. *Jesse* having seen the Seal, he wetted it as formerly with the forementioned Liquor, which immediately gave way; and so he opened the said double door, but shut it again, and falling down upon his knees, prayed, as we also did, then we entered and shut the doors upon us. Here I saw great Miracles.

In the midst of the Closet stood a Table, whose Frame was of Ebony; the Table itself was round, and of the same Wood, but covered with plates of beaten Gold; before the Table was placed a low Footstool for to kneel upon; in the midst of the Table stood an Instrument of a strange and wonderful contrivance, the lower part of it, or Pedestal, was of pure Gold, the middle Part was of most transparent Crystal, in which was enclosed an incombustible and perpetually shining Fire; the upper part of it was likewise of pure gold, made in the form of a small Cup or Vial.

Just above this Instrument hung down a chain of Gold to which was fastened an artificial crystal, of an oval form, filled with the aforesaid perpetual Fire.

On the right side of the Table we took notice of a Golden Box, and upon the same a little Spoon; this Box contained a Balsom of a Scarlet colour.

On the left side we saw a little desk of massive Gold, upon which was laid a Book containing twelve leaves of pure beaten Gold, being tractable and flexible as Paper; in the midst of the leaves were several characters engraved, as likewise in the Corners of the said leaves, but the spaces between the Center and Corners of the leaves were filled with Holy Prayers.

Under the Desk we found the last Will of my deceased Master; whilst we were in the closet, Mr. *Jesse* knelt down, leaning upon the desk, and with most humble devotion repeated some of the forementioned Prayers, and then with the little spoon took up a small quantity of the aforesaid Balsom, and put it into the top of the Instrument which was in the midst of the Table, and instantly a most graceful fume ascended, which with its most pleasant odour did most sensibly refresh us; but that which to me seemed miraculous was, that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Crystal, to flash and blaze terribly, like some great Star or Lightning.

After this Mr. *Jesse* read the Will, wherein he bequeathed to Mr. *Jesse* all his Instruments and Books of Wisdom, and the rest of his goods to be equally divided between him and his Brother; besides he left me a Legacy of 6,000 Golden Ducatoons, as an acknowledgment of my fidelity.

And accordingly first enquiry was made for the Instruments and Books of Wisdom; of those that were on and about the Table I have spoken already; in the right side of the closet stood a chest of Ebony, whose inside was all covered with plates of beaten Gold, and contained twelve characters engraved upon them.

From thence we went to view a large chest, containing twelve Looking-Glasses not made of glass, but of a certain wonderful unknown matter; the centers of the said Looking-Glasses were filled with wonderful characters, the Brims of them were inclosed in pure Gold, and between the said Brims and center they were polished, Looking-glasses receiving all opposite Images.

After this we opened a very large chest, or case, in which we found a most capacious Looking-glass, which Mr. *Jesse* told us was *Solomon's* Looking-glass, and the Miracle of the whole World, in which the characterisms of the whole Universe were united.

We saw also in a Box of Ebony, a Globe made of a wonderful matter; Mr. *Jesse* told us, that in the said Globe was shut up the Fire and Soul of the World, and that therefore the said Globe of itself performed all its motions, in an exact Harmony and agreement with those of the Universe.

Upon this Box forementioned stood another which contained an Instrument¹ resembling a Clock Dial, but instead of the Figures of the 12 hours, the Letters of the Alphabet were placed around this, with a Hand, or Index, turning and pointing at them. Mr. *Jesse* told us, that this instrument would move of itself, upon the motion of a corresponding and Sympathetic Instrument which he had at home, and that by means of this Instrument, my happy Master had signified to him his approaching Death; and that after this signification, finding that his

¹ See this Instrument described in a Book called *Ars Notoria* printed in Latine or English. p. 136.

Instrument remained without Motion, he concluded my Master was dead.

Last of all we came to the Books of Wisdom, which he opened not: near the said Books was placed a Box of Gold, full of a most ponderous Powder of a deep Scarlet Colour, which Mr. *Jesse* smiling took and put up.

Near to the Closet where we were, was another Closet adjoining, which we entered into, and there found four large chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double proportion. But Mr. *Jesse* refused to take for himself any of the said Gold; for he said that those things which were afore bequeathed to him, did fully content him, for he was skilled in my Master's Art, and therefore ordered his part of the Gold to be bestowed upon several poor Virgins, of kin to them, to make up their portions. I myself married one of these, and had with her a good portion out of the said Gold; she embraced the Christian Religion, and is yet alive.

Mr. *Jesse* packed up all his things, and carried them home with him into *Switzerland*, though since that he hath chosen a quiet and well-tempered place in the *East Indies*, from whence he wrote to me last year, offering me to adopt my eldest Son, whom I have accordingly sent to him.

During the time we were in the Closet, I saw strange Miracles effected by the Motions of the said Instruments of Wisdom, which I neither can nor dare set down in writing. Thus much, my intimate Friend, I was willing you should know, more I cannot add. *Farewell.*

Karma and Astrology.

(The following is based on a lecture delivered by Pandit Chandi Prasāda Shāstri, of the Lūdhiana Lodge.)

Rishi Bhrigu's Theory of Astrology based on the Law of Karma.

1. EVERYONE forms his nature according to his past Karma. Here nature means the sum total of personality, *i.e.*, every atom or molecule of which the Sthūla Sharīra is composed. Every thought that harbours in the mind, and every passion that influences the life, nay, the life-breath itself, all and everything that we have and which we can call our own in this life or in any particular incarnation, is the result of our past Karma.

From the most loathsome, awe-inspiring, and rotten specimen of humanity—the very sight of which, much less the contact, inspires the mind with either hatred, fear, or pity—up to the fine, handsome, stalwart, and majestic sons of God, whose appearance is pleasure itself

and whose presence is heaven on earth, influencing the mind with the varied sentiments of love, respect, compassion and virtue—every form of clay is the handiwork of Karma. As with the Physical Body, with which goes the Linga Sharîra, so also with the Prâna-kâmic and Kâma-mânsic principles of the human being. From the most unnatural, degenerate, filthy, and diabolical thoughts that corrode the mind of a monster in human form, bent upon committing the most fearful and heinous crimes, up to the purest, the most sublime and virtuous sentiments that are cherished in the innermost sanctuary of the human temple, and adorn the sacred hearts of the lovers of humanity ever ready to sacrifice their all for the preservation of the Harmony of Nature—every form and duration of breath, every impulse or emotion of passion, and every flash of thought and action of mind, is shaped according to the causes we have started in our past years. We like to do something, and we do it because we like it; thus we repeat the act till it becomes our habit. Then it becomes quite independent of us, and do it we must, because we cannot do without it. Once it is formed into a habit it becomes second to nature in *this life*, but it becomes nature itself in the *life to come*, and hence it is said that we are our own makers just as we choose to make ourselves both within and without.

Rishi Bhrigu goes on to tell us that everyone forms his nature according to his past Karma, and similarly according to his Karma he comes under the influence of the planets. The planets simply indicate the nature of his past Karmas. In short, we should call the planets only the index of our Karma (our suffering good or bad by virtue of our past acts), and not rulers of our destiny, as people who believe in Astrology blindly hold. We are ourselves the rulers of our own destiny, and not the planets nor the heavenly bodies that hang over our heads in the fathomless space of Âkâsha. This mistaken idea in respect to Astrology has rendered the science unpopular in the eyes of those who are ignorant of its nature.

2. Now, of the seven planets, five are considered most important in connection with the formation of the physical man, as is the case also with the Tattvas, for the Tattvas are seven in number and not five; but out of these seven, the five are mostly known, as they are comparatively more gross than the other two. Similarly out of the seven planets five are more gross (Sthûla), *i.e.*, have a more direct connection with the human body, and therefore they are spoken of more commonly than the others.

Thus the whole manifested universe is made of five elements, and each element or Tattva forms a part of each portion of the creation. Consequently the five Tattvas are the presiding gods or rulers of each portion or part of the creation. But as these five planets correspond with the five Tattvas of which the whole universe is made, therefore,

in other words, the five planets may be said to be as the presiding gods, controlling, as it were, each part or portion of the manifested universe.

Now we shall see that of the seven planets, Budha or Mercury has relation with Earth; Shukra, or Venus, with Water; Mangala, or Mars, with Fire; Shani, or Saturn, with Air; and Vrihaspati, or Jupiter, with Akâsha, or the "Sky."

Now, the rule is that he who does any Karma with, by, or in relation to any particular Tattva, brings himself into contact and establishes his connection with the presiding god or ruler of that Tattva; or, in other words, comes under the influence of the planet which rules that Tattva. This is irrespective of the question whether the Karma is good or bad, and whether the result that he suffers in his subsequent incarnation is accordingly either good or bad. This means to say that a man is at liberty to perform his Karma—good or bad—by means of any particular element. For instance, a man may burn another's house and property with fire, but he may equally save the life of another by light. By doing this Karma the man has brought himself under the influence of Mars. If he has committed some bad act with fire, as in the first case, then he will suffer a bad result under the influence of Mars; but if his Karma was a good one, then the same Mars will cause him to enjoy a good result.

The Law of Nature, or Karma, is universally just, wise and impartial, and therefore it is not possible to suppose that when one does Karma with one element, or Tattva, he should suffer the result—good or bad—by or through another element. For instance, if a man vitiates the healthy air by some poisonous substance and thereby kills hundreds and thousands of lives that live in the air, then in his subsequent incarnation, whenever he suffers the result of his past Karma, he is sure to suffer from the hands of Saturn, who is the ruler of air; or, in other words, Saturn will indicate or point out the nature of his past Karma, when he suffers from any of the diseases which have connection with air, as lung-disease, etc.

There are details mentioned in the Shâstras regarding almost each and every sort of Karma. For instance, good Karma with fire brings a man under the influence of "good" Mars, and he gets a good-looking appearance, possesses extraordinary energy for doing good to humanity, and becomes a man of a very powerful mind. It is for this reason that the exoteric religious ceremonies according to the Vedas were daily performed with sacred fire by the Brâhmans. This was done with the view of getting enormous mental power and energy in subsequent incarnations to enable a man to work off his Karma and win his way to Nirvâna, for the "kingdom of heaven is taken by violence," and never obtained by begging. Energy, or Mars, or Arjuna (energy personified), is the chief means to carry us through all the vicissitudes of several

lives, teaching us experience step by step, and at last making us perfect beings fit for the gate of the Great and Eternal Bliss. It was for this reason that Havana, and other kinds of ceremonies before the sacred fire, were so religiously performed by the Âryan people of India.

However, it is evident from what has been stated above, that "good" Mars, or "bad" Mars, as used in calculating a man's horoscope according to Astrology, are simply other names for good Karma and bad Karma in the case of Mars, and so with the rest of the planets.

Thus, by the science of Astrology, the universal "retributive" Law of Karma, so wise, just, and at the same time "retributive," pays back the man's deeds, with interest and compound interest, in almost exactly the same manner and way, and under the same circumstance, and time, and through the same instrument and process by which the cause or Karma was originally started by the *father* of the Karma in his past incarnation, and is now suffered by him as the *child* of his Karma in subsequent incarnations.

3. Every Karma has the Kartâ or doer; the Karma or the act of doing; the cause or Kârana, and effect or the Kariya. For instance, in the Karma of biting, teeth are the doer; biting is the act; that which made the man or animal bite is the cause; and the pain, or wound, or mark, etc., is the effect.

All this goes to prove that if a Karma is done by a particular part of the body in a past birth, that particular part of the body is affected or influenced, whether for good or bad, in a subsequent incarnation, by similar causes, producing similar results. The nominative, or doer; the objective; the verb, or the doing; the cause, and, finally, the effect—all join together by the force of karmic law to work off the past, and, if possible, generate for the future, by the law of action and reâction.

4. As above, so below. The individual body is the epitome of the universal body. The universal body, or the Virâj, is divided into twelve parts; similarly the individual body has correspondingly twelve divisions. There are also twelve signs of the zodiac, or what is called in Astrology, Râshi-chakra. Each sign or Râshi corresponds with a particular part of the body—either universal or individual. Thus there are twelve parts of the manifested universe, twelve parts of the human body, and twelve signs of the zodiac. These parts and signs are as follows:

Part of the Body.	Corresponding Signs of the Zodiac.
1. Head.	Aries (Mesha).
2. Face.	Taurus (Vrishâ).
3. Throat.	Gemini (Mithuna).
4. Heart.	Cancer (Karkat).
5. Stomach.	Leo (Simha).
6. Loins.	Virgo (Kanyâ).
7. Below the loins.	Libra (Tulâ).

