

# LUCIFER.

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## ON THE WATCH-TOWER.

### THEOSOPHY FROM A LEGAL POINT OF VIEW

MYSTICISM must indeed be in the air in the closing years of the nineteenth century, when we find the dignitaries of the Court of Appeal of Limogés assembling in solemn conclave to listen to a lecture by their "Substitut du Procureur Général" on *Le Mysticisme Contemporain et le Droit Pénal*. This is the title of an essay delivered on October 16th, 1894, when the Court re-assembled in its red robes, after hearing Mass in the Palace. Besides the Councillors, the Solicitor General, the Attorney General, the Chief Clerk and his assistants, the President and members of various tribunals, the Judges of the Peace, and the barristers and attorneys, there were present, the Prefect of the Department, the General of the Division and his staff, the Bishop of Limoges, the public magistrates and heads of public offices, etc., etc., in fact the most representative audience the department could get together.

M. Maxwell, in treating of contemporary mysticism, confined his attention to spiritualism and theosophy. In the whole of his discourse there is not the slightest sign that he is treating his subject in any other than the most serious spirit. In fact, he argues that it is no longer possible to disregard the present crisis of thought and belief. His exposition is exceedingly fair and impartial, and after setting forth the main ideas of spiritualism and the esoteric philosophy, he approaches the legal aspect of the question by quoting a series of opinions such as: "The most dangerous elementaries for mankind are suicides, and the victims of the guillotine and hanging, in fact all criminals who are violently deprived of life."

He then continues: "But it is not only the death penalty which

is condemned by the mystics. It is our whole penal code, especially our penitentiary system."

This objection is of course based on the idea that man can be morally diseased as well as physically diseased, and therefore the present mode of correction is as unwise as the old methods of treating lunatics. M. Maxwell then touches on several other salient points of reform advocated by the mystics, and sums up his opinion on these ideas as follows :

"Their ethics are noble, no one can criticise them ; but what can we say of their metaphysics? The ideas they hold on free will are admissible ; it would be a good and moral thing to believe that we ourselves create our future destiny : with such a conviction we should arm ourselves with resignation to support misfortunes which we should know were deserved and necessary ; in that conviction we should find strength to do good."

But "the mahâtmâs are far away," and we have to rely on the statements "of the spirits themselves"—so says the distinguished lecturer. And that is the just karina of the mistaken point of view from which so many theosophists and spiritualists have put forth their ethical and metaphysical theories. Let the authority of our ethics and metaphysics be in the things themselves, and so we shall get the ideas considered and accepted, and do the good we desire.

And so because of these and such reasons, and in spite of his high opinion of our ethics, the Deputy of the Attorney General is compelled to sum up as follows :

"These ideas are difficult to accept. It is the same with their theories on the death penalty and the organisation of the penitentiary system ; they border upon abolition of punishment. We experience a feeling of profound sorrow when we are obliged to strike down one of our fellow creatures, we do not differ from the mystics on this point, but we must not forget that we are the guardians of order, and that our mission is to unflinchingly carry the law into effect. It is not when our energy has become more necessary, and our duty perhaps more dangerous, that it is proper to make experiments on the faith of shadowy theories, at the summons of doubtful voices. It is not in the midst of the battle that we can abandon rules which for so many years have formed the security of society."

## THE AMERICAN ASIATIC AND SANSKRIT REVIVAL SOCIETY.

This Society has for its objects :

“ Historical and scientific research into the ancient literature of India and other Asiatic countries ; the collection, preservation, and translation of ancient and modern palm-leaf and other manuscripts to be found in India and other Asiatic countries, maintaining a library for the preservation of the same when collected and for the uses of the Society ; taking such measures as may be necessary to promote the revival of Sanskrit learning in India, by employing pandits as translators or teachers ; and otherwise, in all ways directly in the line of Asiatic research and Sanskrit revival, to take such steps toward those ends as are proper.”

The Board of Trustees consists of Clement A. Griscom, Jr., E. Aug. Neresheimer, Donald Nicholson, A. H. Spencer, Alexander Fullerton, Elliott B. Page, William Q. Judge.

The head office is 144, Madison Avenue, New York City, U.S.A., and the dues are : membership, \$10 per year ; life membership, \$100. Already the Society has obtained twenty-nine paper and three palm-leaf manuscripts which now await translation. This is due almost entirely to the energy of Mr. Judge, and we sincerely hope that the Society will be able to get some reliable work done in the direction above indicated.

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“ OCCULTISM AND PRACTICAL AFFAIRS.”

Under this heading the last number of *The Transactions of the Scottish Lodge* makes some very common-sense remarks that deserve to be read and thought over. The writer of the paper says :

“ As it has been, and may be yet again in the Church, so may it be in any society that studies Occultism. If once any member or group of members claims to have special guidance from super-human sources, and on that account to impose his or her will on outside or exoteric members, who have no means of verifying the claim, or of discriminating whether the same is true or false, then that society is already sapped with all the worst evils of priestcraft.”

This is the one danger of all dangers that should be most strenuously guarded against in the Theosophical Society. Priestcraft is the one extreme, anarchy the other, common-sense and true self-reliance is the safe path in the midst.

A CRITICISM ON THE CONSTITUTION OF THE THEOSOPHICAL  
SOCIETY.

In the December issue of *The Unknown World*, Mr. E. T. Sturdy writes a criticism on the Theosophical Society and its organisation, with the professed intention of discussing "the attitude in which Mystical Societies can safely stand to each other." If Mr. Sturdy has anything of value to say to the Theosophical Society, it would be more convenient to set it forth in the pages of one of our own magazines instead of in the columns of a periodical that comparatively few of our members will see.

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ON THE CONFINES OF REINCARNATION.

I have received the following interesting quotation. Sir Benjamin Ward Richardson, M.D., F.R.S., in an address delivered at the Grindelwald Conference, says, in speaking on "Mental Exercise and Health of Mind":

"My own impression is, that memory itself extends in some instances through ancestry, and that those curious phenomena of so-called 'pre-existence' which many feel, are continuous memories."

This is a clever hypothesis in the interests of materialism; but to the student of eastern psychology and theosophical literature, the ancestry theory requires a tremendously greater exercise of the imagination than the simpler hypothesis of the "subtle body" and "reincarnation." The important thing to notice is that Sir Benjamin *admits* the "curious phenomena of so-called 'pre-existence'." That will do for a beginning.

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THE Gnostic KABALAH.

Readers of LUCIFER who are interested in the Gnostic Kabalah, as set forth in the *Pistis Sophia* and its sister texts, will remember our review of M. Amélineau's valuable text and translation of the two *Books of Ieu* (viz., *The Book of the Gnôses of the Invisible* and *The Book of the Great Logos in each Mystery*) which appeared on pp. 330-333 of our tenth volume. M. Amélineau's *Notice sur le Papyrus Gnostique Bruce* (Paris: Librairie C. Klincksieck, Rue de Lille, 11; 1891) was preceded by his learned critical study of the same texts,

entitled "Les Traités Gnostiques d'Oxford," which appeared in *La Revue de l'Histoire des Religions* (Paris: Ernest Leroux, Rue Bonaparte, 28; 1890), and contains matter of great value and interest. We have now to notify students of this difficult but important subject, that Dr. Carl Schmidt has published a text, translation and commentary of the Bruce Papyri, under the title *Gnostische Schriften in Koptischer Sprache aus dem Codex Brucianus* (Leipzig: J. C. Hinrichs'sche Buchhandlung; 1892). This admirable and painstaking work of some 700 pages, as is usual with German scholarship, covers all the previous ground and supplies the mystical scholar with all the available material. But, alas, the mystical scholar is still to be found. It is also difficult to see why two scholars should have consecrated so much time to the two most obscure texts that Bruce brought back from Abyssinia, whereas the most important work, *Pistis Sophia*, has only received the attention of one scholar, Moritz Schwartz.

Mystical Christianity has much to gain by a thorough investigation of Gnosticism; for although the root ideas of the Gnosis have been overgrown with a tangled mass of briars and creepers that hide the ruins of the ancient temple, nevertheless, it does not seem improbable that the discovery of the foundations of the building will reveal a plan of architecture based on the true canon of proportion.

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#### SHANKARA'S JUGGLER.

Who has not heard the story of the Indian juggler who throws a ball of twine into the air and causes a boy to climb up it, and disappear, and then himself pursues the luckless child sword in hand, and from the regions of invisibility hurls down the severed limbs of his victim to the ground? The illusion vanishes, and the child and juggler appear smiling hand in hand. Are not these things written in the chronicles of Marco Polo and other travellers? The average Philistine classes such travellers in the category of Ananias, and Baron Münchhausen, and shrugs his shoulders. But the progressive Philistine has now-a-days met with his David in the child-science of hypnotism, and so talks wisely of suggestion and the rest. He thinks his idea is novel, but he is in error, for hypnotism is a very old denizen of this planet in a very modern dress. Hear what

Shankarâchârya, the great commentator on the Upanishads, says on the subject. He wrote at least 1150 years, perhaps 1700 years, before the present times. In his commentary on the *Mândûkyopanishad*, (translated by M. N. Dvivedi) we read as follows:

“A juggler throws the end of a thread up in the sky, and climbing by the help of the thread disappears with all his accoutrements. His body begins to fall to the ground in pieces, which unite anon into the self-same juggler. Now those who witness this illusion do not care to look into its essence and meaning. In the same manner the series of the states of sleep, dream, and waking, is like the throwing up of the thread, and *prâjña*, *tâijasa*, etc., are like the juggler who appears to climb up the thread—the real director of the whole illusion being ever entirely aloof from the thread as well as from him who climbs up the thread. As this man stands all the while on the ground, entirely unseen on account of the power of illusion, even so stands for ever the Reality of realities—the Absolutely Eternal Truth.”

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GEORGE SAND'S INTUITION OF THE VEDÂNTA PSYCHOLOGY.

In her *Impressions et Souvenirs*, George Sand writes:

“It is not necessary to sleep in order to dream. An act of contemplation will take us almost always to a region of higher living, where our reason slumbers, and where divagations more connected and less prolonged than those of dream, are yet beyond the grasp of the reasoning power. There must be then something within us which is called a soul, and which is perhaps quite a different thing from that to which this very vague and ill-defined term is given. I have myself believed for a long time that we have three souls; one to direct the use of our outward organs, another to regulate our relations to our fellow-beings, and a third to communicate with the divine spirit which animates the universe. Sainte-Beuve used to laugh when I told him that. ‘Three souls!’ he would reply, ‘if we could only be sure of having one!’ I dared not tell him that we had probably many more. We are not such simple phenomena as those think who try to class us as good or bad, elect or damned. We are, on the contrary, very complicated machines, and the lobes of our brains have a multitude of functions which elude altogether scientific analysis. The scalpel of the metaphysician is no more

certain than that of the anatomist: neither can touch the seat of life without destroying that life."

This idea of three souls strongly reminds the student of eastern psychology of the Koshas, the so-called "sheaths" or veils of the Self of the Vedântavâdins of India. "One to direct the outward organs," the volitional veil (Manomayakosha); "another to regulate our relations to our fellow-beings," the rational human veil (Vijñānamayakosha); "a third to communicate with the divine spirit," the spiritual or blissful veil (Ânandamayakosha).

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THE INOCULATION OF "THE SPECTATOR."

*The Spectator* of December 8th, 1894, prints the following letter:

"Child Philosophy.

"SIR,—A few days ago I was told of a touchingly pretty remark made by a little girl of four years old. It is, I think, worth recording. Her father was walking with the child through the village cemetery, when, pointing to the graves, she asked wonderingly, 'What are those for?' Her father, somewhat puzzled what to say, answered, 'They belong to the people who have gone to heaven'—'To the angels?'—'Yes.'—'Ah!' commented the little one, "that is where they have left their clothes."

I am, Sir, etc.,

HENRY ATTWELL.

Had the little one been reading the *Gîtâ* on the vestures of the soul (ii. 22)! "As a man casting off worn-out garments takes other new ones, so the lord of the body casting off worn-out bodies enters other new ones."

But *The Spectator* is even more mystical, for on the next page we read in an editorial note, in reply to some smart critic who objects to the phrase "seeing the roll of the thunder and hearing the flash of the lightning," the following hardy advocacy of psychic science.

"We suggested that the ethereal vibrations which to us are light might very well produce the effect of sound on differently organized ears."

The "subtle body" for instance, again! If *The Spectator* continues in this strain it will make the "clothes" of its deceased editors turn in their graves.

## BUDDHISM ? CONFUCIANISM.

In the January number of the new clerical magazine, *The Minster*, Sir Edwin Arnold writes:

"In the fortunes of the present war the world beholds—if it will look deeper than to what satisfies shallow critics—the immense significance of dominant national ideas. We have suddenly found ourselves gazing upon a prodigious collision between powers founded on Confucianism and Buddhism respectively—since, behind the disgraceful defeat of the troops and ships of Peking lie the unspirituality, narrowness, and selfishness of the old Agnostic's philosophy, while behind the successes of Japan are the glad and lofty tenets of a modified Buddhist metaphysic, which has mingled with the proud tenets of Shintoism to breed reverence for the past, to inculcate and to produce patriotism, loyalty, fearlessness of death, with happiness in life, and above all, self-respect. . . . Self-respect, which Buddhism teaches to everyone, and which Confucius never taught, makes the Japanese as a nation keep their personal honour—except perhaps sometimes in business affairs—as clean as they keep their bodies; and has helped to give them the placid and polite life, full of grace, of charm, and of refinement, which contrasts so strongly with the dirty, ill-regulated, struggling, atheistic existence of the average Chinese. Self-respect—*mizukara omonzuru*—has also largely given them their brilliant victories of this year; that temper of high manhood, the 'law unto themselves,' which Confucianism has taken away by its cold and changeless unbeliefs from the otherwise capable, clever, and indefatigable Chinamen."

