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## THEOSOPHY IN PLAIN LANGUAGE.

### NO. V CYCLES OF EVOLUTION. THE DAYS AND NIGHTS OF BRAHMA.

If then we regard the Universe as being at all points *alive*; if the forces of Nature, as seen in their real essence are *living* forces; if the countless orders of beings which make up the Cosmos are bound together as we have described in one vast ascending scale of ever-expanding life, consciousness and intelligence—it is easy to see why, to ancient Seers, the Universe itself assumed the aspect of one great being, Brahma, out of whom all things proceed, to whom all things must finally return. “Dead matter” for them existed not. Spirit and matter were only opposite aspects of the One all-pervading PRESENCE. And so to their eyes that which men call death was but the transformation of life, the close of a cycle in which complex elements of being unite and again return to the sources from which they emanated—Spirit, Soul and Body woven and re-woven together and withdrawn each to its own domain; while through and behind and underneath all this ebb and flow of separate life sweeps forth and backward the mighty master-current of cosmic life—the out-breathed Day, the indrawn Night of Brahma.

This great Eastern doctrine of Emanation and Absorption has seemed repellent to many Western minds, as one that implies fatalism, and deprives men of free-will by its apparent exaltation of blind law to the control of our inmost life and being, and by holding up extinction as the goal to which all individual existence surely tends. But here, as in so many matters, Theosophy helps us better to understand and appreciate these ancient teachings, which have been sorely distorted and misrepresented even by friends and adherents.

In a former article reference was made to the “seven principles” into which, according to the Theosophical system, man, as well as every living entity (in an Universe where all is living) can be resolved or analysed. We have said that the seven “principles” of man are in reality the miniature, so to speak, of those of Nature the One Life. This means practically, that man’s consciousness is capable of infinite expansion through all the seven spheres or realms of being; that in virtue of the divine potentialities inscribed within him, he too can say with the Man-Christ: “I and my Father are One.” Taken, then, in the light of this new-old teaching of man’s inner divinity, the doctrine of emanation, it will be found, proclaims Freedom rather than Fate; kindles instead of quenching aspiration. For take a simple though fanciful analogy. Conceive of a living cell placed amid myriads of other like and unlike cells in the centre of some intricate physical organism like the human body. Imagine this cell extending its consciousness, first from a state of simple self-centred perception or sensation, to a gradual realiza-

tion, say, of its relation to other cells in the particular nerve-organ of which it might form a part; then to a further identification of its being, its desires, with those of the great sympathetic system of nerves extending through the full extent of that body, and finally expanding its sense of individuality into a conscious and intelligent unity with the thinking entity ensouling and directing the entire framework of the body itself—may we not, then, in like manner think of that “absorption” of individual, or “cellular” life and consciousness into the supposed state of extinction in Nirvana; of that “union with Brahma” which we, “members one of another,” are destined by evolution to attain?

Thus while in his outer nature, and even to a great extent in his ordinary state of “waking” consciousness, man must be regarded as entirely a creature of his surroundings—a very insignificant by-product of external forces—in his true inner essence he is a God, one with that World-Soul of which these forces and evolutionary laws are themselves the expression. Nay, for what other reason do these laws exist but that Nature may grow conscious of and responsive to soul, matter become permeated and transfigured by spirit, so that “earth may attain to heaven” and “God may be all in all!”

It will be evident by what has been written that to the Theosophist the word evolution does not bear the limited sense in which it is used by the Darwinian and in the current thought of our time. For him “evolution” means the “unfoldment” of the divine Type or Ideal, from latent *implicit tendency* or potentiality into actual embodiment, realization; and physical evolution then appears as but a small detail of that mightier process in which the soul, as well as the body of man has part. *Three* main streams of evolution are spoken of in our occult writings—the Spiritual, the Psychic and the physical. In reality there is but one Process at work, but it manifests itself in these three forms. Spirit descends into Soul, Soul takes to itself Body, and this is but another way of saying that Body evolves to receive Soul, and Soul expands to contain Spirit. So that both for the universe as a whole and for any being within it—for macrocosm as for microcosm—the object and meaning of its existence may be expressed either as the *e*-volution of Form, Substance, Feeling, or as the *in*-volution of Spirit, Life, Mind.

