

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atmān is the sun,  
The moon also it is ;  
And the whole collection of stars  
Is contained within it.

WILLIAM BREHON, F.T.S.

## TEA TABLE TALK.

As the Professor and I continue to be thrown together through the summer absence of our friends, our discussions take on a more or less scientific tinge. I have had occasion to notice how mental classification, or similarity of mental processes, acts like division into types, in predisposing persons to cohere. It is as strong as racial or family ties. We say, "blood is thicker than water." We might say, "brains are thicker than water," and imply the same recognition of individual attraction. So surely as a man is trained in any specific mode, whether mechanical or intellectual, his fellows of the craft will have an *a priori* weight with him beyond that granted to other men. He exclaims with Browning's Laria ;

" \* \* \* But you are of the trade, my Tuccio.  
You have a fellow craftsman's sympathy ;  
There's none knows, like a fellow of the craft."

The lad who shouts "Columbia!" or "Harvard!" becomes the man who mentally gives precedence to graduates of those universities. The general who has *not* been at West Point, and the M. D. who is *not* a college graduate, are on their guard against and undervalue the training of the "regulars." The clerical mind has dominant influence over its peers. The merchant, the politician, the carpenter all argue best with their fellows. Let an outside man attempt to convince any of them upon any point remote from their professions, and all will depend upon his own power; he must force or pick the lock of their brains, while a man of the same professional type finds the door ajar and has odds in his favor. A preliminary degree of confidence he may safely count upon, because his mental processes are supposed to be, in a measure, like their own, his experience of the same general type as theirs. This is an insidious mental habit; it predisposes us to renew our own mistakes. I do not mean that we always yield to the argument or conviction of our *confrères*. But we give latitude precisely where we should be on our guard, as if we were sentinels over our own tendencies, among which this habit may with certitude be numbered. We see somewhat the same thing in women, who incline to believe the persons they like, while others must produce multiple proof—and even then be doubted, if they are

not sympathetic to the fair inquisitor. An adept writes: "Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing over another. It is easy to fall into Black Magic. The tendency natural is to Black Magic, and that is why several years' training is necessary to cut away every source of prejudice before power can be intrusted to you. An Adept must entirely separate himself from his personality; he must say, 'I am a power.' A Black magician prepares to do mischief without giving a thought to whether it will harm others. A deed of kindness done with partiality may become evil, *e.g.* by stirring up animosity in the mind of others. It is necessary when acting to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes, *to that extent*, a Black magician. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.* the Salvation Army, by hypnotising people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black magic is to psychologize people. When the 6th race reaches its close there will be no more Duggas (Black magicians). A Dugga may become converted during life at the expense of terrible sufferings and trials. On the astral and psychic planes the Masters are always stronger than the Duggas, because there good is stronger than evil. But on our material plane evil is stronger than good, and the Masters, having to exercise cunning if acting on this plane, which is contrary to Their natures, encounter great difficulties and can only palliate evil effects. In powers *not* good there is absence of good but not presence of evil, and the higher we go, the more does evil become the absence of good. Only by following the absolute sexless *unity* can the white path be trodden."

With this digression, which shows where partiality may lead us, I revert to my previous point, which is, that the Professor is specially exultant whenever he finds any scientific "authority" confirming the Secret Doctrine. While he can and does think independently, their dissent cuts deeper and their assent encourages him more than those of other men. He showed me with especial delight these lines in Sir John Lubbock's work "On the Senses, Instinct, and Intelligence of Animals." "It cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate descendant of an organ which in former ages performed the functions of a true organ of vision." As man is classed with Mammalia by orthodox science, this admission is important. Lubbock again says:—"it seems to be established that this organ is the degraded relic of what was once a true eye. From the size of the pineal orifice in the skull of the huge extinct reptiles, such as Ichthyosaurus and Plesiosaurus, it has been, I think, fairly inferred that the pineal eye was much more developed than in any known living form. \* \* But in the fossil Labyrinthodonts the skull possesses a