Sir Edwin Arnold seems to be somewhat hard on Confucianism, whose watchword has ever been "Charity and duty to one's neighbour." On the other hand, Buddhism more than any other doctrine has taught non-aggression and that "they who take the sword shall perish by the sword." And yet again we learn elsewhere that it is "the lawful duty of a warrior to fight," and the more practical Buddhism of the Mahâyâna School which has obtained in Japan, has a power of growth and adaptation to environment which the Hînayâna doctrine seems never to have equalled.



## HELENA PETROVNA BLAVATSKY.

*(Continued from p. 279.)*

ALL these stories by Olcott, by Judge, by Sinnett and by many others, of objects created from nothing, of drawings which she caused to appear by merely placing her hands on a sheet of white paper, of apparitions of persons who were dead or absent, or of numbers of objects which had been lost for many years being found in flower-beds or in cushions, added nothing to the reputation of Madame Blavatsky and her Society; on the contrary, they gave a handle to her enemies, as proofs of bad faith and error. The world at large is alive with more or less convincing phenomena, but there will always be more people incredulous than believing, and more traitors than men of good faith. The number of ardent members of the Theosophical Society and zealous friends of Madame Blavatsky, who became her bitter enemies in consequence of the failure of their mercenary hopes, proves this once again. . . .

Always indifferent as to incredulity regarding startling phenomena—material phenomena—H. P. Blavatsky profoundly resented want of confidence in her psychic faculties, in her powers of clairvoyance and in that quality of mental intuition which manifested in her when she either wrote or discussed serious matters. In 1875 she thus wrote to us, speaking of this invasion of her moral being by an outside force:

“It is evident that it is difficult for you to comprehend this psychic phenomenon, notwithstanding that there are precedents of which history speaks. If you will allow that the human soul, the vital soul, the pure spirit, is composed of a substance which is independent of the organism and that it is not inseparably linked with our interior organs; that this soul, which belongs to all that lives, to the infusoria as well as to the elephant and to each one of us, is not to be distinguished (from our shadow, which forms the almost always invisible base of its fleshly envelope) except in so far as it is

more or less illumined by the divine essence of our Immortal Spirit, you will then admit that it is capable of acting independently of our body. Try and realize that—and many things hitherto incomprehensible will become clear. As a matter of fact, this was well recognized in antiquity. The human soul, the fifth principle of the being, recovers some portion of its independence in the body of one profane during the period of sleep; in the case of an initiated Adept it enjoys that state constantly. St. Paul, the only one of the apostles initiated into the esoteric mysteries of Greece—does he not say in speaking of his ascension to the third heaven ‘in the body or out of the body’ he cannot tell; ‘God knoweth.’ In the same sense the servant Rhoda says when she sees St. Peter, ‘It is not him, it is his “angel,”’ that is to say, his double, his shade. Again in the *Acts of the Apostles* (viii. 39), when the Spirit—the divine force—seizes and carries off St. Philip, is it in truth he himself, bodily and living, that is transported to a distance? It was his soul and his double—his true ‘ego.’ Read Plutarch, Apuleius, Jamblichus. You will find in them many allusions to these facts if not assertions which the initiated have not the right to make. . . . That which mediums produce unconsciously under the influence of outside forces evoked during their sleep, the Adepts do consciously, working by understood methods. . . . *Voilà tout!*”

Thus it was that my sister explained to us the visits of her Master, who not only instructed and made suggestions to her by means of her intuition, from his own vast wisdom, but even came in his astral body to see them—her and Colonel Olcott and many others besides.

In the year 1885, for example, Mahâtma Morya appeared to M. Vsévolod Solovioff, with whom he had a conversation, and who has described what took place to many people, with his usual eloquence. As for myself, however, I have never seen them, nevertheless I have no right to doubt their existence, testified to by persons whose truthfulness cannot be questioned. All the same these apparitions have always seemed to me to be very problematical, and this opinion I have never hesitated to express to my sister, on which she would reply:

“As you like, my dear. . . . I wish you a better understanding.”

During the war between Russia and Turkey, Helena Petrovna had not a moment's peace. All her letters written during 1876-1877

are full of alarm for her compatriots, of fears for the safety of those members of her family who were actively engaged in it. She forgot her anti-materialist and anti-spiritualist articles in order to breathe forth fire and flame against the enemies of the Russian nation; not against our enemies themselves who were also to be pitied, but against the evil-minded hypocrites, against their simulated sympathies for Turkey, their jesuitical policy which was an offence to all Christian peoples. When she heard of the famous discourse of Pius IX, in which he taught the faithful that "the hand of God could direct the scimitar of the Bashi-bazouk towards the uprooting of schism," in which he gave his blessing to Mohammedan arms as used against the infidel Orthodox Greek Church, she fell ill. Then she exploded in a series of satires so envenomed and so clever that the whole American press and all the anti-popish journals called attention to them, and the Papal Nuncio at New York, the Scotch Cardinal MacKlosky, thought advisable to send a priest to parley with her. He gained little from that, however, for Madame Blavatsky made a point of relating the occurrence in her next article, saying that she had begged the prelate to be so good as to talk with her through the press and then she would most certainly reply to him.

We sent her a poem of Turgényeff's, called "Croquet at Windsor," which represented Queen Victoria and her Court playing croquet with the bleeding heads of Slavs for balls. She quickly translated it, and it was in *The New York Herald*, if I mistake not, that it first saw publicity.

In October, 1876, H. P. Blavatsky gave fresh proof of her powers of clairvoyance. She had a vision of what was happening in the Caucasus, on the frontier of Turkey, where her cousin Alexander Witté, Major of the Nijni-Novgorod Dragoons, narrowly escaped death. She mentioned the fact in one of her letters to her relations; as, often before, she had described to us apparitions of persons who warned her of their death weeks before the news could be received by ordinary means, we were not greatly astonished.

All that she made in the way of money, during the war, from her articles in the Russian newspapers, together with the first payments she received from her publisher, were sent to Odessa and to Tiflis for the benefit of the wounded soldiers or their families or to the Red Cross Society.

In the spring of 1878 a strange thing happened to Madame Blavatsky. Having got up and set to work one morning as usual, she suddenly lost consciousness, and never regained it again until five days later. So deep was her state of lethargy that she would have been buried had not a telegram been received by Colonel Olcott and his sister, who were with her at the time, emanating from him she called her Master. The message ran, "Fear nothing, she is neither dead nor ill, but she has need of repose; she has overworked herself. . . . She will recover." As a matter of fact she recovered and found herself so well that she would not believe that she had slept for five days. Soon after this sleep, H. P. Blavatsky formed the project of going to India.

The Theosophical Society was thenceforth duly organized at New York. The three principal objects were then as they are to-day: (1) the organization of an universal brotherhood, without distinction of race, creed or social position, in which the members pledged themselves to strive for the moral improvement both of themselves and others; (2) for the common study of the oriental sciences, languages and literature; (3) the investigation into the hidden laws of nature and the psychological powers of man, as yet unknown to science—this last clause being optional; in fact, it is only the first which is considered binding on all the members of the Society, the other two are not insisted on.

The work of Madame Blavatsky and of Colonel Olcott was, in America, confided to the care of the most zealous and devoted of their disciples, Mr. William Q. Judge, who is at the present time Vice-President of the Theosophical Society. As for the Founders, they left in the autumn of 1878 for India.

They were ordered, so they stated, by their Masters, the guides and protectors of the theosophical movement, to work on the spot and in concert with a certain Dayānand Sarasvati, a Hindu preacher who taught monotheism and who has been called the Luther of India.

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 HEAVENWORLD.

(*Concluded from p. 296.*)

THE atoms of the kâmic centre regather themselves karmically at birth about the reincarnating ego, that the ego may go on disentangling himself painfully from their sway, from the crowded rush of their forces, may subject them to his will; and if, by giving way to their desires and tastes while thinking those desires ours, we let the atomic vitality heap itself up unduly about this or that centre of bodily activity—as, for example, the liver, in giving way to gluttony—that progressive unbalance is the congenital unbalance of the parts and centres of the new body corresponding (in this case to the liver), and hence arises disease for which the ego, in the present incarnation, may not be responsible. It is the kâmic centre and its myriad activities in our consciousness that confines us so much, so entirely, to ourselves, so that we fail to share with those about us, their thoughts, their wants, fail to know, to help, to love, their inner selves. It is the one hindrance to the perfect transference of thought from mind to mind, the one hindrance to the serenity of consciousness, to its maintenance on the planes concerned with friendship, with philosophy, with artistic feeling, with the recognition of beauty in forms, in thoughts, in life. It is the one producer of suffering, and that which experiences pain, for from it spring the acts that result in pain.

Lastly, it is this which is absent in the heavenworld. On earth our minds and memories absorb the pictures of what is outward, of bare forms and forces, the outer pictures of nature and our friends, and these pictures give occasion to thoughts and feelings thereon. These pictures are not the reality, but only the framework of it. The illusion is the taking of the outer form for the thing itself, of the vibrating wire for the sound and the music; of the form with its dead words and deeds for the living soul of the friend. Doing this, we take an ill-phrased, yet kindly meant, sentence, for an

insult, and, absorbed in the form of the words, forget to notice or perceive the feeling within, which, though unnoticed, nevertheless exists, and which, if we had observed it, would have told us of the kindly intent. Behind the words soul communicates its feeling to soul, and this continues during life and after death. We think of this feeling, when we think of it at all, as an uneventful, unvarying stream, monotonous, even insipid, mawkish, but it is really as rich, as continuous in its changes, as eventful, as subtly compounded, as the play of brain-thought, and it is characteristic of the age that only the latter is studied, analyzed and known; the former, the thought of the heart, being barely recognized, confused with sentimentality, tearfulness, "piousness"—to say nothing of its conscious development, and use in life. But it is only by doing that, that the heavenworld can be enriched as a field for growth.

I sit thinking, when suddenly there is a touch, as it were, upon the keyboard of my heart from my friend; I feel him with unexpected fulness and sharpness. Then I translate this feeling into a mental explanation. My mind produces his picture and the sound of his voice. Interpreting the central feeling into very vivid mental objective terms, like the dweller in the heavenworld, I might think I had had a vision of him, and that he told me he was coming. Interpreting it less vividly I might say I had had a transmitted thought from my friend to the effect that he was coming. In my mental explanation alone is the error, for he is only writing, or talking of me, or thinking of me. Which is the important essence of the drama: the actual warm, living transmission of the feeling which I, unaccustomed, mistranslate; or the outward trumpety words and deeds which he is doing? So after death. I still feel the heart-thought of my friend, which the death of either or both cannot stop, and, filled with the vividness of the memory of his form and voice, that memory takes shape before me—a shape that speaks to me words that express the feeling, if words can. If in life I thought more of the feeling of friends than of their words, and developed it, my consciousness in the heavenworld approaches closer to the reality and is the richer; if, on the other hand, I made the feeling dependent on outward deeds and words, then it is poorer and further from the reality.

So life persists beyond death. In life we love music, for we get

from its strange beauties of consciousness. They would last, were it not for the body, its passions and pains. When we have passed out through the gates of the body, they return and endure. Charged with the memories of the forms of life on earth, we create, to explain to ourselves the rapture of consciousness, the outer sounds that in our life on earth were necessary to give them birth and form, placing friends and music in scenery and associations that form for them a harmonious background and accompaniment. So, when two who were friends on earth are together in heaven, the transfer and intercommunion of feeling and of felt thought continues, each making for the other such objective pictures and scenery as shall serve as framework, so that the ever-changing play of communication may go on with the accompaniment of outer dramatic accessories of deeds and words and events that on earth would have accompanied such communion on inner planes. In heaven, because we are severed from the bodily centre, there remains nothing that arises in and is inseparably connected with that centre and the body, no vanity nor fatigue, no decline of aspiration, no ill-will nor irritability, no pain, nor even the conception of pain. Pain arises when the desire for its good, on the part of any principle of consciousness, is thwarted. Pain is outer or inner; the latter may be for self or for others that are loved, and those may be loved physically or spiritually. Of our own outer and purely bodily pain we need not speak further, as, manifestly, it cannot exist in the heavenworld, where there is no outer body. Neither can there be memory of it, for memory is its more or less perfect reawakening in that kâmic nucleus which no longer attends the Self with its perpetual play of lower feeling.

