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On the Watch-Tower.

THE SUN-SPOT PHENOMENA AND THE ACTION OF THE HEART.

WE have received the following interesting communication from one of our scientific colleagues at Vienna:

“In *The Secret Doctrine* (i. 541; *n.e.*, 591) H. P. Blavatsky says:

“‘Could the human heart be made luminous, and the living and throbbing organ made visible, so as to have it reflected upon a screen, such as is used by lecturers on astronomy to show the moon, for instance, then every one would see the sun-spot phenomena repeated every second, and that they were due to contraction and the rushing of the blood.’

“On the 19th of October, 1893, I heard that the heart of a living animal would be thus projected on to a screen at one of the lectures at the University. In spite of the horrible nature of the experiment, I nevertheless attended the lecture, for as an astronomer who has often observed the sun-spot phenomena, I hoped to be able to verify the above statement. There I saw the heart of a small dog thrown on to the screen and magnified to about three feet in diameter. The movement of the heart was rendered very slow by (if I remember rightly) filling the lungs with air. On this screen I actually saw the phenomena of the sun spots and of the granulation of the sun’s surface and brighter portions. I have made no use of my observation, because of the horrible torture to the wretched animal experimented upon. Nevertheless, this fact if known would undoubtedly change a great deal of physical astronomy.

“I saw one ‘sun-spot’ at every contraction. The ‘sun-spot’ had also the characteristic ‘penumbra’ which disappeared at the moment of greatest expansion, but I do not remember to have ever seen two at once. At the reverse of the heart of course there may have been also one.

“The ‘torches’ (brighter portions) were quite near the spot; the ‘granulation’ was spread over the whole surface of the heart, just as with the sun.”

Here we have yet one more confirmation of the Esoteric Science

as outlined by H. P. Blavatsky. Time will, doubtless, bring forward many another confirmation, and show the world that this science is not based on dreams or hallucinations, but on an observation of facts that the majority deny and a range of experience that the same majority do not even suspect. But Karma preserve us from such horrible methods of research as were resorted to in the theatre of the Vienna University.

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A HERESY HUNT.

In our "On the Watch-Tower" of December, under the heading, "Anathema Sis," we printed the proceedings instituted by the Presbytery of Auckland, N.Z., against the Rev. S. J. Neill for heresy in general and in particular for being a member of the T. S. We have now received a pamphlet of seventy-two pages, entitled, *The History of a Heresy Hunt*, in which the whole matter is set forth at length. The proceedings bring out most clearly that the whole matter was an organized persecution of Mr. Neill by a clique of bigots, who departed in almost every instance from the recognized procedure of their own constitution, in order to expel a brother pastor whose wider views reflected on their own narrow orthodoxy. The Presbytery steadily avoided stating the charges or the names of persons charging Mr. Neill, and worked against him by committees and meetings *in camera*, and such like unseemliness. Mr. Neill replied that he preached and tried to practise what Christ taught in the gospels; he had never mentioned the name Theosophy to his congregation, and he declined to withdraw from the Theosophical Society as an "anti-Christian body," on the ground that "the only basis of union [in the T. S.] necessary for all to accept is the first one, viz., to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, class, [or caste,] sex, or colour."

To the very last Mr. Neill's congregation (with the exception of a few malcontents, whose reasons for leaving the church were of the flimsiest description) have clung to their pastor, and in the official enquiry held in the church before the Moderator, they passed the following resolution of confidence with acclamation:

"We, the members and adherents of St. James's, Thames, have the warmest esteem for Mr. Neill as a man, and the strongest attachment to him as our pastor. From long and intimate experience, we have no hesitation in saying that we have never heard anything from him that was not filled with the spirit of Christ, of which his life has been a living example. We assert that he has always preached a full and complete gospel, and that when he has deemed it necessary he has preached on the Divinity and Atonement of our Saviour. As to Theosophy, we have never heard the word even used by him in the whole of his public ministry, and never in private either until its mention in

the newspapers of late. He has been at our side in times of joy and sorrow; he has helped us to live our lives with greater courage and calmness, and to look beyond this life with assured hope of a better; he has striven to bring us nearer to our Heavenly Father and to one another as brethren."

In Mr. Neill's reply at the end of the formal enquiry, after refuting the vague assertion as to his heresy, he adds: "I have never mentioned the words Mahâtmâ or Theosophy, so far as I remember, in any of my discourses." His refusal to leave the Theosophical Society he defends in one of his first formal replies to the Presbytery as follows:

"In regard to the Theosophical Society, it being established not for a *dogma*, or *any form of teaching*, but for an *object*, common to all religions worthy the name, viz.: UNIVERSAL BROTHERHOOD, it necessarily follows that it has no relation to creed. Every minister in the world may belong to it, and so far as he strives to be truly a Christian, *he does belong to it in reality*, if not in name. To show that this is not my own opinion merely, I find that when, in 1884, Colonel Olcott started the Scottish Lodge in Edinburgh, neither *The Scotsman* nor *Courant of Edinburgh*, nor *The Herald* of Glasgow had a word of abuse in their reports of his lecture—*Theosophy: What it is, and what it is NOT*. And not only was a large audience, which included clergymen and College professors, present to hear him, but at the close a Rev. Dr., one of the most famous preachers of the city, came and shook hands with Colonel Olcott, and, in the hearing of several reporters, assured him of his entire sympathy. 'I find,' said he, 'that your Theosophy is the very essence of my religion. Every Sabbath I preach to my congregation the idea that it is possible for there to be a true brotherhood between man and man, *as men*, irrespective of race or creed. I want you to feel that, to whatever country you may go, you will carry with you our entire sympathies.' In contrast with this, the report says that Colonel Olcott 'was shown in the Antiquarian Museum the instruments of torture formerly used by one sect of Christians to compel other Christians to come over to their way of thinking, and the "Scottish Maiden," a rough guillotine which had chopped off the heads of some hundreds of worthy persons who would not listen to reason, nor be made "orthodox" by the thumbscrews, red-hot irons, or imprisonment!' And further, in the *Transactions of the Scottish Lodge for 1891* it is stated: 'Following the constitution of the Theosophical Society, the Scottish Lodge is a brotherhood independent of creed'; 'We find our principal duty to lie in the careful study of the Christian doctrines.' In Part III, p. 33, it is stated: 'An invitation to the President of the Scottish Lodge to explain the teachings of Theosophy to a gathering of some thirty clergy of the Scottish Church, which it is needless to say was willingly accepted, and whereat his necessarily brief remarks were most carefully listened to, and many pertinent questions asked,

was a notable sign of the hold Theosophic teaching is obtaining in Scotland. Many of those who listened have since read much of our literature, and expressed a desire to hear more of this "New world which is the old." Again, in Part IV, p. 50, 1892: 'No one is expected to hold that all religions are equal, for no sincerely religious man ever did, or could hold this. Each one must think, and is fully justified in thinking, that his own exoteric form is the best and highest. The leaders of the Scottish Lodge are all Christians, and are proud of the title,' etc. Nor is this the expression of Fellows of the Theosophical Society in Scotland only. Equally clear and strong words are to be found in the writings of members in London and in New York. So you see that being an F.T.S. does not imply any creedal belief any more than being a Freemason does. The time was when some churches anathematized Freemasonry, as some now do the 'UNIVERSAL BROTHERHOOD,' and for the same reason. I became an F.T.S. long ago, and such I mean to remain so long as its sole and laudable aim is universal brotherhood."

The conclusion of the finding of the Assembly runs as follows:

"The Auckland Presbytery shall take the usual steps for having the charge declared vacant, and to suspend Mr. Neill from the exercise of his ministry, unless and until he shall withdraw from the Theosophical Society, and satisfy the church that the causes which have led to the Assembly's present action have been removed.

On the next day an address of sympathy, signed by 1,335 persons was presented to Mr. Neill at the Masonic Hall.

What member of the T. S. but will respect and honour Samuel James Neill for his noble self-sacrifice to our one Theosophical ideal, and for his loyalty to the cause of truth? These are the kind of men we want, and this is the kind of platform we must defend, if need be, with our lives. Any infringement of this great principle of the Society by fixing upon it a dogma or creed will inevitably lead to the disintegration of the movement, and render it impossible for men of such devotion to truth as our brave comrade S. J. Neill to give testimony to that truth in our ranks.

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A FIN DE SIÈCLE "SECRET DOCTRINE" OF THE BRÂHMANS.

The last four numbers of *The Arena* have contained a series of articles by Heinrich Hensoldt, Ph.D., entitled "The Wonders of Hindoo Magic," "Among the Adepts of Serinagur," Parts I and II, and "The Secret Doctrine of the Brahmins." In one number the editorial notes inform us that "few papers have appeared in *The Arena* during the past four years which have occasioned the interest awakened by the simple narrations of this German scientist." The articles are interesting, containing some good things, and some strikingly imaginative passages, but they do not bear the imprint of that first-hand

evidence which is looked for by any one who has studied the subject, and is familiar with the East. The "Secret Doctrine" of the Brâhman is an imaginative disquisition on Manvantara and Pralaya and the nature of Brahman—subjects familiar to every tyro in the study of the Purânas and Vedânta. Any imaginative writer who has studied theosophical writings and a little Orientalism could supply unlimited copy of the same nature to *The Arena*—though indeed it would be more appropriate to an American Sunday paper with half a foot of "flare-heads" as title.

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PROFESSOR MAX MÜLLER ON THE VEDÂNTA.

During March the veteran Orientalist Professor Max Müller delivered three lectures on the Vedânta at the Royal Institution. The lectures were respectively entitled, *The Vedânta Philosophy*, *The Immortality of the Soul: the Brâhman Theory*, and *Indian Ethics*. As has long been his wont, the Professor spoke in the highest terms of this great system of Indian Philosophy, and in the course of his lectures said many just and good things. Newspaper reports of technical lectures, especially on oriental philosophy, are, as a rule, far from reliable, so that we have to wait for an authentic text, before we can be sure of the exact utterances of one who has done so much to popularize "The Sacred Books of the East." It is, however, highly encouraging for those of us who work for the second object of the Theosophical Society, to see the lengthy reports of these lectures in the public papers and to find that they were attended by large audiences.

To quote from the reports would be to repeat much that has been again and again reiterated in theosophical literature during the past nineteen years. Readers of LUCIFER are well aware of the difference of the points of view with regard to the Vedânta held by the Professor and many students in the T. S. The question of dates may be left over as of minor importance, but the question of psychology is of greater moment. According to *The Daily Chronicle* (March 2nd) report the Professor is more guarded than usual with regard to his *bête noire*, the term "esoteric." On this his pronouncement is reported as:

"There was no necessity to talk of the philosophical element in Brâhmanism as 'esoteric.' Why esoteric when there was nothing to fear from the light of day? The Indian philosopher never looked down from a contemptuous height upon those on a lower plane. He himself had once toiled on a like plane in his novitiate days, learning the duties comprised in the three 'Das'—to conquer himself; to live charitably and peaceably with his neighbours; to have pity upon those who deserved pity. All these qualities must have become a part of his nature before he was permitted to study the higher philosophy."

Professor Paul Deussen, admittedly the highest authority in the

West on the Vedânta, does not find the same objection to the term "esoteric" as the distinguished lecturer, as our readers may see from the review of Dr. Deussen's recent pamphlet in our last number. It will be a surprise for all students of esotericism to learn that the term "esoteric" connotes a teaching that has something "to fear from the light of day," and to read the innuendo that a student of such a philosophy looks down "from a contemptuous height upon those on a lower plane."

Theosophical students, at any rate, do not understand the term in this sense. "Be humble, if thou would'st attain to wisdom; be humbler still when wisdom thou hast mastered"—teaches *The Voice of the Silence*. And *Light on the Path* has the following note on Rule V ("Kill out all sense of separateness"):

"Remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire."

A doctrine is esoteric, or a fact of nature is esoteric, not because they are not free and open to all (who fit themselves to receive and experience them), but because we ourselves are not capable of understanding and perceiving. Professor Max Müller himself would be the first to admit such a natural "esotericism" in intellectual matters, why then should he deny it in spiritual matters?

Once a man is fit to receive *real* knowledge, nothing on earth can prevent him becoming possessed of it. He grows into such knowledge *naturally*. True it is that the word is frequently misused (what term is not?), but once a man can read thoughts, once the great cosmic picture gallery is open to his spiritual gaze, no one but himself can prevent his seeing and learning. As the mind becomes more and more purified by practising the "three 'Das,'" and the spiritual senses develop in the neophyte, wider and wider fields of knowledge are opened up before him. But such a practical "psychology" is not admitted by the learned Professor, and so our points of view diverge, and naturally the term "esoteric" has different connotations for us. The "hypnoia," or undermeaning of portions of the sacred books of the world, from this point of view, may well be termed "esoteric," seeing that it is well established by usage. We need not quarrel about words, facts are the important things. Seeing also that the same term has been expanded to include all matters dealing with this kind of knowledge, and has also been established in this sense by usage, we may well be content to employ the term till a better is invented. Meantime those who wish to give a new connotation to the word will have to wait till their personal opinion is endorsed by the majority.

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A STRANGE STORY.

Tibet is certainly a land of mystery for newspaper writers and the British public. *The Westminster Gazette* of March 12th prints the following paragraph, which has all the appearance of narrating a mere "traveller's tale."

"A New Life of Christ Discovered in a Thibet Monastery.

"A new Life of Jesus Christ has been discovered in a monastery of Thibet by a Russian traveller, and has just been translated into French, says the Paris correspondent of *The Daily News*. This book of Jesus Christ is held in no less reverence by certain Buddhists than the Rig-Veda by the Brahmins. It is in the eyes of the Lamas a canonical book. M. Nicholas Notovitch, travelling in Thibet, heard in a monastery that the Buddhists knew and honoured the prophet Issa. Certain particulars of the life of Issa forced upon him the conviction that this prophet was Jesus Christ. He enquired of the Lamas where a history of His life was to be found. It was to be found in manuscripts preserved as sacred books in the monasteries of Ladak. M. Notovitch went over the Ladak country, visited the city of Leh, and at length stopped at a convent called Hemis. There he commenced negotiations for the manuscript. He sent presents to the Lama—a watch, a thermometer, an alarum—but all to no purpose. Several days later an accident brought him what his diplomacy had failed to achieve. Riding in front of Hemis he broke his leg. He was received in the convent, and nursed there. One day the Lama came into his room with two large volumes bound in pasteboard, the leaves being turned yellow by lapse of time. It was the life of Issa, written in the Pali language. The Lama read it out verse by verse, M. Notovitch taking down his interpreter's translation. From the brief summary of this translation given, it certainly appears that a strong case has been made out for the proposition advanced."

It is a surprise to Orientalists to learn that the Lama knew Pâli, and a greater surprise to find the interpreter was also a proficient in the language. Serious students cannot but take the whole matter as a *canard*.

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"LETTERS THAT HAVE HELPED ME."

Readers of LUCIFER will be interested to know that the authorship of these "Letters," which are so widely known in the theosophical world and have instructed and comforted so many of us, is now made public in the April *Path*. The gallery of the "Faces of Friends" is added to by the portrait of Mrs. J. C. Keightley, the wife of Dr. Archibald Keightley, formerly Mrs. J. Campbell Ver Planck. "Jasper Niemand," the recipient of the "Letters," looks out of the pages of *The Path* upon us, and we find ourselves face to face with our friend

and trusted colleague, Mrs. Keightley. Long may she be spared to us, for in her the T. S. has indeed a true friend, and all of us a ready helper and wise colleague. But "Jasper Niemand" did not write the "Letters." It was "Niemand" who was helped by the "Letters." "Z," the writer of them, is an old, old friend, known throughout the length and breadth of the theosophical world for his unflagging work and energy in the cause of Theosophy, and his name is William Q. Judge.

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A FALSE REPORT DENIED AND A MISTAKE CORRECTED.

G. R. S. MEAD, ESQ., *Sub-Editor* LUCIFER.

DEAR SIR AND BROTHER,—You will oblige me by informing the readers of your magazine that there is no foundation whatever for the current newspaper story that Mrs. Besant bathed daily—or even once—in the Ganges at the late *Khumbha Mela* at Allahabad. She and the rest of our party merely stood together on the high bank of the river for two or three hours, and watched the teeming multitudes of pilgrims bathing, worshipping and moving about. She did not go near the water, and the comments on her presumed appearance with bare feet, brass *lotah* and Hindû female attire, among the bathers, which, to my deep regret, appear in this month's *Theosophist*, fall flat. I must add to the above my opinion that in her lectures Mrs. Besant has not violated the constitutional eclecticism of our Society in the least degree, but, on the contrary, has been well within her private rights as an F.T.S. in declaring herself a Hindû of the old Âryan school. Her contention is that Theosophia is but a Greek synonym of the Sanskrit Âtma Vidyâ or Brahma Vidyâ, and that its fullest and clearest expression is found in the Secret Doctrine of the Vedas and Upanishads and the symbology of the Purânas; therefore, being a Theosophist, she naturally accepts its highest exposition, the one above noted. At the same time, Mrs. Besant has stated clearly and frankly that this very same doctrine is found in the scriptures of every world religion, to greater or less extent; and her counsel to all Indians has been to cling to the faiths of their forefathers, whatever the same may be, find the theosophical meaning of their texts, and exemplify the ideal in their individual lives.

The mistakes of my associate editors as to Mrs. Besant's acts and words have come from my having had to leave them to get from the Indian press what they could about our tour, my own time having been wholly absorbed in my daily duties as manager of the party. I intend, however, to contribute to the April *Theosophist* an article upon the incidents of the tour, which, I hope, may clear away all misapprehensions with respect to the deeds and words of our dearest, most respected and beloved sister, "Annadevi."

March 7th, 1894.

H. S. OLCOTT.

The Fundamental Teachings of Buddhism.

IN *The Monist* for January there is an interesting article on Mahâyâna Buddhism by the Rev. Zitsuzen Ashitsu, of the Tendai School in Japan, who was present at the recent Parliament of Religions at Chicago.¹

The article is of especial interest to students of Theosophy who are less attached to criticism and the opinions of warring sects than to the pursuit of truth wherever it is to be found. We, therefore, shall quote liberally from the pages of our contemporary, confining our attention to doctrine rather than to history. Speaking of the universality of the doctrine of the Buddha and of the hope of perfectibility it holds out not only to all men but also to all things, the learned Bhikshu of the Tendai School writes:

“In one scripture Buddha says: ‘How wondrous! All men can have the wisdom and virtues of Tathâgata.’ And in another he says: ‘When a Bodhisattva attains to enlightenment, and sees the true state of all things, He finds that even herbs, trees, lands, and the earth itself, have attained to the state of Buddhahood.’”

Interesting too is the reiterated declaration of the esotericism of Buddha’s teachings and of the impossibility of confining the doctrine to the mere words of the Sûtras—of the difference between the dead-letter and living spirit of the Law.

“Let it be understood that the Law which the Buddha perceived innermost, is not communicable by words or signs, but only by thought. And this communication is termed, ‘the impression of the Buddha’s spirit.’ When a man gets this impression he attains, among other things, to great powers, and becomes active and free.”

Just as the Gnostic Christians claimed that Jesus left more ample instruction with his chosen disciples, so do the followers of the Greater Vehicle claim that Buddha gave fuller teaching to his chosen Bhikshus.

“Concerning the compilation of the scriptures of the Greater School, a work entitled *Gi-rin-sho* gives two versions: (1) that the Hindûs compiled them at the same time as they compiled those of the Lesser School, from thought-traditions; and (2) that the Bodhisattva Maitreya and Ânanda went together into a valley of Mount Chakravâla, and according to Chitto-shâstra, compiled them there.”

¹ Readers interested in the Mahâyâna doctrines are referred to the article, “Outline of the Mahâyâna as Taught by Buddha,” in our late December issue.

But the most important part of the article is naturally the doctrinal exposition which the writer introduces with the prefatory sentence:

"I shall use the Buddha Shâkyamuni's teaching as the warp, and the Tendai's doctrine as the woof, and so produce a beautiful sample of the sacred teachings of the Buddha.

"The Law of our Lord, the Buddha, is not a natural science or a religion, but a doctrine of enlightenment; and the object of it is to give rest to the restless, to point out the Master (the Inmost Man) to those that are blind and do not perceive their Original State.

"Without deep meditation and a full understanding of the Doctrine of Enlightenment, no one can attain to onement with the Master within. He that would know the spirit of the Good Law should not idle away his time in books and scriptures, nor fatten upon the thoughts of others, but should meditate upon his own state of life and conduct, closely guard his mind and senses, and learn who, in himself, is it that thinks and feels; this being the key that opens the gate which leads into the Path of Buddha. For he who does not suffer his mind to wander, but closely and incessantly watches himself, can, as it were, discover the great Path in his own right hand. He can fathom the nature of true peace of mind, and the very inmost spirit of the Buddha's teaching. . . .

"O brethren! Open your eyes and look! Why are we here? With the sky above and the earth beneath us? Why do we behold about us the innumerable phenomena of Nature? Are they not the reflex images of our thoughts? Are not we the creators of these things; of the whole? Where is the God-Creator if not within us?

"The six roots (eyes, ears, nose, tongue, body, and thought) meet the six objects (form, sound, smell, taste, touch, and things), and behold, creation! The eye meets form, and knowledge or perception results; the eye has no self or another principle; the form has nothing that can be taken or rejected; and the knowledge or perception has no birth nor death. Dear reader, think deeply.

"O brethren, hearken unto me! These are the voices of the images of our thoughts; sounds of every description, inanimate, animal, human. They are all heard by the action of our Innermost Mind. They are not the work of any extra-human, extra-cosmic god. The ear cannot hear; sound is not harmonious or inharmonious; knowledge or perception is not learned or unlearned. Dear reader, think deeply.

"O brethren, inhale the air about you! Is it fragrant or foul? Then, it is your mind that makes it so. No creator, no god makes it so; but your mind. The nose meets an odour, and knowledge or perception results. The nose is neither fragrant nor foul; the odour is neither this nor that; the knowledge or perception is neither transmigration nor Nirvâna. Dear reader, think deeply.

"O brethren, consider your tongue. Why does it taste and speak?

Does a god make it taste and speak? Are not the taste and the speech the results of the mind? The tongue meets the object, and knowledge or perception is the result. Naturally there is nothing good or bad in the tongue; the object of taste is neither knowledge nor ignorance; and knowledge or perception is neither existence nor non-existence. Dear reader, think deeply.

“O brethren, look at your body! Why does it feel? Why does it work? Is it of a god or of the mind? The body meets an object, and the sense of touch arises. The sense of touch arises when the mind is with the body. The body is neither past nor present; the object of touch is neither present nor future; and there are no temporal names of men and Buddhas. Dear reader, think deeply.

“O brethren, consider your thought! Why are there thoughts, imaginings, guessings, and considerings? Are they of a god, or of your mind? When the light of the mind joins the thought, we call that ‘thinking.’ When the thought joins external objects, the knowledge of thought or mind arises. Naturally, the thought-root itself does not move nor rest; the external objects are neither good nor bad; and the knowledge of the thought-root is neither just nor unjust. Dear reader, think deeply.

“We should *not* say that the objects about us, be they small or large, are *within* or *without* our mind. All living beings about us are equal from eternity, let them differ ever so much in sex, station, and knowledge; not one should be loved or hated above another; and no distinction should be made between self and neighbour. To grasp the fact that the six roots (the five organs of sense and the thought) are at onement with the One Mind, and are, therefore, naught but the One Self-conscious Mind, is the surest way to attain unto the state of Buddhahood.

“The actions apparent in the six roots are the various lights from the One Mind, and the objects of the six roots are Its images. He who is free from every outside state and bond, such as superstition, priest, church, saviour, and god, and who, therefore, enjoys real freedom of mind, is a Great Man, for he has attained unto the wisdom and perception of Buddhahood. . . . And he that aims at the attainment of this onement with that Inmost Mind is called a disciple of the Buddha. But he whose thoughts are not centred for this aim is ignorant. The chief end in view of the Buddha-teaching is the dispersion of the darkness of ignorance and the attainment of enlightenment.

“To know the Mind as it is in itself, is to know and understand the secrets of Nature. Ignorance of what the Mind is in itself causes confusion, so that the objects of sense seem to be independent of the Mind; and in this way is the understanding of their real nature frustrated. And the attainment of enlightenment, through the dispersion of the darkness of ignorance, is at the same time the knowledge and perception of the Mind as it is; the attainment of universal wisdom.”

The scholastic industry of the West has ever been more busied in the endeavour to ferret out surface contradictions and inconsistencies in the sacred books than to reconcile inconsistencies by trying to arrive at the true nature of the problem to be solved. The following paragraph shows the right attitude of mind of the real student in the case of Buddhism.

“The Buddha Shâkyamuni gave us the great Pitaka, which consists of some five thousand volumes, and which was given in the course of about fifty years. In this His teaching varies greatly; here it is thus and there it is thus. ‘I have,’ said He, ‘preached, I now preach, and I shall preach to you the Supreme Doctrine of the Lotus of the Good Law.’ But, in His last hours, when about to pass into the full Nirvâna, He said: ‘From the dawn of my initiation to the sunset of my Nirvâna, I have not preached a word.’ And why did He say this? If we look at the matter from a mental point of view, oral preaching is not real preaching; the sermon of a whole day equals silence, but a sermon of good deeds may be effective. The Law of Mind is indeed unutterable; it cannot be described by words, try we ever so hard. It eludes our best and strongest efforts. It lacks a mundane name. Our Lord, the Buddha, said: ‘I have not preached it.’ And, ‘It is beyond the sphere of human word, thought, and imagination.’ To speak of the Law of Mind is like trying to paint the air; as in itself the air is free and void of every obstacle, so is also the Mind. The Mind is free from every hindrance; it is not graspable. And as this is its nature, it naturally is not to be fully expressed.”