large and well-marked orifice for the passage of the pineal nerve. This orifice is, in fact, so large that it can scarcely be doubted that the eye in these remarkable amphibia was also well developed and served as a third organ of vision. In birds the organ is present, but retains no resemblance to an eye. \* \* In mammals it is still more degenerate, though a trace is still present in man himself. \* \* It now, however, appears that the vertebrate type did originally possess a central eye, of which the so-called pineal gland is the last trace." He says that these discoveries date from 1829, and gives interesting cuts and further information, well worth reading, upon the subject. It appears that Descartes considered this organ to be the seat of the Soul.

What I have quoted further back, in so far as it relates to the suggestion that partiality may lead us to the unconscious use of Black magic, reminds me of the remarkable experiences of a young man, a personal friend, in the matter of prayer. I will let him tell these in his own words.

"The incidents I shall note occurred about a year or more ago and up to the time I began to study Theosophy." (When he abandoned the habit. J.) "I don't remember the first one, but it seems it was always so. I had been brought up a strict orthodox Sunday School boy, and had been taught to be a great believer in prayer. At first I experienced no results, but as I became older and knew more, as I thought, *how to pray*, I began to note how my prayers were answered." He goes on to describe his church experiences, and how prayer became a habit rather than a vital thing. Several things brought him to feel that "fibs," anger, swearing, and drinking were wrong. In revival times he felt "extremely sorry," but "bad company and temptations would be too much" for him. He began to have evil desires which he did not try to curb, when a few kind words from a friend and a confession to his mother induced him to make promises of reform; he was then about 18 years of age. "I then promised to *stop* drinking and never touch it again. I then set to work and prayed that the *desire* for drink might entirely leave me, and *it did*. Every time the thought came up I would think of my prayer, and, much sooner than I expected, the thoughts stopped coming up." He had the same experience with tobacco, finding it much harder to stop that, but praying that the *desire* might be killed, and bringing up the remembrance of the prayer when tempted. With swearing and impure thoughts it was the same. He reversed *habit* like a natural occultist, for he says: "What had been a desire *for* such things was then a desire to be rid of them, or against them," thus practising a substitution of mental images (the prayer image) referred to in another article in this number. To continue. "The next experience gave me something to think about. I was greatly attached to a young lady, and my love (or passion) was strong towards an immediate marriage. She also was willing, but things came up between us which made me question myself. Little doubts as to future happiness and our being suited kept coming up, all of which I tried in vain to throw aside, until finally I had myself in a very unpleasant state of mind. I then prayed (if ever) earnestly, that the question might be decided for me. Before the end of the month we had parted forever, but as dear friends. This I have always

considered as a direct answer to what I asked, as well as the two following experiences. The first one seems rather peculiar, inasmuch as I believe one has no right to pray for money. But I did, and with good results. There came a time when, with my small salary and the necessity for wearing good clothes, etc., I was out of money, and, what's more, I had incurred a small debt which I could see no means of paying at the time when I had promised to do so. I then prayed that, if it were right and just, I might be shown some means of earning or obtaining the amount of my debt. Two or three days later, much to my surprise, my employer asked if I would like to do a little extra work and make extra money. I saw at once that this was what I had asked for, so accepted, and in a few weeks I had made enough to clear me up."

Space forbids me to give more than a synopsis of the last and most remarkable of these experiences. Of his two employers, he was much attached to one. They took to drinking together, and used to send him for the liquor. To refuse to go was to lose his place, and also the chance of helping his friend. In much anguish of mind, he prayed that he might not be sent for it and that his friend might give up the habit. This prayer was often repeated and always held in mind, and in three weeks' time his friend said to him : "You will have to buy no more liquor for me. I have given it up." He had conquered the habit entirely.