The idea is graphically set forth in the ancient symbol of the interlaced triangles which figures in our Theosophical seal, while the serpent which surrounds the emblem with tail in mouth, betokens time, and time's perpetual law of cyclic emanation and return, waking and sleeping, action and rest, life and death. Brahma himself, the One Life, is said to breathe forth the manifested universe and to withdraw it again into himself at the end of the great age or Kalpa. And the same rhythmic pulsation of life from within outward and again inward in unending flux and reflux, marks every phase of life as we know it, who are so far removed in thought and condition from the Central Heart of things. Everywhere around us we see cycle included within cycle—the orbit of the satellite contained within the wider sweep of the planetary orb, and the planet itself obeying in its course the vast revolution of the stellar system of which it is part. And so sleep, that transient phenomenon so familiar to us and still so wonderful, is to the eye of occult vision but the analogue of that longer, much-dreaded withdrawal of soul-life known as death. And as are the days of waking physical existence so are the Days in the life-cycle of the ego, one of which we pass between cradle and grave, “rounded with a sleep.” Still more extended are the epochs of activity and rest which esoteric science has recorded in the evolution of groups and races of men, and beyond this again, in the origiu and development

of mankind as a whole. Some teachings of the Secret Doctrine on the past evolution of humanity will engage our attention in a future article. Meanwhile let us summarize the conception of Theosophic tenets at which we have arrived thus far.

First then we have the one-ness of life-essence hid beneath the Maya or Illusion of the great polar opposites, Spirit and Matter, Subject and Object, Consciousness and Unconsciousness, under which the Universe is manifested to us. Second the correspondence and connection that subsists, through the septenary nature of all things, between man's consciousness and the seven "planes" or "principles" of the universal consciousness. Lastly, we have the law of cyclic interaction between the opposite poles of being, inner and outer, soul and body, and the relation and subordination of all minor life-cycles to that of the one Parent Soul in which we live and have our being. Before passing on then, we must be on our guard lest we tend to view these great cycles as mere mechanical processes of fatal and resistless power, bearing us forward unconcernedly like dust-specks upon the wheels of some vast machinery of time. Let us think rather of all as the outcome, the expression of Life, Mind, Consciousness—that hidden Reality with which man may realize his connection, gaining freedom and liberty as he does so. Then only will the difficulties of fate and free-will begin to lighten for us. The vastness and inevitableness of things material shall not have power to daunt us. Even now and here, "with earth and her bars around us for ever" we shall not surrender the sublime assurance of the poets and prophets of all ages, that "man is man, and master of his fate." (to be contd.)

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## THE MAGNETISATION OF PLANTS.

(Translated from the German of Du Prel for the *IRISH THEOSOPHIST*.)

After citing the conclusion arrived at by the French Academy in 1831, that the phenomena of animal magnetism or mesmerism produced many effects quite independent of the imagination of operator or subject, Du Prel proceeds to discuss the evidence for the objective reality of the vital magnetic fluid. He says this can only be proved (1) through its sensible perceptibility; (2) through its transference into inorganic bodies, with the production of decided effects; (3) through its transference into organic bodies of such nature that the effects produced could not be attributed to the imagination of the magnetised body. With regard to the first, he refers to Reichenbach's experiments which show that the magnetic agent becomes visible to the sensitive in a darkened room. He reserves the second point for future treatment, and passes at once to the third.

The tracing of magnetic effects to a merely subjective cause is certainly excluded as a hypothesis, were the transferability of the magnetic agent to be proved in the case of plants. In Reichenbach's experiments on plants, the effects produced were connected in different ways with their manner of growth—diminished trunk, with increased flower and fruit production—diminished flower, with increased seed formation— or quickened growth, with normal flower development. From some experiments by Professor Ennemoser on shrub-beans, sweet-peas, oats, cress etc., the following conclusions were drawn. Firstly, that magnetisation increased the intensity of the growth process, so that while the early sprouting was retarded the ultimate health and color were intensified. Secondly, that the

principal end of plant life, seed-cultivation, was furthered by magnetisation.