The interesting exposition of the learned and pious Zitsuzen Ashitsu concludes with repeated insistence on the difference between the dead-letter following of texts and the true comprehension of the real teaching of the Buddha.

“As the scriptures were preached by the Buddha in a state of enlightenment, they contain many degrees of teaching, high and low, deep and superficial, adapted to the reader’s state of intelligence, or his degree of meditation and comprehension. If a man’s mind is in the Path and in harmony with the Buddha’s mind, the scriptures seem to be preached by himself, rather than by the Buddha. . . .

“If we cling to the literal scriptures, we are evidently in a state in which the true meaning of the Sûtra is foreign to us, and in which confusion and passion fetter us. The sage regards the scriptures as guide-posts towards the Path of Mind; when he has found and entered that Path, he needs them no longer.

“It was said of old: ‘All the Sûtras are nothing but fingers that point out the shining moon.’ When once we see the moon, pointers are no longer necessary. If we adhere to the literal sense of the Sûtras, and their commentaries and interpretations, we miss the spiritual sense, and we grow old and die in darkness. We are then exoteric

disciples of the Buddha, instead of esoteric. Without the spiritual sense we can never understand the Good Law."

Theosophical readers will be struck with the similarity of the ideas in this article and in many of their own publications. The Secret Doctrine in the nature of things cannot be revealed. Real knowledge of the truths of man's spiritual nature cannot be communicated to the first comer, simply because he cannot understand them. We each must grow into this knowledge by living the life of spiritual aspiration and wise behaviour laid down in the sacred books. When we speak of the Secret Doctrine we do not mean a written system of cosmogenesis and anthropogenesis; when we mention the Esoteric Philosophy we do not refer to a treatise. The theosophical life and study furnish us with a *method* of investigation rather than with a formulated creed or doctrine; it is a living means of knowledge that can be applied in every direction, and to every realm of human thought with which the student has contact.

In the above notice we have omitted references to the more peculiar views of the Tendai School and its selection of the *Saddharma Pundarika* as *the* scripture of all scriptures. In this world we can nowhere find pure knowledge, it is always mingled with ignorance, and there is no one of us who is free from prejudice and preconceived opinion, nevertheless the article under notice is one of the most lucid and helpful expositions of the real basis of Buddhism that we have encountered.

G. R. S. M.

Some Occult Indications in Ancient Astronomy.

THE subject-matter of this paper being almost solely of an astronomical nature, it might thence be inferred that its contents could have but little reference to Theosophy; but by the time the conclusion is reached, it may be found that it has a very direct bearing upon the latter, more especially as it is one of the functions of the T. S. to investigate Âryan literature and ancient science.

The particular branch of the latter here dealt with refers to the old-time astronomy, more particularly of the Hindûs, and it has been truly said that:

[It] forms one of the most curious problems which the history of science presents, and one which, notwithstanding much discussion, still continues involved in uncertainty. . . . The difficulty the problem presents is the determination of the sources whence this science originated, and the epoch of its existence—the question whether it was created by the people who now blindly follow its precepts

without understanding its principles, or was communicated to them by another race of a more original genius through channels with which we are unacquainted.¹

In the cases of other ancient nations, such as the Peruvians and the Aztecs, who are said to have made considerable advances in astronomy, the available data for determining what was the extent of their attainments are very meagre. But it is otherwise with the Hindûs, because in their case we have certain books, in which the system used is reduced to written form, and our scholars are accordingly in possession of at least a portion of the tables and precepts from which they calculate the positions of the planets, the changes of the moon, eclipses, and other phenomena of the heavens and the celestial bodies. Such are the *Tirvalore Tables*, which were brought from India by Le Gentil when he went there to observe the transit of Venus in 1761, and which were published in *The Memoirs of the Academy of Sciences*, and *The Tables of Chrisnabonram*, obtained in Siam by De la Loubère at the close of the preceding century.² But though these are interesting for many reasons, the work we shall particularly deal with is that known as *The Sûrya Siddhânta*, which is said to be the oldest work on the science at present extant.³

It has been asserted that the Indians borrowed their astronomy from the Greeks, or the Chaldæans, or both.⁴ But this is not so, for we are in a position to test this supposition, as we have the tables of the Alexandrian Greeks—of Hipparchus and of Ptolemy, as well as those of the Arabian astronomer Nassir Eddin, the Persian Ulugh Beg, and the ephemerides and calculations used by the Chaldæans, as these last have been resurrected from the buried tile-libraries of those ruins which were once the great city of Babylon;⁵ so that we can to-day repeat many of the astronomical operations which were performed by the astrologers, the soothsayers, and the observers of times, who in those days outwatched the stars that shone above the moonlit plains of Chaldæa, from their observatory on the summit of the "cloud-encompassed Bel."⁶ And it results from the comparison of these with the Hindû mathematical books, that they exhibit no particular resemblance to the Indian data, so that the Hindûs borrowed nothing from their neighbours.⁷

The oriental mind is cast in a different mould from ours, and hence their whole method in science is radically different, so that we are in no way surprised to find both the method and numerical values, as employed in their computations, characterized by originality in form and application. But—

¹ *Cycl. Brit.*, ninth edition, art. "Astronomy."

² *Ibid.*, eighth edition, *loc. cit.*; cf. *The Secret Doctrine*, i. 665, 667, o.e.; 728, 729, n.e.

³ *The Secret Doctrine*, ii. 309 note, 312, o.e.; 324 note, 326, n.e.

⁴ *Cycl. Brit.*, ninth edition, *loc. cit.*

⁵ *Astronomisches aus Babylon*, by Epping and Strassmeyer.

⁶ *The Secret Doctrine*, ii. 693, o.e.; 732, n.e.; cf. Draper's *Conflict of Religion and Science*, p. 11, and Milner's *Gallery of Nature*, p. 2.

⁷ *The Secret Doctrine*, i. 656, o.e.; 723, n.e.

However high an opinion of their knowledge we may form from an examination of their Astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery which has hitherto seemed to belong exclusively to Europe, and which, supplying the place of time, causes the rapid progress of science and of human intelligence. If the Asiatics have been powerful, learned, and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these vicissitudes alternate with each other, patience accumulated knowledge, and prolonged experience produced wisdom.¹

Thus much for the history of Hindû astronomy in general; and now as to that which more particularly concerns the book we are dealing with:

Of the five principal Siddhântas (treatises on astronomy and celestial mathematics), namely, *The Sûrya Siddhânta*, *The Pulish Siddhânta*, *The Romaka Siddhânta*, *The Vasishtha Siddhânta*, and *The Brahma Siddhânta*, mentioned by Varâha Mihira in his *Brihat Samhitâ*, only the first has been translated into English, and that by a Christian missionary some half a century ago. As far as our knowledge goes, the others have neither been translated into English, nor published in the original. *The Sûrya Siddhânta*, like all the ancient Sanskrit works, has the mathematical tables, formulæ, and calculations all in verse; and some of the astronomical truths so ingeniously demonstrated are yet so briefly described that it is not to be wondered at if the missionary, unable to understand, has now and then expressed his dislike at what he thinks its superstitions and inconsistent passages.²

The Sûrya Siddhânta, like the Vedas, the Upanishads, the Purânas, and many other Âryan works, has a history whose origin is lost in the night of time, and has that mythical appearance common to such works of occult genesis. For it is said to have been narrated by a person created *out of* Sûrya, the Sun, and *by* Sûrya himself, to Moidanav, of Ceylon, who flourished in the Tretâ Yuga. If it could be so old, not less than about a million years have passed since the time of its first narration. The annotator Ranganath, finished his annotation of this book in A.D. 1505, when the Emperor Jehangir was on the throne of Hindostân; and, as noticed, the astronomer Varâha Mihira mentions it some 1400 years ago, so that there is evidence enough of its antiquity—a point of consequence, as will be seen in the sequel hereto, for Varâha Mihira is a name well known to the critics of Indian history and science.

The Sûrya Siddhânta contains fourteen chapters, dealing with the art of calculating the mean and apparent places of the planets, eclipses of the sun and moon, and their theory, the conjunctions of the planets, the rising and setting of the celestial bodies, the lunar theory, astrotheology, and the philosophy of time. In reference to the last subject, it gives the various cycles of time, as they are seen in *Isis Unveiled*³

¹ *The Secret Doctrine*, i. 690, o.e.; 724, n.e., quoted from Bailly.

² J. C. Dev, in *The Theosophist*, Nov., 1888, pp. 98-100.

³ i. 32.

and *The Secret Doctrine*;¹ and of one of these cycles, namely, that of the Mahâyuga (a Sanskrit term meaning "great period"), it is said that it contains the *least common multiple* of the planetary periodic times—that is, it is the shortest time in which they all return to the same part of the heavens with the sun, after having once been conjoined with him in longitude.² Upon this it is remarked by Godfrey Higgins that:

This long period they probably supposed would include all the cyclical motions of the sun and moon, and, perhaps, of the planets also.³

How much *supposition* there might be in the case, we shall further see, as it is proposed to make an examination of this period; which is the principal object of the present notes.

Before proceeding further, it may be as well to describe briefly, for the benefit of those who may not be very conversant with the subject in general, what it is that constitutes an astronomical cycle, and the manner in which the ancients treated such data. A cycle, then, is a period of time which brings back the date upon which some noticeable phenomenon of the skies is seen to take place, one of the shortest being the lunar month of twenty-nine days and nearly thirteen hours, which is the period from one new moon to the next. Thus, the Chaldeans had a cycle which they called the Saros, consisting of eighteen years and eleven days,⁴ which being added to the date of any lunar eclipse gave the date of its next occurrence; and Meton the Athenian is claimed by some as the inventor of another of nineteen years, in which the new moon returns upon the same day of the week.⁵ There was also a period of 608 years, called the Great Naros,⁶ which brought in the solar year and the lunar month; and so of many similar cycles for different purposes. The ancient systems of astronomy known to us appear to have consisted very largely of such calculations, which indeed are those that most naturally suggest themselves; for when once the idea has been grasped that the varied appearances of the heavenly bodies are *periodic* in their nature, there follows the system of noting the date when, for instance, several of the planets are seen close together in the sky, in order that the time which elapses before the same conjunction recurs may be duly observed, and so enable the observers to predict its succeeding occurrences. Such observations, as far as we know their history, appear to have been largely the work of the priests and other mystic students, and therefore, seeing what is the probable origin of these and the resulting cyclic symbols, it is no evidence of sagacity on the part of modern archæologists and antiquarians

¹ ii. 68, 69, *o.e.*; 72, 73, *n.e.*

² *What is Theosophy?* by W. R. Old, p. 28, note.

³ *Anacalypsis*, i. 234 (Burns' edition).

⁴ Ferguson's *Astronomy*, vol. i. art. 320.

⁵ Lardner's *Museum of Science and Art*, v. 157, art. 79; but *cf.* *Anacalypsis*, i. 221, note, where it is supposed to be of Indian origin.

⁶ *Anacalypsis*, i. 235 *et seq.*, and *The Secret Doctrine*, ii. 619, *o.e.*; 655, *n.e.*

that they see so little in the mysterious figures of the Egyptian and Indian temples, and are content with the merely astronomical reference, as has been notably the case with Volney, Dupuis, and other advocates of heliolatry. To such it has always seemed an evidence of the childish foolishness of the ancients that they should have gone to so great pains to record such simple natural numbers; whereas those same numbers, so far from being the sole object of the myths, symbols, and images, were but a small part of them; and, being more or less easily penetrable, might not inaptly serve to baffle the unspiritual enquirer by supplying an interpretation in keeping with his ideas, so that he would then look no further.¹ In consequence, we find the various astronomical cycles concealed in the legends in many ways, for instance, under the names of personages who figure in the various religious books, as in the case of the woman Hagar, the arithmetical value of whose name in Hebrew is 235, the number of lunations in the Metonic cycle.² In the *Book of Daniel*,³ there is mention made of 2,300 days, which, by the prophetic measure of time, represent that number of years.⁴ And, when we try to discover what this may mean, when "understood by books"⁵ (to use Daniel's expression), we find that in 2,300 calendar or Julian years all but seventeen days, there is a complete number of lunations and tropical years, and this argues that whoever wrote the *Book of Daniel* knew the length of the year within a few seconds of the value it had in the time when that book is supposed to have been written, or its events to have occurred,⁶ as well as a very close approximation to the value of the moon's tropical, anomalistic, and Draconic periods. Similarly, we have the mystic letters IHS, which are seen upon modern tombstones, and are said to be the monogram of Jesus Christ—at least, so our clerics tell us; and they explain it to represent the three Latin words *Jesus hominum salvator*. But, if we are to believe those early writers upon such matters who probably knew the sundry esoteric meanings of these three letters, we shall reach a very different result; for the Greek letters which are used in place of the English IHS are YHΣ, which are written on the inside of the roof of the cathedral of St. Albans, in Roman letters elsewhere, and in every kind of letters in the churches of Italy.⁷ Now the numerical equivalent of these three letters, according to the ancient usage of employing the letters of the alphabet as numerals, is found to be 608, which is the number of years in the Great Naros or cycle of the sun and moon. And it is found that, if we take 608 years of 365 days and

¹ *The Secret Doctrine*, ii. 617, o.e.; 653, n.e.

² *Ibid.*, ii. 76, o.e.; 80, n.e.

³ viii. 14.

⁴ *The Secret Doctrine*, ii. 619, o.e.; 655, n.e.

⁵ *Daniel*, ix. 2.

⁶ *Ibid.*, i. 4, 17, 20. This refers to the 6th century B.C., and I have verified the numbers. Cf. also *Conflict of Religion and Science*, p. 13.

⁷ *Anacalypsis*, i. 255.

six hours, as the year was estimated by Calippus and Sosigenes, we get 222,072 days; from which deducting the two odd days as calendar error, and dividing the remaining 222,070 days by 608, we get as the quotient 365d. 5h. 55m. 15s., which is the length of the year as it was used in the second century *before* Christ, as we find by the almagest.¹ Further, if we divide the same number of days by the whole number of lunations, 7,520, we shall have 29d. 12h. 44m. 3s., which is *to a second* the length of the lunar synodic period.² But the number 608 or 600 also corresponds to the Greek word Phœnix, the name of a fabulous bird which was supposed to recover its youth every six centuries on the altar of Heliopolis in Egypt, by means of fire or the primordial principle of life, and had an esoteric reference to the law of reincarnation; for the word *Phœnu* or *Phœnix* is the equivalent of "eternity."³ Thus, the IHS is a very appropriate symbol to place upon a tomb, for it means reincarnation and eternal life, though the people who place it there may not know this inner meaning. That it was not merely with the intent to commemorate astronomical periods that such mystical and recondite symbols were used, is evident, for, as noted, the cyclic nature of these periods had, in common with the types chosen to represent them, the most arcane significance. The Phœnix was, for those who could fully comprehend its various meanings, among other things a representation of the perpetual formation, destruction, and re-formation of worlds, as they emerge from their quiescent invisible state, come to their material completion, and pass back into the Pralaya; just as we have seen that it was also a symbol of the human spirit, which, after living its life in matter, passes through the seeming annihilation called death, only in order that it may go through other successive cycles of activity. The reason such meanings have not always been generally known, may perhaps to some extent be surmised from the remarks of the Roman historian Censorinus, who, in speaking of these hidden numbers and their meanings, makes use of such dubious expressions as "*it is not mine* to say; but what I have read in Varro, *that will I not withhold.*"⁴ From considerations such as these, the freethinking and rationalistic Godfrey Higgins, whom no one will accuse of any Theosophic leanings, comes to the conclusion that, as he says:

It is evident *there was a secret science possessed somewhere*, which must have been guarded with the most solemn oaths, and though I may be laughed at by those who enquire not deeply into the origin of things for saying it, yet I *cannot help suspecting there is still a secret doctrine*, known only in the deep recesses, the crypts, of *Thibet*, St. Peter's, and the Kremlin.⁵

¹ Bell's *Elements of Astronomy*, p. 372.

² I have not seen this published elsewhere.—S. S.

³ *Anacalypsis*, i. 311, and *The Secret Doctrine*, ii. 617, *o.e.*; 653, *n.e.*

⁴ Cap. xvii *in fine*, quoted in *Anacalypsis*, i. 275. The italics are mine.—S. S.

⁵ *Anacalypsis*, i. 275; *Isis Unveiled*, ii. 16; refer to *The Secret Doctrine*, i. xxxvi. *o.e.*; 19, *n.e.*; and for Mahâtmas see *Isis Unveiled*, i. 214.

These words of the learned Mr. Higgins were written in the early part of the present century; but the latter-day students of Gnostic Theosophy and the teachings of the Central Asian Mahâtmâs will know *to what* he and the authorities he quotes thus more or less blindly refer.

Those who observed the solar, lunar and planetary cycles, seeing that the mechanism of the heavens was explicable by such means, and that one longer cycle frequently included other smaller ones (as in the case of the Naros and its 7,520 lunar periods) came to the idea that there must be a grand cycle of the whole system, in which every periodical inequality would be included; and consequently that at the beginning and end of such a period, or Great Year of the Cosmos, there would be found a general conjunction of the sun and all the planets—that is, they would all occupy the same point in the heavens among the stars. From what we can gather concerning the ideas held in past times, this seems to have been a favourite speculation among the mystical ancients, for in Scipio's dream, as it is related by Cicero, the phantom of his illustrious grandfather is made to speak of such an entire return of all the stars and planets to some original position which they had at one time occupied, as being the complete revolution of the universal Annus Magnus; and the phantom adds, "but I must acquaint you that not one-twentieth part of that great year has yet been accomplished."¹ Necessarily, seeing how diverse and numerous are the movements to be thus equated, and that it is the greatest common multiple of them all which is sought, the cycle would extend over an immense length of time, comprising many millions of years. Such a cycle is the Brâhmanical Kalpa;² but the *least* common multiple of the major periods involved would also produce a general conjunction of all the planets, though less perfect than the former; and this lesser multiple is the Mahâyuga referred to in *The Sûrya Siddhânta*, which extends over some 4,320,000 years. The difficulties of applying any satisfactory test as to the value of such a period are many; and, in fact, until quite recent years, they were to all appearance insuperable, because our planetary tables were not, in spite of all the united intellectual efforts and mechanical aids employed by the greatest Western astronomers, sufficiently exact to enable us to ascend or descend the stream of time to so great a distance, and thus to say definitely what positions the sun and planets would then occupy. But it may be shown that, within certain assignable limits, this can now be done.

Given a definite period or date, we can say whether or not the planets occupied any assigned position at that time, provided the date is not too remote for our tables to be depended upon. Naturally, these limits depend largely on the length of time which intervenes between the present century and that for which we are to compute; and our

¹ *Tetrabiblos*, p. 8 note, also addenda. Ashmand's translation. ² *Theosophist*, *loc. cit.*

uncertainty as to the exact places occupied by the planets at a far-distant epoch, increases directly as the interval, but is limited by the known errors of the tables. And even if the exact date or length of the period is not exactly given, but is confined within certain very narrow limits relatively to the whole period, and there appears upon examination to be a probability of a general conjunction at some date not much different from the one under consideration, we can easily determine thence the true date of the position in question—particularly as, where “occult” cycles are to be dealt with, we are not left entirely without a guide as to the most probable corrections.¹ This will be attempted in regard to the Mahâyuga, by aid of our present nearly perfect planetary tables—as they would appear to be, judging by the result of this proceeding—but the same thing could not have been done by the Indians, the Greeks, the Arabs, or the Persians, with their tables above referred to, without having forced these into accord with the supposed conjunction by altering their mean motions. This it will be found was evidently not done, since we have those tables and can prove this point accordingly.

The above deals with the state of the case when the true dimensions of the cycle are already nearly known; but if its value were totally *unknown*, which our computers have always supposed to be the case, the difficulty becomes insuperable, even with the best aids we have. At least, such is the state of matters if we are to accept the opinions of certain ancient writers of the Western world, for these have given a point-blank denial as to the possibility of making a calculation of value in obtaining the *true* length of such a period when its approximate length is unknown; and this is borne out by their own calculations regarding the “Ice Ages” of Geology.² Thus Claudius Ptolemy, an astronomer who flourished at Alexandria in the second century of the Christian era, says:

*For an entire return of all the heavenly bodies to the exact situation in which they have once stood with regard to the earth will never take place; or, at least, not in any period determinable by human calculation, whatever vain attempts may be made to acquire such unattainable knowledge.*³

We might reasonably doubt the correctness of so dogmatic an assertion, seeing that the science of Ptolemy’s day was very imperfect; but in our own times Mr. R. A. Proctor leads us to the inference that there never could occur such a conjunction, owing to the planetary periods being “incommensurable,” and so not having any common multiple, though he does not altogether deny such a possibility.⁴ Laplace, however, tried to discover such a multiple as the one we are discussing; but he failed lamentably, as he supposed it might extend

¹ Cf., *The Secret Doctrine*, i. 36, o.e.; 68, n.e.

² *The Secret Doctrine*, ii. 625, 778 note, o.e.; 735, 823 note, n.e.

³ *Tetrabiblos*, *loc. cit.* The italics are mine.—S. S.

⁴ *Saturn and his System*, p. 142, and note.

over a duration of 17,000,000 years—a time fourfold greater than the Mahâyuga—and no value has been set upon his calculation; the omission of the planet Neptune, unknown to Europeans in Laplace's time, is fatal to the acceptance of his speculative effort. To this we may add, that if anyone will take the various sets of our planetary tables, as, for instance, those of Von Lindenau, Delambré, and Leverrier, and will calculate from them the places of the sun and other bodies for, let us say, about 100,000 years from the present date, or only about one-fortieth part of the Indian cycle, they will find such great discordances in the results as will at once point out the justice of Ptolemy's opinion.

S. STUART.

(To be concluded.)

p. 301

Peace.

αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους.

This is my commandment, that ye love one another.—*The Gospel according to John*, xv. 12.

SOME months ago I was seeking a gift for a friend and stumbled upon a quaint piece of pottery with a quainter inscription upon it. The words were so strange that they refused to leave the memory and have whispered and reëchoed themselves in my mind ever since. Who wrote them I know not, and care not, for Truth is no respecter of persons and may speak through any mouth when the inner ear is once strained to catch the tones of her voice. And thus she silently spoke to me from the belly of a pot.

*In the name of God, the compassionate, the merciful!
Say I seek refuge with the Lord of man,
From the malice of the lurking whisperer,
From the genii and mankind.*

“In the name of God, the compassionate, the merciful!” Hounded down and pursued, harried and chased, hemmed round with the pitiless powers of Chaos, with the mocking illusions of misunderstood ideals, with the bitter persecution of deluded mankind, the human soul in agony cries aloud to the silent Self: “In the name of God—by the power of the Highest Self, of that which I really am—of God, the compassionate, the merciful, I invoke thee * * * .” . . .

And the Fire blazes up on the hearth of the heart, a strong, steady, deathless flame, purifying all things, eternal, wise, compassionate, not to be quenched by the wild waves of Chaos, not to be shaken by the fierce storm-winds of human passion.

“Say I seek refuge with the Lord of man”—with the changeless

one, the master of all that was and is and will be. And the many voices of the Fire say, "Come unto us for we are one with thee—peace be unto thee!"

And from what does the soul take refuge? "From the malice of the lurking whisperer"—from the malicious tempters within, the whispered allurements, ambitions, desires, hates, sensuous and mental promptings to self-gratification, "that, subtle and insidious, creep unasked within the soul's bright shrine." From these false voices of the Great Illusion, the soul takes refuge with the Lord of man, the Self that is in the hearts of all.

These are voices of the lurking whisperer within, the most insidious of our foes. But there is another lurking whisperer, many of them. All of us at some time or other have to plead guilty to the charge of privately and secretly implanting unkind thoughts in others against some fellow-soul, in fostering doubts, in spreading gossip, in retailing scandal; we have become lurking whisperers ourselves. Well it is if the soul that we have singled out as the object of our whispers is experienced enough to take refuge with the Lord of man, for otherwise it may be that despair of human kind may seize it by the heart.

Those of us who believe in Masters and in Occultism should remember that "yearly ceremony which is open to all neophytes who are prepared for it," and strive to prepare ourselves for it by closing our ears to the lurking whisperer and shutting our mouths lest they should lend their service to its malice. For when once that ceremony or rather sacrament is shared in—

"All weapons of defence and offence are given up; all weapons of mind and heart, and brain, and spirit. Never again can another man be regarded as a person who can be criticized and condemned, never again can the neophyte raise his voice in self-defence or excuse. From that ceremony he returns into the world as helpless, as unprotected, as a new-born child."¹

"I seek refuge . . . from the genii." It is difficult to say what this quite means. There are so many elemental forces in nature, so many classes of nature-powers, that no mere student can presume to treat of the matter with real intelligence. The most terrible of these, in my opinion, are those cosmic elementals fed by the false conceptions, sectarian and national hopes and fears, loves and hates, of humanity. The gods of battle and wrath to whom nations pray in their conflicts, the gods of bigoted theologians and fanatical religionists—all these are fed by men, wax fat and prosper. The pantheon of the Greek and Roman world was in sorry plight when the Emperor Julian saw his vision of the poor, starved gods with Zeus at their head, for the people no longer sent them their worship and offerings. So with the gods of the populace in Egypt, and perchance with the Devas of the many in

¹ LUCIFER, i. 382.

India. But Jehovah, god of battles in the West, is still fat and well-liking, I fear.

