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*Contents and abstract of central ideas*¹

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Man should use his time on earth neither to animalize nor to spiritualize but to humanize self, and definitely not to materialize “spirits” in séance-rooms. 5

Perpetual change simmers everywhere. There is no room for the man who is stitched with his own thews. 6

The phenomena chase the scientists, and the scientists run away from the phenomena.

Divine Spirit being neither soul nor matter, it is not governed by the laws of matter; being voluntarily imprisoned in matter, it is most cruelly crucified daily by the passions of the flesh. 8

Dogs have the power of coming to much more logical conclusions than some spiritualists.

Reason is subject to error, and so is opinion; the views of the most learned philosophers are more likely to be proved erroneous, than the plain common sense. The light of Allah’s truth will often penetrate much easier an empty head, than a brain crammed with encyclopaedic learning and quotations. 10

Rude are those Jupiters of Science, who thrust upon us credulous mortals their vast learning and entitlement to public respect. But, unfortunately, it is not the gods who shout the loudest. 13

William Crookes’ eight theories for paranormal phenomena.

Conviction comes not through arguments and cerebration, but through strictly scientific experiments.

Unless the modern investigators of occult phenomena can delve deeply into the triple nature of man (physiological, psychological, and divine), and study the so-called “miracles” instead of denying them, many of the secret laws of Nature fathomed out by the ancients, could have been re-discovered. Otherwise, their course will prove as unwise as that of a man who attempts to discover the sources of a river by exploring its mouth. 16

The secret of the malleable glass which, when dashed upon the pavement is neither crushed nor cracked, and can easily brought into shape again with a hammer by virtue of the much-ridiculed Alkahest (the philosopher’s stone of the inferior Alchemist), is the All-pervading Divine Spirit of the higher Initiate. 18

It took Eugenius Philalethes twenty years to learn the eagles of the alchemists, and how the eagles’ wings are clipped. 19

¹ Frontispiece by Zdzislaw Beksinski.

As the dawn of physical science broke into a glaring daylight, the spiritual sciences merged deeper and deeper into night and, in their turn, were denied and looked upon as “ignorant and superstitious ancestors” by the philosophicules of the age, imbued by crass materialism, 20

Through young children and simple-minded persons, we may receive philosophical teachings and precepts, poetry and inspirational orations, that are worthy of the reputations of their alleged authors. 22

What is this something which thinks and even speaks, but yet is not human? that is impalpable, and yet not a disembodied spirit? that simulates affection, passion, remorse, fear, joy, but feels them not? 22

Many necromantic apparitions are ludicrous spirits, not the souls of the deceased that they purport to be. 23

Eternal Will is the offspring of the Divine; Desire, the motive power of animal life.

Plato’s Primal Being (Orphic Egg) is an emanation of the Demiurgic Mind (Nous), which contains from the eternity the idea of the “to be created world” within Itself, and which idea the Unconscious Universal Mind (Unmanifested First Logos) evolves out of Itself. 25

Eros-Phanēs evolves from the Spiritual Egg. Then the Æthereal Wind (Spirit of God) brooding over Chaos (Akasha or primordial cosmic matter), brings divine ideas and high ideals to life. Thus Will-Power becomes an ever-living power. 27

Cosmos is the offspring of Divine Thought — Father in heaven, Mother on earth. 27

First, validate Imagination by Faith and Will. Then, confirm Faith by Reason and Experience. 28

Cosmic Ideation and Cosmic Substance are inseparable, interdependent, and thus readily convertible into each other. 29

The visible effects of matter are but the effects of force. Matter, eternal in essence, is but the aggregation of atomic forces — a manifestation of Will. It is never annihilated, only dispersed. 30

Vision and action at a distance, in time and space, is in the realm of the “magical.” 30

Babinet attributes all intelligent answers of the tipping or rapping tables to “unconscious ventriloquism.” 32

Vacuum (latent deity or force) is another name for chaos, and an unsatisfactory one for, according to the Peripatetics, nature abhors a vacuum.

All things contained in the Cosmos are atoms and a vacuum (latent Deity) which, at their first manifestation become Will, thus communicating the first impulse to every Cosmic Law (e.g. the rotatory motion of our planetary system), and to those atoms whose agglomeration of the grosser particles appears to perception of lower minds as “matter.” 32

Faith is human, but Intuition is Divine. It alone can perceive Ideal Laws.

Intuition is unlearned occult knowledge, yet not infallible. It existed in man before the development of reason. It is the outcome of the Divine Will (Plato’s Divine Idea) propelling everything visible and invisible into objective existence. 33

As the Divine Will (God) creates, so man can create. Given a certain intensity of his will, and the shapes created by the mind become subjective. Given a more intense and intelligent concentration of his will, and the form becomes concrete, visible, objective; the man has learned the Secret of secrets; he is now a Magician. 34

The so-called “scientific tests” debugged. 35

A creative Force coming from the depths of the Unknown, evolving from pure Spirit and ending in gross matter, whose occult powers were thoroughly familiar to ancient Theurgists and “ignorant heathen,” is denied and ridiculed by modern sceptics. 35

Today’s learned men will neither accept nor recognize Nature’s Creative Forces under appellations such as the “Milk of the Celestial Virgin” and the Magnes of Paracelsus, for they pertain to Magic; and Magic is, in their conception, a disgraceful superstition. 36

Modern “philosophers,” tightly shutting themselves up in their shells of flesh, cannot or dare not lift their timid gaze beyond the comprehensible. For them, there is no future life, no god-like dreams: they scorn them as unscientific; and even the mighty men of old are but “ignorant ancestors.” 37

Protreptics to would-be aspirants by a Master of Wisdom.

A Professor of Secrets’ catalogue of formulæ for producing extraordinary effects by employing the occult powers of Nature, *i.e.*, emanations of the working God. 40

Bereft of his divine light, man is but a soulless being. 40

Private life, devoid of ideals and moral principles, is a useless life. It is but the aggregative phantasms of thinking throbbles, rushing in their rising onward to the central heart of eternal death. 40

Pure men and women of any nation, bent all their lives on doing good to humanity, patiently toil for something better than the vain glory of a passing fame. Seeking it not, they become immortal, as do all those who labour for the good of the race — forgetting themselves in the midst of so many selves, who are but their own. 41

No “spirit” claimed by the Spiritualists to be human was ever proved to be such.

Human “spirits” can never appear in person, clothed with warm solid flesh, and sweating hands and faces. The voice of a suffering, hence impure spirit, sounds hollow, as if coming from an empty barrel. The voice of a pure spirit is like the tremulous murmur of an Æolian harp, echoed from a distance. 42

Spectral animals manifest all the worst traits of a depraved human nature, without themselves being human. 46

Modern reason cannot explain the intimate cause of any phenomena, and rejects the supernatural. Still, the most elevated minds are often the most ardent disciples of supernaturalism. 46

Akasha and Astral Light compared and contrasted.

Suggested reading for students.

She being dead, yet speaketh. 51



Bereft of Spiritual Light, man is but a soulless being.

**Private life, devoid of ideals
and moral principles, is a useless life.**

Pride, where wit fails, steps in to our defence
And fills up all the mighty void of sense. . . .

— ALEXANDER POPE, *Essay on Criticism*, 209

But why should the operations of nature be changed? There may be a deeper philosophy than we dream of — a philosophy that discovers the secrets of nature, *but does not alter, by penetrating them, its course.*

— BULWER-LYTTON

Man should use his time on earth neither to animalize nor to spiritualize but to humanize self,¹ and definitely not to materialize “spirits” in séance-rooms.

From *Isis Unveiled*, Vol. I, Chapter II, pp. 39-72.

IS it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN?² It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak — *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurities, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice — fear of public opinion — from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free ac-

¹ [Cf. *Secret Doctrine*, II p. 246.]

² [Socrates explains to Hermogenes that man, anthropos (ανθρωπος) is a contraction of a three-word sentence, *i.e.*, αναθρων α οπατε, namely “contemplating what he beholds” (Plato: *Cratylus*, 399c). Commenting upon the meaning of the ansated cross, H.P. Blavatsky quotes Professor Seyffarth saying “the Tanis stone translates it repeatedly by *anthropos* (man), and this very word is alphabetically written [Egyptian] *ank*.” (*Blavatsky Collected Writings*, CLASSIFICATION OF “PRINCIPLES” VII p. 297). Prometheus, or “Pra-Ma-Tha-Issa,” is the divine Son of Issa in Sanskrit, he who brought fire from heaven. (Cf. *ibid.*, ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS III p. 462). Elsewhere, Blavatsky explains that Prometheus, “he who sees before him” comes from προμητης, “forethought,” and quotes from Swanwick’s *Dramas of Æschylus* that the Titan’s name “derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion, and the word *manthami*, used to denote the process of fire-kindling.” (Cf. *Secret Doctrine*, II p. 413 *fn.* & quoting Professor Kuhn.) Blavatsky then adds that “the word *manthami* passed into the Greek language and became the word *manthano* [μανθανω], to learn; that is to say, to appropriate knowledge; whence prometheia [προμηθεια], fore-knowledge, forethought”; (*ibid.*) Sanskrit *manth* is μοθος in Greek. Cf. μανθανω, μανια, μανεια, μαντης, μουσα. — ED. PHIL.]

tion of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's¹ talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are The S * * * * and The S * * * * 's.

The same holds good with everything else. If psychology had had its Darwin, the descent of man as regards moral qualities might have been found inseparably linked with that of his physical form. Society in its servile condition suggests to the intelligent observer of its mimicry a kinship between the Simian and human beings even more striking than is exhibited in the external marks pointed out by the great anthropologist. [40]

The many varieties of the ape — “mocking presentments of ourselves” — appear to have been evolved on purpose to supply a certain class of expensively-dressed persons with the material for genealogical trees.

Science is daily and rapidly moving toward the great discoveries in chemistry and physics, organology and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind: yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

Perpetual change simmers everywhere.² There is no room for the man who is stitched with his own thews.

Not many years ago, the person who questioned the infallibility of some theological dogma was branded at once an iconoclast and an infidel. *Væ victis!*³ . . . Science has conquered. But in its turn the victor claims the same infallibility, though it equally fails to prove its right. “*Tempora mutantur, nos et mutamur in illis*,”⁴ the saying of the good old Lotharius,⁵ applies to the case.⁶ Nevertheless, we feel as if we had some right to question the high-priests of science.

¹ [Thomas Henry Huxley (1825-1895), English biologist and anthropologist who specialised in comparative anatomy. He has become known as “Darwin’s Bulldog” for his advocacy of Charles Darwin’s theory of evolution. Consult “Serjeant Cox on the negators of spiritual evolution,” in our Living the Life Series. — ED. PHIL.]

² [The voice of the Almighty saith, “Up and onward for evermore!” We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards. — Emerson: *Uses of Great Men*, ¶ 50 p. 46.]

³ [Woe to the conquered, i.e., to those defeated in battle.]

⁴ [“Times change, and we change with them.” — ED. PHIL.]

⁵ [Lothair I (795-855), 9th-century Emperor of the Carolingian Empire (817-855, with his father until 840) and King of Italy (818-855), and Middle Francia (843-855). — *Wikipedia*.]

⁶ [Endnote 20 to page 40, by Boris de Zirkoff: This Latin saying is quoted in Wm. Harrison’s *Historical Description of the Island of Britayne*, 1577, Book III, ch. 3, and in John Lyly’s *Euphues*, 1578, where it is erroneously ascribed to Ovid. A second line is sometimes added: *astra regunt homines, sed regit astra Deus*. The meaning of

For many years we have watched the development and growth of that apple of discord — MODERN SPIRITUALISM.¹ Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women — heterodox spiritualists, of course — have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures — whether such are to be laid at the door of the investigators themselves, or of the secret Force at work — it is at least proved that, in proportion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

That phenomena are actually witnessed, mysterious in their nature — generally and perhaps wrongly termed spiritual — it is now idle to deny. Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science. “*Eppur si muove,*”² the sentence spoken ages since, has passed into the category of household words. The courage of Galileo is not now required to fling it into the face of the Academy. Psychological phenomena are already on the offensive.

The position assumed by modern scientists is that even though the occurrence of certain mysterious phenomena in the presence of the [41] mediums be a fact, there is no proof that they are not due to some abnormal nervous condition of those individuals. The possibility that they may be produced by returning human spirits need not be considered until the other question is decided. Little exception can be taken to this position. Unquestionably, the burden of proof rests upon those who assert the agency of spirits. If the scientists would grapple with the subject in good faith, showing an earnest desire to solve the perplexing mystery, instead of treating it with undignified and unprofessional contempt, they would be open to no censure. True, the great majority of “spiritual” communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespeare, Byron, Franklin, Peter the Great, Napoleon and Josephine, and even from Voltaire. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespeare and Byron had become chronic inebriates; and Voltaire had turned an imbecile. Who can blame men trained to habits of exactitude, or even simply well-educated persons, for hastily concluding that when so much palpable fraud lies upon the surface, there could hardly be truth if they should go to the bottom? The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psycho-

both lines is: times change, and we change with them; the stars rule men, but God rules the stars. Both of these lines are printed in the preface to Andreas Cellarius’ *Harmonia Macrocosmica*, Amsterdam, 1660, 1661.

A somewhat altered form, namely, *omnia mutantur, nos et mutamur in illis*, has been ascribed to Matthias Borbonius (Bourbon), around 1612, and is supposed to have been a saying of the Roman Emperor Lotharius I, 795-855 CE, of the Carolingian Empire, King of Italy and Middle Francia.]

¹ [“Blavatsky against Spiritualism” and “Occult philosophy is ancient Spiritualism,” in our Blavatsky Speaks Series; “Materialism, Spiritualism, Monism,” “Spirit, Spirits, Spiritualism,” and “Spiritualism is a philosophy of yesterday,” in our Confusing Words Series. — ED. PHIL.]

² [And yet it moves, attributed to Galileo Galilei.]

logical phenomena. They judge by its surface, covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating upon the surface. Therefore, if on one hand we cannot very well blame them for stepping back at the first sight of what seems really repulsive, we do, and have a right to censure them for their unwillingness to explore deeper. Neither pearls nor cut diamonds are to be found lying loose on the ground; and these persons act as unwisely as would a professional diver, who should reject an oyster on account of its filthy and slimy appearance, when by opening it he might find a precious pearl inside the shell.

The phenomena chase the scientists, and the scientists run away from the phenomena.

Even the just and severe rebukes of some of their leading men are of no avail; and the fear on the part of men of science to investigate such an unpopular subject, seems to have now become a general panic. “*The phenomena chase the scientists, and the scientists run away from the phenomena*,” very pointedly remarks A.N. Aksakoff in an able article on Mediumism and the St. Petersburg Scientific Committee. The attitude of this body of professors toward the subject which they had pledged themselves to investigate was throughout simply disgraceful. [42] Their premature and *prearranged* report was so evidently partial and inconclusive as to call out a scornful protest even from unbelievers.¹

Divine Spirit being neither soul nor matter, it is not governed by the laws of matter; being voluntarily imprisoned in matter, it is most cruelly crucified daily by the passions of the flesh.

The inconsistency of the logic of our learned gentlemen against the philosophy of spiritualism proper is admirably pointed out by Professor John Fiske — one of their own body. In a recent philosophical work, *The Unseen World*, while showing that from the very definition of the terms, *matter* and *spirit*, the existence of spirit cannot be demonstrated to the senses, and that thus no theory is amenable to *scientific tests*, he deals a severe blow at his colleagues in the following lines:

The testimony in such a case [he says], must, under the conditions of the present life, be forever inaccessible. It lies wholly outside the range of experience. However abundant it may be, we cannot expect to meet it. And, accordingly, our failure to produce it does not raise even the slightest presumption against our theory. When conceived in this way, the belief in the future life is without scientific support, but at the same time it is placed beyond the need of scientific support and the range of scientific criticism. It is a belief which no imaginable future advance of physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind, or influencing our scientific conclusions.² If now [he adds], men of science will accept the position that spirit is not

¹ [Cf. *Blavatsky Collected Writings*, Vol. I, pp. 91, 94, 120, 204, 210-11, 212-13.]

