

# LUCIFER.

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## ON THE WATCH-TOWER.

THE MEMORY OF H. P. B.

"WHO would have suspected that H. P. B. could so soon become a memory!"—so exclaims *The Path* reviewer when noticing our September issue. And why this doleful cry? Simply because the cover of LUCIFER has been changed, and the writer of "On the Watch-Tower" has given utterance to some heterodox remarks in the opinion of the reviewer. First of all let me state that the "Watch-Tower" referred to was not written by myself. I was absent taking a much-needed rest after a long illness, and my colleague "C. J.," was in the editorial chair.

But does the reviewer seriously mean to assert that H. P. B. has become a memory in the minds and hearts of the editors of this magazine or of C. J.? Does the memory of H. P. Blavatsky depend upon the cover of a magazine or even upon its title? Does the memory of H. P. B. depend upon stereotyping and eternally crystallizing everything she initiated? Are her old friends to be accused of lack of affection and loyalty to her memory because they do not slavishly preserve everything in exactly the same state as when she departed?

I had always learned from her that Theosophy and its practice was a living thing, not a dead crystallization. She was the incarnation of perpetual change with regard to external details in every department of life and work. Are we to be relic-worshippers of her every word and action? If this is the memory of H. P. B. that I am expected to maintain, then I must decline to undertake so preposterous a task.

I do not, by any means, bind myself by all that my colleague

has said in the "Watch-Tower," but I do most strongly protest against the blow dealt at the real memory of H. P. B. by the unwise remarks of exaggerated hero-worship.

It is high time that we should learn the old lesson of steering a middle course between extremes, and so avoid the dangers of sectarianism and partisanship. It is time that we should all recognize that everyone has his own peculiar opinions of H. P. Blavatsky, her life and works, that these opinions are exceeding various and often mutually contradictory, that no two people have precisely similar views, and that it is impossible to build up a consistent legend about her memory. The more people write about their reminiscences of H. P. Blavatsky, the more of her writings and letters are put on record, the greater and greater mystery does she become for even those who knew her well.

Nevertheless the great good she has done to so many will ever work through the hearts of those who love her, and part of that good was her persistent teaching to strive after the reality and free ourselves from the unreal and impermanent. She taught the reality of noumena alone, not of phenomena, and she, least of all men and women, never pinned her faith to the cover of a magazine or the explanatory legend of a misunderstood title.

The great debt of gratitude that I personally owe to my teacher and great friend H. P. B., I can never repay in full; but some part of the debt may be wiped out by following her path in fighting valiantly against the mistaken enthusiasm that would obscure her work and effort by wrapping it round with the hideous death-cloths of an impossible infallibility.

I have hitherto refrained from touching directly upon this subject, though much has been written which I deplore as unwise and dangerous, and because it is extremely distasteful to my present nature to have to use the language of criticism. But there is a limit to all things, and the time has come for me to put on record my disapprobation of all exaggeration, and of the mischievous habit of charging with a lack of loyalty to the memory of H. P. B. those who find it impossible to be ever flying to the dangerous extremes of ill-balanced enthusiasm. Loyalty is not identical with the ascription of infallibility to the object of our confidence; and no one person can ever be made the sole test of truth without the concomitant

atrophy of the moral responsibility of those who bow before such an oracle.



#### A DIFFICULT POSITION.

I have yet one more personal statement to make. I find my present position in the Theosophical Society an excessively difficult and trying one, and I must say a few words so that my friends may in some slight measure understand the thankless task that karma has forced upon me.

I am not only a private individual with my own feelings, opinions, beliefs, convictions, struggles and trials, but also the editor of LUCIFER with my colleague Annie Besant, the editor of the *Vâhan* (the sectional magazine in Europe) with my colleague James M. Pryse, and the General Secretary of the European Section of the Theosophical Society.

As the General Secretary and as editor, I feel it my imperative duty to maintain a position of rigid impartiality towards, and of courteous and kindly consideration for, the wishes of all my members and contributors. As General Secretary, I must carry out the wishes of my members; as editor, I shall insert the opinions of my contributors and reviewers.

One thing only I would most strongly impress upon the minds of all my readers, *that I am personally responsible only for what appears over my own signature or initials.* The opinions of my contributors, correspondents and reviewers are their own, not mine. As editor, I could exercise my right of cutting out all partisan remarks, but I prefer to let them stand, so that they may accomplish their own karmic effect, whatever it may be, and that I may not have to bear the burden of accusations of suppression and partisan excision. I am between the fire of contradictory opinions, and bow my head so that that fire may accomplish its purpose, or miss its aim, as karma wills it.

Let me here state that I have never, even in thought, assumed the rôle of a leader in the Theosophical Society; I have never looked upon the position of General Secretary in any other light than that of a field for work and service. I have striven in every way that every Lodge and Centre, as far as I was personally concerned, might stand on its own feet and feel its individual strength, and on that fact I rely in the present crisis.

Are we to be followers of individuals or are we to be followers of truth?—that is what has ever been uppermost in my mind. This should once for all be settled in the mind of every member of the Theosophical Society; for, in my opinion, so long as we follow individuals, so long shall we be subject to ever-recurrent difficulties of a similar nature to the dilemma in which we find ourselves to-day.

The sooner the Theosophical Society discovers its proper function of striving to be a body of students eager to learn and share with others the grand principles of spiritual truth—irrespective of external authority, but containing its authority in itself—the sooner we reduce the red-tape of officialism to the smallest limits, the sooner shall we be on the path which leads to the realization of our first object. Meantime, the Theosophical Society is straitly involved in the tangled web of destiny that it has industriously woven for itself for nineteen long years. That destiny it will have to suffer until it is exhausted; but it can at any moment begin to weave a more glorious vesture, if all only strive to co-operate for so desirable a purpose.

G. R. S. MEAD.

[We have received the following from our contributor T. Ernest Nichol.]

“NATURE IS SPIRIT.”

Such is the title of an article in *The Christian World* of November 1st, by Dr. J. M. Whiton, which is strongly indicative of the tendency of modern Christian thought towards eastern wisdom. The writer commences by pointing out that in the expression “nature is spirit,” the identity is conditioned, not absolute. “Nature is spirit in manifestation; nature is the utterance or expression of spirit; it is, so to speak, the ‘Word made flesh,’ or Thought objectified in Form.” Then he goes on to show that the natural and spiritual are not mutually exclusive. “What men call miracle is no interference with nature, but the exceptional births or workings of nature moulded by the unknown powers of spirit. What men call revelation is not a communication to the world from without, but a development within the world, an unfolding of consciousness rather than a transference of knowledge.” Further on he speaks of spirit as “the ultimate and eternal Reality that is underlying all that

transiently appears—the ground of the successively emerging and vanishing phenomena that we behold as nature, the things and beings that are born and die, the world that passeth away.”

Dr. Whiton, of course, says nothing of reincarnation, but reincarnation is a logical inference from the foregoing. For if spirit be “the eternal Reality . . . underlying the things and beings that are born and die,” then spirit in its individualized aspect, must be continually informing fresh bodies; and it is this reincarnation of individualized spirit for which Theosophy contends, not the reincarnation of lower personality.

Again, his attitude towards evolution is precisely that of Theosophy. He says:

“From the primitive fire-cloud to the present world, from the jelly-fish to man, we see in nature the progressive utterance and embodiment of spirit from more to more. Nor can we draw any line and say, there nature ends and spirit begins. Professor Rothe long ago observed, ‘If the Divine Logos can enter into the *unconscious* soul, there is no reason why it should not enter into an animal, a plant, a stone,’ etc. We trace the process of the spirit through the successive stages of motion, growth, sensation, self-consciousness and God-consciousness, from the first movements of what we term matter—which physicists now say is in its ultimate analysis simply force—to those consummate unfoldings of the God-conscious life in which at length spirit is clearly recognized as both the goal and the source of the whole.”

We give two more extracts without comment from this (for *The Christian World*) remarkable article:

“In the recovered unity of thought we find the Infinite in the finite, mind in matter, the supernatural or spiritual in the natural, God in man, and a Christ who is one with us in the essential divinity of the human, yet diviner than we because more gloriously human.”

“The billows are many, but the sea is one. One Life lives in all lives. One Will works through all wills.”

The reader will see that this is all pure Theosophy—the Theosophy of the enlightened of all times and ages—the Theosophy which can never be “exposed” or overthrown, because it is not built upon the shifting sands of miracle and human testimony, but upon the rock of inward enlightenment and spiritual truth.

## THE AWAKENING TO THE SELF.

SHANKÂRACHÂRYA'S ÂTMA BODHA.

(Concluded from p. 184.)

SETTING aside name, colour, form, the insubstantial causes of separateness, the knower of the supreme rests in perfect Consciousness and Bliss.

The difference between knower, knowing, and known exists not in the Self; for through its own Consciousness and Bliss it shines self-luminous.

Thus setting the fire-stick of thought in the socket of the Self, let the kindled flame of knowledge burn away the fuel of unwisdom.

By knowledge, as by dawn, the former darkness is driven away; then is manifest the Self, self-shining like the radiant sun.

Yet the Self, though eternally possessed, is as though not possessed, through unwisdom. When unwisdom disappears, the Self shines forth like a jewel on one's own throat.

Separate life is conceived in the Eternal by error, as a man is imagined in a post. But the pain of separation ceases when the truth about it is perceived.

By entering into real nature, wisdom swiftly arises. Then the unwisdom of "I" and "mine" disappears, as when a mistake about the position of north and south is set right.

The seeker after union, possessed of all knowledge, sees with the eye of wisdom that all things rest in the Self; and this Self is the One, the All.

Self is all this moving world; other than Self is naught. As all jars are earth, so he beholds all as the Self.

Perfect Freedom even in life is this, that a man should shake himself free from all the limits of his disguises, through the essence of Reality, Consciousness, Bliss, just as the grub becomes the bee.

Crossing the ocean of glamour, and slaying the monsters,

passion and hate, the seeker for union, perfect in peace, grows luminous in the garden of the Self.

Free from bondage to outward, unlasting pleasures, and returning to the joy of the Self, he shines pure within like the flame in a lamp.

Even when hidden under disguises, let the Sage stand free from them, like pure ether. Though knowing all, let him be as though he knew nothing; moving untrammelled like the air.

Let the Sage, shaking off his disguises, merge himself utterly in the all-pervading One; as water in water, ether in ether, flame in flame.

The gain above all gains, the joy above all joys, the wisdom above all wisdoms; let him affirm that it is the Eternal.

When this is seen, there is no more to see; when this is attained, there is no more to attain; when this is known, there is no more to know; let him affirm that this is the Eternal.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss; the secondless, endless, everlasting One; let him affirm that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the unchanging One is beheld by the wise; the aboriginal, partless joy; let him affirm that this is the Eternal.

As partakers in the bliss of that partless, blissful One, the Evolver and all the powers enjoy their bliss as dependents.

Every being is bound to the Eternal; every movement follows the Eternal; the all-embracing Eternal is in all, as curd is in all milk.

Nor small nor great nor short nor long, nor born nor departing, without form, attribute, colour, name; let him affirm that this is the Eternal.

Through whose shining shine the sun and all lights; but who shines not by any's light; through whom all this shines; let him affirm that this is the Eternal.

All present within and without, making luminous all this moving, the Eternal shines forth glowing of red-hot iron.

The Eternal is different from the moving world—yet other than the Eternal is naught! What is other than the Eternal shines insubstantial, like the mirage in the desert.

Things seen and heard are not other than the Eternal. Knowledge of reality teaches that all this is the Eternal, the Being, Consciousness, Bliss, the secondless.

The eye of wisdom beholds the ever-present Consciousness, Bliss, the Self, the eye of unwisdom beholds not, as the blind beholds not the shining sun.

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

The Self, rising in the firmament of the heart—sun of wisdom, darkness-dispersing, all-present, all-supporting—shines forth and illumines all.

He who, drawing away from space and time, faithfully worships in the holy place of the divine Self—the ever-present, the destroyer of heat and cold and every limit, the stainless, eternally happy—he all-knowing, entering the All, becomes immortal.

*(Thus the Awakening to the Self is completed.)*

C. J.



## HELENA PETROVNA BLAVATSKY.

*(Continued from p. 208.)*

HELENA PETROVNA for the next four years continued to live in the Caucasus. Ever in search of occupation, always active and full of enterprise, she established herself for some time in Imeretia, then at Mingrélia, on the shores of the Black Sea, where she connected herself with the trade in the high-class woods with which that region abounds. Later on she moved southwards, to Odessa, where our aunts had gone to live after the death of our grandparent. There she placed herself at the head of an artificial flower factory, but soon left that for other enterprises, which in turn she quickly abandoned, notwithstanding the fact that they generally turned out well.

She was never troubled by any dread of doing anything derogatory to her position, all honest trades seemed to her equally good. It is curious to note, however, that she did not light on some occupation which would have better suited her talents than these commercial enterprises; that, for instance, she did not take instead to literature or to music, which would have better served to display her grand intellectual powers, especially as in her younger days she had never had anything to do with commerce.

Two years later she left again for foreign parts, first for Greece and then for Egypt. All her life was passed in restlessness and in travelling; she was ever, as it were, seeking some unknown goal, some task which it was her duty to discover and to fulfil. Her wandering life and unsettled ways did not end until she found herself face to face with the scientific, the humanitarian and spiritual problems presented by Theosophy; then she stopped short, like a ship which after years of wanderings finds itself safe in port, the sails are furled and for the last time the anchor is let go.

Mr. Sinnett, her biographer, alleges that for many years ere she left definitely for America, Madame Blavatsky had had spiritual

relations with those strange beings, whom she later called her Masters, the Mahâttmas of Ceylon and Tibet, and that it was only in direct obedience to their commands that she travelled from place to place, from one country to another. How that may be, I do not know. We, her nearest relations, for the first time heard her mention these enigmatic beings in 1873-4, when she was established in New York.

The fact is that her departure from Paris for America was as sudden as it was inexplicable, and she would never give us the explanation of what led her to do so until many years later; she then told us that these same Masters had ordered her to do so, without at the time giving any reason. She gave as her reason for not having spoken of them to us that we should not have understood, that we should have refused to believe, and very naturally so.

From that moment all else was put on one side, and never from that moment forward did her thoughts for one moment deviate from the goal which had been suddenly revealed to her, namely, the publishing abroad in the world that most ancient of philosophies which bears witness to the supreme importance of things spiritual as compared with things material, to the psychic forces both of nature and of man, to the immortality of the human soul and spirit. Thus she writes to me:

“Humanity has lost its faith and its higher ideals; materialism and pseudo-science have slain them. The children of this age have no longer faith; they demand proof, proof founded on a scientific basis—and they shall have it. Theosophy, the source of all human religions, will give it to them.”

Soon all her letters were full of arguments against the abuse of spiritism, that which she termed spiritual materialism, of indignation against mediumistic *séances*, where the dead were evoked—“the materializations of the dear departed,” the dwellers in the land of eternal spring (the summerland)—who in her opinion were nothing more than shades, elves and lying elementaries, often dangerous, and, above all, evil in their effects on the health of the unfortunate mediums, their passive victims.

Her visit to the brothers Eddy, the well-known mediums of Vermont, was the last drop which made her cup run over. She became from thenceforward the deadly enemy of all demonstrative spiritualism.

It was at the Eddy homestead that Madame Blavatsky made the acquaintance of Col. H. S. Olcott, her first disciple, her devoted friend and future President of the Theosophical Society, the child of their creation, and on which all their thought was thenceforward centred. He had come there as a keen observer of spiritualistic phenomena, in order to investigate and write about the materializations caused through the agency of the two brothers, of which all America was talking. He wrote a book on this subject, a study called *People from the Other World*—that was the last service done by him for the cause of the propaganda of modern spiritualism. He accepted the views of Helena Petrovna Blavatsky, which the American papers readily published. Being both of them deadly enemies of materialism, they considered that spiritualism had rendered a great service to humanity, in demonstrating the errors of the materialistic creed; but that now that once spiritualism had proved the existence of invisible and immaterial forces in nature, its mission was fulfilled; it must not be permitted to drag society to the other error, namely, to superstition and black magic.

As we could not understand this sudden change of front in one whom we knew to be a powerful medium, and who quite recently had been the vice-president of the Spiritualistic Society of Cairo, she wrote to us begging us to forget the past, her unhappy mediumship to which she had lent herself, as she explained, simply through ignorance of the truth.

"If I have attached myself to a certain group of Theosophists, a branch of the Indo-Âryan Brotherhood, which has been formed here," she wrote to us from New York, "it is precisely because they fight against all the excesses, the superstitions, the abuses of the false prophets of the dead letter—against the numberless Calchases of all the exoteric religions, as well as against the maunderings of spirits. We are spiritualists, if you choose so to call us, but not after the American manner, but after the ancient rites of Alexandria."

At the same time she sent us cuttings from the American newspapers publishing her articles, as well as the comments on what she had written, from which it was evident that her opinions met with much sympathy. Her brilliant powers as a critic revealed themselves, above all, in a number of articles treating of Professor

Huxley's meetings at Boston and at New York—articles which attracted considerable attention. That which astonished us extremely was the profound learning, the deep knowledge, which became suddenly evident in all she wrote. Whence could she have gained this varied and abstruse learning, of which until that time she had given no sign? She herself did not know! Then it was that for the first time she spoke to us of her Masters, or rather of her Master, but in a most vague manner, speaking of him sometimes as "the voice," sometimes as Sahib (meaning Master), sometimes as "he who inspires me"—as if the source of these mental suggestions was unknown at that time; it did not assist us towards understanding her, and we began to fear for her reason.

"I am embarked on a great work treating of theology, ancient beliefs and the secrets of the occult sciences," thus she wrote to me in 1874; "but fear nothing for me; I am sure of my facts, more or less. I should not, perhaps, know well how to talk of these abstract things, but all essential matter is dictated to me. . . . All that I shall write will not be my own; I shall be nothing more than the pen, the head which will think for me will be that of one who knows all. . . ."

Again Helena Petrovna writes to our aunt, N. A. Fadéew:

"Tell me, dearest friend, are you interested in the secrets of psychic physiology? . . . That which I am about to relate to you offers a sufficiently interesting problem for the students of physiology. We have, among the members of our small society, lately formed of those who desire to study the languages of the east, the abstract nature of things, as well as the spiritual powers of man, some who are well learned. As, for example, Professor Wilder, archæological orientalist, and many others who come to me with scientific questions, and who assure me that I am better versed than they themselves are in abstract and positive sciences, and that I am better acquainted with the old languages. It is an inexplicable fact, but one none the less true! . . . Well! what do you make of it, old companion of my studies? . . . Explain to me, if you please, how it comes about that I, who, as you are well aware, was, up to the age of forty, in a state of crass ignorance, have suddenly become a *savant*, a model of learning in the opinions of real *savants*? It is an insoluble mystery. In truth I am a psychological enigma, a

sphinx, and a problem for future generations as much as I am for myself.

"Imagine, dear friends, that poor '*me*,' who never would learn anything; who had no knowledge either of chemistry, of zoology, of physics, and very little of history and geography; this same '*me*' holding my own in discussions on learned subjects with professors and doctors of sciences of the first rank, and not only criticizing them but even convincing them! I give you my word I am not joking when I tell you I am frightened. Yes, I am frightened, for I do not understand it! . . . Understand that all I now read seems to me as if I had known it long ago? I perceive errors in the articles by such masters of science as Tyndall, Herbert Spencer, Huxley and others. I speak with conviction concerning the views held by learned theologians and it is found that I am right. . . . Whence comes this learning? . . . I don't know, and sometimes I am tempted to think that my spirit, my own soul, no longer is mine. . . ."