Another experimenter, Gzapary, also confirmed these conclusions. La Fontaine narrates the following experiment. A gardener had two geranium plants one of which was constantly green, while the other was in process of decay, and always put forth but one leaf which became yellow and fell off. The sickly plant was magnetised and also watered with magnetised water. After some days it had a few leaves which no longer fell off; soon it was quite covered with leaves, overtook the sound comrade, and bloomed earlier. More striking, however, is the experiment of the physician and flower trainer Picard in St. Quentin, with graftings. Of six roses equally progressed in growth, he left five to their natural unfolding, and the sixth he magnetised twice daily for five minutes. The experiment began on the 5th. April. On the 10th. the magnetised rose showed two shoots one centimetre long while the other five only began to sprout on the 20th.

On the 10th. May No. 6 had two green twigs 20 cm. in length with six buds; while the twigs on the other five were only half that length and had no buds. On May 20th. No. 6 bloomed and had six beautiful roses, with leaves about double the size of the others. Picard made another experiment with one of the middle twigs of a peach tree which had five peaches. This he magnetised daily for five minutes. These peaches attained the diameter of from 21 to 26 cm. while the other peaches on the same tree only reached 12 to 15 cm. in diameter when ripe, and they were moreover some four weeks behind in growth. According to Petrus the plants must be magnetised from the stem outwards. The most simple treatment is to water with magnetised water as this element is very receptive of human magnetism. According to Deleuze the water is magnetised best by stroking downward outside the vessel, and after repeated passes, holding the joined fingers of one hand over its mouth, breathing on the water, and stirring the thumb in the water. (Col. Olcott used a glass tube to breathe into the water.)

A difference of growth between magnetised and non-magnetised plants appears therefore to be unquestionable. The magnetism is turned to account for the most important function, flower and seed production, in many cases at the expense of rapidity, which is less important for plant life. If, however, there is a surplus of magnetism, it will be used for hastening the growth. There are some interesting analogies to this in animal life, in the repair of injuries or paralysis by a concentration of vital-magnetic force (Prana) at the part affected. Du Prel proceeds to observe that as the opposite effect, the magnetisation of human beings by plants, also occurs, there must be a fundamental identity in the nature of this principle whether manifested in plants or human beings, thus confirming the conclusion arrived at by Mesmer that it is a force generally spread about in nature, though modified in a special manner in human beings. That it can be modified in its effects, for good or bad, is undoubtedly true also. Picard magnetised a sickly plant morning and night for a month and brought it to an extraordinarily good growth; while another shrub in the same ground, originally well developed, was treated in the same manner but with opposite intention, with the result that it lost its leaves and faded.

Du Prel goes on to say that whether this (vital) magnetism be a substance or a mode of motion, whether it be a property of the ether, or different from it, yet as it must come under the law of the correlation of nature's forces, one would expect to find it undergoing transformation into an equivalent amount of other forces. Bearing this in mind it is not surprising to find electricity playing much the same part in the vegetable world. Lascelles found that weak electric currents led from the ground upwards advanced the growth and increased the life power of plants, while currents from above downwards retarded their vitality. Thi

agrees with the before mentioned observation of Petrus. Of two tobacco plants sown by Grandlau at the same time the one treated by electricity attained twice the height and weight of the other. Meanwhile Poggioli had already tried the effect of violet light on plant growth, and the results are analogous to those produced by vital magnetism and by electricity, broadly speaking.

The theory then, that all effects of vital magnetism, or mesmerism, are not objective but subjective, and can be explained by what is known as "hypnotic suggestion" is clearly a defective one. For these experiments show that an objective power comes into play which streams from the magnetiser.

Du Prel concludes his article by narrating the following amusing incident. When all Paris was discussing the subject of mesmerism, Herr von Ségur had a chat with Marie Antoinette about it. She endeavoured to quell his enthusiasm by quoting the dictum of the French Academy that all the effects were produced merely by the exalted imagination of the subjects. Herr von Ségur replied—"Your Majesty, seeing that veterinary doctors have magnetised horses and witnessed the desired results, I should be glad to know whether it is these horses, or your learned men, that have too much imagination!"