We see in these experiences the action of an unusually strong *inner* will, to which the act of prayer, like the invocation of a magician, only served to give focus and point. A reflector, a reverberator, a focus is necessary. Such a will sets the subtle etheric currents in motion and attracts what it desires powerfully. The *inner* will is not a mere cerebral desire. It is an attribute of the inner self. It arises in the centre of life, as a powerful motion there, reflecting intense conviction to the heart, and it acts from within outward. Without such will, prayer is useless. Let him study his inner self the next time he feels the prompting of that will. Used for partial and material, personal ends, it is Black magic ; he is only responsible for that now that he knows it. Used in aspiration towards the higher life and in silent fraternal communion with the inner self of any person he may desire to uplift or ennoble (without mentally prescribing to that person a specific course), it is a powerful agent of the White path and should be cultivated. Invocation of the Highest will assist and intensify it ; faith will multiply it ; tranquility will give it point and enforce it. By its aid he may greatly help mankind and himself, if he keeps his motive pure and his body chaste. Let him read in *Isis* on the subject of will.

The inner self must be heeded when it suggests doubts. Socrates said that the Voice did not command him to do things, but warned him when he was about to do a mistaken thing. This difference should be heeded ; it pays heed to Karma. Especially on the subject of marriage should such suggested doubts be heeded, as neglectful students have learned to their bitter cost. Any marriage made for low-plane motives or material attraction (and these include mere intellectual conviction of general desirability) has terrible power

to retard both parties and forges a tenacious karmic bond. And why did he not include in his efforts the employer who was not his friend? Is it too late to do so? The occultist invokes Krishna as "Lord of *all* worlds and friend of *all* creatures." May the Higher Self inspire us with that strict Justice which is the only true Charity, under the Law!

JULIUS.

## LITERARY NOTES.

"IN THE PRONAOS OF THE TEMPLE OF WISDOM, containing the History of the True and the False Rosicrucians," by Franz Hartmann, M. D. The title is a singularly accurate description of not merely the book itself, but of the content and method of all the author's teaching. That is always *in the Pronaos*, never in the Temple itself. It was said in England of the famous Tractarian writers that they perpetually said "Two and two make —", "Two and two make —", but never could reach the point of announcing "four". And so, with all that is true and elevating and stimulating in Dr. Hartmann's Theosophical works, they never make a clear, distinct exposition, or—to use a common phrase—"come down to the dots". They are much like French preaching,—able and interesting discourse *about* a topic, but no real treatment of the topic itself. "Self-knowledge", "Wisdom", "forms", "Divine light", "interior senses", &c., &c., are elaborately talked around and of; but precisely what these terms mean, and how such light and wisdom are to be obtained, and exactly what a man must *do*, we are not told. Ever there pervades the pages a haze of uncertainty and vagueness, and if, as was the case with the *Life of Jehoshua*, the author is invited to say distinctly what he means, he mistily intimates that they only perceive truth who have interior light, and that "Wisdom is justified of her children."

The present book abundantly illustrates this peculiarity, and even implies that the author is himself at a loss to know why he wrote it. It contains a sketchy account of the systems of various Neoplatonists; skips 900 years to Cornelius Agrippa; gives a chapter "Among the Adepts", devoting 10 lines to the Count St. Germain and less than a page to Cagliostro, cites 5 "authenticated" cases of successful alchemy, the last of which it calls "indisputable" and then impugns; devotes the next chapter to Rosicrucian "Orders", but disclaims either knowledge of or interest in the question whether Adepts belonged to them, giving, however, a valuable list of the most important works on the Rosicrucian controversy; and concludes with a chapter of anecdotes on "Pseudo-Rosicrucians". There is an Appendix on "The Principles of the Yoga Philosophy of the Rosicrucians and Alchemists", stating Rules, Duties, Signs, Jewels, Symbols, &c., and a hodge-podge of extracts and maxims without apparent specific aim. This part is prefaced with the remark, "It will be found that the doctrines presented herein contain the most profound secrets"; but how any one is to find this out, or why he should want to if the "secrets" still remain such, or whether the author has unearthed them, and wherefore, if so, he refrains from disclosure,—all is left in mystery, a mys-