While her book, *Isis Unveiled*, was appearing in numbers, it was read and commented on in the newspapers. She sent us the criticisms; they were most flattering, and reassured us as to her literary reputation; but they contained, nevertheless, such strange revelations that we continued to feel anxiety. The statements of Olcott, of Judge (President of the American Section of the Theosophical Society), of numbers of reporters of the *Herald* and *Times* of New York, and other newspapers, spoke of remarkable phenomena. Of these we will speak later on. I will close this chapter by saying that, notwithstanding the poor opinion Madame Blavatsky herself had of her first great work, which she regarded as badly written, obscure and without definite sequence, she esteemed highly the truly exceptional triumphs and honours which it brought her. Leaving on one side the numberless articles which appeared dealing with this book, she had the honour to receive forthwith two diplomas and many letters from scientific men as eminent, for example, as Layman, John Draper and Alfred Russel Wallace. This latter, among others, wrote to her as follows: "I am truly struck, Madame, by your profound erudition. I have to thank you for opening my eyes to a world of things of which, previously, I had no idea from the point of view which you indicate to science, and which explains problems which seemed to be insoluble. . . ."

The diplomas were sent by Masonic Lodges of England and Benares (Society of Svat-Baï), which recognized her rights to the superior grades of their brotherhoods. The first was accompanied by a cross of the rose in rubies, and the second with a most valuable and ancient copy of the *Bhagavad Gîtâ*, the bible of India. But that which is more remarkable still is the fact that the Reverend Doctor of the Episcopal Church of the University of New York, took this book, *Isis Unveiled*, as a text for his sermons. For a series of Sundays he occupied his pulpit, and the Rev. McKerty, taking his themes from the third chapter of Vol. I., edified his parishioners by hurling thunderbolts and opprobrium on the materialist disciples of Auguste Comte and such like.

H. P. Blavatsky, to the day of her death, remained Russian and a good patriot; the goodwill and approval of her compatriots were always the laurel she most coveted and most valued. Her works, prohibited in Russia by the censorship (notwithstanding their being incomprehensible to the majority of the people owing to the fact that they were in English, a language little known in Russia), had few readers. The honour, therefore, was the greater if those who had read them in speaking of them, quite independently, used terms almost similar to those of the Rev. Archbishop Aïvasovsky (brother of our well-known painter), and the son of our celebrated historian Serge Solovioff, the well-known novelist Vsévolod Solovioff.

Aïvasovsky asked me to lend him *Isis Unveiled*, also Olcott's *People from the Other World*. After reading the two, he wrote to me that in his opinion "there never had been and there never could be any phenomenon more wonderful than this writing of a book, such as *Isis*, by a woman in the space of a few months, when ten years would, in the ordinary course of things, hardly suffice a scientific man to complete such a work."

The following is the opinion of M. Vs. Solovioff, contained in a letter from him dated July 7th, 1884, after reading, in manuscript, the French translation of the same work.

"I have read the second part of *Isis Unveiled*, and am now entirely convinced that it is a true prodigy."

So they agreed! M. Solovioff and the Archbishop Aïvasovsky have both often said to me, that it seemed to them to be unnecessary

to speak of other of my sister's miracles, after that which she had accomplished in writing that book.

In regard to the phenomena, called natural, psychological tricks, as they were termed by H. P. Blavatsky, who always spoke of them with indifference and disdain, it would have been better both for her and for her Society if they had been less spoken about or not at all. Her too ardent friends, in publishing books like the *Occult World* of Mr. Sinnett, rendered her a bad service. Instead of adding to her renown, as they believed, the stories of the wonders worked by the Founders of the Theosophical Society did her a great deal of harm, making not only sceptics, but all sensible folks call it a falsehood and accuse her of charlatanism.

VERA PETROVNA JELIHOVSKY.

*(To be continued.)*

*Our best thanks are due to the Editor of the Nouvelle Revue for permission to translate this Biographical Essay.—EDS.*

## THE WEB OF DESTINY.

*(Concluded from p. 193.)*

“Out of the furnace of man’s life and its black smoke, winged flames arise, flames purified, that soaring onward, ’neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path.”

### BOOK OF THE GOLDEN PRECEPTS.

PERHAPS someone may think that, as I am writing about destiny, I should, therefore, enter into a long disquisition on freewill and necessity; but I have no desire to enter into that endless squirrel wheel of controversy. Freewill and necessity are mutually dependent; each exists because of the other; remove one and the other ceases to be. They are a pair of opposites, and the best religion and philosophy teaches that there is that which transcends all pairs of opposites, and that man in his inmost nature can reach that all-desirable goal which is a solution of the great problem of manifested existence.

But, again, someone may ask, surely this web of destiny is not eternal? By no means; to be eternal, in the absolute sense of the word, it needs must be woven with the shuttle of the eternal will. That is to say, that into all our acts and words and thoughts we must put the whole of the eternal will of the universe. Surely this is impossible in the very nature of things! That which we think to be ourselves, that which acts in us, is not the Self but that which we think to be ourselves. It is not a reality, but an ever-changing and impermanent something. For no matter how long it may persist, aye, even for an “eternity,” it is not eternal in the absolute sense of the word. The Eternal, the one Reality, knows no change.

The web of the universe is woven with the shuttle of divine love—love for all that lives and breathes. It is that deific desire for universal good or harmony; it is a perpetual self-sacrifice, giving of its life and light to all without distinction. Thus it is in the



"above," but in the "below," here in the world of men, the shuttle whereby we weave our web of destiny is the shuttle of desire. This is selfishness; a power that concretes, that draws to itself for itself. We weave our webs of destiny from the warp and woof of things of sensation and of matter by means of the shuttle of desire. But as this lower desire is no stronger than ourselves, our lower natures, it cannot be that the fabric it weaves should be eternal. It is made up of ever-changing and impermanent materials, and so must cease when the energy that produced it is exhausted.

What is most important to realize, however, is that this web is a living thing. What we call matter is only negative life; but the web of destiny extends beyond matter into the realms of feeling, emotion, volition and mind. Thought is one of the most important substances from which it is woven. As the *Dhammapada* of the Buddhists says (x. 3):

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts."

This is the great teaching brought out so powerfully in the Gospel of Christendom: "He who casteth his eyes on a woman to lust after her, has committed adultery already with her *in his heart*." That is to say, in his soul, within in the region of his mind which is so potent a region of his universe. Though this teaching is not explained at length in the Christian canon, in the Buddhist and Vedic canon there are numberless dissertations on the nature and power of thought. One example will suffice. In the *Maitrāyana Upanishad* (vi. 34), we read:

"Thought alone causes the round of a new birth and a new death; let a man therefore strive to purify his thoughts. What a man thinks, that he is: this is the old secret. If the thoughts of men were so fixed on the Eternal, as they are on the things of this world, who would not be freed from bondage?"

This is the same teaching as that of the Sermon on the Mount: "The pure in heart shall see God."

This vesture of thought and the rest, then, is a very real thing. It is alive, it lives in us. This was also the belief of ancient Egypt. After the death of the body, the soul was said to pass forth on its path through the different regions of the Amenti. Just as the soul had shed off its body, so did the spirit shed off its psychic vestures,

as it passed back into its own state, and these vestures, just as the body here below consists of countless "lives," consisted of living "beings," were woven out of living threads. In the *Litany of the Sun* already referred to, mention is made of "prayers to divers beings which have to serve as envelope to the essence of the De-funct."

And now the question arises, "If this is so, how is it possible to avoid for ever weaving this awful web of destiny more and more densely round ourselves. Thoughts come into our minds unbidden. It is impossible for one to get rid of them."

Now in the Roman Catholic Church there is a teaching that there is no sin, if a man does not join his "will" to the thought. This is precisely the teaching of the other religions I have referred to, and is consonant with the whole of what I have previously written. There is a continual procession of thoughts ever passing through our minds—empty shapes, shadows and images. We can reject these shadows and let them pass on or arrest them by fixing our attention upon them. If we go further and give our consent to them we put our desire into them and so breathe into them the breath of our life. They then become part of us, we have ensouled them, they are our children. If our desire is selfish and impure, then these children of ours are of a like nature, and we weave round ourselves and into our nature evil and impure forces.

I know that these things have been written of over and over again, but the story will not spoil for retelling. As we live, every moment we give birth to that which will be our self in a future existence and a future life. We give birth to a child. And if we, the dual parent of this child, are impure, passionate and immoral, the child we generate will be of like nature. Just as diseased and immoral parents, parents who procreate children in drunkenness and in obedience to the dictates of mere animal lust, give birth to abortions, crippled, lunatic and vicious children, so does each one of us give birth to an abortion if we are the slaves of our desires. But if, on the other hand, we strive to transmute our lower desire into the divine love and will, then we may give birth to a divine child which will in time grow into the full stature of the Heavenly Man. This is the "second birth," the spiritual creation, spoken of by the Christ in the Gospels. This is why the Brâhmans, not those

who are born into a physical caste, but those who truly know Brahman, or the Eternal, are rightly called the "twice-born."

Yes, we can escape from our web of destiny by weaving for ourselves the glorious vesture of the spirit, the "wedding garment," the "coat woven without seam of the Christ."

As the Book of Peace (*Mahābhārata*, Shānti Parvan, Mokshadharma Parvan, ccci.) says:

"By casting off, through the aid of Yoga, these five faults—attachment, heedlessness, covetousness, lust and wrath, a man attains to freedom. As large fishes, breaking through the net, pass into their own element [to sport in blessedness], after the same manner Yogins [breaking through the net of lust, wrath and the rest] become cleansed of all sins and attain to the blessed state of freedom. As powerful animals, breaking through the nets with which the hunters surround them, escape into the blessed state of freedom, after the same manner Yogins, freed from all bonds, attain to the sinless path that leads to liberation. Feeble beings, entangled in acts, are surely destroyed. Even such is the case with those destitute of Yoga-power. As weak fishes, fallen into the net, become entangled in it, even so men destitute of the power of Yoga, encounter destruction [amid the bonds of the world]. Bound by the bonds of their acts, they that are weak meet with destruction, while they that are possessed of strength break through them."

"The kingdom of heaven is to be attained by violence." Yoga means union, the striving for union with the divinity that is in the heart of all creatures. This is the at-one-ment that is the consummation of all religion. Yoga-power is the strength of the spiritual life, the energizing of the divine will. It is to be developed by "brooding" upon it; by service of the Eternal, that is, by dedicating the whole of one's life to the Self; and by faith, that is, by faith and confidence in the possibility of such union.

It is said that the Supreme Being created the universe by means of such brooding (tapas). By wrapping oneself round with this great spiritual power, by ever living in it, by realizing the great Presence of the Eternal, the germ of the divine child will develop within. This brooding is the formation of a virgin womb, from which the immaculate child shall be born. This brooding is also heat and fire. It is thus that the three streams of life and conscious-

ness (see p. 190) no longer continue as passive oceans of external existence, each on its own plane, but change into active energies which become three fires, or rather a triple-tongued flame that finally blazes forth into the great fire and light of the universe.

Without doubt we can cast off our old garments of desire and stand in the purified robes of divine will and universal compassion. To cast off our old squalid raiment we must practise non-attachment to it. We must be willing to stand naked before our Self, and this we cannot do unless we love that Self. There is a negative and a positive method to be followed. The practice of non-attachment to the things of matter, to our possessions in this world, and to all that we think is *ours* within, is absolutely necessary, but this alone is not sufficient, it must also be accompanied by the positive love of the highest and the best, of the Self within. Both these forces are necessary. But there is danger even here, there is danger that a man should seek that Self for himself alone, should love that Self that so he may gain salvation for his own sake. Therefore it is, that he who would gain true wisdom, and live and realize the Self here on earth, must learn to love that Self in all that lives and breathes and not in himself alone. Then and not till then will he be on the path of final liberation from the delusion of that spiritual ignorance which causes him to weave his web of destiny.

This is the doctrine of the Christ, the saviour, the spirit within, the one from whom the many come if we could but understand it. This is also the teaching of Egypt of old. To quote yet once more from the inscriptions on the tombs of the kings of ancient Thebes:

“The kingly ‘Osiris’ is an intelligent essence; those who are born from him create him; they rest when they have caused the kingly ‘Osiris’ to be born.”

The kingly Osiris is that highest vesture of the Self, the spirit or spiritual body. It is the causal vesture, the karmic record, from which the soul proceeds. The personalities all come forth from the divine individuality according to that karmic record. The many came forth for the one. This is the perennial root from which we came forth and into which we return, and by “we” I mean the “I am I,” the person we *think* we are for one life, and not the real “I am” that is for the eternity. This “I am” is an “intelligent essence.” “Those who are born from him” are our personalities, and it is the

personal man who, by his efforts at self-purification and aspiration to this divine prototype within, shall grow like unto the spiritual man. So that at last he shall become at one with the Christ within, and so "create" the kingly Osiris. And then shall we be at "rest," then shall we have found refuge in the "Self of Peace," then shall we have reached that "peace of God that passeth all understanding," and the web of our destiny shall be the same as that of the self-made and self-appointed destiny of God.

G. R. S. MEAD.

### TENNYSON VIEWED THEOSOPHICALLY.

THE Ode on Immortality has often been cited as an instance of Wordsworth's intuitive perception of the truth of the cardinal theosophical doctrine of reincarnation, but despite the support given by the well-known lines to this teaching and the no less theosophical tendency of Wordsworth's mind as regards nature, the habit of his thought was, in the judgment of the writer, less distinctly mystical and theosophical than that of the late Laureate.

Not only is Tennyson pronouncedly mystical in tone, not only might many of his works, noticeably "The Idylls of the King," be accepted as embodying in allegorical form theosophical teaching, but there are in his writings many touches relating—as we are informed in an article which appeared in *The Nineteenth Century* shortly after his death—to his own personal experience, which own a remarkable kinship to the theories as to the psychological construction of man, and the evolution of the universe, put forth by theosophists; that he was consciously speculative upon such matters is proved by the fact that he was among the first members of the Society for Psychical Research, then termed the Metaphysical and Psychological Society, at the first meeting of which the subsequently published poem, "The Higher Pantheism" was read. In *The Nineteenth Century* article above referred to, Tennyson is quoted as "inclining to the theory of a Demiurge with whom alone man comes into direct contact."

"O me! for why is all around us here,  
As if some lesser God had made the world."

This teaching corresponds with the theosophical tenet of conscious creative forces forming the universe, and beyond and above these, the "High God" of Tennyson.

Again: "He was disposed to doubt the real existence of a material world," and "preferred the term centres of force to atoms"; all is *mâya*, illusion, say the theosophists, quoting the wisdom of the

east; while "centres of force" and "laya centres" are identical. Let us pause but to note two passages in "The Princess" and "The Holy Grail" taken in conjunction with a speech spoken by the poet to Mr. Knowles, and quoted in *The Nineteenth Century*; compare them with the doctrine as to the human soul rising to direct communion with its God, and becoming merged in the Divine Ego, and then let us proceed to examine the mystical and allegorical teachings of the poems, especially those in the "Idylls."

The passage in "The Princess" is that referring to the "weird seizures" of the Prince, the second passage is the concluding speech in "The Holy Grail" spoken by the King; that these were no poetic imageries, but records of Tennyson's actual experience, we gather from his words quoted by Mr. Knowles:

"Sometimes as I sit here alone in this great room I get carried away out of sense and body, and rapt into mere existence."

And now to turn to the mystical and allegorical teaching referred to by the Rev. Stopford Brooke in his recently published and exquisite analysis of the meaning of the poet.

Mr. Brooke treats the allegory from a catholic standpoint, as was doubtless the conscious attitude of Tennyson himself; let us regard it for a moment from the exclusively theosophic, and judge how far, by so doing, we wrest the poet's meaning from its original purpose.

Without dwelling upon the mysticism of a certain passage in "Aylmer's Field," upon the speculations and final conclusions in "The Two Voices," and upon stanzas xlvi, cxiv, and cxxx, of "In Memoriam," let us pass to the "Idylls," and extract the theosophical teaching from "Balin and Balan," "Merlin and Vivien," and "The Holy Grail."

Mr. Brooke has said that Vivien typifies the flesh; let us regard her as typifying personal desire of all kinds, what in theosophical parlance would be termed the "kâmic" element in man—desire of any kind having as its object personal aggrandisement. Let us agree that Vivien typifies this kâmic element, and read her song in "Balin and Balan," in which she hymns the only fire known to the Dark Age; she strikes the keynote of egotism:

"The fire of Heaven is lord of all things good,  
And starve not thou this fire within thy blood,  
But follow Vivien thro' the fiery flood,  
The fire of Heaven is not the flame of Hell."

Vivien is not a mere sensualist; she differs from Mallory's "Lady of the Lake," as Mr. Brooke has pointed out, not only by being unchaste, but because she "assots" Merlin for her own aggrandisement, she desires his glory—she desires superhuman wisdom for her own advantage; she would bring the soul into bondage, gain the powers of the spirit and use them for her own weal; Merlin, the mind (manas, theosophically) submitting to her is lost to power and use, and name and fame, is merged in the perishable kâmic element. Vivien returns from Broceliande in possession of the charm, Merlin is lost for ever, he is obscured by Vivien, and vanishes, though lighted by his higher wisdom he murmurs that

"[And] they, sweet soul, that most impute a crime  
Are pronest to it, and impute themselves,"

—a purely theosophic teaching.

It is Merlin's self, his lower self, Vivien or kâma, that really plucks him from his place, and this is shown in "The Holy Grail," for he is said to be lost "in his own chair" the "siege, Perilous for good and ill,"—the path of occultism, which he permits Vivien to tread with him, and is therefore lost. Merlin, seeking union with his higher self, clings yet to kâma—Vivien; while Galahad sits in the Siege Perilous crying, "If I lose myself, I save myself," and is vouchsafed the vision of the "Holy Grail," for Galahad is the Virgin Knight, free from desire. He is the type of the higher mind, lit by the spiritual soul. Throughout the poem recurs the solemn warning to mystics, spoken by the King, who warns each in turn; he admits that Galahad is fitted for the Quest, and yet he cries, "Now his chair desires him here in vain, however they may crown him elsewhere," or in other words the Virgin Knight has accepted final emancipation, or Nirvâna; has been saved while he hears "the whole world cry."

Percivale, too, setting trembling feet upon the path, "cares but to pass into the silent life," thinks upon his "prowess and his sins," and beholds the vision but "afar off."

Lancelot goes upon the Quest hampered by thoughts of Guinevere; his desires are purer than those of Merlin, still he is hampered by the wish for personal happiness brought by earthly ties; and he and Percivale fail because they have not lost themselves to save themselves.



Gawain, the man who lives for pleasure, easily persuaded that what he desires is truth, "too blind to have desire to see," may be passed by; there remain but Sir Bors and the King. Bors is the only man who does not deliberately seat himself in Merlin's chair, and who yet sees the vision face to face and unveiled, and it is noticeable that he, unlike Galahad, returns.

Sir Bors does not consciously pursue the powers of the spirit; he is content not to see the "Holy Cup of Healing, so Lancelot might have seen." He is simple and humble, "the Quest and he are in the hands of Heaven," he is no mystic, no deliberately vowed ascetic like Galahad, he is not crowned "far in the spiritual city," he does not boast of his visions, he combats the voice of kâma—Vivien—speaking by the mouths of the wise men "strong in the old magic," Bors being of the type of mind most opposed to mere signs and wonders; and finally when plunged bound into a cell "of great piled stones" to him "who scarce had prayed or asked it for himself" comes the unveiled vision, as to the ascetic mystic, Galahad; and, having seen it, the knight, who bears a pelican as his crest, returns to the familiar ways, to the old life, since no vision can change this humble, childlike heart, and there is nothing in the simple selfless life of Bors to amend; he, returning,

"Push'd

Athwart the throng to Lancelot, caught his hand,  
Held it, and there, half hidden by him, stood,  
Until the King espied him, saying to him,  
'Hail, Bors! if ever loyal man and true  
Could see it, thou hast seen the Grail.'"