Part of the Body.	Corresponding Signs of the Zodiac.
8. Between the pudendum } and the anus.	Scorpio (Vrischika).
9. Thigh.	Sagittarius (Dhanu).
10. Knee.	Capricornus (Makara).
11. Calf of the leg.	Aquarius (Kumbha).
12. Feet.	Pisces (Mina).

The above are the twelve signs of the zodiac that mark the twelve corresponding stages in the karmic evolution of the universe, and also designate the twelve parts of the human body on which the result of karmic action works. For instance, in order to ascertain the karmic result in any particular part of the human body, the body itself is divided into smaller parts, these parts are called in Sanskrit Kalâ. The body is divided into twenty-one thousand six hundred parts. The fractions or Kalâs are ascertained by the mathematical process of calculation called in Sanskrit Sarânsa-vibhâga.

In this way by astrological calculation, by the position of the planets in a man's horoscope at the time of his birth, it can be ascertained, firstly, of what nature is his past Karma, and secondly, what part of his body is influenced or affected by that Karma—this, whether good or bad. How this is done, a fair idea can be formed from the following rule.

5. Every Graha or planet is obliged to pass through each Râshi or sign of zodiac, and it is by this means that the locality of Karma in the human body can be ascertained. The planet indicates the nature of the Karma, or in other words the kind of Tattva by, through, or with which a Karma was done; and the Râshi (sign of zodiac) shows the part of the body where the Karma was done. Consequently the two together, *i.e.*, the planet and the sign of zodiac, are able to complete the information. For instance, if a man, in his past incarnation had struck another on the head and shed his blood, then by the karmic law of retribution he will have to undergo similar suffering in his next or subsequent incarnation to that of his victim in the past. Thus if he receives a wound on the head by someone striking him, he has worked off his past Karma. This can be ascertained from his horoscope if the planet Mars (blood) is found to be in Aries, which represents the head in the human system. If the man had struck his victim, say when the latter's age was only five, then in the incarnation in which he is to suffer this result, the planet Mars will come to Aries exactly at his fifth year. This is the way that the whole process of karmic law proceeds, acting consistently throughout, and it is only by the science of Astrology that its course can be indicated or marked down, for the knowledge of human beings.

6. Everyone does Karma according to the three Gunas (qualities or powers), viz., Sattva, Rajas, and Tamas. The planets are also divided into three Gunas, viz.:

(a) Sun, Moon, and Jupiter, are the indicators of Sattva Guna Karma.

(b) Mercury and Venus are the indicators of Rajo Guna Karma.

(c) Mars and Saturn are the indicators of Tamo Guna Karma.

It should always be borne in mind that no Karma can be either of purely Sattva Guna, Rajo Guna, or Tamo Guna, but must be the admixture of all three. It is called Sattva Guna Karma when that Guna predominates over the other two, similarly it is termed Rajo Guna when the Rajas element predominates over the Sattva and Tamas, and so also it is called Tamo Guna Karma when the element of Tamas in the Karma surpasses the other two Gunas, Sattva and Rajas. As probably there are "blinds" in the exoteric distribution of planets as indicators of the different Gunas, students of the Esoteric Philosophy should be on their guard. For instance, why is the Moon made to indicate Sattva, Mercury Rajas, and Mars Tamas? But the Moon is the abode of the Pitris who obeyed the Law and evolved men out of their own "shadows," Mercury is the door of manifestation, and Mars only produces desires towards possession and condition.

7. There are twelve places, rooms, or houses, in the astrological circle, or Kundali, of a horoscope. Each planet dwelling in each place shows the kind or state of Karma of that particular place, which the man did in his previous birth; the places are as follows:

The	1st	house	is	the	place	of	the	body.
"	2nd	"	"	"	"	"	"	wealth.
"	3rd	"	"	"	"	"	"	brother.
"	4th	"	"	"	"	"	"	mother.
"	5th	"	"	"	"	"	"	child, Mantram and Buddhi.
"	6th	"	"	"	"	"	"	maternal uncle, enemy, and disease.
"	7th	"	"	"	"	"	"	gambling and wife.
"	8th	"	"	"	"	"	"	death, transportation, misery, etc.
"	9th	"	"	"	"	"	"	reputation, Guru, Jñānam, intelligence and Dharma.
"	10th	"	"	"	"	"	"	trade, employment, rank, work, and father.
"	11th	"	"	"	"	"	"	profit.
"	12th	"	"	"	"	"	"	expenditure.

These are the twelve places in the Kundali. The Rāshis are also twelve in number. Each planet passes through *each Rāshi* and *every house* of the Kundali. It is better to explain here the difference between the Rāshi and Griha, or house, in the Kundali. Rāshi is the division of time, it is called Kālānsha in Sanskrit, whereas Griha, or house, is the division of Purusha, *i.e.*, the Virāj, hence the two together make up the division of Kāla Purusha. It is said that each planet passes through every Rāshi, and each house, or Griha, of the Kundali, but the

Râshis being twelve, and Grihas being twelve in number, each planet by its move in the Râshi-chakra, makes, in relation to Kâla and Purusha, or Râshi and Griha, 12×12 , or 144 in one move in the Râshi-chakra, this is called one Châra, or move of a planet; but there are nine planets, therefore the sum total of their moves round the Râshi-chakra is 1,289,945,088.

The number which each planet produces in one move, *i.e.*, 144, shows the kinds of Karma to which it (*i.e.*, the planet) becomes a witness, therefore all the nine planets bear witness to the sum total of all the Karmas, the number of which, as enumerated above, is 1,289,945,088. This, in other words, means that the number of the kinds of Karma under one planet—both as regards time and place—cannot exceed 144, and that under all the planets (which make up more than a man's lifetime) it can under no circumstance exceed 1,289,945,088; this is why he goes to different Yonis, or births, such as Deva, Kinnara, Gandharva, Pashu, Râkshasa, etc. But the total kinds of Karma which a man has, as a human being, *i.e.*, so long as he is incarnated as a human being, are eighty-four lakhs only. Some of these Karmas are also performed by the Ego in the Deva Loka which is the Devachan of Theosophical literature.

Lûdhiâna.

RAJ B. K. LAHERI.

Gurus and Chelas.

THE importance of the subject taken up by Bro. Sturdy in the August number of LUCIFER may well serve as excuse for a return to it, though from a somewhat different standpoint. It should be the advantage of a Theosophical magazine that different opinions can be put forward therein with perfect friendliness and courtesy, so that readers may have the advantage of seeing different sides of a subject, and may thus be enabled to form a more intelligent judgment than can be reached by seeing but one set of dogmatic assertions. The printing of an article with which the editor disagrees naturally implies the right of reply thereto, and the free air of frank discussion is, I think, healthier than the close atmosphere of unchallenged statement.

Bro. Sturdy very properly states in the beginning of his article that there is no one system adopted by all groups of teachers and disciples; and this is a point of some importance, for in the West people are apt to imagine that all Occult schools stand on the same basis and employ the same methods. This is not so. In India there are many Occult schools, and the methods employed are as various as the teachers. Students, eager to acquire knowledge and seeking libera-

tion from the cycle of rebirths, go to one or to another, and very probably may guide themselves in their choosing by some such process of questioning as that described by Bro. Sturdy; there is no question here of spiritual insight; it is a careful process of ratiocination. The keynote is struck in the sentence:

If we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily where so great a matter as the guidance of his very life is concerned.

But the kind of precautions we take in selecting a trustee, or in choosing a tutor for our son, have nought in common—and here comes the fundamental difference between Bro. Sturdy and the large class both in the East and West whose views I am endeavouring to represent—with the finding of the Guru by the Chelâ and the recognition by the latter of *a relationship that already exists*. If Chelâship means nothing more than the finding of an intellectually advanced man, whose abilities and acquirements you carefully investigate, in order that he may train you intellectually and help you as a European professor helps his students, then I grant that the method proposed is quite in keeping with the object; it is supremely rational and cautious, every precaution is taken on both sides, the teacher scrutinizes the pupil, the pupil scrutinizes the teacher, and if the result be mutually satisfactory the relation is entered into. The bond is on the plane of intellect; the lower consciousness is the sole arbiter; and in this world of illusion every precaution must be taken against deception on either side.

But is this what is meant by the words Guru and Chelâ? Is the most sacred and sublime of all human relationships nothing more than an intellectual bond, entered into with questions that appear to make the initial stage one of mutual suspicion, to be slowly removed by prolonged knowledge of each other in the physical life? Not so have I been taught, little as I know of these high matters, and the process described by Bro. Sturdy is the complete reversal of all that I have heard as to the methods of the school to which I was introduced by H. P. B. For in that school the relationship between Guru and Chelâ is a spiritual one, long before it descends to the plane of the intellect, and the tie has grown so close and strong ere the lower consciousness knows anything about it that when, at last, that lower consciousness begins to realize it, all questionings become a laughable impossibility. It is not a question of men wandering

Through cities, and in wild places, hunting for a Guru to guide and instruct them.

The Guru and the Chelâ have been long working on the spiritual plane of consciousness, the Guru directing, guiding, helping, the Chelâ striving, learning, joyously submissive. On that plane no places are known; the body of the Chelâ may be in any land. On that plane

no arguments are needed; as the spiritual vision strengthens the Chelâ sees. He could as soon question his Guru's knowledge, unselfishness, purity, as he could question the light of the sun; his life on the spiritual plane is one of intense devotion to his Guru, to him the representative of spiritual law, of compassion, of divinity. For many a long year his training may proceed, and no gleam of what is passing may have reached the lower consciousness; meanwhile he is living in that lower consciousness a pure, restrained, devoted life, aspiring ever towards his (to it) unknown Guru Whom one day he hopes to find. Then dimly he begins to sense, in his moments of highest meditation, a Presence lofty and serene, strong and calm, just and compassionate. This dim sensing of something above him quickens his aspirations and stimulates his efforts. The lower consciousness, long purified, begins to respond more swiftly to the impulses of the higher; the veil grows thinner between the lower and the higher, and the dim sensing passes into imperfect sight and hearing. More and more the spiritual consciousness penetrates the intellectual, but it comes as master, not as servant, to command, not to submit itself to investigation. And it permeates the lower mind with its own knowledge, fills it with the certainties of its own experience, floods it with the radiance of its own light. Therefore, what the lower mind needs most to fit it for the reception of its spiritual guest is devotion, the longing to rise, the passion to yield itself in perfectest surrender. This done, it has done its part; it has opened all the windows and the light streams in. Where in all this linked growth comes in the place for questionings of the Guru, "Has he knowledge, will he use it unselfishly, can I trust him?" The Chelâ may doubt himself, but never his Guru; he may foolishly despair of himself, but never of his Lord.

"But, then, you make nothing of the intellect," I hear one say; "you open the door to ignorance, to delusion, to superstition." The intellectual has its place in the Chelâ's life, but the intellect may no more aspire to rule the spirit nor to lay down laws for its development, than the body may aspire to rule the intellect. Let the Chelâ study intellectually that he may be able to serve in the outer world, spreading the truths of Theosophy, removing mental perplexities, solving intellectual problems, scattering the darkness of ignorance. There let him be strong for intellectual conflict, a warrior for the soul's emancipation, strenuous, clear, virile, insistent. But when he enters the inner sanctuary and seeks the light of spirit, he puts off his intellectual armour, he lays aside his weapons, he clothes himself in trust and devotion, he becomes in gentleness and submission as a little child. Thus have the Wise Ones taught in every century; thus have Their servants learned in every age; and thus I, though but the lowest of Their servants in the outermost court of the Gentiles, thus I, with ignorance-dimmed eyes, have seen.

ANNIE BESANT.

The Religion of the Hindus.

IT may be the last flickering light of a lamp about to be extinguished, it may be the first faint light of a new dawn, whatever may be the case, the most ancient religion of the holy land of Âryāvarta is again showing signs of life, is again engaging the attention of the Hindûs in India. The religion of the Moslems forced many, that of the Christians persuaded some, while scepticism and materialism influenced not a few to become non-Hindû. Yet the Hindûs stand to this day followers of the most ancient of all the religions still existing. The civilization and the national life of the Hindûs are so interwoven with their religion that no effort for reform, social or moral, can be of any avail, unless sanction can be obtained for it in the Shâstras. With a civilization dating far earlier than the historic ages, with a metaphysic yet too difficult for even the most metaphysical mind of the West to understand thoroughly, with commentators and propounders whose intellectual grasp and masterly treatment of problems of life far transcend those of the pigmy philosophers of modern times, the teachings of the Hindû Shâstras stand as monuments of the triumph of the intellect over the ravages of time. Not before the "educated" Hindûs of the present day had thoroughly examined the many different systems of Western philosophy, not before they had discovered that these systems fail to satisfy the hunger of the soul, not before they had commenced to study the Gîtâ, could they find the superiority of their own religion over those of others. That superiority consists mainly in the fact that Hindûism contains the fundamental doctrines of all the existing religious systems of this world. The Faith of Islam, the Self-sacrifice of Jesus, the Compassion of Buddha, the Monotheism of the Jews, are all to be found in the Shâstras.