² [John Fiske (1842-1901), *The Unseen World and Other Essays*, Boston: Houghton, Mifflin and Co., c. 1876. Cambridge: Riverside press, 1902; p. 66.]

matter, nor governed by the laws of matter, and refrain from speculations concerning it restricted by their knowledge of material things, they will withdraw what is to men of religion, at present, their principal cause of irritation.

But, they will do no such thing. They feel incensed at the brave, loyal, and highly commendable surrender of such superior men as Wallace,¹ and refuse to accept even the prudent and restrictive policy of Mr. Crookes.²

No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism. The former, even now, when phenomena of the same nature have become so familiar to all, is commonly set down as clever jugglery. The latter, when overwhelming evidence precludes the possibility of truthfully declaring it charlatanry, is denominated an universal hallucination.

Many years of wandering among “heathen” and “Christian” magicians, occultists, mesmerisers and the *tutti quanti*³ of white and black art, ought to be sufficient, we think, to give us a certain right to [43] feel competent to take a practical view of this doubted and very complicated question.

We have associated with the fakirs,⁴ the holy men of India, and seen them when in intercourse with the *Pitris*.

We have watched the proceedings and *modus operandi* of the howling and dancing dervishes;⁵ held friendly communications with the marabouts of European and Asiatic Turkey;

And the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study.

Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of Nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examina-

¹ [Alfred Russel Wallace (1823-1913), English naturalist, explorer, geographer, anthropologist, and illustrator. He independently conceived the theory of evolution through natural selection.]

² [Sir William Crookes FRS, (1832-1919), English chemist and physicist, who attended the Royal College of Chemistry, now part of Imperial College London, and worked on spectroscopy. He was a pioneer of vacuum tubes, inventing the “Crookes tube” in 1875. This was a pivotal discovery that eventually changed the whole of chemistry and physics. Sir William is credited with discovering the element Thallium, announced in 1861, with the help of spectroscopy. He was also the first to describe the spectrum of terrestrial Helium in 1865; invented the “Crookes radiometer” but did not discern the true explanation of the phenomenon he detected; and also an ultraviolet-blocking sunglass. Sir William was interested in spiritualism and became president of the Society for Psychical Research. — Cf. *Wikipedia*.]

³ [everyone, all, and sundry]

⁴ [Consult “Selfishness is the hallmark of fakirs, hermits, and yogins,” in our Black versus White Magic Series. — ED. PHIL.]

⁵ [Consult “Praise him with timbrel and dance,” in our Mystic Verse and Insights Series. — ED. PHIL.]

tion or appeal, is an exhibition of inconsistency, strongly savouring of timidity, if not of moral obliquity.

Dogs have the power of coming to much more logical conclusions than some spiritualists.

Reason is subject to error, and so is opinion; the views of the most learned philosophers are more likely to be proved erroneous, than the plain common sense. The light of Allah's truth will often penetrate much easier an empty head, than a brain crammed with encyclopaedic learning and quotations.

If, therefore, we should ever receive from some contemporaneous Faraday the same fling that that gentleman made years since, when, with more sincerity than good breeding, he said that “many *dogs* have the power of coming to much more logical conclusions than some spiritualists,”¹ we fear we must still persist. Abuse is not argument, least of all, proof. Because such men as Huxley and Tyndall denominate spiritualism “a degrading belief” and oriental magic “jugglery,” they cannot thereby take from truth its verity. Scepticism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls — if such immortality is a fact — and plunge them into *post-mortem* annihilation. “Reason is subject to error,” says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense of his own illiterate cook. In the *Tales of the Impious Khalif*, Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse:

Beware, O my son, of self-incense. It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space; . . . such is the case with our over-wise Kadi. [44]

These representatives of modern science in both hemispheres seem never to have exhibited more scorn, or to have felt more bitterly toward the unsolvable mystery, than since Mr. Crookes began the investigation of the phenomena, in London. This courageous gentleman was the first to introduce to the public one of those alleged “materialized” sentries that guard the forbidden gates. Following after him, several other learned members of the scientific body had the rare integrity, combined with a degree of courage which, in view of the unpopularity of the subject, may be deemed heroic, to take the phenomena in hand.

But, alas! although the spirit, indeed, was willing, the mortal flesh proved weak. Ridicule was more than the majority of them could bear; and so, the heaviest burden was thrown upon the shoulders of Mr. Crookes. An account of the benefit this gentleman reaped from his disinterested investigations, and the thanks he received from

¹ [William Crookes FRCS (1832-1919), *Researches in the Phenomena of Spiritualism*, London: J. Burns, 1874; 112pp, p. 7.]

his own brother scientists, can be found in his three pamphlets, entitled, *Researches in the Phenomena of Spiritualism*.

After a while, the members appointed on the Committee of the Dialectical society and Mr. Crookes, who had applied to his mediums the most crucial tests, were forced by an impatient public to report in so many plain words what they had seen. But what could they say, except the truth? Thus, they were compelled to acknowledge:

- 1 That the phenomena which *they*, at least, had witnessed, were genuine, and impossible to simulate; thus showing that manifestations produced by some unknown force, could and did happen.
- 2 That, whether the phenomena were produced by disembodied spirits or other analogous entities, they could not tell; but that manifestations, thoroughly upsetting many preconceived theories as to natural laws, did happen and were undeniable. Several of these occurred in their own families.
- 3 That, notwithstanding all their combined efforts to the contrary, beyond the indisputable fact of the reality of the phenomena, “glimpses of natural action not yet reduced to law,”¹ they, to borrow the expression of the Count de Gabalis,² “could make neither head nor tail on’t.”³

Now this was precisely what a sceptical public had not bargained for. The discomfiture of the believers in spiritualism had been impatiently anticipated before the conclusions of Messrs. Crookes, Varley, and the Dialectical Society were announced. Such a confession on the part of their brother-scientists was too humiliating for the pride of even those who had timorously abstained from investigation. It was regarded as really too much, that such vulgar and repulsive manifestations of [45] phenomena which had always, by common consent of educated people, been regarded as nursery tales, fit only to amuse hysterical servant girls, and afford revenue to professional somnambulists — that manifestations which had been consigned by the Academy and Institute of Paris to oblivion, should so impertinently elude detection at the hands of experts in physical sciences.

A tornado of indignation followed the confession. Mr. Crookes depicts it in his pamphlet on *Psychic Force*. He heads it very pointedly with the quotation from Galvani:

I am attacked by two very opposite sects — the scientists and the *know-nothings*, . . . Yet I know that I have discovered one of the greatest forces in Nature. . . .



¹ Wm. Crookes, *op. cit.*, “Some Further Experiments on Psychic Force,” p. 25; quoting Faraday.

² [Comte de Gabalis is a 17th-century French text by Abbé Nicolas-Pierre-Henri de Montfaucon de Villars (1635-1673). The titular “Comte de Gabalis” [Count of Cabala] is an Esotericist who explains the mysteries of the world to the author. It first appeared in Paris in 1670, anonymously, though the identity of the author came to be known. The original title as published by Claude Barbin was *Le comte de Gabalis, ou entretiens sur les sciences secrètes* [The Count of Cabala, or Dialogues on the Secret Sciences]. — Cf. *Wikipedia*.]

³ [slang for failing to understand, finding it incomprehensible]

He then proceeds:

It was taken for granted that the results of my experiments would be in accordance with their preconceptions. What they really desired was not *the truth*, but an additional witness in favour of their own foregone conclusions. When they found the facts which that investigation established could not be made to fit those opinions, why . . . “so much the worse for the facts.” They try to creep out of their own confident recommendations of the inquiry, by declaring that:

“Mr. Home is a clever conjurer who has duped us all.”

“Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler.”

“Mr. Crookes must get better witnesses before he can be believed.”

“The thing is too absurd to be treated seriously.”

“It is impossible, and therefore can’t be.” . . . [I never said it was impossible, I only said it was true.]

“The observers have all been biologized¹ (!) and fancy they saw things occur which really *never* took place,” etc., etc., etc.²

After expending their energy on such puerile theories as “unconscious cerebration,” “involuntary muscular contraction,” and the sublimely ridiculous one of the “cracking knee-joints” (*le muscle craquer*);³ after meeting ignominious failures by the obstinate survival of the new force and, finally, after every desperate effort to compass its obliteration, these *filios diffidentiae*⁴ — as St. Paul calls their class — thought best to give up the whole thing in disgust. Sacrificing their courageously persevering brethren as a holocaust on the altar of public opinion, they withdrew in dignified silence. Leaving the arena of investigation to more fearless champions, these unlucky experimenters are not likely to ever enter it again.⁵ It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of [46] natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself — the existence of which most of them deny — unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretence to science.

¹ [i.e., to engage in biological investigations especially superficially, or amateurishly.]

² Wm. Crookes, *op. cit.*, pp. 21-22.

³ [Feeling or sound associated with a muscle injury or strain, accompanied by a popping or cracking sensation.]

⁴ [Children of disobedience (Gr. *υιοὶς τῆς ἀπειθείας*), *Ephesians* v, 6: *Nemo vos seducat inanibus verbis propter hæc enim venit ira Dei in filios diffidentiae*, i.e., Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, KJV.]

⁵ [Aleksandr Nikolaevich Aksakoff (1832-1903), *Animismus und Spiritismus*, subtitled “An attempt at a critical investigation of mediumistic phenomena, with special reference to the hypothesis of hallucination and of the unconscious; an answer to Dr. Eduard von Hartmann’s work, *Der Spiritismus*,” Leipzig: O. Mutze, 1905.]

Rude are those Jupiters of Science, who thrust upon us credulous mortals their vast learning and entitlement to public respect. But, unfortunately, it is not the gods who shout the loudest.

“A kick from thee, O Jupiter! is sweet,” says the poet Trediakovsky,¹ in an old Russian tragedy. Rude as those Jupiters of science may be occasionally toward us credulous mortals, their vast learning — in less abstruse questions, we mean — if not their manners, entitles them to public respect. But unfortunately it is not the gods who shout the loudest.

The eloquent Tertullian, speaking of Satan and his imps, whom he accuses of ever mimicking the Creator’s works, denominates them the “monkeys of God.” It is fortunate for the philosophicules² that we have no modern Tertullian to consign them to an immortality of contempt as the “monkeys of science.”

But to return to genuine scientists. Says A.N. Aksakoff:

Phenomena of a merely objective character force themselves upon the representatives of exact sciences for investigation and explanation; but the high-priests of science, in the face of apparently such a simple question . . . are totally disconcerted! This subject seems to have the privilege of forcing them to betray, not only the highest code of morality — truth, but also the supreme law of science — *experiment!* . . . They feel that there is something too serious underlying it. The cases of Hare, Crookes, de Morgan, Varley, Wallace, and Butleroff create a panic! They fear that as soon as they concede one step, they will have to yield the whole ground. Time-honoured principles, the contemplative speculations of a whole life, of a long line of generations, are all staked on a single card!³

In the face of such experience as that of Crookes and the Dialectical Society, of Wallace and the late Professor Hare, what can we expect from our luminaries of erudition? Their attitude toward the undeniable phenomena is in itself another phenomenon. It is simply incomprehensible, unless we admit the possibility of another psychological disease, as mysterious and contagious as hydrophobia. Although we claim no honour for this new discovery, we nevertheless propose to recognize it under the name of *scientific psychophobia*. [47]

They ought to have learned by this time, in the school of bitter experience, that they can rely on the self-sufficiency of the positive sciences only to a certain point; and that, so long as there remains one single unexplained mystery in Nature, the word “*impossible*” is a dangerous word for them to pronounce.

¹ [Vasily Kirillovich Trediakovsky (1703-1769), Russian poet, essayist and playwright who helped lay the foundations of classical Russian literature.]

² [Look up “Philosophers and philosophicules,” in our Living the Life Series. — ED. PHIL.]

³ A.N. Aksakoff, *op. cit.*

William Crookes' eight theories for paranormal phenomena.

In the *Researches on the Phenomena of Spiritualism*,¹ Mr. Crookes submits to the opinion of the reader eight theories “to account for the phenomena observed.”

These theories run as follows:

First Theory. — The phenomena are all the result of tricks, clever mechanical arrangements, or legerdemain;² the mediums are impostors, and the rest of the company fools. . . .

Second Theory. — The persons at a séance are the victims of a sort of mania or delusion, and imagine phenomena to occur which have no real objective existence.

Third Theory. — The Whole³ is the result of conscious or unconscious cerebral action.

Fourth Theory. — The result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present.

Fifth Theory. — The actions of evil spirits, or devils, personifying whom or what they please, in order to undermine Christianity, and ruin men's souls. [Theory of our theologians]

Sixth Theory. — The actions of a separate order of beings, living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence. Known in almost all countries and ages as dæmons (not necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck,⁴ etc. [One of the claims of the Kabbalists]

Seventh Theory. — The actions of departed human beings — the spiritual theory *par excellence*.

Eighth Theory. — (*The Psychic Force Theory*) . . . an adjunct to the fourth, fifth, sixth, and seventh theories. . . .

The first of these theories having been proved valid only in exceptional, though unfortunately still too frequent cases, must be ruled out as having no material bearing upon the phenomena themselves. Theories the *second* and the *third* are the last crumbling entrenchments of the guerrilla of sceptics and materialists, and remain, as lawyers say, “*Adhuc sub judice lis est*.”⁵ Thus, we can deal in this work but with the four remaining ones; the last, *eighth theory*, being according to Mr. Crookes' opinion, but “a necessary adjunct” of the others.

¹ [London 1874, pp. 98-100.]

² [conjuring trick]

³ [The One Life, the Universal All.]

⁴ [Puck is a mischievous fairy, sprite, or jester, in William Shakespeare's *A Midsummer Night's Dream*. He is the first of the main fairy characters to appear, and he significantly influences events in the play. He delights in pranks such as replacing Nick Bottom's head with that of an ass.]

⁵ [The matter is still under judgment, *i.e.*, is still being considered by a judge and has not yet been resolved.]

How subject even a scientific opinion is to error, we may see, if we only compare the several articles on spiritual phenomena from the able [48] pen of that gentleman, which appeared from 1870 to 1875. In one of the first we read:

. . . the increased employment of scientific methods will promote exact observations and greater love of truth among inquirers, and will produce a race of observers *who will drive the worthless residuum of Spiritualism hence into the unknown limbo of magic and necromancy*.¹

And in 1875, we read, over his own signature, minute and most interesting descriptions of the materialized spirit — Katie King!²

It is hardly possible to suppose that Mr. Crookes could be under electro-biological influence or hallucination for two or three consecutive years. The “spirit” appeared in his own house, in his library, under the most crucial tests, and was seen, felt, and heard by hundreds of persons.

But Mr. Crookes denies that he ever took Katie King³ for a disembodied spirit. What was it then? If it was not Miss Florence Cook, and his word is our sufficient guarantee for it — then it was either the spirit of one who had lived on earth, or one of those that come directly under the *sixth theory* of the eight, the eminent scientist offers to the public choice. It must have been one of the classes named: Fairies, Kobolds, Gnomes, Elves, Goblins, or a Puck.

Yes, Katie King must have been a fairy — a Titania. For to a fairy only could be applied with propriety the following poetic effusion which Mr. Crookes quotes in describing this wonderful spirit:

Round her she made an atmosphere of life;
The very air seemed lighter from her eyes;
They were so soft and beautiful and rife
With all we can imagine of the skies;
.
Her overpowering presence makes you feel
It would *not be idolatry to kneel!*⁴

And thus, after having written, in 1870, his severe sentence against spiritualism and magic; after saying that even at that moment he believed

. . . the whole affair a superstition, or at least, an unexplained trick . . . a delusion of the senses, →

¹ [Crookes, *op. cit.*, *Researches in the Phenomena of Spiritualism*, p. 8.]