The answer indicates in its brief reverent modesty that Arthur's estimate of his knight is a true one:

"Ask me not, for I may not speak of it;  
I saw it."

In conclusion, let us turn to Arthur, who is, according to Mr. Brooke, the human soul, and this may have been the late Laureate's intention, but regarding him from the purely theosophic standpoint, he is the consciously-destined redresser of human wrongs.

Arthur is Galahad, but a Galahad who has renounced nirvânic peace, who has chosen the path of renunciation rather than that of

devotion. "Where is he who knows?" sings Merlin. "From the great deep to the great deep he goes."

The King's doubts and lamentations in the "Morte D'Arthur" prove that this was not consciously the view of the Laureate, but the poet is also the seer, and throughout the poems mystic lights flash upon the character of Arthur, who compares himself to "a hind . . . who may not wander from his allotted field before his work be done"—before the whole human race are crowned "far in the spiritual city"; not even the saintly Percivale who beheld the Cup "afar off" understands the King, who dwells in a world of vision, and yet guards that which he rules, breaks the heathen and upholds the Christ in the common ways of earth, until he "passes to be king among the dead, and after healing of his grievous wound, he comes again."

The "Idylls" are the most susceptible of a mystical interpretation, but indications of Tennyson's bent of mind are scattered throughout the poems, in those already alluded to, and also notably in "The Ring" and the poem "By an Evolutionist," in which not only did the poet's genius shine, but the voice of the seer spoke.

I. HOOPER.

## THE HEAVENWORLD.

*(Continued from p. 241.)*

THE body dies at last, and with its death dissipates that centre of desires for whose gratification a body is necessary, and in whose activities the higher aspects of consciousness cannot share. You cannot at the same time desire a gratification of the body and one of the spirit, to please the palate with a savour and to be lost in symphonic harmonies. So, as the egos of the yet spiritual humanity became increasingly aware of, and then desirous of, the touch of matter upon their vestures, they lost their spirituality. Gradually they translated the touch of external matter upon that matter which was their bodies into terms of the five senses, colour, taste, and the rest, always desiring more, even to this day. That desiring thickens the vestures, draws into their texture more and more of the otherwise colourlessly-conscious, atomic, elemental lives in nature, and all these take increasingly the conscious colour of that desire, re-echo it, develop it, and infect the ego, now well into the vicious circle, with ever more and more of it.

Thus in the headquarters of bodily sensation there is set up among the lives an ever-active centre of longing for sensation. Therein sits the ego, lost to spirit, lost to real love, lost to higher feeling. And this kâmic bodily centre of sensation and of longing for sensation, now the home of the ego, makes from the plastic vestures organs of action wherewith it can go to, grasp and experience more fully the objects of sensation, and with practice the senses gain perfection. With these the ego works, taking, like an infant, all his pleasure in their action. Lost in this sensation and this work, he forgets or loses sight of that inner place in his nature that feels, reflects, and, as we say loves, his fellow-egos, forgets that they are egos, regards them only as objective forms that hinder or further the gratification of his own desires. As they, doing likewise, hinder or further this, so in his lower consciousness he makes for them a

false hate or an equally false love, changing somewhat with every act they do for or against his interests.

Then is selfishness supreme, lust, gluttony, hate of those who oppose, flattery of them that they may cease to oppose, fear lest they should have more power, ambition to get in front of them, drunkenness (which is only love of pleasant sensation), pride or vanity which is only the feeling of superior power to do or get, love of applause, for applause is the hall-mark of power—in fine, every vice on earth, springing all from love of sensation, or indirectly from love of the power to get sensation; at root springing from the touch of nature upon the body and its consciousness, and the longing for it. This longing has focalized into a centre of conscious and unconscious desire, having its origination and inseparable home in the bodies, and dissipating after bodily death. By the throb of its own engine of desire the body is at last jarred to pieces. The particles of the physical body go to their places in nature, the constituents of the kâmic centre to theirs, both to gain from the universal magnetic mother a renewal of energy. From them for awhile the ego is freed and at peace. He is satiated for the time with the meal of sensation, and other parts of his nature cry for their satisfaction. If we say that in the peace that follows he dreams, we shall say what is partly right, but we are apt to imply what is almost wholly false. This false implication, fully stated, is that while on earth our friends are real and our consciousness awake, in the heaven-world our friends are unreal, illusions of our own creation, and our consciousness dreaming.

What is our relation to our friends in earth-life? Bear in mind our triple nature, the spiritual consciousness, the personal consciousness, and the bodily coat. We associate with our friends, and their outer forms with their slight casual daily changes impress themselves upon us, so that our memory becomes charged with the complete set of details, with their forms standing, sitting and engaged in various acts. So also the personal consciousness learns and remembers their outer characters, the general tenor of their acts as affecting in one way or another our personal interests; taking a purely selfish view of them we learn to like or dislike them accordingly as we feel or find that they act for or against our personal interests.

These make up our whole memory of them. But it is to be observed that this, like the green of the leaf, is our creation, the creation of the personal centre. It is true that our friend or acquaintance acts, and that as we observe it, corresponds to bare sensation, the skeleton. But the pleasure or anger that his acts cause is in and of ourselves, our superaddition to the acts, our private creation and personal property, and it is by very much the largest part of our total conception and terrestrial memory of the man. Let this feeling be rigidly separated from the skeleton memory of his form and actual acts—for these latter are real things, existing primarily in him, and having only a secondary and derived existence in us as we observe and unconsciously memorize them. The feelings in us that those acts arouse exist primarily and only in us; they are, as it were, the opinion concerning those acts which is formed by the kâmic personal centre as to whether they will benefit or hinder us in our pursuit of our own welfare.

With the disappearance at death of the kâmic centre, those feelings disappear, and there remains only the bare uncoloured memory of the form and acts—uncoloured that is by personal feeling; coloured, it may be, by spiritual feeling. For if, beyond all personal feeling, the man appeals to us in any degree as a friend, as, to some degree, most men do, we to that extent touch, reflect, know, love, and are hereafter at one with, the real man. Our acquaintance has become spiritual friendship to a greater or less degree (note the qualification, for though this is the case with nearly all men, it is yet very rudimentary), just as the green leaf and the waving gold of the corn have been spiritualized in us into beauty, and the sound has been spiritualized into music. This spiritual memory or conception of the man is equally his creation in us, and our creation in ourselves, and it never dies. Henceforth it modifies our acts favourably to him, tending also to modify his favourably to us. This generates pleasure in the personal centre, and personal affection becomes added to spiritual. In other cases his lower centre may not respond as ours does to the warmth in the upper.

The heavenworld is not a purely and abstractly spiritual condition, it is personal spirituality. It is the personal with the light of spirit upon it, replacing its own red and lower light. The ego therein is charged with all those memories and conceptions which

he generated on earth while the personal centre was active, but he is no longer full of the selfish feelings that clustered about and poisoned his consciousness on earth and dictated so many of his actions and thoughts. Thus the spiritual feeling that sound engendered for him on earth, he endows with the outer accessories that it then arose from, just as a breath of musical feeling passing up from our consciousness in an ordinary dream causes us to create the vision of an orchestra to account for it; though in the heavenworld, owing to the absence of the discordant and continuous hum of the body and its centres, all is done and felt with a perfection here impossible.

Similarly the spiritual relationship which we establish as friendship on earth with other egos, and which of course persists in the heavenworld as a stream of changing feeling of the purest kind, and not merely as the memory of former feeling, goes on under conditions made up of the memories of earth. To remember a feeling is to re-establish it, and so we cannot remember a love without actually making currents reflow to and from the other. Our intercourse, when we are in the heavenworld with real friends also there or on earth, persists as a continuous interchange of feeling, on those inner planes which to the dweller in the heavenworld are the essential ones; but he, accustomed while on earth to find that the current of feeling from his friends is associated with the presence of their actual outer forms and acts now reclothes the inner and still continuing current of interchanged feeling with the form of the friends with which those acts were associated on earth, and with acts that were on earth most frequently co-ordinated with them. We can never think of a friend without thinking of his form; we can never receive from him a transmitted thought or wave of feeling and recognize it without creating in the mind his form. And that form creation is the solitary illusion in the heavenworld, whilst the continued transmission is the permanent reality.

The spiritual pleasure of friendship on earth is associated with the casual outer acts of those our friends, acts meaningless in themselves, little words, journeyings, small doings, mere nothings, save that they express that eternal intercourse of feeling which, once set going, finds in those petty personal deeds and words an embodiment, as a soul is embodied in the earth and water of a brain. Then in the light of heaven, freed from that body and kâmic centre which

are alone the hindrance to perfect transference even on earth of thought and feeling, charged with the memory of a million such little deeds, we select a few of them which truly have no longer outward existence, and in this illusion, trifling, transparent though it be, reclothe the continuous and transcendent reality of the intercourse of soul to soul. And because of this little dress we call the whole living heavenworld an illusive dream.

So, recasting our conception of the heavenworld, we see that it is not a cessation of the mind's activity, nor a severance from friends on earth, nor an isolation one from another of those of its tenants who were not isolated on earth. Its activities are somewhat conditioned by the activities that each ego pursued on earth. It is not a cessation of mental activity, for consciousness only truly clears when disentangled from the myriad sensations that come from the densely thronged lives of the body. The synthesis or focal point of these lives is the centre of bodily selfhood, the kâmic centre, dissipated at death, and this is the clog to higher thought and feeling. Sometimes we rise at morning refreshed with the night, with high aspiration and noble feeling, with charity to all, with love to many, like one who has just listened to noble music. Friends seem near, we can feel their thoughts of us, in some inner place we seem to talk to them and hear their words. The mind is high, and the problems of the last few days are difficulties no longer. We make resolutions, strong and distinct, for the conduct of the coming days. Memory widens and travels back through the years, lighting up the dark fields this way and that, so that we see the chain of deeds and their results, those things that have made us what we are; while the subtle, direct action of the judgment pierces the perplexities that made action so hard and devious, perplexities of right and wrong.

Watch all this fade as the hours and even the minutes go by. When night comes, look back, see what mere bodily existence has entailed, how the consciousness of the self is the mirror of the body. Moral energy slackened hour by hour; the mental horizon contracted, even to the area of the meal-table; there was resentment for some little injury; irritable words, and their retaliations disturbed serenity; bodily fatigue and hunger occupy consciousness with desire for rest and food; the brain tires, and with it thought. Perhaps pain, recognized or half-conscious, absorbs attention; daily

anxiety which sleep had banished, returns again. What makes the gulf between one state and the other, if not the body and the personal bodily centre, hungering, tiring, its nerves on edge, irritable, resenting, hoping and working for its own support and physical comfort, fearing failure, envying the successful, careless of others? This kâmic centre epitomizes for us the resistances of matter and its blind energies to the quickening life of spirit, and it is in spite of these that we have to establish that life; we dip transitorily into matter, throw ourselves into its forces, assimilate them into our consciousness, and then after detachment guide them. For the forces of matter, when taken up into human consciousness, can be guided as to the path of their re-emergence into matter, once the ego has ceased to think of them as himself and to be guided and swept about by them.

HERBERT CORYN.

*(To be continued.)*



## A MASTER OF OCCULT ARTS.

TRANSLATED FROM THE RUSSIAN.

(Continued from p. 199.)

### II.

FATHER BOGOLÈP was admitted into the cellar, "where he led the quietest of lives; slept most of the time." He supposed he was so somnolent because of the dampness of the place, because "it smelt cool and cellar-like." But people around him somehow or other got into their heads the strange idea the hermit was visibly "swelling"; and the master of the place went still further, "declaring he positively smelt of wine."

"Look here, holy father, it seems to me you are simply sucking at my wine barrels." And he gave orders to his men to go and see. They accordingly went, and saw that two beams of the partition wall were shaky and could easily be pulled away altogether when necessary, and that, besides, a heap of sand in the corner contained at least a hundred empty bottles buried in it—bottles which used to contain madeira, champagne and various Hungarian wines.

Of course the suspicions of the gentleman were turned to Father Bogolèp.

"This is of your doing," said he; "wide is your throat, and your tongue knows how to appreciate the sweetness of expensive wines."

Father Bogolèp had no difficulty in explaining to him in a business-like manner that the whole thing was nothing else but a new trick of his sworn enemy; that the wine was to be looked for nowhere else but with the devil, who was ever ready to compromise Father Bogolèp's salvation. However, the landowner proved to be of a sceptical disposition of mind; he refused to believe a word of all this, but "kicked Father Bogolèp out."

"You have just got to look for your salvation somewhere else," he added.

"And where am I to look for it?" Father Bogolèp was in the habit of saying at the end of this particular narrative. "All places have been visited, and all the strength of my legs is worn out, and nowhere do I find rest. The eternal evil-doer pursues me from place to place, taking his revenge at every moment. He will turn the brotherhood of every convent against me, he will throw over me the calumny of drink, lust or gluttony in every abode of sin. And so I wander and wander, and seldom I am fortunate enough to meet two consecutive dawns under the same roof."

If asked whether he was sure he was not mistaken, whether the evil one was really at the bottom of it all, Father Bogolèp was ever ready to guarantee his own truthfulness by proofs, compared to which every possible mediumistic phenomenon would seem mere child's play.

Whatever the time and the surroundings, Father Bogolèp used to say:

"He is here; would you care to hear him?"

And if answered "Yes," he gave immediate orders:

"Fire away, you cunning beast!"

And on my word of honour I do not invent but simply say which is known to many beside me, these orders were invariably answered by a kind of subdued rustling, knocking and cracking. Everything rattled: walls, furniture, shelves with the sacred images alike. Sometimes the dishes and plates clinked in the cupboards with no apparent reason. At other times you heard a repeated sound from the window panes and looking-glasses, as if an invisible fist or finger were striking against them boldly but softly so as not to break them.

This sort of thing always disagreeably affected everyone present, and Father Bogolèp was asked to stop it, which he always did quite easily by muttering something which invariably had its effect.

What was his way of proceeding? I do not know, but what I know is that this did actually happen in his presence, throwing all impressible simple-minded people into regular fits of fright.

The first time I saw Father Bogolèp he was discoursing in a well-known old bookshop in an out-of-the-way corner of the market. It was in the forenoon of a winter's day. The owner of the shop, a great connoisseur of a certain kind of old literature current in

Russia, three of his assistants, two visitors of the small tradesman type, Father Bogolèp and myself were present.

When I joined this small gathering, Father Bogolèp was already in the middle of his narrative concerning himself and the devils, who in spite of their tiresomeness were to some extent his obedient servants. He was fresh from the house of a merchant, where he had a patient. The owner of the shop winked significantly when I entered, from which I easily understood that the narrator was the very man about whom I had heard so much and whose acquaintance I simply longed to make. He wore a sheepskin coat like any other Russian of lowly condition, but his head was covered by a cap of decidedly monastic pattern. He spoke with great volubility, in perfect earnestness and not without a rough sort of eloquence, and then, right in the middle of one of his innumerable stories, he said in a kind of stage aside:

“Are you here, you pagan?”

And the very moment he spoke these words, a heavy antiquated Greek Palæa tumbled on the head of one of the merchants, followed by many smaller books from the same shelf.

I am not going to argue with whoever is inclined to consider this as a mere coincidence; but the thing happened so unexpectedly that we all rushed out of the shop, and half of us fell down, knocking against a snow heap at the doorstep. At first, we were all frightened, having imagined that the shop was tumbling down; then we had a good laugh at ourselves and led Father Bogolèp into the nearest low-class tea-house. He drank only one small glass of spirits, and immediately showed signs of intoxication, from which I concluded he was weak and by no means a good hand at drinking; and I could not help doubting that it really was this same man, who had drunk half a gentleman's cellar in a single month and all by himself.

And in general Father Bogolèp was and still remains for me, if not quite a puzzle, then at least a queer representative of the Russian masses, whose interior moral workings are neither clear nor easily explained. No doubt it would be simple enough to believe everything he said, and to classify him amongst martyrs, who, though tortured by evil spirits, have an ascendancy over them and can exorcise them. It would be also quite easy to dismiss all doubts as to

the reality of such a human phenomenon by simply regarding him as a liar, an impudent scamp who takes in all sorts of weak-minded people by telling them impossible stories. It is also quite admissible to believe him simply an unconscious demoniac, a victim of a peculiar kind of mania. I, for one, would willingly endorse this last judgment, because it is difficult to believe that, were he a common liar and fraud he would not have invented stories about himself as thrilling but less compromising. But, to my mind, Father Bogolèp actually spoke the truth, as it really happened, or, at least, as he saw it in his imagination. He never gave a thought to what people might think concerning his "having been put to sleep" side by side with the exorcised nun, or the mysterious disappearance of wine from the gentleman's cellar. And, I repeat, it would be quite easy for him never to recall all these suspicious things, or even to invent something quite different. If he was a liar, he was by no means a common one. I am compelled to say that he was in possession of strange indescribable capacities of thrusting himself upon you; of implanting his personality somewhere in the very depths of your inner life, of becoming for you a kind of "this is the house that Jack built," which would haunt your memory whether you liked it or not. And, above all, he knew how to influence your very being in a most painful and unexplainable way when you did not expect it in the least, and desired such an interference still less.

The following is a truthful account of my personal experiences, under the unwished-for assistance of this man, whose personality interested me as much as it disgusted me.

The exorciser Bogolèp asserted that it was in his power to show the devil to anyone who was inclined to go through the exciting experiment.

When slightly under the influence of drink, he went even further, saying that anyone could see him at any time if he was only prepared to pay for it.

"What you want," said Father Bogolèp, "is the book of Petr Mogila; the complete edition of it, I mean, followed by imperial and patriarchal laws, and containing the whole series of exorcisms. Wherever this book is to be found, the devil is sure not to be far off, shivering and restless, but unable to go away, and hanging about

the owner of the book. In sight of so much holiness, he is beside himself; he is longing to do something unholy, and yet he is afraid; and at the same time, if you know how, you can positively order him about and ask any kind of service from him. But you must not give way to any kind of weakness; you must keep off every impurity, otherwise you are liable to be knocked off the bed or chair you are sitting on, as if you were a mere ball. You must start reading the exorcisms something after ten o'clock in the evening, so as to arrive at the ninth exorcism right at midnight.

"You must be perfectly sure of what you are about; but then, if you arrange everything as you ought to, the poor wretch will be as miserable and as restless as he can be, so that you cannot help pitying him. This is the time to hear him, to talk to him and even to see him, if you feel you are brave enough. But if you are timid, you had better read it in company; two men may sit by the table listening, and the third reading out. But it is strictly necessary that all present should be of the same sex, because *he* is well able to let you hear shameful words, and uses awfully bad language, and wakes up in you all your worst passions and lusts."

Unfortunately for Father Bogolèp, the particular copy of the book, which made him a man and awarded him all the honours of his career, was long lost. The poor sufferer confessed he "had wrecked" this treasure untold in "the waves of the ocean of life," being engaged in "a mortal fight with the enemy," who was trying him with "cold, hunger and all kinds of other evils mortal flesh is liable to." But in the words of the owner of the old bookshop already mentioned, Father Bogolèp had simply "drunk up" the book, and that for a sum "quite unworthy of attention."

This bookseller, as well as many other lowly friends of Father Bogolèp's, openly spoke of him as of a poor weak-minded creature, quite able to risk anything for a drink, not sticking at any kind of rascality; but at the same time they all acknowledged and respected in Bogolèp one of the "elect of God," endowed with a special "talent."