F. J. D.

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### EARTH LIFE.

Souls of sunnier worlds beyond us, joying in your dance,  
 Mazy motions woven in rhythms around the central sun,  
 Immaterial spheres of peace whose meaner tasks are done,  
 How can our gross hearts conceive your sun-built governance?  
 All our best and happiest moments moulded in romance,  
 Caught by best and happiest minds, gleam golden lights, but none  
 Reach the meanest hours of your bright stainless days, each one  
 Rich as all our dreams of heaven in heaven-lit utterance.

Souls of sunnier worlds, you too were once as this, our earth;  
 Laboring with your heavy load and dark with wrath and sin;  
 With the primal curse of matter clogging all your way.  
 Then you died and rose again, blithe souls of blissful birth.  
 Now redeemed from death, from matter, robed in white, you win  
 Heavenly suns to roll around, bathed deep in heavenly day.

H. S. G.

## THE THREE PATHS.

Most occult students, when they become impressed with the need for taking a new departure in their moral life, fail at first to hit off the right path, and fall into errors quite as great as those they seek to avoid. They are like a drunken man on horseback, who, as fast as you prop him up on one side, falls off on the other. For example the epicure, when told he must renounce the pleasures of the palate, becomes an ascetic and starves himself; the lover of society becomes a dreary recluse; the sluggard develops a feverish activity. The inevitable result is, in all cases, a speedy reaction, and the original failing reasserts itself, usually more strongly than before. So invariably is this the case—so universally does the rule apply, that we are compelled to recognise the working of a general law herein.

This law I purpose to define, for it is my conviction that many students profit more by a clear perception of the “reason why”—of the *rationale*—of a circumstance in their occult life, than by a mere assertion or moral injunction.

One of the main propositions of the Esoteric Philosophy is the general applicability of the *Triad* or *Triangle* as a key to the problems of the universe.

One Good is always balanced by *two* Evils—or rather by one evil duality. The mistake which religious teachers and all shallow thinkers make is to substitute for this triad a *Dual*—to oppose to the one Good *one* Evil, instead of a pair of them. Hence, while we find the ordinary religious moralist asserting that there are but *two* courses open to the student—the good course and the bad course,—we find the true Occultist asserting that there are *two* bad courses opposed to the one good course.

Our neophyte simply abandons one of these to fall into the other; then he vibrates back to the former; and so on, 'till he discovers that the only true course is to be sought in neither of these directions, but in a totally new one.

We have often been *told* that the true course lies, for example, neither in indulgence nor in asceticism, but between the two; now however, in the light of the above principle, we understand *why* this is so, and acquire thereby an intellectual motive for right action.

The ascetic and the epicure alike concentrate their mind upon food, the one for the purpose of abstaining from it, the other in order to indulge in it. They are both worshippers of the two-horned Moon of illusion; the true occultist, worshipper of the Sun of truth, cares not—perchance *knows* not—whether he eats much or little; that matter he leaves nature to regulate, reserving his conscious intelligence for problems of greater import. So also with the question of retirement from the world; to shun society is as bad as to seek it; to be indifferent to it is the true course.

This principle of the two balancing the one is of universal applicability and is capable of solving many problems. For example, health and disease are a pair of opposites, the one obtained through obeying the laws of nature, the other through disobeying them. The healthy man is a mere slave, liable to suffer at the least deviation from the laws he allows nature to fetter him with. The ideal state is that of the man who is independent of the laws of health altogether,—an ideal state indeed at present, but one which may be aimed at and approximated to.

Socrates was able to drink more wine than anyone else, and also to fast longer than others. When the Yogi reaches a certain stage it does not matter, according to some book on Hatha Yog I have read, whether he eats excessively or not at all. Again, perpetual self-sacrifice to the wishes of other individuals is no more altruism than is selfishness, for it concentrates the attention upon the personality.

The true course is to neglect and forget the personality altogether.