² *ibid.*, pp. 108-12.

³ [“Katie King” was the name given by Spiritualists in the 1870s to what they believed to be a materialized spirit. The question of whether the spirit was real or a fraud was a notable public controversy of the mid-1870s. The spirit was said to have appeared first between 1871 and 1874 in séances conducted by Florence Cook in London, and later in 1874-1875 in New York in séances held by the mediums Jennie Holmes and her husband Nelson Holmes. Katie King was believed by Spiritualists to be the daughter of John King, a spirit-control of the 1850s through the 1870s that appeared in many séances involving materialized spirits. A spirit-control is a powerful and communicative spirit that organizes the appearance of other spirits at a séance. John King claimed to be the spirit of Henry Morgan, the buccaneer. — Cf. *Wikipedia*].

⁴ *ibid.*, p. 110 [Byron, *Don Juan*, canto III, verse 74.]

Mr. Crookes, in 1875, closes his letter with the following memorable words:

To imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms.¹

This last remark, moreover, conclusively proves that: [49]

- 1 Notwithstanding Mr. Crookes' full convictions that the somebody calling herself Katie King was neither the medium nor some confederate,² but on the contrary an unknown force in Nature, which — like love — “laughs at locksmiths”;³
- 2 That, that hitherto unrecognized form of Force, albeit it had become with him “not a matter of opinion, but of absolute knowledge” — the eminent investigator still did not abandon to the last his sceptical attitude toward the question. In short, he firmly believes in the phenomenon, but cannot accept the idea of its being the human spirit of a departed *somebody*.

It seems to us, that, as far as *public prejudice goes*, Mr. Crookes solves one mystery by creating a still deeper one: the *obscurum per obscurius*.⁴ In other words, rejecting “*the worthless residuum of spiritualism*,” the courageous scientist fearlessly plunges into his own “*unknown limbo of magic and necromancy!*”

Conviction comes not through arguments and cerebration, but through strictly scientific experiments.

Unless the modern investigators of occult phenomena can delve deeply into the triple nature of man (physiological, psychological, and divine), and study the so-called “miracles” instead of denying them, many of the secret laws of Nature fathomed out by the ancients, could have been re-discovered. Otherwise, their course will prove as unwise as that of a man who attempts to discover the sources of a river by exploring its mouth.

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man — physiological, psychological, and *divine* — as did their predecessors, the magicians, Theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be dis-

¹ Crookes, *op. cit.*, p. 112.

² [accomplice]

³ [i.e., lovers will find a way to be together, regardless of any obstacles that stand in their way. Cf. Shakespeare's “Venus and Adonis” (1593), a poem on a theme drawn from Ovid's *Metamorphoses*:

Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all at last.]

Look up cartoon on page 50 of this study. — ED. PHIL.]

⁴ [i.e., <explaining> the obscure, by means of the more obscure.]

covered now, if ever. They have troubled themselves no more about that,¹ than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. Their course has been as unwise as that of a man who should attempt to discover the sources of a river by exploring toward its mouth. It has so narrowed their views of the possibilities of natural law, that very simple forms of occult phenomena have necessitated their denial that they can occur unless miracles were possible; and this being a scientific absurdity, the result has been that physical science has latterly been losing prestige. If scientists had studied the so-called “miracles” instead of denying them, many secret laws of Nature comprehended by the ancients would have been again discovered. Says Roger Bacon:²

Conviction comes not through arguments but through experiments.³

The ancients were always distinguished — especially the Chaldean astrologers⁴ and Magians — for their ardent love and pursuit of knowledge in every branch of science. They tried to penetrate the secrets of Nature in the same way as our modern naturalists, and by the only method [50] by which this object can be obtained, namely: by experimental researches and reason. If our modern philosophers cannot apprehend the fact that they penetrated deeper than themselves into the mysteries of the universe, this does not constitute a valid reason why the credit of possessing this knowledge should be denied [to] them or the imputation of superstition laid at their door. Nothing warrants the charge; and every new archæological discovery militates against the assumption. As chemists they were unequalled, and in his famous lecture on *The Lost Arts*,⁵ Wendell Phillips⁶ says:

The chemistry of the most ancient period had reached a point which *we have never even approached*, [and which we in vain struggle to reach today. p. 12]

The secret of the malleable glass, which,

. . . if supported by one end by its own weight, in twenty hours dwindles down to a fine line that you can curve around your wrist, [p. 13] →

¹ [i.e., “The triple nature of man; dual, as male and female; triple, as being of spiritual and psychic essence within, and of a material fabric without.” — Cf. *Secret Doctrine*, II p. 27.]

² [Roger Bacon (Latin: Rogerus or Rogerius Baconus, Baconis, also Frater Rogerus) c. 1219/20 – c. 1292, also known by the scholastic accolade Doctor Mirabilis, was a medieval English polymath, philosopher, scientist, theologian and Franciscan friar, who placed considerable emphasis on the study of nature through empiricism. Intertwining his Catholic faith with scientific thinking, Roger Bacon is considered one of the greatest polymaths of the mediæval period. — *Wikipedia*.]

³ [And personal experience, corroborated by reason. — ED. PHIL.]

⁴ [Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

⁵ [Note by Boris de Zirkoff: “Lecture of about 1838-39, which was delivered by this great orator and writer about two thousand times under various circumstances. It was published in booklet form by Lee & Shepherd, Boston, Mass., and by T. Dillingham, New York, in 1884; 23pp. — *Blavatsky Collected Writings*, (HUXLEY AND SLADE: WHO IS MORE GUILTY OF “FALSE PRETENCES”?) I, p. 231 fn.]

⁶ [Wendell Phillips (1811-1884), American abolitionist, advocate for Native Americans, orator, and attorney. According to George Lewis Ruffin, a Black attorney, Phillips was seen by many Black people as “the one white American wholly colour-blind and free from race prejudice.” According to another Black attorney, Archibald Grimké, as an abolitionist leader he is ahead of William Lloyd Garrison and Charles Sumner. From 1850 to 1865 he was the “preëminent figure” in American abolitionism. A collection of memorable quotations [can be found in Wikipedia](#).]

would be as difficult to rediscover in our civilized countries, as to fly to the moon.¹

The secret of the malleable glass which, when dashed upon the pavement is neither crushed nor cracked, and can easily brought into shape again with a hammer by virtue of the much-ridiculed Alkahest (the philosopher's stone of the inferior Alchemist), is the All-pervading Divine Spirit of the higher Initiate.²

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius — a cup “which he dashed upon the marble pavement, and it was not crushed nor broken by the fall” and which, as it got “dented some,” was easily brought into shape again with a hammer, is a historic fact.³ If it is doubted now it is merely because the moderns cannot do the same. And yet, in Samarkand and some monasteries of Thibet such cups and glassware may be found to this day; nay, there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest*⁴ — the universal solvent. This agent that Paracelsus and Van Helmont maintain to be a certain fluid in Nature,

. . . capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed; or into an uniform, equable, and potable liquor, that will unite with water and the juices of all bodies, and yet retain its own radical virtues; and, if again mixed with itself will thereby be converted into pure elementary water,⁵

What impossibilities prevent our crediting the statement?

Why should it not exist and why the idea be considered Utopian?

Is it again because our modern chemists are unable to produce it?

But surely it may be conceived without any great effort of imagination that all bodies must have originally come from some first matter,⁶ and that this matter, according to the lessons of astronomy, geology, and physics, must have been a fluid.

¹ [We have flown and walked on the moon many a time, yet the atoms of compound molecules still elude the grasp of chemistry (Cf. *Secret Doctrine*, I p. 554). Chemistry and physiology are the two great magicians of the future approaching the realm of the occult (Cf. *ibid.*, p. 261). Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series, “The atoms of Science are the vibrations of Occultism,” in our Secret Doctrine’s First Proposition Series, “The Master Atom is Man’s Spiritual Soul” and “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

² [Cf. For Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: “It is not a stone,” he said, of the philosopher’s stone. “*It is in every man and in every place*, and at all seasons, and is called the end of all philosophers,” as the *Vedanta* is the end of all philosophies. — [Cf. *Blavatsky Collected Writings*, (THE SCIENCE OF LIFE) VIII p. 248. Refer to “The Science of Life by Blavatsky and Tolstoy,” in our Living the Life Series. — ED. PHIL.]

³ [Cf. Pliny the Elder, *Natural History*, Translated with copious notes and illustrations, by Henry Thomas Riley (1816-1878), and John Bostock (1773-1846), London, H.G. Bohn, 1855-57; 6-vols., XXXVI, ch. lxvi. And Wendell Phillips (1811-1884), *The Lost Arts*, Boston: Wendell Phillips Hall Association, 1892; p. 12.]

⁴ [Ancient China had the secret of producing “the philosopher’s stone,” which is in every man and in every place. Consult “*Cedipus and Sphinx unriddled*,” in our Constitution of Man Series. — ED. PHIL.]

⁵ [Joannes Baptista van Helmont (1577-1644), *Ortus medicinæ* (1648), sect. “*Ignota actio regiminis*,” § 11.]

⁶ [Namely, primordial *prima materia* or cosmic matter, divine and intelligent, the direct emanation of the Universal Mind, i.e., the spiritual light emanating from Logos, which formed the nuclei of the “self-moving” orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and of our little earth. (Cf. *Secret Doctrine*, I p. 603) — ED. PHIL.]

Why should not gold — of whose genesis our scientists know so little — have been originally a primitive or *basic matter of gold*, a ponderous fluid which, as Van Helmont says,

. . . from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?¹ [51]

There seems to be very little absurdity to believe in a “universal *ens*”² that resolves all bodies into their *ens genitale*.” Van Helmont calls it,

. . . the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, subtlety, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, etc., into red salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow.³

It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

It took Eugenius Philalethes⁴ twenty years to learn the eagles of the alchemists, and how the eagles’ wings are clipped.⁵

We have a ready and palpable proof of such possibilities. A foreign correspondent of the Theosophical Society, a well-known medical practitioner, and one who has studied the occult sciences for upward of thirty years, has succeeded in obtaining what he terms the “true oil of gold,” *i.e.*, the primal element. Chemists and physicists have seen and examined it, and were driven to confess that they neither knew *how* it was obtained, nor could they do the same. That he desires his name to remain unknown is not to be wondered at; ridicule and public prejudice are more dangerous sometimes than the inquisition of old. This “Adamic earth” is [the] next-door neighbour to the alkahest, and one of the most important secrets of the alchemists. No Kabbalist will reveal it to the world for, as he expresses it in the well-known jargon: “it would explain *the eagles* of the alchemists, and how the eagles’ wings are clipped,” a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn.

¹ [Baptista van Helmont, *op. cit.*, “Progymnasma meteorii,” § 6, 7.]

² [The eternal cause and character of a thing. — Franz Hartmann.]

³ [Baptista van Helmont, *op. cit.*, sect. “Potestas medicaminum,” § 24 *et seq.*]

⁴ [Nom de plume of Thomas Vaughan (1621-1666), Welsh clergyman, philosopher, and alchemist.]

⁵ [Note to Students: Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries BCE, and only *re-edited*, before receiving canonical hospitality. This John, or *Oānnēs*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of “Solomon’s Temple” as, earlier, of the Pyramids) from the beginning of time. The *Eagle* was his attribute, the most archaic of symbols — being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabbalists, as “the symbol of the Sephirah Tiphereth, the spiritual *Æther* or *Air*,” says Mr. Myer’s *Qabbalah* [p. 230]. With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun. — *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM - III) XI p. 75. For in-depth analysis refer to “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

As the dawn of physical science broke into a glaring daylight, the spiritual sciences merged deeper and deeper into night and, in their turn, were denied and looked upon as “ignorant and superstitious ancestors” by the philosophicules of the age, imbued by crass materialism,¹ blind prejudices, and scepticism.

As the dawn of physical science broke into a glaring daylight, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as “ignorant and superstitious ancestors”; as mountebanks and jugglers because, forsooth, the sun of modern learning shines today so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of today will seem dark by comparison with the luminary of tomorrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings*. The world moves in cycles. The coming races will be but the reproductions of races long bygone; as we, perhaps, are the images of those who lived a hundred centuries ago. The time will come when those who now in public [52] slander the Hermetists, but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate, and give them out as their own — will receive their dues. Honestly exclaims Pfaff:

Who, what man has ever taken more comprehensive views of Nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new mode of thinking on the natural existence of things. What he scattered through his writings on the Philosopher’s Stone, on Pigmies and Spirits of the Mines; on signs, on *homunculi*, and the Elixir of Life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of his general works, nor our admiration of his free, bold exertions, and his noble, intellectual life.²

More than one pathologist, chemist, homœopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus.³ Frederick Hufeland got his theoretical doctrines on infection from this mediæval “quack,” as Sprengel⁴ delights in calling one who was immeasurably higher than himself. Hemman, who endeavours to

¹ [Consult “Blavatsky on the materialism of today” in our Down to Earth Series, “Hylo-Idealism is a fig leaf for Crass Materialism” and “Theological anthropomorphism is the parent of materialism” in our Black versus White Magic Series, “Materialism, Spiritualism, Monism,” in our Confusing Words Series, and “Without the revival of Aryan philosophy, the West will fall to even grosser materialism,” in our Blavatsky Speaks Series. — ED. PHIL.]

² Johann Wilhelm Andreas Pfaff (1774-1835), *Astologie*, Nürnberg: Friedrich Campe 1816, 8vo.

³ [Consult “Paracelsus by Franz Hartmann,” “Paracelsus on sympathetic remedies and cures,” and “The noble genius of Paracelsus,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁴ [Kurt Polycarp Joachim Sprengel (1766-1833), German botanist and medical doctor, who published an influential multi-volume History of Medicine, *Versuch einer pragmatischen Geschichte der Arzneikunde* [An Attempt at a Pragmatic History of Medicine], (1792-99), and several other medical reference works.]

vindicate this great philosopher, and nobly tries to redress his slandered memory, speaks of him as the “*greatest* chemist of his time.”¹

So do Professor Molitor,² and Dr. Ennemoser, the eminent German psychologist.³ According to their criticisms on the labours of this Hermetist, Paracelsus is the most “wondrous intellect of his age,” a “noble genius.” But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the “limbo of magic” and fairy tales for early childhood.⁴

We are quite ready to concede to sceptics that one-half, and even more, of seeming phenomena, are but more or less clever fraud. Recent exposures, especially of “materializing” mediums, but too well prove the fact. Unquestionably numerous others are still in store, and this will [53] continue until tests have become so perfect, and spiritualists so reasonable, as no longer to furnish opportunity to mediums or weapons to adversaries.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium’s time, health, and means, suddenly abandon him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions? — Mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and palpable facts, so must have been the so-called “miracles” and thaumaturgical exploits of old; or if the latter are but fictions of superstition so must be the former, for they rest on no better testimony.



¹ Johann Alexander Hemmann (d. 1779), *Medicinish-chirurgische Aufsätze historisch-practischen Inhalts*, p. 19 et seq., Berlin 1778.

² Franz Joseph Molitor (1779-1860), *Philosophie der Geschichte: oder, über die Tradition in dem alten Bunde und ihre Beziehung zur Kirche des neuen Bundes*. [Philosophy of History: or, On Tradition in the Old Covenant and Its Relation to the Church of the New Covenant]. Published anonymously in Münster: Theissing, 1827-1855; 4-pts.