Just about this time the bookseller happened to be in possession of a complete edition of Petr Mogila's great book. The company, who was present at the incident which I have just related, immediately agreed to take the book home on Saturday night and to read it together.

This was done, and I duly heard from them, under seal of secrecy, that what they saw and heard was simply "horrors," thunder, raps, words, and that at last they grew so frightened they could not endure it any longer, and shut the book. They did not want to speak plainly, nor did they give me any details.

I soon grew tired of the whole business, and for a time never gave a thought either to their experiment or to the book, or even to Father Bogolèp.

I heard in a casual way about old Gerassimoff's having gone through the same experiment. Everyone suffering from bibliomania in St. Petersburg knows the man well; he is the oldest bookseller in the town, still living and conducting his business on the New Market. He is a man of known veracity, and at a later epoch I heard about the awful things which happened whilst he was reading the exorcisms of Petr Mogila (always in a gathering of three) from him personally.

A few months passed away.

Not long before, A. F. Basounoff, the owner of one of the largest book establishments in town, came to ruin, he was given on commission a splendid edition of Petr Mogila's book, which was to be sold at rather a low price. No sooner did I see the book, than Father Bogolèp flashed into my memory, and I fancied I could hear him instructing me as to how I was to use the book, what precautions to take, and, lastly, what to do when, my reading having had its effect, the devil appeared about midnight, ready to show himself, or, at least, willing to talk to me.

"He will jump in through one of your ears, jump out through the other, and print the whole thing on your brain," Father Bogolèp used to say.

And what with these thrilling reminiscences and the cold-blooded consideration that it was a rare opportunity, as the book was in perfect state and the price was moderate, I gradually came to feel my hands itch to get hold of the book. I still had some misgivings, and was wavering between this and the alternative of reading the copy, which certainly was to be found in the public library. But then I thought I would have to do it by broad daylight and in a locality, the official correctness of which was certainly quite able to frighten away the spirit of darkness. It would be ever so much

nicer to have it snug at home, all to myself, and to be at liberty to read it whenever I felt inclined.

Only on such conditions, it seemed to me, I could investigate the matter properly and learn for certain what kind of wonders it was able to produce.

Mentally I was already arranging the whole plan: first I would make myself acquainted with the book on my own account, then I would hunt up Father Bogolèp, and invite two more people, well trained in such matters; I should treat them all to a good wash in the public baths and to lots of tea, accompanied by plenty of jam—the particular weakness of Father Bogolèp—after which we could quietly sit in my study and read through the whole of the night if we chose. Situated so comfortably no one need be frightened, the feeling of perfectly justifiable curiosity prevailing over fear, and we need not leave off until the devil actually appeared to us and we had cross-examined him to our hearts' content.

N. LESKOFF.

*(To be continued.)*

## THEOSOPHY AND CRIME.

OF all the problems which face us in the present state of our civilization, none is more serious or more urgently in need of immediate reform than our present methods of dealing with crime. For these methods I must say at once that our religious teaching is in the main responsible. We have it ground into us by those who profess to follow the pure system of ethics laid down by Jesus of Nazareth, that we are all in this world for the first and last time, that we began with equal capacities for discerning the difference between right and wrong, and for resisting temptation. That it is "God's will" that some should be born rich and others poor; some reared in the lap of luxury and carefully guarded from evil things, others in sinks of iniquity where no good thought ever enters, and to take from those that can afford to lose is the law of life. This mischievous and illogical dogma is still fostered by those to whom the awful misery and darkness of the submerged tenth is a closed book, and who know not the meaning of real temptation, of being surrounded by circumstances which, in the words of an East-end parson, are enough to make a saint shudder at his liability to fall. What use to prate to these unfortunates of a prospective hell, when, as they say themselves, they live in it already? But cant is receiving some severe shocks nowadays. We have suffered too long from trying to cure effects merely. The cry is raised, "Go to the roots and the sources of crime." And so the true note has been struck at last, and bands of noble workers are already in the field.

But much yet remains to be done; and it is here that our work as Theosophists mainly lies. The masses are hungry for spiritual food; they want to know what sent them into this world, why they suffer, and what is their destiny. Till Theosophy was promulgated in the west no satisfactory answer could be given, but now we can show the criminal that his present state is due to acts in previous lives, and that his future salvation depends on his own efforts in the present.



Passing on to a more detailed consideration of our subject we find that it falls naturally into three main divisions. These are:

1. The causes which produce crime.
2. The responsibility of the criminal.
3. Punishment.

I think we may take it broadly that the criminal is the product of the mistakes and abuses of a race while undergoing a phase of experience in any given cycle. Our own white race is now at the height of its civilization, if not already past the turning-point, and consequently crime is rampant among us, especially in the great working centres where the pressure is most severe.

Looking round at the effect of our contact with other races who are gradually dying out, we find that it only hastens their end; for they adopt our vices, and their fading vitality (not the purely physical) is unable to withstand the strain. See how the North American Indians have gone down before us. Remnant of a once-powerful and highly civilized race, they were passing the remainder of their appointed time in health, innocence and happiness. Then came the rough pioneers of the whites, with their whisky, their gambling, and, worse still, their lying and treachery, and the doom of the children of the prairies was sealed. Drunkenness and disease quickly decimated them, and now there are but few left of the original stock. So it has been in many other instances; but at the same time it must not be forgotten that the actual cause of the decline of a race is that the egos who have gained as much experience as they can in that race seek a new environment in another which their karma has prepared for them, and the old race is then left to egos of a lower order. An article by W. Q. Judge in *The Path* for October, 1891, p. 211, further elucidates this important point.

The inevitable results which follow the physical and moral defiance of nature's laws are only too apparent in our boasted nineteenth century civilization, to anyone who chooses to raise the glittering mantle—gorgeously embroidered where the light falls strongly, but again worn and threadbare in its nether folds—and gaze on the poor diseased form beneath, the antithesis of the overshadowing One.

Honeycombed it is with foul disease, the result of excesses of

all kinds, overcrowding and crushing competition. Nowhere are the causes which go to make the criminal type more rampant than in our own vast capital. There we see men and women madly jostling, fighting, some for wealth and power, others for bare sustenance; while others yet again sink back beaten in the struggle and trodden underfoot almost unnoticed by the eager crowd. And amidst this struggling throng glide the hideous demons of lust, drunkenness, gambling, and all their tribe. What, then, must the psychic atmosphere be like? To the eye of the seer one can imagine that it resembles an inky black cloud, very similar to the noisome fog which often turns the dull grey winter's day in the great city into darkest night. To those sensitive to psychic influences such an atmosphere is well-nigh insupportable, and I know of cases where sleeping in the purer air of the country has been necessary in order to enable the sufferer to get through the day's work in the city.

It is scarcely surprising that such conditions should breed crime, nor is it difficult to perceive our responsibility in the matter. With this I will deal later on when I come to consider the question of punishment.

To turn next to the second division of our subject: the criminal responsibility of the insane has been for long a vexed question between lawyers and that branch of the medical profession which has a large experience with lunacy, and therefore makes mental disease a subject of special study, and the subject was again revived with considerable energy at the Sixty-Second Annual Meeting of the British Medical Association at Bristol in August last. The doctors, who are continually advancing in their researches in the realm of psychology, are very naturally becoming more and more dissatisfied with the present state of the law, which has undergone no change since 1843. The controversy which then arose after the acquittal of Daniel MacNaughton on the charge of having murdered the private secretary of Sir Robert Peel, resulted in the House of Lords putting five questions to Her Majesty's judges. Four of these referred to persons afflicted with insane delusions, and not to insanity, while the fifth was a question of procedure. The test then fixed was that the guilt or innocence of a person accused of a crime and defended on the ground of insanity should depend on whether he did or did not "know the nature and quality" of the act at the

time he committed it. The judges therefore were asked about one thing and answered about another.

Now the doctors complain not only of the want of latitude of this law and its want of applicability to individual cases, but also of the power, which rests entirely with the judge, of excluding expert medical evidence and leaving the issue entirely with the jury, thus making the prisoner's fate a matter of almost pure chance. How inadequate the law is, and how difficult it is for those who are not familiar with the extremely complex and subtle phenomena of mental disease to recognize its existence, may be gathered from what Dr. Weatherly said in his opening speech at Bristol as to medical experience in asylums. He said:

"We can show you cases of general weakening and deficiency of the intellectual powers, of the will and of the control of emotion, and yet the capability of knowing right from wrong still exists. We can ask you to examine a patient whose mind is full of delusion, hallucinations, and illusions of one or all the senses, and yet defy you to prove the absence of this specific knowledge. We can point out to you patients who are at times the subjects of transitory fury, and of whom, if we were put on our oath, we could not affirm that they did not know that they were acting contrary to the law of the land. We can take you to one man who reasons insanely on sane premisses, to another whose sane reasoning is built up on insane foundations, and yet to another who bases his insane reasoning on insane grounds, and yet all will have that knowledge which makes them in the eyes of the law responsible beings. Any one of these people may commit a crime by reason of their mental disease and may well know at the time that such act is wrong and against the law of the land. Should we hold them responsible for their insane condition? Certainly not. Why, then, should the law consider them responsible for a crime which can be proved to be directly the outcome of their brain affection?"

The French law, on the other hand, is thought by some to be almost too lenient, for Article 64 of the Penal Code enacts that "there is no crime or misdemeanour when the accused was in a state of dementia at the time of the commission of the act, or when he was under the control of a force he was unable to resist." The second provision is in our view a most important one, and

covers most of the ground which must be traversed in this investigation.

The result then of the Bristol Conference was that a unanimous resolution was passed that in the opinion of the meeting the present state of the law was not in accord with modern mental science, and should be reconsidered. It will thus be seen that psychology is steadily advancing along lines which must eventually bring it into accord with our own teachings on this important subject, and its intimate connection with criminal anthropology; and this whatever materialists may say to the contrary.

Before I discuss criminal responsibility in the light of our teachings I must briefly allude to what I take to be the true criminal—I mean the “adept of the left-hand Path,” more commonly known as the “Black Magician.” He it is who deliberately and with full knowledge chooses the path of evil for its own sake. Beginning by living a selfish existence, he, in the course of incarnations, acquires occult powers which he uses for his own ends, making catspaws of those who are too weak to resist his will for the performance of his evil deeds. He is a danger which is unrecognized save by the few, for he works “behind the scenes in nature,” while among men he wears a smiling and deceptive mask.

Going on to the ordinary criminal class we find there are two distinct types: (1) the habitual criminal, and (2) the casual offender.

The first type is the product of generations of crime. Incarnation after incarnation spent amid evil surroundings, with no effort made to rise out of them, has reduced these beings to a state when they seem incapable of unaided effort. The kâmic principle in them has been fed to such an extent that it completely dominates their lives, and so clouds the mânasic ray that they seem unable to distinguish between good and evil. Such is the environment which receives those, of whatever class, who persistently cultivate the animal man by drink, gluttony, and lust; it is their hell. By their own choice they have become the slaves of passion and desire, and are therefore the willing, albeit unconscious, allies of the various evil entities inhabiting kâma loka. The most dangerous of these are murderers, suicides, and those who have been cut off by (so-called) accidental death, if at all vicious. They remain earth-bound till the natural term of their lives is completed, separated (though

not irretrievably) from their higher principles, but otherwise intensely alive. Paracelsus calls them *Caballi*, *Lemures*, etc. (Hartmann's *Paracelsus*, p. 36), and the author there says that they are "instinctively attracted to persons in whom they find corresponding desires and passions, and to places where they may hope to satisfy them, by entering into sympathy with such persons, and they are therefore often inclined to instigate such mediumistic persons to the commission of crimes and immoralities." And in a note he says: "Chinamen and Hindus have been known to kill themselves for the purpose of revenge, so that their souls may cling to their enemies and trouble their minds or drive them to suicide. It is also well proven that wars are often followed by numerous suicides occurring in the victorious army."

These mediumistic natures are, I think, abundant amongst casual criminals and suicides. They are people of sensitive, psychic temperament, with weak wills and often a latent tendency to vice, and they are consequently open doors for the entities I have just described. Hence the danger which mediums court in making themselves passive to unseen influences is very great. It is not surprising, therefore, that capital punishment fails to deter, and that criminal and suicidal epidemics are of frequent occurrence. Mental epidemics, many of which were evidently due to powerful thought currents, were very common in the Middle Ages, and spread in the most extraordinary manner, afflicting young and old of both sexes. There was a dancing epidemic of a religious nature, which began at Aix-la-Chapelle in 1374 and spread to Cologne, Metz, Strasburg and other places. The people seized with it took to dancing in the public squares, and thought they saw the heavens opened. On the day of St. Vitus thousands of dances took place near his relics. Nor did it then die out, but was repeated in subsequent years. Other epidemics produced witches, possession by devils, and extraordinary developments of muscular or intellectual power, so that the subjects spoke in many tongues and recalled remote and complicated reminiscences. Gloomy hallucinations were common and also a shuddering horror; but always a profound conviction of their truth. Again, when there was a prophesying mania in the Cevennes, thousands of women persisted in singing psalms and prophesying, though they were hanged wholesale.

A very marked epidemic of suicide occurred quite recently when there were as many as six or eight cases daily. An interview with Mr. Braxton Hicks, the well-known Middlesex coroner, and his colleague, Mr. Drew, which was published in *The Pall Mall Gazette*, elicited some interesting facts. Mr. Drew said that there was always a tendency to copy any striking case of murder or suicide. At certain seasons, too, there was something for which he could not account which produced an increased number of suicides. Mr. Hicks added that during atmospheric changes in the air there was an excess of suicide. Another point that he thought should be considered in looking into the causes of suicide, was the evidence as to absence of motive, where persons, otherwise considered absolutely sane, suddenly took their own lives. There was a mental condition, too, which had to be considered, and that was, the condition in which the patient has committed suicide and no cause can be discovered, although every surrounding circumstance is patent to within an hour of the death.

In many of these cases Mr. Hicks said it had been proved that there had previously been no suspicion of suicidal tendency. He thought these classes of cases were excessively interesting. There was no motive, as far as could be gleaned from evidence, to account for the act. The person seemed to have an irresistible impulse—a momentary one. Mr. Hicks wound up his remarks with a very curious and interesting statement. He said that, with reference to his previous observation that suicides occurred more especially during the change of seasons, he found that that state of things coincided with deaths in lunatic asylums. When he had more deaths in asylums he had more suicides.

BASIL CRUMP.

(*To be concluded.*)

## THE BOOK OF THE AZURE VEIL.

(Continued from p. 229.)

POPOL VUH.

CHAPTER VI.

HERE, then, is the story of the shot from the air-tube fired at Seven-macaws by the two young devotees: we shall narrate in detail the defeat of each one of these beings who made themselves so superb.

This same Seven-macaws had a great tree, bearing aromatic yellow fruit, which were the nourishment of Seven-macaws; every day he mounted to the top of the tree to see the rinds of the fruit which had been eaten by Master of Air-tube and Light-bringer.

From their side, however, spying Seven-macaws at the foot of the tree, the two young devotees hastened to hide themselves in the foliage, while Seven-macaws came to gather the fruit, his food. Immediately he was shot by Each-one Master of Air-tube, who fired the air-tube bolt into his cheek; screaming loudly, he fell from the tree-top to the earth.

Each-one Master of Air-tube then rushed after him, charging impetuously in order to conquer him; but Each-one Master of Air-tube had one arm seized by Seven-macaws, who shook him so violently that he tore it away at the shoulder. Then Each-one Master of Air-tube let Seven-macaws go; and it was well that they did so, since they were unable to vanquish him.

Carrying the arm of Each-one Master of Air-tube, Seven-macaws gained his home, where he arrived nursing his jaw-bone.

"Oh, what has befallen your lordship?" cried Precipitate Entering, the wife of Seven-macaws.

"What, indeed! Those two wicked fellows have wounded me with the air-tube, dislocating my jaw-bone. My teeth are loosened in my gums, and I suffer agonies. First, let me carry his arm to the fire and hang it over the brasier until they come, in fact, to

retake it—those demons!” said Seven-macaws, as he hung up the arm of Each-one Master of Air-tube.

After reflecting, Each-one Master of Air-tube and Light-bringer consulted an old man and an old woman: snow-white were the locks of this old man, bent well-nigh double with great age was this old woman.

Thorn-crowned One was the name of the old man; Great White-rayed One, the name of the old woman. To them the two young devotees said:

“Will you be our comrades and go to the house of Seven-macaws to fetch away our arm? We shall follow close behind, and you will say: ‘These are our little grandsons who accompany us; their mother and father are dead. They follow us wherever we think it proper to permit them; for we travel about to exercise our calling, the exorcism of toothache-sprites.’ Thus Seven-macaws will look upon us as children, and we shall be present to assist you with our ingenuity.”

“Very well,” replied they.

So they set out for the distant place where Seven-macaws was lying prostrate before his throne; the old woman and old man going first, and the two young devotees gambolling behind them; and as they passed the hill on which stood the house of the king they heard the howls which Seven-macaws uttered because of his shattered jaw.

But as soon as Seven-macaws noticed the old man and woman, and those who accompanied them, his lordship said: “Whence come you, venerable ones?”

“We are wandering about, exercising our calling, O my lord,” they answered.

“What is your calling? Are those who accompany you your children?”

“No, indeed, my lord; they are our grandsons, with whom, out of charity, we share half our food,” replied they.

Now, the king was in such agony with his aching teeth that he spoke with difficulty. “I implore you to take pity upon me,” he said. “What disorders can you cure?”

“We exorcise the little toothache-sprites, we cure diseases of the eye-ball, and we set bones, O my lord,” said they.



"That is fortunate. Cure quickly, I entreat you, my teeth, from which I suffer intensely all day long; nor can I get rest in sleep because of them and of the disease in my eyes as well. Two devils shot me with an air-tube, to begin with, so that I cannot eat. My teeth and my jaw wobble in my mouth. Pray take pity on me!"

"It is well, O lord. A sprite is the cause of your suffering. The relief of your jaw only requires the extraction of the bad teeth of your highness."

"But is it advisable to pull out my teeth, when it is because of them alone I am king, and all my beauty is due to my teeth and the globes of my eyes?"

"We shall replace them with artificial ones made of clean and smooth bones."

(But—these clean and smooth bones will be only grains of white maize!)

"Very well; pull them out, and give me relief," he said.

So they extracted the teeth of Seven-macaws; but they merely put grains of white maize in place of them; and though these white grains were seen for awhile to shine in his mouth, their splendour quickly vanished, so that he ceased to appear a king. They had succeeded in depriving him of his teeth of precious stones, which had sparkled in his mouth. Also they operated upon the eyes of Seven-macaws, burning out his eyeballs and robbing him of all his riches.

But he was unable to realize this; for, though he still saw dimly, his pride was ended, having been overcome through the ingenuity of Master of Air-tube and Light-bringer.

Thus died Seven-macaws, while Master of Air-tube regained his arm; and this was the end of Precipitate Entering, the bride of Seven-macaws.

In this way came the destruction of the magnificence of Seven-macaws; it was the medical practitioner who took away from him the emeralds and precious stones of which we are still so vain, here on the face of the earth!

But the old woman and old man who did this were Archetypal Gods; and having recovered the arms of the two young devotees, they put them back and stuck them on firmly, and all went well.

Solely to bring about the death of Seven-macaws did they

consent to act thus; for it appeared an evil thing that he should be so vain-glorious. After this the two young devotees continued on their journey, having thus carried out the command of the Heart of the Heavens.

#### CHAPTER VII.

THE following are the deeds of Desire for Results, the first-begotten of Seven-macaws. "I am the creator of the mountains," said he.

Desire for Results was once bathing at the bank of a river, when he saw four hundred youths dragging along a tree-trunk intended as a pillar for their house: four hundred youths going along together, having felled a giant tree to serve as a door-post for their dwelling.