At this point I will leave the further application of the principle to the reader, whose own peculiar requirements will best decide how such application should be made.

H. T. Edge F. T. S.

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## VIOLA.

I met one in whose efforts for the benefit of humanity I have long been sympathetic and desirous to aid. At touch of his powerfully active aura my own vibrations were quickened, and I demanded of my Self why this was so. In the "silent hour" I gradually shut out from my consciousness objective things and endeavoured to recall the appearance of my philanthropic co-worker, but found it impossible. 'I' had passed out of the realm of astral vision and was only aware of a continuous note of music in the Akasa which I knew to be the keynote of his soul, and in it dwelled the Inner intelligence of his Being. I felt his compassion for suffering in life—felt it to utmost pain—and, like a shattering blow, I felt his *resentment* against oppression. The music ceased, and I sat alone, cold and shuddering. O, brother, not by *violence* can we right a wrong.

Vitalized with Divine Fire I essayed again and my thought became at once synchronous with what I cognized as his Inner Light, although what is now that Light's personality seemed like a spark of it afar off—in another sort of world which 'I' could not then see. With this Light-sphere I felt a recognition full of joy—dimmed instantly by memory of that life in which this hidden radiance was my Viola—Viola of the cross—Viola of devotion, passion and pain—Viola of the martyr's fire.

Memory of a past earth-life now wore a veil too dense with forms for the Light to pierce. I could hold my Self at Heaven's gate no longer and returned to my outer house of clay, sorrowing.

I asked why I was saddened and myself replied;—

"Because thou hast become entangled in the curtains at one of the portals of Heaven; is it not much to have gained a glimpse into that light-sphere—to know that your own seven heavens are likewise seven heavens in other men? We may climb to them but our ladder must rest on earth."

### THE VOICE OF VIOLA.

I again met this noble worker and we walked a little way together *toward the East*. Turning to him I called softly "Viola," and out of the Inner Light, thro' his eyes, flashed an instant look of recognition, *from Viola herself*.

That I *can recall* that past life I know, and the temptation to do so is strong. I also know that if my Will, as Consciousness, sets into vibration all that series of events stored in my aura, it will arouse corresponding activities in the auras of many persons *now living*. And, as our lives in the long past had focalized upon them much hate and persecution, *these vibrations* would become again active in the grosser bodies to which *they have descended*, and result in outer deeds of violence and strife in which some, now dear to us, might be victims. (This knowledge-bred sense of *responsibility* is terrible to carry.)

That evening, thinking of this purified essence of a past personality, I succeeded in withdrawing my Consciousness into the Akasa or Sound Realm, where her voice vibrations became distinctly audible to my inner hearing. These vibrations

possess the same range and modulations of tones as I hear in the speech of the personality over whom Viola now presides; and yet the wordless sounds which convey to me ideas cannot be likened to a human voice. It is like the abstract music of that voice playing in the vital airs of heaven. This music flowed round me in a circle, increasing in variety of notes 'till 'I' was completely lost in a sort of dome of melody that shut me in from earth, and I knew this blissful rhythm to be the akasic vibrations of Viola's soul-sphere synchronous with my own. The tendency of the 'I' to flow into *forgetful* bliss was almost irresistible; but by strong effort I held my consciousness within the borders of intellectual cognition; there, listening to this divine Voice so pure as to be at one with *all* voice but which to me (hovering at the open door of intellect lest I should sever my thread of thought) only revealed voices that had been a *part of my life*.

In the first moment of conscious touch with this melodious intelligent sphere my intense love flowed out to the Viola Voice in blissful unison; then—listening I heard E's voice and to her flowed the heart stream; then D's tone came out of the dome of sound and my love flowed to him and to many more whose faces are set Eastward. But when I called forth the children's voices—they were cries—Oh such helpless wailing heart cries! I could hear only their sobs, because *I have failed* at times to give them *love enough*.

I could hear nothing but their world-moan 'till my whole being became one Heart of Pain for the thousands and thousands of children, unloved or half-loved. Bliss was obliterated in Compassion, and that soul-throe of mine swept and awoke some echoes of mother-love in the dulled Heart of Humanity.