The Hindû religion may be said to consist mainly of three parts, or rather of three aspects. The first part is the Religion of Shakti or Tantra Mârگا, the second is the Religion of Love or Bhakti Mârگا, and the third is the Religion of Wisdom or Jñâna Mârگا. Tantra Mârگا or practical occultism leads to the acquisition of Yoga power, the Bhakti Mârگا culminates in complete self-sacrifice for the spiritual good of humanity, while Jñâna Mârگا leads the Upâsaka to Advaita Jñânam when one *sees* nothing but the One Reality or Paramârthika Satyam, in comparison with which every phenomenon in nature is but reflected truth, Pratibhâsika Satyam, and hence Mâyâ or Illusion.

These three Paths are, to a certain extent, dependent on one another. When degenerated the Tantra Mârġa leads to black magic, Bhakti Mârġa to fanaticism, and Jñâna Mârġa to a senseless jumble of words.

In no other religion perhaps is to be found so full and detailed a description of the after-death states of different classes of human beings, from the most virtuous to the most depraved, and I believe no other religion has hitherto kept pace with the recent psychic discoveries on the one hand, and the secret doctrines on the other. The difficulty for the student is that he must not only search for the truth in the Upanishads, the Vedânta Darshana and the Purânas, with a patient and unprejudiced mind, but that he must be ever on his guard to discriminate wisely among the many allegories and "blinds."

The objects of life are four: the first is Dharma, or the Eternal Law; the second, subordinate to the first, is Artha, or worldly prosperity; the third, subordinate to the other two, is Kâma, or desire; the fourth stands alone, transcending the above three, it is called Moksha, or liberation from this wheel of birth and death. For what object? In order to become a Deva would say a Tântrika; for serving the Spirit or Bhagvân¹ would say a Bhâkta; for realizing that you are yourself Âtmâ, or free spirit, says the Jñâni. Shakti (Virya) is for the strong and dauntless, Bhakti is for the weak and erring, while Jñânam is for those who have no attachment for things of this world—who have successfully practised Vairâġa (dispassion or non-attachment). An Upâsaka should choose the path that is best suited to him, but he cannot neglect the other two without danger to himself.

The principal Yoga of the Tantra Mârġa is concentration; that of the Bhakti Mârġa is Prâpti (perceiving or sensing the Upâsya Deva, the God within, in one's Hrit Pundarika, or the Lotus of the Heart), while that of Jñâna Mârġa is too difficult to understand or realize.

No spiritual progress, say the Shâstras, is possible without one's own efforts, and no good Guru can be of any help to the Chelâ unless his mind becomes like the Cup of Gold of the Legend, for only such Cups can escape bursting when the fresh Milk of the Lioness is poured into them.

All, therefore, except the young of the Lioness should transmute their minds of base metal into Cups of Gold. But how? By *Burning*.

K. P. MUKHERJI.

Barakar.

¹ Serving Humanity is but a phase of serving Bhagvân.

The Sevenfold Nature of Man.

THE most important element in the teaching of the Esoteric Philosophy with regard to the Nature of Man is that the True Self is not the body which we see, but that it is a Divine Spirit, temporarily wearing a garment of flesh, and that its ultimate destiny after passing through the experience of many lives on earth is to become fully conscious of its real nature, and by that means to triumph over sin and suffering and free itself from the bondage of material things.

A fuller statement of the teaching is, that man, like everything else in the universe, and like the universe itself, is sevenfold, having seven principles or aspects, the four lower of which form the mortal part of man, which only lasts for one earth life, and the three higher form the immortal part, which reincarnates from age to age, taking to itself a new body for each new birth.

The four lower principles are:

1. *The physical body, i.e.,* flesh, blood, bones, etc., the part of man that can be perceived by the senses.
2. *The astral body* or double, the model or form from which the physical body is built; it is composed of matter too subtle to be perceived by the senses.
3. *Vitality*, the life-principle, that which coördinates the body into an organism—the energy that builds up the body.
4. *The animal soul*, the passions and emotions, the principle of personal feeling and desire.

The three higher principles are:

5. *The mind*, the faculty of direct mental perception, of intuitive knowledge.
6. *The spiritual soul*, the vehicle of (7), through which it acts on the lower principles.
7. *The spirit*, that part of man's nature where he is, whether he is aware of it or not, in permanent union with the Universal Life.

The division into seven is found to be more useful for purposes of study than any other division. Some of the ancient philosophers made a division into three—body, soul, and spirit—meaning that we have (1) a visible body, (2) an invisible soul which is mortal, (3) a spirit which is immortal.

Both divisions have elements of truth in them, and they do not contradict one another any more than the fact that there are three

primary colours contradicts the fact that there are seven colours in the rainbow. And just as although there are three primary colours and seven colours in the rainbow still there is only one ray of light, so although we have three chief aspects and seven principles, yet the nature of man is a unity, every part of it has its ultimate origin in the Universal Life.

The four lower principles are fully developed, the fifth only partially so, and the sixth and seventh only to a small extent. Persons readily admit the existence of the first, third and fourth principles, and if they have studied hypnotic or spiritualistic phenomena they know the existence of the astral body.

The existence of the three higher principles cannot be definitely known except by means of the inner consciousness.

The assertion made by theosophic writers that these principles exist is not a reason why we should believe in their existence, but it is a reason why we should investigate the matter for ourselves.

In Theosophy we call the four lower principles the personality, and we say that it is not the personality but the mind which is the True Self of man, because the mind in the course of its long pilgrimage, takes to itself many personalities through which to manifest and to gain experience of earth life.

During life on earth the mind is dual in its nature. There is the higher mind—the faculty of intuition, the genius of the poet, the inner sight of the prophet and the seer; and there is the lower mind—the faculty of inductive reasoning, of argument. The mission of the lower mind is to train and guide the emotional nature, and receive in its turn light from its parent, the higher mind. It is thus the link between the personal self, and the immortal Ego, and the means by which knowledge from our spiritual nature can be transmitted to our brain consciousness. It is the faculty which differentiates man from the animals, and the seat of free will in man, for it may choose either to listen to the Voice of Conscience, of Spiritual Intuition, or to be deaf to these higher promptings, and become a slave to the wishes of the personal self. The condition of progress is that man should use the reasoning faculty as a stepping-stone to higher things, and should steadily refuse to use it as a means for personal gratification.

The God within is waiting to speak to every man, but his voice cannot be heard by the lower self until that self has learned to reign supreme over its own selfish desires and passions, and to desire the good of others equally with its own. This is not a question of sentiment, it is a scientific fact, for there is spiritual science as well as physical science, and the same changeless laws are at work in the world spiritual as in the world physical.

The sixth and seventh principles are universal in their nature and belong to all Egos alike. They form the Higher Self which is common

to all. It is not possible for us to form any conception of their real nature, much less to give a description of them in words. But as it is the work of mankind in the immediate future to raise its consciousness to the higher mental plane, so in the distant ages when this shall have been accomplished, mankind will be ready to strive upwards to the plane of the Higher Self.

This far distant time is spoken of in the Stanzas of *The Secret Doctrine* as the "Day Be With Us, when Thou shalt rebecome Myself and Others, Thyself and I." It is the time when mankind will realize fully the meaning of Universal Brotherhood, which is now but dimly perceived by us. And though that time is yet far distant, and many lives must be lived by us in partial blindness, yet still we may look forward to it as the destiny of the race, which it and we shall surely reach.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in Victory."

SARAH CORBETT.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

ANSWERS.

A. 2.—The second paragraph of this answer in our last issue has suffered much through illegible handwriting. It should read as follows: "Mündlicher Ausspruch aus dem Jahre, 1804. Vergl. Frau von Wolzogen, *Schiller's Leben*. Quoted in Dr. Moritz Zille's *Gedankenschatz aus Schiller's Werken*, Leipzig, 1869, p. 535."

A. 5.—The terms "sexless" and "a-sexual" are not, as far as I am aware, clearly defined in *The Secret Doctrine*. Whether or not there are examples of this distinction on the physical plane I am unable to say. I have always understood that the distinction is rather astral than physical.—G. R. S. M.

Correspondence.

A CRITICISM AND AN ANSWER.

32, AMPHILL SQUARE,
REGENT'S PARK, N.W.,

Sept. 24th, 1893.

MADAM,—The quotation in your article "Theosophy and Christianity" (LUCIFER, p. 590) is from my *Iliad of the East* (p. 149), and does *not occur* in the literal version of the *Ramayana*. *The Iliad of the East*, published for me by Messrs. Macmillan in 1871, did not profess to be a *literal* translation of the old Indian story; it is a paraphrase treating these Indian legends as Chas. Kingsley treats the old Greek stories, in *The Heroes*, and the book is, therefore, not one to quote from in the way you have employed, without mention of the author, whilst reproducing *her* words, as those of "*a Hindu in agony*" (1).

As a matter of fact, the words I have put in Rama's mouth, when after Sita's loss he is told by his brother, as Job was told by his wife, "to curse God and die," seem to me to express the religious temper of Indian Philosophy. That philosophy, derived from belief that the mind in man is one with the Divine Mind, makes the law of right conduct the true law of human nature; and this fundamental doctrine entirely contradicts Theosophy's assumption of a "Primæval Revelation," as the source of all knowledge of virtue and truth; and as the common origin of all religions (2).

The common origin of natural religions is in the conscience and intellect of man.

The common origin of supernatural religions, Theosophy, Christianity and the rest, is in some alleged *Revelation* claiming higher authority than the moral sense, greater wisdom than the intellect can attain to, and, hence, setting up Priests, Adepts, or Mahatmas, as the case may be, to impose dogmatic beliefs upon the inferior "herd" (3).

As you are pleased in the same number of LUCIFER, when you quote from my book, to accuse me of "scandalous falsehood," because I allege that Theosophists describe the human race, outside of their little circle, as the "herd" (4), let me give some few quotations to substantiate my assertion; many others, of course, could easily enough be found. Let us take Mr. Sinnett to begin with. In his *Occult World*, p. 119, you have the "profane herd," also "the common people"; p. 130, the "Bœotian herd"; p. 21, the "stolid multitude," etc. In *Esoteric Buddhism* you have the "profane herd," p. xv; "swine," p. xvi, etc.

Then let us take Madame Blavatsky. Her favourite term for mankind at large is the "profane." See *Secret Doctrine*, xxx, xxxi, xxxviii, 507, 610, 611, etc. (5).

I am, Madam, yours faithfully,
FREDERIKA (RICHARDSON) MACDONALD.

(1) As stated in the footnote (p. 590), the passage was quoted from Conway's *Sacred Anthology*, pp. 340, 341, where there is nothing to show that the speech was merely an academical exercise. Thanks are due to Mrs. Macdonald for pointing this out, and blame, if any, attaches to the compiler of *The Sacred Anthology*.

(2) The "Primæval Revelation" is a "revelation" from the "Man

within" to the outer man, and therefore there is no contradiction. There can be no "revelation" outside oneself, in the accepted orthodox sense; this is the fundamental distinction between the "mystical" and "historical" view of religion.

(3) According to the Esoteric Philosophy the moral sense is part and parcel of this "revelation." The moral sense and conscience are often higher authorities than the intellect. We must leave the imposition of "dogmatic beliefs" concerning the Adepts to Mrs. Macdonald, for surely her assumptions have no basis in "fact."

(4) It will be as well to keep the original statement of Mrs. Macdonald in mind. According to *The Daily Chronicle*, Mrs. Macdonald is reported to have said:

But had the opinions that were the peculiar and private property of Theosophists any special tendency to strengthen in those who held them, this sentiment of the universal brotherhood of man? If so, it was a singular fact that these sentiments expressed themselves in an *invariable* tendency on the part of Theosophists to speak of the great mass of their fellow-creatures as the "herd," "vulgar herd," "crawling multitude," "benighted crowd," "swine," who must be expected to behave badly if pearls were offered to them. These were the pet terms with *all* Theosophists when they had occasion to speak of the human race, outside the small inner circle of the Mahâtmas and their worshippers.