Going over to where the four hundred youths were, Desire for Results asked them: "What are you doing, my children?"

"We cannot quite lift this tree upon our shoulders."

"I will carry it," said he. "But where do you want it taken, and what are you going to do with it?"

"It is merely a door-post for our house."

"All right!" said he. Then he caught it up, and threw it over his shoulder, and carried it to the door of the dwelling of the four hundred youths.

"Very good," said they. "Remain with us, young man. Have you a father and a mother?"

"I have none," said he.

"Well," said they, "some time to-morrow we shall return with you to select a tree for the other door-post of our house."

"Agreed," said the new-comer.

Then the four hundred youths held a consultation. "Here is this young fellow," said they; "how shall we bring-about his destruction? For it will never do to have him perform such feats as carrying that huge tree single-handed. Let us dig a deep pit, and then throw him into it, or cause him to tumble in; or, better, let us say to him, 'Go down and deepen this hole in the ground,' and when he has descended and is stooping down in the hole, we will spear him with this great tree-trunk, and he will die instantly in the pit."

Thus the four hundred youths plotted; and they sunk a deep hole; next they called Desire for Results. "We are ever so fond of you; do dig up the ground for us, for we cannot go any deeper," said they to him.

"All right," he answered. So he descended into the pit; and they called down to him as he was digging up the earth: "Have you got down very deep?"

"Yes," he responded, while he began to hollow out the pit. But the hole which he dug was to protect himself; for, knowing that they wished to kill him while he was down in the hole, he made a second hole in the side to save himself.

"Is it nearly finished?" asked the four hundred youths from above.

"I am still digging it out; but I will call to you from below as soon as I am through digging," answered Desire for Results, from the bottom of the pit. But he did not dig his own grave at the bottom of that hole: he worked at the tunnel by which he hoped to save his life.

Afterwards Desire for Results hailed them, but not until he had stowed himself away in the other hole.

"Come and carry away the earth I have loosened, for I have got deep down. Did you hear me call out? For I hear your voice and it reverberates like a double echo, so I know where you are."

So cried Desire for Results from the hole in which he had sheltered himself, calling out from the bottom of the pit.

Then the youths raised the great tree-trunk and hurled it like a spear into the hole, and it resounded at the bottom.

"Silence, everyone; listen to hear his death-cry," said they to each other, using gestures for language, finger to lip, and exchanging glances as they hurled the log.

Desire for Results only uttered a single cry, and that just as the log struck the bottom.

"Oh, how finely we have succeeded in our design upon you! He is certainly dead. If by any chance he had continued the career he had begun, it would have been all up with us; he would have forced himself in amongst us, and made himself foremost among us, us others, the four hundred youths."

Thus they talked, rejoicing greatly: "This is what has to be

done now: during three days we will have our wine, for we must pass three days more in drinking to the foundation of our houses, we others, the four hundred youths. However, to-morrow we shall take a look, and the day after to-morrow we shall look again, to see if by any chance the ants have come to the place, attracted by the odour, to carry away his carrion; then our hearts will rest easy, while we drink our wine."

But Desire for Results was listening, down in the pit, to what the youths were saying. Then, on the second day, the ants arrived suddenly, coming and going in swarms, and gathering around the tree-trunk; some carried the hairs and others the nails of Desire for Results.

Seeing these things, the youths said: "It is all over with him, the wretched one! Do you see the swarms of ants carrying his nails and hair? Behold what we have done!"

But Desire for Results was very much alive. He had himself cut off the hair from his head, and pared his finger-nails with his teeth to give to the ants. But the four hundred youths thought he was dead. So on the third day they began their feast, and all those youths became intoxicated.

And when the four hundred youths were so drunk as to be insensible, their house was overthrown upon their heads by Desire for Results; and all perished. Not even one or two escaped of all the four hundred youths, slain as they were by Desire for Results, the son of Seven-inacaws.

Such was the death of these four hundred youths, of whom it is also said that they entered into the cluster of stars called the Group [the Pleiades] because of them; though of course this is an allegory.

We shall now relate also the defeat of Desire for Results by the two young devotees, Master of Air-tube and Light-bringer.

ARETAS.

*(To be continued.)*

## SOME ASPECTS OF KARMA.

**KARMA** is so vast and important a subject that I think it would be useful to have a good manual, dealing with its various phases, to which various writers should contribute, in order to throw as many different lights upon it as possible. In the present paper I do not pretend to deal with more than a few points which have struck me as worthy of special consideration.

Although the doctrine of karma in its most practical and uncompromising form pervades the whole teaching of Christ, it has virtually become a dead letter among modern Christians, owing to the loss of the doctrine of reincarnation, which Christ always postulated, and without which it is impossible to realize the workings of karma. In place of reincarnation and karma we are offered a single life, and justification by faith, involving moral teachings utterly repugnant to the soundest instincts of the present age, which, blind and materialistic as it is, is certainly superior in many respects to the barbarism which preceded it in Europe, to which such doctrines offered no moral difficulties. In the Middle Ages, indeed, Dante still taught a graduated series of hells, purgatories and heavens; but beyond this modern Christianity seems unable to go, and Protestantism (the most exoteric of all religions except Mohammedanism), however necessary as a result against soul-crushing authority, is simply the worship of the dead-letter as interpreted by ignorance and fanaticism, and provides a single heaven or hell for all alike.

So distasteful, indeed, has the very idea of karma become to some, that I lately read an article in a London paper, usually fairly moderate in its tendencies, stating that the Bengalese were becoming Mohammedans in large numbers, one of the chief attractions which they found in this religion being that it relieves them from the intolerable thought of being responsible for sins committed in a former life—a doctrine which must lead to apathy and asceticism.

Some writers, for instance Dr. Anderson, in his recent book on reincarnation, seem inclined to underrate the amount of free action permitted us by our karma. Dr. Anderson regards the influence of national and social karma as so restrictive that but little room is left

for free action. This seems to me to be a fallacy. We are, of course, restricted by karma to our immediate circumstances and surroundings, but not beyond that, nor need we remain in subjection to national karma, unless we identify ourselves personally for good or evil with the progress of the nation. At least as regards those who pursue the Gnosis, the Truth should make them more free than others, though they thereby incur heavier responsibilities. At this period, we are evidently nearing the crest of a small ascending wave, as is shown, *inter alia*, by the increase in human stature, and in the average length of human life. Let it be our care to guard ourselves and others, as far as we can, from being dragged down again with the next turn of the tide.

There is one difficulty which very frequently attracts attention. If everyone who injures another must suffer equally himself, how can evil karma ever be eliminated from the world? In several ways, two of which I will indicate. Firstly, by so-called accident taking the place of wilful wrong or injury. In this case, the debtor has paid his debt in full, without transferring the account to anyone else. And this is why wilful injustice or wrong is such a great evil. However much the victim may have deserved it, the original evil is not wiped out, except, perhaps, so far as he is concerned, but remains in the world to work further evil on the new aggressor and others.

Another point is the time element in karma. Dr. Anderson thinks that retributive karma falls on the aggressor in another incarnation at the same age. This I much doubt, for many reasons. There seems no particular object in a hard-and-fast rule; and, besides this, we may hope that some proportion, at least, of evil karma is worked off in the life in which it is contracted. Again, Darwin says that individual peculiarities in parents have a tendency to reappear in children at the same age, *though sometimes earlier*. All evolutionary progress is really secured by the last clause, and I fancy the same principle is very likely to operate in the case of karma likewise.

I may here digress for a moment to refer to Mr. Pryse's paper in LUCIFER for January, 1894.

He notes (p. 419) that in short-time incarnations the sex always remains unchanged. But should we not expect this, if either of the explanations suggested in his paper are correct? One suggestion is that the astral body persists from one incarnation to another; another, that such a life has been prematurely cut short by accident. In either case, we could not expect much difference between the more important characteristics of the two incarnations.

The operation of the karma of "accident" is so remarkable that it is patent to everyone, and we constantly hear of "miraculous" escapes. It has often struck me as remarkable that, in most cases, an "accident" is shorn of its proportions by another "accident." Thus, a factory is generally blown up when most of the workmen are at dinner, or otherwise absent, or a theatre takes fire half an hour before the performance.

In the case of national karma, it often (perhaps usually) happens that it falls on the inhabitants of a country to the exclusion of foreigners. If there is a volcanic eruption or an earthquake in Japan or New Zealand, it rarely affects districts where Europeans are settled, but falls chiefly on the natives. At the explosion at Santander it was stated that an English family escaped unhurt, though their house was badly damaged. On the other hand, the sweating sickness was so peculiarly an English pestilence, that even when it spread to the Continent it always singled out Englishmen in preference to others.

However, at this period, when the accumulated karma of 5,000 years is believed to be working itself off, there must be a good deal of evil karma to fall on all the nations. But of all modern nations the heaviest burden probably rests on Spain and Portugal, and it has evidently begun to work itself off for some time, both in the mother-countries and in South and Central America. And this rather confirms the view taken by the Spiritists, that the present average time between two incarnations is about 200 years, or, as Miss Blackwell lately put it to me, "The sins of the fathers are visited upon the children unto the third and fourth generation." Some will perhaps remember the burning of the great cathedral at Santiago, in Chili, thirty years ago, when the doors were blocked with heaps of struggling and suffocating fugitives, whose limbs were sometimes torn off in the vain attempt to extricate them, while those left in the cathedral were wedged into a solid mass with the blazing oil from the lamps pouring down on their heads, or were crushed by the red-hot bells falling from the belfry. It is possible to imagine that the 2,000 victims who perished thus may have been expiating part of the crimes of the Inquisition.

We are often perplexed by the case of persons who seem far better suited to a different condition of life or circumstances than they occupy. I am not sure that this is always retributive or educational. Another idea has suggested itself to my mind, which may be taken for what it is worth. May it not be that persons are sometimes removed for a life from their proper surroundings because it is necessary for them to be placed for a time under circumstances which would make the very con-

ditions for which they are really suited, the occasion of great temporary unhappiness? For example, I hold it quite possible for a man who belongs by character and disposition to some particular nation, to be born out of it for a life, into some other with which he finds himself quite out of harmony, because his own nation is either passing through a time of trouble which he has not deserved to share, or because he would have been placed in special circumstances, or exposed to special temptations, otherwise unnecessary for him, which might have retarded his development, or exposed him to needless suffering.

Frequently, too, we see persons taken away from the karmic wrath to come. Several prominent men in France died a very short time before the outbreak of the war of 1870. And is it not probable that many of those who suffered in that war may have been the soldiers of Louis XIV, for whose wars, as well as for those of Napoleon, the war of 1870 was nationally to some extent an expiation, though on an infinitely milder scale? But it seems improbable that Napoleon's soldiers would have been reincarnated so soon, though those of Louis XIV might have been.

According to the old theological figment, a sin is proportioned to the dignity of the person against whom it is committed, and not according to the harm caused by it. Hence so-called sins against God were considered to deserve infinite punishment, notwithstanding the obvious fact that God could not be injured by them. Next in dignity in theology stands Christ, and we usually find his enemies given the worst place in mediæval descriptions of hell. But where a nation is betrayed or destroyed by wanton ambition, or reckless selfishness and time-serving, then I should imagine the author of the mischief subjects himself to a far heavier penalty, the whole weight of national karma on the descending arc, and is dragged down to the lowest point with his declining nation, and perhaps obliged to renovate it before he himself can recover his lost ground. Possible instances may occur to the mind, but to mention names would be wrong. We judge principles only, and have no right to judge individuals, with our present very limited range of knowledge and perception.

W. F. KIRBY.



## KALKI PURĀNA.

(Translated from the Sanskrit by Pandit Bhavāni-Shankar.)

(Continued from p. 245.)

### PART II.

#### CHAPTER I.

Sûta said:

1. HAVING heard these words of Padmā, the wise parrot, respected by the good, the envoy of Kalki, said to Padmā, sitting in the midst of her maidens:

2. O Padmā! tell me in all its details the worship of Hari, of wonderful deeds, by following which, according to the sacred rules, I may range the three worlds.

Padmā said:

3. Having thus meditated on the Lord of the universe from Foot to Head, becoming one with the all-pervading Spirit,<sup>1</sup> the knower of the mantra should repeat the Mûla-mantra.

4. After the Japa<sup>2</sup> is finished, the pious person should prostrate himself, having given to Vishvaksena<sup>3</sup> and others the oblation offered to Vishnu;

5. Then rising, he should mentally bathe Him<sup>4</sup> in his heart, and dancing, recite the names of Hari, and see Him as existing in all.

6. Then, having completed the prescribed prostrations, he should eat the remains of the offered food.<sup>5</sup> Thus is related to thee, O parrot! the worship of the Lord of Kamalâ,<sup>6</sup>

7. Which fulfils the desires of the Kâmaful, gives immortality to the Kâmaless,<sup>7</sup> and is pleasant to the ears and dear to the hearts of Devas, Gandharvas and men.

<sup>1</sup> Ātmā.

<sup>2</sup> Mental repetition of a mantra.

<sup>3</sup> The chief attendant of Vishnu, to whom are offered the remains of an oblation.

<sup>4</sup> Vishnu.

<sup>5</sup> All food eaten by men should be the remains of sacrifices offered to the Gods. (See *Bhagavad Gītā*.)

<sup>6</sup> Kamalâ is a name of Lakshmi, the spouse of Vishnu.

<sup>7</sup> The worshipper has his need fulfilled; if he has desires, they are granted; if he has conquered all desire, he gains immortality.

The parrot said :

8. O holy one! I have heard, through thy grace, the characteristics of devotion to the Lord, as described by thee, capable of giving Mukti<sup>1</sup> to me, a sinner and a parrot.

9. I see thee as a living idol of gold, decked with jewels, beautiful and lovely in form, difficult to obtain.

10. None like thee have I seen, in form, conduct or qualities. Nor can I see in the world another qualified to mate with thee.

11. But I have seen, on the other side the sea, of most wonderful form and qualities, One Who is no man but is Ishvara<sup>2</sup> in bodily shape.

12. Nor do I regard His Body, beauteous in every part, as made by Dhâtri.<sup>3</sup> By profound meditation His [body is seen to be] none other [than that] of Shri Vâsudeva.<sup>4</sup>

13. That very form of Vishnu of boundless glory on which thou meditatedst, that in bodily shape is made manifest, nor is there any difference.

Padmâ said :

14. Tell me, O parrot! what is That Who is far and near, and where born? Describe to me in full His deeds, if thou knowest them,

15. Come down, come to me. I shall do thee worship with due rites. Eat thou the fruit of the citron-tree and drink sweet milk.

16. I shall deck with jewels thy two bills, more crimson and splendid than the ruby, dear to the mind;

17. With the Sûryakanta<sup>5</sup> set in gold shall I adorn thy neck, and I shall cover thy wings with beautiful pearls;

18. I shall paint thy feathers with red saffron powder and scent thy body, and so make thy form pleasant to the sight.

19. Thy tail I shall decorate with many bright jewels, giving out a low murmuring sound, and I shall make thy feet tinkle with feet-ornaments.

20. By thy honey-sweet stories my mental agony has been relieved. Direct me with my maidens what we should do for thee.

21. The wise and gracious-souled parrot, having heard the words of Padmâ, came near and began to speak.

The parrot said :

22. At the entreaty of Brahmâ, Vishnu, most compassionate, in Shambhala, in the house of Vishnuyagas, wishing to reestablish Dharma,

<sup>1</sup> Final liberation from birth.

<sup>2</sup> The Lord.

<sup>3</sup> The creator, Brahmâ.

<sup>4</sup> The son of Vasudeva, Krishna.

<sup>5</sup> The sunstone.

23. Incarnated with His four brothers and others born in His family; after the thread-ceremony, He studied the Veda under Rāma,<sup>1</sup>

24. With archery and music,<sup>2</sup> and having obtained from Shiva a horse, scimitar, parrot, armour and a boon, returned to Shambhala.

25. Having approached King Vishakhayūpa, the wise and most excellent One expounded Dharma and right training, and put an end to Adharma.

26. Having thus heard the narrative, Padmā's face bloomed with joy, and, bent on sending for Kalki through the parrot,

27. She decked it with gold and jewels, and spake to it with joined hands.<sup>3</sup>

Padmā said:

28. Thou knowest all I have told. What more shall I tell thee? If the Lord comes not for fear of being changed into a woman,

29. As the grievous effect of my Karma, thou shalt give him my greeting. The boon has become a curse, bestowed on me by Shiva, that they who

30. Look on me with desire shall become women, O parrot!

Having heard thus the words of Padmā, it prostrated itself again and again,

31. And the parrot flew up and went to Shambhala, protected by Kalki. Having heard it come, Kalki, the Conqueror,

32. Clasping it to His Bosom, found it decked with gold and gems, and with the greatest joy He addressed the parrot which delighted all.

33. Kalki, of resplendent radiance, having paid due respect to the parrot—which is pure and the messenger<sup>4</sup>—caressed it and fed it with milk.

34. Having laid its face against His own, He asked about many things: What country hast thou traversed? What marvel hast thou seen? Whence art thou returned?

35. Where didst thou dwell? From whom didst thou obtain jewelled ornaments? Day and night ever did I long for thy company;

36. Even a moment seemed to me a Yuga without seeing thee.

37. Having heard the words of Kalki, the parrot prostrated himself repeatedly, and related, as already told, all the story of Padmā.

38. It repeated all the converse exchanged with her, and about the ornaments on its body. Everything concerning her it recounted with great respect.

<sup>1</sup> Parashurāma, or Rāma of the axe.

<sup>2</sup> Dhanur-veda, the science of archery, and Gandharva-veda, the science of music, are among the eighteen branches of knowledge.

<sup>3</sup> Palm to palm, the attitude of reverence.

<sup>4</sup> Of Kalki.

39. Having heard these words with great joy, and intent on seeing her, Kalki started quickly with the parrot on the horse given to Him by Shiva.

40. On the other side the ocean, spotless, Sinhala,<sup>1</sup> surrounded on all sides with water, with many and various vehicles, shining with gold and gems,

41. With royal palaces in rows, decorated with flags and ornamental arches hanging from their roofs, with mansions, bazaars, upper storeys, cities and gates;

42. And like a large black bee delighting itself with the most fragrant smell of the lotus-like Padminis<sup>2</sup> of the town, He saw there standing before Him the city Kârumati;

43. A lake of clear water covered with lotuses, waving backwards and forwards from the birds swimming among them,

44. Fanned into ripples and waves by the bees swinging in the just-blooming lotuses and the water-fowls, swans and cranes, He saw;

45. A forest of Kadamba, Kuddâla, Shâla, Tâla, Amra, Kesara, Kapittha, Ashvattha, Kharjûra, Vijapura, Karanja,

46. Punnâga, Panasa, Nâgaranga, Arjuna, Shimshapa, Kramuka, Nârakela,<sup>3</sup> and with all kinds of trees adorned; this forest He saw, beautiful and full of leaves, flowers and fruits.

47. On reaching the forest at the end of the city, the compassionate Kalki, whose hairs stood erect with great joy, seeing the parrot, spoke to it respectfully some gentle words, bidding it bathe in that lake. Hearing the wish of its lord, the parrot, with great humility, said: "I go to the hermitage of Padmâ, to tell her the news of Thy arrival, and then return."

Thus in the blessed Kalki Purâna, coming after Bhâgavata, pertaining to the future, the first chapter of Part II, by name,

#### The Arrival of Kalki.

### CHAPTER II.

Sîta said:

1. KALKI—by the side of the lake, near an aqueduct, in a pavilion set with coral, on steps of translucent crystal,

2. Amid the humming of the bees, intent on the fragrance of the

<sup>1</sup> Ceylon.

<sup>2</sup> The highest of the four classes of women before spoken of.