The Self then is cut off from the possibility of the conception of outer pain, in himself or others; nor is he less beyond the reach of inner pain. Of other pains there are those of unsatisfied ambition, greed, vanity, lust, hate, anger, the feeling of being wronged, all springing from the lower nature, all impossible in the heavenworld, inconceivable to its inhabitants. On earth he can conceive them as well as bodily pain, and so can sympathize with others who endure them, because they exist actually or potentially in, and can be sympathetically created in, his own lower nature. The great earth-pain is loss of loved ones, and this cannot exist in the heaven-

world. Our knowledge of the heavenly condition depends upon our acquired power to conceive that the dweller in the heavenworld is and remains in close touch with the selves of his friends, so far as all those states of feeling are concerned which have not to do with their lower kâmic planes of feeling and bodily natures. This again depends upon the acquired power of conceiving "I" as other than the body and its sensations; for that "I" once conceived is the heavenly "I," for by meditation while in the body the heavenworld plane can be reached. Pain arises from the sense of limitation in the mind, the sense of disorderliness in the body, but in the heavenworld nothing hinders the play of mind. Friends on earth cannot communicate their pain to those on the other side, for their pain even when purely mental is unsatisfied desire and hope, and in the heavenworld desire is at once the very thing desired. They can only communicate the love that makes that communication desired, and with it such play of high and pure feeling as can mix with it. The heavenworld is the only *self*-limited scope of subjective action of the spiritual nucleus of the personal self, and that strictly speaking can desire nothing, for it is a stream of feeling cast into terrestrially acquired forms; its desire could only take the form of desire for feeling which is its action, and which is synchronous with the realization of it. Yoga and meditation are the desires for high feeling, which when attained is wisdom, and when the attained is reflected in mind it becomes knowledge. In life it is done in spite of the resistance of the body, and so the desire is not synchronous with its realization; after death the resistance disappears, and the self which then meditates stretches no detaining cords.

Of what use is the dweller in the heavenworld to those on earth? What are his activities? Even those of small soul, with a little circle of loved ones on earth whom they have left behind, a circle almost limited to the front page of the family Bible, can help that circle a little. If sin is ignorance, and the ignorance is the ignorance of the like selfhood of other selves, failure to feel their being, then even the inhabitant of heaven sins. But if on earth, even with a few, he has made relationships or found them karmically made, then, if that relationship be a little better than merely of personal centre to personal centre, if it express itself in other desires for them than that they should be handsome or get on in



business and life, if it be other than selfishness which includes a few instead of one, then it is a feeling for them or a recognition of them as selves, a desire that they should grow in such good ways and do such good works as are within even the limited conceptions of that self, and so this feeling goes on in the heavenworld. The self pictures those worthy desires for their good as realized; and the vivid pictures it makes, and its strong feeling running always for its loved ones' good, is felt in degree by them, helps them, stimulates them, even protects them from their own worse selves, guides in a degree the action of the stream of elementals, whose apparently fortuitous play about us causes the outer "accidents" of our lives. And this is true, even if the desire and the love took on earth strange, crabbed, bigoted, unintelligent shape in thought.

If on earth we fight for a cause, as Theosophists do, thinking its success good for men, then the radiation of our inner energy towards this object cannot be stopped by death; no longer shining through our words and deeds, it takes as its vehicle the words and deeds of those who, remaining on earth, feel it and are moved by its inspiration; for the dead breathe still through the nostrils of the living. Other souls on the upper levels of the heavenworld do yet higher work, thinking the thoughts that are to affect men in the far future, men and lives below men, and the planetary life in its totality; whilst beyond these again stand others before whose eyes is no illusion at all, living presences of past humanity, working still, open-eyed, wise, strong. Now, two questions remain. How shall we learn to create for ourselves a wise and useful hereafter? How teach of death to those who learn from us? Death looms so terrible because of the weight of its loneliness, the loneliness of the passage through the gate, the long and lonely sojourn in the fields beyond. So death is pictured, so misunderstood. To those who are wrapped in their business as the all in all of life, or in the pleasures that are of the body only, we can bring no comfort. We must wait till they have watched and learned. It is not so hopeless. After death comes a short moment when the illusions heaped up by the lower self melt away, and the past life is seen in its true significance and insignificance. The purpose of the incarnation is seen, the karmic necessities from former births that entailed its events, the worthlessness of the aims and pleasures pursued. Mistakes stand out in

their true light, the wasted desires and their profitless fulfilment; all is contrasted with what it might have been, should have been, and was not. And before birth is a similar moment, when are seen the possibilities of growth in the impending incarnation. Though both these direct and unveiled visions are forgotten in the rush of life, some trace of their wisdom remains in the dim guidance of conscience and intuition. After many births they begin to have some effect, and the sum of their effects is the instinct that life in spirit and not of the world is the reality. Most men in degree have this instinct, and we can therefore help most men to face death. None of the chains of love forged on earth are broken by death, nor the channels of loving communication blocked. Only that while on earth the interplay of feeling direct from soul to soul lent life to otherwise dead or formal words and deeds, now that same continuing interplay, unbroken, unchecked, lends new life to the old words and deeds that fill the chambers of memory, and these once again serve as the symbols of the same inner presence which they symbolized on earth. To those whose work is for all mankind, whose friend is humanity, all whose hopes are for men, death should bring no terror, as it brings no change. The rays of their love and their hopes shine on as when on earth, making their way into the hearts of men, being to those who feel and to those who unknowingly receive and shelter them, help, protection and inspiration. For no such ray, whether sent out on earth or beyond, fails of its force, is lost, or can do other than secretly weave the cords that bind man to man, and bring nearer the final golden dawn. Let no poor heart on earth feel sore with the death of kin; if they were at one once they are at one always, the barriers of death let through the light, and nature will not separate in future lives the friends and lovers of the past.

For ourselves we take the same cup of comfort. Beginning to withdraw desire from this or that passing phase in life, for the comfort of the body, for success or pleasure in life as an end in itself, we begin for the first time to feel our way among men, to feel in each a struggling self behind the rough, selfish, and forbidding outer form and ways, and so, joining hands with that, help the dim burning of its light. So, whether we work for one or many, for a circle or for mankind, we are beginning a work which no

power and no change can compel us to abandon. We cannot follow two opposing paths at once, and any work upon ourselves or others that is not of the body and the self centred and reflected therein, any developing force that moves the soul towards beauty, whether of sound, or form, or colour, any love that finds unselfish satisfaction beyond the self, any effort to understand the forces and lives that sustain the universe and culminate in man, all these are movements of the soul that persist through death, and, stretching across all the cycles of rebirth, pass on into the undeclining life.

HERBERT CORYN.

## THEOSOPHY AND CRIME.

(Concluded from p. 310.)

MR. HICKS attempted no explanation of this remarkable phenomenon, and indeed from the ordinary standpoint it would be difficult to find one. Even in the light of our teachings we can only conjecture that many lunatics, like the kâma loka entities I have described, have lost touch with their higher principles, and are in a very similar condition when they leave the body to the suicides and those who have suffered sudden death. It would be helpful to get the exact facts and to know what proportion of lunatics of a criminal type were amongst those who died when these phenomena were observed. It may also be that some of these lunatics are simply deserted bodies occupied by other entities. An answer by W. Q. Judge to a question about obsession in the *Forum* for April, 1891, p. 5, lends colour to this theory. Having first of all said that he had met with cases of undoubted obsession, Mr. Judge goes on to suggest that insanity might often arise from some of the channels between mind and brain becoming blocked. "Remember," he says, "the mind of each is connected with the body in a certain definite manner, and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now, our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete posses-

sion for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed, so far as we are concerned, when we leave altogether."

Nor must it be forgotten that another potent factor exists in the evil thought-forms evolved by those who while they do no apparent wrong are yet criminals in a far truer sense than those who unconsciously carry out their suggestions. This is one of the recognized dangers of hypnotism—unconscious Black Magic, as H. P. Blavatsky called it. These thoughts, each ensouled by an elemental, throng the astral currents about us, and act in the same way as, though less powerfully than, the kâma loka entities. Hence the stress laid by all great teachers on the necessity of controlling thought, for the act is only the expression on this plane of what has already been created by the mind.

I have dwelt at some length upon this section of my subject because of its important bearing on the way in which criminals ought to be treated in order to ensure benefit to themselves and to the community at large; but I think I have quoted sufficiently from a very large mass of evidence to show that there is some foundation for the theory that the criminal, as we know him, is, in most cases, the victim of evil forces which heredity, environment, or his own weak and vicious indulgences have rendered him unable to control or resist.

Let us now glance at our present penal system, its methods, and the motives which govern them.

First of all as to the motives. The most prominent is undoubtedly revenge. It breeds the very thing that should be eliminated. "Hatred," said Buddha, "ceases not by hatred at any time, hatred ceases by love." So taught Jesus and all great teachers; but we regard it not, and blindly endeavour to do the work of karma by following the letter of the Jewish axiom: "An eye for an eye, a tooth for a tooth."

Secondly, there is the necessity of protecting society.

Thirdly, we are anxious to deter.

Lastly, comes the feeling that we ought perhaps to try and reform. In the various methods of punishment we can trace these motives in their order very clearly. Take the extreme penalty of the law: capital punishment. The murderer is violently severed

from his body, and forthwith becomes a dangerous entity in kâma loka, assisted in his evil tendencies by the tide of public vengeance which launched him on his way. It is not surprising that it is a complete failure; every competent authority admits it.

In a notable instance quoted by the Rev. H. R. Haweis (*Current Coin*, p. 115), three murderers were hanged at Liverpool, and *The Times* expressed a hope that their terrible example would administer a decisive check to crimes of violence. Yet on the very day of the execution there was a robbery with violence close to the scene of the murder, and the same night a ship's cook was stabbed at a street corner.

"At the following summer assizes the calendar was pronounced to be 'the blackest on record,' there being six cases of murder from Liverpool alone, and more than twenty local commitments for manslaughter or other violent crimes." The Anarchist Caserio was no sooner executed than a number of new plots were discovered. President Carnot, his victim, used the guillotine in twice as many cases as his predecessor President Grévy, but anarchical murders increased in number; so that even for Anarchists the death penalty is found to be lacking in the necessary influence either for deterrence or prevention, because it does not touch causes; it merely scratches the sore and makes it worse.

The same may be said of flogging. It rouses evil passions in the flogger and the flogged, and is open to terrible abuse.

Then there are the various prison systems.

The worst is the congregate system, where the inmates have association by day or night or both. It is chiefly in use abroad, and prisons so organized are denounced by a French writer as veritable sewers "pouring over the community a continuous flood of rottenness and of germs of physical and moral corruption. It is at once a manufactory of consumptives, lunatics and criminals."

The opposite extreme is represented by the solitary system, where the unfortunate malefactor is isolated more or less completely, and generally goes mad, or commits suicide if he gets the chance.

Nearly as bad is the silent system, if really enforced.

The separate system is the least objectionable. The prisoners are kept apart from each other, but have exercise, books, and sometimes suitable influences from outside.

Lastly, there is the combined system, which is a mixture of the congregate and the separate systems.

Prison labour is equally anti-reformatory and soul-killing. It is planned not to encourage the prisoner to take a healthy interest in his work and so lead his instincts into better channels, but to make his existence one long, dull, blank misery. "The people don't care," said a convict who was asked why he took no interest in his work, "what they seem to want is that we shall work steadily all the time, but they don't want us to produce anything." And further, the man born of vicious parents and reared in a nest of crime is seldom fitted for hard work of any kind. The Rev. Osborne Jay, who seems to know as much as anybody about the criminal classes, says that they have no energy and lack all staying power; they are utterly unable to cope with any prolonged difficulty. It is a fact that they often die from indigestion and overwork caused by prison fare and prison labour. And then the horrors of life imprisonment under such conditions; how difficult, nay, impossible of realization save by the unhappy victim. In some respects it is almost worse than capital punishment, and, in fact, has been described as a slower and more disadvantageous way of inflicting it. No wonder life prisoners often ask why they have been spared the gallows only to be practically buried alive amongst the most evil associations, to drag out their lives without a ray of the hope of mercy; small wonder that most of them go mad, and that over sixty per cent. are confirmed invalids.

The whole system has proved a failure from every point of view, as is admitted by everyone who has studied the facts; for in spite of it crime continues to increase in a greater ratio than the population. Recent figures are described as "most disheartening, if not positively alarming"; and in addition to this cruelty to children is on the increase, and the society for its prevention has its hands full. This society, with that devoted worker, the Rev. Benjamin Waugh, at its head, is doing a most valuable work, for it is the children that give the greatest hope for reformation; early training is all-important.

At the present moment good work is being done among prisoners by various missions, who meet them at the prison gates, and give them a free meal and help towards making a fresh start. By the

St. Giles' Christian Mission 60,670 have been thus helped in eighteen years, and ninety per cent. of the youthful offenders do not return to evil ways. Such has been the effect of a little humanity and brotherly feeling coupled with a genuine effort to help, as compared with the vast and costly government machinery.

Against this monstrous and useless system we Theosophists must utter our protest in common with all who are working earnestly in their various ways for the future happiness of the race.

There are those who say that the worst type of congenital criminal is little better than a wild beast; his brain is of a low order, he possesses only cunning and sharpness, he knows how to dodge the law, and that is about all. True, but there he is, and we are bound to do our best for him. He represents the karma of our evil thoughts and deeds, standing a veritable Dweller of the Threshold, and barring the way to higher things. We can take care of his body and protect him from himself, but our real help can only be given by way of Right Thought. On the other hand, there is a large class for whom we can do a great deal more.