Thus we "take upon ourselves the sins of the world," one by one, knowing that by our stripes some may be healed. Viola, beloved, thy children were scourged and bruised, and thou hast once more lifted me into the sphere of Compassion which is ever commensurate with our Knowledge of the Peace and Bliss.

"The first cry of the child is aum." The first Breath of Life is the fiat of the new-born Will. This mantram at the threshold of Life calls into action every influence relating to that personality in physical, astral and higher worlds, focalizing them all upon itself.

Emeff Dubályu.

### PAIN.

Men have made them gods of love,  
Sun gods, givers of the rain,  
Deities of hill and grove,  
I have made a god of Pain.

Of my god I know this much,  
And in singing I repeat,  
Though there's anguish in his touch  
Yet his soul within is sweet.

G. W. R.



## THE HOUR OF TWILIGHT.

There are dreams which may be history or may be allegory. There is in them nothing grotesque, nothing which could mar the feeling of authenticity, the sense of the actual occurrence of the dream incident. The faces and figures perceived have the light shade and expression which seems quite proper to the wonderworld in which the eye of the inner man has vision; and yet the story may be read as a parable of spiritual truth like some myth of ancient scripture. Long ago I had many such dreams, and having lately become a student of such things, I have felt an interest in recalling the more curious and memorable of these early visions.

The nebulous mid-region between waking and unconsciousness was the haunt of many strange figures, reflections perhaps from that true life led during sleep by the immortal man. Among these figures two awoke the strangest feelings of interest. One was an old man with long grey hair and beard, whose grey-blue eyes had an expression of secret and inscrutable wisdom; I felt an instinctive reverence for this figure, so expressive of spiritual nobility, and it became associated in my mind with all aspiration and mystical thought. The other figure was that of a young girl. These two appeared again and again in my visions; the old man always as instructor, the girl always as companion. I have here written down one of these adventures, leaving it to the reader to judge whether it is purely symbolical, or whether the incidents related actually took place, and were out-realized from latency by the power of the Master within.

With the girl as my companion I left an inland valley and walked towards the sea. It was evening when we reached it and the tide was far out. The sands glimmered away for miles on each side of us; we walked outwards through the dim coloured twilight. I was silent; a strange ecstasy slowly took possession of me, as if drop by drop an unutterable life was falling within; the fever grew intense, then unbearable as it communicated itself to the body; with a wild cry I began to spin about, whirling round and round in ever increasing delirium; some secretness was in the air; I was called forth by the powers of invisible nature and in a swoon I fell. I rose again with sudden memory, but my body was lying upon the sands; with a curious indifference I saw that the tide was on the turn and the child was unable to remove the insensible form beyond its reach; I saw her sit down beside it and place the head upon her lap; she sat there quietly waiting, while all about her little by little the wave of the Indian sea began to ripple inwards, and overhead the early stars began softly to glow.

After this I forgot completely the child and the peril of the waters, I began to be conscious of the presence of a new world. All around me currents were flowing, in whose waves danced innumerable lives; diaphanous forms glided about, a nebulous sparkle was everywhere apparent; faces as of men in dreams glimmered on me, or unconsciously their forms drifted past, and now and then a face looked sternly upon me with a questioning glance. I was not to remain long in this misty region, again I felt the internal impulse and internally I was translated into a sphere of more pervading beauty and light; and here with more majesty and clearness than I had observed before was the old man of my dreams.

I had thought of him as old but there was an indescribable youth pervading the face with its ancient beauty, and then I knew it was neither age nor youth, it was *eternalness*. The calm light of thought played over features clear cut as a statue's, and an inner luminousness shone through the rose of his face and his silver hair.

There were others about but of them I had no distinct vision.

He said, "You who have lived and wandered through our own peculiar valleys look backwards now and learn the alchemy of thought." He touched me with

his hand and I became aware of the power of these strange beings. I felt how they had waited in patience, how they had worked and willed in silence; from them as from a fountain went forth peace; to them as to the stars rose up unconsciously the aspirations of men, the dumb animal cravings, the tendrils of the flowers. I saw how in the valley where I lived, where naught had hindered, their presence had drawn forth in luxuriance all dim and hidden beauty, a rarer and purer atmosphere recalled the radiant life of men in the golden dawn of the earth.