<sup>3</sup> These names are left in the original for Hindu botanists; taken in order they are: the Nauclea, mountain ebony, Shorea robusta, palm, mango, Bakula, wood-apple, fig, date, citron, Pongania glabra, nutmeg, Jaka, orange, Terminalia Arjuna, Ashoka, betel-nut, cocoa-nut. The list suggests the variety of the Sinhalese trees, a variety that makes the island one of the most beautiful in the world.

lotuses, and swaying their stems, shaded from the sun by the branches and leaves of the Kadamba tree—

3. Descending from His horse, seated Himself on a decorated seat. Kalki then gladly sent the parrot to the hermitage of Padmā.

4. The parrot having gone, sat in the midst of the Nāgeshvara tree, and saw her in her palace surrounded by her maidens, lying on a bed of lotus leaves.

5. Her lotus face faded by the heat of her sighing, throwing away the sandal-perfumed lotus offered by her maidens,

6. Railing at the sweet and odorous wind that came burdened with the spray from the Narmadā river and the pollen of flowers.

7. The parrot, full of compassion, comforted her with honey-sweet words. She: "O thou! come, come! Hail to thee! Welcome!" "I am well, O fair one!"

8. "After thy departure I became very agitated." "Mayst thou get peace of mind through the elixir of life." "It is difficult for me to get this elixir." "It is easy for thee to get it in this auspicious hermitage."

9. "Where? I, the most unfortunate of creatures?" "O thou of beautiful complexion, Devi!<sup>1</sup> I have come here, leaving Him on the border of the lake."

10. At this mutual talk and fulfilling of her desires, she rejoiced, and showing great respect, placed her face on its face, her eyes on its eyes.

11. Vimalā, Mālinī, Lolā, Kamalā, Kāmakandalā, Vilāsinī, Chārumatī and Kumudā, eight noble ladies,

12. Who were her companions, were preparing to have a pleasant bath, when Padmā said they should follow her to the shore of the lake.

13. Thus said, she immediately entered a palanquin, and went forth from the inner chamber of the palace, followed by her maidens in their best apparel, and hastened to see Him, as Bhaishmī<sup>2</sup> to the Yadu chief.<sup>3</sup>

14. All the men standing on the road, where the four roads meet, and in the shops, ran away in all directions, leaving their wives to attend to their business, lest they should be transformed into women.

15. At the words of the parrot, Padmā entered the palanquin, which was carried by very strong and robust women and surrounded by her maidens, and started.

16. Having then bathed in the waters of the lake, musical with the

<sup>1</sup> Goddess.

<sup>2</sup> Rukmini, the daughter of Bhishmaka.

<sup>3</sup> Shri Krishna: his family being that of the Yādavas, or descendants of Yadu; Rukmini loved Him, and He carried her off from an enforced marriage to Shisupāla.

cries of cranes and swans and fragrant with the blossoming lotus pollen, these fair maidens, joyous in the moonlight, wandered about looking at the blooming of the lotuses.

17. The bees, blinded by the intoxicating odour of their faces, deserted the lotuses for the superior fragrance of their lotus-faces, and attaching themselves to these would not stir thence, even if chased away.

18. With these damsels dancing merrily to music, joking, dallying, she pulled against those that were sporting in the water, holding each other's hands, till she grew tired.

19. Then Padmâ, moved by desire, meditated on what the parrot had said, and leaving the water with her companions started towards the appointed Kadamba grove, having decked herself with precious gems.

20. She saw before her, with the parrot, Kalki, having splendour surpassing that of the sun, adorned with jewels and precious gems, lying at ease in the pavilion inlaid with precious stones.

21. Blue as Tamâla,<sup>1</sup> clad in yellow, she saw the Lord, the husband of Kamalâ,<sup>2</sup> with eyes like beautiful lotuses, with arms reaching his knees, with chest broad and large, shining with the splendour of the Shrivatsa<sup>3</sup> and Kaustubha.<sup>4</sup>

22. Padmâ, seeing that wondrous form, was beside herself, and forgot the due forms of obeisance; with a trembling heart, she prevented the parrot from awaking Him, Who was fast asleep.

23. "If by chance, at the very sight of me, this most mighty and beautiful Being should become transformed into a woman in my presence, what shall then become of me in this world, through the boon of Bhava,<sup>5</sup> which seems to prove a curse?"

24. The Self of movable and immovable things, the Lord of the worlds, awoke, and, knowing her heart, saw Padmâ, charming and beautiful of form, like Ramâ<sup>6</sup> before Shri Madhusûdana.<sup>7</sup>

25. Having seen her form bewitching as that of Mâyâ,<sup>8</sup> Kalki was seized with love, and spoke to her who had come thither with her maidens, and who bent down her face as he cast a sidelong look on her.

<sup>1</sup> A tree with a very dark bark.

<sup>2</sup> A name of Lakshmi.

<sup>3</sup> The Svastika, symbolizing Pradhâna as productive nature.

<sup>4</sup> A jewel worn by Vishnu on His forehead or breast, symbolizing the Soul of the World.

<sup>5</sup> A name of Shiva.

<sup>6</sup> Lakshmi.

<sup>7</sup> The slayer of Madhu; Madhu was a demon who terrified Brahmâ when the lotus opened in which he sat, and who was thereupon slain by Vishnu.

<sup>8</sup> The Goddess of Illusion; the illusion-power of Vishnu.

26. "O beloved! come here! be thou welcome! May this fortunate meeting with thee be to my happiness, and may thy moonlike face remove the heat of excessive love and comfort me!

27. "O thou with rolling eyes! May thy immortal beauty heal me, and give peace, difficult to be obtained, to me who am bitten by the serpent of Kāma and am his creator, and who obtained this birth by previous good action.

28. "May thy beauteous arms, lengthening out gracefully, expel Kāma from my heart with thy beautiful nail, as a driver with his goad rips up the frontal globes on an elephant's forehead and expels the fluid.

29. "May thy round and swelling bosom, visible through thy robe, and heaving with love, be pressed to my breast and make me happy, yielding its pride.

30. "May the three folds, like steps, like those of Kānta,<sup>1</sup> marked off and separated by the thread-like line of hair from breast to navel, be as the altar whose middle points meet together, as the fortress of Kāma, refuge dear to me!

31. "O thou of thighs like a plantain-tree! May thy round hips, like sand banks, be to my joy and happiness! O thou of delicate body! May'st thou, shining with the splendour of thy glorious robes, still the ardour of my devoted love!

32. "O most sweet lady of delicate waist! May thy lovely lotus feet, adorned with the petals of thy toes, with anklets ringing softly, calm the passion in my heart, bitten as I am by the serpent of Kāma!"

33. Having heard these nectar-like words of Kalki, the destroyer of the brood of Kali, and seeing Him preserve His manhood, Padmā, who had been depressed in mind, surrounded by her maidens, rejoiced, and bending her head and joining her palms in obeisance, saluted Him Who was her own and brave Lord, foremost among the brave, and spoke to Him with great respect.

Thus in the blessed Kalki Purāna, coming after Bhāgavata, pertaining to the future, the second chapter of Part II, by name,

The Conversation between Padmā and Kalki.

*(To be continued.)*

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<sup>1</sup> Shri Krishna, as the Beloved. Kānta is favourite, loved, and hence any beloved person; pre-eminently, therefore, Shri Krishna.

## UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

*(Continued from p. 248.)*

## CXI.

RECALL what the Lord said about the resurrection of Elias in the person of John the Baptist, who came upon earth *in virtute Elia*, and perhaps you may glimpse the mystery of the resurrection of the dead. The various stations or stages of life constitute personalities, the subject of which may change without the personality changing. Thus we are interwoven the one with the other, and we aid with all the forces of our own progress those who live beneath us in our mortal envelope, *i.e.*, in the special envelope of one of our lower stations. Thus souls mutually attract each other, and a celestial personality is always composed of a determinate number of the elect.

As regards the last judgment, it will come when the spirit of intelligence shall bring down the clouds of heaven and restore the Christ to the earth; when God alone shall be God according to the beautiful saying of the prophet: *et exaltabitur Dominus solus in die illâ.*

The law of intelligence then revealing the law of justice, the living and the dead shall be judged by the manifestation of an incontestable truth. Then the tyranny of men becoming impossible, the former rulers shall say to the caves, hide us, and to the mountains, cover us, and hide from all eyes our wickedness. People will then recognize that religion consists wholly in charity when the Saviour shall say to the just: I was hungry and you gave me to eat, thirsty and you gave me drink—and the rest which you know by heart. Such is the last judgment as announced by the Master, but his disciples have embroidered the canvas and invented amplifications upon the theme. It is thus that St. Paul believed that his contemporaries would see the last judgment, and that the elect of his time would be transfigured without dying. St. Peter was not of the same opinion.

*October 8th.*

## CXII.

WHEN the Lord inspired Balaam he made the prophet and the prophet's she-ass speak turn and turn about; and the same holds good



of all the other sacred writers. The erroneous interpretations of man are always wide of the oracles of the spirit, that the saying may be accomplished: *qui habet aures audiendi audiat. Spiritus est qui vivificat, caro non prodest quidquam. Quod natum est ex carne, caro est; quod autem natum est ex spiritu, spiritus est. Habemus autem thesaurum istum in vasis fictilibus.* That is why in the sacred books there are imperfect appreciations and even human errors which the divine spirit corrects and erases for the mind and heart of those who see.

Now when will this last judgment come? After the year two thousand undoubtedly, and it will precede the messianic reign announced by all the prophets, and especially by the Apostle St. John. It will last a whole century and will follow three centuries and a half of declared Anti-Christ-ianism. For the latent Anti-Christ-ianism had begun even in the time of the Apostles. Declared and open Anti-Christ-ianism began in the seventeenth century and will end in the middle of the twentieth. The fifty years which follow will be the twilight preparatory to the new reign. . . .

I stop here, for one cannot raise with impunity the veil of the future, and the flaming sword of the Cherub soon blinds those who cast too daring a glance into the dark recesses of the sanctuary. . . . Let me escape that terrible hand which seizes the prophets by the hair and raises them above the empires and the ages. I am a poor old man ignorant and sick, and I know not what I am saying.

## CXIII.

(THIS is mainly a personal letter and concludes as follows:)

I let myself drop the more willingly into chat with you to-day, being Sunday, for we have reached Sunday too in the science, and on the opening of the seventh seal there was silence in heaven. God rests on the seventh day, which means that in this sacred number all is summed up, is fixed and consummated. Behold the Lord triumphant standing upon the cubic stone, driving the twin Sphinxes whose riddle Ædipus could not divine. He has completed the work of his emancipation, he is King of Jerusalem and of Thebes.

*October 13th.*

## CXIV.

I HAVE glanced through the book you sent which seeks to reduce man to the condition of an ingredient. It recalled to my mind the famous definition of Lamettrie: Man is a digestive tube open at both ends. Such lucubrations are not likely to hasten much the reign of the Paraclete upon earth.

You still misjudge yourself in thinking yourself cowardly in face of the vastness and profundity of the science. You have only too much ardour and impatience. In fifteen months, you say, we have only gone through six letters. True; but in these six letters is contained the whole science of Bereschith, the first and most important part of the higher Kabalah. These six letters explain the whole of creation and give the understanding of Solomon's seal. The six great epochs of creation wrote these six letters in the heavens and upon the earth, and it will need six thousand years in full to make the world understand them. Admit, then, that we have not wasted our time, we who have studied them in fifteen months.

The horizons of the science are vast, but the field it occupies is so regularly divided and the radii which run from the centre to the circumference are so regular and so perfect that, one segment being known, one can know already the nature and the place of all things. Now you are at the centre of this promised land which you seem to fear you will never reach. The labyrinth is now your own; you hold the thread of Ariadne.

#### CXV.

THE soul of the worlds becomes immortal by its total and complete transformation into intelligence. The astral light must become the body of the light of glory, and it is thus that we shall again find our place upon the same earth in a transfigured world. The root regenerates the trunk, the trunk regenerates the branches, and God numbers the leaves which fall, for not one of them shall be lost. The types remain living and in their place when the individuals die. But what matters the plaster that oozes from the mould? The plaster can be broken and reduced to powder; the mould remains, and one can cast therein bronze or silver or gold.

All living beings are contained in moulds of light. This mould determines the appearance of the substance which fills it. It is thus that, by a veritable transubstantiation, bread becomes flesh, and wine blood. Then when the mould rejects an exhausted substance (which is called dying) the wonder ceases and the corpse again becomes bread or fruit. Have you now and then seen a great tree growing out of a wall or a rock containing in one of its fissures barely a handful of earth? Whence does this tree draw its substance? This tree is a magnet which draws to itself the subtle matter dispersed through the atmosphere, because its luminous mould has formed itself under the influences of the sun.

All this may, perhaps, not be very clear to you as yet; but I intend in my forthcoming book (*La Science des Esprits*) to analyze that great Kabalistic book, *De Revolutionibus Animarum*. There you will find an abundant spring at which you can slake your great thirst for the unknown.

*October 16th.*

#### CXVI.

*The Romance of the Rose* is the most curious literary and scientific movement of the Middle Ages; it carries on the chain of the traditions of initiation.

I do not know, my friend, whether I am the synthetic man of whom Mickiewicz speaks; let us hope that God will send to poor humanity a type more perfect and more complete, a man whose influence shall of itself and quickly impose itself on the minds of his century, a believing Voltaire, a *savant* and reasonable St. Bernard. As for me, I shall have been a resigned and laborious pioneer, charged with clearing his road for him. And that is a mission noble enough to satisfy me.

The Emperor Napoleon III. is a man of destiny and providence. His nature led him towards folly, and the supreme wisdom dominates him. Napoleon I. believed he had a star, the present one has a mysterious hand which pushes him on or stops him. As in a dream, he has intuitions above his age, and he is strong because he is calm. His character is excessively positive and practical, and poetry shines in him by its absence; therefore, after having done more for the people than all the sovereigns who preceded him, he will die unpopular, because he has not sufficiently stirred the gaping crowd. I believe him to be, on the whole, just and good; too easy-going, perhaps, with those who come near him, and despising men much, not enough sometimes to hide his contempt from them, which alienates from him the generous passions of youth. He is not fixed in religion. He has fears and doubts which he casts away from him, having taken the position of thinking no more on such questions.

#### CXVII.

IN reply to your difficulties as to possible communications with spirits. Remember that we are here dealing with pure hypotheses sanctioned by the masters of the holy Kabalah. The larvæ, the elemental spirits and the souls in prison, are supposed to be immersed in the atmosphere, which is for them the great chaos not solidified: *chaos infirmatum*. The souls of the just, on the contrary, are thought to walk upon the great aerial ocean, which has become for them the great

chaos solidified: *chaos magnum firmatum est*. Those who are submerged are thought to communicate with us by means of the astral light—seeking to live at our expense when we attract them by our imprudences; while those who have dominated the chaos would manifest themselves to us through the light of glory, which is as much superior to the astral light as the soul is to the body. But the special property of the light of glory is to subjugate the imagination to the spirit, and to put an end instantly to the disorder of mere dreams. The light of glory never causes intoxication or congestion, because it is immaterial, like the divine grace which is its spouse and with which the theologians have sometimes confused it. Properly speaking, it is a communication of the Supreme Reason imparted to the intelligence of man. It is a radiation of uprightness and placidity. It has nothing of the marvellous, and naturally blots out in the universal harmonies the whole monstrosity of prodigies. For, truly, disorder can never be a miracle. The eternal miracle is the harmony of the divine laws.

*October 20th.*

#### CXVIII.

*Veni sancte spiritus  
Et emitte cœlitus  
Lucis tuæ radium!*

*Da tuis fidelibus  
In te confidentibus  
Sacrum septenarium!*

This is what the Church sings in her prophetic aspirations! Give us the holy septenary; make us, O Lord, to attain unto the Sabbath of the great week.

*Da virtutis meritum  
Da salutis exitum  
Da perenne gaudium!*

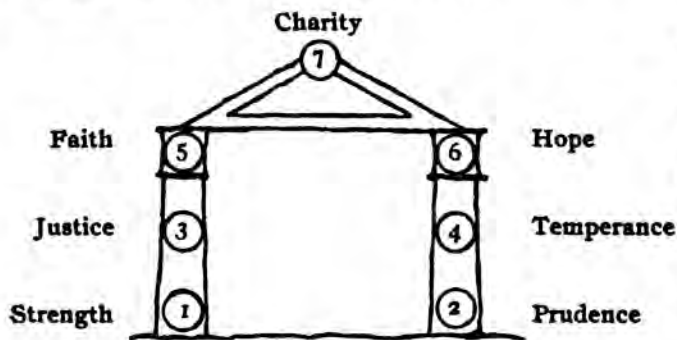
Grant us, O Lord, *intelligence* and *wisdom*: Chokmah and Binah, strength and piety; Geburah and Gedulah, the *fear* of God and the *counsel* which renders victorious, Hod and Netsah—grant us finally the science of Kether, of Tiphereth and of Hesod. These are the seven gifts of the Holy Spirit; glorious transfiguration of the seven Christian virtues and supreme revelation of the sublime theology of the Kabbalah!

Read anew the vision of Ezekiel. Behold a landscape of human dust made of bones whitened and dry without measure. Son of man, thinkest thou that such fragments can live again? Thou knowest, O

Lord! Well. Speak unto the spirit of the four winds, invoke the four letters of the sacred tetragram! Cause to breathe upon them the life-giving spirit of the Schema hamphorasch! Intelligences of the heavenly cross, virtues of the quaternary animated by the ternary, breathe upon these dead! . . . And behold a quaking; the dry bones separate themselves and drag themselves along with noise, they unite, cover themselves with flesh, but the spirit is still wanting to them . . . the prophet summons the spirit—and he can summon it, he who has written the sublime mysteries of the Science—and Humanity arises alive! . . .

## CXIX.

THE septenary is the number of Charity which is the crown of the spiritual edifice whose columns are:



Thus Faith rests upon Justice and Justice upon Strength; Hope upon Temperance and Temperance upon Prudence, and the whole thereof serves as a double base for Charity. This is only the great gate

of the inner temple. In the sanctuary is found another septenary which I have described to you; that of the gifts of the Holy Spirit, in which Knowledge and Intelligence take the places of Hope and Faith. Charity then transforms itself into Piety, the most divine and the most perfect of the heavenly gifts, but also the least understood, for the world is accustomed to give the name of piety to that liking for the material things of ceremonial which so easily degenerates into fanaticism. Even for the majority of priests, a pious person is one who loves to be present at the services, who keeps novaines and often tells his beads. Whether or not he is charitable, is what they do not ask; nor do they reflect that the practices of the cultus are profaned when performed without a true spirit of religion—without an understanding of the things of God and without charity for one's neighbour.

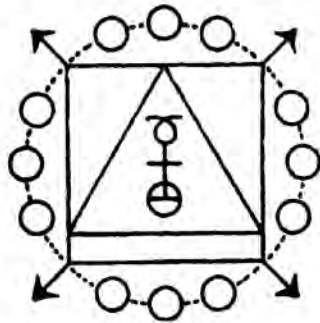
Charity, that love which is divine grace, as is expressed by the name which Christian inspiration has given to it; that love gracious because it is generous; that Charity which St. Paul describes in an immortal page—there lies the goal of our efforts, there the fruit of our labours, Charity the sister of Peace, Charity which grows rich by

giving and which can give always without exhausting either itself or the riches of God and of nature.