And so lower down in the scale there are genii, of the little world as well as of the great world, forces colourless in themselves, but reflecting the thoughts and passions of man and of men. Let us but refrain from supplying them with vehicles to ride upon and they will stay peacefully in their proper regions and not compass and burden the earth. From all such the human soul takes refuge in that peace which the Light of the Lord of man can alone give.

Finally it takes refuge "from mankind"—from the dark shadows of its fellow-souls—for it is through the shadows of the lower nature in man that the lurking whisperer and the genii work. More fiendish forces can be let loose on this earth by man and through man than through anything else in nature, for the highest and the lowest are in him and act through him; he is the turning point, the balance.

Poor soul of man that it can find no rest in this stormy sea of life, a spectacle to move the very immortals to tears; an outcast, an exile! And yet how wonderful it is that this soul, did it but know it, carries in its heart its own salvation. All is dark to it, all in fierce war upon it, because it fears to let the Light stream through itself. It fears even itself, because it fears its Self. Fears the Light and thus prevents that Light from streaming through its nature, and so, irradiating the darkness of Chaos, reveal to it the countless fellow-lights shining therein. For that Light is "the Light of all lights that are in the boundless Light."

Once the soul senses the Unity, then there is no difference; never again can another be criticized or condemned, never again can another inflict pain. Peace has come to the pilgrim, peace that no man can take away, though the body be tortured with every refinement of cruelty, though the soul be outraged, and fair fame, as men count fame, be torn to shreds by the servants of the Whisperer.

And what do we who set before us Theosophy as our ideal, propose to do, if it be not to bring this peace to as many as we can; to point out the way to others though we may be long denied the privilege of reaching the goal ourselves? I do not mean that we of the Theosophical Society should go in for that mistaken and pernicious habit of "saving souls" which warps the nature and misdirects the efforts of so many in the West. "Saving souls" is, to my mind, a synonym of offensively thrusting one's own crude notions down the throat of another even though that other be choked in the process. The soul must of itself turn joyfully and willingly to the Light in its own way, and not be officiously clubbed into staring at some guttering rushlight of man's devising. Nature will do what clubbing is necessary, and can manage her own affairs without our meddling and its inevitable muddling. The wiser course is to strive for peace, for providing the best conditions for nature to work on in, and for the Witness to watch the play of the

karmic shuttle as it shoots the woof of the present across the warp of the past and future.

If we look around us to-day at the latter end of the nineteenth century of the Christian era what a sorrowful sight meets our gaze. Europe armed to the teeth, labour and capital in opposite camps fighting in a death struggle, sect ranged against sect, belief against unbelief, science opposed to religion, drink and prostitution rampant, dynamite outrages and lynching, divorce and criminal courts turned into theatres to gratify the prurient and morbid curiosity of the "unemployed" of society, while the "unemployed" of the workers starve in helpless misery, female harlots (when discovered) hounded from society, male harlots (though notorious for their lechery) welcomed with opened arms by the same fickle elemental entity, and so on *usque ad nauseam*. We strive hard in the leading Western nations to keep up an outward respectability, but inside all is rotten. War and outrage, strife and struggle—and we stare in helpless bewilderment at the words of the great Master of Western nations: "This is my commandment, that ye love one another." True these words were addressed by a Master to a small group of disciples, a nucleus, who were to carry the gospel of peace to the world, words addressed to those who had ears to hear. In this they have failed, like so many other such bodies of disciples have failed. They failed from within not from without. Oh! the pity of it all; again and again a Master groups together a nucleus, again and again it disintegrates, and always because peace was not among its members. This is the one absolutely necessary condition; if there be one man absolutely at peace with himself, he becomes a centre through which streams the great peace of the Lodge, in measure proportioned to his purity and wisdom; if there be two men at absolute peace with each other, that force for harmony and truth is a hundredfold intensified; if three, a millionfold; and so with each additional member of the nucleus, the power of the nucleus is intensified in an ever-increasing geometrical progression. This does not mean that such men are at peace outwardly only, but at peace in every way, of one heart, and one mind. This is the "Great Work," the creation of a divine nucleus, a true exercise of the spiritual power of will and yoga, like as was accomplished when the "Wondrous Being" was "created," when the Immortals first incarnated in such of the early races of mankind as were in purity and peace. That "creation" has never been and will never be destroyed, for that is the type, the Great Brotherhood, the Communion of Saints, the Eternal Lodge. We lesser men have to copy the type, and try to approximate to it. The Theosophical Society proposes to generate in itself such a nucleus of brotherhood, through which the Great Brotherhood can act. It does not say as much in its published official programme, for that would be to declare a belief in Masters as one of its fundamental tenets, whereas its only declared

creed is in brotherhood. Many members of the T. S. do not believe in Masters at all, many have a half-hearted shamefaced belief, some believe firmly as the inevitable consequence of their studies and aspirations, a few have definite knowledge on which to go—and by definite knowledge I mean a knowledge of the *nature* of Masters, not that such and such an individual they may have met is said to be an Adept. The highest ambition of the members of the T. S. is to form a nucleus of spiritual brotherhood, that is to say that such a nucleus should be *realized* in the ranks of the T. S. as an actual fact, not as a pretence or illusion, and meanwhile that the *idea* of brotherhood should be propagated as widely as tongue and pen can propagate it, and the “how” of it and why it *must* inevitably be without distinction of race, creed, caste, sex, or any other distinction. This is where the effort of the T. S. departs from the many other attempts; it strives to get men and women to rise superior to those great disintegrating forces that sink so deep into our human nature.

We cannot do this by argument and controversy, by belauding our own race, or creed, or caste, or class, or sex, and remaining rigidly set and crystallized. We can only do it by striving for peace always. Make peace our watch-word and eliminate everything else that mars harmony. Mutual tolerance and forbearance, trying to establish those conditions which are necessary for the realization of brotherhood and unity, for only under such conditions can we obtain a vision of unclouded truth and so attain to wisdom. A solitary student may do much in the way of gaining knowledge and experience of many things, but only in contact with his fellow-men can he gain a knowledge and experience of human nature and so of himself. If he excludes himself from humanity, he becomes unhuman. If he would learn to be a *practical* occultist let him strive to establish such a nucleus in his own Lodge or Centre. A man can do little of himself, but a group of students devoted to the Sacred Science *and* each other, wrapped in the mantle of peace, can do more than any of us has the least idea of. And so nucleus uniting with nucleus, grouping themselves round the master-nuclei, each in its proper place, duty and service, the “body of yoga” of the T. S. would grow into a magnificent organism so sensitive to every higher impulse that such a wonder should not have been seen on earth since the promise and possibility of it was viewed by the few in the early days of humanity.

And what is the primary condition of yoga for the individual aspirant? Surely a quiet, steady, peaceful mind, the creation of such a state of peace within, that the “body of yoga” may knit together and grow strong, and not be shaken to pieces by the fierce passions and disruptions of the lower nature. Then it grows as an embryo in the spiritual womb created by will and yoga, a mind-born child!

And if even in the case of the individual the results are so mar-

vellous and vast and unutterable, what think you would it be were a large body of individuals to unite in such a sacred work? The disciple gives birth to *himself*, travails in pains of labour, shaken to pieces with physical, mental and moral pain, racked and tortured, in order to keep the place of peace within calm and untouched by any pains without, so that he may give birth to his *Self* and rise again in his own progeny, twice-born and regenerated.

Must not the Society also do the same; must it not suffer every assault and attack, every pain and anguish a body of men and women can suffer from without and within too from its own kâmic elements, those men and women of its own body who do not understand and strive for some personal end or gratification, in order that in its inmost life there may be peace, a peace that will indeed pass understanding, for, when found, within its sheltering wings will be born the "Son of Man" through whom the whole race will be regenerated and so at last find peace.

G. R. S. MEAD.

Unpublished Letters of Eliphas Levi.

TRANSLATED BY B. K.

(Continued from page 61.)

XIV.

JUST as there is but one God, one substance, one universe, one law, one life, so there is but one religion and one Church.

Religion consists of four things which are one:

- i. The infinite object of faith—jod, ך.
- ii. Faith, infinite like its object—he, ה.
- iii. The cult, which renders faith fertile—vau, ך.
- iv. The people, believing and doing—he, ה.

The Church is the outward form of religion; religion creates the Church by manifesting itself outwardly, as jod produces he.

The Church creates religion by rendering it manifest, the union of the two is represented by the cross †, and the power of the cross is poured out into the chalice (the second he).

The Church subdivides itself into four things, indissoluble and inseparable:

- i. A head always the same according to the spirit, and consequently mysterious and divine—ך.
- ii. An invariable symbol—ה.
- iii. A perpetual sacrifice—ך.
- iv. An infallible school of teaching—ה.

The Church, like ourselves, has a spirit and a body.

An incorruptible spirit and a corruptible body.

But the spirit thereof renews the body when the body decays.

The present disease of which the visible body of the Roman Church is dying is spiritual anarchy. I have said it often enough in my works; but if my mother becomes leprous or infirm, is she the less my mother?

Fear not that Rome will condemn me. I have already submitted my books to the official bodies in Paris, who, if necessary, will dictate its decisions to the Roman Church. Here is the answer:

“We neither approve nor disapprove. Your books are neither heretical nor impious, they are *extravagant*.”

Note that in theological jargon “extravagant” does not mean “mad,” for a whole series of pontifical constitutions are called “extravagant,” which means that which wanders freely outside of the ordinary line—*extra-vagans*.

Re-read the main introduction to the second edition of my *Dogme* and you will understand me better.

XV.

MAN is four in one: spirit and soul, light and body. His soul is also quaternary: his thought, will, love, word—his active thought, ʼ, his passive and reactive will, π, his love, ʼ, his word, π. Man is the synthesis of life in equilibrated substance. The one substance has four forms: active, ʼ, passive, π, equilibrated, ʼ, produced, π. Become elementary substance, hot, cold, moist and dry, it becomes fire, air, water, and earth, or to speak as do the moderns, oxygen, nitrogen (*azote*), hydrogen and carbon. But prior to all this it was light, and it remains always impregnated and alive with the universal light.

The light is one and fourfold in its manifestations: it is active or passive, visible or latent.

It is neither a fluid nor a vibration; it is the primordial substance real and living, having within itself the principle of its motion.

Substance, the visibility, tangibility, etc., of which are only conditional accidents, substance of which one can only conceive even the hypothetically primitive molecules as aggregates and exterior modifications, since every body has parts, since each part is a body and consequently divisible, etc., substance which is the perpetual result of its own productive force. A serpent which devours itself and which puts forth from itself.

That which God creates eternally on the first day and even before the first day.

For Genesis is not the history of the past, it is the revelation of the eternal work.

The light is because God wills that it should be, and all things begin and end in it.

God is the *raison d'être* of the light; the light is the external manifestation of the eternal Word of God.

The light is great with intelligence, and it gives birth to reason because it is fecundated by the spirit.

The universal light is astral light in the stars, vital or magnetic light in the beings who produce the stars.

It unites to each other all beings, because they all proceed from the light and live through it.

It is in them neither a particular fluid, nor a special vibration, it is in each a particular mode of the universal living force.

XVI.

ABOVE all unities, or rather above all conceptions of unity, a necessary hypothesis forces us to admit the absolute and inconceivable unity—the beginning without beginning, the causeless cause; that which is self-existent, without being either being or one of the beings; the one without an equal and consequently without a second. Here all thought stops, all comparisons are blasphemies, all similes are idols. This terrible unknown has no name that we can spell out, for even the tetragram applies only to its conventional and hieroglyphic reflection. But it is aleph and tau, alpha and omega in all beings. Of Him we can affirm but one thing: He is *יהוה*, Ehhieh! He manifests Himself through a changeless wisdom and an ever-active intelligence.

The harmony of this wisdom and this intelligence constitutes the supreme power, more than power; the very cause and reason of the power of the spiritual crown—the essence of the supreme royalty—Being-Truth-Reality-Reason-Justice—the Divinity.

Now the divinity is one because it cannot be numbered, impersonal because it cannot be qualified or compared; entirely unutterable, entirely inconceivable in itself. All that is said of It is said of the idea one forms of It according to its works: an idea limited like ourselves, made in our own image and likeness, a phantom image of man magnified by a solar microscope.

*O luce qui mortalibus
Lates inaccessâ Deus!*

Lo! we are beneath the awful cloud—let us bow down and adore.

XVII.

THE old Hermetic philosophers used to say that the universal substance in externalizing itself takes on three forms and three modes:

- i. The active and motion-producing form—Sulphur.
(They did not mean by sulphur, the chemical element so-called.)
- ii. The passive and mobile form—Mercury.
(This has nothing to do with ordinary quicksilver.)
- iii. The equilibrated or mixed form—Salt.

(A fixed and undecomposable substance even though composed of two forces.)

As for its modes, they are what they called the four elements, analogous, as already said, to oxygen, hydrogen, nitrogen and carbon.

Their basic principle was that the one substance becomes diversified by motion and takes on different appearances according to its polar angulations and attractions (each molecule of the one substance being magnetic and polarized like the worlds).

They believed in perpetual motion, which is the supreme arcanum of physics, and thought with reason that by the artificial direction of natural forces, it was possible within a certain circle and according to a certain measure, to quicken or retard this motion.

Now this secret is simply that of creation.

The Great Work is thus not the chimerical art of making gold, it is the art of directing the natural fire, as the gardener directs water to make his plants bear fruit; by the aid of this direction one can, not create, but ripen minerals.

The absolute in physics and chemistry necessarily exists as does the absolute in philosophy and religion.

Each of these three modes of the absolute is necessitated by the two others.

The wise Eckhartshausen was thus not dreaming when he saw with Jakob Böhme in the dogmas of religion the symbol and image of the mysteries of nature.

Our predecessors, the brothers of the Rosy Cross, were not mad, then, when they asserted that they held the key of the Great Work.

This key is the universal medicine of souls and bodies. It is the halo of Adam and the sceptre of Solomon. It is the earthly realization of the *sanctum regnum*. Here ends what I have to say to you of the Unity.

XVIII.

WE now enter on the study of the terrible and glorious binary: terrible because antagonism begins, the shadow is cast, the flesh asserts itself, Hell becomes necessary; glorious because the countenance of man brightens with the rays of God, because man and God converse and discuss together. Behold Adam become like one of us, says God in *Genesis*, which the Chaldæan paraphrase explains thus: Behold I am alone in heaven and man is alone on earth!

Recall to mind those two countenances which gaze at each other and reflect each other, the one black, the other white, the one erect, the other reversed, and enclosed in the two triangles which form Solomon's seal—I have twice reproduced this figure in my works; it represents the creation of the binary.

The *Sepher Dtzenioutha* or the Book of the Mystery, which is the first book and the key of the *Zohar*, begins with these words:

“The book of occultism is that which describes the equilibrium of the universal balance. Before the manifestation of the balance the two

countenances did not face each other. Also the kings of the ancient world were destroyed because nature refused to provide them with food.

“And the world remained desolate until the appearance of the venerable head.”

In this remarkable passage is contained the whole theory of the two forms of the binary:

The binary, unequilibrated, subject to actions and reactions wherein its forces are shattered from lack of nutriment or preservative elements; and the equilibrated binary which gives the head as chief to the harmony of the members.

Thus the evil binary exists only to make manifest the good binary: impurity exists only for the triumph of purity.

Before Jacob can call himself Israel he must wrestle with the angel and become lame in this struggle, for the which Adonai both punishes and rewards him at one and the same time.

Triumph is the prize of daring, but daring shatters itself against the eternal wisdom if it does not bow down with humility before its conqueror and say: “Bless me!”

XIX.

LET us leave aside the poetical and obscure fictions revived by dissenting gnosticism. St. Paul will have us not trouble ourselves about what he calls *aniles fabulas* upon the genealogy of the angels. Nothing of all that belongs either to science or to faith, it could not even be welcomed by a sane poesy.

The original fall was merely a moral backsliding, like the stumbling of a child learning to walk; and as regards the angels, remember that fallen kings are kings no longer, and that brigand chiefs are not tolerated in well-governed states.

No one can love evil for evil's own sake. One loves an evil falsely taking it for a good. The sons of light could only be in love with darkness in the hope of fecundating it and causing it to conceive a new light.

The rebellious angels were jealous of God; they desired to create. Woman was jealous of the Word; she desired to know.

Man was jealous of the Paraclete; he desired to love.

They all desired to walk alone, and God withdrew his hand.

Not from anger, but from respect for the freewill of his creatures; also he took upon himself the responsibility of their sin, and in the person of his son took upon himself alone the immensity of its expiation.

O felix culpa! . . .

If the angel did not repent it is because his more perfect nature excluding our weaknesses, his choice made without temptation must have been irrevocable.

It is not God who does not pardon the angel, it is the latter who does not pardon God.

From contempt of the imperfect and from love of strength, he seeks to shatter all that is weak.

But he has no strength save in the nature of his own right; he is powerless against the good; therefore he never does evil.

It is Samael, the destroyer, and his place is marked in the circle of the angels: *Adfuit inter eos etiam Sathan.*

This angel, who is called also legion because they are a great multitude, is not a personage, but a spirit, or rather a mode of being of spirits. His true name is Pride. He is the spirit of the ancient Prometheus.

Jan. 9th, 1862.

XX.

NATURE has no centre. Every imaginable point is at the same time the centre of circles which can be multiplied infinitely, and also radius of centre which can be as near or as far away as one may choose from that point.

The worlds revolve around suns, the suns around arch-suns, and so on to infinity, without there being any common centre, otherwise there would be a common circumference and the infinite would be limited.

All that lives has lived and will live, and spirits are ordered in hierarchies like the stars.

Every particular life that ceases returns to the universal life—corpses decompose only because they are alive.

That which is above is like that which is below—spirits are infinite in number and in hierarchies like the stars, and when they die, alienating their freewill, the universal spiritual life reabsorbs and decomposes them—this is the real hell-fire.

It is eternal and pitiless, because it is life which admits of no compromise with death.

God alone is the pure spirit which disposes of all envelopes and itself has no envelopes.

The finite spirit would annihilate itself if it had no envelope; it would indeed be everywhere, but as little as nothing.

The envelopes of spirit vary according to the environment they inhabit.

A spirit freed from its terrestrial body cannot therefore live and breathe on the earth.

The astral light, become vital light or magnetism in living beings, is a very powerful magnet; it attracts and repels objects indicated to it by the instinct rather than the will.

Mediums are magnets out of order. Having studied my books you ought to know and understand all this. These are the hierarchical

laws without which nothing in nature could subsist for a single moment.

The Demons—*Dei-monas*—are isolated gods as their name implies. They are solitary and unsociable spirits.

The Devils—from *δὴ* and *βάλλω*—are spirits hurled forth contrary to harmony.

They cannot exist in our atmosphere without gross envelopes, and the Kabalists themselves called them envelopes, shells, *corticcs*, because they have no inner life.

They are weaknesses, not powers.

Eternal justice weighs them, casts them aside, and crushes them as need arises.

Jan. 12th, 1862.

XXI.

i. I DENY that a spirit can act without a body upon bodies, otherwise the whole corporeal creation would be useless.

ii. I deny that the spirits of one stage or degree can mingle with those of another. Meditate upon these words from the parable of Dives: "The great chaos has been solidified so that those from hence cannot pass to those below."

Study the mechanism of digestion and that of the circulation and note with what care nature shuts the door behind the substances she pushes onwards, and think of the universal analogies so well demonstrated by the Great Work.

It is thus the gates must be shut behind lost illusions that they may never return. We have in front of us an infinity of sublime realities which should prevent our regretting the illusions.

The mission of man in this world is pretty well defined by that of J. C. himself, who is the living type of humanity.

Meditate well upon this:

Ego veni ut vitam habeant et abundantius (J. C.). Develop and propagate life, complete life, and consequently diminish and annihilate death.

Novissima omnium destruetur inimica mors (St. Paul).

XXII.

KNOWING your admirable nature, I should be astonished at your impatience and your anguish, which indeed are temptations, did I not ascribe them to the impetuosity of your southern temperament. I will not forget you are an Italian, and that I must not judge you by the same standard as my northern disciples.

You regret your hypotheses, which I still leave you, however, provided you consent to see in them only allegories, and to call "doctrines" only *res doctæ*, *i.e.*, that which is both affirmed by faith and worthy of respect by science, and *vice versâ*. Outside of science and

faith extends the indefinite domain of free hypothesis, whereof some are acceptable by analogy, others absolutely improbable.

The central point of faith is the teaching of the Church; from thence it radiates and advances in science, but circularly and in accordance with two forces analogous to those of the stars: the centripetal force and the centrifugal.

Consider and study attentively the four stars I have had engraved, the one at the beginning of my *History of Magic* and the three others in my *Key of the Great Mysteries*. Read what is there written, starting from the centre and following each radius. There you have doctrines and absolute doctrines, because they are incontestable alike for science and for faith.

I have left some of your questions unanswered, from forgetfulness. You asked if I was satisfied with my English visitor—I found him very intelligent but rather too much given to magical and magnetic experiments. That is the character of his nation; the English are curious to the point of puerility, and grasp only and exclusively facts and external realizations. You asked my age—I am fifty-two, which, however, does not prevent my feeling myself as old as Methusalem.

XXIII.

O vere necessarium Adæ peccatum, says the Church in its liturgy. In very fact sin was, as it were, the moral birth of man, in externalizing his freedom and separating him from God, as by the division of the umbilical cord the child is separated from the mother. The whole of this mystery is magnificently explained in the parable of the prodigal son. In permitting man to cast himself down to earth, God undertook to seek him there, and thus man will reäscend to heaven supported on the cross of him who descended thence. *O felix culpa quâ talem et tantum habere meruit redemptorem! Nemo ascendit in cælum nisi qui de cælo descendit.*

All men have sinned in the first man, and all angels would have sinned in the first angel, if angels were subject to carnal generation. But the secret of the fall of the angels, and that even far profounder secret of their return, are outside our intellectual range. All that we can say is that we have exceedingly false ideas of the mercy of God when we believe that he pardons a sin not expiated. When God pardons it is because the sin exists no longer and has transformed itself into good.

The angels cannot become men, any more than gold can change itself into lead. Racine makes Joad utter an absurdity when he writes: "*Comment en un plomb vil l'or pur s'est-il changé.*" The holy scriptures, which he here translates very badly, say only: *Quomodo obscuratum est aurum! Mutatus est color optimus.* Gold can be blackened, but it is always gold even when it has lost its royal colour.

Hence the fable of the incarnation of the angels must be rejected, whether they are supposed to have become men for love of the daughters of men or to bathe themselves in the vivifying streams of redemption by blood. So also must be rejected the absurdities of metempsychosis, according to which men would be sent to expiate in the bodies of animals.

Jewish dogma completed by Catholic dogma is in religion the unshakable basis of truth. This dogma is a dark night for the sceptic and for the blind believer until the advent of that spirit of truth which will renew the face of the earth and which already is abroad in the world.

Jan. 19th, 1862.

XXIV.

THE letter killeth; it is the spirit which giveth life. God is spirit, and those who worship him should worship him in spirit and in truth. These words, as you know, are from holy scripture. But they should make you see that the dogma of the universal church has its luminous and its dark side. Many Catholics according to the letter are stupid idolaters, and we should attach ourselves to Catholicity according to the spirit.

Our present clergy is generally plunged in the darkness of the letter, thus its hierarchy is upside down. The most ignorant and those most attached to the dead letter are the chiefs; and these blind leaders of the blind cast themselves with their flocks into the ditch.

Must one, therefore, separate oneself from their communion? Certainly not; for they are the guardians of the letter which is the guardian of the spirit. They are seated in the seat of St. Peter as the Pharisees were seated in the seat of Moses; so one can share in their forms but guard oneself from the leaven they mingle therewith: *Cavete a fermento pharisæorum.*

I write all this to you because I feel you are troubled, and I desire to bring back calm to your mind before continuing the grand explanations of our holy letters.

A day will come when a Pope inspired by the Holy Spirit will declare that all excommunications are lifted off, that all anathemas are withdrawn, that all Christians are united to the Church, that the Jews and Mohammedans are blessed and recalled by her.

That, while maintaining the unity and inviolability of its dogma, it permits all cults to draw near to it gradually, embracing all men in the communion of its love and its prayers. Then no Protestants could exist any more. Whom could they protest against? The sovereign pontiff would then be truly the king of the religious world, and he would do as he chose with all the domains of the earth.

By spreading abroad the spirit of universal charity, we must pre-

pare the advent of this grand jubilee; for it is the spirit of the nations which makes the genius of their princes.

Courage then, friend and brother, do not let yourself be cast down by the difficulties of this period of transition. We suffer, but we advance.

Jan. 21st, 1862.

XXV.

I HAVE a few remarks to add relative to the Maryanity, which you say has substituted itself for Christianity.

To adore providence under the symbol of a mother, to love the purity of love under the figure of a virgin, to exalt even unto God woman (*femme*) whose name has formed that of the family (*famille*), to proclaim without a stain that Mary who sanctifies marriage, is to be more than *Christian*, is to be *Catholic*, because the *family* is universal.

Read my book entitled *La Mère de Dieu*. It is not even the first word of initiation, but it is the last word of Catholicism.

And as initiation will always be only for the very few, this book represents the religion of the future.

You are a Protestant without suspecting it, because you are too much attached to the letter of scripture.

Read again the little MS. ritual interleaved with the printed pages of Trithemius, and look at what I say about the sacraments towards the end. You will understand that there are and must be seven sacraments.

The result which I expect for you from my lessons by letter is the understanding of my books, which contain the whole doctrine, but in an abridged and succinct form.