The Howard Association in its report for 1894 suggests the use of establishments more in the nature of reformatory farms for sentences above two years, and emphasizes the fact that the preventive means of religious training, temperance, morality and industry are incomparably superior to the jail. But while immediate prison reform cannot be hoped for, a great work lies ready to our hands in bringing the teachings of Theosophy to the ears of our unfortunate brethren, in showing them the why and the wherefore of their present condition, and that they can only improve it by their own exertions.

Especially can woman help in the work of prison visitation. She has frequently more leisure than man, and by her ready sympathy and intuition will often succeed where he would fail. The experiment has been tried at Glasgow, where twenty ladies have been permitted access to the prison, and the results have been found very helpful both to the prisoners and their officers.

The moral power of the doctrines of karma and reincarnation is very apparent in the lives of those who have been brought up under their influence. This was strikingly shown in some statistics, quoted in LUCIFER, vol. xii. p. 94, giving the proportions in 1887 of



criminals among the votaries of the various religions in India. Among Europeans the proportion was found to be one in every 274; among the Eurasians one in every 509; native Christians furnished one in every 799; Mohanmedans one in every 856; Hindus one in every 1361, and Buddhists one in every 3787. I am here reminded of a story which is often told by our president, Colonel Olcott. He says that he once had an opportunity of talking about Theosophy to a prisoner, and that when the man understood that he had made his own conditions, and had the power within him to rise out of them, his whole life was changed. Prof. Max Müller gives eloquent testimony to the same effect in his recently published *Three Lectures on the Vedānta Philosophy*. "Whatever we may think," he says, "of the premisses on which this theory rests, its influence on human character has been marvellous. If a man feels that what, without any fault of his own, he suffers in this life can only be the result of some of his own former acts, he will bear his sufferings with more resignation. . . . However sceptical we may be on the power of any ethical teaching, and its influence on the practical conduct of men and women, there can be no doubt that this doctrine of Karman (Karman means simply act or deed) has met with the widest acceptance, and has helped to soften the sufferings of millions, and to encourage them not only in their endurance of present evils, but likewise in their efforts to improve their future condition" (quoted in LUCIFER, vol. xv. p. 127).

The spreading of this beneficent influence in the west is the great and noble task with which we have been entrusted. Let us, then, conscious of our own responsibility, fail not to teach others to recognize theirs, to make them feel and realize that these submerged classes are in very truth incarnations of those baser qualities which are present in each one of us; are like cancers on our own bodies.

As Edward Carpenter says: "Every man contains in himself the elements of all the rest of humanity. They lie in the background; but they are there. In the front he has his own special faculty developed—his individual façade, with its projects, plans, and purposes; but behind sleeps the Demos-life with far vaster projects and purposes. Some time or other to every man must come the consciousness of this vaster life" (*Civilization: Its Cause and Cure*, p. 128).

As each man is an entity made up of millions of tiny "lives," so is the race an entity of which we are the living atoms; and that greater one is writhing in the tortures of disease. Cutting out the cancer avails not, for the hidden cause, of which it is only the expression, is not touched. Life is everywhere; we cannot kill, we can only change form or state. Transmutation is the only cure. By seeking out the good in ourselves and all creatures and feeding that, we become the true alchemists, transmuting the baser metals of the lower nature into the pure gold of the higher. It is the path which leads to that divine part of our nature which is the Self of all men; and those who tread it with pure desire become channels ever broadening and deepening through which can flow the stream of Truth which shall eventually regenerate the race.

BASIL CRUMP.

## ILLUSION.

WHILE recognizing fully, on the one hand, that an essential freedom of thought is one of the main characteristics of the theosophical position; while recognizing that no attempts should be made to stereotype a given system of thought into such and such definite compass, as shall demand its subsequent recognition in this form and no other, as a necessary substratum for the structure which is to follow; on the other hand, for some minds, at all events, a certain formulation of ideas is welcome and even necessary. And it is to help these, if I may, to arrive at some sort of understanding with themselves on one of the chief tenets of the esoteric philosophy—the doctrine of *mâyâ*—that I have ventured, with some hesitation, to approach a subject which, naturally, deserves a fuller and an abler exposition than can be here attempted.

All that is here attempted is of the nature of an enquiry. No sort of pretence is made in what follows to authority, or to imply that a given survey is substantially correct and that no other reading is logically permissible. Generally speaking, it does not follow that what recommends itself to me is of a nature which must necessarily find acquiescence with another whose thought differs radically from my own. But in an enquiry such as this—an enquiry which turns mainly upon the sense of a definite teaching, embodied in expressions which admittedly carry with them a certain element of ambiguity—the field is of course narrowed down to one of interpretation; and less apology is needed for the enunciation of seemingly dogmatic statements than is the case where original conceptions are set forth at first-hand—coloured as those conceptions must naturally be by the personal bias and by the action of the personal environment. At all events, some purpose will be served if such enquiry awakens reflection, and this it can hardly fail to do if seriously entertained.

And it is scarcely less interesting than instructive in another direction also. For bearing directly upon the question which will

here be raised—nay, intimately connected with it—comes the further consideration of the relationship which the eastern teachings bear to our more familiar, latter-day western thought; and no one who is at all conversant with the more distinctive features of that general current of metaphysical thought, now more or less common to western philosophy, can fail to appreciate the value of the eastern philosophy which supplies us, in great measure, with just that which was wanting to complete the whole.

If this is so, and I believe it is, it becomes abundantly clear that some degree of familiarity with current thought is not only desirable, but even necessary. Occasionally in our midst there is manifested an inclination to belittle any conclusions which do not spring directly from the east; a tendency is sometimes observable to decry as unworthy of consideration anything which is not immediately inspired by the spirit of eastern philosophy. In so doing we are only too apt to give up what is really the strength of our position. It is just in this that the esoteric philosophy supplements, so to speak, what previously was wanting, and carries forward to its rightful and logical issue what was otherwise inchoate and unfinished, that its real value consists. It is true that it reaches the goal by quite another road than that traversed by the less intuitive, if more exacting, process of abstract reasoning and scientific proof. This, after all, is, to a large extent, due to mere racial distinction of character, and need not blind us to the real issue, which is this—the wonderful accordance between the conclusions which have been reached by methods which differ so widely. It is open, of course, to anyone to reject the conclusions at which Kant and others had arrived—but he cannot so reject them in favour of some ill-digested scheme of eastern cosmology without incurring a clear charge of inconsistency; virtually an attempt to do so results in this, that we only empty out the child with the bath.

I have thought it necessary to preface what I am going to say by these few more general remarks, because, granting the general consensus of opinion between these two main streams of thought—our enquiry being in the main a purely metaphysical one—it will be perfectly legitimate to appeal to those generally recognized data and deduce therefrom, if we can, the answer to the question that meets us at the threshold of this enquiry—what exactly is meant by the

assertion that this universe and all that is contained therein is an illusion, a *mâyâ*?

And I think we shall find that this appeal to current thought will not only help us to understand more easily and more fully a position which perhaps we have rather too readily taken for granted, but will also serve to exhibit that the only logical outcome of metaphysical analysis is that which intuition had grasped ages before the western mind had begun to turn its energies towards the solution of transcendental problems.

It was characteristic of the eastern philosophy that it did not deem it necessary to work out its toilsome way step by step, but rather sought to establish its contention by the method of deduction. It must be confessed, however, that such treatment is open to the grave objection that it lends itself more easily to ambiguity of expression, since it does not stop to examine its foothold at each intermediate stage. And though this may be held to be of only secondary importance, so long as the main position is secured, it is not at all unlikely to lead to much confusion of thought in the case of those who, like ourselves, have been educated upon altogether different lines. It comes to this. We have arrived at a given result, but how we do not know, nor in many cases do we stop to enquire. Perhaps we should be somewhat surprised to learn all that is involved in the assumptions which we have made with such easy acquiescence; and it is not at all improbable that many who possess minds which are quite unshackled by any timid regard to consistency, would unhesitatingly repudiate some of the main propositions which all along they have tacitly, if unwittingly, assumed.

A good deal of this is no doubt due to an uncertain phraseology—more especially is this so in the case of those seemingly simple expressions which every-day usage has rendered so familiar to us that we do not think it necessary to enquire more nearly into their meaning. We all know, or think we know, what an illusion is; and consequently, at first blush, it would seem to follow that no difficulty is presented by the conception of the illusory nature of all that exists. We have only to lump together the totality of our experience and pronounce it fallacious. But in dealing with common forms of illusion, in the ordinary acceptation of that term, the comparison is always one with some form or other of knowledge. If

knowledge, whether mediate or immediate, is taken to be concordance of representation with fact or experience, then, an illusion being a deviation from this, there is implied the tacit assumption that what is common, or normal, is true—that common percept is true percept. But if common percept is itself inherently and fundamentally of the nature of an illusion, our standard of comparison no longer exists; and it is clear, either that a new standard must be sought, or else an altogether new significance attached to the word "illusion."

It is possible, of course, to boldly adopt this latter alternative, and to settle the matter off hand, and once for all, by an assertion that when the universe is said to be an illusion—a *mâyâ*—nothing more is meant than that it is subject to ceaseless change, finite, conditioned, and so far akin to the fabric of a dream that it exists only for a period, after which it reverts to the homogeneity whence it sprang. That after all is mere commonplace, tricked out with a garnishment of additional matter—a ready-made solution which contributes nothing to our knowledge of this universe as it is, but contents itself with stating the cyclic law of change to which it is subject. No one questions that everything around us is subject to change and decay, since nothing remains the same for the billionth of a second. This view of the universe would simply take things as it finds them and ask no questions; and the whole field of metaphysical analysis is relegated at one stroke to the limbo of a vain and purposeless enquiry.

Clearly something else is intended to be conveyed than this. It is unnecessary to remind those who have made any study of Theosophy that the whole purport of the teaching it conveys on this point is based upon the fact that everything which exists has a relative and not an absolute reality. "That the appearance which the hidden noumena assumes for any observer depends upon his powers of cognition"; and again, "that whatever reality things possess must be looked for before or after they have passed like a flash through the material world." Other quotations might be adduced from the same source, but these will suffice for the present to indicate that the position here adopted is widely different from the naïve realism above stated.

Unfortunately the idealistic standpoint, through misconception,

as I believe, has been made responsible for much that is unnecessarily repellent to our sense of the fitness of things; and not only so, but for all manner of highly-generalized conclusions, which from the very abstract character they possess, fail to satisfy the desire for wider knowledge. It is worth while, therefore, to look somewhat more closely into what is really involved in its adoption.

And in the first place it becomes evident from the general tenor of the quotations given above that nothing would be lost, if, instead of asserting the non-reality of this objective universe, we were to lay stress upon the fact that such reality as it may possess for us is a conditioned reality only. Doubtless we shall find as we proceed that a farther and important modification of this statement will have to be introduced. But while as yet, and so long as, we are not concerned with ultimates, this position may be adopted conveniently enough. It will be observed that this view, while it emphasizes fully the illusive element which enters into all finite things, leaves us perfectly free to recognize the substantial reality, cut off though this reality may be from the field of phenomenal knowledge. If substantial reality be decried and denied, the question at once arises, How is egoistic idealism in this case to be avoided? And I venture to think that it is largely owing to the prominence of what virtually amounts to a purely egoistic idealism; or owing to the misconceptions inspired by the vagueness and diversity of utterance which characterizes all attempts at its modification, that idealism for so many is little else than a mild form of insanity. And it must be confessed that the assumption of what, by way of distinction, I have termed egoistic idealism—the contention, viz., that conceiving an object constitutes that object, that conceiving the world of nature makes it—it must be confessed that this assumption is not one which is supported by either experience or reflection. Our belief is that there are external objects which are apart from our perceptions, the cause of these perceptions, and continuous even after the perception. And we not unnaturally ask what is the guarantee in the remarkably broad statement which assures us that this is not so. Besides, as has been pertinently observed, if we apply the principle that conceiving an object constitutes that object, how are we going to escape extending the principle to the world of selves we believe to be. One is accustomed to think that there are

other people in the world besides oneself. The world of nature is not to our thinking the only non-ego. Each ego different from me is to me a non-ego; in the strictest sense a not-self to me. All egos lie out of each other. On this condition alone can they remain egos. How we come to know these, and to have the conviction that they are, is another question. It is a fact that we have the conviction. We certainly should be surprised to learn as the conclusion of a philosophy that "I" is in the world, but not "We." In order to prevent misunderstanding let me say at once by way of anticipation that the idealism of the esoteric philosophy does not bind us down to this crude travesty of a great truth. There is no occasion for any such forcible subjugation of a perfectly rational judgment, which naturally enough, and rightly enough, revolts from the acceptance of a view which would only land it in a maze of seeming contradictions, from which there is no apparent exit.

Wherein consists what I conceive to be the fallacy of such a presentment as this will appear in the sequel. For the present we are content to observe that all mention of substantial or noumenal reality is conspicuously absent. Instead of this, and as its substitute, we have set up in some recent theories the idea of relationship in the most abstract form conceivable. What we are to understand by being, apart from this or that relation, is simply the conception of relation in general. Relation is the category of categories, and existence in its highest form is relative, stretched to its utmost generality. "Whether such a conception can be identified with reality at all, whether, in fact, it is higher than this or that actual relation, whether it is more than a pure abstraction dependent on the individual consciousness, are questions which we may readily put, but which there would be some difficulty in answering." It must not of course be inferred that this is the outcome of modern philosophical speculation, or even that the above generalization is one that fairly represents the conclusion of a typical school of modern writers. I have only instanced it as illustrative of the tentative and unsatisfactory nature of much that shelters itself under the name of idealism, and for which idealism cannot be held responsible.