With wider vision I saw how far withdrawn from strife they had stilled the tumults of nations; I saw how hearing far within the voices, spiritual, remote, which called, the mighty princes of the earth descended from their thrones becoming greater than princes; under this silence influence the terrible chieftans flung open the doors of their dungeons that they themselves might become free, and all these joined in that hymn which the quietude of earth makes to sound in the ears of the gods.—Overpowered I turned round, the eyes of light were fixed upon me.

“Do you now understand?”

“I do not understand,” I replied. I see that the light and the beauty and the power that enters the darkness of the world comes from these high regions; but I do not know how the light enters, nor how beauty is born, I do not know the secret of power.”

“You must become as one of us,” he answered.

I bowed my head until it touched his breast; I felt my life was being drawn from me, but before consciousness utterly departed and was swallowed up in that larger life, I learned something of the secret of their being; I lived within the minds of men, but their thoughts were not my thoughts; I hung like a crown over everything, yet age was no nearer than childhood to the grasp of my sceptre and sorrow was far away when it wept for my going, and very far was joy when it woke at my light; yet I was the lure that led them on; I was at the end of all ways, and I was also in the sweet voice that cried “return;” and I had learned how spiritual life is *one* in all things, when infinite vistas and greater depths received me, and I went into that darkness out of which no memory can ever return.

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### INTERPRETATION OF “HOUSE OF TEARS.”

The “man” who bears her is the Intellect and the “woman” is the Intuition. She it is who recalls the intellect from its centrifugal direction towards matter and the void, to her centripetal direction towards spirit. The “House of Tears” is the Soul’s (and Intuition’s) abode while man is still unregenerate, their true home being the “City of Light.” Without her the seeker cannot find that City, being blind through materialism. But the mind, unfolded, cannot see Truth all at once, even when shown him. He is dazzled and must return to the mountain of sorrow, or the world of discipline and ordeal, ’till able to behold it. To this end he must wear and cherish and cultivate the faculty of Intuition represented by the piece of ribbon, until he attains a full intuition, having which the soul is “clothed with the sun,” as said in Scripture, or attains to the “triple Light” of the vision—the Divine Spirit—one in Essence but threefold in fruition.

E. M.

## THERE IS NO NATURAL RELIGION.\*

*The voice of one crying in the Wilderness.*

## THE ARGUMENT.

As the true method of knowledge is Experiment; the true faculty of knowing must be the faculty which Experiences. This faculty I treat of.

**PRINCIPLE FIRST:**—That the Poetic Genius is the true Man, and that the body or outward form of Man is derived from the Poetic Genius. Likewise, that the forms of all things are derived from their Genius, which by the Ancients was called an Angel and Spirit and Demon.

**PRINCIPLE SECOND:**—As all men are alike in outward form, so (and with the same infinite variety) all are alike in the Poetic Genius.

**PRINCIPLE THIRD:**—No man can think, write or speak from his heart, but he must intend truth. Thus all sects of Philosophy are from the Poetic Genius, adapted to the weaknesses of every individual.

**PRINCIPLE FOURTH:**—As none by travelling over known lands can find out the unknown; so from already acquired knowledge Man could not acquire more; therefore an universal Poetic Genius exists.

**PRINCIPLE FIFTH:**—The Religions of all Nations are derived from each Nation's different reception of the Poetic Genius, which is everywhere called the Spirit of Prophecy.

**PRINCIPLE SIXTH:**—The Jewish and Christian Testaments are an original derivation from the Poetic Genius. This is necessary from the confined nature of bodily sensation.

**PRINCIPLE SEVENTH:**—As all men are alike (though infinitely various,) so all Religions, and as all similars, have one source.

The true Man is the source, he being the Poetic Genius.

\* Extract from Works of William Blake, Poetic, Symbolic and Critical; London, Bernard Quaritch, 1893.