³ Joseph Ennemoser (1787-1854), *Geschichte der Magie* [The History of Magic], translated from the German by William Howitt (1792-1879); to which is added an Appendix of the most remarkable and best authenticated stories of apparitions, dreams, second sight, somnambulism, predictions, divination, witchcraft, vampires, fairies, table-turning, and spirit-rapping, selected by Mary Botham Howitt (1799-1888). London: H.G. Bohn, 1854, 2-vols; Vol. II, p. 229.

⁴ Kemshead says in his *Inorganic Chemistry* that “the element *hydrogen* was first mentioned in the 16th-century by Paracelsus, but very little was known of it in any way” (p. 66). And why not be fair and confess at once that Paracelsus was the *re-discoverer* of hydrogen, as he was the *re-discoverer* of the hidden properties of the magnet and animal magnetism? It is easy to show that, according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially by the alchemist), he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery of which is credited to Joseph Priestley (1733-1804), was known to the Rosicrucian alchemists as well as hydrogen.

Through young children and simple-minded persons, we may receive philosophical teachings and precepts, poetry and inspirational orations, that are worthy of the reputations of their alleged authors.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand.¹ Often, through young children and simple-minded ignorant persons, we receive philosophical teachings and precepts, poetry and inspirational orations, music and paintings that are fully worthy of the reputations of their alleged authors. Their prophecies are often verified and their moral dispositions beneficent, though the latter is of rarer occurrence. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se*? These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

We must confess that the situation appears to be very grave. The control of mediums by such unprincipled and lying “spirits” is constantly becoming more and more general; and the pernicious effects of *seeming* diabolism constantly multiply. Some of the best mediums are abandoning the public rostrum and retiring from this influence; and the movement is drifting churchward. We venture the prediction that unless spiritualists set about the study of ancient philosophy, so as to learn to discriminate between spirits and to guard themselves against the baser sort, twenty-five years more will not elapse before they will have to fly to the Romish communion to escape these “guides” and “controls” that they have fondled so long. The signs of this catastrophe already exhibit themselves. At a recent convention at Philadelphia, it was seriously [54] proposed to organize a sect of *Christian* Spiritualists! This is because, having withdrawn from the church and learned nothing of the philosophy of the phenomena, or the nature of their spirits, they are drifting about on a sea of uncertainty like a ship without compass or rudder. They cannot escape the dilemma; they must choose between Porphyry and Pio Nono.²

What is this something which thinks and even speaks, but yet is not human? that is impalpable, and yet not a disembodied spirit? that simulates affection, passion, remorse, fear, joy, but feels them not?

While men of genuine science, such as Wallace, Crookes, Wagner, Butleroff, Varley, Buchanan, Hare, Reichenbach, Thury, Perty, de Morgan, Hoffmann, Goldschmidt, Wm. Gregory, Flammarion, Sergeant E.W. Cox, and many others, firmly believe in the current phenomena, many of the above named reject the theory of departed spirits. Therefore, it seems but logical to think that if the London “Katie King,” the only

¹ [Consult “Isis Unveiled is a Treasure of Light,” pp. 19-22, in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Pope Pius IX was lampooned in a pun on the Italian version of his name *Pio Nono* (Nono meaning Ninth), as *Pio No No*.]

materialized *something* which the public is obliged more or less to credit out of respect to science — is not the spirit of an ex-mortal, then it must be the astral solidified shadow of either one of the Rosicrucian spooks — “fantasies of superstition” — or of some as yet unexplained force in Nature. Be it however a “spirit of health or goblin damn’d” it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a “spirit,” an apparition, a *breath*. It is an intelligence which acts outside our organisms and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting¹ creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes’ Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone.² And where should he go for his textbooks but to the neglected alcoves of libraries where the works of despised Hermetists and Theurgists have been gathering dust these many years.

Many necromantic apparitions are ludicrous spirits, not the souls of the deceased that they purport to be.

Says Henry More,³ the revered English Platonist, in his answer to an attack on the believers of spiritual and magic phenomena by a sceptic of that age, named Webster:⁴

As for that other opinion, that the greater part of the reformed divines hold, that it was the Devil that [55] appeared in Samuel’s shape [it is beneath contempt]; for though I do not doubt but that in many of these Necromantic Apparitions, they are *ludicrous spirits, not the souls of the deceased that appear*, yet I am clear for the appearing of the soul of Samuel . . . and as clear that in other Necromancies, it may be such kinds of Spirits, as Porphyrios above describes,

. . . *that change themselves into omnifarious forms and shapes, and one while act the parts of Dæmons, another while of Angels or Gods, and another while of the Souls of the deceased:* →

¹ [Singing in a whining way, from the Latin *cantare*, to sing. Cant was at first a beggar’s whine, hence hypocritical and sanctimonious talk, typically of a moral, religious, or political nature. Cf. W.W. Skeat’s *Etymological Dictionary of English*, 1835-1912. — ED. PHIL.]

² [Consult today’s “Psychology lacks entirely knowledge of the soul,” in our Constitution of Man Series. — ED. PHIL.]

³ [Consult “Tributes to Sir Henry More,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁴ “Letter to J. Glanvill, chaplain to the king and a fellow of the Royal Society.” Joseph Glanvill (1636-1680) was the author of the celebrated work on Apparitions and Demonology entitled *Sadducismus Triumphatus, or a Full and Plain Evidence concerning Witches and Apparitions*, in two parts [the first treating of their possibility; the second, of their real existence] “proving partly by Scripture, and partly by a choice collection of modern relations, the real existence of apparitions, spirits and witches.” London, 1681. [The advantages whereof, the reader may understand out of Dr. Henry More’s account prefixed hereunto, with a *Supplementary Collection of Remarkable Stories of Apparitions and Witchcraft*, also by the learned Dr. More. — ED. PHIL.]

And I confess such a spirit as this might *personate* Samuel here, for anything Webster alleged to the contrary. For his arguments indeed are wonderfully weak and wooden. . . .¹

When such a metaphysician and philosopher as Henry More gives such testimony as this, we may well assume our point to have been well taken. Learned investigators, all very sceptical as to spirits in general and “departed human spirits” in particular, during the last twenty years have taxed their brains to invent new names for an old thing.

- Thus, with Mr. Crookes and Sergeant Cox,² it is the “psychic force.”
- Professor Thury³ of Geneva calls it the “psychode” or *ectenice* force;
- Professor Balfour Stewart,⁴ the “electro-biological power”;
- Faraday,⁵ the “great master of experimental philosophy in physics,” but apparently a novice in psychology, superciliously termed it an “unconscious muscular action,” an “unconscious cerebration,” and what not?
- Sir William Hamilton,⁶ a “latent thought”; →

¹ [Glanvill, *op. cit.*, pp. 53-54.]

² [Consult “Serjeant Cox on the negators of spiritual evolution,” in our Living the Life Series. — ED. PHIL.]

³ [Marc Thury (1822-1905), Swiss psychical researcher, professor of physics and natural history at the University of Geneva, and a pioneer of investigations into telekinesis phenomena. In a small pamphlet “Les Tables tournantes” (1855) he reviewed Count de Gasparin’s experiments and detailed his own observations with a circle of friends under test conditions. Professor Thury was the first exponent of the theory of ectoplasm. He named the substance that he believed to be a link between the soul and body “psychode,” and the force that manipulated it “ectenice force.” This force, he believed, was subject to the will power of the medium.]

⁴ [Balfour Stewart (1828-1887), Scottish physicist and meteorologist. His studies in the field of radiant heat led to him receiving the Rumford Medal of the Royal Society in 1868. In 1859 he was appointed director of Kew Observatory, elected professor of physics at Owens College, Manchester, and retained that chair until his death, near Drogheda, in Ireland, on the 19th December 1887. Professor Steart wrote several successful science textbooks, including *The Unseen Universe, or Physical Speculations on a Future State*, authored jointly with Professor Peter Guthrie Tait, 1831-1901, which was published anonymously in 1875 in New York by Macmillan & Co. (Cf. *Secret Doctrine*, I p. 485 fn.) Professor Stewart also wrote an article on “Terrestrial Magnetism,” in the ninth edition of the *Encyclopædia Britannica*.]

⁵ [Michael Faraday FRS (1791-1867), English chemist and physicist who contributed to the study of electrochemistry and electromagnetism. His main discoveries include the principles underlying electromagnetic induction, diamagnetism, and electrolysis. Although Faraday received little formal education, he was one of the most influential scientists in history. It was by his research on the magnetic field around a conductor carrying a direct current, that Faraday established the concept of the electromagnetic field in physics. He also established that magnetism could affect rays of light, and that there was an underlying relationship between the two phenomena, discovered the principles of electromagnetic induction, diamagnetism, and the laws of electrolysis. His inventions of electromagnetic rotary devices formed the foundation of electric motor technology, and it was largely due to his efforts that electricity became practical for use in technology. — Cf. *Wikipedia*.]

⁶ [Sir William Hamilton, 9th Baronet FRSE (1788-1856), Scottish metaphysician, often referred to as William Stirling Hamilton of Preston, in reference to his mother, Elizabeth Stirling. Sir William was born in rooms at the University of Glasgow; his father, Professor William Hamilton, had in 1781, on the recommendation of William Hunter, been appointed to succeed his own father, Dr Thomas Hamilton, as Regius Professor of Anatomy, Glasgow; he died in 1790, aged 32. William Hamilton and his younger brother, Thomas Hamilton, were brought up by their mother. Sir William, received his early education at Glasgow Grammar School, except for two years which he spent in a private school at Chiswick in Kent; in 1807 he went as a Snell Exhibitioner to Balliol College, Oxford. He obtained a first class in *literis humanioribus* and took his BA in 1811; MA, 1814. He had been intended for the medical profession, but soon after leaving Oxford he gave up this idea, and in 1813 became a member of the Scottish bar, as a qualified advocate. Hamilton’s life continued to be that of a student, while he was gradually forming his philosophic system.

Two visits to Germany, in 1817 and 1820, led to William’s taking up the study of German and later on that of contemporary German philosophy, which was almost entirely neglected in British universities. In 1820 he was a candidate for the chair of moral philosophy in the University of Edinburgh, which had fallen vacant on the death of Thomas Brown, colleague of Dugald Stewart, and Stewart’s consequent resignation, however he was

- Dr. Carpenter,¹ “the ideo-motor principle,” etc., etc.

So many scientists — so many names!

Eternal Will is the offspring of the Divine; Desire, the motive power of animal life.²

Plato’s Primal Being (Orphic Egg) is an emanation of the Demiurgic Mind (Nous), which contains from the eternity the idea of the “to be created world” within Itself, and which idea the Unconscious Universal Mind (Unmanifested First Logos)³ evolves out of Itself.

Years ago the old German philosopher, Schopenhauer,⁴ disposed of this force and matter at the same time; and since the conversion of Mr. Wallace, the great anthropologist, has evidently adopted his ideas. Schopenhauer’s doctrine is that the universe is but the manifestation of the will.⁵ Every force in Nature is also an effect of will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven, he says, was produced according to the eternal pattern of the “Ideal World” contained, as everything else, in

defeated on political grounds by John Wilson (1785-1854), the “Christopher North” of Blackwood’s Magazine. In 1821 he was appointed professor of civil history and delivered several courses of lectures on the history of modern Europe and the history of literature. The salary was £100 a year, derived from a local beer tax, and was discontinued after a time. No pupils were compelled to attend, the class dwindled, and Hamilton gave it up when the salary ceased. For an excellent article on Sir William’s place in thought, refer to *Wikipedia*.]

¹ [William Benjamin Carpenter CB, FRS (1813-1885), English physician, invertebrate zoologist, physiologist, and a critic of claims of paranormal phenomena, psychical research, and spiritualism, which he wrote were “epidemic delusions.” He was the author of *Mesmerism, Spiritualism, etc.*, *Historically and Scientifically Considered* (1877), which is seen as an early text on anomalistic psychology. According to Carpenter, Spiritualist practices could be explained by psychological factors such as hypnotism and suggestion. He rejected any occult or supernatural interpretation of hypnotism or trance-like states, and insisted they were explained entirely by the physiology of the human mind. He argued that ideomotor effect (also called the Carpenter effect) could explain the phenomena of dowsing and table-turning. After experimental researches with tables, Michael Faraday credited to Carpenter the theoretical explanations for the results that he obtained. Carpenter is identified as a rationalist and a Unitarian. Although critical of spiritualism, he was interested in the subject of “thought reading.” He defended the mentalist Washington Irving Bishop, with whom he had experimented with, and considered such feats to be of great interest to the study of physiology. This angered his colleagues, who felt that his public support for Bishop might damage the respectability of the scientific community. He was criticized by George Romanes and T.H. Huxley for his interest in thought-reading. Carpenter was a believer in a divine first cause. Historian Shannon Delorme has noted that although he was considered a “great debunker of all humbug,” his scientific thought was influenced by Unitarian culture that accommodated both materialist and teleological arguments. — Cf. *Wikipedia*.]

² [Consult “The Voice of the Will is the Atomic Point, the Logos of the Silent All,” in our Constitution of Man Series, “Proposition 1 - Desire proper is being,” in our Secret Doctrine’s First Proposition Series, and “Will and Desire,” in our Confusing Words Series. — ED. PHIL.]

³ [*i.e.*, Divine Intelligence *in potentia*, an ever-concealed fount and origin of powers and potencies. — ED. PHIL.]

⁴ [Arthur Schopenhauer (1788-1860), German philosopher, known for his 1818 work *The World as Will and Representation* (expanded in 1844), which characterizes the phenomenal world as the manifestation of a blind and irrational noumenal will. Building on the transcendental idealism of Immanuel Kant, Schopenhauer developed an atheistic metaphysical and ethical system that rejected the contemporaneous ideas of German idealism. He was among the first philosophers in the Western tradition to share and affirm significant tenets of Indian philosophy, such as asceticism, denial of the self, and the notion of the world-as-appearance. Schopenhauer’s work has been described as an exemplary manifestation of philosophical pessimism; and though his work failed to garner substantial attention during his lifetime, he had a posthumous impact across various disciplines, including philosophy, literature, and science. His writing on aesthetics, morality, and psychology has influenced many thinkers and artists. — Cf. *Wikipedia*.]

⁵ [Consult “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

the dodecahedron, the geometrical model used by the Deity.¹ With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the “*idea*” of the “to be created world” within itself, and which idea he produces out of himself.² The laws of Nature are the established relations of this *idea* to the forms of its manifestations; [56] Says Schopenhauer:

. . . these forms are time, space, and causality. Through time and space the idea varies in its numberless manifestations.³

These ideas are far from being new, and even with Plato they were not original. This is what we read in the *Chaldean Oracles*:⁴

Natural works [the works of Nature] co-exist with the intellectual [*νοερῶ*, spiritual] Light of the Father. For it is the soul [*ψυχῇ*] which adorned the great heaven, and which adorns it after the Father.”

“The incorporeal world then was already completed, having its seat in the Divine Reason,” says Philōn,⁵ who is erroneously accused of deriving his philosophy from Plato’s.

In the *Theogony* of Mochus, we find Æther⁶ first, and then the air; the two principles from which Olam, the *intelligible* [*νοητός*] God (the visible universe of matter) is born.⁷



¹ Plato, *Timæus*, 28, 55C; cf. Timæus Locrius, *On the Soul*, § 5.

² See Franz Karl Movers, * Die Phōnizier, Bonn: E. Weber, 1841-56; Vol. I, p. 268.

[Proclus on the Parmenides, V; cf. Cory, *Ancient Fragments*, 1832, pp. 247-48; a searchable PDF of the later can be found in our Theosophy and Theosophists Series. — ED. PHIL.]

* Dr. F.K. Movers (1806-1856), German Roman Catholic divine and Orientalist; studied Theology and Oriental languages at the University of Münster, parish priest at Berkum near Bonn 1833-1839, and professor of Old Testament Theology in the Catholic faculty of the University of Breslau from 1839 to his death. His works, *Die Phōnizier* (1841-56) and *Phōnizische Texte, erklärt* (1845-47), attained a high reputation. Of his other writings, two biblical studies were of some importance: his *Kritische Untersuchungen caber die alttestamentliche Chronik* (1834), and his Latin essay on the two recensions of the text of Jeremiah (1837).]