You ask if my theories about the angels are doctrines—answer the question yourself after seeking whether my hypotheses are founded upon the analogies of science and the needs of faith. I neither claim to be inspired, nor to be a new revealer. God has given that understanding spirit which he promised to the world, and that spirit desires no blind faith. On the contrary, it touches the eyes of the blind and says to them like the Saviour: Ephitheta; Be opened!

Patience and gentleness. Let us pray for those poor priests who would burn me if they could on the pyres of Savonarola and Urbain Grandier; whilst I would say with the greatest of masters: My father, forgive them, for they know not what they do!

Jan. 24th, 1862.

XXVI.

THE letter beth, ב, is formed by the union of two lines; the one curved, the other straight and horizontal. These two lines represent motion and life.

The straight horizontal line is the hieroglyphic image of the

passive generative principle, of the *substratum*, of matter idealized. It is the externalization, the letter, the subject of the word.

Often too the letter beth has also the form of two straight horizontal lines united by a segment of a curve, \supset , signifying that life and matter reproduce themselves through motion.

The name of Abba, father, whence comes the word *abbé*, contains the complete mystery of the great binary, and it is an externalization, an explanation of the sacred tetragram.

Aleph-beth explains jod-he. Give this word its reflection reversed, its shadow, beth-aleph, and you have the word Abba.

If you separate beth from aleph, you make of it a simple unity. It will be the first external number, and instead of the unity, the principle, you have unity, the number.

But it is the decapitated unity, *truncatio regni*, as the Kabalists say, and if one does not refer it back to aleph one asserts the effect for the cause.

Thus is produced the evil binary, or the worship of nature without its creator.

It is the crime of Typhon who widows Isis and scatters the members of Osiris.

Nature herself, Isis, will recover the limbs of her husband, except the organ of generation, the ineffable jod which is hidden in the cradle of Moses and which can be known only through revelation higher than nature.

Accordingly in the sacred hieroglyphics of Egypt, the organ of Osiris is represented by an open eye accompanied by the signs of manhood.

For the divine jod is intelligence and light, and nature does not explain God; but she gives to man an inner eye which can open to contemplate truth.

It is for this reason that Osiris is neither a man nor a god, but an image, a shadow.

It is therefore that the final word of the ancient mysteries was this, breathed running into the neophyte's ear: "Osiris is a black God," and this holds of every anthropomorphic God.

Between divinity and humanity but one alliance is possible; it is the hypostatic union of the true God with a real man.

. Jan. 26th, 1862.

[Letter XXVII is missing.]

XXVIII.

To your difficulty on the subject of Osiris, I reply.

Yes, Osiris is a black God, because he is anthropomorphic.

Yes, the great hierophants of Egypt knew the truth.

You are a Christian according to the spirit, a messianic Catholic,

and I do not understand your troubles caused by the letter of the scriptures. I repeat to you that the letter killeth, and the spirit alone giveth life.

My book on the Mother of God has three parts corresponding to the pantacle of the Enchiridion of Leo III—formation; reformation; transformation. Catholicism as it now is—the revolution it must undergo—and the new form of the future.

It is because of this that the first part shocks you. It is, if I may say so, the caterpillar, then comes the chrysalis and finally the butterfly. Read and re-read this book. Read too my *Dictionary of Christian Literature*.

Feb. 1st, 1862.

XXIX.

By explaining to you the true doctrine of the Church as to confession, I trust I have given you the means of perfectly reconciling your habits with your beliefs. For as you know, true reason is never at war with true faith. That is what is meant by St. Paul's *rationabile obsequium, i.e.,* reason obedient; and when the believer cries out *Credo quia absurdum*, the seer completes the phrase and says, *Credo quia absurdum non credere*.

Feb. 4th, 1862.

XXX.

A SCEPTIC and a pious woman were chatting together one day and spoke of J. C. He was a great man, said the sceptic. Yes, replied the devotee, and *a great God*. I have heard priests admire this retort. They like the woman were idolaters. J. C. is God, but he is not *a God*. He is God by personal union or hypostasis with the one and indivisible Divinity, of the one and immutable father. If one worships J. C. as a God distinct and separate, one makes of him an anthropomorphic God, a black God like Osiris. The hypostatic union is a spiritual and perfect adhesion of the two natures, without fusion, however, and above all without confusion. This makes of the human nature a perfect reflection of the divine nature, and makes it a participator by illumination and by penetration of the divine light which it appropriates by the entire identification of its own will with the divine will; both remaining, nevertheless, perfectly distinct although perfectly united. You see that many people make mistakes in speaking of the divinity of J. C., as though there could be another divinity besides that of God, of him whom J. C. called *your father and my father, your God and my God*.

That J. C. was God made man, and man made God, is indubitable; that there was in him an absorption of the human personality into the divine personality, so that one must recognize in him but one divine person with two wills perfectly united, that is certain. But he is not,

for all that, an anthropomorphic God, the human form belonging in him exclusively to the true man, as the divine light belonged to the true God.

All this, my friend, is rigorously orthodox, and we are not going outside of sane Catholic theology; the only one which is authoritative because it is Kabalistic, that is to say, traditional, apostolic and universal.

Profound ignorance now covers the sanctuary with its shadows, the sacred lamp is hidden, but it burns still, for how could it go out since it is the light of God.

Feb. 7th, 1862.

(To be continued.)

Eastern Doctrines in the Middle Ages.

Ex Oriente Lux! Light comes from the East, not only in its material manifestation as the rising sun, but also spiritually as the all-illuminating sun of Truth. This is one of those universal sayings which have become commonplaces because of their perfect truth. If we take any great truth born in the East, and follow it in its wanderings through Western civilization, it may sometimes disappear for a time, thrown into the shadow by some inimical teaching, but a closer investigation of the facts soon enables us to trace it and follow out its influence. For instance, the Eastern doctrines of the eternity of matter, the impersonality of the highest intelligence, and the union of the higher and lower intellect have appeared again and again in our own Western world of thought. Greece in its days of fame was full of them; Roman civilization, which imposed itself on the half of Europe, was, intellectually considered, but a reflection of Greek culture; and what was the Alexandrian school of Neoplatonists but a fresh outcome of Eastern thought? Christianity itself, in the first centuries of its existence, had many an Eastern doctrine, over which we find the Greek and Latin Fathers engaged in endless controversy, for several of these learned and earnest men found it most difficult to accept the Jewish teachings of a creation *ex nihilo* and of a personal God. Only when the Roman Catholic Church gained the victory over all her enemies and became the supreme religious and secular authority in the West, do the doctrines of the East seem to have been entirely obliterated from Western consciousness. Before much time elapsed, however, they emerged out of the seeming oblivion, upheld by the authority of one of the greatest Greek philosophers of the past, and clothed in the garb of Arabian culture. Here let us pause awhile.

In a work entitled *Averroës and Averroism*, Ernest Renan, the well-

known author of *The Life of Jesus*, gives us an account of this phase in the history of certain Eastern doctrines, as interpreted and taught by the Arabian philosophers, and from this work the following sketch is drawn.

The eleventh and twelfth centuries were the brightest epoch of Arabian civilization in Spain, and poetry, architecture and philosophy then flourished greatly. Philosophy was, however, less adapted to the peculiar genius of the Arabians, and they relied for guidance in their philosophical conceptions upon Aristotle, who had been translated into Arabian by the Nestorians of Syria, and was taught by all the Arabian philosophers, such as Ibn-Zohr, Ibn-Bâdja, Ibn-Fofail and Ibn-Roschd. About-Walid, Mo'hamed, Ibn-A'hmed, Ibn-Roschd, whose name was corrupted through the Spanish pronunciation into Averroës,¹ was born at Cordova in 1126, and was the most celebrated of all. He belonged to one of the best families of Andalusia and occupied high state offices, but his favourite studies were medicine and philosophy, and he owes his fame to his commentaries on Aristotle. It is here important that we should understand that the Arabian philosophers, especially Averroës, although they took Aristotle as the text for their commentaries and looked upon him as their master, created a philosophy in which many elements foreign to Aristotle's teachings can be found, and the influence of the Alexandrian school clearly traced. Long before Ibn-Roschd's time Arabian thought was deeply imbued with Neoplatonic views; and, although it must be acknowledged that their philosophers vigorously took up the most important problems of the Peripatetics and sought their solution with great penetration, still the Arabians developed some theories at the expense of others, and so modified to a certain extent the teachings of Aristotle.

The whole of Arabian philosophy, or, better still, the whole of Averroism, can be summed up in these two doctrines: the eternity of matter, and the theory of the intellect.

Philosophy has only two hypotheses to explain the system of the universe: on the one hand, an absolute personal God with attributes of his own, Providence, the causality of the universe centred in God, the human soul substantial and immortal; on the other hand, eternity of matter, evolution of germs through their own innate force, God undefined, laws, nature, necessity, reason, impersonality of the ruling intelligence, immersion and reabsorption of the individual. Arabian philosophy, particularly that of Averroës, comes under the second category. Its favourite theme is the theory of the intellect, which is divided into five clauses: (1) distinction of the two intellects, active and passive; (2) incorruptibility of the one, corruptibility of the other; (3) conception of the active intellect as outside of man, and as the sun of all intelligence; (4) unity of the active intellect; (5) identity of the

¹ In Spanish *Ibn* becomes *Aben* or *Aven*.

active intellect with the last of the world's intelligences. Of these five clauses the first two belong to Aristotle in full, the third is defined by him clearly but not unquestionably, and the last two belong entirely to the commentators who thought themselves capable of thus completing the master's teaching. A summary of these two theories will soon show that, although of Arabian growth, they greatly resemble those of the Alexandrian school. In the words of Renan:

The passive intellect aspires to unite itself with the active, as power aspires after action, matter after form, and as the flame rushes towards the combustible body. Now this effort does not stop at the first degree of possession, viz., that called the acquired intellect. The soul can arrive at a much more intimate union with the universal intellect—at a sort of identification with primordial reason. The acquired intellect serves to lead man to the door of the sanctuary, but it disappears as soon as the goal is reached, just as sensation prepares the imagination but vanishes when the working of the imagination becomes too intense. Therefore, the active intellect has two distinct actions on the soul, one of which has for its scope the elevating of the material intellect to the perception of the comprehensible, and the other the drawing of it beyond this perception to a union with the comprehensible itself. Having once entered into this state, man understands all things through the power of this reason which he has appropriated; become like unto God, he is in some way identified with all beings, and knows them as they are; for beings and their cause have no existence outside his knowledge of them. Even the animal creation partakes of this faculty, in so far as it carries in itself the power of arriving at this first state of being. How admirable is this state, exclaims Ibn-Roschd, and how strange is this mode of being! Therefore, it is not at the beginning, but at the end of human development that we reach it, when everything in man has changed from power into action.¹

Such, adds Renan, is the doctrine of "Union," or, as the Sûfîs called it, "the problem of the *We* and *Thou*," which forms the basis of all Oriental psychology and is the object that most preëccupies the Arabo-Spanish school.

Ibn-Roschd is the least mystical of all the Arabian philosophers, and proclaims loudly that science alone can bring man to this union. The highest development which man can hope to attain is to carry the human faculties to their apogee. God is reached when, through contemplation, man has pierced the veil of material objects and finds himself face to face with transcendental truth. Asceticism is vain and useless. The aim of this human life is to ensure the victory of the superior part of the soul over sensation. When this is reached Paradise is attained, whatever may be the religion which we profess. But this happiness is rare and reserved for great men only; it is mostly obtained in old age, by the persevering practice of contemplation and by renouncing everything superfluous, under the condition, however, of not giving up the things necessary to life. Many only taste this joy at the moment of death, for such perfection is in the inverse ratio of bodily perfection. The necessary aptitude for this union is not the

¹ p. 142.

same with all men, but there is a sort of election and gratuitous grace attached to it. This theory has a name in the history of philosophy; it is called "Rationalistic Mysticism," and is the *Henôsis* (ἑνωσις) of the Alexandrian school.

With this belief in the union of the two intellects was intimately associated in the Arabian mind that of the perception of separate substances, τὰ κεχωρισμένα in Aristotle. The Arabians, as well as later on the Scholastics, understood by this name the separate intelligences, the angels, the spheres, the active intellect. The question to solve was therefore this: Can man arrive at the knowledge of invisible beings through his natural and experimental faculties? Ibn-Roschd answers in the affirmative:

If man could not arrive at the perception of these substances, nature would have laboured in vain, since it would have created the intelligible without the intelligent to understand it.¹

No philosophy has insisted so strongly as this on the objective existence of the intellect. If the intellect be outside of us, where is it? What is this being who makes us that which we are, and who coöperates more than we do ourselves in the acts of our intellect? According to Averroës, the "agent-intellect" is a part of the hierarchy of those first principles which govern the stars, and transmit divine action to the universe. Ibn-Roschd does not identify the active intellect with God, although many of the Averroists after him did so, and separated themselves on this point from their master's teaching.

It is easy to understand what became of the doctrine of immortality in this system of thought. Man can only partake of immortality according to the degree of his union with the active intellect. As to the doctrine of resurrection, Averroës rejects it entirely, attributing its origin to the earnest wish of religious teachers to increase morality. He says:

I do not reproach any one for believing that the soul is immortal, but for pretending that the soul is only accidental and that man will take on the same body which has been decomposed. No, he will take another one, like to the first, for that which is dead cannot return to life. Those two bodies are one considered as to their species, but two according to their number.²

Orthodox Mohammedanism was never tolerant with respect to philosophy. Ibn-Roschd himself fell for some short time into disgrace and had many enemies. His open declaration that all religions were equally good if they fulfilled their scope of elevating mankind, caused him to be considered as a heretic by the zealous Mohammedans, who were always trembling for the authority of their Korân. This narrow-mindedness prevented Arabian philosophy from being cultivated in countries where the Moslem faith prevailed, and the works of Averroës, as well as those of other Arabian philosophers, are now mostly to be

¹ p. 148.

² p. 158.

found in Hebrew translation. The whole Jewish literature of the Middle Ages is but a reflection of Arabian culture, towards which the Jews felt themselves naturally attracted. Moses Maimonides, the great Hebrew philosopher, shared almost all Ibn-Roschd's opinions, proclaiming him the supreme authority in philosophy; and it is to the Jews that we owe the first translation of the *Great Commentary* of Averroës into Latin. After a sojourn in Toledo, Michael Scot, at least so runs the story, brought back a Latin translation of this important work to Italy. He was received with open arms by Frederic II, Hohenstaufen, King of the Two Sicilies, who had, as is well known, a great predilection for Arabian culture; and it is thanks to his influence that the other works of Averroës were translated into Latin and spread all over Italy, where they were soon taken up by the Scholastics and became a subject of violent controversy.

Averroës plays a two-fold part in Scholasticism. On the one hand he is the author of the *Great Commentary*, the most learned interpreter of Aristotle, the trustworthy guide respected even by those who reject his teaching. On the other hand, he is looked upon as the blasphemer of religion, the father of all unbelievers, the greatest of heretics; and it is most extraordinary to notice how in the Middle Ages it was found quite natural to take lessons in philosophy from a master who from the religious point of view was ever liable to condemnation as heterodox.

The two great centres of Averroism in the thirteenth century were the University of Paris and the Franciscan Order; its greatest enemies the Dominicans, who represented strict orthodoxy in the Roman Church, and whose celebrated advocate, St. Thomas, the "angelic doctor," wrote a treatise, *Contra Averroistas*. Oxford was another centre of Franciscan thought, where we cannot fail to see the influence of Averroës. Roger Bacon in his *Opus Majus* writes:

The human soul is of itself incapable of knowledge. Philosophy is the result of an external divine light. The active intellect, which is the rudiment of this light, is not a part of the soul, but a substance separated from the soul, as the artizan is separated from the matter on which he works, light from colour, the pilot from his boat.

And in another passage:

The philosophy of Averroës, which has been long rejected and condemned by the most celebrated doctors, has obtained to-day the unanimous approbation of the wise.

Duns Scotus and Occam both side with Averroës on all important points. The school of mysticism itself which has so many analogies with the Franciscan teaching, makes a frequent use of the Arabian psychology. The German mystics of the fourteenth century, Meister Eckhart especially, often use the hypothesis of the active and passive intellect as a demonstration of the theory of union with God. In an essay of that school, written in German on the intellect active and

passive, Averroës (Arverios) and Aristotle (Herr Steotiles) are quoted as weighty authorities.

The revival of Greek letters in Italy, which took place at the end of the fifteenth century, put an end to Averroism. The Greek philosophers were read and studied in the original, and the Arabian commentators were henceforth considered as barbarous and unworthy translators of Aristotle. But in the University of Padua, in which the Arabian school of medicine reigned supreme, the teaching of Averroës was kept up systematically until the middle of the seventeenth century, and his name remained a watch-word for all freethinkers in the north of Italy. The final extinction of Averroism can be considered from two different points of view. On one side it represents the triumph of the rational scientific method; on the other, the victory of narrow-minded orthodoxy. In the second half of the seventeenth century all intellectual activity disappears in Italy together with Arabian peripateticism.

Such is the rough outline of Averroism which may be considered as the introduction of Eastern doctrines into dogmatic Christianity, through the agency of Arabian culture. These doctrines did their work and disappeared with the garb they had assumed; but modern philosophy, which took the place of Scholasticism, upheld many of them, until it was given as a privilege to the nineteenth century to open the East to earnest students, and thus to enable the West to study Truth at its original source.

The sun has risen again once more. May its day be long, its light shine brightly!

G. H.

The Veil of Maya.

(Continued from p. 43.)

CHAPTER III (continued).

ROUAC strode into the cave, and flung himself upon a pile of skins. Cestris stole after him; she fixed a flaring torch against the wall, and brought her lord to drink. The flaring glow lighted the granite walls, the great half-clad warrior lying supine, his huge arms raised above his head, and the graceful figure of the girl, like a polished bronze statue, with the scarlet glow of the flowers resting against her smooth brown skin, and her beautiful untrammelled naked feet half buried in the dry sand of the cave's floor.

The blood of Rouac was warmed with combat; he flung one arm about her, held the cup to her lips, threw it from him, and regarded her with favour.

"Surely thou lovest me, O woman," he said.

"Yea, my desire is unto my lord, the desired of all women. Wilt thou not hear a song, O king?"

"Sing, yea, sing. Thy voice filleth me with strange longings, yet sing."

Cestris brought a rude harp from the corner, and crouched at the feet of Rouac. She did not so much sing as chant in a wild strange monotone, accompanied by a monotonous strumming on the strings. This is what she sang:

Great is my lord, and worthy to be praised. His form is as the forest tree, and his arm dealeth death as the flame from the driving cloud;

Mighty is Rouac, and we be his slaves.

By the light of his eyes are the warriors put to flight; yea, the warriors flee before the face of the mighty chief.

Great is he in war, and terrible in battle;

Pleasant is he in peace, as a clear fountain unto his people.

In him have the people life, in him has Cestris being.

The face of my lord is as the moon in heaven, the face of the king is as the sun at noonday.

The voice of Rouac is as the thunder. The voice of Rouac is as the sound of waters.

The spirits of the wood flee before him, he hath dominion over man and beast.

Greater than he is no man living, greater shall none be in time to come.

Lo! when his face is veiled from among his people, his seat shall be among the gods.

Yea! as a god is he, as a god in power, and as a god in wisdom.

He hath dominion—

"Hold!" said Rouac. "I am weary of your song. It is foolish."

"Nay, it is true."

The giant stretched himself upon the couch and sighed.

"Is my lord not content? Surely his arms are victorious, his people prosperous."

"Nay, Cestris," said Rouac, "I care not for these things. Thou art a devil of the woods, and I am half weary of thy beauty; yet thou understandest as never another doth. I am weary of this people. Men tremble at my word, and by mine arm have I gotten me the victory; through blood have I reached to be king; this kingdom is mine, none shall gainsay me. Power is good—to give life, to deal death, to cause men to fear and women to fawn and flatter; and the chase is good, and the battle, and the beauty of women, to eat when hungry, to sleep when weary. I know there is naught to be gained save the power mine arm doth give me; yet there is another power, a wisdom I desire, though I know not what—for, as thou singest, all wisdom and all power are the king's. Go to, then! My thought is folly! What other power is there in all the world save the might of a strong arm? 'Tis this that giveth the man the lordship, for the woman is the subtler. Thou, Cestris, thou art more cunning than I, yet am I

thy lord, and set above thee as the sun in heaven, because I am a man."

"And yet," said the girl, in a strange dreamy voice, "thou comest again as woman, and great subtlety and power shall be thine, O Amneris of the Shrine."

Rouac sprang to his feet, his face black with fury.

"What hast thou dared to say?"

"Nay," cried Cestris faintly, "let not my lord be wrath. There was that which cried within me: 'Thou comest again, thou comest as a woman. Amneris! Amneris of the Shrine!'"

Rouac caught her savagely by the arm. "Dost thou mock me?" he cried; "now, save that thou didst bear my first-born son, who cometh after me to rule this people, thou shouldst die. Now shall the women take thee, and bind thee to a tree, and scourge thee with many stripes, to be a warning to all women who mock their lords."

Cestris fell at his feet with a wailing shriek. "Let my lord have pity on his handmaiden!"

"I have stayed my hand, and have not slain thee; now of a surety shalt thou be scourged and learn thy duty unto Rouac."

The woman lay moaning upon the floor of the cavern; Rouac flung himself upon the skins, and watched them bear her, shrieking and struggling, from his presence. He rose, and stood in the cavern's mouth, and watched her punishment, which was the more cruel because the women were jealous, and hated her pride and insolence towards them. Suddenly he lifted his arm.

"It is enough," he said; "set her free."

The women obeyed him; Cestris tottered to the side of the huge savage, fell moaning to the earth and kissed his feet; he spurned her roughly. All the brute was alive and sparkling in the bright restless eyes.

"Stand up before me, woman," he said. She raised herself, groaning, and clung to the rock for support.

"Go forth!" said Rouac, "go thou to Ecta, the captive; unbind her, bring her to thy lord, for I will take Ecta to wife; she shall be my chosen and the desire of the eyes of Rouac, and her sons shall be exalted and rule the people. Thou shalt be Ecta's handmaid, thou shalt wash her feet. Go thou, and bring her therefore with due honour to thy lord."

The eyes of Cestris met his. "I go, O great lord!" said she meekly; "wait thou thy handmaiden."

With savage stoicism she knotted back the hair from her torn shoulders, and walked, reeling a little, through the torch-lit aisles of the forest. Rouac, smiling cruelly, leaned against the rock, and waited her return. The people fell back, there was a growing hoarse murmur; the tall figure of Cestris reappeared; she bore the form of Ecta in her arms; she approached Rouac.

"Behold, O mighty lord!" she said, in a strange hoarse voice; "thy servant bringeth thee thy bride. Behold Ecta, the captive of my lord, Rouac the king."

She laughed, and flung the body of Ecta at Rouac's feet; around her throat was twisted the torn garland of Cestris; her face was black, the eyes stared horribly, the features were convulsed, foam clung about the parted lips—the girl was dead.

"O thou who slayest," said Cestris, "O lord of power! Behold! Cestris, whom thou didst take to wife, who hath borne thee thy sons who shall come after thee, hath also learnt of thee. She too can slay, dust though she be beneath the feet of Rouac. Discern now, O king, whether there be any fairness in the face of thy chosen, even Ecta; whether there be light in her eyes, or breath upon her lips. Lord of life and death, wilt thou give life to Ecta?"

"By the Great Fire," said Rouac, "O woman, I cannot give life to Ecta, but by the might of mine own right arm I will give death to thee. Behold! thou shalt kindle a fire this night to light the shade of Ecta to the Home of Shadows."

The eyes of the woman met his softly. "It is time for Cestris to die," she said, "when Rouac loves her not; for I loved thee from the first, when thou didst slay my father, Amnoo, and bear me to thy land. Three sons have I borne to thee; and one is dead, and twain live. Yea! I love thee, and I have borne thy babes upon my breast, and now, if thou lovest me not, strike and slay me, and seek one fairer than Cestris, so her eyes be closed and see it not."

"Thou art a witch, and hast a devil. Thou shalt burn. Take the witch forth, and burn her with fire, that she die."

The face of the woman quivered. "Wilt thou slay me so," she asked in a low sad voice, "wilt thou burn me with fire?"

"Yea, will I. Because thou hast mocked me and slain Ecta."

Cestris turned proudly to the men. "Hearken unto the word of the great lord," she cried; "haste, O men, and do unto Cestris according to the word of Rouac."

The eyes of the men sought the face of the king.

"Bind her," said Rouac; "heap high the wood about the feet of the woman. Let the girls come forth and dance in the light of her burning, that I may choose the fairest."

Cestris was bound with thongs of leather to the tree; round her naked feet were piled bundles of brushwood. Rouac seized a torch and applied it to the dry bushes; the flames sprang up; the girls began to tread a slow rhythmic dance. Rouac did not heed them, he fixed his eyes upon the writhing form in the smoke clouds. Suddenly a shriek was forced from the stoical lips of the savage woman. "Slay," she shrieked; "I was thine; I bore to thee thy first-born son; slay me now in mercy."

The savage king drew nearer to the pyre, a strange bewildered look clouded the bright, fierce eyes.

"Slay!" shrieked the pitiful voice from the leaping flames.

Rouac gave a sudden beast-like cry; he tore the blazing faggots aside with his bare hands, severed the thongs that bound the woman, and caught his victim in his arms.

"What hast thou done to me?" he cried; "who art thou?"

She lay writhing and moaning; she was terribly burnt, and life was nearly fled; he held her and stared into her tortured face; suddenly the agonized eyes gleamed with an intelligent light.