M. U. MOORE.

*(To be concluded.)*



## A MASTER OF OCCULT ARTS.

TRANSLATED FROM THE RUSSIAN.

(Continued from p. 303.)

### III.

ABOUT the way such cross-examinations were to be conducted, I was well informed already, not only through the channel of Father Bogolèp, but also through a certain very learned general, who often enjoys a talk with the devil on all kinds of grave and interesting topics. The general puts down the questions, "addressing himself into space," as it were, and the devil answers them, no one knows how or where from, but, nevertheless, quite clearly, in fact, by "jumping in through one ear and jumping out through the other," I suppose. In this way they can treat any variety and any amount of topics. Sometimes their themes are quite homely, ethnographical, so to speak; and at other times they encroach questions of the highest philosophy. Sometimes the devil has to solve very different problems, indeed; for instance, "What is man, where does he come from, and why?" The devil is able to smooth away any difficulty of this kind, I was told, though the general refused to explain to me in what way. People who receive such communications are not expansive, as a rule; but I was lucky enough to extricate the following detail.

The question was, "Who are we? Are we not possibly spirits of evil, who, having got rid of their unspeakable wickedness, are now in the process of being restored to their previous sonship of all good, through human incarnations?"

The devil jumped in through one ear and jumped out through the other and printed the laconic answer:

"About the size of it, though not quite."

And all this I could also hear and learn, I thought to myself. And shall I be such a fool as to miss such an opportunity. No! no more wavering, no more shameful indecision. I paid A. F. Basounoff

his one hundred and thirty roubles, and in the joy of my heart drove my treasure home.

Now begins the short but to me very memorable story of the uncomfortable state my house was put in by this book.

Let anyone form his own opinions; I propose to tell the whole thing. Not that I want to attract the reader's attention to my humble self. But I think it is high time that the public should know what are the psychic results of prayers which are usually administered in Russia to the "sick of soul."

At the time I lived at the corner of Vorstadt Street and Taurida Gardens; I occupied a large family flat, from which the family was just then absent. Everyone was gone to Kieff, and I stayed there in the company of a school-boy of about ten, who was unwell and slept in a room adjoining my study. Beside ourselves, there were two servant girls, whose rooms were quite at the opposite end of the apartments.

The time was winter, just about Christmas. The dinner over I immediately began reading. The book appeared to me to be interesting in many respects. From six to eight o'clock I read it without interruption, but slightly, just skimming it. After taking my tea and having put my invalid to bed, I dismissed the servants and began to read carefully, page after page.

The house was perfectly silent—nothing but the ticking of the clock in my study and the uneven breathing of the sick child. I read on and on, until I came to the exorcisms, which were very extensive and altogether awful. Father Bogolèp jumped into my brain and took immediate possession of it. The story of "the house that Jack built" started its monotonous rounds. All Bogolèp's unlikely stories stood up before me, thrusting themselves upon me, determined to stay. There he stands before me himself, drawing out his usual tale:

"You just get the book, and he will seek your company on his own accord; he will follow you everywhere, spying after you to see what your intentions are, and whether you really mean to put a check on his freedom. This is your time to start reading, and here you are; he is there right behind your back, reading the same words as you over your shoulder. And if you happen to think against

him in your Heart, he will get angry and breathe cold air down your back. Then prepare yourself; as soon as the floor creaks under his foot, you may begin to talk."

A wave of cold air began creeping down my back. I knew very well it was nothing but a draught coming from the hall, which was so big that we could never warm it properly. So I got up, and not only did I shut the door, but I even turned the key in the lock.

"Now, shut the other door as well," spoke Father Bogolèp. "There is no need to frighten the child. And on the other hand, *he* hates having children about; he is ill at ease in the presence of a pure soul."

But this I did not do; the other door remained open. But here every sensible man will be perfectly justified in asking how Father Bogolèp came to be there, and how I managed to hear him? I am sure I don't know, unless he also was jumping in and out of my ears and printing on my brain.

Before I had actually time to formulate any question, the answer came back to me perfectly clear. This is approximately how it happened. I am sitting reading, everything is still and quiet; I hear the breathing of the boy in the next room, and then it suddenly flashes into my mind:

"How on earth will he be able to talk to me if I don't want to begin."

"You shall begin."

"I won't talk to an empty room at this hour of the night."

"But you are talking already."

May the devil fly away with such rubbish! And indeed I am, it is a regular conversation that takes place. The one ear, then the other. . . . in fact, it is getting uncomfortable. To be sincere, I begin to lose self-control.

I continue my reading—one word more frightful than the other. What a lot of people, I think to myself, have been frightened for life by this stuff. But as to me, I am interested in it from quite a different standpoint; I am not superstitious; I cannot be said to be the bravest of the brave, but all the same I am no coward, so I shall read on.

At this moment the door leading to the boy's room creaked slightly as if going to move. I thought our small lap-dog had

pushed it in going to reach its drinking trough in the next room. I took a candle and went to see—there was absolutely nothing. The child quietly asleep, and the little dog also, stretched on a soft footstool by my writing-table. So I proceeded to lay the fault on my nerves.

“It does not signify, even if you are not superstitious,” whispered Father Bogolèp in my ear.

I thought it was the ringing of the blood in my head, as it had recently been chilled. I remembered that a friend had just given me a red Turkish fez; I took it from the shelves and purposely put it on in such a way that it covered both my ears.

I sat down to read again, and read for a time, the length of which I could not tell; the only thing I remember quite clearly was that I was disturbed by a new noise, coming from the hall this time. It repeated itself, and started coming nearer and nearer as if someone was approaching my door. I could not stand it any longer and got up.

“I have come,” said an unfamiliar voice behind the door.

I could hardly believe my own ears at first, and stood irresolute, when a new and distinct “I have come,” was heard again.

“I did not invite you,” I was about to say.

“If you do not want me, shut the book,” was the answer.

This was so strange, so out of the common, that I felt amused in spite of myself. The uncomfortable feeling of fear I so recently had experienced left me altogether. I took the candle once more and walked to the hall door, meaning to open it and to make sure whether there actually was anyone (though I well knew nobody was there) standing behind it, making fun of me. But I hardly touched the key and certainly had no time to turn it, when there was a crash and a bang in the empty hall of such force that I could not describe it properly, and numberless voices shouted from everywhere:

“Shut the book, shut the book, shut the book.”

And amidst them all, the voice of Father Bogolèp came out quite clearly:

“And sleep.”

I do not quite know what happened after this . . . I felt deliciously quiet, though someone continued knocking at my door,

but so softly that it did not disturb me, though I heard it all the time at intervals, with the subdued whisper of Father Bogolèp:

"You had better sell the book; it is no possible good your having it, it is too much for you. I shall settle it for you, provided you stand drinks."

I was only aroused from my slumber by the words:

"Won't you get up, sir? It is nearly eleven, and two monks wish to see you."

It was the voice of the servant girl. She had been calling me a long time from the sick child's room, but could not penetrate into my study, as this door also happened to be shut and its key turned, though as far as I knew I had not done it.

On my way to open it I noticed that the hanging lamp over my writing table was pulled down and put out, and, besides, my Turkish fez elegantly crowned its glass chimney. . . . Who did all this and with what aim?

Let us admit that I did all these wonders myself, which is the most probable. But is it not astonishing in what a state of nervous exhaustion and semi-consciousness I should have been not to have the slightest recollection of my own doings? And here is something still more puzzling. The girl asked me:

"Have you been moving the furniture last night, sir?"

"No."

"Good heavens!"

"Why, was there anything the matter?"

"There was indeed. You had better invite a priest, sir, and have a *Te Deum* sung in the house. Neither Masha nor myself slept a wink last night—there was such a to-do in the hall. And look at the piano, the biggest of the bass strings has burst and curled up like a snake."

And so this was the cause of the awful crash I heard last night!

But who were the monks waiting for me? The girl did not know, and all further questioning concerning them was needless, as the door timidly opened and I beheld the ugly bump which stood for a forehead in Father Bogolèp's face.

The forehead was followed by a hand, and a finger was shaken at me, half mysteriously, half reprovably.

"Don't you be disturbed," said my visitor, "go on dressing yourself. Leave the room, you lewd creature."

The girl, thus addressed, naturally felt hurt and offended, and left the room with flushed cheeks and flashing eyes.

"I have some business with you," began Father Bogolèp in a cautious whisper.

"What sort of business?"

"Hush, hush. . . . Don't you talk so loud. The sot from the drunken abode, who came with me, is waiting there in your room. Many demoniacs come to them, but their monastery is not rich, as they never succeeded as yet in laying hand on holiness of any kind. So they have resolved to make it their business to exorcize their visitors. Don't you talk, but listen. We may drive a good bargain. You have bought the book?"

"What book?"

"As if you don't know what I mean."

"Well, if it comes to that—yes, here it is."

Father Bogolèp's attention was immediately absorbed. He seized the book and began to hug it.

"Oh, my golden one, my golden one; and to think you have come to this, my darling! A good book it is," addressing me and changing his tone, "but it is not you who want it, it can be of no manner of use to you. The mysteries in it are not for such as you. And, besides, you will never devote your time to it. And as to them, they stand in great need of it. My last word to them was: three hundred and fifty roubles and a year's boarding for myself. You need not look at me in this way. The business is settled. They will hand over the money to you and won't say a word, for they know they cannot do without the book. Common exorcisms will not do, they are worn out all over, they are thin, they are poor; neither man nor devil will listen to them. And as to my board and lodging they know it's for their own advantage—for their own advantage it is. Were it not for me theirs would be poor fishing, for I am a specialist in this business, and that is the long and the short of it. This book in hand I can call forth a whole ocean of the world fluid; I can bring out everything that is secret, I can find out 'his' whereabouts, and tear off the masks behind which he tries to hide himself. All this will be brought up to the surface, like the

impure blood of an ulcer when healing plasters are applied to it. Just you come to our monastery—you come and see for yourself, and hear with your own ears how our women pilgrims will cackle like hens, bark like dogs, chatter like magpies, and even trill like night-ingales. . . . There will be any amount of variety among them.”

And on seeing perplexity and doubt in my eyes, Father Bogolèp took me by the sleeve and said:

“Come along, deary. Say the word and I am a made man. But don’t you speak to him about the price. The sum must not be mentioned when it is a sacred object you are after. You don’t buy them, you exchange them; otherwise you commit a great sin. You simply say, ‘I am agreed,’ and you receive your due, and no mistake.”

“But what you offer me is far more than my due.”

“What of that, deary, what of that? You stand in need of it, you live a worldly life. You only take what is freely offered to you. It does not matter that the monastery is poor; they will get their thousandfold from it by and by. It is only yesterday I heard a bookseller on the Nevski had one. I went and saw it was just the right thing, worth its weight in gold, but the wind was whistling through my pockets. I begged and implored them to let me have it just for a wee bit, just to show to dear friends of mine, but they would not do it. Off I started to find the blessed fool out there, and whilst I was looking for him the treasure was gone. I never shut my eyes through the night for sorrow. I did not. God bless the kind souls who sold it to you; they made no secret of your name and address. Glad I was you were not a stranger, and I knew how to get at you. But all the same I could not sleep, mostly through this fool; he was in doubt, don’t you see, he could not make up his mind. I well knew you did not really want it, but all the same it was a heap of trouble. To have missed such an opportunity! I must confess, I could not help giving it to the devil. I had a talk with him, but just slightly, just the best I could manage by heart. I told him to come here and to frighten you a bit. Did you notice anything?”

“No,” I said, “nothing.”

“Drat the rascal! He took advantage of my doing it by heart. Just a mere trifle, a single word or other mispronounced or dis-

placed, and he is sure to have the better of me. But, thank God, all this does not matter any longer; the book is safe, and you don't want it, and so it is mine!"

"Here you are perfectly mistaken. I like the book, and I don't mean to part with it."

"But what use can you possibly make of it?"

"I want it for my library."

"For your library. . . . But what for?"

"Nothing in particular. Just to have it standing on a shelf."

"What! Standing on a shelf? . . . Surely you are not serious? This sort of a book standing on a shelf—surely no one ever heard of such a thing. Your rubbishy, worldly productions may be put to stand on a shelf, but as to this one—no, sir, for the grace of God is breathing in it. You need not argue, for you are not the sort of person to have it in your vicinity. You are a man of sin, and the power of holiness is in each of its pages. No one has the right to lock it up; it is meant to be freely acting, and not to be standing in a place where no one will ever see it. You get your three hundred and fifty, and there's an end of it. He knows it is my last word, and will not dare to beat the price down. Come out and receive them. Out of them you give me ten roubles for commission, and the rest is yours. And, listen! tell the lewd creature to get us some tea and some rum, and the affair will be settled. It is settled, eh?"

"A beautiful copy like this," I said, "is worth at least five hundred."

"No doubt, no doubt—but what am I to do? The fool has not got any more money about him. And, besides, as it is, you get your profit, and a good profit, too; yesterday you paid one hundred and thirty for it, and to-day you get three hundred and forty."

"Did I not hear you say it was three hundred and fifty?"