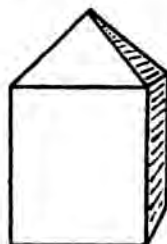
*October 23rd.*

## CXX.

BEHOLD the seal of Hermes:



It unites the principal properties of the septenary; it indicates its composition and expresses hieroglyphically the essence and the transformations of the universal substance. All is four from three in light and in life. The cycle of perfect motion is three from four or four from three. There lies the squaring of the circle, there also is the philosopher's stone, represented in Masonic symbolism by the cubic stone composed of six squares and of four triangles, which gives you the cross of the temple and the Latin cross. The cross of the temple folds itself up into a pyramid and crowns with this image of the divine principle and of fire the six faces of the cube, as the tetragram added to the six days of Bereschith gives ten and only means seven.



On the two crosses one can write the names of the Sephiroth in this manner:

The figure of the cubic stone is exactly that of the pyramids whose foundations are cubic, which gives them a strength superior to that of the elements and the centuries.

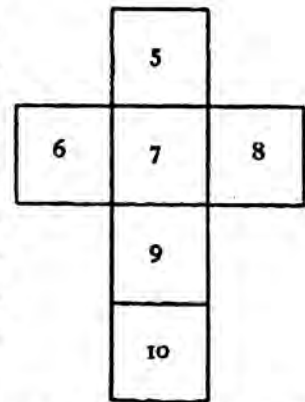
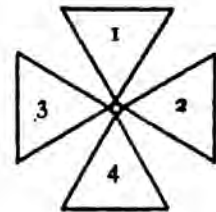
Thus is squarely seated the septenary which is the number of rest—of stability. When it is said that God rests, it is in order to express the perfection of nature's work which, once constituted upon the septenary, seems to leave nothing for its author to do.

*October 25th.*

## CXXI.

THE word you could not read in one of my last letters is the word *science*—Knowledge. It is the first of the gifts of the Holy Spirit,

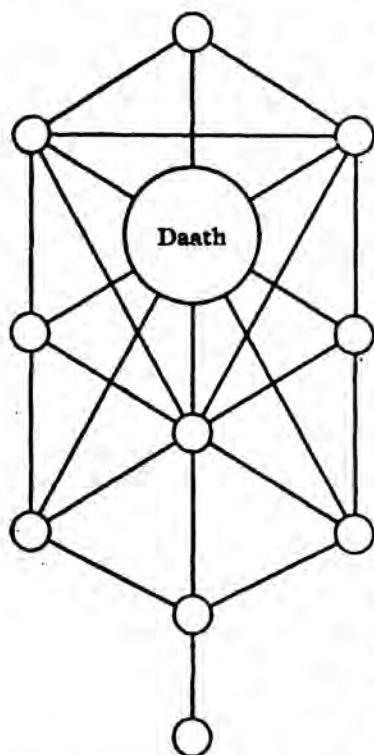
It unites the principal properties of the septenary; it indicates its composition and expresses hieroglyphically the essence and the transformations of the universal substance. All is four from three in light and in life. The cycle of perfect motion is three from four or four from three.



- |              |             |
|--------------|-------------|
| 1 Kether.    | 6 Netsah.   |
| 2 Chokmah.   | 7 Jesod.    |
| 3 Binah.     | 8 Hod.      |
| 4 Tiphereth. | 9 Geburah.  |
| 5 Gedulah.   | 10 Malkuth. |

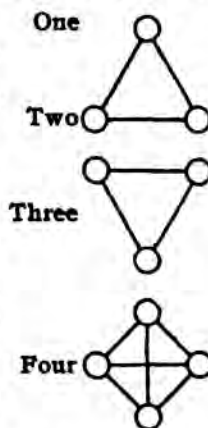
and corresponds to faith in the enumeration of the seven Christian virtues.

You know that Knowledge is not one of the Sephiroth, but is the mirror wherein are concentrated the rays from them all. It is named Daath.



You see that in Catholic dogma the economy of the numbers necessitates the alliance of science and of faith, which will constitute upon an unshakable base the absolute reason of the human word analogous to that of God, as I have demonstrated in the Preliminary Discourse to the second edition of my *Dogme et Rituel de la Haute Magie*.

It is to be noted that the numbers one, two, three, and four, which express the divine tetragram, when added together give ten, and that their geometrical figures correspond to that of the Sephiroth; thus: And this gives a combination thereof, according to which Malkuth finds its balance and becomes necessary, which demonstrates the eternity of creation.



Five, six and seven added together give eighteen, the number of symbolism, the two digits of which added together give nine, the number of initiation and of prudence. The whole added together gives nineteen, the number of the sun and of truth, whose two digits together make ten, or the synthetic and complex unity, the summing up of all the numbers.

Seven times seven are forty-nine, which gives thirteen, and thirteen gives four. After the forty-ninth day comes the day of Pentecost, which is the feast-day of intelligence and the *sabbatum sabbatorum*. With the Jews the seventh, and with us the fiftieth year is the year of Jubilee.

October 28th.

CXXII.

THERE are seven angels who stand before the face of God, says the Scripture. But of these seven the *Bible* names only three, namely:

(1) Michael or Mica-el, the special genius of Judaism. His name signifies: who is as God?—*quis ut Deus?* He is the destroyer of idols. He it is who disputes with Satan for the body of Moses,—who defends the Jewish Church against the hideous fictions of hell. He it is who shall lead Israel back into the promised land amid the applause of the nations when the kingdom of the Messiah comes: *tunc consurgat Michael princeps magnus!*

(2) The second angel named by Scripture is Gabriel, whose name signifies the *Humanity of God*. He is the genius of Christianity. Daniel saw him walking on the waters, and Gabriel does indeed direct and govern the heavenly waters which temper the ardour of the fiery serpent. He is the angel of woman, whom he salutes as sovereign, as companion of the master: *Dominus tecum*.

Blessed through herself, *benedicta tu*, and in all women, *in mulieribus*, because of her offspring, the Saviour, *et benedictus fructus ventris tui Jesus!*

Gabriel is also the angel of hope.

(3) Raphael, whose name signifies the medicine of God, shall heal all the ills of humanity. He it is who will lead the new generation, symbolized by the young Tobias, and will cause it to find its salvation in the monstrous fish which seemed eager to devour it. This symbolic fish is that of Jonah—it is also that of the catacombs where one so often finds the image of a fish below the sacred monogram . . . . How has all this knowledge become lost? *quomodo obscuratum est aurum?*

When will the angel Raphael return to open the eyes of the blind?

(*To be continued.*)



## THE CLASH OF OPINION.

[No one can regret more than myself the necessity that at last forces me to open the columns of LUCIFER to what cannot but be a most painful subject to every member of the Theosophical Society. I consider it my duty to insert with rigid impartiality the resolutions of Lodges or expressions of opinion of groups of members, or the letters of members immediately concerned in the present state of affairs. In spite of these wide differences of opinion I believe that in his own way each is striving to do what is right and proper. In a time of such obscurity we should all remember this, and be ever prepared to give the fullest consideration and most courteous toleration to the expression of opinions that may be diametrically opposed to our own views. At the same time, it is our bounden duty to unflinchingly hold to our own ideals of right speech, right thought and right action.

G. R. S. M.]

ADYAR, MADRAS,

Nov. 1st, 1894.

MY DEAR MEAD,—Old writes me that he is having the Judge case written up for the papers. If anything is published I want you to understand that it has been done without my approval and consent. Whatever may be my opinion on the recent "trial," I am no believer in the efficacy of discussing T. S. matters in the public papers, nor do I think that any good can possibly result from any sort of *exposé*. Past history seems to prove this conclusively.

I write this, because I do not want it to be supposed that while I continue to sub-edit *The Theosophist*, I, at the same time, attack the T. S. in the public press. You are at liberty to make any use you please of this letter.—Sincerely and fraternally yours,

SYDNEY V. EDGE.

*To the Editor of LUCIFER.*

DEAR SIR AND BROTHER,—As a worker for and in the T. S., and as a firm believer in its most worthy objects, to the realization of which I have devoted several years of my life, I am entitled to a word in your pages, to correct the false impression which is conveyed by the last of your paragraphs in the "Watch-Tower" notes of Nov. 15th.

Possibly at the time your copy went to press you had not read my statement in *The Westminster Gazette* of Nov. 9th. Certainly after doing so, and knowing, as you do now, that my attitude in regard to the Theosophical Society, and to H. P. B. as its prime founder and inspirer, remains unchanged, you could not have coupled my name with anything like an accusation of wilful "virulence and misrepresentation."

The published facts are just those which came into the evidence of Col. Olcott and Bertram Keightley, and upon which the charges were based and action taken; and they are, moreover, part of a body of evidence, which, from the outset, it was decided to publish.

I take the whole Karma of my own action, and I affirm that it is wholly independent of connivance or instigation on the part of anyone.

Reference to my letter in *The Westminster Gazette* will inform you that I deprecate fully the tone of the articles referred to, and the manner in which the evidence is presented. In this matter I had no choice. The paramount thing was to get the alleged facts into press. It is with those, and not the flippant jibes of the author of the articles, that we have to concern ourselves.

I believe that I have done rightly in this matter, for I am not sensible of any of those moral misgivings which surely follow the doing of a conscious wrong. I am still working for the Society, and I retain the fullest confidence in its power to outlive all troubles that are honestly faced.

It is, however, at all times possible for the governing faculty of a body to *force* one of its members into a position where, practically, he is either not in the body or else opposed to it; and to such end the ill-considered remarks in the "Watch-Tower" notes would certainly tend. I would only point out in this connection that if there is any intention of framing a case against me, it will be heard only after the original case, from which it arose, has had the hearing of the Society and the verdict of its members.

Meantime let us work together as we best know how.—Fraternally,  
WALTER R. OLD.

HARROGATE LODGE.

*Resolved:*

That, though fully appreciating the great services William Q. Judge has rendered and is rendering to the Theosophical Society, and the self-sacrificing energy and devotion he has put into the movement, we (the Harrogate Lodge of the T. S.) hereby ask him to seriously consider the advisability of resigning the Vice-Presidentship of the Theosophical

Society until such time as circumstances make it possible for him to refute the grave charges, formulated against him by Annie Besant, Walter R. Old and others, and publicly made known in *The Westminster Gazette*.

Further *Resolved*: That a copy of the above resolution be forwarded to William Q. Judge.

HODGSON SMITH, *President*.

LOUISA SHAW, *Secretary*.

November 17th, 1894.

BOURNEMOUTH LODGE.

*Resolved*:

That the members of this Lodge are of opinion that the articles recently published in *The Westminster Gazette* disclose a *prima facie* case against the Vice-President of the Society, Mr. W. Q. Judge, of fraud upon his fellow Theosophists, and of a course of deception designed to give more prestige to himself; and they consider that the Vice-President should not continue to lie under such a charge.

The members of the Bournemouth Lodge therefore urge that the Council, or Executive Committee, or a Special General Convention of the Theosophical Society, should no longer delay to call upon Mr. W. Q. Judge to offer himself for trial by his peers on the charge of deceiving certain fellow Theosophists—conduct indefensible in common life, and insupportable in a Society existing to promote a higher standard of morals and intellect.

*Resolved* also: That copies of this resolution be at once sent to Mr. W. Q. Judge, to the President, the General Secretaries, and to each Lodge and Centre in Great Britain.

THOS. WILLIAMS, *President*.

H. S. GREEN, *Secretary*.

November 18th, 1894.

3, UPPER ELY PLACE, DUBLIN,

November 26th, 1894.

With reference to the recent attacks upon a prominent official of the Theosophical Society which have appeared in *The Westminster Gazette*, we, the undersigned Fellows of the T. S., feel it a duty to express our conviction with regard to Mr. W. Q. Judge, and the position taken by some members and some Lodges collectively in this matter. We feel perfect confidence in the truth and integrity of Mr. Judge, and this conviction arises from our knowledge of his long and unselfish work for Brotherhood and Theosophy. We do not believe that the wisdom which has helped us and stirred us to help others could be

attained by a man of mean or ignoble character, as our brother is represented to be in these articles. We do not wish any vindication of himself from Mr. Judge: his lifework and teachings constitute sufficient vindication in our eyes. But even if it were not so, we feel that the true attitude of the Society in this matter should be to carry out publicly as a body those ethical principles which have bound us together individually as groups: "Never to listen without protest to any evil thing spoken against a brother and to abstain from condemning," knowing that there is a law which will judge and mete out to all the retribution due to their action. This duty we think devolves upon the Society as a whole no less than upon the individual members who constitute it. We are not all occultists, but we are all of us pledged to brotherhood. It seems but brotherhood in our eyes to defend one who has worked for so many years for the Society to which we belong. We feel a sense of shame that, where demands have been made for instant explanation or else expulsion and disgrace, no word even of gratitude for past services has come from those making them. We think also that if our longest-tryed, our best and bravest worker is to be brought before the tribunal of the world at the demand of sensation-mongering journals, a demand echoed by those he worked for, it is time for us to be little less hypocrites by expunging one of the objects of our Society and to talk of brotherhood in that connection no more.

(Signed) ROBERT COATES. FRED J. DICK.  
 A. DICK. DAN. M. DUNLOP.  
 A. W. DWYER. JAMES DUNCAN.  
 ELLEN DUNCAN. PATRICK JORDAN.  
 JAMES NOLAN. GEO. W. RUSSELL.

BRADFORD LODGE.

*Resolved:*

That the Bradford Lodge, T. S., being of opinion that the articles in *The Westminster Gazette* entitled "Isis very much Unveiled" bring charges of so serious a nature against Mr. W. Q. Judge as to demand an answer, hereby calls upon the General Secretary of the European Section to ask for such answer.

O. FIRTH, *President.*

*November 28th, 1894.*

YARM-ON-TEES CENTRE.

The members of this Centre are unanimously of opinion that they have no right to interfere in the matter of *The Westminster Gazette* articles and Bro. W. Q. Judge. They believe that Theosophy and the Theosophical Society are both safe if the individual members of the

latter will be content to do their *own* duties as best they may, and leave others to their conscience and the Good Law. They recognize Brother Judge's right to remain silent if he so decide, and they do not wish to say anything which could be construed into an attempt to judge what is clearly beyond their knowledge. They continue to have the highest regard for the good work already done by Brother Judge, and will cheerfully continue to honour him as the Vice-President of the Society as long as he continues to fill that office.

Signed on behalf of Mrs. E. J. Bulmer, Miss A. W. Moor, Miss Murray and W. A. Bulmer—at their request and with their approval.

W. A. BULMER.

*November 29th, 1894.*

MANCHESTER LODGE.

*Resolved:*

That in the interests of the Theosophical Society it is advisable that W. Q. Judge make a public reply to the charges formulated by Annie Besant in March last, and published more or less accurately in *The Westminster Gazette* in October and November, 1894, and that the General Secretary of the European Section be requested to invite him to do so.

CHRISTOPHER CORBETT, *President.*

*November 29th, 1894.*

The above was passed unanimously except for one dissident who thought it would be better to leave the matter alone.

BRIXTON LODGE.

That the members of this Lodge now present are of opinion that a *prima facie* case has not been made out against Mr. W. Q. Judge.

That they decline to ask Mr. W. Q. Judge to make any reply to the charges against him.

H. A. W. CORYN, *President.*

*November 30th, 1894.*

MADRID LODGE.

*Resolved:*

That it is the duty of Mr. William Q. Judge, Vice-President of the Theosophical Society, to make a reply to the attacks of which he has been the object.

JOSÉ XIFRÈ, *President.*

*December 1st, 1894.*

BRIGHTON LODGE.

*Resolved:*

That the Brighton Lodge of Theosophists, without expressing any opinion upon the charges brought by *The Westminster Gazette* against Mr. W. Q. Judge, is content to leave action upon the matter in the

hands of the Headquarters' Executive. They feel that whatever may result from this the true principles of Theosophy will remain unaffected.

ALF. KING, *Secretary*.

BIRMINGHAM LODGE.

*Resolved:*

That in the opinion of this Lodge the articles recently published in *The Westminster Gazette* constitute a *prima facie* case against Mr. W. Q. Judge, Vice-President of the Theosophical Society, of a series of deceptions practised upon his fellow Theosophists; and this Lodge considers that *an officer of the T. S. should not be allowed to remain under such a charge.*

*Resolved:*

That the Birmingham Lodge of the Theosophical Society deprecates the circular-letter issued by some members of the Dublin Lodge under date 26th of November, 1894, which appears to overlook the gravity of the present situation and tends to an evasion of the serious charges *resting upon the Society through the person of its Vice-President.*

The members of this Lodge therefore join with all other Lodges of the Society that are of the same opinion, in urging that official steps should be forthwith taken to place Mr. Judge upon his defence.

*Resolved:*

That copies of these resolutions be forwarded at once to Mr. W. Q. Judge, to the President, the General Secretaries, and to the Lodges and Centres in Great Britain.

O. H. DUFFELL, *President*.

SYDNEY H. OLD, *Secretary*.

*December 3rd, 1894.*

MIDDLESBRO' LODGE.

*Resolved:*

That while we have no wish to express any opinion as to the charges made against Mr. Judge in *The Westminster Gazette*, we consider that his present refusal to reply to them is detrimental to the interests of the Theosophical Society.

*December 4th, 1894.*

G. J. HENDERSON, *Secretary*.

A memorial has been signed by some seventy members requesting the General Secretary to ascertain the opinion of all the Lodges as to whether or no Mr. Judge should be invited to make a reply. This request has been laid before the Executive Committee of the European Section, and the matter is receiving their fullest consideration. The full correspondence between the members of the Executive Committee and the result of their deliberations, as soon as known, will be published for the information of all members.

## CORRESPONDENCE.

## MR. LANE AND THE MAGICIAN OF CAIRO.

I AM rather surprised at the easy manner in which it seems to be assumed by many persons that Mr. Lane succeeded in explaining away the phenomena to which he was almost the first to call attention. There is much information on the subject to be found in the writings of other travellers and residents in Egypt besides Mr. Lane; and the whole subject would be well worthy of a thorough investigation by anyone who had time and inclination to take it up.

In the fifth edition of Lane's *Modern Egyptians* (1871), vol. i. p. 347, is a long note, in which, after setting aside the theory that the performances were effected by means of a concave mirror, and that two Europeans, instructed by the magician, are said to have performed similar feats, he mentions that the magician, who seems to have failed in most of his recent attempts, remarked that he was generally successful in the life-time of 'Osmán, who was his usual interpreter. Thereupon Mr. Lane adds, with a strange mixture of credulity, incredulity and candour: "I can hardly help inferring that in most cases leading questions put *unconsciously* by 'Osmán, as well as by others, who were persons of education and intelligence, and in other cases shrewd guesses, were the main causes of his success. I cannot, by the supposition of leading questions, account for his succeeding in the cases that fell under my own observation; but these, as I have stated above, fell short of what he had accomplished in many instances in presence of certain of my friends and countrymen."

That is to say, that because the power of the magician fell off towards the close of his life, Mr. Lane, in deference to the prejudices of fifty years ago, which were much stronger than in our own day, accepted, felt himself obliged to accept, a theory of collusion, which would not explain even the phenomena which he himself had witnessed, to say nothing of those which had been witnessed by others.

In the edition of Lane's *Thousand and One Nights*, published in 1859, vol. i. p. 60, I find the following note inserted, with his sanction, on the same subject: "During his last residence in Egypt, Mr. Lane

thought he had discovered a clue to the means employed in these performances; but he afterwards found that there were cases which remained to him inexplicable."

Several European travellers made the magician pour ink into their hands, and some (chiefly, I think, ladies), saw more or less in it. When Miss Martineau tried the experiment, as she relates in her *Eastern Life*, she felt herself under something like mesmeric influence, which she thought it prudent to shake off.

I suspect that the failure of the magician's power was due to some disturbance of conditions, perhaps owing to his being induced to practise his art too frequently and before determined sceptics. It is possible, too, that the presence of a known and trusted friend like 'Osmán may have helped to preserve his tranquillity, and have saved him from being so much affected by unfavourable surroundings.