"Take heed!" she gasped. "Take thou heed, O my dear lord! He would slay—ah!"

The quick imperative warning startled Rouac, he swerved, and was immediately conscious of a sharp, stinging sensation in his right arm; the arrow of Alys had missed its mark—the heart at which it was aimed.

A dozen warriors flung themselves upon their comrade; despite Rouac's savagery, his force made him to be respected; the giants were loyal to their fierce despotic king; they dragged Alys into the light of the flames, a dozen hoarse voices shouted:

"Shall we slay, O king?"

Rouac was kneeling, supporting Cestris; he glanced up.

"Nay," he said shortly; "bind the man; it may be I will slay him with my hand, it may be he shall slay me."

He bent down again, staring into the woman's face.

"I have slain thee," he said; "whither goest thou, Cestris? Seest thou?"

"Nay. Dost thou love Cestris, O my beloved?"

He did not answer.

"Dost thou?"

"If I loved any, I loved thee; when thy voice cried to me from the flames, I thought that once, long ago, I loved thee well."

She raised her arms as though to clasp them round him, shuddered, moaned, and was dead. The chief let her fall to the earth. He rose and walked towards his cave.

"Bring the man who hath lifted his hand against the king's life before me," he said.

They dragged the bound giant to the cavern's mouth. Rouac threw himself carelessly on the couch of skins.

"Leave me," he said, "and leave the man—bound."

He was obeyed. Rouac raised his eyes to the face of his chief warrior.

"Thou didst seek my life, O Alys of the Axe," he said.

"Yea, O king, for that thou slewest Kala, who was pleasant in mine eyes."

The fierce eyes of the king were veiled.

"I have all power," said Rouac, "and it is naught. I slew the

woman Cestris, for she mocked me, crying, 'Thou shalt come as woman,' but now I repent me; truly woman is more subtle than man, and now I dream of a power that is born of subtlety, and not of the warrior's force. Moreover, as the voice of the woman cried to me, a veil was drawn from mine eyes. High on a mountain's peak, where yet I, Rouac, never was, did I stand, and thereon did I look into eyes I loved, as I the king have never loved, and the eyes were the eyes of Cestris, and in my heart, O Alys, cried a voice, 'Thou camest from afar, thou goest beyond the stars. Go! sleep! and come again.' And lo! I am weary of blood, and the power of the warrior."

He threw his huge limbs from the couch.

"I care no more for rule over this people; power is good, but I have drunk of this cup till I am weary. I cannot give back the life; I cannot rule a woman's heart. If it be I come again, I will rule by subtlety, I will cleanse me of blood; I will have nought to do with the desire of man to woman, the love of woman to man. Lo! I am tired. Take thou the power of Rouac, O lord of the axe."

The eyes of the other stared at him stupidly, he could not understand. Rouac cut the bonds of his captive foe.

"Take thou the lordship," he repeated; "be thou king. After me there comes no stronger warrior than thou, O Alys. Give me thy hand, brother of the Wolf's Den. Fare thee well."

He raised the mighty spear, tipped with flint, that leaned against the cavern's wall.

"Hearken, Alys," he said. "If any man say that Rouac died for love of a dead woman, I bid ye tell him that he lies. If any say he died because there was that in him mightier than the power he held, tell him he speaketh wisdom. Rouac is lord of the life and of the death of all people, even his own, and no hand but the king's can shed the king's blood."

He set the broad sharp blade against his naked chest, just above the heart, and bending steadily forward, with calm eyes, and set lips, threw his whole gigantic weight upon it; the spear tip piercing the flesh entered the heart, the man fell forward, his weight causing the spear to plunge deeper home; his huge hands clutched the sand convulsively once—twice—then relaxed. He lay motionless, dead at the feet of his chief warrior. And that night the flames consumed the bodies of Rouac the king and Cestris his wife, and Alys reigned over the giant race of ancient America.

CHAPTER IV.

AMNERIS THE PRIESTESS.

THE city stood on a hill, it overlooked the sparkling blueness of the sea, around it lay a wide cactus- and palm-studded plain of sand. It was strongly fortified, it shone in the light, the stately buildings

gleamed with many-coloured marbles, streams rippled down the streets, groves of fruit-bearing trees were everywhere within the city limits; in the centre of the town stood the white marble shrine of Andona, the prototype of the Roman Vesta. Andona, goddess of fire, patroness of chastity and divine wisdom, claimed the highest adoration from the devout citizens of Archetris, the principal city of wave-merged Atlantis. In her priestess was lodged the supreme power of Archetris; for the Archetristrians held the female sex to be a higher development psychically than the male, and regarded the majority of Atlanteans, who held to the divine right of man in contradistinction to woman, to be as outer barbarians, and yet dwelling in the blackness of ignorance. The Archetristrians held to the supremacy of mind over matter; intellectual supremacy was the god to whom their vows were paid. The vices tending to militate against lucidity of thought were therefore regarded with supreme and pitying contempt. But the Archetristrians were careful to discriminate between that which they were taught by their sages to regard as the higher and lower wisdom. The lower wisdom comprised all practical and mechanical arts and sciences; all purely intellectual studies dealing with matter in its grossest or most ethereal forms; they excelled in medicine, architecture, sculpture, mechanics, geometry, astronomy; they were a preëminently scientific and cultured people; but the higher wisdom, which in their eyes was necessary for and included a thorough and exhaustive comprehension of the lower, required a more drastic training and great and carefully cultivated gifts for its mastery. He who would become master of the Archetristrians must first master the profoundest secrets of nature; to do this he must first master himself. Absolute purity, absolute self-control, indifference to the pains and desires of the body—these were necessary. The physical form must become an obedient instrument, sensitive to the faintest suggestion of the mind; thus the Archetristrian sage became enabled to do what in these degenerate days would be regarded as miraculous—a word which was considered to be an insult to the intelligence of a cultured Archetristrian. Unhappily, Archetris, the centre of Atlantean light, was unable to illuminate the whole continent, hence the fortifications and the fact that those inhabitants who engaged in trade were not a little harried by guerilla warfare practised by the irregular wandering hordes of the desert.

Morality was not so much regarded from the ethical standpoint; it would be more correct to state that this strictly reasonable people, worshipping Wisdom, allegorically named Andona, refrained from every form of sin which could tend to dull the keenness of their perceptions; hence drunkenness, wantonness, foul conversation, gluttony, undue pursuit of wealth, and excessive luxury were little known among them. They were as incapable of loving a sinner as they were of admiring a bestial vice. Their scorn of any person whose evil tenden-

cies were stronger than himself was supreme; for the Archetristsrians separated the man from his lower animal soul, and utterly despised one who permitted himself to be ruled by what they held to be by rights the servant, not the master. If a cultured Archetristriian did wickedly, he did so deliberately and to gain power in the world of intellect.

Upon the steps of the temple of the goddess sat a fair woman, a neophyte of the temple. She was young, tall and slender, upright as a dart, supple as a panther; her lovely rosy feet, soft and fine as a baby's, seemed to caress the marble. She was clad in soft gleaming white and a wreath of lotus blooms bound her shining hair; her face had a virginal purity, her delicate features were finely chiselled, the exquisite mouth was firmly closed; there was a marvellous immutability about the lovely face, and her eyes were blue and intensely brilliant. She sat on the topmost step of the temple, in an attitude that unconsciously displayed to perfection the exquisite beauty of her form.

Beside her knelt a man, young, comely, and powerfully built; despite the manly strength and symmetry of his figure the face gave an impression of weakness in its dark beauty, unless it was the extraordinary power of the face of the woman which caused an effect of weakness by force of contrast. She was smiling slightly; her blue eyes, half closed, gleamed with a pleased light. The man was speaking earnestly.

"And have two years in this accursed city changed thee thus, Amneris?" he cried. "Thou lovedst me, O my soul, there under the vines of Lentia."

"Did I? Ah! good Valeris, the grapes of Lentia are sweet; but here, good friend, they eat of the fig, the tree of understanding, and drink the juice of a grape more subtly sweet than those of Lentia."

"And thou lovest the fig better than the grape?"

"In truth, good Valeris, I think I do."

"Why didst thou greet me softly? Why didst thou let me come hither only to mock me?"

"Nay, Valeris, I greeted thee kindly because thou art my friend."

"Thy friend!"

"Aye, Valeris. Wilt thou not take the friendship of poor Amneris, Andona's dedicated maid?"

"Thou art not dedicate yet. Thou art not a priestess of the holy goddess; thou'rt but a neophyte of the first degree."

She looked at him with a mocking smile. "The holy goddess," she said, "hath accepted the service of her neophyte, the rest will come."

"And for this cold wisdom thou wilt renounce the home at Lentia, thou wilt renounce wedded bliss, the love of babes clinging around thy knee?"

"Thou blasphemest," said the woman with a light laugh. "The

flame of Andona's altar giveth light and warmth. In truth, the Lentia home, dear Valeris, is too narrow for me; wedded bliss I renounce not; my spouse shall be wisdom. And as for clinging babes, good friend of mine, seest thou not that I will climb till all mankind are babes to Amneris, and she shall dandle them at her pleasure."

She laughed again.

"Thou hast no heart."

"Truly? But I bear a mind, dear playmate, and a will. Let the heart go! Nay! who knows? Perhaps thou didst steal it long ago when we played, two bare-limbed babes on the Lentian sands. Thou shalt bear it back with thee to Lentia, Valeris. Said I not well, sweet friend?"

"Amneris, Amneris!" cried the young man bitterly, "thou torturest me. Dost thou love to torture?"

"Nay, Valeris. See now, forget me. In truth I am to blame. I loved to see that I could bend thee to my will; had I not come hither I might have dreamed that the fairest power a woman might wield was over a man's heart. Good Andona, be praised! I saw my folly. For look you, Valeris, it is not the maid who maketh the yoke, nay, but the man's own desire for the toy that hath caught his fancy; wherefore never let the woman dream that it is she who hath forged the fetter, he hath forged it for himself. Nay, but if the woman's will could make the man love a face unfair in his eyes, or unlove one which he desired—that were power."

"Power, power! Set from thee this dream of power. Amneris, beloved, fairer than the stars of heaven, sweeter than the night-wind that bloweth from thy rose garden at Lentia, if thou wilt have power, take me for thy husband! For I am thine, body and soul I dedicate to thee. I never loved a maid but thee. Power! I will die for thee. Power! I will live for thee. Power! I will sin for thee. I will hate where thou hatest, love where thou lovest, kill where thou biddest me kill, even though it were the friend of my heart, my very brother."

"Go, go! thou ravest, foolish boy," said the girl, smiling; "go back to Lentia, Valeris, woo and wed some fair maid and be happy, and I will send a chaplet from Andona's altar to bind her hair on the wedding morn, and make her ever chaste and fair, and dear to thee."

"Hast thou the heart to mock me thus, thou cold and cruel maid, cold as an icicle, cruel as flame? Why wert thou made so fair? Thou drawest the heart out of a man's breast, and dost toss it from thee, as a child throweth the ball."

"Nay, nay, sweet friend; come, return to Lentia."

"To Lentia? Never! To be mocked by all there; for I came hither to lead thee home, my bride. Nay, I will to Crotis, and there will I take service in the gladiators' school, and my very name shall be

unknown, and I will tarry there and pray Andona for death for me, and vengeance upon thee."

"A thousand thanks to thee, kind Valeris!"

"Thou mocking fiend, with an angel's face, thou art cruel as death."

"Do we part thus then? Alas!"

The young man gazed at her, then with a sudden cry he caught her in his arms, and kissed her passionately; the woman did not shriek nor struggle, her blue eyes became fixed, they glittered like steel.

"Release me!" she said in a muffled voice; "set me free."

"I will not. Thou hast driven me mad; thou sendest me from thee, but in this hour I hold thee, Amneris; I will kiss thy dear lips now, though I kiss thee nevermore."

"It shall be nevermore. Release me—nay, by Andona, thou shalt."

He did not obey her; once more he pressed his lips to hers, then with a cry he thrust her from him.

"Gods! I am mad."

"Mad!" cried Amneris, her voice gaining in bitterness in that it did not rise above a whisper. "Fool! my very soul is sickened by the sight of thee. Dost thou dare to press thy love upon the chosen virgin of the stainless goddess? Thinkest thou to win a free soul by thy brutal force. I would stab thee, and rid me of thee, were it not pollution to touch thee. Go thou to Lentia or Crotis, where thou wilt. I have pitied thee till now; appear before me no more, lift not thine eyes to the face of Andona's maid. Thou hast profaned the temple of the goddess, and did I call forth the priests who wait in her court, thou wouldst die a death compared with which a couch of flame were rest and comfort. Take thou thy life, and with it the scorn of Amneris. I have never loved thee, and now the very sight of thee sickens and wearies me."

He flung himself on his knees, grasping her robe.

"Amneris, have mercy! I was mad. I love thee. Part not so; take back thy cruel speech or slay me. I cannot bear the anguish of thy words."

"What care I for thy anguish? Nay, I rejoice therefore; thou art fitly punished."

"Stay! Tell me thou forgivest me ere I go from thee for ever."

"Forgive! None but the weak forgive, though the strong may not stoop to vengeance. Wouldst have me lie to thee? I hate thee, I do not forgive thee."

Valeris rose.

"Farewell," he said; "fair as the rose, crueller than steel. Power be thine and wisdom, yet, O Amneris, I shall be stronger than thou."

For I love thee, and I do forgive thee. I would die for thee; thou wilt live for thyself. Mighty in thy weakness, win all knowledge, strengthen thy will, scale thy way to the throne of Andona, cast down thy goddess and seat thyself thereon; and the beggar who gives his last crust to a weaker than himself and dies of hunger in the desert, is mightier than thou, O Amneris of the Shrine. Thou hast cast out love, O maid; thou hast set up a goddess in the image of thyself; thou hast shut thy soul to pity. Pluck thou the fig, it shall be ashes on thy lips, and the bitterness thereof shall make all fruit tasteless to thee for evermore."

He turned and passed down the gleaming steps of the temple and out of sight. The woman looked after him; she shivered slightly, then she smoothed back the strands of her shining hair and paced softly into the cool shaded room where Selarno the priest sat and taught the neophytes of the temple.

The post of high priestess of Andona was held for life; the power conferred was more than regal. True, any breach of the vows was punished with excessive rigour, but so long as a priestess of Andona held her vows inviolate her power was supreme; versed in magic arts, expounder of the oracles of the goddess, keeper of the ancient scrolls, and the famous Black Books of the temple, the high priestess was held as a "thing enskied and sainted."

There was but one priestess; the other virgins were termed neophytes. There were, however, seven mystic degrees of initiation, those of the three highest being held irrevocably pledged to the service of the goddess; the betrayal of any of the divine mysteries was punished with death. There was but one priest of the shrine—Selarno; the priests of the lower shrine, and those of the court being ranked with those virgins of the first six degrees of initiation; the neophytes of the seventh degree ranked with the priest of the shrine; the priestess ostensibly stood alone, yet the priest, Selarno, shared her counsel.

The high priestess was dead; her body lay before the altar of the goddess, awaiting the hour when it should be committed to the flames; around it knelt the neophytes engaged in divine meditation, an exercise whereby they derived great spirituality. The chief among them, Larna, initiate of the seventh degree, destined to the priestesshood of the shrine, knelt at the head of the corpse, her head muffled in a white woollen mantle, her body rigid with ecstasy; Selarno, the priest, knelt at the feet; beside him, to the right of the dead priestess, knelt Amneris, dedicated three years to the service of the goddess. The beautiful neophyte had made unparalleled progress in the mysticism and wisdom taught to the initiates of the shrine; of the seventh degree of initiation, her purity, her self-control, her force of will, her ecstasies, her illuminations, were noised throughout the city, and there were those who whispered that Amneris, the neophyte, outstripped Andona's high priestess in wisdom and subtlety.

She knelt, her head muffled as was that of Larna, and among the neophytes it was expected that the divine afflatus of the goddess would illuminate Amneris more powerfully than the destined high priestess.

No inspirational address broke, however, from her lips; on the contrary, she suddenly rose, unmuffled her fair face, and paced slowly from the temple; at the doorway she paused, and bent her steady blue eyes upon the kneeling priest, whose back was towards her; it was but for a moment, and while she gazed her eyes had a wondrous brilliancy; then she turned and climbed the stair to the parapet of the temple.

It was of glittering white marble, and unguarded by any rail, sheer from the unprotected verge was a drop of many hundred feet; below was the marble court, perfumed with flowers, beautiful, and musical with the song of birds and the splash of fountains. The parapet was of great breadth, built into the wall were wide marble seats, on one of which Amneris seated herself. She had an air of waiting. The three years of her initiation had bestowed upon her a severe and well-nigh miraculous beauty; her flesh had a dazzling whiteness, an impalpability, a purity scarcely human; awestruck beholders swore that a light flowed from the fair form of Andona's maid as she stood before the shrine of the goddess. The face was calm and severe in its power and immobility, the clear eyes were like steel, the lips as marble, the hair as burnished gold.

A foot grated on the marble stair, and the beautiful neophyte smiled—a curious, cruel, exultant smile; she did not move nor turn her eyes. The step drew nearer; Selarno, the priest, stepped out on the parapet.

“Art thou here, holy sister?”

“Aye, master and brother. Wilt thou sit beside me and teach me of thy wisdom?”

The priest seated himself. He was an ascetic-looking man, lean as a greyhound, with eager, restless black eyes, and a mouth set and stern save for a curious restless twitch which shook it at intervals.

“Our sister hath gone beyond the stars,” said Amneris. “Tomorrow, Larna, the neophyte, enters the sacred fire before the eyes of the people; is it not so, O master?”

“It is so, sister.”

“Larna hath much wisdom,” said the beautiful woman carelessly. “She hath a strong will, she will brook no sharer in the mysteries of the goddess.”

“Aye, none can share with the priestess the inner mysteries. None but she may taste of the sacred fire, and view Andona face to face.”

“Yet our sister who hath departed, O Selarno, imparted unto thee Andona's will. Thou wert of her counsel; thou didst teach the neophytes; the sacred books were open to the priest of the shrine.”

“Aye.”

"Larna holdeth it to be profanation, O holy brother, that any man should share in these mysteries; she will teach the neophytes herself; she hath sworn to put thee from thy high estate in Archetris, and reign alone. 'No man, O Amneris,' she cried of late, 'shall be higher than the sweeper of the temple in my counsel, when I shall serve before the shrine of the goddess.'"

The priest's mouth twitched. "Thou esteemest no illusion before the veil, master; thou wilt not take this stripping of thy power by the hand of Larna ill, as would a lesser man. Yet tell me, of thy wisdom, is this well or wise? Is not the very Power that framed the earth dual? Are there not male and female forces in nature, O sage? Man and woman in the spiritual kingdom as in grosser sort upon the earthly plane. Positive and negative—the fire and its vehicle—are not these things so?"

The priest raised his head, he obviously felt relief at this method of viewing the point; anxious to discuss a matter which he laid deeply to heart, he was yet desirous to disclaim any personal animosity or jealousy of power.

"Thou art wise, my sister; truly it is not to the honour of the goddess this greed of the sole power springing in the breast of Larna. Nevertheless, this post of priestess is hers by right, as being first, save for thee, in initiation. There are but thou and Larna of the seventh degree, and she hath been long of this knowledge; else to thee, O divine serpent of wisdom, as thou art termed of our neophytes, would descend this sacred office."

"In truth," said Amneris, "were I priestess the illuminations of Amneris should give light to Selarno; the force of Selarno strength to Amneris; will of the man, intuition of the maid. Wisdom is born of the twain."

"Happy were it for Archetris, sister, couldst thou, O white flame of awful purity and knowledge, become the chief servant of Andona. Yet Larna cometh first."

"Unless," said Amneris softly, "she were proved unworthy, master." Selarno started.

"If the high priestess be proved incontinent, or to have betrayed the secrets, she hath profaned the holy fire—she dieth. If the neophyte of the seventh, sixth, or fifth degrees, be wanton, she hath profaned the shrine; she is launched forth alone upon the sea to live or die as it shall please the gods; she returns no more to Archetris. If the neophyte of the lower degrees be light and untrustworthy, she hath profaned the court of the temple; she shall be whipped with rods in the outer court, and set with rent garments and ashes on her head in the market place. There shall she sit in her shame from morn till eve, and so return unto her home, outcast for ever from Andona's temple. This is the law."

"True, O sister."

"Holy sage, hath not Larna cast strange glances upon Tryenus, the youth who tendeth the light of the lower shrine? He is fair to the eye, and through Larna hath he been exalted; a sweeper of the outer court was he, till Larna, guardian of the lower shrine, raised him thither, where never foot save that of virgin or initiated priest hath trod till now."

"Tryenus is foster-brother of Larna the neophyte, she loves him well."

"Aye, master—too well."

"Knowest thou this thing, O sacred maid? If it be so, Andona's flame will surely consume her."

"If this were so, the boat is on the shore to bear Larna to her doom. If this were so, Amneris and Selarno ascending to the shrine, would drink of the wisdom of the goddess, hand in hand."

The priest rose and paced to and fro.

"Wilt thou let the sacred fire be profaned, O Selarno? 'Tis for thee to speak. Do thou and thy brother priests seize the youth and wring from him the truth."

"By torture? Larna will appeal to the people; she will deny evidence wrung from tortured lips."

"By torture, sage! Nay, nay, no blood! No pain of the flesh to profane the shrine of Andona. Nay, Selarno, to-morrow stand thou forth and charge Larna and Tryenus with this foulness; and—thou shalt see."

"They will deny. Neophyte, if thou hast proof——"

"Thou shalt have proof, sage. Make thou thy charge."

"Wilt thou support it?"

"Not directly. Bring forth the youth. Charge him. He shall confess his love. Then, O sage, move thou one question to the youth, bid him speak and testify what is the symbol of the seventh degree—the sign Larna the Neophyte beareth upon her bosom. Now, none but Larna and mine own self know of the sign. If, therefore, Tryenus knoweth, Larna hath disclosed it unto him; she hath broken her oath of secrecy for his sake."

The priest stared at her.

"Then thy charge is true?"

Amneris smiled subtly.

"Nay, holy master," she said. "Didst dream of accusing our sister falsely?"

Selarno winced.

"See thou to it, sage. I go to meditate before the lower shrine. I kiss thy feet, O incarnate wisdom, O mighty will! Peace be to thee! Farewell."

(To be continued.)

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Some Sufi Sages.

I died from the mineral and became a plant;
 I died from the plant and reappeared in an animal.
 I died from the animal and became a man;
 Wherefore then should I fear? When did I grow less by dying?
 Next time I shall die from the man
 That I may grow the wings of the angels.
 From the angel, too, must I seek advance;
 "All things shall perish save His Face."¹
 Once more shall I wing my way above the angels,
 I shall become that which entereth not the imagination.
 Then let me become naught, naught; for the harp string
 Crieth unto me, "Verily unto Him do we return!"¹

Extract from the *Masnavi* of Maulana Jelâluddîn Rûmi
 (Mr. E. G. Browne's rendering).

IT is not proposed in these brief and modest notes on Sûfi writers to adopt the fashionable, scientific method of the West, which would consist of prefacing the subject to be discussed by a learned disquisition on the nature of Sûfism, followed by a complete and laborious demonstration of its defects, based on misunderstood passages from supposed Sûfi writers and placed in comparison with the author's own alleged ideals. It is also not intended to follow the modern Eastern plan of substituting the inventive faculty for the labour of research and accurate quotations, and of hiding ignorance or poverty of understanding with the veil of mystery and a wealth of verbiage.

The reader is asked to form his own ideas on what constitutes Sûfism from the few selected extracts which it is the writer's privilege to translate (or otherwise to quote) from the works of those immortal Persian sages and poets that may be taken as forming to some extent an exposition of Sûfi belief and that are generally available.

The winged words from the mystical couplets of Jelâluddîn Rûmi, which introduce these "Notes," will already give the careful reader a wide grasp of the Sûfi conceptions of one of the aspects of the history of evolution; these conceptions, briefly expressed though they are, contain all that is fundamental in modern scientific speculations on the subject, and a great deal more besides. Jelâluddîn flourished about A.D. 1250, and he does not claim any originality for his views. In another series of verses the idea of evolution up to Nirvâna is expressed in a similar way. As it is not expedient from considerations of space,

¹ Quotations from the Korân.

to cite the whole of the Persian text, the commencing line only is quoted in a transliterated form by way of reference to the exact passage translated:

Zi ân dam ke âmedesti ânder jahân hasti, etc.

“From the time that thou camest and art in the world
A ladder was set before thee to mount;
First inorganic thou wast, then thou turnedst a plant,
And then how is it hidden to thee that thou becamest a beast?
After that a man thou becamest, with knowledge and wisdom and faith;
Behold what a rose that body became which is naught but a ditch
and a dustbin!
From man, when thy round thou hast made, doubtless an angel thou
wilt have made thyself.
Then, without this earth, thy abode will be heaven;
From the angel-state, again, thou must pass; dip into that shoreless
sea!
So that thy drop should become like an ocean, which is a hundred
seas.”

No attempt is made in these translated extracts to clothe them in the garment of poetical expression or to adorn them with the flowers of rhetoric and polished style; it is intended to convey the exact sense only of the Persian, as far as is possible, and *sound* must therefore be sacrificed to sense.

Regarding the object of existence, one of the passages of Jelâluddîn, which is mainly to be taken as an exhortation to make good use of the opportunities of life, runs as follows:

Ai zi Iqlim-i-'adam âmadeh der mulk-i-wujûd, etc.