On this Annie Besant remarked:

Where Mrs. Macdonald found these statements, if she found them, I do not know, but I am one of the "all Theosophists," and I may safely put forward my writings in evidence of the falsehood of this charge.

(5) Let us now refer to the passages given by Mrs. Macdonald in justification of her sweeping statement.

Occult World, p. 119:

No such words are to be found on this page; the reference is incorrect.

Ibid., p. 130:

It seems to me that the time has come for letting the commonplace scoffers realize plainly that in the estimation of their more enlightened contemporaries they do indeed seem a Bœotian herd, in which the better educated and the lesser educated—the orthodox savant and the city clerk—differ merely in degree and not in kind.

The question is as to the meaning of the phrase "their more enlightened contemporaries." This seems to refer to the class of people described in the last paragraph of p. 129, which runs as follows:

A great number of intelligent people in these days are shaking themselves free at once from the fetters of materialism forged by modern science and the entangled superstition of ecclesiastics, resolved that the Church herself, with all her mummies, shall fail to make them irreligious; that science itself, with all its conceit, shall not blind them to the possibilities of Nature.

This is surely not a small class of minds, and may even include Mrs. Macdonald herself. Contexts are always useful.

Ibid., p. 21:

If the Brothers were to employ themselves on the large, rough business of hacking away at the incredulity of a stolid multitude, at the acrimonious incredulity of the materialistic phalanx, at the terrified and indignant incredulity of the orthodox religious world, it is conceivable that they might—*propter vitam vivendi perdere causas*—suffer the occult science itself to decay for the sake of persuading mankind that it did really exist.

Esoteric Buddhism (seventh ed.), p. xv:

One explanation of this feeling, however, may be readily seen to spring from the extreme sacredness that has always been attached by their ancient guardians to the inner vital truths of Nature. Hitherto this sacredness has always prescribed their absolute concealment from the profane herd.

Ibid., p. xvi:

They [the "earlier and more regular representatives" of the teachings] will appeal sadly to the wisdom of the time-honoured rule which, in the old *symbolical* way, forbade the initiates from casting pearls before swine.

The contexts, we see, throw an entirely different light on the isolated words which Mrs. Macdonald has selected. The particularly offensive terms, "vulgar herd," "crawling multitude," "benighted crowd," are still unaccounted for by her, and the designation "swine" is traced to an allegorical expression of Jesus, so that if Mr. Sinnett is to be condemned he will be condemned in good company.

Of the six references given by Mrs. Macdonald to *The Secret Doctrine*, presumably from the first volume, though there is nothing to indicate the fact, the first two are incorrect, and the word "profane" is not to be found on the two pages cited. It is, however, quite true that Madame Blavatsky in her writings continually used the terms "initiated" and "profane"—and it is difficult to imagine what other words she could possibly have employed in treating of the subjects she wrote upon. All but the "initiated" are the "profane"—the members of the T. S. being, almost without exception, included in the latter category.

It is to be regretted that Mrs. Macdonald should have made such sweeping assertions on so slender evidence, and should have let her prejudice bring a general indictment against a large body of honourable men and women. Mrs. Macdonald has tacitly abandoned her universal proposition, "All Theosophists," etc., and has substituted for it, "Some Theosophists [two, to be accurate] use some of the expressions I accuse all Theosophists of invariably using." In support of this modified accusation Mrs. Macdonald has not only invariably omitted the contexts of the passages she quotes and so appealed to prejudice solely, but in eleven references has made three errors. This is a small matter, but it is indicative of the nature of the rest of Mrs. Macdonald's criticisms.

G. R. S. M.

Reviews.

THE ESOTERIC PHILOSOPHY AND GENESIS.¹

THE success achieved by the forerunner of this pamphlet well justifies the appearance of a sequel on Cosmogogenesis and Anthropogenesis as allegorized in the book of *Genesis*. It is written, the author tells us, as much for the sceptical as for the orthodox, both of which parties have missed the true significance of the *Bible*, a book which

Contains in its *esoteric* teachings the deepest and most significant truths respecting our human nature, its origin and destiny; truths which are to be found in the wisdom of all ages, of all great teachers; because they are derived from the Ancient Wisdom Religion or Secret Doctrine, which in all ages has been held in trust by the Initiated, by the elder brothers of the race.

In the opening pages the author emphasizes once again the changefulness of doctrine and the oneness of that Wisdom-Religion which underlies all exoteric systems; the fallacy of introducing finite notions of space and time, good and evil, into the world of the infinite; the folly of imagining an extra-cosmic God. He then explains the symbolism of Cosmogogenesis found in the beginning of *The Secret Doctrine*, the circle, the point in the circle, the cross in the circle, etc., showing how the second Logos is symbolized by a triangle and the third by a square, the three and the four making the septenary, which has its correspondence in the seven principles of man. The doctrine of the trinity next receives attention, and it is shown to exist in other systems besides the Christian; in the last it is much distorted, there being no

¹ *The Esoteric Basis of Christianity, or Theosophy and Christian Doctrine, Part II. Genesis*, by Wm. Kingsland. London: Theosophical Publishing Society. Price 4d. 1893.

female principle, the Son being put in the second place, and the Holy Ghost, which is merely a permutation of the Father, in the third. The female creative principle becomes degraded into an earthly Virgin. The author then speaks of the evolution of Man, of Rounds and Races, of Individuality and Personality, and other topics familiar to students of *The Secret Doctrine*. With reference to the distinction between Jehovah and the Father of the *New Testament*, he says:

It was a fatal day when the Church Fathers "fathered" the Jewish Jehovah upon Christendom. For Jehovah—the Tetragrammaton IHVH—was only a *mystery name*, concealing the real Deity, the Absolute. . . . The God of the Old Testament who repents, and hates, and curses, and tempts men to their own destruction, never was and never could be the "Father" of the *Christ*.

The pamphlet will be as useful to members of the Theosophical Society and students of *The Secret Doctrine* as to outsiders, for it stands to reason that so abstruse a subject as Cosmogonesis cannot be put into the form of a popular tract that can be understood without further study; but there is no doubt that, as said in the preface, it will serve to draw attention to the key which Theosophy affords and to stimulate deeper study of the subject.

H. T. E.

DEATH A DELUSION.¹

THE object of this little book is to establish the persistence of life beyond the bounds and barriers of the Seen; and the evidence adduced is mainly drawn from the author's personal investigations of Spiritualistic phenomena. But Mr. Page Hopps prefers not to be called a "Spiritualist" because "this label is somewhat limiting," and though he expresses his indebtedness to the Spiritualistic movement—"which has set a fine example of courage, patience and pure love of truth"—he thinks that "the field of enquiry is being enlarged, and that many new roads are leading to the promised land."

Generally speaking the impression derived from a perusal of this book is that it is the production of a frank and thoroughly honest investigator, and of one, moreover, who is thoroughly convinced of the insufficiency of the materialistic position. As to the Theosophical explanation of the phenomena of the séance room, the author reserves his opinion. "Mrs. Besant," he says, "takes us into deeper waters. She insists upon it that phenomena, such as I have described, are produced by the 'denizens of Kâma Loka,' or, in plain English, by lingering spirits on a low earthly plane. I neither affirm nor deny. I have no theory. I only know that if what I have seen and heard came from the 'denizens of Kâma Loka,' some of them must be very interesting and clever people." To which we are content to remark, that notwithstanding all the mass of Spiritualistic revelations now on hand, these "clever and interesting people" have failed to give us any *real* information touching the conditions which obtain after death, and that as far as they are concerned, our knowledge of what waits us beyond the grave is as hopelessly indefinite and chaotic as ever.

M. U. M.

THE HYMNS OF THE SÂMAVEDA.²

THIS is a very welcome publication, and we have great pleasure in bringing it to the notice of our readers. The preface is short, the notes unwearisome, the translation acceptable, and the price moderate. For the general reader, if general readers of the Sâmaveda are to be found, it is more attractive than the previous versions, of which there have been three: Stevenson's free version of Sâyana's paraphrase, edited by

¹ "With an Account of some Personal Experiences on the Borderland between Sense and Soul," by John Page Hopps. London: Swan Sonnenschein and Co. Price 1s. 1891.

² Translated with a popular commentary, by Ralf T. H. Griffith, formerly Principal of Benares College. Benares: E. J. Lazarus and Co. Price 7s. 6d. 1893.

Wilson, 1842; Benfey's metrical translation, 1848; Pandit Satyavrata Sâmarshrami's edition in the *Bibliotheca Indica*, 1874-1878. But as the whole of the efficacy of the Sâmaveda is in the chanting, and as not a word is breathed of this, we are as far from understanding it as ever.

"Om! Adoration to the Sâmaveda, to Shri Ganesha adoration! Om!"

THE NIGHT OF THE GODS.¹

THIS is a book of most laborious research, evidently the work of a painstaking and precise scholar. It is an undertaking that somewhat resembles Gerald Massey's four volumes, *Book of the Beginnings* and *Natural Genesis*, only it is brought quite up to date, and while predecessors in this line of research, which presses into its service mythologies of all times and climes, are, as a rule, scarcely reliable authorities, owing to slovenly and second-hand quotations, Mr. O'Neil goes almost invariably to the original sources, and takes for his authorities the best scholars and specialists, faithfully referring his readers to chapter and verse with a fidelity that is admirable. The volume before us is a storehouse of facts, somewhat chaotically arranged, it is true, but precisely reproducing its sources of information, so that the pages are plentifully besprinkled with all manner of languages, ancient and modern, hieroglyphs, Chinese and Japanese logograms, etc. Judging by what we can verify, Mr. O'Neil shows a first hand acquaintance with the majority of these languages, and he is not a mere copyist.

The volume, therefore, contains much information that can be used by the theosophical scholar and student of *The Secret Doctrine*, for many of the subjects treated of are to be found in the last-named work, but the bricks will be used in the T. S. to construct a building vastly differing from the modern edifice which Mr. O'Neil tries to erect.

The Night of the Gods is essentially a product of the times, a work of the head entirely and not of the heart. Mr. O'Neil is hard on the solar mythologists, but propounds a speculative theory that is as materialistic as that now somewhat moribund, let us hope, "universal solvent," which has so suited the taste of heartless rationalism. Mr. O'Neil states the object of his enquiry as follows (p. 6):

It is here maintained that the everlasting, stupendous, unfailling rotation of the Heavens round the Earth—which was an ever and everywhere present overpowering universe-fact—must, from the earliest times when human intelligence had grown-up to the notice of it, have exercised an enormous and fascinating and abiding influence upon the observant and reflective, upon the devout portion of mankind; and must have supplied the supreme initial origin of the greater Cosmic Myths which concern themselves with the genesis and mechanism of the Universe.

This is the speculation that is going to supplant the sun myth hypothesis. The physical fact of the apparent rotation of the heavens is the cause of the mighty myths and legends of Antiquity; mankind has fooled itself by building its most stupendous imaginings upon no surer foundation of fact than this material illusion! No word of the soul, no hint of the spiritual nature of man—hypothesis worthy of the latter end of the nineteenth century!

Mr. O'Neil has simply traced a number of myths down to a symbol, a type, the point in the circle with the primal idea of rotation, and because he finds the heavenly phenomena built on this type, thinks they are a type themselves, and so the soul of man, the real type within, escapes his sight, and he chases a shadow, industriously enough be it said, but turns his back on the reality.

Mr. O'Neil's labours in the cause of his "axis" hobby remind one

¹ "An Inquiry into Cosmic and Cosmogonic Mythology, and Symbolism," by John O'Neil. Vol. I. London: Bernard Quaritch. 8vo, pp. 581. Price 30s. 1893.

forcibly of Inman's depraved hypothesis, which fashioned itself in his mind into the following fantastic syllogism: all straight lines are male, all curved lines female; nature and all therein is made of straight and curved lines; therefore, the whole workings of nature, the whole of mythology, the whole of religious forms and ritual, art and architecture, are phallic! We salute the patient industry of the solar mythologists, phallicists and axial rotationists, and bid a long farewell to their soul-killing theories.

Theosophical Activities.

THE PARLIAMENT OF RELIGIONS.

INCIDENTS OF THE CONGRESS.

As Chairman of the Committee on Organization it was my privilege to take an active part in the preliminary arrangements of the recent great Theosophical Congress in Chicago. Naturally there came under my observation many incidents connected with the details of organization which are not generally known, but which may be of interest to the members of the Society everywhere, and will thus bear repeating in the pages of LUCIFER.