W. F. KIRBY.



## THEOSOPHICAL ACTIVITIES.

### EUROPE.

THE Blavatsky Lodge held its annual business meeting on Nov. 9th, in the hall at 19, Avenue Road. Miss L. M. Cooper resigned the Secretaryship to Mrs. Sharpe, the council was slightly altered, and the remaining officers were reëlected. It was decided to start a lending library, and this is now open to members and associates on Thursday evenings. A *Secret Doctrine* class under Jas. M. Pryse was appointed to meet every other Saturday at 8.30, and a meeting for enquirers every other Sunday at 7.30.

The General Fund of the European Section received donations to the amount of £33 9s. 5d. between Oct. 20th and Nov. 20th.

The Theosophical Publishing Society announces that its Library and Reading Room at 7, Duke Street, Adelphi, has now been made really comfortable—a fact which we can confirm from our own observation. It is open from 9 a.m. till 10 p.m., fees are very low, and there is a competent and obliging librarian.

Sweden sends the *Vâhan* a long account of activity this month, showing the work of several different lodges; the account is so pithy and comprehensive that we cannot condense it any further, and there is not space to reproduce it in full.

J. C. Staples sailed for New Zealand on Nov. 18th, where he is to find a new sphere of useful work in helping to organize our New Zealand members. The Brighton Lodge wished him a regretful God-speed.

The Countess Wachtmeister, who has departed for India, visited Paris early in November and reports an increased circulation in *Le Lotus Bleu*.

The North of England Federation held its sixth quarterly conference at York on Nov. 10th, forty people, representing eight lodges and three centres, and G. R. S. Mead being present. The proceedings were very successful.

At Norwich on Nov. 20th H. T. Edge gave the inaugural address to the new lodge, and was pleased with the material he found there for future theosophic growth.

## AMERICA.

"Mirror of the Movement" in the November *Path* presents us with many short items, difficult to summarize. It seems that an interview by *The World* with the editor of *The Path* has created a good deal of interest, chiefly owing to the statement that the new race might be gigantic and have two spines and a third eye.

In Chicago a new branch has been formed, called the West Chicago Branch, and promises well.

W. Q. Judge has been lecturing in several towns in New England, and finds the branches in good order.

On the Pacific Coast Dr. Griffiths has been touring and lecturing as usual, with much success.

The Headquarters in New York is in want of financial support, as the activities ordered by the last Convention have drained the exchequer, and the admission dues are very small. The valuable work done in the States should never be allowed to perish from want of funds.

## INDIA.

From the November *Theosophist* we learn that the General Secretary visited Benares, Allahabad, Lucknow, Cawnpore, Ludhiana and Agra. A new branch was formed at Tirur, Malabar, with twelve charter-members. The members of the Panier T. S. have shown their practical Theosophy by opening a free dispensary. Under the auspices of the Bengal Theosophical Society, a society called The Young Men's Ârya Union has been formed to study Âryan literature, science and philosophy, etc.

## AFRICA.

Lewis Ritch, Secretary of the Johannesburg Centre, writes under date Oct. 29th that matters theosophical are progressing slowly but steadily, the number of members remaining the same. A lecture by Messrs. Kitchen and Ritch, on *Spiritualism in the Light of Theosophy*, led to a short newspaper controversy which was, however, prematurely closed by the editor. *Death—and After?* is the object of study at present, and is now being read for the second time.

## AUSTRALASIA.

*Annie Besant's Tour.*

We continue to receive masses of cuttings from the Australian and New Zealand press, giving long and favourable accounts of Annie Besant's lectures. At Sydney, Mrs. Besant delivered no less than ten lectures to packed audiences. The people came again and again to hear her,

and included the best known and most cultured people of the New South Wales' capital. The tone of the press is everywhere most appreciative, sometimes extremely laudatory, and not in one instance really hostile. All are impressed with the singlemindedness, wide tolerance and care to avoid giving offence to other people's religious convictions, displayed by the lecturer. Some of the titles of the lectures were *The Dangers which Threaten Society*, *The Evolution of Man*, *Theosophy and Spiritualism*, *Reincarnation*, *Mahâtmas*, *Why I Became a Theosophist*, *Civilization True and False*, and *Politics*.

There is no doubt but that the Sydney public is deeply interested not only in the personality of the lecturer, but also in the general subject of Theosophy and the many problems connected therewith, and that the visit of Annie Besant will leave a lasting impression on their minds. It is a matter of very secondary importance whether or not large numbers of people become members of the Theosophical Society so long as the main ideas of universal Theosophy and the depth of view that they open up are spread far and wide among the thinking public.

A similar cordial reception and appreciative public awaited her in Auckland, New Zealand. Her four public lectures were delivered to uncomfortably packed halls. When we bear in mind the long and sustained attacks made on Theosophy in Auckland at the time of Mrs. Cooper-Oakley's visit, it is a matter of great surprise to see the changed tone of the press. The press of New Zealand follows that of Australia in eulogistic notices. We could fill several numbers of LUCIFER with reports, interviews, and leading articles from the Australasian press.

In addition to public lectures, Annie Besant has held a number of Lodge meetings, private meetings, and submitted to endless interviews by all sorts and conditions of men, women and children.

The last letter from Mrs. Besant, dated Oct. 12th, was written on board the ss. *Talune*, after the visit to Auckland was over, and she was once more on her journeyings. She writes:

"I left Auckland yesterday, Thursday, and shall not reach Christchurch till Tuesday; four lectures there, and then on to Dunedin; four there, and back to Wellington; four at Wellington, and on Nov. 7th leave Wellington for Australia again.

"Auckland branch is earnest, devoted and united. . . . I rather hope that the general orthodox feeling may be a little softened by one incident of my visit. The Bishop of Auckland and his daughter called on me at the Theosophic Rooms.

"By the way, if you see a paragraph that I attended the cathedral

service, and took the sacrament, it is not true! But the statement was all over Auckland. I was at a meeting at the time, but that does not matter. It will do with the Ganges bathing and the visit to the Roman Catholic authorities on my joining the Roman Catholic Church, to prove how variable are my religious opinions."

The Auckland Lodge secretary writes, Oct. 3rd, that all are in a state of expectation of Annie Besant's visit, but somewhat disappointed that she is to give only four lectures there. The public appetite has been whetted by the reports of her late successes. It is possible that she may have a tussle with Rev. Jas. Hill, of the Presbyterian Club, Devonport, who gave a lecture recently in which he denounced the Parliament of Religions as likely to damage Christianity by putting it on a par with the other systems. Many good papers have been read at the Lodge meetings.

#### HAWAIIAN ISLANDS.

The interest in Theosophical subjects has been rapidly growing in Honolulu. The Aloha Branch was chartered last June with A. Marques as President and P. Jones as Secretary, and five new members have been added since. The visit of Mrs. M. M. Thirds, a Theosophical lecturer from Chicago, as a private guest of Mrs. Foster, has had good effect and reached more widely than the previous work done here; she has given public lectures once a week, attended by what may be called, for this place, large audiences, namely, about one hundred, attracted by interest and curiosity over a stranger. She has also held many private talks and receptions, and started a small *Key* Class. The Aloha Branch suspended their own public class on Mrs. Third's arrival, so as not to interfere with her work, but continued to hold at least one regular branch meeting a week; other classes are also held. There can now be no doubt that the movement will continue to grow in the Hawaiian Islands. Honolulu has moreover the advantage of three Theosophical libraries, one held by the Branch, one by its President, and one by Mrs. Foster, and many Theosophical works are also to be found at the town library. The gift of Theosophical literature, especially for distribution, will be very thankfully received by the Aloha Branch, which gratefully acknowledges the generous gifts already received from the British and Indian General Secretaries, and from that most worthy worker, Mr. Fullerton, of New York. A great deal of good work in distribution could be done here on the numerous passenger steamers plying between America and Australia, if the literature was available.

THEOSOPHICAL  
AND  
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 2:—"Old Diary Leaves" details the Colonel's first impressions of India, viz., a mouthful of unripe pear; describes the defalcations of the swindler Hurrychund, who put down in his bill the charge for a cablegram of invitation to H. P. B. and the Colonel; and tells of visits from Masters. "We knew not, but those Adepts knew, that we two were to serve as the necessary nuclei for the concentration and diffusion of that akáshic stream of old Aryan thought which the revolution of cycles had brought again into the focus of human needs." M. N. Chatterji gives the symbolical story that is related at the Karam Festival in Sirguja, which evidently contains much that can be extracted by the student of symbolical language. H. S. Olcott reprints his "T. S. Solidarity and Ideals" and J. C. Staples' Blavatsky Lodge paper on "Sympathy a Source of Knowledge" appears. E. R. B. writes interestingly on "Haunted Trees and Stones," relating experiences and instances of obsession by these means. Ellen S. Atkins has an article on colours and tones, evidently the result of much intuitional study.

H. T. E.

THE PATH (*New York*).

Vol. IX, No. 8:—W. Q. J. points out that Masters' help will not be withdrawn after 1898, though they will not send out their force in such a wide and sweeping volume; and makes the important statement that H. P. B.'s slackening of phenomena during her later years was not due to any change of views as to their desira-

bility, but part of a well-understood plan. "The Magic Mirror" is a tale of a visit to a clairvoyante, but the conclusion is deferred for the present. "Conversations on Occultism" deals with clairvoyance, intuition, the pentagram and the sword. "Wrong Popular Notions" deals in paragraphic style with various points. Concerning "proof" the writer says that, though people accept the atom and the molecule without proof, because they are necessary, they make a fine clamour when asked to do the same with reincarnation or mahátmas. "Let loose the ideas among the people; do not hold them till you can get glory by them," says C. F. Wright in "The Spirit of Things." "On the Screen of Time" takes the place of the familiar "Tea-Table Talk."

H. T. E.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. III, No. 2:—This month we are indeed, thank heaven, rupture-free, and most cordially do we welcome the departure of the parasitic "dweller" that fastened on the back of last month's *I. T.* "Letters to a Lodge," No. I, by Jasper Niemand, which takes up half the number, deals with the problem of how to help others. "What is all-important is that we should help our friends to find their own wisdom. From us, not wisdom, but self-effacement is required. Yet this is in very fact the highest wisdom." A. P. Sinnett writes on "Theosophy and the Expiring Cycle," and combats the idea that Theosophy will cease to grow during the period from 1897 to 1975.

G. A. H. Brereton continues his article on the application of brotherhood to women and children, and Æ. continues the "Mystic Nights' Entertainment."

H. T. E.

THE PACIFIC THEOSOPHIST  
(San Francisco).

Vol. V, No. 4:—Dr. J. A. Anderson's article on alcohol is very good. It shows that drugs are taken for the purpose of transferring the consciousness to another plane; that alcohol transfers the consciousness to a plane whereon Kâma rules, Manas serves, and all influx from above is cut off; that alcohol hurries on the wheels of the kâmic mechanism in man, and "stimulates" by throwing out of gear the regulator of the vital machine, thus allowing it to run rapidly down. C. B. discourses on the Chaldæans, their records and teachings. The H. P. B. Training Class contributes an article on Karma, and occasional matter makes up the number. Those interested in the formation of Training Classes will find the details worked out in this number.

H. T. E.

THEOSOPHICAL SIFTINGS (London).

Vol. VII, No. 11:—"The Doctrine of the Resurrection," by A. M. Glass, is prefaced by a very good statement of the attitude of Theosophy towards Christianity; argues for the existence of an esoteric school among the early Christians, with confirmatory quotations from St. Paul and the Fathers; and then passes on to the main thesis, which is treated in a masterly and scholarly manner. The Christos is shown to be the Higher Self of man, which returns to its original glory after a period of incarceration in the flesh, and the quotations in support of this doctrine from the *Bible* itself may well give orthodox Christians material for serious self-questioning. We should very much like to see this paper in handy pamphlet form.

H. T. E.

THEOSOPHIA (Amsterdam).

Vol. III, No. 31:—The article by Afra on "Another's Karma" deals with the

complex problem of the interblending of human destinies. *The Key to Theosophy*, *Cyclic Impression*, *Through Storm to Peace*, etc., are translated as usual. And activities and correspondence complete the number.

H. T. E.

TEOSOFISK TIDSKRIFT (Stockholm).

Vol. II, No. 8:—Opens with an article from the pen of Sven Nilsson on the attitude of Theosophy towards the idea of a personal God, in which the student finds useful hints to enable him to arrive at a clearer conception of this difficult subject. Fröken von Betzen writes on the conditions of self-development, and reminds us of the one thing needful—never to lose sight of our ideal and never to relax our enthusiasm in striving towards its attainment. The interesting articles on Freemasonry, entitled "Light from the East," are concluded, but the same translator ("E. Z.") gives us this time "Something about Spiritual Evolution," by Franz Hartmann. The number winds up as usual with a review of the activities of the Scandinavian Lodges.

F.

THE VĀHAN (London).

Vol. IV, No. 5:—Chiefly remarkable for the vigorous and eloquent answer by Jas. M. Pryse to the question, "When the T. S. is attacked, and pretended exposures made of occult phenomena, what is the best line of defence?" He shows that, though "abstract principles, occult teachings, vital truths, are safe for ever in the sacred spaces of the sky, and no weapon wielded by the profane can reach them in those cloudland terraces," yet "the Teacher, the Comrade, who have braved all the malice of immature mankind, all the sly ambush and onslaught of the sub-human powers, for your sake, require your instant support and succour. . . . Because such an one, for the very divinity of his strength, is forbidden by the Gods ever to defend himself among his weaker brothers here on earth, are you to stand idly by and say no word in his defence?"

H. T. E.

DEPARTMENT OF BRANCH WORK  
(New York).

No. 46:—"Mystics of the Middle Ages," by Mrs. Vespera Freeman, treats briefly but interestingly of Röhme, Paracelsus, Swedenborg, etc., showing the qualifications of seership. Paracelsus is compared to Madame Blavatsky in his fiery impatience under unjust attacks, not on his personality, but on his teachings; his open scorn for the current pharisaism, his whole-hearted devotion and self-forgetfulness. T. R. Prater has a shorter paper under the same title, in which he deprecates the conceit of modern science and sketches the teachings of Paracelsus and van Helmont.

H. T. E.

## THE PRASNOTTARA (Madras).

Vol. IV, No. 45:—Two are the questions and twice one the answers which grace this number of the "Question-answer." The first is on the relations between Dwaitism, Visishtadwaitism and Adwaitism, and the second on the philosophy of numerals in Sanskrit writings. The notorious "Occultism and Truth" circular finds in this magazine a new asylum. The General Secretary of the Indian Section apologizes for having implied in the July *Theosophist* that the American Section proposed to remove the Headquarters from India, whereas the proposal in question really emanated from the Indian delegate to the American Convention, and was rejected by the latter.

No. 46 has more questions and answers than No. 45, and contains an interesting note on what the *Vishnu Purāna* says about the redeeming features of the Black Age.

H. T. E.

## SOPHIA (Madrid).

Vol. II, No. 11:—Our excellent Spanish contemporary contains a series of translations and very little original matter. H. P. B.'s article on "Ancient Philosophers and Modern Critics" is at last brought to a conclusion. A very good translation of Jasper Niemand's *Letters*

that have Helped Me takes its place. "Do the Adepts deny the Nebular Theory now generally Maintained?" is continued. H. P. B.'s article on the theosophical Mahātmās and Bryan Kinnavan's paper on the Rishis are translated. We cannot help noticing a great many errors in the list of Theosophical Reviews.

C. C. B.

## THE SPHINX (Brunswick).

Vol. XIX, No. 105:—This is a good number. The introductory article on the study of H. P. Blavatsky's *Secret Doctrine* is of value, both to the general public as giving some idea of the contents of the two volumes, and to the student who may gather hints which may help him to a quicker comprehension of her line of reasoning. The opening paper is an interesting examination into the periodicity of the rise and fall of waves of thought and action in the world's history during the last five thousand years. Count Gobineau's work on the *Inequality of the Human Races* is treated of, and a Society is being started to spread a better knowledge of the Count's writings. Jasper Niemand, in "A Woman's Vision," gives expression to some of those world-truths to which the heart ever responds, and Thesi Bohr contributes a well-told story of the bitter struggles undergone by the man who has begun to understand his own nature.

A. J. W.

THE THEOSOPHIC GLEANER  
(Bombay).

Vol. IV, No. 3:—Takes to task the editor of the *Times of India* and Mr. Gladstone. N. F. B., in "Our Music," says: "What we see in the Western music is mostly emotion, if not kâma; it makes a man dance in his heart, if not in body; while the Indian music have tunes more of a tranquillizing nature, which makes the mind more peaceful than emotional or kâmic." The rest of the number is largely extracts and reprints.

H. T. E.

THE BUDDHIST (*Colombo*).

Vol. VI, Nos. 38 to 43:—A. E. B. criticizes Bishop Copleston on Buddhism, and continues his translation of the Visuddhimagga. "The Priestess Visakha" is continued and concluded. The reviewer's article on "Higher Powers in Man" from *The Humanitarian* reappears.

H. T. E.

## AN EARNEST PLEA FOR TOLERANCE.

"An Earnest Plea for Tolerance towards Truth-seekers in General and Mrs. Annie Besant in Particular," is a sixpenny pamphlet by "A Professing Christian," to be obtained from the printers, A. Bachhoffner, 162, High Street, Clapham. It is a heartfelt appeal to narrow orthodoxy to come out of its hide and stand the test of free discussion. It is couched in question-and-answer style, and the questions put by the typical bigot are very characteristic, and the answers reasonable and convincing. We commend the pamphlet to debaters.

H. T. E.

THE NORTHERN THEOSOPHIST (*Redcar*).

Vol. II, No. 13:—The Editor in his "Remarks" rightly insists upon the point that until W. Q. Judge is *proved* guilty he must be held to be innocent. A report of the sixth quarterly conference of the North of England Federation appears. In an article on "Duty," the writer reminds us that "conviction, were it never so excellent, is worthless till it converts itself into conduct"; and that our duty is in the *act*, not in the *result*. "We barter away our souls in this constant pettifogging about results, and only succeed in swindling ourselves in the long run."

H. T. E.

LOTUSBLÜTHEN (*Leipzig*).

No. 27:—Contains a continuation of the article on "Elementargeister," after H. P. Blavatsky, dealing with the four worlds, pitris, larvæ, etc., and illumined by a picture of St. Anthony tempted by larvæ. The seventh chapter of "Yoga and Christianity" is entitled "Union," and treats in masterly and lucid style of the path of liberation from the false self. Under the heading "A Mahomedan Freemason" are given the answers of Abd-el-Kader to the questions propounded by the Lodge. "Letterbox" concludes this instructive number.

H. T. E.

## OTHER PUBLICATIONS.

We beg to acknowledge also *Life in an Asylum*, by an ex-attendant, which lets the reader into the secret of many wrongs done by selfish relatives and stupid doctors; *Sanmârگا Bodhint* (Bellary, vernacular); *English Mechanic* for December; *Booknotes* (London) for November; *The Animals' Friend* (London) for November, a very good halfpennyworth of championship for our younger brothers; *Journal of the Mahâbodhi Society* for November (Calcutta); *The Lamp* (Toronto), received as we go to press, with an article on *The Voice of the Silence*, Scripture Class Notes, Editorial Comments, and much bright paragraphic matter; *Notes and Queries* (Manchester, N. H., U.S.A.), for December, containing the usual amount of interesting kabalistic, numerical, and occult lore, and notices of mystical publications; *The Theosophical Forum* (New York), No. 65; *La Haute Science* (Paris), for November 27th, with the usual translations of Iamblichus and the Rig Veda; *Light*; *The Agnostic Journal*; *Review of Reviews*; and a few others which are too late for this month.