“O thou who from the clime of non-being hast come into the kingdom
of existence!
Dost thou know at all for what purpose that coming was?
A slave of a king thou art; sent by a king thou art;
So that thou shouldst know thyself and Him that is adored.
Thou art, in truth, a sort of merchant
Come with merchandize forth from thy apartments into the city of Being;
Thy capital is the wealth of thy life,
See that with this principal of capital thou mayest acquire interest!”

In this place I cannot refrain from quoting a beautiful passage of Jelâluddîn addressed to youth, not to waste the great possibilities of life in sloth and self-indulgence. Alas! that it should be impossible to retain the beauty and music of the Persian in the English rendering.

Subhdam shud, zûd ber khiz ai jawân!

Rakht ber band-u-beras der karwân!

Karwân raft-u-tu ghâfil Khustai;

Der ziânuder ziânuder ziân!

The last line recalls very vividly the melody of the bells, sounded by the swinging gait of the camels, in a somewhat distant caravan. "Oh, for shame! and for shame! and for shame!" is their burthen.

Translation:

"It is morn, quickly rise, O my youth!
Strap on thy goods! Catch up the Caravan!
The Caravan went and thou neglectfully wast sleeping;
Oh, for shame! and for shame! and for shame!"

The continuation is as follows:

"Thy life waste not in sin;
So that thou mayest ever remain fresh and young.
If the soul of avarice thou hast killed, be sure thou art
A hero! a hero! a hero!"

In Persian the concluding line of the second verse is comparable in sound to the deeper clanging tones of the caravan bells on near approach.

The "youth" has "caught up" the caravan, and the sound that greets him is "Pehlevân! Pehlevân! Pehlevân!" "Hero! Hero! Hero!"

How little Sûfîism has anything in common with Semitic Muhammadanism, will be evident to anyone who makes Sûfîism his study; the latter, with its sublime, non-material aspirations, must essentially be regarded as an Âryan system of thought. Islâm as understood and expounded by the orthodox is merely the outward cloak or form, which the Sûfî teachers of Muhammadan countries considered it expedient to adopt. Says Jelâluddîn:

Mâ zi Qurân ber guzidim maghzra, etc.

"From the Korân we have extracted the marrow;
The husk we have thrown to the masses.
Possessions of the earth are naught but carrion;
The carrion we have flung to the curs.
Our garment, turban, science and the arts of disputation
We have cast them all into the flowing stream."

The Truth, and that only; the Truth underlying all religions is the religion of the Sûfî! Says 'Omar Khayyâm:

But Khane u Ka'aba Khâne-i-bandagist, etc.

"The idol-temple and the Ka'aba [*i.e.*, Mosque] are both the house of adoration.

The striking of the [Christian] gong [*i.e.*, the ringing of the church bells] is the symphony of worship,

The Girdle [Jewish, Christian, or the Magian or Brâhmanical thread] and the church and the Moslem rosary and the cross.

In truth, they are all a mark of worship."

'Omar will be referred to at greater length further on. To return to Jelâluddîn, whose every word would be worth quoting, but of whom we shall now only translate one more extract; it is one of the most striking passages in the whole *Masnavi*, and bears on the supposed personal or extraneous nature of the Deity—a bigger, crueller, mightier *man*, according to purely Semitic conception—and the relation of mankind to the Deity and the Universe.

Anka ke talabgâr-i-Khodâid Khodâid, etc.

“Ye who are searchers for God, ye are God!
 Need there is none for the search; ye are it, ye are it!
 Ye are the letter, ye are the letters, ye are the word, ye are the book!
 Gabriel ye are, ye are Boraq, ye are the messengers of God!
 Ye are essence, ye are qualities, sometimes the throne [of heaven],
 sometimes the spread carpet [of the earth].
 Ye are in the fountain of Being: exempted from transientness are ye!
 A thing that ye have not lost, why do ye seek it?
 Come to yourselves! Where are ye? where are ye?
 Do you wish to see your quest face to face?
 Then cleanse off with a furbisher the rust from [your] mirror,
 So that like Moulânâ Rûmi, in truth, ye may
 Show yourselves to yourselves by the virtue of the glass!”

ZÂHID.

Science and the Esoteric Philosophy.

“SAVAGE SPIRITUALISM.”

IN *Longman's Magazine* for March, 1894, is a most interesting and valuable article with the above title, signed with the well-known initials, “A. L.” It gives a good summary of what we know of magic and sorcery among so-called savage tribes, with some striking examples, and the writer indirectly sneers at the scientific explanations of fraud and the transmission of superstitious beliefs from tribe to tribe and from race to race. He divides savage sorcery into four classes: (1) Beneficent magic, for healing; (2) Malevolent magic; (3) Conjuring, or sportive miracles; (4) Clairvoyance and prophecy. With regard to the universal prevalence of magic, he says:

The extraordinary similarity of savage and classical spiritualistic rites, with the corresponding similarity of alleged modern phenomena, raises problems which it is more easy to state than to solve. For example, such occurrences as “rapings,” as the movement of untouched objects, as the lights of the *séance* room, are all easily feigned. But that ignorant modern knaves should feign precisely the same raps, lights, and movements as the most remote and unsophisticated barbarians, and as the educated Platonists of the fourth century after Christ, and that

all the other phenomena should be identical in each case, is certainly noteworthy. This kind of folk-lore is the most persistent, the most apt to revive, and the most uniform. We have to decide between the theories of independent invention, of transmission, borrowing, and secular tradition, and of a substratum of actual fact. Thus, either the rite of bidding the sorcerer was invented, for no obvious reason, in a given place, and thence reached the Australian blacks, the Eskimo, the Déné Hareskins, the Davenport Brothers, and the Neo-Platonists; or it was independently evolved in each of several remote regions; or it was found to have some actual effect—what we cannot guess—on persons entranced.

Our phenomenon of the hypnotic sleep is a mere revival or tardy recognition of the most ancient and wide-spread savage practices. The Déné Hareskins of the extreme north of America call it *the Sleep of the Shadow, the Magical Sleep*; their physicians blow on the patient, bid the malady quit him, and make passes over him. We hear of “raps” among the aborigines of Australia, of *séances* among the Maoris, of a “Medicine Lodge” among the Ojibways, which serves the same purposes as the modern “cabinet,” and the *στερέον χωρίον* mentioned by Iamblichus in *De Mysteriis* as necessary *ὥστε μὴ ἐπιπολὺ διαχεῖσθαι*, or to prevent the scattering of force. Many examples of what the writer calls savage Spiritualism are quoted, among the Highlanders, Finns, Lapps, Eskimo, Zulus, etc. He concludes:

The examples of savage Spiritualism which have been adduced might probably receive many additions; those are but gleanings from a large field carelessly harvested. The phenomena have been but casually studied; the civilized mind is apt to see, in savage *séances*, nothing but noisy buffoonery. We have shown that there is a more serious belief involved, and we have adduced cases in which white men were not unconscious of the barbarian spell. . . . The production of hypnotic trances, perhaps of hypnotic hallucination, is a piece of knowledge which savages possessed (as they were acquainted with quinine), while European physicians and philosophers ignored and laughed at it.

And then he refers to the puzzling diffusion of such tales as *Cinderella*, pointing out that “while Scandinavian regions have a form of *Cinderella* with certain peculiarities not shared by Southern Europe, those crop up sporadically, far away, among Kaffirs and the Indian ‘aboriginal’ tribe of Santhals”; the same phenomenon of diffusion being true of magic.

ANALYSIS OF PART III, VOL. I, OF “THE SECRET DOCTRINE”
(continued).

SECTION V (NEW ED.), *The Masks of Science* (continued).

In the last article it was shown that the author of *The Secret Doctrine* decries the scientific belief in such abstractions as are designated by the words “force,” “energy,” “inert matter,” and the like; and asserts in their stead the existence of actual entities. The continuation of this section develops the above position. It is shown that where scientists err is in attempting to dissociate force from matter, a thing which can be done only in thought, not in reality. Force and

matter can be considered separately for the purpose of convenience in reasoning, and in this case they are of course mere abstractions. No better evidence of their abstractness could be desired than the dilemmas in which an attempt to analyze them at once lands us; this is illustrated by the quotations from Stallo, Butlerof, etc. There can be no such thing as a substance entirely devoid of motion, nor motion without something that moves. Yet science tries to analyze phenomena into these two elements, as, for instance, sound into motion in inert matter, and light into motion in an inert ether. Occult science regards motion and substance as merely two aspects of one thing, and says that light is a moving substance, heat the same substance moving in a different way, electricity still another condition of this substance, and so on. This substance is called Prakriti and Ether, and is the substratum of the physical world, underlying not only its substantiality but also its life and activity. It seems to be the Indian Âkâsha Tattva, which is the root of the four lower Tattvas, whose properties are motion, heat, tangibility, etc. But even this Ether seems to be only a secondary phenomenon, an effect, the outward manifestation of an inner something. This is what is meant by saying that Âkâsha (using the word now in H. P. Blavatsky's sense) is the noumenon of Ether, and Ether is the phenomenon of Âkâsha. Thus heat, light, electricity, etc., are manifestations of the different moods of the mind of Nature; they are living forces and are set in motion by an Intelligence behind.

WHAT IS "MATTER"?

On p. 560 (*n.e.*) the author gives the meaning of the word "matter" as used in occult science. It is "that totality of existences in the Kosmos which falls within any of the planes of possible perception." In short, Occultists extend the definition of matter to include higher planes of perception than the physical; moreover, it includes what science calls "Forces"; for light, heat, electricity, etc., are, as said before, moving substances. The following passage from p. 561 is important in this connection:

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed *all* that lies beyond the threshold of Sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors are not set up, as asserted by Science, by the vibrations of the molecules of known bodies, the Matter of our terrestrial objective consciousness, but that we must seek for the ultimate Causes of light, heat, etc., in Matter existing in supersensuous states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of Matter in motion. Such states can be perceived by the Seer or the Adept during the hours of trance, under the Sushumnâ Ray—the first of the Seven Mystic Rays of the Sun.

The stock objection to the fluid-theories of light and heat is next considered, viz., that since mechanical motion is converted into heat,

and heat into mechanical motion, therefore heat cannot be a fluid. The answer is that there are fluids *and* fluids, and though heat is matter, it is not the same kind of matter as that known to physicists.

THE ABSURDITY OF THE SCIENTIFIC ATOM.

H. P. Blavatsky then deals with the "atom" of science, of which we have before spoken in LUCIFER for June and July, 1893. She points out, with supporting arguments from Butlerof and Büchner, that any materialistic conception of an atom confutes itself. It is impossible to predicate of matter either infinite divisibility or limited divisibility, so long as we consider it from the materialistic standpoint alone. If matter is infinitely divisible, the atom vanishes into mere nothingness; if, on the other hand, atoms are simply mechanical subdivisions of matter, in what way do they differ from matter itself, and how is *their* structure to be explained? Then again, the kinetic theory of gases demands that atoms shall be elastic, while the physical theory of elasticity forbids them to be elastic. Further, if, as physicists say, the physical properties of matter are due to its atomic structure, the atom, which has no atomic structure, can have none of the physical properties of matter, and must, therefore, be something *entirely* different from matter. For elaboration of these considerations we refer the reader to *The Secret Doctrine* and to Stallo's *Concepts of Modern Physics*. As H. P. Blavatsky says, p. 566:

This vicious circle is fatal to Materialism. It finds itself caught in its own nets, and no issue out of the dilemma is possible for it. . . . Accept the explanations and teachings of Occultism, and—the blind inertia of Physical Science being replaced by the intelligent active Powers behind the veil of Matter—motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the Atom, that the whole Science of Occultism is built. It opens limitless horizons to Substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists.

The rest of the section deals with the science of the Vedas and Purânas, in which the physical, psychic, and spiritual natures of the Elements are concealed under allegories; and with the Vishishtâdvaita philosophy. These Indian writings have at least something definite to say upon subjects as to which science is agnostic; they do not confess their ignorance as to the real nature of the basic principles in terms of which they reason, as does science in the case of atoms, space, motion, etc. Therefore they are at least worthy of consideration on the chance of finding in them something which does not altogether vanish into thin air when too deeply probed.

MORE ENLIGHTENED VIEWS OF SCIENCE.

Section VI performs the more pleasing task of lauding the views expressed by a man of science, Dr. B. W. Richardson, and by Samuel Metcalfe, and showing how near they come to the Occult teachings. It

is very refreshing to read views that are not orthodox on the subject of heat and force, and they form a valuable connecting-link between Eastern and Western science. In Vol. V of *The Popular Science Review*, Dr. Richardson writes on "Sun-Force and Earth-Force" as follows:

Starting with the argument on which nearly all physicists are agreed, that there exist in nature two agencies—matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and appreciable only by its influence on matter—Metcalfé maintains that the imponderable and active agency which he calls "caloric" is *not a mere form of motion*, not a vibration among the particles of ponderable matter, but *itself a material substance flowing from the sun* through space, filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. The nature of caloric, or Sun-Force, is contended for by him on the following grounds:

(i) That it may be added to, and abstracted from other bodies and measured with mathematical precision.

(ii) That it augments the volume of bodies, which are again reduced in size by its abstraction.

(iii) That it modifies the forms, properties, and conditions of all other bodies.

(iv) That *it passes by radiation through the most perfect vacuum* that can be formed, in which it produces the same effects in the thermometer as in the atmosphere.

(v) That it exerts mechanical and chemical forces which nothing can restrain, as in volcanoes, the explosion of gunpowder, and other fulminating compounds.

(vi) That it operates in a sensible manner on the nervous system, producing intense pain; and when in excess, disorganization of the tissues.

Metcalfé further says that this sun-force or caloric has repulsion for its own particles, but for those of ponderable matter attraction; and he lays down the law that "by the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things." Many more interesting things are said, which there is not room to quote; for instance, hardness and softness, solidity and liquidity, are not essential conditions of bodies, but depend on the relative proportions of ethereal and ponderable matter they contain. H. P. Blavatsky speaks of these "heretical" views as requiring only a little alteration of terms here and there to be correct. The view of modern science with regard to the sun is that it contains many of the chemical elements we find in the earth, and that its light and heat are due to combustion; whereas what they see and examine with the spectroscope is merely the sun's robes, the solar cosmic veil, not the sun itself.

H. T. E.

SUSPICIONS amongst thoughts are like bats amongst birds, they ever fly by twilight.—BACON.

Prashna Upanishad.

THESE men, Sukesha Bhâradvâja, and Shâivya Satyakâma, and Sâuryâyani Gârgya, and Kâushalya Ashvalâyana, and Bhârgava Vâidarbhi, and Kabandhi Kâtyâyana, full of the Eternal, bent on the Eternal, were seeking after the supreme Eternal.

They came to the Master Pippalâda, with fuel in their hands, saying: He verily will declare it all.

And the Sage said to them: Remain for a year in fervour, service of the Eternal, and faith. Ask whatever questions you will, if we know them, we shall declare all to you.

So Kabandhi Kâtyâyana, approaching, asked: Master, where do all these beings come from?

He answered him: The Lord of beings desired to produce. He brooded with fervour; and, brooding with fervour, he brought forth a Pair. They are the Substance and the Life. These two will make manifold beings for me, said he. The sun verily is the Life, and Substance is the moon. For Substance is all that is formed, and the formless [is the Life]. Therefore the form is the Substance.

So the sun, rising, enters the eastern space; and thus he gathers all the eastern lives among his rays. As he enters the southern, the western, the northern, the nether and the upper space, and the spaces between, as he illumines it all, so he gathers all lives among his rays. Thus the Life is manifested as the universal, all-formed fire.

And this is declared by the Vedic verse:

The all-formed, golden Illuminer, the supreme light, the fervent one. Thousand-rayed, turning in a hundred ways, the Life of beings, this sun rises.

The year is a Lord of beings. His two paths are the southern and the northern. Therefore they who worship, thinking that it is fulfilled by sacrifice and gifts, win the lunar world. They verily return to this world again. Therefore the sages who desire to produce, turn to the south. For this is the path of Substance, the path of the Fathers.

But the others, who seek the Higher Self by the northern way, by fervour, service of the Eternal, faith and knowledge, they verily win the sun. This is the home of lives; this is the immortal, fearless, supreme. From that home they do not return to the world again; for this is the end.

And there is this verse:

They call the sun the father in the upper heaven, with five steps [seasons], and twelve forms [months], the giver of increase.

But others call the sun that Seer who rests in the seven-wheeled chariot, whose wheels have six spokes.

The month is a Lord of beings. The dark half is the Substance; the bright half is the Life. Therefore those Sages offer sacrifice in the bright half; but the others in the other half.

Day-and-night is a Lord of beings. Day verily is the Life, and night is the Substance. They waste their life who find love in the outward; but service of the Eternal finds love in the hidden.

Substance also is a Lord of beings. Thence comes this seed, and thence these beings are produced. And all that follow this path of the Lord of beings, produce a pair.

Theirs verily is that world of the Eternal, who have fervour and service of the Eternal, and in whom truth is set firm. Theirs is that quiet world of the Eternal; but not theirs, in whom are crookedness, untruth, illusion.

And so Bhârgava Vâidarbhi asked him: Master, how many are the bright ones that uphold life? Which illumine this? Which of them again is chiefest?

He answered him: Shining ether is that bright one, air, and fire, and water, and earth; voice, mind, sight, hearing. They, illumining, declare: We uphold this ray, establishing it.

And Life, the chiefest among them, said: Cherish not this delusion: For I, verily, dividing myself fivefold, uphold this ray, establishing it.

They were incredulous. Life proudly made as if to go out above. And as Life goes out, all the others go out, and as Life returns, all the others return. As the bees all go out after the honey-makers' king when he goes out, and return when he returns, thus did voice, mind, sight, and hearing. Joyful, they sing the praise of Life.

He warms as fire; as sun, and the rain-god; the thunderer, wind, and the earth, substance, the bright one; what is, what is not, and what is immortal.

Like spokes in a wheel's nave, all this rests in Life. The Rig, and Yajur and Sâma hymns; sacrifice and warrior and priest.

Thou, Life, as Lord of beings, movest in the germ; and thou thyself art born from it. And to thee, Life, these beings bring the offering; thou who art manifested in the lives.

Thou art the tongued flame of the bright ones; the first oblation of the Fathers. Thou art the wisdom of the Sages; the truth of sacrificial priests.

Thou art the Thunderer with his brightness; thou art the storm-god, the preserver. Thou movest in the sky as the sun; thou art master of the stars.

When thou descendest as rain, these thy children, Life, rejoice;
 we shall have food, they say, according to our desire.
 Thou art the exile, Life, the lonely seer; the eater, the good master
 of all. We are givers of the first offering. Thou art father to
 us, the Great Breath.
 Thy form that is manifested in voice, and in hearing, and in sight,
 and the form that expands as mind, make it auspicious! Go
 not out!
 All this is in Life's sway, all that is set firm in the triple heaven.
 Guard us as a mother her sons; and as Fortune, give us
 wisdom!

And so Kâushalya Ashvalâyana asked him: Master, where is this
 Life born from? How does it enter this body? How does it come
 forth, dividing itself? Why does it go out? How does it envelop the
 outer? and how as to the Self?

He answered him: Many questions thou askest! Thou art full of
 the Eternal, and therefore I tell it to thee.

From the Self is this Life born. And as the shadow beside a man,
 this is expanded in that. By mind's action it enters this body. And
 as a sovereign commands his lords: These villages and these villages
 shall ye rule over! Thus also Life disposes the lesser lives. For the
 lower powers, the downward-life; in sight and hearing, in mouth and
 nose, the forward-life; and in the midst, the binding-life; this binds
 together the food that is offered; and thence the seven flames arise.

In the heart is the Self. Here are a hundred and one channels.
 From them a hundred each, and in each of these, seventy-two thou-
 sand branch-channels. In these the distributing-life moves.

And by one, the upward channel, rises the upward-life. It leads
 by holiness to a holy world, by sin to a sinful world, by both, to the
 world of men.

The outward-life rises as the sun. It is linked with this life that
 dwells in seeing. And the potency that is in earth, entering the down-
 ward-life of man, establishes it. And the shining ether is for the bind-
 ing-life, and air for the distributing-life.

And light for the upward-life. Therefore he whose light has
 become quiescent is reborn through the impulses acting in mind. Ac-
 cording to his thoughts, he enters life. And life joined by the light
 with the Self leads him to a world according to his will.

He who, thus knowing, knows life, his offspring fails not, and he
 becomes immortal.

And there is this verse:

Knowing the source, the range, the abode, the fivefold lordship
 of Life, and its union with the Self, he reaches immortality,
 he reaches immortality.

And so Sâuryâyanî Gârgya asked him: Master, how many powers sleep in a man? how many wake? which is the bright power that sees dreams? whose is that bliss? and in whom are all these established?

He answered him: As, Gârgya, the rays of the sun at setting, all become one in his shining orb; and when he rises, they all come forth again; so all the other powers become one in the bright power, mind.

Therefore the man hears not, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor takes, nor enjoys, nor puts forth, nor moves. He sleeps, they say.

The life-fires verily wake in this dwelling. The household fire is the downward-life. The fire of oblations is the distributing-life. And as the fire of offerings is brought forward from the household fire, it is the forward-life.

And the binding-life is what binds together the offerings, the out-breathing and inbreathing. Mind is the sacrificer, and the upward life is the fruit of the sacrifice. For it leads the sacrificer day by day to the Eternal.

So this bright mind in dream enjoys greatness. The seen, as seen he beholds again. What was heard, as heard he hears again. And what was enjoyed by the other powers he enjoys again by the other powers. The seen and the unseen, heard and unheard, enjoyed and unenjoyed, real and unreal, he beholds it all; as all he beholds it.

And when he is wrapt by the light, the bright mind no longer beholds dreams. Then within him that bliss arises. And, dear, as the birds come to the tree to rest, so all this comes to rest in the higher Self.

Earth and earth-forms; water and water-forms; light and light-forms; air and air-forms; ether and ether-forms; seeing and what is seen; hearing and what is heard; smelling and what is smelled; taste and what is tasted; touch and what is touched; voice and what is spoken; hands and what is handled; feet and moving; mind and minding; knowledge and knowing; personality and personal; imagination and imagining; light and lightning; life and living.

For this Higher Self is the seer, toucher, hearer, smeller, taster, thinker, knower, doer, the perceiving spirit. And this rests in the supreme, unchanging Self.

He reaches the supreme unchanging Self who knows that shadowless, bodiless, colourless, bright unchanging one. He, dear, becomes all-knowing, becomes the All.

And there is this verse:

He who knows the unchanging one where rest the perceiving
Self, with all the powers, all lives and beings; he, verily, all-
knowing, has entered the All.

And so Shâivya Satyakâma asked him: And he amongst men,

Master, who to the end of his life meditates on the mystic Om; what world will he gain by it?

And he answered him: This mystic Om, Satyakâma, represents the higher and lower Eternal. Therefore the wise man by this meditation reaches one of these; if he meditates on the first measure, enlightened by it he is quickly reborn in the world. The Rig verses bring him to the world of men; there, full of fervour, service of the Eternal, and faith, he enjoys greatness.

And if he meditates on it in his mind with two measures, he is led to the middle world by the Yajur verses. He wins the lunar world, and after enjoying brightness in the lunar world, he is born again.

And he who with three measures meditates on the mystic Om, and thereby meditates on the supreme spirit, is endowed with light, with the sun; as a serpent is freed from its slough, he is, verily, freed from all sin. He is led by the Sâma verses to the world of the Eternal. He from that supreme home of lives beholds the supreme indwelling spirit.

And there are these two verses:

The three measures are subject to death when divided; they are joined to each other, but not inseparable. When the outer, the middle, and the midmost are joined together, the knower is not shaken.

By the Rig verses to this world; by the Yajur verses to the middle world; by the Sâma verses to the world the seers tell of; by meditating on the mystic Om, the wise man reaches that peace, unfading, immortal, fearless, supreme.

And so Sukesha Bhâradvâja asked him: Master, the Râjaputra, Hiranyanâbha Kâushalya, coming to me, asked this question: Bhâradvâja, knowest thou the spirit with sixteen parts? I answered the youth: I know him not; if I knew him, how should I not tell thee? He withers, root and all, who speaks untruth; therefore I deign not to speak untruth. He, silently, entering his chariot, departed. I ask thee where this spirit is.

He answered him: Here, verily, within the body, dear, is that spirit in which the sixteen parts come forth.

He said: In whose going out shall I go out? In whose returning shall I return? He put forth Life; and, from Life, faith, the shining ether, air, light, the waters, and the power of earth. Then mind and substance, and, from substance, force and fervour, the hymns, the worlds of action, and name in the worlds.

And as these rivers, rolling oceanwards, go to their setting on reaching the ocean, and their name and form are lost in the ocean, they say. So the sixteen parts of this seer, moving spiritwards, on reaching spirit, go to their setting; their name and form are lost in spirit, they say. He becomes one, without parts, and immortal.

And there is this verse:

In whom the parts are fixed like the spokes in the nave of a wheel; knowing that knowable spirit, let not death disturb you.

He said to them: So far I know that supreme Eternal. There is nothing beyond.

Thou art our father, inasmuch as thou hast led us over to the further shore of unwisdom, said they, knowing him. Reverence to the supreme sages. Reverence to the supreme sages.

*Thus Prashna Upanishad is ended.*¹

C. J.

Scraps from a Hindu Notebook.

THE VARIOUS KINDS OF KARMA.

THE reader's attention is drawn to shloka 16, chapter vii, of the *Gîtâ*, which says:

Men of good Karma who worship me, O Arjuna, may be divided into four classes, viz., the suffering, the enquiring, those that want wealth, and the wise.