The idea of obtaining representation in the World's Congress was first suggested by Mr. Judge in a letter addressed to me in September, 1892. It was a mere hint, comprised in a single sentence, as it were, carelessly thrown into a lengthy business communication, and was in the form of a question, as follows: "Why can't we be represented in the World's Fair?" Acting upon this suggestion I immediately sought an audience with Mr. Charles C. Bonney, President of the World's Congress Auxiliary. That gentleman received me courteously, but was evidently in extreme darkness regarding the Theosophical Society, its objects and its general standing. He confessed that he had been overwhelmed with applications from almost every known sect and cult throughout the world, and on the whole his aspect was not very encouraging. I called upon him two or three times at intervals of several weeks after that, armed each time with letters from prominent people, who happened to be friends of mine, as I recognized that the mechanism of the World's Fair was largely political, and knowing that in politics there is nothing like "influence." All this only seemed to dispose the President of the Auxiliary more favourably towards me personally, but bore little fruit so far as the really important part of the business was concerned; namely, the procuring of a definite assignment for the Theosophical Society. Meanwhile Mr. Judge had forwarded a statement of the Society's condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch. Imagine my chagrin when a little later I received a letter from Mr. Bonney stating that our application had been received and referred to the Psychic Committee, of which Dr. Elliot Coues was Chairman. After some consideration I resolved to see Mr. Bonney personally and lay the whole story before him. It was fortunate that I did so, as he immediately agreed with me that our reference to the Psychic Committee was inappropriate, and directed his secretary to recall the application, which had already been forwarded to Dr. Coues in Washington. Needless to say, the original application was never returned.

But this difficulty having been overcome, a greater lay in our path.

It was the question of where we could be placed, and upon this perplexing problem no little time and energy were expended. Finally Mr. Bonney concluded that we belonged to the Committee on Moral and Social Reform, and so assigned us. There was also a thorn in this particular rose, as the Chairman of this Committee was Mrs. J. M. Flower, who by an "inscrutable interposition of Divine Providence"—as the strictly orthodox word it—happened to be Dr. C.'s sister. However, I determined to go on with it just the same, and postponed further action until the arrival of Annie Besant, who was then on a lecturing tour in this country. She arrived in Chicago on Dec. 10th, and on the 11th we together called upon Mr. Bonney at his office. I well remember that meeting. A solemn conclave of ladies was assembled there to meet Mrs. Besant. Mrs. Flower, as Chairman of the Committee on Moral and Social Reform, was present, along with a sanctimonious college professor, who enjoyed the felicity of being also a member of the same Committee. These two professed the greatest kindness, but felt compelled to gently admonish Mrs. Besant that really their Committee was not the appropriate one for our Society. Subsequent events showed that they were right. It would have been a huge mistake to have gone into their committee. At the close of our session we were no nearer securing representation than we had been three months before.

But the worst was yet to happen. To this meeting came the Rev. Augusta Chapin, Chairman of the Woman's Branch of the Religions' Committee. She seemed captivated with Mrs. Besant, and made an appointment to come to my house on the following day (Sunday), when we could talk the matter over and settle the details. She came at the appointed time, and readily agreed to bring our matter before the Religions' Committee. Her words were so confident, and she occupied such an important position, that I felt our fortunes were made, so to speak. Mrs. Besant went away feeling very much encouraged. I waited a fortnight, and not hearing anything, dropped a line to the Rev. Miss Chapin. She replied that she had not yet had time to take up the matter, but would soon do so. A couple of weeks later I wrote her again. This seemed to provoke her a little, and her answer was to the effect that the Committee could not decide where to locate us in the Congress. I then began to have disagreeable doubts about Miss Chapin's championship of Theosophy. Some more correspondence, equally fruitless, ensued, and the winter gradually dragged itself along without anything being accomplished. I went south in March, returning early in April, and immediately wrote to Miss Chapin. That lady replied, stating that it was not her place to act as advocate of the T. S. before the Committee, and that if we wanted anything done we must make a formal application in writing. Upon reading that communication I felt a cord break somewhere in my organism, and I confess that I was "mad." I replied that a formal application could hardly be necessary, as such application had been filed six months previously, and that it was at her own suggestion that I had left the matter in her hands.

I immediately went back to President Bonney and resumed negotiations where they had been broken off some months previously by my arrangement with the Rev. Miss Chapin. He seemed anxious to help us, but could not find an appropriate place for us in any of the Congresses so far contemplated. He thought very strongly of putting us into a Congress along with the Ethical Society, but that scheme was finally abandoned, as well as a similar plan to lump us in with the American Philosophical Society. Just about this time I parted company for ever from the Rev. Miss Chapin, who wrote that as I had taken the liberty of consulting someone beside herself in reference to a representation of the Theosophical Society, she would decline to do anything further in our behalf.

Thus after six months of toil absolutely nothing was the result. We were now at the ninth of April. The Annual Convention of the American Section T. S. was soon to be held in New York. If that Convention should pass before anything could be accomplished, it would be a hopeless task to undertake any general organized movement for a representation of the Society in the World's Fair. The strangest of events thereupon happened. Just four days before the Convention met I received a message from President Bonney asking me to call. I went, and found everything had changed "as in the twinkling of an eye." He took my breath away by informing me that the Religions' Committee had unanimously agreed to grant the T. S. a separate Congress of its own, to take place during the great Parliament of Religions, and that I had been appointed Chairman of the Committee of Organization.

This was much more than we had expected or even hoped for. All previous negotiations had been upon the basis that we were to join in with some other societies in a general congress; and now we were all at once assigned to a Congress of our own, with facilities and opportunities equal to those enjoyed by any of the great religious denominations. And I have never yet been able to find out by what secret or powerful influence it was brought about. Only I will say that it was a remarkable coincidence that this sudden and favourable change in our affairs occurred exactly at the right moment. On the following day I was provided with letters from Pres. Bonney and Dr. Barrows, Chairman of Religions' Committee, armed with which I at once went to New York and laid the matter before the Convention, just in time to awaken general interest among Theosophists and to secure their necessary co-operation. Bro. Judge carried the news to the European Convention a little later, and went actively to work upon the programme. To his untiring zeal at and from this stage of the proceedings was due much of the enormous success which attended the Sessions of the Congress.

Upon my return to Chicago in the latter part of August, after my summer trip, I called upon Mr. Bonney in order to consult him in regard to some details of the approaching Congress. Upon seeing me he at once exclaimed:

"Don't say a word, Mr. Wright. I know what you have come to say. We are all very sorry for the circumstance, and I have taken the speakers to task for their discourtesy towards your Society."

I had no idea to what incident he was alluding, and was compelled to ask for an explanation. It seems that the Psychic Researchers had just been holding a Congress, and two of the speakers had assailed the Theosophical Society. The matter was so utterly insignificant that I had not even heard of it until Mr. Bonney thus called my attention to it. I assured him that the principal stock in trade of the Psychical Research Society consisted of abuse of the T. S., and that it would be cruel to deprive them of their principal topic on such an occasion, especially as all such attacks failed to injure us. But I quote the incident in this place to illustrate the very friendly attitude of the managers of the World's Congress Auxiliary towards our Society. From the day when our assignment to a Congress was made they never failed to show us the utmost kindness and consideration.

Early in the season I had applied to these gentlemen for the use of one of the large halls in the Art Palace, in order that Annie Besant might give a public address on Theosophy outside of the regular Congress. As there were only two of these halls, namely, the Hall of Washington and the Hall of Columbus, and as the programme of the Religions' Committee was already well filled, it became a matter of some difficulty to secure either hall for a special meeting. Finally, Dr. Barrows succeeded in assigning us the Hall of Washington for the evening of Sept. 20th. As our Congress was to be held on the 15th

and 16th, and as Mrs. Besant was billed to lecture in Toronto on the 20th, this arrangement was by no means satisfactory. I called upon Mr. Bonney a few days before the Congress to remonstrate against this assignment. He was sorry, but evidently could do nothing to help us, and suggested that Mrs. Besant postpone her engagement in Toronto. While we were discussing the matter a letter was brought in, which Mr. Bonney opened and read. Immediately his countenance lightened, and, turning to me, he exclaimed:

"By a miracle, by a most remarkable coincidence, your desire can be fulfilled. I hold in my hand a message from the Archbishop of Zante, Greece, who begs to relinquish his assignment for Saturday evening, September 16th. This is the very date of your Congress. Go at once to Mr. Young, the secretary, and engage the Hall of Washington for a general presentation of Theosophy to the Parliament of Religions on that evening."

Needless to say, I went. Thus everything shaped itself for us as if by magic, although we none of us dreamed even then of the enormous success that was to crown our efforts. The Theosophical Congress had been assigned to Hall VIII on the main floor of the Art Palace—one of the smaller rooms capable of holding about 500 people. Mr. Bonney and his *confrères* were a little dubious about our ability to fill it, although for my part I assured him there would be no difficulty in that direction. On the morning of Friday, September 15th, our Committee members and their volunteer assistants were on hand early. Soon the people began coming in. An hour before the time for opening the hall was well filled. Hundreds of additional chairs were brought in. As 10 o'clock approached the crowd grew into a dense mass, and the situation became alarming. Fortunately in the adjoining Hall VII the Lutheran Congress was just in session. This hall had a capacity of 1,500, and upon learning our dilemma, the Lutheran brethren, who were not very numerous themselves, kindly offered to withdraw in our favour to a smaller room. When the announcement was made, there was a scramble for seats, and in five minutes Hall VII was packed. Our audiences grew greater each subsequent session. On Saturday afternoon, in addition to our regular session—so crowded that hundreds were standing—we organized and carried on overflow meetings in two adjacent halls. The orthodox ministers in attendance at the Parliament were astounded. Saturday afternoon the managers of the Parliament in recognition of the splendid success of our Congress, tendered us the use of the Hall of Washington for an additional public meeting to be held Sunday evening. Now the Hall of Washington holds 4,000 people, yet that Saturday night we saw our original 300 swell to 3,000—a magnificent audience. The Sunday night extra meeting was not well advertised, and we expected to witness a falling off in attendance. What was our amazement when on that memorable evening we saw every seat in that vast audience room occupied, and hundreds of people standing in the aisles and along the walls.

A most remarkable incident then happened. It seems that in giving us the Hall of Washington the managers of the Parliament had actually turned out the great Presbyterian Church, whose Congress was advertised to take place there at that time. Our meeting had already commenced and Brother Judge was in the midst of a powerful address, when there came upon the platform the Rev. Dr. Barrows, Chairman of the Religions' Department, and he himself a Presbyterian minister. Approaching me, he said in an undertone that it was necessary for him to make an announcement to the audience immediately. I forthwith interrupted Brother Judge in the middle of a sentence—he says, in the middle of a word—and requested that Dr. Barrows be allowed to speak. The latter stepped to the front of the platform and said that some con-

fusion had arisen, owing to the changing of halls, and that although the Presbyterian Congress had convened in Hall VII there was no audience, and it was surmised that the Presbyterians had by mistake come to the Theosophical meeting. In justice to the speakers, who had come many hundreds of miles to address the Congress, he requested all the Presbyterians in the audience to rise and pass out into Hall VII.

Brother Judge courteously waited for the audience to disperse. Sitting as I did on the platform, I had an excellent view of the door. Not a single person in that vast audience made a move to depart. On the other hand, taking advantage of the brief interim, about fifty more people who had been waiting at the door, filed in and squeezed their way through the crowds that lined the rear of the hall. Could anything have been more impressive? No comment was necessary. The audience recognized the situation at once, and a smile passed over the broad sea of upturned faces. But the threatened storm of applause was promptly averted by Brother Judge, who calmly resumed his discourse at the place where he had been interrupted.

GEO. E. WRIGHT.

INDIAN SECTION.

The President-Founder has appointed Mr. R. Anantakrishna Shâstri Pandit of the Adyar Library *vice* Mr. Desikâchârya retired.

Henceforth until further notice all remittances on account of the Treasurer of the T. S. should be made payable to the order of Colonel H. S. Olcott.

At Calcutta a Sanskrit Girls' School has been opened, and the work of the *Veda Samiti* and *Tattvavidyâlaya*, established with a view to promoting the study of the Vedas and Darshanas and to give religious instruction to boys, is in full activity.

W. R. Old has visited the Madanapalle Branch and S. V. Edge the Nellore Branch.

We hear that Prince Harisinghji proposes to join the President-Founder, the Countess Wachtmeister and Annie Besant, in the latter's lecturing tour.

EUROPEAN SECTION.