## REVIEWS AND NOTES.

A portrait of Mrs. Besant appears in the January No. *Phrenological Magazine*, and is commented on as follows.—

"The picture represents a woman of much intensity of organization, the three temperaments are rather harmoniously blended, the mental and vital being somewhat in the ascendant. The head is larger than the average for women, and is of that form which with her qualities and temperament, gives

earnestness of conviction and purpose an ideal tendency in belief, with aspiration for its realization in art and character besides love of reciprocity of thought, feeling and ambition".

And further on "with such excellent powers of analysis and the disposition to close inspection she should be a good critic and capable of the investigation of matters that require a nice discrimination. Her judgment is prompt, yet

she appreciates facts sufficiently to seek a sound basis for her judgment, and so renders it acceptable to others, as well as satisfactory to herself.

... ..

A farewell address from a Member of a Lodge to fellow Members, has come under our notice which expresses so well the true connection between those who are working together in the Theosophical Movement that one or two sentences therefrom, may not here be out of place.

"Each is some part of every other here, as the different members of our bodies are different parts of them. If any one is unkind to me it is as if I had hurt my own hand or bruised my own foot.

And, as I carefully restore a physical wound with the blood of my heart, so I must give to that other wounded part of me, the spiritual blood of the heart-love."

... ..

In the 'Watch Tower' Notes (*Lucifer* Feb.) Herbert Burrowes reviews the present position of Science. Quoting from a journal, "as one looks through the Scientific records of the year, one feels as if one were in the midst of an endless crowd of keen-eyed Imps peering into every corner of the Kosmos and taking everything to pieces to see what it is made of," he remarks "that nearly every fresh discovery by one of these imps upsets the cherished theory of some other imp."

The book on Blake has at last appeared and is altogether a remarkable work. The care, energy and devotion necessary for the task was indeed great, and the Editors deserve the gratitude of all students of mysticism for the stupendous and beautiful work now produced. We hope on a future occasion to give our readers some idea of its scope and character.

... ..

As will be seen from the notice accompanying this issue, "ISIS" is the title we will be known by in the future.

Isis means the divine *now*; the manifesting Breath in Evolutionary or descending action forming the bodies of Deity, or Universes, and in Involutionary or ascending activity forming the Soul of these worlds, men and universes through the activity of dual Manas, redeeming Mahat or Cosmic Consciousness into Self-conscious Divinity.


... ..

## "ISIS" FUND

Our "sphere of influence" is so rapidly extending that it has become necessary to purchase new type and machinery, if we are to cope satisfactorily with the demand. For this purpose we have opened a fund as above, and will be glad of any contribution—however small—towards same. We have to gratefully acknowledge the following:— A Friend £5; H. S. G. £1; R. C. £1; E. H. £1.

## OUR WORK.

The open meetings of the Dublin Lodge are now held every Wednesday evening at 3 Upr. Ely Place, commencing punctually at 8.15. The programme to the end of May is:— March 8th. "The Aim of Theosophy," Mrs. Duncan; March 15th. "Some Teachings of H. P. Blavatsky," F. J. Dick; March 22nd. "At-one-ment," Mrs. Dunlop; March 29th. "Myths of the Old Testament," P. E. Jordan; April 5th. "The *Secret Doctrine* on Man's Evolution," H. M. Magee; April 12th. "Paracelsus," E. Harrison; April 19th. "The Theosophical Basis of Brotherhood," F. A. Roberts; April 26th. "Laurence Oliphant," D. N. Dunlop; May 3rd. "New Light on Old Religions," J. Duncan; May 10th. "Theosophy and Socialism," J. Varian; May 17th. "Dreams," G. W. Russell; May 24th. "Sun and Fire Worship," A. W. Dwyer; May 31st. "Kama Loka, and Devachan," Miss Lawrence. *The name following the title of each discussion is that of the opener.* The *Secret Doctrine* group continues to be well represented on Monday evenings.

 NOTICE.— All literary communications should be addressed to the Editor and all business communications to the Publisher, 71 Lr. Drumcondra Road, yearly subscription 1/6.