Now to understand the above requires some knowledge of the law of Karma, for in the first place the question arises, How can one having a stock of good Karma suffer?—so also others of like nature may arise.

Karma may be divided into three classes, viz., Sâttvic, Râjasic and Tâmasic, their several effects being good, mixed or bad. Sâttvic Karma is that in which Sattvagunam predominates, Râjasic when Rajogunam predominates, and Tâmasic that which is under the influence of Tamogunam.

Sattvagunam is transparent and peaceful; Rajogunam produces desire and attachment; Tamogunam brings on inattention, laziness and weakness of mind; Rajogunam produces motion, while Tamogunam bears the characteristic of a covering, or that which hides Jñânânam.

Then from shlokas 23, 24 and 25 of chapter xviii we learn what Karmas in particular may be called Sâttvic, what Râjasic and what Tâmasic. It will be seen that good Karma here means only Sâttvic Karma, or Karma which is done merely as duty, without feeling any attachment, without a desire to please or to punish, and without any desire for personal benefit direct or indirect. Such Karma operates in two ways: it may bring on prosperity, or it may develop a desire or hankering for Jñânânam. In either case the person will feel himself attracted towards Shrî Krishna, the Logos. Now if such a person has

¹ There is a Commentary on this Upanishad in the Oriental Department of the American Section, Nos. 15 and 16, January and March, 1894.

also a stock of bad Karma, the good Karma will cause the bad to be exhausted by suffering; so the person who has Sukriti (good Karma) will be suffering till at least the foremost of his bad Karma is exhausted. If he has a stock of Râjasic, or mixed Karma as well, he will, though seeking Jñânam, want wealth also, until that desire is satisfied in some way or other.

Now as regards the wise, it is not in one birth that a man becomes so; Vâsudeva, the Turîya aspect of the Logos (as we learn from *Mârkandeya Purânam*), cannot be perceived in all before many births are completed. From birth to birth the Sukriti must go on accumulating, the bad Karma be exhausted by suffering, and the desire for worldly advancement, the result of Râjasic Karma, either conquered by Vairâga or satisfied by possession, before a man can hope to be really wise; in the meanwhile his soul must not droop, he must not be idle, he must not allow Tamogunam to get the better of him; he must not be selfish and passionate, or swayed by Rajogunam, a task not of a day, a month, a year, a number of years, a life—but a series of lives, requiring courage, patience, concentration, purity and unselfishness, that we of to-day have hardly any idea of, and the utmost we can do now is to develop in ourselves a firm faith in the law of Karma and Rebirth.

How shall we be able to know in our future births of the presence of Sukriti in our stock of Karma? Simply by our innate desire for Theosophy; let us not therefore be discouraged if we suffer, if our wants are unfulfilled, if our desire for more light is not at once satisfied; we have entered a Path where progress is natural, and our sufferings and wants are but stepping-stones to progress; *we fall by our own acts only and by no other*. If we can finish this birth properly, *i.e.*, do our duty by this, the next will be a more advantageous one, it cannot be otherwise. Our best hope is in this; we belong to one of the first three classes mentioned in the shloka.

MEDIUMSHIP AND IDIOCY.

What sort of Karmas may reasonably be supposed to result in mediumship or idiocy in the next incarnation?

The above question was asked in *The Prasnottara*, and briefly answered by some in that paper. It appears to me that it requires a more elaborate and comprehensive answer from the Hindû standpoint.

Our Shâstras recognize three planes of existence, corresponding to our three bodies—Sthûla, Sûkshma and Kârana; beyond these is the Turîya or Âtmic plane. Now as no phenomena can take place without a material basis, the root of which is Mûla Prakriti, and a Shakti to energize the same, the root of which is Âdyâ Shakti, our principles on each of these three planes are double or are in pairs, one Shâktik, another Prâkritik. Thus on the Sthûla plane, the Prâkritik principle is Sthûla Sharîra (physical body) and the Shâktik principle is Prâna;

on the Sûkshma plane, the Prâkritik principle is Sûkshma Sharîra and the Shâktik principle is Manas; on the Kârana plane, the Prâkritik principle is Kârana Sharîra and the Shâktik principle is Jñânânam or Spiritual Intelligence.

Now Karma produces effect in two ways on each of these planes; these two classes of effects are (1) that which is enjoyed (or suffered) in any particular birth, and (2) that which is carried as seed to be developed into enjoyment (or suffering) in subsequent births. We need not here take into our consideration those Karmas of a complicated nature which produce effects of a mixed character. Besides and beyond these six classes of Karma is the seventh, the single effect of which is Nirvâna.

What affects our body in this birth? Excesses and neglect of the rules for preserving our health. What should affect our body in the next birth? Injuring the bodies of other human beings, for which we do not receive any punishment in this life. If that be the case, the general rule seems to be that it is excess or neglect and injuring others (without suffering of any kind in this life) that must bring punishment in the shape of injury to, or defects in, our principles in the next birth.

Now what is idiocy, and what is mediumship? Idiocy means that Manas (the Shâktik principle on the Sûkshma plane) is dormant; mediumship means that the principles on the Kârana plane do not possess sufficient strength to oust an intruder—elemental, elementary or black magician, as the case may be—and Manas being but a servant of its prototype on the higher plane, is soon overcome.

If, as I believe, the above is true, then there is not much difficulty left in determining what classes of Karma may reasonably be supposed to result in mediumship or idiocy in the next incarnation. Abuse the powers of your intellect in injuring others, and if you do not suffer in this life, you may become idiotic in the next. Dabble in black magic, and if your principles are not affected in this birth, you are likely to become a medium in the next.

But of course there are many complications and many exceptions to the rule. This must be so; says the *Gîtâ* truly, the ways of Karma are inscrutable. In laying down this general proposition, I do not mean to say that there are no other answers possible, I have but stated what I consider to be reasonable. To carry our thought back into the past incarnation, or forward into the future, is a great stretch of imagination; yet it seems to be natural with the Hindûs—all born believers in repeated births. How can we get such knowledge? “Try to rise to the highest plane, realize the Jñânânam principle in you, and you will know.” Such are our teachings; we follow our Shâstras, but not their dead-letter interpretations or “twisted” meanings for sectarian purposes, neither do we follow those which pass for Shâstras but are only treatises on black magic in reality. These can be tested by the fact

that they all profess to teach more or less *how to injure others and how to gratify our senses and passions by occult means*. This is one of the most effective tests, and when applied will be found to work out. India is not what she was 5,000 years ago; the lights have gone out one by one, but let us not on that account follow the *ignes fatui*, for they can never show the way. Better stand still and pause to think, than run headlong into destruction.

SEX IN REĪNCARNATION.

What determines that a person should be born a male or female? Now if birth itself is due to Karma, sex must be due to Karma as well. When the Ego incarnates, one class of Karma determines its mental aptitude, while another class draws it to a particular country, nation, family and surroundings.

Now if a male or female birth is due to Karma, what sort of Karma may be supposed to lead to it? This is a very difficult question. It seems to me that, broadly speaking, there are two sets of Karma controlling these things; one may be called the Karma of compensation, another the Karma of selection. Suppose A. ill-treats B. his lawful wife, who suffers long and uncomplainingly. The Karma of compensation requires that A. should suffer similarly in his next birth, and this can best be fulfilled if A. be born a female. Then let us suppose that C., a male, develops in this birth mental characteristics peculiar to females, while D., also a male, constantly regrets deeply that he was not born a female (poor soul!), the Karma of selection requires that they should be both born females after death. I think the mental characteristics of males and females may be classified thus:

| MALE. | FEMALE. |
|--|--|
| A constant desire to help others. | A constant desire to be helped by others. |
| A constant desire to control others. | A constant desire to be controlled by others. |
| To behave so that others may be attached to him. | To sacrifice one's self to the happiness of another. |
| Heroism. | Meekness. |
| High-mindedness. | Kind-heartedness. |
| Powerful intellect. | Constant devotion. |
| Generalizing. | Particularizing. |
| Liberality, etc. | Economy, etc. |

They are tied to each other by love, one pole of which is Kāma while the other pole is spiritual bliss—both symbolized in our Shāstras by Shri Krishna and his son Kandarpa.

Why these births? To gain experience. Why experience? To be able to feel for others, thus to enlarge one's self till the one becomes All. This our Advaita doctrine vainly tries to teach. Karma ceases to act when the Self is sacrificed to All.

Barakar.

KALI PRASANNA MUKHERJI.

Correspondence.

THE MYSTERIES OF COLOUR.

DEAR SIR.—In "On the Watch-Tower" for March some rather bold assertions are attributed to Professor Bidwell. "Blue and yellow do not make green." This is supposed to be proved by a simple experiment with coloured light thrown on a screen. The two colours destroy one another and simple light remains, not *white* light, there being no such thing as white-light or black light. Well, every tourist or visitor to York Minster has been shown by the vergers there that the light passing through the *old* coloured glass windows falls as pure light on the pavement, while any colour on the floor can be traced to a piece of *new* glass in the old windows; from which it appears that other colours have power to kill each other (if that is what really occurs) while the coloured glass shows all its rich colour against the light.

The explanation that blue and yellow paint when mixed coalesce to form white, while a certain hypothetical proportion of green lying hid in these colours comes out to account for the resulting green, is admirably adapted to please the "man in the street." But if any person of average intelligence will try the experiment, he will easily satisfy himself that the power of the green is exactly proportionate to the combined powers of the two pigments; or let him place alternate blue and yellow stripes against one another on a strip of paper and move them rapidly so as to blur and confuse the sight, and the result is green, strong, and allowing no room for loss of power by coalescing. When the paints are mixed the blue and yellow particles are so close to each other that the eye cannot distinguish them, and they produce the confused effect of green. The colour reflected from the surface of gold is naturally different to the colour transmitted through it, and we may still call gold yellow.

Very much of interest may be discovered by those who care to try the different effect of two colours when simply mixed well and laid on thick, or placed side by side in touches or strokes of different shapes or directions and at different intervals, and some more useful deductions may be drawn from them than the shallow speculations attributed to Professor Bidwell in *The Daily Chronicle* report quoted in "On the Watch-Tower."

R. MACHELL.

"BROTHERHOOD AND BROTHERHOODS."

To the Editors of LUCIFER.

YOUR invitation to an expression of opinion upon the subject of Mr. Johnston's letter to LUCIFER, published in your last issue, leads me to write my hearty approval of the view of the question ably presented by Mr. Johnston.

The use of the prefix Brother or Sister to a member of an organization not pledged to sustain and inculcate the principle of the Brotherhood of Man, would be a matter of no consequence. But the Theosophical Society is answerable for the breadth of its influence through that one principle of Universal Brotherhood; it cannot afford to neglect even so small a thing as a mode of expression if by so doing it befits its aim and position to the understanding of the public which it has bound itself to impress through all the avenues within its power.

The matter of sex in the question does not seem to me important;

it is a distinction, not a difference, which cannot be avoided, as the ordinary prefix is subject to the same criticism. But the use of the words Brother and Sister in reports, magazines, and in public meetings where strangers are invited to be present, has always seemed to me a questionable practice. Whether rightly or not, it gives the impression of election and of separation from the rest of the world which I have known to be directly prejudicial.

Any word or symbol which Theosophists can use among themselves to remind one another of their deep ties and obligations as units of the Brotherhood of Man, is inestimable in its value. But the same word sounded in strange ears may become a means of destroying the young growth of interest and attraction born of the measureless sympathy and beauty of that which lives at the core of Theosophy.

Berlin.

ELEANOR B. HOOPER.

To the Editors of LUCIFER.

LUCIFER invites expression of opinion on the subject of "Brotherhood and Brotherhoods." I therefore wish to say that in my judgment it is a real error both in practice and in policy to affix the term "Brother" in writing or speaking to the name of any member of the T. S., as mental allusion to the "Freemasons," "Foresters," and Odd-fellows," and other benevolent or social organizations is inevitable, and at once brings the high ideal of a great Brotherhood of Humanity down to a relatively low plane of thought.

I am of opinion that there are many *would-be* members, and many actual members, who dislike being labelled, or ticketed, or in any way identified with the trivialities of our Society. We accept the generous ideal, and are ready to act in the spirit of brotherhood, by giving a certain amount of time, thought, sympathy, labour, and money to those who need it of us, but we consider it a silly affectation to sign ourselves "yours fraternally," or to address each other by the conventional epithet of "Brother." There seems, however, no possible objection to the custom of dropping the prefix Mr. or Mrs., but the prefix "Brother," like the "Reverend," or "Father," of the Protestant or Catholic priesthood, makes one think of the cynical advice—"assume a virtue if you have it not."

BARCLAY DAY.

To the Editors of LUCIFER.

THE idea of brotherhood which lies at the foundation of the Theosophical Society touches such deep chords in our nature and goes so far into the realities of life, that any attempt to parade that brotherhood before the eyes of the world by mere cant words or phrases is offensive to many. We want broad thoughts and kindly deeds, not parades of words, in the Theosophical Society, and I deplore the growing habit amongst the select few who speak and write of "Brother" This or That. After the "Brother" will soon creep in the "Sister"; and if "Bro." can be permitted, "Sis." may not be far off.

So I, for one, am very glad that Mr. Johnston has opened up the subject.

A. J. W.

[Though we have received no more written communications, we have heard a number of expressions of opinion on this subject during the past month, all of them in cordial agreement with Mr. Johnston. We should like to hear the other side.—ED.]

THE PURIFICATION OF ASTROLOGY.

To the Editors of LUCIFER.

UNDER the head of Reviews Mr. H. T. Edge has some remarks on the revival of astrology, which I as an astrologer am sorry to see, particularly this sentence: "We do not know much about the condition of

astrology in India, but if it is anything like astrology in England it will take a greater expenditure of energy to purify it than is likely to be forthcoming." Now while such men as your reviewer continue to throw cold water on the science I shall not be surprised at the lack of energy displayed by competent persons to purify it. During the past five years I and my colleagues have worked hard in the face of ignorant ridicule to purify astrology, and, what is more, have but recently enlightened the Indian astrologers of a system of predicting long lost to them.

I should not have troubled you with this letter but for the fact that we are shortly about to review these Hindû books ourselves, when probably H. T. E. may have an opportunity of judging the European idea of Indian astrology. What we want is help from those who are seeking *truth*, and before reviewers criticize astrology they should at least know something about the subject, particularly when the paper containing the review seeks the revival of true knowledge. Probably H. T. E. meant quacks who pretend to a knowledge of astrology when he alluded to European astrologers, if so, I apologize for this letter.

Yours fraternally,

ALAN LEO,
Co-Editor "*Astrologers' Magazine*."

[I am sorry the expression of my opinion on astrology in England has offended "Alan Leo," but I can only say that it remains unaltered, even after taking into consideration *The Astrologers' Magazine*. "Alan Leo" imputes to me an ignorance of astrology, but I maintain that I know enough to be able to recognize obvious absurdities, as when a person's fortune is delineated in detail from a wrong figure, or when Venus is placed sixty-three degrees from the sun. If necessary, I am prepared to quote abundant passages from the magazine in question in proof of my contention that astrology in England wants purifying.

H. T. E.]

Reviews.

PÂNINI'S ASHTÂDHYÂYÎ.¹

BOOK I.

MR. SHRÎSHA CHANDRA VASU prefaces his excellent work thus:

Since the advent of British rule, and the peace and prosperity that have followed in its train, and especially since the foundation of the Ārya Samāj and the Theosophical Society, India has witnessed a glorious revival of her ancient literature, in which is embodied some of the highest philosophies and religions of the world.

To properly understand the Sanskrit language, and especially that portion of it in which are locked up the highest aspirations of the ancient Āryan hearts—the Vedas, the Brāhmanas, the Upanishads—it is absolutely necessary to have a complete knowledge of the grammar elaborated by Pānini.

Pānani's grammar, of which the work under review is the first part—an eighth of the whole—holds, of course, a unique position, not only in Sanskrit but in the entire range of literature. It is the highest achievement in grammatical science that the world has seen. That a very excellent edition of this monumental work, as well as the Bombay edition of the *Rig Veda*, should be directly due to the influence of the Theosophical Society, and that both these splendid achievements are to be credited to natives of India, is a matter for the highest congratulation.

C. J.

¹ *The Ashtādhyāyī of Pānini*, translated into English by Shrishā Chandra Vasu, B.A. Allahabad: Indian Press, 1891. Subscription price for the whole work, Indian, Rs. 20; Foreign, £2.

ST. FRANCIS.¹

ST. FRANCIS appears to have been one of the brightest Theosophical lights of the thirteenth century. The author, who bears the name of one of the greatest of French antiquaries, speaks in the style of a modern French scholar, with the same eloquence of diction, vividness of description, and occasional jolty and jilty absence of authorities, which distinguishes the style of Ernest Renan or Théophile Gautier. Any description of the life of St. Francis must be divided into three compartments: firstly, his love for the poor; secondly, the foundation of his order; and thirdly, that mysterious occurrence in his life that has been chronicled carefully by subsequent historians, who have exaggerated the conditions of even the physical appearances that were noted. St. Francis will be chiefly perpetuated to fame by the record of the existence of those stigmata which the subsequent medical evidence of Sir Benjamin Richardson and Dr. Warlomont placed beyond doubt. It has been shown that these alterations in the Sthûla Sharîra of François d'Assise proceeded from the exercise of will-power on his part; in obedience to what he thought to be the principle of Buddhi. For it must not be forgotten that St. Francis formulated his thoughts in the language of the theology of his time, place, and neighbours. It is impossible to follow M. Sabatier through the minute details of the life of St. Francis, but we may note that the aspect from which he has regarded it is diametrically opposed both to that of St. Bonaventure and of the Bollandists. In his words, theology has killed religion; and we may notice that, both in the thirteenth century and at present, the order of St. Francis had and has bitter enemies. It is very significant that St. Francis had a female friend, St. Clara, just as St. Patrick had a St. Bridget and St. Theresa a St. John of the Cross. In fact, the law of syzygies appears to have prevailed in all religions purporting to convey lessons of the true and the ineffable. Chokmah and Binah reappear again and again in many countries and under many names.

That St. Francis was in communication with something above and beyond his own Higher Ego is what the advocates of the Franciscan order strongly affirm. Even the Dominicans, who have assailed him, admit the generosity of his mind, and above all his love for the poor. We are not in a position to say how far the foundation of his order was due to his own personal energy; but if we read his own private records we see that he carried the principle of automatic obedience even further than the Jesuits of a later date. He said:

Take a dead body, and place it where you like, it will not make any resistance. When it is in one place it will not murmur; when you take it away it will not complain; put it into a pulpit, and it will not look above but beneath itself; clothe it in purple and it will blush for shame.

A teacher who placed himself in flagrant opposition to the fashionable people of his time and place, naturally produced opposition from every quarter. It is for the historian of the future to judge what mysterious force behind these great teachers of charity and poverty has impelled them to disclose parts of the great message in various languages and in the bosom of many religions. M. Sabatier's book will be convenient as a *mémoire de servir*. C. C. B.

THE LAW OF CREMATION.²

THOUGH addressed primarily to members of the legal profession this little work is one of some interest to the community at large, inasmuch as it embraces a general review of the practice of cremation in

¹ *Vie de S. François d'Assise*, par Paul Sabatier. 8vo, Paris, 1894.

² "An Outline of the Law relating to Cremation, Ancient and Modern, together with Rules and Regulations of Various Cremation Societies at Home and Abroad," by Aubrey Richardson. London: Reeves and Turner, 1893.

ancient and modern times. The only valid objection—apart from sentimental considerations—against its universal adoption is that the rapid decomposition of the body removes all traces of poison. On this point it is interesting to learn that:

“Soon after burial distinct traces of most poisons are sooner or later decomposed. . . . Only metallic poisons (arsenic, antimony, and mercury) are likely to be detected after exhumation. . . . Exhumation is at best but a clumsy attempt to rectify culpable want of care before burial.”
M. U. M.

Theosophical Activities.

ANNIE BESANT'S INDIAN TOUR.

[Extracts from the April *Theosophist*.]

The departure of Annie Besant for England, on the 20th ult., closed the record of one of the most remarkable lecturing tours in history. It is a record of 15,000 miles of travel by sea, and 6,500 by land in Ceylon and India; of 121 public addresses, to at least an aggregate of 100,000 people; of the winning of the hearts of several nations; of the awakening of popular enthusiasm for the ancient faiths of Hindûism and Buddhism among their much dejected adherents; and of such a display of ability as an orator, philosopher and public teacher, as to put her in the very highest place in the minds of the Eastern people. From the Southern Province of Ceylon to Lahore, the capital of the Punjâb, and from Calcutta, the metropolis of the Indian Empire, to Surat, the ancient gateway on the Western sea of the commerce of India with Western nations, comes but one verdict.

My duties as manager of the journey and chairman at all Annabai's lectures, together with the constant demands on my attention of the current local business of the Theosophical Society, prevented my writing for my magazine even the briefest narrative of events. My willing coadjutors, Messrs. Edge and Old, were thus compelled to gather what facts they could from current Indian papers, and it is not to be wondered at that they got in this way some very incorrect and misleading ideas as to what Annabai said and did—ideas such as, to my great regret, found their way into last month's *Theosophist*.¹ In justice to them I must say that the papers that we happened to see on our travels were full of most palpable errors, and nobody could have gleaned, save, to some extent, through the *Indian Mirror* (our ever faithful and loyal ally and advocate) a true idea of what her lectures really contained, or to what extent the constitutional landmarks of our Society were kept in view. As for the former, it almost invariably happened that the European or Eurasian short-hand reporters would faithfully follow her so long as she dealt in generalities, but the moment she reached the constructive stage of her argument, and began quoting from Vedas, Upanishads and Purânas, verse after verse, and chapter after chapter (to the astonishment of the most learned Sanskrit scholars), these journalistic gentlemen would just lay down their pencils and scarcely write a word until her peroration was reached. If any did venture among what an uneducated Calcutta reporter described

¹ In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of a hostile Anglo-Indian newspaper. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hindûism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. A dinner was given to us in the place named, as in many other places, and as in every Hindû home Prasâd—sandal-wood, rose-water, and betel leaves—was offered to the guests. This is invariably offered to honoured guests, of every creed, and to refuse it would be the grossest of insults.

to me as "those *Hindustani* words," he usually made such a mess of it, that A. B. on being asked to revise the copy for the press, found it was simply useless, as she would have had to re-write the whole lecture. So she had invariably to refuse, much as she would have liked to oblige such a good friend, for example, as Narendronath Sen, editor of the *Mirror*. The only thing saved out of the wreck of this four months' intellectual feast, this banquet of rhetoric and wisdom, are the four lectures she gave on successive mornings at our Annual Convention at Adyar. These she has edited, and they will shortly issue from the press, with a special preface from her own pen. Alas! that so much should be lost, has been the universal expression of opinion at each station on our leaving; yet so it is, and our only hope of recovering the substance, if not the very words of her lectures, is that she may embody them in a book, of which each subject would form a separate chapter—if she ever finds the time for it, which is more than doubtful. It is not my present purpose to trench upon this ground at all, but only to give a bird's-eye view, as it were, of the striking incidents of this most interesting and instructive tour of 1893-4.

As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindû in religion almost from the beginning of the Indian part of her tour. What of that? If she had chosen to declare herself a Mussulmân, a Jew, a Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that "no person's religious opinions are asked upon his joining, nor is interference with them permitted"? And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? In all my fifteen years of public speaking and writing, and all of H. P. B.'s writing and private conversation, did we ever try to conceal the fact of our being Buddhists? and yet have we ever failed to do all we could to help people of all other religions to find their hidden ideals and to live up to them? Neither charge can be laid against us, and I, who have listened to A. B.'s discourses from first to last, with the sole exceptions of those at Nagpur and Cawnpore, when I was temporarily absent from her on special business, declare that she said nothing about, or in defence of, her religious views that was not perfectly proper and perfectly constitutional. Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan scriptures than elsewhere, she also said that it was equally the indwelling soul of every religion the world had ever known. Those who heard her splendid lectures on *Theosophy and Religion*, *Pantheism*, *Theosophy and Modern Science*, *The Evidences of Theosophy*, *The Evolution of Man*, and *Man, His Nature and Powers*, will bear me out in saying that she did ample justice to all the chief religions. She took no brief from us to conceal her private views on religion, and if anything of the kind had been compulsorily accepted by her, I should not have accompanied her on the journey; I do not enjoy the company of muzzled slaves. Dr. Salzer and other esteemed colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hindûism. But the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides. Unfortunately, the reporters had come there only to report what A. B. might say, and with

few exceptions made no mention at all of my prefatory word of caution. But the audiences heard me, and that suffices.¹

As regards the southern half of the tour, something was said in my annual address to the Convention, and I need not enlarge. In fact, as regards the entire tour it may be said that there was a monotony of exciting arrivals at and departures from stations; of generous, even lavish, hospitalities; of smotherings under flowers and sprinklings with rose-water; of loving addresses presented in tasteful caskets by reception committees; of chanted Sanskrit shlokas, full of Eastern compliment and hyperbole, from both orthodox and heterodox pandits; of organizations by me of Hindû religious and ethical societies among school-boys and undergraduates; of visits to sacred shrines and holy ascetics; of morning *conversazioni* when, for two hours, or even three sometimes, at a stretch, Annie Besant would answer off-hand the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to over-packed and sweltering audiences, which found no halls big enough to hold them, and so overflowed into the surrounding compounds or streets, sometimes by hundreds and thousands, and had to be driven away by the police; of processions in palankeens, by night with torches, by day and night sometimes, with bands of Hindû musicians, choirs of female singers and groups of bayaderes, making national music and dance, as though ours were a religious progress; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honouring scholars, that has come down from remotest antiquity; of rides on elephants through crowds of pilgrims; of floatings in quaint boats down sacred rivers, past holy cities like Benares, Prayâg and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques and tombs of dead potentates, sages and ascetics; of formal meetings with pandits for discussion; of receptions at private houses, where we were made acquainted with the most educated and most influential personages of the great cities—this for four months on end; a rushing up and down and across the great Indian peninsula, a conscientious filling of engagements and strict keeping to the advertised programme, a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with the later comers. . . .