"Certainly, but, deary, I must have something for my trouble. And so we are to carry it out with all due honours, aren't we? Say yes, like a dear! The darling is not comfortable here—a bed, and a Turkish hat, and the female sex in attendance. All this won't do for such a battery of holiness. Say yes, deary; take some pity upon me, too; this will be my daily bread, as you know. Oh, how snug I shall be, having the darling always to fall back upon. Yes,



yes, yes, feed me, my sweet one; clothe me; give a shelter to the one who has suffered all his life for your sake. Take into consideration, deary, that I, too, have been hungry, oh, how hungry—if you only knew how hungry. Now, give me your pretty little hand, for luck, and for my gratitude's sake, and . . .”

And before I knew where I was he caught hold of my hand and . . . kissed it. And whilst I stood speechless, utterly taken aback and confused by the suddenness of it all, he seized the book and was off.

N. LESKOFF.

*(To be concluded.)*

## THE MOSAIC STORY OF CREATION. AN INTERPRETATION.

IF we would know the mystery of life and of the universe where must we begin our quest? We ought to begin at the very centre of our life and of the universe, for there alone shall we find the source of Light and Life. Where, then, is for each of us the centre of our life and of the universe? The answer is, in our intuitive and spontaneous "ME." If we seek, find and follow the Divine ME in ourselves, we seek, find and follow that Life and Light which lighteth every man born into the world. This is to have perfect freedom of mind and soul, the individual perfection of a solar system in a universe made up of an infinite number of like systems. The Divine ME is the revealer of the origin of all things because it *was* "in the beginning" when all things visible came into existence.

Every teacher or church intent on maintaining and propagating limited ideas, whether in relation to the universe or a person, by confining the one or the other to time and space, is enfolded in the compressive darkness of the time spirit; and each and every one will be opposed to the dissemination of true catholic principles, in which alone is intellectual and spiritual freedom, "the liberty of the lives" of Jacob Böhme. Because "we carry within us all the wonders we seek without us," as Sir Thomas Browne says, we ought therefore to seek within for the light which shall be our guide.

This is not the modern idea. That knowledge and all that accompanies it is to be obtained from another, through the teaching of others, is the prevalent orthodox notion. Men and systems intent on making proselytes interpose themselves, as did Alexander the Great when conversing with Diogenes, between the man and the light of day. It is necessary to bid them all step out of the way—to be gone, if they will not consent to let the light pour in upon you unobstructed. One of the greatest trials perhaps of human

life is that experienced when emerging from darkness into light, which occurs when the quest is ardently made by one's self, with a total disregard to all preached and published opinions and doctrines. One would suppose that teachers and thinkers, especially in an age which affects to welcome what builds up independence and sturdiness of character, would rejoice in any additions to the sum of human knowledge, which those who have consciously emerged from darkness to light could contribute. But it is just the contrary. The men and women who will applaud a preacher or lecturer who penounces the intolerance which silenced original thinkers in the past, are those who support him in ridiculing and in attempting to suppress what they no more understand than did the Papal Church when it denounced the teaching of Galileo.

Yet happy is the individual who passes through such experience even though it be attended with much tribulation. Because he or she may think contrary to the multitude, it is supposed that there is loneliness in the consequent social "boycotting" or excommunication. But is not truth a support to the individual only in so far as it is an inward revelation to emancipate mind and soul from the thralldom of others? Ah! it is indeed a grand and thrilling experience when it is revealed to us who and what we are. To pass from the chaotic and negative state of existence into that of actual being and positive existence is to be for the time overcome and dazzled by the splendour of the light, which out of the then manifested darkness unfolds itself in the dawn of the first day of our new creation.

Here we have the old story, "*fiat lux*," and straightway there is bodied forth out of the chaos and darkness a new universe. Again the joy and delight of Paradise becomes ours. The spirit of divine love breathes into our soul from the One of the universe. Everything quivers and throbs with vital energy. Our faculties thrill with an electric-like force, as intense as the light is refulgent, multiplying their powers to a miraculous degree, till they find their complementary relationship in the visible heavens and earth, as emanations from and manifestation of the Eternal. Our ME responds in awe and adoration, with child-like faith and humility, to this overwhelming consciousness of the eternal presence, and becomes supremely happy in the newly-discovered sonship.

Is it surprising that such happiness should take the form of an ecstatic joy? Since wit or wisdom is near allied to madness, it is perhaps not strange that witnesses of the unseen should be credited with labouring under delusions. Yet who can drink the mystic wine of the divine life without its transporting, transfiguring and exhilarating effects being made manifest in the condition of the mind? If excess of drinking of ordinary wine lead to degradation and the peopling of the mind with the hideous imagery coupled with *delirium tremens*, surely from the argument of analogy the imbibing of spiritual wine should create in the mind objects of supernal loveliness and beauty! According to St. John, the mystic, the first miracle truth accomplishes is to change the water poured into the six waterpots of stone, set for purposes of purification, into a wine that is superior to all which has been previously served. Thus does the Logos, who was "in the beginning," change the influx of the waters of affection into the six days of our old creation, when set for purification, into an enlivening and sparkling spiritual wine which causes us to rejoice and be glad; for all doubts and cares are banished through its energizing excellence, the bountiful gift of divine truth.

But to attempt to break through traditional teaching, in order to spread such ideas, one has to undergo severe trials. Men of all classes, including those who profess to be spiritual teachers, ridicule any such interpretations as fanciful, and suggest that these ideas should be dismissed from the mind and their own guidance be accepted. But no man or woman can do this after the grand experience of a new creation, and those who offer their traditional nostrums soon retreat when they find them put into the mystic crucible of the supposed deluded one, for analysis. It is amusing to see how these folk affect to pity the supposed spiritual outcast, who is regarded as without the pale of that respectability, which sides with the current mode of thinking. But they are mistaken in their notion that the individual who abides by the revelation of truth in his or her own soul stands alone, for there is for him or her that communion with the silences, which in orthodox parlance is known as "the communion of saints." With what rapture does he or she turn over the pages of the sacred scriptures of all peoples, of the divine poets of all nations, and of the mystic writers of

ancient and modern days, to find in them the thought which had the same direct origin as his or her own—clear and sparkling, fresh and invigorating, as when it flowed from the river of Eden.

“The problem of restoring to the world original and external beauty is solved by the redemption of the soul,” says Emerson. Margaret, or the pearl, a personification of the soul, has to be delivered from the dragon. But how is this to be effected? Not by second-hand means. “There are,” adds Emerson, “innocent men who worship God after the traditions of their fathers, but their sense of duty has not yet extended to the use of all their faculties.” These men who refuse to believe in any other than a traditional revelation, and are anxious to build up churches rather than individual lives, would repress any effort to demonstrate that a traditional revelation is not that which gives the satisfaction of being and positive existence. Yet they constitute themselves guardians of those oracles of truth, which “cease never,” for they stand in the temple “guarded by one stern condition, this, namely, it is an intuition. It cannot be received second-hand.” May I not ask with Emerson, “In how many churches, by how many prophets, is man made sensible that he is an infinite soul; that the earth and the heavens are passing into his mind; that he is drinking for ever the soul of God? . . . None believeth,” he adds, “in the soul of man, but only in some other man or person old and departed. Ah, me! no man goeth alone. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world.” Emerson looked for the teacher who should follow so far the shining laws which ravished the souls of Eastern men, that he should see them come full circle, and “the world to be the mirror of the soul.”

There we have the philosophy of the Mosaic story of creation. Anyone able to see the full import of this one sentence of Emerson can interpret that story for himself or herself. It is a picture of the creation of the world, drawn from the reflection of the soul in its divine mirror of the shining eternal laws. Thus the macrocosm or external work is but the figure, image, or expression of the microcosm or inner and spiritual work. Whoever wrote the *Book of Genesis*, which, as Carlyle says, is our oldest book of metaphysics,

described in a form which expresses universal truth what is the possible and potential truth for each individual.

We hear a good deal about "the higher criticism." But the phrase indicates that it is only criticism of the comparative degree. As all sacred books have been written by men "who looked on nature with a supernatural eye," through which alone the highest knowledge is to be obtained, it follows that only the highest criticism is qualified to judge of such superlative knowledge. The judging faculty must move on the same plane of thought as the faculties which produced, otherwise the criticism is worthless, as so much of so-called criticism is nowadays.

The story of the creation in *Genesis*, familiar to all, does not, as presented in the Authorized and Revised Versions, satisfy the demands of the highest criticism. The translation does not convey the full meaning of the original Hebrew. A better version is that given by Dr. Colenso in *The Pentateuch Critically Examined*; but there is a better one still in a work entitled *Mankind: Their Origin and Destiny*, by an M.A. of Balliol College, Oxford, published by Messrs. Longman and Co. in 1872. The latter is an amplification of the Hebrew text, setting forth to some extent the hidden meaning, though the translator fails to perceive that it has any other signification than is commonly attributed to our own current versions. When we examine these two independent translations we find that throughout chapter i. God is spoken of as Elohim or the Aleim. Here is, apparently, a plurality of Gods, for Elohim or Aleim means the divine powers which work together in what were known to the ancients, as also to us, as the four elements. Each power is dual, to signify force and love. The Elohim or Aleim were represented by the Egyptians, on a temple at Edfou, as four androgynous figures, each with its appropriate symbol. These divine forces, or the essential principles of earth, air, fire and water, were seen in the shining light of eternal law to have an everlasting force and love, the one to mould and fashion, and the other to give beauty and life to all things. They operate in the creation of all things visible, including man, who is the climax, crown and epitome of everything compounded and beautified by these elementary essences. Thus man, the microcosm, necessarily reflects the macrocosm. Hence, as in man these divine essences or powers have

the fullest possible completeness and perfection, we have "in the beginning" a revelation of the mystery of the Incarnation, of "the Word made flesh." "We are," indeed, as Carlyle says, "the miracle of miracles—the great inscrutable mystery of God."

In this article I shall endeavour to set forth, in as clear and as intelligible a form as my command of words will permit me, the esoteric meaning of the first day of creation. It is needless to reproduce the text of the Authorized and Revised Versions, which are in everyone's hand; but I shall present to the reader the translations to which I have referred. That of Dr. Colenso is as follows:

"1. In the beginning Elohim created the Heaven and the Earth  
2. And the Earth was desolation and emptiness, and darkness was upon the face of the deep, and the spirit of Elohim hovering upon the face of the waters. 3. And Elohim said, 'Let there be light,' and there was light. 4. And Elohim saw the light that it was good; and Elohim divided between the light and the darkness. 5. And Elohim called the light 'Day' and the darkness He called 'Night.' And it was evening, and it was morning—one day."

The translation by the author of *Mankind: Their Origin and Destiny*, reads thus:

"1. The Forces, the Gods [the Amonean Gods, the Demiurgi, the artists or makers of the world] created, carved, formed, sculptured, as a commencement of existence, as a sketch, the substance of the celestial signs, of the starry firmament of the heavens, and the substance of the white and arid earth. 2. And this white and arid earth was made a pyramidal sign, or one resembling an obelisk, a boundary representing the being without form and without positive existence, and an egg representing the compressive envelopment of the being without form or positive existence, and there was compressive darkness causing hindrance, on the surface of the tomb-like pyramidal emblems representing the being without form or positive existence. But the breath, the dilating and liberating spirit of the Forces, of the Gods, hovered over lovingly, brooded, incubated in order to warm and render fertile on the surface of the waters, of the seeds of all being. 3. Then the Forces, the Gods, said, There shall be created a light of dawn, and a light of dawn was created. 4. Now the Forces, the Gods, regarded with attention the substance, the essence of the light of dawn, because it was

beautiful. This is why the Forces, the Gods, caused a separation to be made between the prevalence of the light of dawn and between the prevalence of the compressive darkness which causes hindrance. 5. And the Forces, the Gods, the artist Gods, exclaimed, Read aloud, for the light of the dawn, DAY! and for the compressive darkness which caused hindrance, they exclaimed, Read aloud, NIGHT and there was created a twilight, a passage from light to darkness, and afterwards there was created a dawn, a renewal of light, FIRST DAY."

Let it be borne in mind that we are dealing with the microcosm as an epitome of the macrocosm. The revelation of the lesser carries with it that of the greater, from whence it emanates in all its essential principles and to which it returns. Thus "in the beginning" of each individual existence, Elohim or the divine powers create therein a heaven and earth, a mind and soul. It will, however, be better to follow the amplified text rather than that of Dr. Colenso in this exegesis, because it sets forth the symbols which best reflect the nature of the mind and soul.

(1) In the opening verse the divine forces or essential principles of the four elements are pictured as of themselves carving, forming and sculpturing the commencement of each existence. That of the mind or heaven is but a sketch or vague outline of the substance or underlying essence of the mind or intellectual faculties, the signs of the possible realm of divine thought. So also "in the beginning" there is only the substance or underlying essence of the pure and barren soul. The divine force and love in Elohim concurrently and conjointly create the substance of mind and soul, which are to comprehend heaven and earth, if the potentialities in the substance be developed.