Blavatsky Lodge.—The new syllabus for the next three months has just been issued and is as follows: October 5th, *Religion in India*, Prof. G. N. Chakravarti; 12th, *The Path of Spiritual Progress*, Annie Besant; 19th, *The Vision of Odin*, Bertram Keightley; 26th, *The Gospel of Theosophy*, A. J. Faulding; November 2nd, *The Action of the Lives*, Dr. A. Keightley; 9th, *Gnostic Christianity*, G. R. S. Mead; 16th, *The Rosicrucians, their Religion, Ethics and Policy*, Dr. W. Wynn Westcott; 23rd, *What Proof have We?* Mrs. Keightley; 30th, Isabel Cooper-Oakley; December 7th, *The Problem of Pessimism*, Bertram Keightley; 14th, *Norse Gods*, R. Machell; 21st, *Miracles*, E. T. Hargrove; 28th, *The Birth of the Christ*, G. R. S. Mead.

The Saturday syllabus having finished, the Lodge is now engaged on the study of W. Q. Judge's *Ocean of Theosophy*.

LAURA M. COOPER, *Hon. Sec.*

Bow Lodge.—During the last month the following lectures have been given to audiences varying from eighteen to twenty-four people: *The First Object of the T. S.*, Gordon Rowe; *Reïncarnation*, C. H. Collings; *Some Prominent Tenets of Theosophy*, Arthur Slee; *What is Truth?* Harry Banbery. These have in every instance been followed by long and animated discussion. The syllabus for October to December session has been issued and is as follows: Oct. 1st, *Address by the President*; 8th, *The Masters of Wisdom*, E. Adams; 15th, *Pre-natal Existence*, E. E. Burgess; 22nd, *Alchemy*, Allan Bennett; 29th, *Desire*,

Anna M. Stabler; Nov. 5th, *Occultism*, H. T. Edge, B.A.; 12th, (i) *Ancient Civilizations*; 19th, (ii) *Ancient Civilizations*, Harry Banbery; 26th, *Am I my Brother's Keeper?* Joseph Whitmore; Dec. 3rd, *Matter*, C. H. Collings; 10th, *The Earth from the Occult Standpoint*, Thomas Green; 17th, *Prometheus Bound*, Gordon Rowe; 24th, *A General Talk*; 31st, *The Bhagavad Gîtâ*, E. Adams.

On Sept. 3rd the Lodge had the pleasure of listening to Miss Stabler, the founder of the New York "Harlem Lodge," who spoke some words of greeting.

Karma has been very good to us the last month, and we acknowledge gratefully these gifts: a year's subscription to *Borderland*, from E. T. S.; some 1,200 leaflets and fifty back numbers of LUCIFER, etc., from "A Friend"; the *Bhagavad Gîtâ*, from Miss Stabler; ten shillings towards expenses from Mrs. J. C. Keightley, and various donations, amounting to about fifteen shillings, from members and visitors.

A useful step has been taken by our Treasurer, Harry Banbery, who has succeeded in getting *The East London Observer* to insert three consecutive articles expository of Theosophy, the first of which has already appeared. They are signed by the writer's initials and issued from the "Bow Lodge of the Theosophical Society."

At the last moment I have to record the first meeting of the new session, at which—apart from an address from our President on the responsibility and duties of Lodge work—it was decided to form a class in connection with the Lodge for the consecutive study of *The Key to Theosophy*; the class starts with seven members, and meets at eight o'clock every Tuesday evening at H. Banbery's room in Balliol House, Toynbee Hall, E. Further, our indefatigable Treasurer introduced a scheme of visiting and helping the "casuals" at a local casual ward and workhouse infirmary, which bids fair to be another success. The idea is, to get into personal contact with the men, and especially with those who happen to be in such a condition from no real fault of their own, and to assist them as best possible, by finding work, providing clothes, and—in the case especially of the infirmary people—by distributing readable literature. Uphill and thankless work, judged superficially; educative, both to the helper and to the helped, in reality. At this meeting thirty-one persons were present, some of whom have promised to take an active part in the visiting work. Any Theosophists desiring to learn further particulars or to help by donations of clothes, books, money, etc., or who can supply work, will please communicate with Harry Banbery, Balliol House, Toynbee Hall, E.

GORDON ROWE, Sec.

Adelphi Lodge.—The following syllabus of lectures has been arranged for the autumn quarter: Oct. 2nd, *Alchemy*, Sapere Aude; 9th, *The Law of Justice*, E. Adams; 16th, *Mexico and Peru*, J. M. Pryse; 23rd, *Occultism Past and Present*, P. W. Bullock; 30th, *The Action of the "Lives,"* Dr. A. Keightley; Nov. 6th, *The Meaning of Pain*, Bertram Keightley, M.A.; 13th, *Gnostic Christianity*, G. R. S. Mead, B.A.; 20th, *Astrology*, Allan Bennett; 27th, *Science of the Soul*, H. T. Edge, B.A.; Dec. 4th, *Paracelsus*, S. G. P. Coryn; 11th, *Spiritual Evolution*, Bertram Keightley, M.A.; 18th, *Woman in Ancient India*, J. M. Watkins.

The first of this series was listened to by a large and attentive audience, the lecturer showing that Alchemy was very widespread, and its esoteric meaning of the highest import to students of Occultism. Mr. Macgregor Mathers made some very interesting remarks on the qualifications necessary for a successful alchemist.

FRANK HILLS, Sec.

Manchester City Lodge.—Our Lodge meetings have been held regularly during the month, with an attendance of about eighteen.

On Sept. 26th we had an interesting paper on *Ancient Egypt*, from Mr. Price, of the Manchester and Salford Lodge, and on Oct. 3rd a pleasant visit from Mr. Duncan, of Liverpool, who read a paper on *The Brotherhood of Humanity; Realization of the Ideal*. During the winter, open Lodge meetings will be held fortnightly on Thursdays at the Memorial Hall, and on the alternate Thursdays meetings for members only at 9, Albert Square.

SARAH CORBETT, Sec.

The Liverpool Lodge of the T. S. commenced its Winter Session by a Conversazione, at which numerous members and friends were present. Some of the members brought objects of interest with which to entertain the visitors, while others engaged in explaining to them the different aims the T. S. has in view. The proceedings were further varied by the President and others speaking a few words as to the benefit they had derived from joining the Society and from coming into contact with its members.

On Thursday, Sept. 14th, a paper was read by Bro. Jevons on *Atlantis*; Sept. 21st, Bro. Dorrity read a paper on *The Conflict between Religious Thought and True Brotherhood*; and the following week the paper was entitled, *Knowledge of the Power working behind Us*, prepared and read by Bro. Mellis. All of these papers gave rise to considerable discussion.

On Sept. 25th the Lodge was favoured with a visit from Bertram Keightley, of London, who read a paper on *Devotion—its Meaning and Importance*.

GUSTAVE E. SIGLEY, Asst. Sec.

Birmingham Lodge.—On Sunday evening, Sept. 17th, a conversational meeting was held, to discuss questions held over from previous meeting.

The questions were: 1. "Does Karma exhaust itself?" 2. "Is progress due to conscious effort, or will the same power which has carried us so far along the path of evolution carry us on to the end?" 3. "What is the Karma of a man who does evil, thinking he is doing what is right?"

The meeting was well attended, and the discussion animated. It is thought an occasional meeting of this kind will do much to promote enquiry and further the interests of the Lodge.

On the following Sunday, Sept. 24th, Bernard Old read an excellent paper on *Atomic Lives*. There was a full attendance, and the appreciation of the Lodge was marked. Throughout, the paper was lucid and to the point and the quotations most apt.

SYDNEY H. OLD, Sec.

Middlesbrough Lodge.—September has been a red letter month. First we had Bro. Duncan, of Liverpool, who gave us a stirring address on *The Brotherhood of Man*—a fitting conclusion to the series of papers with which we have been endeavouring to help the Lodge. Then on the 24th, Mrs. Marshall, of Harrow, met a party of ladies, and a very pleasant afternoon was spent in "question and answer work," which has resulted in seven ladies applying for Associateship. It is now probable that we shall secure a room which will be open every day of the week as a reading room and place of gathering.

BAKER HUDSON, Sec.

Islington Centre.—A Centre, which there is every reason to believe will shortly be sufficiently strong to apply for its charter as a Lodge, has been formed at Islington. Previous to its formation some half-dozen or so Theosophical students had met weekly to read and discuss Mrs. Besant's Manuals, the study of which it is for the present intended to continue. A grounding in the main tenets of the Esoteric Philosophy will thus be obtained which should be of material assistance in the work of more active propaganda later on.

The meetings of the Centre, to which visitors are heartily invited,

are held at the Wellington Hall, Almedia Street, Upper Street, Islington, on Wednesday evenings, commencing at 8.30.

Subject at present under attention, "Reincarnation."

J. J. LEWIS, Sec.

Norwich Centre.—We have recently hired a good sized room in a central position, and are holding weekly meetings on Friday evenings; every other week the public are invited to attend, papers are read, and discussion follows. The intermediate Fridays are being devoted to the study of *The Key to Theosophy*. Bro. H. T. Edge was with us for a few days, and on September 1st lectured in our room on *Theosophy and the Theosophical Society*; there was a fair attendance, and since then we have had a larger number of enquirers at our meetings.

SELBY GREEN, Sec.

Sweden.—On Sunday, August 27th, at twelve o'clock, the Gothenburg Centre of the Swedish T. S. held an extra meeting in consequence of the presence in the city of the Countess Wachtmeister and her son Count Axel Wachtmeister, under the presidency of Mr. Hjalmar Setterberg, chairman of the Gothenburg Centre, who welcomed the guests from London and other members present, in a short eloquent address. The discussion that followed took chiefly into consideration the best way of spreading the knowledge of Theosophy among the people, the Countess giving much valuable information about the proceedings in England and elsewhere. The meeting closed with a few words by the Countess, in which she expressed the importance of earnest work in a spirit of love and harmony which she hoped would prevail among the members of the Society; the Countess further expressed a deep conviction that our good cause will meet with a bright future in Sweden.

The more serious part of the meeting was followed by a vegetarian dinner at the residence of one of the members, who had kindly invited all present. On the following day the Countess departed for Stockholm, accompanied, part of the way, by some of the members of the Society and other friends whom she had won during her summer sojourn at a watering place near Gothenburg. The few who had occasion to enjoy her personal instruction in Theosophy and hear her relate the interesting recollections from the time she lived with H. P. B. will never forget the impulse given by her, and hope to prove this in sincere efforts to work for the progress of themselves and fellow-men.

B. W.

Stockholm.—Countess Wachtmeister left Gottskär on August 26th, after having enjoyed a time of relative rest and quiet there, and having sown the seeds of Theosophy in many minds, leaving grateful hearts to remember her. The Countess' stay at Gothenburg was very short. Half-a-dozen Theosophists spent a delightful day in her company in the country house of a lady Theosophist, and she left on Monday, 28th, with the steamer for Södertelje, taking the route of the Götha-kanal, several friends accompanying her. In Södertelje the Countess spent a few days, visiting friends in the country before coming to Stockholm. Countess and Count Axel Wachtmeister arrived here on September 4th. On Sunday, September 10th, the Swedish T. S. had its first private meeting, where the President greeted our guests, expressing feelings of admiration and gratitude in receiving them amongst us. A part of the Stanza I of *The Secret Doctrine* was read and discussed, and the Countess spoke interestingly on this difficult subject. After this Count Wachtmeister gave an interesting account of his travels in India. As to the progress of Theosophy in Sweden it has of late been very encouraging. Two new Centres have been organized, thanks to the endeavour of two of our members, Miss E. Bergman, and Mr. T. Algren. The first in Norway, Christiania, with nine members, all, curiously enough, Spiritualists, Mr. Elfving however, belonging to the Swedish

T. S. as president; and the second in Örebro. We hope soon to hear of two still younger Centres, where we have many Theosophists, namely in Sundswall and Gefle. Denmark ought to follow the example of Norway as soon as possible. Sweden having thus more than seven Centres, and when the Centres are converted into chartered Lodges being competent to build a Scandinavian Sub-Section, we hope that this event will soon take place. A pleasant conversazione was held on September 14th, where our members had the opportunity of making the acquaintance of Countess and Count Wachtmeister. The Countess was asked many questions on Theosophy, and especially on H. P. B., and answered them all in very good Swedish, to the great delight of the assembly. A. C.

Holland.—Through illness among the working staff at the Dutch Headquarters, the meetings had to be interrupted for a few weeks; but were resumed with great success and attended by new members. The number of visitors at meetings with introduction is increasing at such a pace that room and air will have to be provided, and a greater local must be found.