If there was monotony in other things throughout the tour, there certainly was not as regards our lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rājah, at the next in a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow; perhaps one where the wood of the doors had been eaten out by white ants or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats—no hardship for either A. B. or myself, or, for that matter, for our dear companion, the self-forgetting, loyal and humble-minded, hard worker for Theosophy, Countess Wachtmeister, although she usually resorted to her deck-chair, which she carried with her against such emergencies. Several times we put up at railway stations where the journey had to be broken to take another railway line; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture, for one could not help grieving over the human misery with which the latter contrasted,

¹ After sending the above to the printers, I received a copy of the *Indian Mirror*, in which A. B.'s last lecture in Calcutta is reported. The subject was *Theosophy and Modern Progress*, and by good luck my introductory remarks are published. I quote what follows: "I wish again to impress upon your minds the fact that the Theosophical Society is a neutral body as regards religious opinion, that it has no creed to enforce, and that it is not responsible for the opinions of its members. What each person is—he or she is—it does not concern itself about, nor is the Society bound to accept their opinions," etc.

and over the *post mortem* fate of the owner, who was slaking his soul-thirst with the salt water of such empty splendour. Yet, let me say that, whatever the temporary habitation in which our friends lodged our party, it was given up to us in love, and the sense of that made us as happy in the most gorgeous *koli* as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for; and if the memory of Annie, her lectures, talks, and sisterliness, is sweet to the members of the local Branches who entertained us, so, likewise, does she carry away a heart full of fraternal affection for the Hindû, Pârsî and Mussulmân brothers she has left behind—but not for ever.

She and the Countess Wachtmeister landed at Colombo on the 10th of November, 1893, from the P. and O. steamer, *Kaiser-i-Hind*, and were welcomed at our Headquarters with a triumphal arch, a hall charmingly decorated with flowers, addresses, and a gathering of Sinhalese Buddhists, including our own local members and their families. The next move was to the Sanghamitta School, where Mrs. Higgins gave us warmest welcome and unstinted hospitality during our stay. Public lectures were given at Kandy, Colombo, Galle and Panadure.¹ We crossed to India on November 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until Jan. 7th, 1894, when we sailed for Calcutta. Up to this time Annabai had given forty-eight lectures and addresses, including those with which she favoured the Convention.

At Calcutta she scored the greatest triumph, we were told, that any public speaker had had in the metropolis. The Town Hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses, and the comments of the local press and that of the whole Presidency prove the depth and permanency of the impression she made on the people; the high and the low, the educated and the uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibitions of popular fervour. She could not drive through the streets or enter a lecturing hall without having to pass through crowds who had gathered just to gaze at the champion of their hoary faith, the declared student of the old Aryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have been taught to salute the Brâhman and the true ascetic, from the earliest times to the present day. At Berhampur there was a great gathering of Nuddea and other pandits to greet her, and in their joint address to her in Sanskrit, they ingeniously paraphrased her married name into the honorific title of "Annavasanti," which means "the Giver of Nourishment to the whole world." In this connection it may mean "the Dispenser of spiritual food," and nothing could be more appropriate. Anna Purna is a name of Durgâ, the wife of Shiva, and she is most fervently worshipped at Benares.

She accepted visits for discussions or special addresses to the heterodox Brâhma Samâjists of Calcutta, the heterodox Arya Samâjists, and orthodox Sanâtana Dharma Sabhâ, of Lahore, and by the eclecticism of her sentiments abated much of their baseless prejudice against our Society, and sowed in their hearts the seeds of kindlier interest. If I had had the time I should have prepared a special

¹ The impression they made on the Buddhist public is shown in the exclamation I heard on leaving the lecture-hall one evening: "If we can hear such Bana-preaching as that, we need not trouble ourselves to listen to our priests."

lecture on Islâm to deliver at Lucknow or some other great centre of that religion, but that had to be postponed until my return to Headquarters. I had conditionally accepted Annie's kind offer to take the chair on the occasion, and express her interest as a Theosophist in the spiritual welfare of the fifty million Indian followers of that faith.

Various attempts were made to "draw" her on the burning social questions of the day in India, but she wisely, and with my entire concurrence, refused to give out the crude opinions she would alone be able to express before becoming familiar with men and parties, and the nature of their disputes. At the Arya Samâj meeting at Lahore, however, she distributed the prizes to the girls of the Samâj school, and very strongly expressed her sympathy with every attempt to restore the standard of female education which prevailed in ancient Aryâvarta. This same sentiment she gave utterance to in a number of her public discourses, in fact always in her lectures on *India, Past and Present*. Her idea was, however, that in all matters of reform the lead should be taken by the Brâhmans, and naturally would be if the caste could by any means be purified and brought back to its former status as the true spiritual and moral exemplars as well as teachers of the nation. Her hope for the revival of the Aryan standards of morals and religious ideal lay in the beginning of the work of self-redemption in individual Brâhman families, here and there, and the consequent creation of new family foci into which might be drawn some of the souls of ancient sages and moral heroes who might now be seeking proper bodies in which to reincarnate themselves. This process, she admitted, must take long, very long, yet the result could never be hoped for unless a beginning was made; and the present was as auspicious an hour for that as any other in the future could be.

One striking feature of A. B.'s tour was the daily *conversazioni* above referred to, and memorable for the number of "assistants," the wide scope and profundity of their questions, and the manner of holding the meetings. Annabai almost always sat on a mat or rug on the floor in Hindû fashion, and the visitors did likewise. It was, in fact, the only practicable way, for since often a hundred or two hundred persons were present, and no such number of seats were available, the choice was between all standing huddled together during the time of the meetings, or just sitting down in the national fashion, as the custom is in all gatherings of Indians unspoilt by Western influence.

The Countess remained with us until Feb. 23rd, when she left us at Kapoorthala, to go to San Francisco as a delegate from the Indian Section to our American Section's Annual Convention. At Amritsar, Punjâb, we were entertained by Miss F. Henrietta Müller, F.T.S., and heard of the good work she is doing in a practical missionary spirit, among educated Hindûs, towards inciting them to work as well as talk for the spiritual regeneration of India.

The triumph of Calcutta was repeated at Lahore. A. B.'s discourses burned into the popular heart with the same magical power, and the same throbs heaved the Hindû bosom. Fortunately the huge circular pavilion erected for the sessions of the National Congress in December last had not yet been dismantled, and seating accommodation was available for some 4,000 people. Warned by the reports of crowds at our other halting places, the Lahore T. S. and Citizens' Committee of Reception, issued tickets of admission, and so, while the capacities of the structure were utilized to the utmost, and audiences of at least 5,000 persons were admitted daily to hear A. B., there was no such uncomfortable overcrowding as we had had elsewhere. The entire arrangements reflected much credit upon the excellent committee, including our enthusiastic and energetic brother, Pandit Gopinath. A. B.'s voice, which did not fail her throughout the tour, was

found equal to the occasion at Lahore, and could be heard with ease throughout the vast auditorium. Among the local accessions to our membership were the three most distinguished Bengali gentlemen of the city, and the President of the Lahore Arya Samâj.

Having now reached our highest point of travel, we turned southward by Bareilly, Lucknow, Cawnpore, Nagpur and Poona to Bombay; thence onward to Surat, in the west, and to Baroda, half way between the two; thence back to Bombay, where the 18th and 19th of March were devoted to public addresses and private meetings, receptions and *conversazioni*, and the last event of all was the embarkation of our dear apostle of Theosophy on the P. and O. steamer *Peninsula* for Europe.

H. S. OLCOTT.

AUSTRALASIA.

AUSTRALIA.

Melbourne, February 27th, 1894.—For some months there has been consideration of uniting the two Branches and the League into one body, and on Wednesday, February 7th, a meeting of members of the three activities was called, that the matter might be thoroughly discussed by all those concerned. The proceedings were opened by Mr. H. W. Hunt, who gave a brief *résumé* of the history of the League. First the League and then the "Maybank Branch" were formally wound up and incorporated in the "Melbourne Theosophical Society." And so we have now one solid, compact body of workers, numbering over seventy units, who will uphold and spread Theosophy in Melbourne, and, whenever practicable, throughout Victoria.

As regards other matters there is not very much to report. Mr. Besant-Scott gave a lecture on *Theosophy at the World's Fair* (based on the T. S. report) to a large audience last Sunday, and a very interesting discussion followed. I gave a lecture myself on *Theosophy and Woman* the previous Sunday, and some good points were raised by the audience. Of course the inevitable, "Why don't I remember my past incarnations?" was to the fore, and had to be answered. I think we—members of the T. S.—should come to all lectures with answers to this question printed on slips of paper, which could be handed round and so save the lecturer the trouble of collecting numerous suggestions every time. But we appeared to satisfy one or two, at any rate, though others still looked dubious.

Other Sunday lectures have been given, and the attendance will soon be as good again, we hope, as it was when the Board of Health so abruptly put an end to our little gatherings. It is a little bit difficult to get people together again after such a break.

The Debating Club still fights its way along, and it alone has survived the fate of the other activities, and escaped being swallowed up by the M.T.S. A capital discussion on the Woman Question, brought us two new lady members, one of them a graduate of the Melbourne University. Some of us are anxious to get this question well threshed out, that the women of Victoria may follow in the steps of their sisters in New Zealand. At present women are classed in the Constitution Act of this colony with "criminals and lunatics," all of whom are debarred from participating in elections. There seems to be a want of our first principle somewhere amongst the legislators of Victoria.

MABEL BESANT-SCOTT.

Adelaide.—One of the members of the Branch, Mr. Wilton Hack, has just inaugurated a Coöperative Settlement with a pioneer band of fourteen men, seven women, and thirteen children, at Mount Remarkable in South Australia. It is hoped that a Branch of the T. S. will be established there.

E. PICKETT.

NEW ZEALAND.

Auckland.—At both the open Lodge meetings and the Sunday evening lectures in the Choral Hall the attendance has become nearly a fixed quantity. The same persons are not always there, but the number at each place maintains a pretty even quantity. Occasionally, when a subject is announced by advertisement, which attracts a certain class of minds, strange faces will appear, and on several occasions visitors who have been passing through the district have visited the Lodge room, and at the close of the paper and the following discussion some have remained a little while to enjoy an informal conversation. On January 26th, Mr. W. H. Draffin, at the open Lodge meeting, read an extract paper from *The Theosophical Siftings*, which provoked an interesting conversational discussion. On the evening of January 28th, at the Choral Hall, the same gentleman lectured on *Heresy and Heresy Hunting*, of course having reference to our colleague the Rev. S. J. Neill's case. On Feb. 2nd, at the open Lodge meeting, Mr. S. Stuart read a paper on *Divination Theosophically Considered*, which provoked a good deal of discussion. On Feb. 9th, Mr. Fred. E. Leith, a gentleman from the Great Barrier Island, in the Hauraki Gulf, delivered a very interesting and instructive lecture on *The Great Pyramid*, illustrated by a series of drawings suitable for a lecture hall. On the evening of Feb. 11th, in the Choral Hall, Mr. S. Stuart lectured very interestingly on *Monumental Theosophy*. The open meeting, which would have been held in the ordinary course on Feb. 16th, was given up to enable the members to be present at the public presentation of an address of sympathy, having 1,335 signatures, to the Rev. S. J. Neill, in the Masonic Hall, Princes Street, in connection with the hostile resolution passed on the previous day by the General Assembly of the Presbyterian Church at its meeting in Christchurch, in which they decided to turn him out of his church at Thames unless he ceased to be connected with the Theosophical Society.

HAWAII.

Honolulu.—We have received from Mr. A. Marques a bundle of cuttings on things theosophical in Hawaii. *The Honolulu Star* of Feb. 10th says:

"Honolulu has its Theosophical Society and a library. A. Marques is at the head of the school. They have rooms on the Fisher block on Nuuanu avenue."

The Honolulu Bulletin of the same date says:

"Since the opening of the free Theosophical Library . . . so many enquiries have been made about Theosophy . . . that it has been decided to start a trial A B C class."

The Advertiser contains a notice to the same effect, and from *The Bulletin* we further learn that the Library was started through the generosity of Mrs. T. R. Foster, and that twenty-nine members have up to date joined the class, the work chosen for a beginning being *The Ocean of Theosophy*.

SOUTH AFRICA.

Johannisburg.—A meeting has been called by Mr. Lewis Ritch of all who are interested in Theosophy to lay the foundation stone of a Theosophical group in South Africa. Ways and means were discussed by those who met together, and a room was engaged for three evenings a week.

Since this preliminary meeting four or five other enquirers have written for information. All enquirers were cordially invited to attend the meetings by Mr. Ritch, who is the torch-bearer of Theosophy in Johannisburg.

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

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).
 Vol. XV, No. 6: "Old Diary Leaves" discourses interestingly on phenomena, particularly instances of precipitation and the production of portraits. S. V. E. narrates a case of obsession. A grogshop proprietor is obsessed by a violent spook, which is ejected by a Mantrika, who kills chickens over the head of the patient, causes him to tread on tin-tacks, sets him on fire, etc., all with beneficial results. Sepharial predicts from the Solar Eclipse at Calcutta on April 6th. The planet Venus has refused to the figure the sanction of her presence, but she appears in the letter-press. N. Ramanuja Chari replies to Mánílal N. Divedi on the subject of Mâyá. "The Suicide" is a most helpful little allegory on the meaning of pain and self-sacrifice. W. Wynn Westcott's lecture on the Rosicrucians is reprinted from *Theosophical Siftings*. Ráma Prasád writes on Sánkhya Yoga, and the number concludes with "Reviews," "Activities," and "Cuttings and Comments."

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

Vol. VIII, No. 12:—C. J. continues "The Symbolism of the Upanishads"; the simile of the chariot is described, in which Átmá is the lord of the chariot, Buddhi the charioteer, Manas the rein, Káma the horses, and the body the chariot. W. Q. Judge writes on "Direful Prophecies," and says that the astrologers, although they predict great changes in the next few years, cannot fix the details. Locality is their weak point, and though the conjunction of Sun, Uranus, Venus and Mercury in Scorpio in November, 1894, may bode evil, there is nothing to show where the evil will

be. Mr. Judge thinks the decadent nations, such as China and Persia, will feel the effects most. The face of George Edward Wright, President of the Chicago T. S., appears with a brief biography. S. T. Krishnamacharya traces the fundamental beliefs of Bráhmanism in Christianity. John M. Pryse continues his article on the antiquity of America, with many quotations from writers on that subject. "A Child who Lived before" tells of a child of six who remembers her previous states and discourses on Reincarnation. "Literary Notes" and "Mirror of the Movement" conclude the number.

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

Nos. 56, 57:—The first question answered is, What becomes of thoughts? The Editor regards thoughts as force, but W. Q. J. recognizes in them the element of form as well. Hence, though the force accompanying a thought may waste away, the picture remains and may be revived at any subsequent time. Why did not the Adepts tell the President that his Treasurer was defaulting? is well answered by the Editor. Why does not God kill the Devil? In No. 57 our old friend of *The Váhan*, whether there is a fixed limit to life assigned at birth, reappears.

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THE IRISH THEOSOPHIST (*Dublin*).

Vol. II, No. 6:—"Notes by the Way" treats of various interesting topics, including the impending social upheaval and *The Secret Doctrine* Correspondence Class. "Theosophy in Plain Language" continues Karma, with a quotation from *The Path*. Æ. writes the first chapter of

a tale entitled, "A Strange Awakening," which it is too early to judge as yet. F. J. Dick has a thoughtful paper on "Why do we not Remember our Past Lives?" He shows that our heart does remember them in the form of instincts, intuitions, conscience, and the like; while our brain-mind is not yet sufficiently under our management to enable us to picture the events. "Gleanings from Theosophical Literature," "Ideas on the Educational Question," etc., conclude the number.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 17:—"Occultism Past and Present," an Adelphi Lodge paper by P. W. B., shows in an able way the universality of Occultism and its chief aims. "Freewill," by W. Main, is reprinted from *The New Californian*. No. 18 contains "Theosophy the True Basis of True Socialism," by R. B. Holt, another Adelphi Lodge paper; "In the Shadow of the Gods," by Thos. Williams; and "The Ethical Aspect of Theosophy not the only Aspect," by H. T. Edge, which is taken without acknowledgment from *The Theosophist* for March, 1892, and is made to appear as if written recently and for *Theosophical Siftings*.

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

Vol. IV, No. 8:—"The Mystery of Christ," Dr. J. S. Cook shows that the Christ-myth is contained in other religions besides Christianity, and refers to the incarnation of the Ego. The H. P. B. Training Class writes on "Universal Brotherhood." An editorial on "Communications from Masters," shows that the best way to obtain such recognition is to earn it. How can a Master write to a John Smith unless he first knows of the existence of that individual? The American Convention is announced, and occasional matter fills up the number.

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

Vol. III, No. 8:—"Keynotes," by the Editor, is on love, and exalts the altruistic kind above the more carnal aspect of this sentiment. Count Axel Wachtmeister writes on Samoa, but there is more about Mr. Stevenson than Theo-

sophy. The gentle Samoans, it would appear, are being ousted by the coarse white race, which is "fitter to survive." Jinda Ram writes on "True and False Riches," shows the universal worship of matter and money has engendered the four diseases, *indifference, scepticism, infidelity, and materialism*, of which society is dying, and concludes that love of money is a form of insanity.

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

Vol. II, No. 9:—"The Origin of the Shākhyas," translated from Kshemendra's *Kalpalatā*, tells how the Shākhyas questioned Lord Buddha as to their origin. A paper on "The Svābhāvika Doctrine" is copied from *The Journal of the Royal Asiatic Society*, from which also is taken a lengthy catechism entitled the *Kathā Valthū*. Interesting notes and items of news make up the rest of the number. One of them shows that the success of the Salvation Army is due to self-sacrifice, as evidenced by the enormous sums raised by it. Another announces the formation of a society in Toronto to convert the benighted Tibetan Buddhists to Christianity. Would not the Abbé Huc have rejoiced!

THE THEOSOPHIC GLEANER (*Bombay*).

Vol. III, No. 7:—The Editor complains of the hostile attitude of *The Light of the East*, a journal which started so favourably, but has now got down to personal attacks on the Theosophical Society. He answers many philosophical arguments. Part of Lord Coleridge's pamphlet against vivisection is reproduced. There is a short account of the cure of snake-bite by a Mantri, and all the other articles are reprinted from various magazines. "Notes and News" completes the number.

THE VĀHAN (*London*).

Vol. III, No. 9:—The unlucky Enquirer again displays his fatuity as a foil to the brilliant perspicacity of his answerers. He assumes things that never ought to be assumed, and prefaces his enquiries with irrelevant lucubrations. What happens in cases of obsession? Do occultists

approve of fortune-telling and the like? What is known of Cagliostro and St. Germain? are among the questions. "Leeds Lodge" wants to know what entity and non-entity are, and is dismissed with a mild editorial remonstrance. The Activities have this month shrunk to more reasonable dimensions.

THE NORTHERN THEOSOPHIST
(*Middlesbrough*).

Vol. I, No. 5:—The editorial remarks are as matter-of-fact and incisive as usual; they deal with the unsectarian character of the Theosophical Society, the multiplicity of religions, the duties of Theosophical lodges, etc. "Each should regard itself as the centre from which, like rays of light, its influence should extend to every neighbouring town and village; till it is surrounded by a chain of lodges, each in its turn to become the centre of a new activity." "Jottings from a Theosophist's Note-Book" are brief, but helpful. "Nature's Finer Forces" deals with will, nerve fluid, and mesmerism. W. H. T. writes sensibly on "Theosophy and the Masses," showing that Theosophy has something more radical and lasting than mere material comfort to offer, and that its message is the same for masses and classes alike. There is an article on "The Mahâtmas," in which the following occurs: "If it be shown that Mahâtmas are *à priori* not only the possible, but the probable result of a natural evolution, we may find people more disposed to listen to the evidence of those who have both seen and heard them. Without such preparation, the average Western mind is just a little too free with charges of fraud, credulity, and deliberate lying."

THE BUDDHIST (*Colombo*).

Vol. VI, No. 8:—"India: the Holy Land of the Buddhists," speaks of the impressive personality of the Buddha, and the superiority of his doctrine. "Buddhagosa's Commentary on the Mahâ Satipathâna Sutta," is continued in the vernacular. A fresh instalment of the translation of Professor Bastian's "Buddhism" appears, and a report of H. Dharmapala's arrival in Ceylon after his labours as delegate at Chicago.

SPHINX (*Braunschweig*).

Vol. XVIII, No. 98:—The Editor writes on "Karma: how is the Individuality evolved?" His text is, "Each man is the product of his own development." Hübbe-Schleiden writes on Edward Maitland and Anna Kingsford and their work. A paper on Spiritism appears as the transactions of "The Esoteric Circle." The usual artistic but irrelevant illustrations enliven the pages of a fertile number, which we regret has arrived too late for a fuller review.

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 23:—"Man," by Afra, shows how true men, so far from being the creatures of circumstance, are architects and moulders of themselves and the universe. The translation of *The Key* treats of eternal punishment and Nirvâna. E. W. writes on the power of thought, quoting in illustration the incident in *Through the Caves and Jungles of Hindostân* where the Takur causes a man to paint an imaginary landscape. H. de N. has a short article on the Lemurians and Atlanteans, from *The Secret Doctrine*. The introduction to *The Secret Doctrine, Death—and After? Through Storm to Peace*, and *Letters that Have Helped Me* are translated. H. T. E.

SOPHIA (*Madrid*).

Vol. II, No. 3:—This number contains the conclusion of Annie Besant's *Death—and After?* and the continuation of Dr. B. de Toledo's sketch on Eastern and Western Science. M. Treviño's article on "The Symbolism of the Cross" is concluded, and is found to contain some very valuable matter, although we regret that he has adopted a system of classification not usually employed even by Mrs. Glass. The novel by M. M. C., "Who Meditates will Remember," is rather tedious. The last article is by Epéenne on the Logos or Parabrahmic Verbum.

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 12:—Contains a translation of G. R. S. Mead's paper on what was called "Fierce Impetuosity," and of Countess Wachtmeister's *Reminiscences*, and "Occult Chirromancy," by M. Guymiot. Dr. Pascal's article on "The Fall of Angels and the Fall of Man" gives a sketch of the incarnation of races in the

fourth round. Vol. V, No. 1, contains a translation of Annie Besant's lecture on board the *Kaiser-i-Hind*, and a copious abridgment of part of *The Secret Doctrine*. Dr. Du Prel contributes a paper on "Sorcerers and Mediums," which is specially devoted to the phenomena of levitation, on which a number of new facts are now placed at our disposal. Dr. Pascal's article "The Communion," M. d'Er-dieux's article on "Organisms termed Supernatural," and Amaravella's paper on "The Cycles" conclude a very good number. The new volume appears in a vastly improved form; cover, paper, print, editing, all are good. Our old friend, Mons. Arthur Arnould, has our congratulations.

C. C. B.

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

Parts XI and XII:—The Scottish Lodge has been busily engaged upon the task of trying to discover what the doctrine of the Atonement means, incited thereto by the correspondence which took place in the March and April numbers of *The Vahan*, 1893. So far four papers have appeared, viz., "The Doctrine of the Atonement as Exemplified in various Religious Systems," "The Advaita Philosophy," "The Hermetic Doctrine of Atonement," and "On the Differences between the Eastern and Western Systems of Philosophy in Regard to the Atonement." As the series is not finished, and as it is the conclusion of the whole matter that is of especial interest, it is yet too early to pronounce an opinion. What is written, however, is of importance for those who take interest in Christian doctrines. The president's lecture on the Advaita will be the one most open to criticism, and is only put forward by

the writer as tentative. To use his own words: "I would gladly have left the task of explaining it [the philosophy of Shankara] to abler hands." One of the most peculiar statements in the lecture is the following:

"By this time the Vedic religion had become essentially a religion of ceremonial. Its leading tenet was what is known as Karmakanda, *i.e.*, the distribution or classification of Karma. By Karma, I mean the result of action, the necessary connection of cause and effect."

Here Karmakānda seems to be confounded with Karmamārga, and a meaning given to Karma quite foreign to it in such a compound as Karmakānda. Karmakānda is the technical name for a certain class of writings; it is not a *tenet*. It means the division of books dealing with Karma, *i.e.*, ceremonial observance. This is the technical meaning of Karma in such a connotation and no other.

But criticism is ungracious before the conclusion of the series, and after all what we want to know is what is the real doctrine of the Atonement, according to the most enlightened minds of the Church. We want good authority wherewith to defend such men as S. J. Neill from the persecution of bigots. Part XIII has just come to hand, but is too late for notice in this number.

G. R. S. M.

We beg to acknowledge the following, which we have not space to notice more fully: *La Religion Universelle* (Nantes); *The Sanmārga Bodhīnī* (Bellary, India), a vernacular paper; *The Gūl Afshān* (Bombay); *La Haute Science* (Paris), *The Pras-nollara* (Madras), and *The International Journal of Ethics* (Philadelphia, Pa., U.S.A.).

Our Budget.

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