(2) Here the original crude character of the soul is described. Pure yet barren, it has in itself the sign of perfection, associated with the means of production. This is the significance of the pyramidal sign or one resembling an obelisk, for the Egyptian obelisk terminated, as may be seen in "Cleopatra's needle" on the Thames embankment, in a pyramidal apex. The triangular or pyramidal sign-like character of the soul coupled with the unity of an obelisk also signifies its dual, or feminine and masculine qualities, the conjoint means of production, which are limited "as a boundary,



representing the being without form or positive existence." The Hebrew word translated "without form" refers to extinct or passed-away life, and the word translated in the Authorized and Revised Versions "void" or "waste" has reference to "future existence to be progressive under the influence of light." Hence the being "without form and void," "desolate and empty," is the being which is in a confused, formless, chaotic or negative condition in relation to the past which is dead, and in an unfilled and darkened state concerning the future. There is, therefore, pictured as associated with the crude, pure, yet barren, soul, ignorant of past and future, whence and whither, the egg symbol, to represent its birth in the circle of time, the compressive envelope of the being without knowledge of what has been and what will be. There was consequently "compressive darkness causing hindrance on the surface of the tomb-like emblems," or mystic symbolic figures impressed on the soul, representing the being without the eternal or positive existence. But the breath, the dilating and liberating spirit, that of love, of the divine forces, hovered lovingly over, brooded upon, and incubated in order to warm and render fertile, on the surface of the waters of the latent affections, the seeds of all being, or life. Is it not true that divine love in the affections brooding upon them warms and germinates the seed of life? Without love there can be no life, even of the lowest form, and only through life generated by love does more life come.

(3) With divine love comes light. Then the divine forces commanded, when the power of their love is operating, that there shall be created a light of dawn. And a light of dawn was accordingly created in the soul. Divine love enkindles a light or "fire," as the original also means "resembling that of the dawn and independent of the light of the sun." Whoever has experienced the illumining power of this light or fire, resembling that of a dawn apart from any physical power, will be prepared for the joy which is expressed in the ensuing verse.

(4) The divine forces operating in and through the soul regarded at the time with attention the essence of the light of this dawn, because it was beautiful and good. It is an illumination of the soul never to be forgotten. It was transcendently beautiful. Then we have the necessary consequence. This is why the divine

forces, operating in and through the soul, caused from that time a separation to be made between the prevalence of the light of dawn and between the prevalence of the compressive darkness which causes hindrance. The light of the dawn is the light of the dawn of the life which is to be positive and eternal, not confused and chaotic concerning the past and void of knowledge as to the future, which is to be progressive under the influence of light. A strong and clear line of demarcation or of separation is thus drawn between the light of the dawn of the new creation and between the compressive darkness of the limited circle of time in which the multitude walk as it were in the night, content to be lighted on their way by the flickerings and glimmerings of will-o'-the-wisps, tapers, tallow lights and hand-lamps.

(5) Now the first part of the mystic work is complete. Therefore the divine forces in the soul exultingly exclaim or read aloud for the light of the dawn the perfection of DAY, and for the compressive darkness of enveloping time, which obstructed and caused hindrance towards the realization of this glory, they gave the designation NIGHT. But it will be noted that the language at the close of our amplified version differs in form from that of Colenso and from those of the Authorized and Revised Versions. But that they portray the truth is known to those who have experienced the separation of day from night in this spiritual sense. There was then created a twilight, a passage from light to darkness, and afterwards there was created a dawn, a renewal of light, to make perfect the first day. The light or fire which heralds the coming day is succeeded by that twilight or uncertainty as to what is about and around one thrown into a condition of ecstasy that ends for a brief stage in the darkness or ignorance of what has befallen the soul, on which, however, the light again dawns in the settled radiance of a perfect Day. The light descends into the darkness and emerges therefrom.

The thought contained in these verses may be summed up briefly. Through the conjoint operation of divine energy and love in the divine forces, there is formed, in each individual, first, a sketch or outline of possible and potential intellectual or heavenly thought, coupled with the substance of a pure but barren soul, with capacities and powers of production, enveloped in the compressive darkness of

the time-world in which it is born; but because of the warmth and incubating action of divine love hovering over the waters of the affections, the seeds of life, the light or fire, is kindled in the soul, which obtains positive existence or eternal life, and can consequently separate day from night, light from darkness, or good from evil.

How true is it, then, that the body of man is a mystic temple, the true Shekinah! The ideal and the impediment are alike within ourselves, as Carlyle teaches. Our condition is but the stuff out of which we are to carve and shape the ideal. But the impediment or hindrance thereto is in the compressive darkness or ignorance of the time-world in which we are born and in which too many are content to remain, instead of allowing Elohim to brood lovingly over the waters of affection, the seeds of all life. "It is the same with man's soul, as with Nature—the beginning of the creation is—light."

The first day or stage of life of the soul is the unconscious or forgotten experience of the whole human race. A picture is given of the original condition of every healthy life to show that when the soul's affections are warmed with love, past and future are bound up in the present, the eternal now. A little child lives in the light of love, with no confused or formless past, and no darkened future to trouble it. Heaven and earth are in the child in their substance and essence of mind and soul, and, through the power of love on its affections, the light and, sunshine of life dawns in the soul. The second day or stage is the one in which comes the danger, both in the childlife and in the life of the new creation, as will be shown in due course.

MARK KNIGHTS.

## THE BOOK OF THE AZURE VEIL.

*(Continued from p. 316.)*

POPOL VUH.

CHAPTER VIII.

HERE follows the downfall and death of Desire for Results, when he was vanquished in his turn by the two young devotees, Master of Air-tube and Light-bringer. It wounded the heart of these two young devotees that the four hundred youths should have been slain by Desire for Results.

With fish and crabs he nourished himself, on the banks of the rivers, and this was his only sustenance each day. In the daytime he roamed about seeking his food; in the night he raised the mountains upon his shoulders.

Then Master of Air-tube and Light-bringer fabricated an imitation crab, of enormous size, making its head out of a certain large-leafed plant, which may be gathered anywhere in the forest; the large claws were made of the same, and the small claws of a certain other plant with smaller leaves. They then put upon it a carapace of stone, forming the back of the crab.

They placed this kind of tortoise on the bottom of a cave at the base of a great mountain, Meaven being the name of that mountain, to entrap Desire for Results. Then they went to meet Desire for Results on the river bank.

"Where are you going, young man?" said they to him.

"I am not going anywhere; I am only looking for food, young fellows," he answered.

"What is your food?"

"Simply fish and crabs; but there are none here that I can find: this is the second day I have had nothing to eat, and I can no longer endure the hunger," said he.

"Down there at the bottom of the ravine is a crab, really an enormous crab, and it will make a famous morsel for your dinner.

But it pinched us when we tried to capture it, so we are afraid of it. Nothing would induce us to touch it now," said Master of Air-tube and Light-bringer.

"Have pity upon me, guide me to it, young men!" cried Desire for Results.

"Not for anything in the world would we go. You have only to go there; it is impossible to miss your way: follow the bank of the river until you come to the base of a great mountain, where the river makes a rumbling sound at the bottom of the ravine. Go there and find it."

"Alas! unhappy am I! Where is it to be found, O young men? Do come and guide me to it: there are plenty of birds there which you can shoot with the bolts of the air-tube, for I know where they are," said Desire for Results.

His distress moved the young devotees to pity. "Will you know how to capture it," they replied, "if we should thus retrace our steps on your account; for we certainly had no inclination to try again, because it instantly snapped at us when we started to crawl into the cave. We were scared at having to lie flat on the ground, since in that awkward position it is almost certain we could not have seized it. So you will have to crawl in after it yourself."

"Agreed," answered Desire for Result, going in company with them. Then, on arriving, he descended to the foot of the ravine, where the crab was crouching on one side, presenting a very red surface. For at the bottom of the ravine was their magical contrivance.

"Good!" said Desire for Results, eagerly. "Would that it were already in my mouth!"

In fact he was dying of hunger. But just as he was thinking of throwing himself flat on the ground to crawl in, the crab began to move and raise itself up, so he drew back.

"Have you not caught it yet?" they asked.

"Not yet," he replied; "if it had not started to rear itself up I could have have seized it easily. Perhaps I had better enter."

Then he began to crawl in, lying prone on the ground; but when he had got clear in, leaving only his feet visible, the vast mountain, undermined at its base, settled down completely, and covered his breast. Desire for Results never came out, but was turned to stone.

Such, in his turn, was the destruction of Desire for Results by the two young devotees, Master of Air-tube and Light-bringer. He it was, says the ancient legend, who created the mountains, he the oldest son of Seven-macaws.

At the base of the mountain called Meavan he was conquered; and only by magic was vanquished the second of those who had become vainglorious. There still remains one whose story we shall now relate.

### CHAPTER IX.

THE third of those who had cherished great vanity was the second son of Seven-macaws, named Second Great One. "It is I who overturn the mountains," said he.

Likewise Master of Air-tube and Light-bringer vanquished Second Great One. For First Great One, the undulation of the lightning and thunderbolt which strikes, spoke to the Two, saying thus to them:

"Let the second son of Seven-macaws in his turn be humiliated. Such is our will. For it is not good, that which they do upon earth, seeking to equal the sun in grandeur and power. Let this no longer be. Draw him gently thither towards the place where rises the sun," said First Great One to the two young devotees.

"So be it, mighty Lord!" answered they. "We behold that it is not good. Is it not thou who art Life, thou who art Peace—thou, the Heart of the Heavens?" the two young devotees made answer, paying heed to the Word of First Great One.

But Second Great One was at that moment agitating the mountains; each time his feet struck the earth the mountains, great and small, were riven by him. It was then that he was encountered by the two young devotees.

"Where are you going, young man?" said they to Second Great One.

"I am not going anywhere; I am only overturning the mountains here, for I am he who shall destroy them so long as the sun endures and the light," he replied. And he asked them in his turn: "Why come you here? I know not your face. What is your name?"

"Name we have none. We are hunters with the air-tube, and we snare birds in the mountains with bird-lime. We are orphans and have no possessions, O young man. We do but wander over the mountains great and small; and we have beheld a mighty mountain, where there are terrible precipices. Towering to a vast height, its peak overlooks all other mountains. We were unable to snare even one or two birds in its neighbourhood, O young man. But is it a fact that you can overturn all the mountains?"

"Have you really seen the mountain of which you tell me? Where is it? I shall behold it, and I shall level it to the earth. Where did you discover it?"

"It is yonder, where rises the sun," replied Master of Air-tube and Light-bringer.

"Good! Point out the way for me."

"No, indeed; we must take you between us, so that one of us shall be at your left and one at your right; for we have our air-tubes, and if there are any birds we shall shoot them," they replied. They went along joyously, practising with their air-tubes. But in shooting the air-tubes they did not use pellets of clay in the tubes; they simply blew at the birds with the breath, in using their air-tubes.

Second Great One was amazed. Then the two young devotees kindled a fire, and placed their birds to roast before the fire; but they rubbed one of the birds with bird-lime and sprinkled the white powder all around it.

"Behold, what we shall give him to whet his appetite by the savour arising from it! This bird shall cause his downfall. Even in the same way that the earth is heaped over it by us, so shall we bring him prone to earth, and in the earth we shall bury him. Potent and magical is the making of this creature at the moment when the seeds are ready to sprout and the dawn to whiten," said the two young devotees.

"How great in the heart of man is the craving to eat and to tear with the teeth, as the heart of Second Great One now has longing!" said Master of Air-tube and Light-bringer to each other.

Meanwhile they were broiling the bird, which was being roasted brown to a turn, its juicy flesh dripping with gravy, which exhaled a most appetizing odour.

And Second Great One longed keenly to taste it, so that his mouth watered and he smacked his lips in a drivelling way because of the tempting odour of the bird.

Finally he asked: "What is it you are broiling? Extremely savoury is the odour I smell. Give me a morsel of it."

They gave to Second Great One the bird, which was to be his ruin. As soon as he had finished the bird they resumed their journey, making for the horizon where rises the sun, for the place where was the great mountain.

Soon Second Great One was tottering on his feet, his hands powerless, from the effects of the bird-lime with which they had dressed the bird he had eaten. He became as helpless and inert as the mountains themselves, and could no longer overturn them.

Then he was seized by the two young devotees, his arms pinioned and bound behind his back; and, having tied his neck and heels together, they laid him upon the earth and buried him there.

Such was the defeat of Second Great One, accomplished by Master of Air-tube and Light-bringer alone; but not all their deeds upon earth can be told here.

And now we shall relate as well the incarnation of Master of Air-tube and Light-bringer; for we have narrated, first of all, the defeat of Seven-Macaws, with that of Desire for Results and Second Great One, here on the face of the earth.

ARETAS.

*(To be continued.)*



## THE WILL AND REINCARNATION CABALISTI- CALLY CONSIDERED.

THE strange and the marvellous in nature always exercise a mysterious fascination on the mind, and fascination engenders the curiosity to know. Were this not so our intellectual progress would be very slow indeed.

The sight of a wild-beast tamer controlling the fury of the lions in the cage, holds us in a spell; and the mind remains wondering as to what that mysterious will-power is, by which, it is said, the performer governs his beasts. What process of mental gymnastics takes place during the process of willing? And how and why should the will have such marvellous effects?

To understand this thoroughly, and to cease marvelling at the strange magical feats of which we read in ancient literature, the mind must be made fit for grasping the explanation in the same way as the mind of a young boy is, by degrees, made to grow to the understanding of the higher problems of science.

As regards the study of occult science the literature of Theosophy has already furnished us with the means of cultivating the mind for the understanding of higher truths, and, this being the case, the standpoint from which the subject of this paper is dealt with need not present any difficulty to the reader.