In some towns there are groups of persons interested who have not yet joined the Society, but are meeting regularly in order to study together Theosophical literature. Among the enquirers are many young people, who are doing active propaganda among their acquaintances. A rather lively polemic in one or two papers aids also in bringing Theosophy to the attention of the public, while books and pamphlets are distributed as widely as our means allow.

Lectures have been asked for and will be given in some places.

H. DE N., *Pres.*

AUSTRALASIA.

AUSTRALIA.

Melbourne, August 28th, 1893.—The arrangements are now nearly completed for the commencement here of a monthly Theosophical magazine. It is to be started on January 1st next year. We have not yet decided on a name, but there is plenty of time before us in which to consider that and other minor details. The *Upādhi* of Sydney is to be incorporated with the new periodical. Mr. Willan's valuable work on that brave little pioneer of Australian Theosophical literature has to be warmly acknowledged. The *Upādhi* never rose to the superior dignity of print, but as a manuscript magazine it has done excellent service, and has paved the way for a more pretentious journal which the impetus given to the movement by Mrs. Cooper-Oakley's visit has almost necessitated. A sub-committee of the League will manage everything, and Mr. Besant-Scott will be editor.

We are going to have a really artistic frontispiece for the magazine, designed by Mr. Sinclair of the Maybank Lodge, who designed and executed the beautiful certificate of credentials from the Australasian colonies for our delegate, Mrs. Cooper-Oakley, to take with her to the Chicago Conference. Mr. Sinclair is at present engaged in designing a series of mythological symbols—the materials for which were chiefly collected at the British Museum—his intention being to present them to the League when he has completed the task. The Mexican symbols are already finished. This work will form a valuable help to those who are studying the religions of various nations.

Some of our members are doing some really practical Theosophical work—trying to put into their every-day lives that first principle of our Society which to so many is only a far-off visionary Utopia. What is being done is this. The unemployed, who, unfortunately, are numerous in Melbourne just now, some four months ago started an organization among themselves for feeding those who were really starving. A com-

mittee was formed of the working men, a room taken in the city, and canvassers appointed to collect funds and enquire into cases. Owing to disagreement amongst the committee this organization collapsed, and would have died out altogether had not a mutual friend, a lawyer, applied to some of our members to come to the rescue. Accordingly a committee was immediately formed, and the whole thing just as it stood was taken over—room, funds, food, list of cases, and all. Food and clothes are now being distributed twice a week, sufficient rations being given to last until the next distribution. The greatest number of applications has been seventy, averaging five members in each family. This help in food and clothes will, we hope, be only temporary, our ultimate aim being to get the people on to the land, and so put them in the way of earning their own living. We may be able to get a grant of land from Government, under the new Village Communities Act, and so form a Village Settlement. So long as those who are out of employment crowd to the towns, so long will the distress increase. One great source of the distress in Victoria is the overcrowding of the cities, and the difficulty of getting on to the land, the best of which has been "grabbed" by rich squatters. The Paterson Government is, however, doing something to remedy the evil. Once we can get the people away and set them to work in the country, where there is so much to be done, and such splendid opportunities for all in developing the boundless resources of this new untried territory, we may hope to get rid of the poverty and misery and of the incentive to crime which is their almost inevitable outcome.

Our Sunday lectures are proving a great success. Our last speaker was Mr. James Smith of the *Argus*, who gave a most interesting paper on *The Plurality of Existences*, to a crowded audience. Mr. Smith is not a Theosophist, but he is a well-known and influential Spiritualist, and has believed in reincarnation for years. The room was packed, some visitors having to stand, and the interest taken in the question was evinced by the number of enquiries at the close of the lecture. Mr. Smith spoke of the belief in reincarnation having been held from time immemorial, quoting from the *Bible*, and from various philosophers and scientists; to show how this belief touches all shades of thought.

The previous Sunday about 100 people gathered to hear Mr. Leader's paper on *Post-Mortem States*, which provoked a good discussion.

Another interesting paper was from Mr. Besant-Scott, on *The Theosophic View of the "Bible."* This took a novel view of some aspects of the *Bible*, and occasioned much enquiry and discussion.

The Maybank Branch is now studying Annie Besant's new Theosophical Manual, *Death—and After?* An excellent paper was given by Mr. Mirams on *Temperance and Theosophy*, in which he dealt with the danger of passing on the drink germs (or entities?) from one person to another. There was a large attendance to hear Mr. Pickett's paper on *Annie Besant: her Life and Works*. His information was chiefly gathered from the Autobiographical Sketches and as many of the *Sunday Suns* as have reached us at present.

The Melbourne Branch has discontinued *The Secret Doctrine* classes for a time, and has taken up the study of *The Key to Theosophy* instead. Original papers are read on alternate weeks, and are afterwards discussed.

The Debating Club continues to flourish, and a new syllabus will shortly be drawn up.

One of our members was much amused the other day when he was about half a mile out of town, to see people walking along studying a small tract. It looked different to the ordinary religious tract, and the shape seemed familiar. On investigation it turned out to be one of the Theosophical tracts which were being distributed at a busy street corner by a zealous member. It was curious to see quite a long line of

people, one after the other, all reading copies of this tract. The usual fate of the ordinary religious tract is to light a pipe or be thrown in the gutter, but this one evidently gave the recipients something that impelled them to read and think.

Mrs. Pickett writes from Adelaide that the Debating Club they have now formed there is very successful and attracts many outsiders. Four new members have joined during the past month, and there are a large number of enquirers.

A lecture on *Theosophy and Jewish Philosophy*, by a Jewish Rabbi, called forth a number of replies in the daily papers which kindly opened their columns for the purpose. So they are working hard in Adelaide and doing their best to solve the question put forward to-night in our Debating Club, "What are the Best Means of Propagating Theosophy?"

MABEL BESANT-SCOTT.

Sydney, August 28th, 1893.—Mrs. Cooper-Oakley left Sydney for San Francisco by the *Alameda*, on August 7th, carrying with her all our good wishes, emphasized physically in many cases by bouquets of flowers.

The last week finished up a royal month's work, concluding with three public lectures within six days to large audiences, besides the steady drain on vital energy of visitors almost all day long, for the reception hours were not confined to between 2 and 6 p.m. during the last week, but seriously encroached upon the morning hours as well.

The last three public lectures were given on Sunday, July 30th, and the Wednesday and Thursday following, on Sunday, by special request of the Unitarian Church Committee. The lecture was a phenomenal success, the church being literally packed, and a small crowd outside unable to gain admission remaining at the door till the lecture was over. On Wednesday Mrs. Cooper-Oakley gave her farewell lecture on *Theosophy*, and at its close thanked the Sydney public for the kind and cordial reception she had received.

On Thursday Mrs. Cooper-Oakley lectured on *Woman's Suffrage* at the New Masonic Hall, at the request of the president, Lady Windeyer. This lecture was not so well attended as those given on Theosophical subjects; it was, however, very interesting, and the question of woman's suffrage was most ably dealt with by the lecturer.

The week concluded with a *Secret Doctrine* class, League meeting, and an inaugural meeting held at Stanmore for the purpose of forming a Branch of the T. S. in that suburb. Even the last Sunday was occupied by visits from members and enquirers. What the result will be of all the good Mrs. Cooper-Oakley has done in arousing the public attention, time alone will unfold. That she has aroused public interest throughout the whole of the city there is no possibility of doubt, and that is in itself a great work. It is difficult for our brethren to realize the Antipodean position and the importance to us of the visit of an older member of the T. S. In other parts of the world the visits of older members are a matter of every day occurrence, but here in Australia, since Colonel Olcott left, no prominent or well-known member has visited us in person. We have had to tumble along as well as we could by ourselves, and our experience has had to be gained in a rough school. This may, in some way, explain the enthusiasm we feel for our late visitor, and our gratitude to those who sent her to us.

The League is laying out its plans and has already started active work by holding public lectures every Sunday evening at the Odd-fellows' Temple. The president, Mr. T. H. Martyn, opened the series with a lecture entitled *Down through the Ages*. Yesterday the Rev. E. H. Gulliver lectured on *The Two Paths*. The attendance is small at present, but when the lectures are generally known we hope they will attract a regular attendance. A Debating Club has also been started at the rooms, 19, Hunter Street, and has held two debates up to the

present, and intends to meet every fortnight. Mrs. Minchen has now completed her plans for a *Secret Doctrine* class and is ready to enroll members. The S. T. S. Branch held a most successful general meeting on the 9th. The expenses incurred during the last quarter were put before the members in an admirably lucid and business-like way by the Treasurer, Mr. C. H. Starkey, who is, by the way, a chartered accountant. The total amount expended by the Branch during the last month was £25 in excess of the normal income. This amount was subscribed in the room by the members present. An additional amount of £4 5s. was contributed by the Reading Group members, making a total of about £30, which all unanimously agreed had been expended in a most economical and useful way. The City Branch (S. T. S.) is now settling down to steady work, and meets as usual every Wednesday evening.

T. W. WILLANS,

Sec. Theos. League, N.S.W.

NEW ZEALAND.

Dunedin Lodge.—With that slowness which differentiates a healthy and natural growth from the forced and feeble product of "revivals," camp meetings and other paroxysms of cerebral excitement, Theosophy may be said to be making headway in Dunedin. Based upon the bed-rock of truth, furnished with and enlightened by carefully verified records, from unreasonable dogma on the one hand, and materialism on the other, men will turn with relief and heartfelt thanksgiving to that Wisdom Religion whence, in the last analysis, came all creeds—to which, if they die not by the way, all creeds will return. We have met with many difficulties here, and much adverse criticism, having been denounced from both press and pulpit. Profiting by the experience of their brethren in Auckland, who violently attacked Theosophy and were badly worsted in the conflict, the local clergy of standing have for the most part left us severely alone, the pulpit attacks coming from one or two of the smaller sects. One reverend gentleman, however—and he is one of the most able men here—is delivering a course of lectures against us; for which we were on the point of forwarding him a formal vote of thanks. The rev. gentleman having apparently taken the trouble to read up on the subject, we consider that his lectures—notwithstanding some misconceptions—have done Theosophy in Dunedin great service, a result which was probably not intended by our reverend friend. But methods of attack differ with the personality attacking. Thus, a Wesleyan clergyman loudly declaimed in a crowded railway carriage against Theosophy in general and H. P. B. in particular. For the sake of our departed friend, one of our members—who had been compelled, most unwillingly, to listen to the rev. gentleman's slanders—wrote demanding an apology, but received a reply the reverse of charitable. Another gentleman, after refusing to let us a room on some pretext, privately told one of our members that he "didn't believe in this table-rapping business." He didn't pretend to be a religious man; but the shocking atheism of Theosophy was more than he could countenance. "No God, you know, and that sort of thing." Without doubt, the greatest of the many foes with which Theosophy has to contend is ignorance, and a very large part of our work out here for the present must consist in the removal of absurd misconceptions concerning us and our mission. We held a meeting in the Coffee Palace on the evening of August 7th, at which the President (Mr. Farquhar) described the objects for which the Society was founded, traced the history of our own little Branch, and gave some account of the leading principles of Theosophy. Several names of intending members were handed in at the conclusion of the meeting, and there is every prospect of good and lasting work being done here. A. W. MAURIS, *Sec.*

Theosophical AND Mystic Publications.

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

Vol. VIII, No. 6:—Dr. J. A. Anderson's "Astral Bodies and Voyages" (this is not intended personally we beg to remark) will be helpful to many students who are anxious to clear up their ideas on this difficult subject. Mr. Sinnett's rather long article on "Esoteric Teaching" follows next, and as it appeared in a former number of LUCIFER we are bound to quote at length from W. Q. Judge's very complete reply, entitled, "How to Square the Teachings." Especially note the following in connection with recent correspondence in our columns, as well as in regard to Mr. Sinnett's own views: "The fact—not denied by Mr. Sinnett or anyone—is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H. P. B., for although it is true she 'showed surprise' to Mr. Sinnett on seeing certain things communicated to him in letters from Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America." Further, "I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book (*The Secret Doctrine*), in black upon white, and I am certain they dictated the corrections given in *The Secret Doctrine* upon the points now before us. Evidence, eye-sight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused." The "squaring" itself must be read as a whole, for extracts will but

spoil the future reading. Miss Hillard's few words "On the Functions of a Door-mat" bring out with simple vividness that "it is not *what* is done, but the spirit in which the least thing is done that counts." "Faces of Friends" gives us a familiar portrait of our old and valued colleague, Dr. Arch. Keightley, now with us at Headquarters. W. Q. Judge answers a correspondent's question as to whether "members of the T. S. are required to become flabby in character upon entering the Society"; this idea having been given rise to by some criticisms of N. D. K.'s in another magazine. "The Case of India," by "A Shákta Grihastha of Bengal," should be read by all who love and would help India. A question as to the heart and plexuses is next answered by W. Q. J. and others, and "Literary Notes," "Mirror of the Movement," and "Theosophy at the World's Fair" conclude an interesting number.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 10:—G. R. S. Mead's "Notes on Nirvāna" are reprinted from LUCIFER and may prove useful to those who meet with declarations from opponents that Nirvāna means the annihilation of the "Subject," and are perhaps not able to refute the idea.