³ [Consult “Formless Space is Abstract Universe,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ Isaac Preston Cory (1802-1842), *Ancient fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers, with an Introductory Dissertation and an Inquiry into the Philosophy and Trinity of the Ancients*. London: W. Pickering, 1832; 2nd ed., p. 243. [A searchable PDF of this edition, can be found in our Theosophy and Theosophists Series. — ED. PHIL.]

⁵ Philōn Judæus also called Philo of Alexandria (c. 20 BCE - c. 50 CE), *Libellus de Opificio Mundi*, “The Book of the World’s Work,” 10.

⁶ [Look up Table, “Æther and Ether compared and contrasted,” from our Confusing Words Series, presented on page X of this study. — ED. PHIL.]

⁷ Franz Carl Movers (1806-1856), *Die Phōnizier*. Bonn: E. Weber, 1841-56; 2-vols. Vol. I, p. 282.

Eros-Phanēs evolves from the Spiritual Egg. Then the Æthereal Wind (Spirit of God) brooding over Chaos (Akasha or primordial cosmic matter),¹ brings divine ideas and high ideals to life. Thus Will-Power becomes an ever-living power.

In the Orphic hymns, the Eros-Phanēs evolves from the Spiritual Egg,² which the Æthereal winds impregnate, Wind³ being “the spirit of God,” who is said to move in Æther “brooding over the Chaos” — the Divine “Idea.” In the Hindu *Kathakopanishad*, Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, “*Mahan-ātma*, Brahm, the Spirit of Life”;⁴ these latter appellations are identical with the Universal Soul, or *Anima Mundi*, and the Astral Light of the Theurgists and Kabbalists.⁵

Cosmos is the offspring of Divine Thought — Father in heaven, Mother on earth.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the sage — whose doctrines he had fully embraced — to the uninitiated mind. Thus, the *Cosmos*⁶ is “the Son” with Plato, having for his father and mother the Divine Thought and Matter.⁷ Says Dunlap:⁸

The Egyptians distinguished between an Older and Younger Horus, the former the *brother* of Osiris, the latter the *son* of Osiris and Isis.

The first is the *Idea* of the world remaining in the Demiurgic Mind, “born in darkness before the creation of the world.” The second Horus is this “Idea” going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.⁹

Say the *Chaldean oracles*:

The mundane God, eternal, boundless, young and old, of a spiral form.¹⁰

This “spiral [winding] form” is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well [57] acquainted, though they

¹ [Consult “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Look up Diagram, “How did the Heavenly Snails clothed themselves in the Fabric of Darkness?” from our Secret Doctrine’s First Proposition Series, presented on page 48 of this study. — ED. PHIL.]

³ Karl Otfried Müller (1797-1840), *A History of the Literature of Ancient Greece*. Continued after the author’s death by John William Donaldson (1811-1861). London: J.W. Parker, 1858; p. 236.

⁴ Heinrich Weber (1842-1913), *Elliptische functionen und algebraische zahlen. Academische vorlesungen*, [Elliptic Functions and Algebraic Numbers. Academic Lectures], Braunschweig: F. Vieweg und Sohn, 1891. Second edition published in 1908 as Vol. III of the author’s *Lehrbuch der Algebra*, “Textbook of Algebra,” p. 255.

⁵ Look up Table, “Akasha and Astral Light compared and contrasted,” from our Confusing Words Series, presented on page 49 of this study. — ED. PHIL.]

⁶ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

⁷ Plutarch, *De Iside et Osiride*, lvi.

⁸ Samuel Fales Dunlap (1825-1905), *Vestiges of the Spirit-History of Man*, New York: D. Appleton and Company, 1858, pp. 189-90.

⁹ Movers, *op. cit.*, I, 268. [*i.e.*, the “two Ones,” Parabrahman and Logos (Ο νοὺς ἀπεκύρησε ἕτερον νοὺν, δημιουργόν, *Corpus Hermeticum*). For in-depth analysis refer to “Proposition 1 - Diagram Notes,” in our Secret Doctrine’s First Proposition Series, and Diagram on page 48 of this study. — ED. PHIL.]

¹⁰ Cory, *op. cit.*, p. 240.

may have differed with modern scientists in their views of æther; for in the Æther they placed the Eternal Idea pervading the Universe, or the *Will* which becomes *Force*, and creates or organizes *matter*.¹

Says Van Helmont:

The will is the first of all powers. For through the will of the Creator all things were made and put in motion . . . The will is the property of all spiritual beings, and displays itself in them the more actively, the more they are freed from matter.²

First, validate Imagination by Faith and Will. Then, confirm Faith by Reason and Experience.

And Paracelsus, “the divine” as he was called, adds in the same strain:

Faith must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts [of magic] are uncertain, while they might be perfectly certain.³

The opposing power alone of unbelief and scepticism,⁴ if projected in a current of equal force, can check the other, and sometimes completely neutralize it. Why should spiritualists wonder that the presence of some strong sceptics, or of those who, feeling bitterly opposed to the phenomenon, unconsciously exercise their will-power in opposition, hinders and often stops altogether the manifestations? If there is no *conscious* power on earth but sometimes finds another to interfere with or even counter-balance it, why wonder when the *unconscious* passive power of a medium is suddenly paralyzed in its effects by another opposing one, though it also be as unconsciously exercised? Professors Faraday and Tyndall boasted that their presence at a circle would stop at once every manifestation. This fact alone ought to have proved to the eminent scientists that there was some force in these phenomena worthy to arrest their attention. As a scientist, Prof. Tyndall was perhaps pre-eminent in the circle of those who were present at the *séance*; as a shrewd observer, one not easily deceived by a tricking medium, he was perhaps no better, if as clever, as others in the room, and if the manifestations were but a fraud so ingenious as to deceive the others, they would not have stopped, even on *his* account. What medium can ever boast of such phenomena as were produced by Jesus, and the apostle Paul after him? Yet even Jesus met with cases where the unconscious force of resistance overpowered even his so well directed current of will. “And he did not many mighty works there, because of their unbelief.”⁵

¹ [Consult “Inertia, the Great Occult Force” and “What is Matter and what is Force?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Jean Baptiste van Helmont (1577-1644), *A Ternary of Paradoxes: The Magnetick Cure of Wounds, Nativity of Tartar in Wine. Image of God in Man*. Illustrated and amplified by Walter Charleton (1619-1707). *Ortas medicinæ*, sect. “Blas humanum,” § 9,10.]

³ [Consult “Paracelsus by Franz Hartmann,” in our Buddhas and Initiates Series, p. 113. — ED. PHIL.]

⁴ [Consult “Blavatsky on the malignant fever of unsound scepticism,” in our Black versus White Magic Series. — ED. PHIL.]

⁵ [Matthew xiii, 58.]

There is a reflection of every one of these views in Schopenhauer's philosophy. Our "investigating" scientists might consult his works with profit. They will find therein many a strange hypothesis founded on old ideas, speculations on the "new" phenomena, which may prove as reasonable as any, and be saved the useless trouble of inventing new [58] theories. The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers," "latent thought," and even "unconscious cerebration" theories, can be condensed in two words: the Kabbalistic ASTRAL LIGHT.

Cosmic Ideation and Cosmic Substance are inseparable, interdependent, and thus readily convertible into each other.

The bold theories and opinions expressed in Schopenhauer's works differ widely with those of the majority of our orthodox scientists. Remarks this daring speculator:

In reality there is neither *matter* nor *spirit*. . . . The tendency to gravitation in a stone is as unexplainable as thought in human brain If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation [and so on] . . . we are faced by phenomena, which are to our senses as mysterious as the WILL and THOUGHT in man — we find ourselves facing the incomprehensible, for such is every force in Nature. Where is then that *matter*, which you all pretend to know so well; and from which — being so familiar with it — you draw all your conclusions and explanations, and attribute to it all things? . . . That, which can be fully realized by our reason and senses, is but the superficial: they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation or, like electricity, attract and repel, and send out sparks — then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes every thing: all that, which is in the first instance real and objective — body and matter — it transforms into a representation, and every manifestation into will.¹

These views corroborate what we have expressed about the various names given to the same thing. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will or spirit-power, it will ever be the partial manifestation of the *soul* — whether disembodied or imprisoned for a while in its body — of a portion of that intelligent, omnipotent, and individual WILL, pervading all Nature and known, through the insufficiency of human language, to express correctly psychological images, as — GOD. [59]

¹ *Parerga und Paralipomena* [Greek for Appendices and Omissions]: *kleine philosophische Schriften* [German for minor philosophical writings], Berlin: A.W. Hahn, 1851; 2-vols. Vol. II, pp. 89, 90.

The visible effects of matter are but the effects of force. Matter, eternal in essence, is but the aggregation of atomic forces — a manifestation of Will. It is never annihilated, only dispersed.

The ideas of some of our schoolmen about matter are, from the Kabbalistic standpoint, in many a way erroneous. Hartmann¹ calls their views “an *instinctual* prejudice.” Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby, that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used: outside of that, for science *matter* is but a word void of sense. Notwithstanding many an honest confession on the part of our specialists — physicists, physiologists, and chemists — that they know nothing whatever of matter,² *they deify it*. Every new phenomenon which they find themselves unable to explain, is triturated, compounded into incense, and burned on the altar of the goddess who patronizes modern scientists.

Vision and action at a distance, in time and space, is in the realm of the “magical.”

No one can better treat his subject than does Schopenhauer in his *Parerga*. In this work he discusses at length animal magnetism, clairvoyance, sympathetic cures, seership, magic, omens, ghost-seeing, and other spiritual matters. All these manifestations, he says:

. . . are branches of one and the same tree, and furnish us with irrefutable proofs of the existence of a chain of beings, which is based on quite a different order of things than that Nature, which has at its foundation laws of space, time, and causality [adaptability]. This other order of things is far deeper, for it is the original and the direct one; in its presence the common laws of Nature, which are simply formal, are unavailing; therefore, under its immediate action neither time nor space can separate any longer the individuals, and the separation impendent on these forms presents no more insurmountable barriers for the intercourse of thoughts, and the immediate action of the will. In this manner, changes may be wrought by quite a different course than the course of physical causality, *i.e.*, through an action of the manifestation of the will exhibited in a peculiar way, and outside the individual himself. Therefore the peculiar character of all the aforesaid manifestations is the *visio in distante et actio in distante* [vision and action at a distance] in its relation to time, as well as in its relation to space.

Such an action at a distance is just what constitutes the fundamental character of what is called *magical*; for such is the immediate action of our will, an action liberat-

¹ [Karl Robert Eduard von Hartmann, 1842-1906, German philosopher, independent scholar, and writer. His reputation as a philosopher was established by his first book, *Philosophy of the Unconscious* (1869). Its success was largely due to the originality of its title, the diversity of its contents (von Hartmann professing to obtain his speculative results by the methods of inductive science, and making plentiful use of concrete illustrations), its fashionable pessimism, and the vigour and lucidity of its style. The conception of the Unconscious, by which Von Hartmann describes his ultimate metaphysical principle, is not as paradoxical as it sounds, being merely a new and mysterious designation for the Absoluteness of German metaphysicians. — Cf. *Wikipedia*.]

² See Thomas Henry Huxley (1825-1895), *On the Physical Basis of Life*, New York: Van Nostrand, 1886; p. 129.

ed from the causal conditions of physical action, *viz.*, contact. continues Schopenhauer:

Besides that, these manifestations present to us a substantial and perfectly logical contradiction to materialism, and even to naturalism . . . because in the light of such manifestations, [60] that order of things in Nature, which both these philosophies seek to present as absolute and the only genuine, appears before us on the contrary purely phenomenal and superficial, and containing at the bottom of it a substance of things *à parte*¹ and perfectly independent of its own laws. That is why these manifestations — at least from a purely philosophical point of view — among all the facts which are presented to us in the domain of experiment are beyond any comparison, the most important. Therefore, it is the duty of every scientist to acquaint himself with them.²

To pass from the philosophical speculations of a man like Schopenhauer to the superficial generalizations of some of the French Academicians, would be profitless but for the fact that it enables us to estimate the intellectual grasp of the two schools of learning. What the German makes of profound psychological questions, we have seen. Compare with it the best that the astronomer Babinet³ and the chemist Bous-singault⁴ can offer by way of explaining an important spiritualistic phenomenon: In 1854-55 these distinguished specialists presented to the Academy a *memoire*, or monograph, whose evident object was to corroborate, and at the same time make clearer Dr. Chevreuil's⁵ too complicated theory in explanation of the turning-tables, of the commission for the investigation of which he was a member.

Here it is *verbatim*:

As to the movements and oscillations *alleged* to happen with certain tables, they can have no cause other than the *invisible* and involuntary vibrations of the experimenter's muscular system: the extended contraction of the muscles manifesting itself at such time by a series of vibrations, and becoming thus a *visible tremor* which communicates to the object a circumrotary motion. This rotation is thus enabled to manifest itself with a considerable energy, by a

¹ [aside]

² Parerga, *op. cit.*, pp. 252-54; also, article on "Animal Magnetism and Magic" [in Schopenhauer's *Über den Willen in der Natur* [On the Will in Nature], 1836; *tr.* in Bohn's Philosophical Library, 1889. Readers may consult with profit the metaphysical concepts and study notes set out in our Black versus White Magic Series, and Secret Doctrine's First Proposition Series. — ED. PHIL.]

³ [Jacques Babinet (1794-1872), French physicist, mathematician, and astronomer who is best known for his contributions to optics. Among Babinet's accomplishments are the 1827 standardization of the angstrom unit for measuring light using the red cadmium line's wavelength, and the principle that similar diffraction patterns are produced by two complementary screens. He was the first to suggest using wavelengths of light to standardize measurements. His idea was first used between 1960 and 1983, when a meter was defined as a wavelength of light from krypton gas. — Cf. *Wikipedia*.]

⁴ [Jean-Baptiste Joseph Dieudonné Boussingault (1801-1887), French chemist who made significant contributions to agricultural science, petroleum science and metallurgy.]

⁵ [Michel Eugène Chevreul (1786-1889), French chemist whose work contributed to significant developments in science, medicine, and art. He was a determined enemy of charlatanism in every form, and a complete sceptic as to the "scientific" psychical research or spiritualism, which had begun in his time. His research on the "magic pendulum," dowsing rods, and table-turning, is revolutionary. In an open letter to André-Marie Ampère in 1833, and his 1854 paper "De la baguette," Chevreul explains how human muscular reactions, totally involuntary and subconscious, are responsible for seemingly magical movements. In the end, Chevreul discovered that once a person holding divining rods/magic pendulum became aware of the brain's reaction, the movements stopped and could not be willingly reproduced. — Cf. *Wikipedia*.]

gradually quickening motion, or by a strong resistance, whenever it is required to stop. Hence the physical explanation of the phenomenon becomes clear and does not offer the slightest difficulty.¹

None whatever. This scientific hypothesis — or demonstration shall we say? — is as clear as one of Babinet's nebulae examined on a foggy night.

Babinet attributes all intelligent answers of the tipping or rapping tables to “unconscious ventriloquism.”

And still, clear as it may be, it lacks an important feature, *i.e.*, common sense. We are at a loss to decide whether or not Babinet accepts *en désespoir de cause* Hartmann's proposition that “the visible *effects of matter* are nothing but the *effects of a force*” and, that in order to form a clear conception of matter, one must first form one of force. The philosophy to the school of which belongs Hartmann, and which is [61] partly accepted by several of the greatest German scientists, teaches that the problem of matter can only be solved by that invisible Force, acquaintance with which Schopenhauer terms the “magical knowledge,” and “magical effect or action of Will.” Thus, we must first ascertain whether the “involuntary vibrations of the experimenter's muscular system,” which are but “actions of matter,” are influenced by a will *within* the experimenter, or *without*. In the former case Babinet makes of him an unconscious epileptic; the latter, as we will further see, he rejects altogether, and attributes all intelligent answers of the tipping or rapping tables to “unconscious ventriloquism.”

Vacuum (latent deity or force)² is another name for chaos, and an unsatisfactory one for, according to the Peripatetics, nature abhors a vacuum.

All things contained in the Cosmos are atoms and a vacuum (latent Deity) which, at their first manifestation become Will, thus communicating the first impulse to every Cosmic Law (e.g. the rotatory motion of our planetary system), and to those atoms whose agglomeration of the grosser particles appears to perception of lower minds as “matter.”³

We know that every exertion of will results in *force*, and that, according to the above-named German school, the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will. Democritus taught, after his instructor Leucippus, that the first principles of all things contained in the universe were atoms and a *vac-*

¹ *Revue des Deux Mondes*, January 15th, 1854, p. 408.

² [Consult “What is Matter and what is Force?” in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

³ [Cf. “Matter and Spirit are the extreme poles of the ONE Substance.” (*Secret Doctrine*, I p. 66.) Also cf. “The Unknowable Deity . . . can be known only in its active functions; hence as matter-Force and living Spirit, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY. (*Secret Doctrine*, I p. 347.)

uum. In its Kabbalistic sense, the *vacuum* means in this instance the *latent* Deity, or latent force, which at its first manifestation became WILL, and thus communicated the first impulse to these atoms — whose agglomeration is matter. This vacuum was but another name for chaos, and an unsatisfactory one for, according to the Peripatetics, “nature abhors a vacuum.”¹

That, before Democritus the ancients were familiar with the idea of the indestructibility of matter, is proved by their allegories and numerous other facts. Movers² gives a definition of the Phœnician idea of the ideal sunlight as a spiritual influence issuing from the highest God, IAO,

. . . the light conceivable only by intellect — the physical and spiritual Principle of all things; out of which the soul emanates.

Faith is human, but Intuition is Divine. It alone can perceive Ideal Laws.

Intuition is unlearned occult knowledge, yet not infallible. It existed in man before the development of reason. It is the outcome of the Divine Will (Plato's Divine Idea) propelling everything visible and invisible into objective existence.

It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the two first principles — co-eternal and infinite, were already with the primitive Phœnicians, Spirit and Matter. Therefore the theory is as old as the world; for Democritus was not the first philosopher who taught it; and intuition existed in man before the ultimate development of his reason. But it is in the denial of the boundless and endless Entity, possessor of that invisible Will which we, for lack of a better term, call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. The ancient philosophy affirmed that it is in consequence of the manifestation of that Will — termed by Plato *the Divine Idea* — that everything visible and invisible [62] sprung into existence.

As that Intelligent Idea which, by directing its sole will-power toward a centre of localized forces, called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms — a figure of speech employed by Democritus, and gratefully seized upon by the materialists — are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception

¹ [Consult “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

² [Franz Carl Movers (1806-1856), *Die Phönizier*. Bonn: E. Weber, 1841-56; 2-vols. Vol. I, pp. 265, 553-54.]

it becomes concrete through these atoms which follow faithfully every line, point, and figure traced in the imagination of the Divine Geometer.

As the Divine Will (God) creates, so man can create. Given a certain intensity of his will, and the shapes created by the mind become subjective. Given a more intense and intelligent concentration of his will, and the form becomes concrete, visible, objective; the man has learned the Secret of secrets; he is now a Magician.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to anyone else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the Secret of secrets; he is a MAGICIAN.

The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so,

- The cunning mechanism contrived by the inventor;
- The fairy scenes born in the poet's brain;
- The gorgeous painting limned¹ by the artist's fancy;
- the peerless statue chiselled in æther by the sculptor;
- The palaces and castles built in air by the architect;

— all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

If the French scientists reaped no laurels in the new field of investigation, what more was done in England, until the day when Mr. Crookes offered himself in atonement for the sins of the learned body? Why, Mr. Faraday, some twenty years ago, actually condescended to be spoken to once or twice upon the subject. Faraday, whose name is pronounced by the anti-spiritualists in every discussion upon the phenomena, as a sort of scientific charm against the evil eye of Spiritualism, Faraday, who “blushed” for having published his researches upon such a degrading belief, is now proved on good authority to have never sat at a tipping table himself at all! We have but to open a few stray numbers of the *Journal des Débats*, published while a noted Scotch medium was in England, to recall the past events in all their primitive freshness. In one of these numbers,² Dr. Foucault,³ of Paris, comes out as a champion for

¹ [outlined]

² [July 15th, 1853]

³ [Jean Bernard Léon Foucault (1819-1868), eminent French physicist best known for his demonstration of the Foucault pendulum, a device demonstrating the effect of Earth's rotation. He also made an early measurement of the speed of light, discovered eddy currents, and is credited with naming the gyroscope. In 1854, Foucault, one of the opponents of de Gasparin, rejecting the mere possibility of levitation, wrote: “That day, when I should succeed in moving a straw under the action of my will only, I would feel terrified!” The word is ominous. About the same year, Babinet, the astronomer, repeated in his article in the *Revue des Deux Mondes*, the following sentence to exhaustion: “The levitation of a body *without contact* is as *impossible* as the perpetual motion, because on the day it would be done, *the world would crumble down*.” Luckily, we see no sign as yet of such a cataclysm; yet bodies *are* levitated. — Cf. *Isis Unveiled*, I p. 202 *fn*. Also cf. “In 1855, Foucault discovered that

the eminent English experimenter. “Pray, do not imagine,” says he, [63] “that the grand physicist had ever himself condescended so far as to sit prosaically at a jumping table.” Whence, then, came the “blushes” which suffused the cheeks of the “Father of Experimental Philosophy”?¹ Remembering this fact, we will now examine the nature of Faraday’s beautiful “Indicator,” the extraordinary “Medium-Catcher,” invented by him for the detection of mediumistic fraud. That complicated machine, the memory of which haunts like a nightmare the dreams of dishonest mediums, is carefully described in Comte de Mirville’s *Question des Esprits*.

The better to prove to the experimenters the reality of their own impulsion, Professor Faraday placed several cardboard disks, united to each other and stuck to the table by a half-soft glue which, making the whole adhere for a time together, would, nevertheless, yield to a continuous pressure. Now, the table having turned — yes, actually *having dared to turn before Mr. Faraday*, which fact is of some value, at least — the disks were examined; and, as they were found to have gradually displaced themselves by slipping in the same direction as the table, it thus became an unquestionable proof that the experimenters had *pushed* the tables themselves.

The so-called “scientific tests” debugged.

A creative Force coming from the depths of the Unknown, evolving from pure Spirit and ending in gross matter, whose occult powers were thoroughly familiar to ancient Theurgists and “ignorant heathen,” is denied and ridiculed by modern sceptics.

Another of the so-called scientific tests, so useful in a phenomenon alleged to be either spiritual or psychical, consisted of a small instrument which immediately warned the witnesses of the slightest personal impulsion on their part, or rather, according to Mr. Faraday’s own expression,

. . . it warned them when they changed from the passive to the active state. This needle which betrayed the active motion proved but one thing, *viz*, the action of a force which either emanated from the sitters or controlled them. And who has ever said that there is no such force? Every one admits so much, whether this force passes through the operator, as it is generally shown, or acts independently of him, as is so often the case. The whole mystery consisted in the *disproportion* of the force employed by the operators, who pushed because they were forced to push, with certain effects of rotation, or rather, of a really marvellous race. In the presence of such prodigious effects, how could any one imagine that the Lilliputian experiments of that kind could have any value in this newly discovered Land of Giants?²

the force required for the rotation of a copper disc becomes greater when it is made to rotate with its rim between the poles of a magnet, the disc at the same time becoming heated by the eddy current or “Foucault currents” induced in the metal.”— *Secret Doctrine*, I p. 502.]

¹ [Michael Faraday, *v.s.*]

² Jules Eudes, Marquis de Mirville (1802-1873), *Question des Esprits et de Leurs Manifestations Diverses. Appendices Complémentaires et Défenses des Mémoires Publiés*, Paris: H. Vrayet de Surcy, 1863; p. 24.

Professor Agassiz,¹ who occupied in America nearly the same eminent position as a scientist which Mr. Faraday did in England, acted with a still greater unfairness. Professor J.R. Buchanan,² the distinguished anthropologist, who has treated Spiritualism in some respects more scientifically than any one else in America, speaks of Agassiz, in a recent article, with [64] a very just indignation. For, of all other men, Professor Agassiz ought to believe in a phenomenon to which he had been a subject himself. But now that both Faraday and Agassiz are themselves *disembodied*, we can do better by questioning the living than the dead.

Today's learned men will neither accept nor recognize Nature's Creative Forces under appellations such as the "Milk of the Celestial Virgin" and the Magnes of Paracelsus,³ for they pertain to Magic; and Magic is, in their conception, a disgraceful superstition.

Thus a force whose secret powers were thoroughly familiar to the ancient Theurgists, is denied by modern sceptics. The antediluvian children — who perhaps played with it, using it as the boys in Bulwer-Lytton's *Coming Race*, use the tremendous "*vril*"⁴ — called it the "Water of Ptah"; their descendants named it the *Anima Mundi*, the soul of the universe; and still later the mediæval Hermetists termed it "sidereal light," or the "Milk of the Celestial Virgin," the "Magnes," and many other names. But our modern learned men will neither accept nor recognize it under such appellations; for it pertains to *magic*, and magic is, in their conception, a disgraceful superstition.

Apollonius⁵ and Iamblichus held that it was not

. . . in the knowledge of things *without*, but in the perfection of the soul *within*, that lies the empire of man, aspiring to be more than men.⁶

¹ [Jean Louis Rodolphe Agassiz FRS, FRSE (1807-1873), Swiss-born American biologist and geologist who is recognized as a scholar of Earth's natural history. Spending his early life in Switzerland, he received a Ph.D. at Erlangen and a medical degree in Munich. After studying with Georges Cuvier and Alexander von Humboldt in Paris, Agassiz was appointed professor of natural history at the University of Neuchâtel. He emigrated to the United States in 1847 after visiting Harvard University. He went on to become professor of zoology and geology at Harvard, to head its Lawrence Scientific School, and to found its Museum of Comparative Zoology. Agassiz is known for observational data gathering and analysis. He made institutional and scientific contributions to zoology, geology, and related areas, including multivolume research books running to thousands of pages. He is particularly known for his contributions to ichthyological classification, including of extinct species such as megalodon, and to the study of historical geology, including the founding of glaciology. His theories on human, animal and plant polygenism have been criticised as implicitly supporting scientific racism. — Cf. *Wikipedia*.]

² [Joseph Rodes Buchanan (1814-1899), American physician and professor of physiology at the Eclectic Medical Institute in Cincinnati, Ohio. Buchanan proposed the terms Psychometry and Sarcognomy for psychic abilities he claimed humans had. His promotion of paranormal powers in humans caught the public imagination of the period. Medical doctors may consult with profit Professor Buchanan's magnum opus, *Therapeutic Sarcognomy. The application of Sarcognomy, the science of the soul, brain and body, to the therapeutic philosophy and treatment of bodily and mental diseases by means of electricity, nervaura, medicine and hæmospasia, with a review of authors on animal magnetism and massage and presentation of new instruments for electrotherapeutics*. Boston: J.G. Cupples Co., 1891; 683pp. — ED. PHIL.]

³ [Consult "The Magnes of Paracelsus is First Logos, Divine Thought Concealed," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

⁴ [Look up "Vril and Bovril," in our Confusing Word Series. — ED. PHIL.]

⁵ [Look up "Blavatsky on Apollonius of Tyana," in our Buddhas and Initiates Series. — ED. PHIL.]

⁶ Edward George Earle Lytton Bulwer-Lytton, 1st Baron Lytton, GCMG, PC (1803-1873), *Zanoni*, New York: Harper & Brothers, 1842. Bk. III, ch. xviii. [Refer to "Zanoni by Bulwer-Lytton," in our Buddhas and Initiates Series. — ED. PHIL.]

Modern “philosophers,” tightly shutting themselves up in their shells of flesh, cannot or dare not lift their timid gaze beyond the comprehensible. For them, there is no future life, no god-like dreams: they scorn them as unscientific; and even the mighty men of old are but “ignorant ancestors.”

Thus they had arrived at a perfect cognizance of their godlike souls, the powers of which they used with all that wisdom, the outgrowth of esoteric study of the Hermetic lore,¹ inherited by them from their forefathers. But our philosophers, tightly shutting themselves up in their shells of flesh, cannot or dare not carry their timid gaze beyond the *comprehensible*. For them there is no future life; there are no godlike dreams, they scorn them as unscientific; for them the men of old are but “ignorant ancestors,” as they express it; and whenever they meet during their physiological researches with an author, who believes that this mysterious yearning after spiritual knowledge is inherent in every human being, and cannot have been given [to] us utterly in vain, they regard him with contemptuous pity.

Says a Persian proverb: “The darker the sky is, the brighter the stars will shine.”² Thus, on the dark firmament of the mediæval ages began appearing the mysterious Brothers of the Rosie Cross.³ They formed no associations, they built no colleges; for, hunted up and down like so many wild beasts, when caught by the Christian Church, they were unceremoniously roasted. Say Bayle:

As religion forbids it to spill blood . . . [therefore] to elude the maxim, *Ecclesia non novit sanguinem*,⁴ they burned human beings, as burning a man does not *shed his blood*!⁵

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon,⁶ the friar, was laughed at as a quack, and [65] is now generally numbered

¹ [Consult “Thoth is the equivalent of Hermes and Moses,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [There are three kinds of Light and a DARKNESS, which interpenetrates and supports all three. Refer to “Proposition 1 - Diagram Notes,” in our Secret Doctrine’s First Proposition Series. The “Sons of Light,” evolved from Absolute Darkness, for “Night” came before “Day”:

“In using figurative language, as has been done in *The Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or Absoluteness. Contrasted with eternal darkness, the first Logos is certainly Light; contrasted with the second or third, the manifested Logos, the first is Darkness,* and the others are Light.”

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 368. * Confused? Look up “Darkness is Inner Light,” in our Confusing Words Series. — ED. PHIL.]

³ [Consult “Rosicrucianism was an offshoot of Oriental Occultism” and “Rosicrucians emerged as an antidote to the material side of alchemy,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [The papal bull that created the first Inquisition courts in 1184 included the statement, “*Ecclesia non novit sanguinem*,” i.e., The Church knows not blood. Thus, at least on paper, the Church did not execute heretics; it handed convicted dissenters over to the state for punishment, up to and including execution. Now, this distinction hardly mattered to those burned at the stake, but it is important for students of history who are assigning blame for the many deaths that occurred in those years. Cf. *The Inquisition*.]

⁵ [Pierre Bayle (1647-1706), *Dictionnaire historique et critique*. A Rotterdam: Chez Reinier Leers, 1697; 2-vols.]

⁶ [Roger Bacon (c. 1219-1292), also known by the scholastic accolade Doctor Mirabilis, was an medieval English polymath, philosopher, scientist, theologian and Franciscan friar who placed considerable emphasis on the study of nature through empiricism. Intertwining his Catholic faith with scientific thinking, Roger Bacon is considered one of the greatest polymaths of the medieval period.]

among “pretenders” to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary therefore of Albertus Magnus,¹ and Thomas Aquinas,² his discoveries — such as gunpowder and optical glasses, and his mechanical achievements — were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One.

Protrepics to would-be aspirants by a Master of Wisdom.

*Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of “Universal Consciousness,” those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly “the music of the Spheres,” then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo’s HEPTACHORD — the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dream-land for those who can neither see, nor yet believe that others can. . . .*³



In the legendary history of Friar Bacon, as well as in an old play written by Robert Greene,⁴ a dramatist in the days of Queen Elizabeth, it is recounted that, having

¹ [Albertus Magnus (1200-1280), also known as Saint Albert the Great, Albert of Swabia, or Albert of Cologne, was a German Dominican friar, philosopher, scientist, and bishop, considered one of the greatest medieval philosophers and thinkers. Canonized in 1931, he was known during his lifetime as *Doctor universalis* and *Doctor expertus*; late in his life the sobriquet *Magnus* was appended to his name.]

² [Thomas Aquinas (1225-1274), Italian Dominican friar and priest, the foremost scholastic thinker, as well as one of the most influential philosophers and theologians in the Western tradition, a proponent of natural theology and the father of a school of thought (encompassing both theology and philosophy) known as Thomism. Central to Aquinas’s thought was the doctrine of natural law, which he argued was accessible to human reason and grounded in the very nature of human beings, providing a basis for understanding individual rights and moral duties. He argued that God is the source of the light of natural reason, and the light of faith. Aquinas is the most influential thinker of the mediæval period, and the greatest of the mediæval philosopher-theologians.]

³ [From *The Secret Doctrine*, I p. 167. Also refer to “A Master of Wisdom on the Music of the Spheres,” in our Masters Speak Series. — Inserted by ED. PHIL.]

⁴ [Robert Greene (1558-1592), English author popular in his day, and now best known for a posthumous pamphlet attributed to him, *Greene’s Groats-Worth of Witte, bought with a million of Repentance*, widely believed to contain an attack on William Shakespeare. Greene was a popular Elizabethan dramatist and pamphleteer known for his negative critiques of his colleagues. He attended Cambridge where he received a B.A. in 1580, and

been summoned before the king, the friar was induced to show some of his skill before her Majesty the Queen. So he waved his hand (*his wand*, says the text), and “presently was heard such excellent music, that they all said they had never heard the like.” Then, there was heard a still louder music, and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air. Then, he waved his wand again, and suddenly there was such a smell “as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out.” Then, Roger Bacon having promised a gentleman to show him his sweetheart, pulled a hanging in the king’s apartment aside and everyone in the room saw “a kitchen-maid with a basting-ladle in her hand.” The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: “Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!”

As a commentary on this, the modern historian remarks:

This may be taken as a sort of exemplification of the class of exhibitions, which were probably the result of a *superior knowledge* of natural sciences.¹

No one ever doubted that it was the result of precisely such a knowledge, and the Hermetists, magicians, astrologers and alchemists never claimed anything else. It certainly was not their fault that the ignorant masses, under the influence of an unscrupulous and fanatical clergy, should have attributed all such works to the agency of the devil. In view of the atrocious tortures provided by the Inquisition for all suspected of either black or white magic, it is not strange that these philosophers neither boasted nor even acknowledged the fact of such an intercourse. On the contrary, their own writings prove that they held that magic is

. . . no more than the [66] application of natural active causes to passive things or subjects; by means thereof, many tremendously surprising but yet natural effects are produced.

The phenomena of the mystic doors and music, exhibited by Roger Bacon, have been often observed in our own time. To say nothing of our personal experience, we are informed by English correspondents of the Theosophical Society that they have heard strains² of the most ravishing music, coming from no visible instrument, and inhaled a succession of delightful doors produced, as they believed, by spirit-agency. One correspondent tells us that so powerful was one of these familiar doors — that of sandal-wood — that the house would be impregnated with it for weeks after the *séance*. The medium in this case was a member of a private family, and the experiments were all made within the domestic circle. Another describes what he calls a “*musical rap*.” The potencies that are now capable of producing these phenomena must have existed and been equally efficacious in the days of Roger Bacon. As to the

an M.A. in 1583 before moving to London, where he arguably became the first professional author in England. He was prolific and published in many genres including romances, plays, and autobiography.]

¹ Thomas Wright (1810-1877), *Narratives of Sorcery and Magic; from the most Authentic Sources*. London: Richard Bentley, 1851; Vol. I pp. 127-28.

² [A succession of notes forming a distinctive sequence.]

apparitions, it suffices to say that they are evoked now in spiritualistic circles, and guaranteed by scientists, and their evocation by Roger Bacon is thus made more probable than ever.

A Professor of Secrets' catalogue of formulæ for producing extraordinary effects by employing the occult powers of Nature, i.e., emanations of the working God.

Battista Della Porta, in his treatise on *Natural Magic*,¹ enumerates a whole catalogue of secret formulæ for producing extraordinary effects by employing the occult powers of Nature. Although the “magicians” believed as firmly as our spiritualists in a world of invisible spirits, none of them claimed to produce his effects under their control or through their sole help. They knew too well how difficult it is to keep away the elementary creatures when they have once found the door wide open. Even the magic of the ancient Chaldeans² was but a profound knowledge of the powers of simples³ and minerals. It was only when the Theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication, through religious rites, with pure spiritual beings. With them, even, those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer. But all physical phenomena were produced simply by applying a knowledge of natural forces, although certainly not by the method of legerdemain, practiced in our days by conjurers.



Bereft of his divine light, man is but a soulless being.

Private life, devoid of ideals and moral principles, is a useless life. It is but the aggregative phantasms of thinking throblets, rushing in their rising onward to the central heart of eternal death.

From Isis Unveiled, I pp. 218-19, inserted by Ed. Phil.

Undoubtedly, believers in the modern phenomena can claim for themselves a diversity of endowments, but the “discerning of spirits” is evidently absent from this catalogue of “spiritual” gifts. Speaking of the “Diakka,”⁴ whom he one fine morning had discovered in a shady corner of the “Summer Land,” A.J. Davis, the great American Seer, remarks:

A Diakka is one who takes insane delight in playing parts, in juggling *tricks*, in *personating* opposite characters; to whom prayer and profane utterances are of

¹ [Giambattista della Porta (1535-1615), also known as Giovanni Battista Della Porta, Italian scholar, polymath and playwright, who flourished in Naples at the time of the Renaissance, Scientific Revolution, and Counter-Reformation. Having benefited from an informal education of tutors and visits from renowned scholars, he devoted his life on scientific endeavours. His most famous work is *Magiæ naturalis* <Natural Magic>, *sive de miraculis rerum naturalium, libri I-XX*. Neapoli: Apud Horatium Saluianum, 1558; Lugduni, 1569; English translation, 1658. This is a thesaurus of diverse subjects, including occult philosophy, astrology, alchemy, mathematics, meteorology, and natural philosophy. Battista Della Porta was often referred to as the “professor of secrets.”]

² [Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

³ [Herbaceous plants endowed with medicinal properties.]

⁴ [Spooks and shells i.e., phantoms from *Kāma Loka*. See *Theosophical Glossary*: Diakka.]

equivalence; surcharged with a passion for lyrical narrations . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others — SELF is the whole of private living, and exalted annihilation *the end of all private life*. Only yesterday, one said to a lady medium, signing himself *Swedeborg*, this:

“Whatsoever is, has been, will be, or may be, *That I AM*; and private life is but the aggregative phantasms of thinking throbbles, rushing in their rising onward to the central heart of eternal death!”¹



Pure men and women of any nation, bent all their lives on doing good to humanity, patiently toil for something better than the vain glory of a passing fame. Seeking it not, they become immortal, as do all those who labour for the good of the race — forgetting themselves in the midst of so many selves, who are but their own.²

Men possessed of such knowledge, and exercising such powers, patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labour for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, [67] and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report³ of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Eugenius Philalethes⁴ are too well known to repeat the old, sad story.

¹ Andrew Jackson Davis (1826-1910), *The Diakka and their Earthly Victims; being an Explanation of Much that is False and Repulsive in Spiritualism*, Boston, Banner of Light Publishing Co., 1873; pp. 10-11. See Chapter on the human spirits becoming the denizens of the *eighth* sphere, whose end is generally the *annihilation* of personal individuality. — *H.P. Blavatsky*. See also “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

² [“There is no happiness for one who is ever thinking of Self and forgetting all other Selves.” — *H.P. Blavatsky*.]

³ [*i.e.*, gossip, judgment, rumour.]

⁴ [*Nom de plume* of Thomas Vaughan (1621-1666), Welsh clergyman, philosopher, and alchemist, who wrote in English. Today he is remembered for his work in the field of natural magic. His thoughts influenced Johannes Trithemius (1462-1516), Heinrich Cornelius Agrippa (1486-1535), Michael Sendivogius (1566-1636), and Rosicrucianism in early 17th century.]

If spiritualists are anxious to keep strictly dogmatic in their notions of the “spirit-world,” they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old — that of Moses¹ and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair undines of the Rosicrucians playing in the currents of *psychic* and *odic* force.

Already Mr. Crookes, who fully credits the *being*, feels that under the fair skin of Katie, covering a simulacrum of heart borrowed partially from the medium and the circle, there is *no soul!* And the learned authors of *The Unseen Universe*, abandoning their “electro-biological” theory, begin to perceive in the universal æther the *possibility* that it is a photographic album of AIN-SOPH — the Boundless.²

No “spirit” claimed by the Spiritualists to be human was ever proved to be such.

Human “spirits” can never appear in person, clothed with warm solid flesh, and sweating hands and faces. The voice of a suffering, hence impure spirit, sounds hollow, as if coming from an empty barrel. The voice of a pure spirit is like the tremulous murmur of an Æolian harp, echoed from a distance.

We are far from believing that all the spirits that communicate at circles are of the classes called “Elemental,” and “Elementary.”³ Many — especially among those who control the medium subjectively to speak, write, and otherwise act in various ways — are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But, in any case, human spirits can *never* materialize themselves in *propria persona*. These can never appear to the investigator clothed with warm, solid flesh, sweating hands and faces, and grossly-material bodies. The most they can do is to project their æthereal reflection on the atmospheric waves and, if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body.⁴ It is useless to plead that the “materialized spirits” that have exhibited themselves with [68] beating hearts and loud voices (with or without a trumpet) are *human* spirits. The voices — if such sound can be termed a voice at all — of a spiritual apparition, once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not [an] utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

¹ [Consult “Thoth is the equivalent of Hermes and Moses,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [*The Unseen Universe; or Physical Speculations on a Future State*. First edition published anonymously in London 1875, by two British sages: Balfour Stewart (1828-1887), and Peter Guthrie Tait (1831-1901); 4th ed., New York: Macmillan & Co., 1876; ch. vii, ¶ 196 *et seq.*]

³ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [Cf. *Blavatsky Collected Writings*, (SEEMING “DISCREPANCIES”) IV, pp. 119-22.]

This is not *our* philosophy, but that of the numberless generations of Theurgists and magicians, and based upon their practical experience. The testimony of antiquity is positive on this subject: “*Δαιμονίων φωναὶ ἀναθρώροι εἰσι . . .*”¹ i.e., The voices of spirits are not articulated.² The spirit-voice consists of a series of sounds which conveys the impression of a column of compressed air ascending from beneath upward, and spreading around the living interlocutor. The many eye-witnesses who testified in the case of Elizabeth Eslinger, namely:³ the deputy-governor of the prison of Weinsberg, Mayer, Eckhart, Theurer, and Knorr (sworn evidence), Duttonhofer, and Kapff, the mathematician, testified that they saw the apparition *like a pillar of clouds*. For the space of eleven weeks, Doctor Kerner and his sons, several Lutheran ministers, the advocate Fraas, the engraver Duttonhofer, two physicians, Seyffer and Sicherer, the judge Heyd, and the Baron von Hugel, with many others, followed this manifestation daily. During the time it lasted, the prisoner Elizabeth prayed with a loud voice uninterruptedly; therefore, as the “spirit” was talking at the same time, it could be no ventriloquism; and that voice, they say, “had nothing *human* in it; no one could imitate its sounds.”

Further on we will give abundant proofs from ancient authors concerning this neglected truism. We will now only again assert that no spirit claimed by the spiritualists to be human was ever proved to be such on sufficient testimony.

- The influence of the *disembodied* ones can be felt, and communicated *subjectively* by them to sensitives.
- They can produce *objective* manifestations, but they cannot produce *themselves* otherwise than as described above.
- They can control the body of a medium, and express their desires and ideas in various modes well known to spiritualists; But not *materialize* what is matterless and purely spiritual — their *divine essence*.

Thus every so-called “materialization” — when genuine — is either produced (*perhaps*) by the will of that spirit whom the “appearance” is claimed to be, but can only personate at best, or by the elementary goblins themselves, which are generally too stupid to deserve the honour of being called devils. Upon rare occasions the spirits are able to subdue and control these soulless beings, which are ever ready to [69] assume pompous names if left to themselves, in such a way that the mischievous spirit “of the air,” shaped in the real image of the *human* spirit, will be moved by the latter like a marionette, and unable to either act or utter other words than those imposed on him by the “immortal soul.” But this requires many conditions generally unknown to the circles of even spiritualists most in the habit of regularly attending séances. Not every one can attract *human* spirits who [he] likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left

¹ [i.e., the spirit-voices are meaningless. See Chevalier Roger Gougenot Des Mousseaux (1805-1876), “Dodone,” in *Dieu et les Dieux, ou un Voyageur Chrétien Devant les Objets Primitifs des Cultes Anciens, les Traditions et la Fable*. Paris: Lagny frères, 1854; p. 326.]

² [*ibid.*]

³ [Cf. Catherine Crowe (1800-1876), *The Night Side of Nature or, Ghosts and Ghost Seers*. London: T.C. Newby, 1848; 2-vols. Vol. II, Ch. V, “Apparitions Seeking the Prayers of the Living,” p. 198 *et seq.*]

on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul. Another very important condition is harmony, and the magnetic purity of the persons present.

If this philosophy is wrong, if all the “materialized” forms emerging in *darkened* rooms from still *darker* cabinets, are spirits of men who once lived upon this earth, why such a difference between them and the *ghosts* that appear unexpectedly — *ex abrupto*¹ — without either cabinet or medium? Who ever heard of the apparitions, unrestful “souls,” hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own, with “warm hands” feeling *like living flesh*, and but that they are known to be dead and buried, not distinguishable from living mortals? We have well-attested facts of such apparitions making themselves suddenly visible, but never, until the beginning of the era of the “materializations,” did we see anything like them. In the *Medium and Day Break*,² of September 8th, 1876, we read a letter from “a lady travelling on the continent,” narrating a circumstance that happened in a haunted house. She says:

A strange sound proceeded from a darkened corner of the library . . . on looking up she perceived a *cloud or column of luminous vapour*; . . . the earth-bound spirit was hovering about the spot rendered accursed by his evil deed. . . .

As this spirit was doubtless a *genuine* elementary³ apparition, which made itself visible of its own free will — in short, an *umbra*⁴ — it was, as every respectable shadow should be, visible but impalpable, or if palpable at all, communicating to the feeling of touch the sensation of a mass of water suddenly clasped in the hand, or of condensed but cold steam. It was *luminous* and *vapory*; for aught we can tell it might have been the real personal *umbra* of the “spirit,” persecuted, and earth-bound, either by its own remorse and crimes, or those of another person or spirit. The mysteries of after-death are many, and modern “materializations” only make them cheap and ridiculous in the eyes of the indifferent.

To these assertions may be opposed a fact well known among spiritualists: *The writer has publicly certified to having seen such materialized forms.* We have most assuredly done so, and are ready to repeat the [70] testimony. We have recognized such figures as the visible representations of acquaintances, friends, and even relatives. We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. At the time, these instances were justly regarded as conclusive proofs of the genuine mediumship of the

¹ [happening all of a sudden, abruptly]

² [Spiritualist weekly, started in 1869 by James Burns, originally published under the title, *Medium*, later absorbing the *Daybreak*, a provincial paper founded in 1867. For years it had the largest circulation of any weekly on Spiritualism. It was published until Burns died in 1895.]

³ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [shadow]

uneducated Vermont farmer who sat in the “cabinet.”¹ But, nevertheless, these figures were *not* the forms of the persons they appeared to be. They were simply their portrait-statues, constructed, animated and operated by the elementaries.² If we have not previously elucidated this point, it was because the spiritualistic public was not then ready to even listen to the fundamental proposition that there are elemental and elementary spirits. Since that time this subject has been broached and more or less widely discussed. There is less hazard now in attempting to launch upon the restless sea of criticism the hoary philosophy of the ancient sages, for there has been some preparation of the public mind to consider it with impartiality and deliberation. Two years of agitation have effected a marked change for the better.

Pausanias³ writes that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the *neighing of horses* and the shouts of shadowy soldiers.⁴ Supposing that the spectres of the slaughtered soldiers were their genuine spirits, they looked like “shadows,” not materialized men. Who, then, or what, produced the neighing of horses? *Equine* “spirits”? And if it be pronounced untrue that horses have spirits — which assuredly no one among zoölogists, physiologists or psychologists, or even spiritualists, can either prove or disprove — then must we take it for granted that it was the “immortal souls” of men which produced the neighing at Marathon to make the historical battle scene more vivid and dramatic? The phantoms of dogs, cats, and various other animals have been repeatedly seen, and the world-wide testimony is as trustworthy upon this point as that with respect to human apparitions. Who or *what* personates, if we are allowed such an expression, the ghosts of departed animals? Is it, again, human spirits? As the matter now stands, there is no side issue; we have either to admit that animals have surviving spirits and souls as well as ourselves, or hold with Porphyry that there are in the *invisible* world a kind of tricky and malicious demons, intermediary beings between living men and “gods,” spirits that delight in appearing under every imaginable shape, beginning with the human form, and ending with those of multifarious animals.⁵ [71]

¹ [Endnote 21 to page 70, by Boris de Zirkoff: Reference is here to the Eddy Brothers, Horatio and William, farmers on a small holding at the hamlet of Chittenden, near Rutland, Vermont. It was William Eddy’s mediumship which took the form of materializations. The Chittenden phenomena were described by Col. H.S. Olcott in the *New York Daily Graphic* (October & November 1874). On the basis of these articles, Olcott later prepared his work entitled *People from the Other World*, which was published and profusely illustrated by Alfred Kappes and T.W. Williams, at Hartford, Conn., in 1875. It was at the Eddy’s farmhouse that Madame Blavatsky met Col. Olcott, October 14th, 1874. See Appendix to Volume I of her *Collected Writings*, for further details about the Eddy Brothers.]

² [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ [Traveller and geographer of the 2nd century CE, and author of the *Description of Greece*, a lengthy and detailed itinerary, describing the most important sites of the Peloponnese, Attica, Boeotia, and Phocis. The famous classicist James Frazer said that without Pausanias, the ruins of Greece would be a labyrinth without a clue, a riddle without an answer.]

⁴ [Pausanias *Itinerary*, “Attica,” ch. xxxii, 4. See also, Thomas Taylor, *Pausanias’ Description of Greece* 1794; 3-vols.]

⁵ *Πορφυρίου Φιλοσόφου Περὶ Αποχής Εμψυχῶν* [Greek, i.e., Porphyrios on Abstinence from Eating Animals] or *Porphyrii Philosophi De Abstinencia Ab Esu Animalium* [Latin]; 4to. Edited by Johann Jacob Reiske (1716-1774), Trajecti ad Rhenum (Utrecht): apud Abrahamum a Paddenburg, 1767. English translation by S. Hibberd, London 1851, 8vo; and by Thomas Taylor, in his *Select Works of Porphyry*.

[Look up “Plutarch on whether water or land animals are the most crafty - tr. Philips,” “Plutarch on why eating animals is repulsive - tr. Baxter,” and “Western religion alone is to blame for the cruelty to animals,” in our Down to Earth Series. — ED. PHIL.]

Spectral animals manifest all the worst traits of a depraved human nature, without themselves being human.

Before venturing to decide the question whether the spectral animal forms so frequently seen and attested are the returning spirits of dead beasts, we must carefully consider their reported behaviour.

Do these spectres act according to the habits and display the same instincts, as the animals during life?

Do the spectral beasts of prey lie in wait for victims, and timid animals flee before the presence of man; or do the latter show a malevolence and disposition to annoy, quite foreign to their natures?

Many victims of these obsessions — notably, the afflicted persons of Salem and other historical witchcrafts — testify to having seen dogs, cats, pigs, and other animals, entering their rooms, biting them, trampling upon their sleeping bodies, and *talking* to them; *often inciting them to suicide and other crimes*. In the well-attested case of Elizabeth Eslinger, mentioned by Dr. Kerner,¹ the apparition of the ancient priest of Wimmenthal² was accompanied by a large black dog, which he called *his father*, and which dog in the presence of numerous witnesses jumped on all the beds of the prisoners. At another time the priest appeared with a lamb, and sometimes with two lambs. Most of those accused at Salem were charged by the seeresses with consulting and plotting mischief with yellow birds, which would sit on their shoulder or on the beams overhead.³ And unless we discredit the testimony of thousands of witnesses, in all parts of the world, and in all ages, and allow a monopoly of seership to modern mediums, spectral animals do appear and manifest all the worst traits of depraved human nature, without themselves being human. What, then, can they be but elementals?

Modern reason cannot explain the intimate cause of any phenomena, and rejects the supernatural. Still, the most elevated minds are often the most ardent disciples of supernaturalism.

Descartes was one of the few who believed and dared say that to occult medicine we shall owe discoveries “destined to extend the domain of philosophy”; and Brierre de Boismont not only shared in these hopes but openly avowed his sympathy with “supernaturalism,” which he considered the universal “grand creed.” He says:

We think with Guizot that the existence of society is bound up in it. It is *in vain* that modern reason, which, notwithstanding its *positivism*, cannot explain the intimate cause of any phenomena, *rejects the supernatural*; it is universal, and

¹ [Elizabeth Eslinger was visited by an apparition while in the Weinsberg jail, and whose singular and apparently authentic experiences were made the subject of a book by Dr. Kerner, that the manifestation of the spirit was invariably accompanied by such a breezy sensation. In: Fitz-James O'Brien (1828-1862), *The Poems and Stories of Fitz-James O'Brien*, 1881, Collected and edited, with a sketch of the author, by William Winter (1836-1917), Boston: J.R. Osgood & Co. 1881; “The Pot of Tulips,” p. 344.]

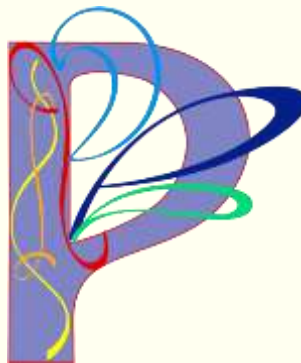
² C. Crowe, *op. cit.*, p. 350.

³ Charles Wentworth Upham (1802-1875), *Lectures on Witchcraft, Comprising a History of the Delusion in Salem, in 1692*, Boston: Carter and Hendee, 1832; 2nd ed., pp. 8, 25.

at the root of all hearts. The most elevated minds are frequently its most ardent disciples.¹

Christopher Columbus discovered America, and Amerigo Vespucci reaped the glory and usurped his dues. Theophrastus Paracelsus rediscovered the occult properties of the magnet — “the bone of Horus” which, twelve centuries before his time, had played such an important part in the theurgic mysteries — and he very naturally became the founder [72] of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital!

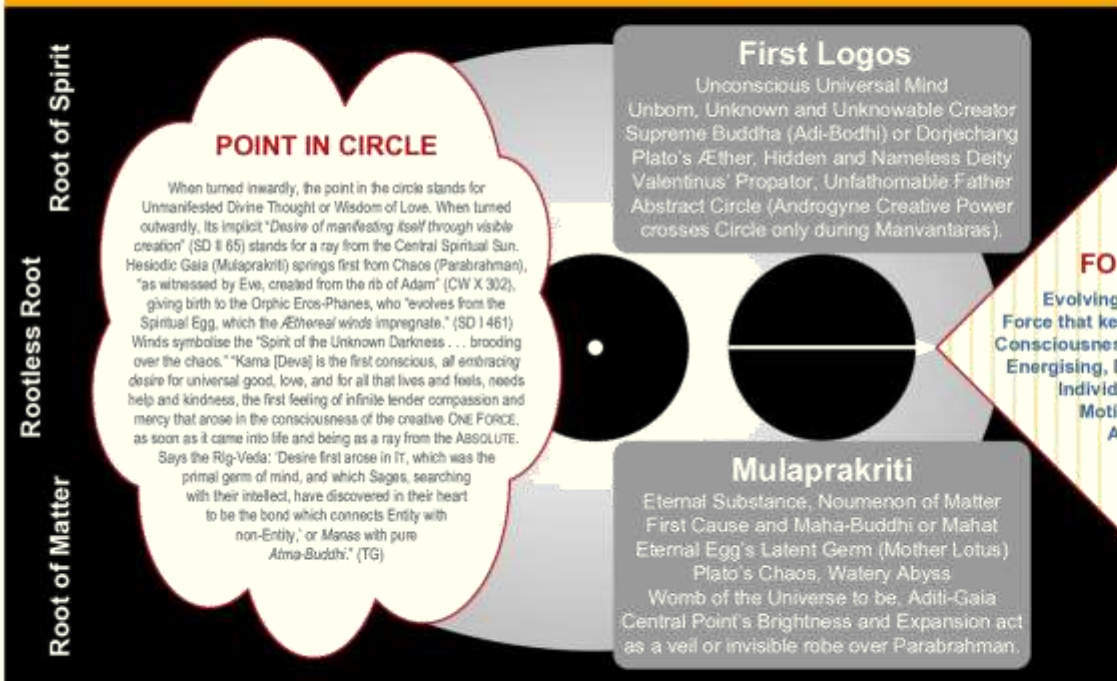
So goes the world: new discoveries, evolving from old sciences; new men — the same old nature!



¹ Alexandre-Jacques-François Brierre de Boismont (1798-1881). *Hallucinations; or, The rational History of Apparitions, Visions, DreamEcstasy, Magnetism, and Somnambulism*. Philadelphia: Lindsay and Blakiston, 1853. 1st American, from the 2nd enlarged and improved Paris edition. Preface, *p.* ix, and Ch. 2, *p.* 39; 3rd ed., Paris 1862.

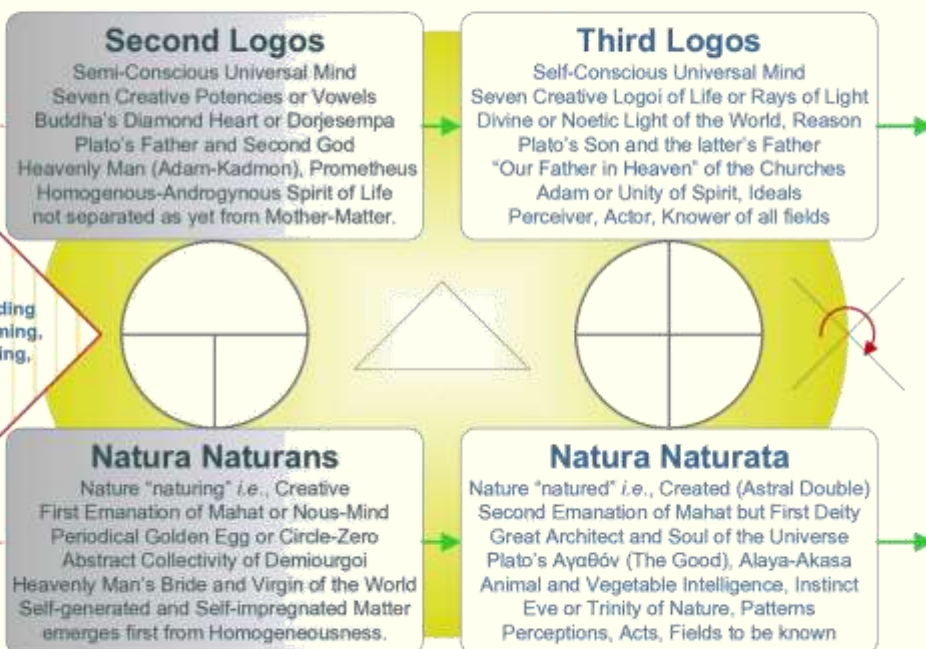
PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time



Cosmogenesis and Anthropogenesis

The Three live within the One the dream that never dies



Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyani-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence in potentia, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

"Sanctification, in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called Pothos, and from this sprang the seed of all. And the chaos knew not its own production, for it was senseless; but from its embrace with the wind was generated Mo, or the Aps (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal "substance" (Mulaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: "Mother Swells . . . like the Bud of a Lotus." (SD I 62) "The ray of the 'Ever Darkness' [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] 'Germ' — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense." (CW X 350-2)

The point expands "from without, forming a brightness that served the Invisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word." (CW X 314)

The Eternal 'will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be." (CW X 353) "Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg" (CW X 351), from which Brahmā or Third Logos will emerge.

First Logos is the "Voice of the Will." (SD I 346), the point in "the circle to be" "attracting within itself the One Circle." (ML 59, 341) it also stands for the "One Life," an "Intra-Cosmic Breath," the "One in Many." This is the true Pythagorean Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Karma-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Daliprakriti, Shekhinah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations above [Dhyani-Chohan Intelligence], and of all the electro-dynamic and creative forces below, in Heaven and on Earth" (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds. The three Logoi are personified stages of Divine Consciousness' ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, λόγος ἰὼν θεόν." (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), i.e., Parabrahman and Logos or Diameter — ὁ νοῦς ἀποκρίσας ἑσπέρων νοῦν, δημιουργῶν — CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmā, a son or temporal deity: that is, when the "one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

Integrative Theosophical Studies

The Secret Doctrine's First Proposition

For visually amplified annotations and in-depth analysis, see "Proposition 1 — Notes to Diagram" in the same series.

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Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as "active effect which, in turn, becomes the cause on a lower plane." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the 'Third Logos' (CW X 379), is "Purushottama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg,' in which the male Brahmā is created." (CW XIV 241)

"When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasaputras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.



Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, Mahat) ¹	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (mat- ter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The quaternary of the intellectual world of *Mahat* consists of four elements, Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599.



LOVE LAUGHS AT LOCKSMITHS.

Designed and Col^d by T. Rowlandson. St. James Street. Adelphi. Aug^r 11. 1811

Suggested reading for students.



She being dead, yet speaketh.

- ABRAHM, ISAAC, AND JUDAH ARE THE HINDU BRAHMA, IKSHVAKU, AND YADU
- ANCIENT MASONRY IS ARCHAIC GNOSTICISM
- ARCHAEOLOGY AND ARYAN SYMBOLOGY ARE ENEMIES OF CLERICAL FRAUD
- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON IRISH TALISMANS
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY

- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMÆUS
- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE CHRISTIAN MISSIONARIES IN INDIA
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVs
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM

- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE SLANDER OF THE ANGLO-INDIAN JOURNALS
- BLAVATSKY ON THE TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE VISHISHTADVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY
- BLAVATSKY REBUFFS THE ACCUSATIONS OF ARTHUR LILLIE
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY UNMASKS THE TRINITY OF RIGHTEOUSNESS
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYANAND SARASWATI
- OCCULT PHILOSOPHY IS ANCIENT SPIRITUALISM
- OH, DIVINE JUSTICE, HOW BLASPHEMED HAS BEEN THY NAME!
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- SATAN IS THE EMBODIMENT OF ENVY AND OF CUNNING
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
- THE FOURTH GOSPEL IS A THEOLOGICAL AFTER-THOUGHT
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM