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

No. 51:—This number deals with help given by Masters; also with "Sympathy," the nature and attributes of the Devachanic entity, "soulless men," spiritualistic manifestations, Kāma Loka, and, lastly, with that much-debated subject, "unmerited suffering." The editor seems

to overlook the fact that cause and effect are not separate but one, and that consequently what affects the *within* must have originally sprung *from within*, to react at some future period on the centre from which the impulse started.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 32:—A far more interesting and useful number than the preceding issue. J. C. D. gives a most sensible answer to a question as to the powers of "black magicians"; much is said on dreams and their recollection, and the answers clearly show how far more carefully these things have been studied in ancient India than by Western psychologists of to-day. Hindû Chromopathy, a Hatha Yogic method of projecting the astral body, the Sūkshma Sharīra, and the sexlessness of the Ego are all well dealt with.

THE VĀHAN (*London*).

Vol. III, No. 3:—The reviewer has to apologize to the editor of the *Vāhan* for his negligence in omitting to notice the September issue. It was hardly the reviewer's fault, however, as the *Vāhan's* office-boy was aggravatingly late in sending it in. We suggest dismissal. The *Vāhan's* "Editor's Lower Quaternary" half bewails the terrible karmic effect of its last month's appeal for more records of activity. Records have swarmed in from the four—if not seven—directions of space, and we find notices galore of "Van" propaganda, Bro. Kingsland's lectures, the Countess Wachtmeister's work in Sweden—until the poor "Enquirer" is forced into a back seat and has to content himself with two rather starved looking pages of not very interesting matter.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 29-32:—The transliteration and translation of various Pāli texts would form a welcome addition to the pages of *The Buddhist*, and we are glad to notice that preliminary attempts are being made in this direction. Something better than "The Story of the Fish-King" might have been easily selected, however, and the *Satipatthāna Sutta*, or Sermon on the Four Earnest Meditations, in a later number, was a much wiser choice. The

following, from the *Dathavansa*, is noteworthy in view of the fact that learned Western pandits still affirm Buddhism to be the least mystical of religions: "Buddha passed seven days in meditation, at the root of the tree Muchalinda, seated in a temple made of the coils of the Muchalinda, with flowers scattered over it." Let such explain its dead-letter meaning! The "History of Sumedha," translated from *Kneyyarthadṭṭaniya*, is well worth reading, and the following line of argument is distinctly typical of Buddhistic reasoning: "In this world there is pleasure which makes a man happy, as its opposite sorrow which makes a man painful; so where there is a place of continued birth, there must also be a place where there is no birth, or a place which annihilates birth. And, again, there is in this world the heat of the sun, the heat of fire, and other unbearable heat, as also its opposite cold, which annihilates it, so where there is the natural fire of lust, fire of envy, fire of ignorance, there must also be its opposite Nirvāna, the annihilation of these fires, free from birth and decay."

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 17:—An article by "Afra" commences this number, and is well followed by the continuation of translations previously noticed, some notes on Devachan by "Amo," H. de N.'s able treatise on "The Influence of Sound and Colour," and the translation of Olive Schreiner's "From a far off World."

SOPHIA (*Madrid*).

Vol. I, No. 9:—A well-balanced and useful number, commencing with translations of Mrs. Besant's *Reincarnation*, and H. P. Blavatsky's "Thoughts on the Elementals." "Quien Siembra Recoge," from the English, follows next, and a full record of "Theosophical Activities" forms a fitting ending to not the least of them.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. 1, No. 12:—"Theosophy in Plain Language" will make a very useful series when completed. It is continued in this number. "A Tragedy in the Temple" might well be taken as literally true, and should be read in connection with H. P. B.'s "Thoughts on the Elementals"; "The Element Language" is

brought to an end—we hope to be further elaborated in the future, whilst "The First Step" is really fine. Listen and judge: all who would find the "small old path that stretches far away" . . . life after life if needs be, unceasingly, uncomplainingly, with no thought of abandoning the self-imposed task, we must press on if we would conquer; we must be willing to lose ourselves to find ourselves; to sacrifice self to self impersonal; to give up happiness and instead thereof find blessedness, and the freedom from self which is freedom to serve humanity. . . . This alone matters, not whether we achieve, but whether we *attempt* today. . . . Anywhere, any time, with one determined effort we can free ourselves, at least partially. And what we need is determination, courage, will, and a conviction that the path lies just where it always did; 'that it is well to tread it now; that the gates of gold exist, and that our hands can lift the latch.'

LOTUS BLÜTHEN (*Leipzig*).

Vol. I, No. 12 contains Part II of Charles Johnston's recent translation of the *Katha Upanishad*, a continuation of the extracts from the *Book of Dryan*, conclusion of Annie Besant's *Seven Principles*, "Reincarnation," by Annie Besant, and a bright little legend as to the origin of butterflies in Ireland. A priest becomes so skilled in logic as to be able to disprove the existence of a soul, and imbues the whole population with his scepticism. When the time comes for him to die, he suddenly becomes aware that he has a soul, but is told that he can save it only by finding a true believer by whose grace he may profit. But everybody flings back his materialistic sophistry in his face, and at last he finds a child who believes in a soul and saves him. On his death a butterfly flies forth from his heart, and gives the lie to all his previous teachings by proving the soul. In "Briefkasten" are answers to correspondents on various topics.

THE THEOSOPHICAL THINKER (*Bellary, Madras*).

Vol. I, Nos. 24-38:—The articles in these numbers are of unusual interest. "Mudgala Arya Satakam," "Fact and No Superstition," "The Trinity," "An-

cient Wisdom and Modern Science," "The Science of Numerals," and the continuation of "Death in Kashi," are all good, whilst the special supplement containing articles on "Materialism: Ancient and Modern," and "Mudgala's Advice to Mind" does the greatest credit to our enterprising Bellary brethren. It is pointed out in "News and Notes" that our objection to endowing Parabrahman with attributes, as done in a contemporary, was perfectly valid, for, "Parabrahman is said to be Nirguna, and as such it cannot be called Sachchidananda. Parabrahman is Anirvachaniyam (indescribable), and consequently, we believe that any epithet such as Sachchidananda, or any other, would be a misstatement."

SPHINX (*Braunschweig*).

Vol. XVII, No. 92:—The October number contains the usual illustrations which, though highly commendable from the artistic point of view, are out of place in a theosophical magazine; "Letters from Chicago"; "Abnegation and Liberation of the Will"; "Simon Magus" (continued); "The Psycho-Magnetic Power," by du Prel, etc.; and concludes with interesting notes on occasional topics.

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

Vol. IV, No. 2:—The excellence of the first number is fully maintained in the one before us. If the present standard is kept up, we venture to prophesy almost as wide a circulation for *The Pacific Theosophist* outside of, as within, the American Section. Dr. J. A. Anderson's series on "Reincarnation" is well continued; W. Q. Judge's "Aphorisms on Karma," are reprinted; the editor writes wisely and temperately on "The Masters as Ideals"—rightly affirming that if "one has discovered evidences of the existence of exalted Beings, either from philosophical necessity, or from personal contact, his declaration of such fact is not only his right and privilege, but his duty to his fellow-men, and, especially, to his fellow-students, and no position, nor lack of position, in the Society, can bar him from this right, or make his utterances dogmas." Another of Jasper Niemand's invaluable "Letters to a Student" is given, and should be read and weighed by all stu-

dents. These are gleanings: "Pure devotion if persistent will always bring knowledge in time." "We have brought about our own present ignorance and helplessness, but we can still sow seeds of patience and of right thought, and it is only by accepting whatever comes as best for us at that time that we can progress in the least." "We have to learn not to accept our mind as judge and umpire, but to look aloft to intuitive faith. Mind suggests all these doubts and fears. We want silence then with the cry 'all's well.'" Then comes this oft-repeated and as often forgotten assurance: "All your efforts and your aspirations are known, are registered and must prevail, and our unseen comrades are ever near us with hearts full of sympathy and courage."

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

Vol. III, No. 3:—The editor deals with the subject of friendship in her "Key-notes," and whilst agreeing in some things with what is there put forward it is as well to remember that sooner or later we must be prepared to remain friendless if necessary. "Idealism," "Spiritual Powers and Prophecy," "Numbers and their Relations" are all good reading, whilst "Another Remembrance" deals with some incidents in a former incarnation principally connected with a lady-savage of many attractions.

JOURNAL OF THE MAHĀ BODHI
SOCIETY (Calcutta).

Vol. II, No. 4:—"Pretaloka, and Religious Service for the Manes of the Dead" is the only original article in this number; it is much concerned with the "Sacred Tree," which, as usual, is treated from the materialistic standpoint and not apparently thought of as in man himself. Some interesting notes on "Initiation in the Order of Tántrik Buddhist Monks of Nepál," throwing a very favourable light on their teachings, with comments on the Siamese question and general correspondence, make up a somewhat uninteresting issue.

THE THEOSOPHIC GLEANER
(Bombay).

Vol. III, No. 1:—We heartily congratulate the Blavatsky Lodge, Bombay, on the

improved title and appearance of its old organ, *Pauses*. Much lies in names, and we think the one here chosen is a decided improvement on its forerunner. "Viśva Hūmata," by N. F. Bilimoria, is capital on the importance of right thought; "Esoteric Buddhism," "The Land of Dreams," "Men and Deeds," "Reason and Religion," "Theosophy in a few Words," etc., are reprints from various sources, and together with "Vegetarianism," by "Z.," make up an excellent first number. We would suggest that *this* "Z." chooses some other *nom de plume*; few would confuse him with the "Z." known to us through the columns of the *Path*, but nevertheless it is best not to select some already well known signature when writing anonymously.

THE MOSLEM WORLD (New York).

Vol. I, No. 5:—Contains some vigorous defence of Islāmism and some rather unwise attacks on Christianity. If *The Moslem World* is bent upon carrying the war into its enemy's camp, criticisms of doctrine, based upon sound reason, would be far more to the point than personalities. "Startling revelations" are promised from Prof. Saville, who is said to have discovered important early American manuscripts: "Prof. Saville speaks guardedly of the precious manuscripts and of the revelations which they promise. The time has not come to make public any of the contents. But the work has progressed far enough to show that discoveries are pending which will startle the world. The long lost story of ancient America is soon to be told." We sincerely hope so; but have no great expectations. The following from *Sad Hekayat* is worth remembering: "They do not say a word in jest from which a clever man does not take a lesson. And if they read one hundred chapters of philosophy before an ignorant man, it is merely sport in his ears."

We have also received the September issue of *Book-Notes*, containing many reviews and notices of considerable interest; numbers 31-34 of the *Saṁmārga Bodhint* (Telugu)—that plucky effort of our hard-working Bellary brethren, and the advance guard, we hope, of many another vernacular Theosophical weekly;

also the August number of *The Gul of Branch Work*, that may help students to notice the apparently trivial things in life as well as its more prominent incidents. It is called "A Dream and its Interpretation." Thanks are also due for Nos. 1-4 of a Mexican paper, *El Instructor*.

Afshân, which wisely reprints W. Q. Judge's article on "Meditation, Concentration, Will," from *The Irish Theosophist*; Nos. 9, 10, of the *Adhyatma Mâlâ*, giving some carefully selected translations for its many Gujerâti readers: and Paper 35 of the American *Department*

T.

Our Budget.

BOW CLUB.

	£	s.	d.
Per Mrs. Lloyd - - - - -	0	1	6
Eight quarterly subscriptions, Dublin Lodge	1	5	0
Anon - - - - -	0	10	0
Selby Green - - - - -	0	5	0
Quarterly subscription, Brighton Lodge -	0	10	0
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	£2	11	6
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BUT, friends,

Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe:
 There is an inmost centre in us all,
 Where truth abides in fulness; and around
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear perception—which is truth;
 A baffling and perverting carnal mesh
 Blinds it, and makes all error; and, "to know"
 Rather consists in opening out a way
 Whence the imprisoned splendour may escape,
 Than in effecting entry for a light
 Supposed to be without.

R. BROWNING'S *Paracelsus*, Part I.