The cabalistic teachings throw a flood of light on the question of the human will. But in elucidating the mystery of its infinite potency it deals with something far more occult than the "will-power" of western hypnotists, for there are several things to be considered.

In the first place, then, the power to will, and to think that one is willing, presupposes life and reason. Reason is a heaven-born gift. It is the divine attribute of spirit to know a thing by direct perception, *i.e.*, without ratiocination, and the manifestation of this attribute on the physical plane is known to us as reason. It is also the divine attribute of the spirit to will, and what it wills is always becoming. Hence it is said that Jehovah is always becoming. The manifestation of this

attribute on the physical plane is known to us as "will," or strong desire.

Both will and reason have their source in the spiritual plane, and so the further one's ego is removed from that plane the more difficult will it be for it to arrogate to itself the divine privileges of not willing in vain, and of understanding objects by direct perception. If, therefore, a person exercises his will on the physical plane the result would not be so efficacious as it would be on the astral plane, and the higher the plane on which the will is exercised the less expenditure of energy would be required, until, on the highest plane, to will and for the thing to become would be simultaneous phenomena.

As to the method by which one may acquire the privilege of exercising his will on the higher planes and thus making it infinitely more potent, the Cabala teaches:

(1) That the results of meritorious actions accumulated during several rebirths, endows a man with the attributes of the dwellers in the highest spiritual regions, by furnishing them with the opportunity to study the law of God and its divine mysteries and thus to be nearer God.

(2) That the nearer a man feels to his creator the more he resembles Him in his (spiritual) nature.

(3) That no amount of knowledge, prayers, or force of will, would enable man to arrogate to himself the attributes of the Gods, or spiritual intelligences, unless he has acquired such privilege through:

(a) Holiness, meditation on the mysteries of the secret law, and Yihood (union with the Logos).

(b) Or through linking the Neshama (human soul) with the spiritually evil powers.

The "Yihood," or exaltation of the ego to the higher spheres of spiritual consciousness, cannot be attained except by understanding the laws of spiritual and cosmic evolution, and the (now well-known) septenary constitution of man.

With regard to the evolution of the universe the Cabalistic teachings have been already explained in theosophical literature. The Jewish cosmogony consists of:

1. Olam Aseeä, the physical world = our first, second and third principles.
2. Olam Beriä, the astral world = fourth principle or Ruah.
3. Olam Yetsira, the psychic plane = fifth principle or Neshama.
4. Olam Asilooth, the spiritual plane = sixth principle or Haya.
5. The world of Adam Kadmon (Logos) = seventh principle or Yehid.

From the world of Adam Kadmon (Logos), the world next in order of evolution, the spiritual world (the plane of the Buddhi) was peopled with intelligences of such a high order that we can hardly even imagine anything with regard to their consciousness and individuality.

These intelligences, to put it briefly, are our spiritual parents and prototypes, and as they are now we should try to be in the course of evolution. As the ray of the infinite Logos descended from its source the more differentiated became its plane of consciousness, and as it could not have reached down to the physical plane by a break of the law of continuity, it becomes evident that between us and the highest state there is an infinite variety of conditions and things which are more or less spiritual. Through all these stages our consciousness must pass before we can join the Logos and make our will as potent and infinite as His own will.

Our consciousness is now attached to the fourth principle and (partly) to the fifth, and to ascend towards the Logos this consciousness must be exalted or transferred to the sixth principle, by holiness, renunciation and intense love of divinity and also intense meditation.

Bearing these truths in mind, let us now, with their aid, work out the following problem relating to the will and reincarnation:

A. is a man who is cognizant of the physical and astral planes.

B. is a man who is cognizant of the physical, astral and psychic planes.

C. is a man who is cognizant of the physical, astral, psychic and spiritual planes.

C., who is familiar with the state of consciousness (Haya) next to the plane of the Logos, would be said (by the Cabalists) to possess similar privileges and attributes as Moses is said to have enjoyed—for we are taught that Moses acted and prophesied during his lifetime through Haya (or sixth principle) the light of which was ever perceptible to him.

Now, then, A. B. and C., each of them individually, desire very strongly to be reincarnated immediately after death.

Cabalistically speaking, therefore, C., having the most potent will (by being nearest to his Logos) and also the requisite knowledge for accomplishing his purpose, reincarnates without the fear of failure, in the manner he wishes.

When it is understood how C. can overcome the difficulties inherent in the task, and what are the methods he employs for carrying out his wishes, it will at once become evident why we may call C.'s "will" the

most potent, and we shall also understand why it would be only natural that A. and B. would not succeed like C.

In the first place, then, as C. has been familiar with the nature of the spiritual world (representing Haya or the sixth principle) while still on earth, it would make no difference to him whether he is still in his physical body or altogether out of it when he begins his work of reincarnation on the spiritual plane. He enters the higher devachanic state consciously, and in that state he partakes of the nature of the Gods, and like them his will becomes a law unto himself and he does not will in vain.

The powers of the astral and psychic planes have no hold on him because by learning the mysteries of the divine law he performs such deeds of devotion and piety as would react most effectually on the spiritual plane; and by knowing the laws of the astral and psychic planes he avoids committing those things which would attract the elementals inhabiting those planes to him in a manner so as to obstruct his progress.

Having chosen the family into which he would incarnate, the principal part of the work must then be performed on that plane of consciousness which would place the most readily at his command all the resources required for the purpose, viz., on the plane of Asilooth or sixth principle. There is also another reason why the work must be performed on the spiritual plane. The abode, so to speak, of the Higher Self in us is in Olam Asilooth, or the spiritual plane, and it is on that plane that the Higher Self seeking reincarnation must work consciously and intelligently, and wait until the whole work is finished.

The high spiritual karma of C. entitles him to appropriate the unborn babe as his earthly covering, and no ego of a lower or inferior grade can clash with him in this respect. The growth of the foetus in the womb is under his care, and as it is growing, the life elements from the astral planes are gradually infused into it. The undesirable elements thrown off by the spiritual Self in the lower astral planes are detected and not allowed to re-assimilate with the purer elements with which the new tenement is built. These undesirable elements make up a great part of the ordinary man's physical self, and their influence leaves certain impressions on the face, mind and body in a way to be easily recognized by those who know.

The absence in a high degree of such impressions is one of the signs by which the growing adept is known. And this is also one of the reasons as to why the body of an adept can be made to undergo

trials and purifications which would be impossible to others, and as to why the adept is incapable of evil passions, etc.

The Higher Self remains consciously waiting on the spiritual plane until the body into which it would incarnate is of a certain age, when a wave of spiritual vibration, proportionate to the capacity of the body to bear, is communicated to it through its super-physical elements.

From period, to period, as the child grows up, the wave of spiritual vibration is communicated to it with increasing effect. The body selected being a fit one, and under the care of a conscious, privileged and holy worker, a greater degree of spirituality (or Higher Self) can be linked to it than would at all be possible in ordinary cases.

If, therefore, C. did not previously qualify himself by holiness, Yihood (Yoga), etc., to realize the state of consciousness appertaining to the spiritual plane, he would have had no opportunity to exercise his will for reincarnating, because to carry out this particular task his will must be consciously exercised on the plane where the Higher Self has its source, and wait there consciously until the task is done.

Therefore, we see that C. can succeed in his task not because he has an invincible "will power," as "will power" is generally understood, but because C., by being nearest to his Logos necessarily has the most potent will, which he can exercise with good purpose on the plane in which it is required.

B. has succeeded during earth-life in realizing the state of consciousness appertaining to the psychic plane. He may have a most intense desire to be reborn immediately after death, and the karma of this desire, combined with the karma of his meritorious actions, may help him, in a comparatively short time, to be reborn on earth. B. has created karma during earth-life, the effects of which acted on the astral and psychic planes. The elementals of these planes, by the force of this karma, become as a clothing to his lower principles, and impede his progress or liberty of action in connection with the task he has undertaken. He must free himself of these elementals before the hour of his reincarnation may arrive. Moreover, as he has not been accustomed during earth-life to realize the state of the spiritual consciousness, he cannot become a conscious worker on that plane, and is only born into that sphere by force of karma. How can he, therefore, exercise his will consciously on the plane required? On the other hand, it is not by any means possible to him, before death, to exercise his will so intensely on the psychic plane as to transfer all his higher principles in their entirety into a new-born babe.

As to A., it will now be clear as to why he has not any chance of fulfilling his task in the same manner as B. and C.

Of the plane on which the work must be done he is ignorant, and of what use, therefore, is his very ardent desire or will to be reborn? To perform (so-called) occult wonders the will must act on the higher planes, otherwise be the human will as sincere and strong as it may, the results of its exercise would produce phenomena of the most inferior type.

Holiness, the practice of the law, together with meditation, is all that is needed for enabling the ego to exalt itself, and, when that has been accomplished, the power of working wonders will come in as a natural adjunct to that state.

An Indian fakir, on being once sorely pressed to explain what he said about the power of working wonders, stated:

"Beta (my son), why do you need to pain your mind about this kind of necromancy?

"If you are Pak (holy and pure) and sincere, the power will come to you by Koodruth (divine nature). How can man do anything without Koodruth? He cannot even move a piece of stone without Koodruth. By themselves the body, or the mind, what can they do? Bring me any Gora-Saheb (white gentleman), and in the same way as I have done a thing so will I teach him to do it; I will even teach him (*i.e.*, explain) the way to tame the Janwur (wild beast). But if he has no Koodruth in him what is the use of his imitating me like a foolish lad? He will not produce any effect because he has not got Koodruth. The Janwur will without doubt destroy the Gora-Saheb."

From all this it will be seen that it is wrong to think it possible for those who live wholly on the physical plane to develop on that plane an extraordinary will-power, and thus become an adept in divine things.

One may acquire the habit of enduring endless torture and mental suffering by developing the will, and yet not realize that it is nearness to God (through Râja Yoga) that brings with it the privileges of willing in a divine manner—and not the practice of Hatha Yoga. On this earthly plane, where people believe in only one God—their poor little physical self—and where trivial passions and misery are the incentives to horrid crimes—is it on this plane that one should seek for true will-power?

JAMES NISSIM.

## Appearance and Reality.

**T**HE theosophic teaching with regard to Mâyâ tends, I have observed, to lead students to conclude that all manifested existence is illusion. I will endeavour, in as few words as possible, and subject to correction, to show that all experience is real; that all manifested existence is real; that no existence is possible apart from the real; that the only illusion in the Universe pertains either to incomplete perception or to illogical thought.

Experience when analyzed is found to consist in conscious relations between aspects of the One Universal Life in mutual self-contrast. All experience implies the presence (whether mediate or immediate) of that principle which cognizes the relations of its parts. Therefore all experience is real.

"Existence" as used by human beings when referring to their own life, viz., life in manifestation, may be defined as "awareness of Being." Awareness implies conscious relation to "otherness" of Being, and self-reference, viz., relation to that ground within us, which cognizes such relations of its parts. That cognizing aspect of us is the Reality. Therefore, existence as known to human beings is real.

The other aspect of manifested existence, or the phenomenal world, is continually referred to by Theosophists as being unreal. I would point out that there is only One Universal Life. All phenomena are this one Life manifesting Itself in particularity; in an innumerable variety of modes. This One Life is the ultimate Reality. All phenomena are therefore real.

Thus existence is real; phenomena are real; experience is real.

While existence is real, it is evident that our perception is merely adjectival; that we do not perceive the whole of the Reality present in any object. The perceptions of the same object vary with different perceivers. As we have no knowledge of things but by our perceptions of them, and, as these perceptions cannot be said to be identical, it may be argued that human perceptions are illusive. But even if this is so, the fact remains that the objects themselves are constituted

of the one Reality, apart from which there is no thing, no Being, and are therefore real in themselves.

It might therefore be said that human perception only cognizes the appearances of things, and not things in themselves; that human perception is limited, incomplete, and subject to error, while things in themselves are real. But here I would point out that it is only the perception of the senses and of the mind which are adjectival. Theosophy affirms that there are other modes or states of Being in the Universe in which perception is not so limited. The soul, or *mānasic* principle, pertains to the permanent element, viz., the Reality of Being. Perception in the soul-state of Being, or *Devachan*, must therefore cognize the whole of the Reality presented to perception. The differentiated Reality within, or *Ego*, must identify the Reality by which it is surrounded. It is also taught in Theosophy that this inner transcendent mode of consciousness may, under a certain method of life and training, be developed in man while yet on earth.

There must therefore be a state, or plane, of Being in the Universe in which perception becomes identification, and such perception may be developed in man. It would consequently not be correct to say that all perception is illusive, or that the perception of all manifested existence is illusive, or consequently that all manifested existence is illusive.

While it is true that human perception pertains to appearances and not to things in themselves, or the Reality of things, and is therefore subject to illusion, it is also true that human thought may be illogical and therefore illusive or fallacious. The conception that independent existence is possible, separate from, or apart from the One Universal Life, is illusion. The conception that the phenomenal world is real in itself, apart from consciousness, is illusion. The conception that the sense-related, ratiocinative mind can cognize the whole of the Reality present in an object is, as has been shown, illusion. The conception that personal effort can be exerted, or has any validity in itself, apart from the Reality present in the *Ego* (immediately or mediately), or that the effect can mould its operating cause, is illusion. All immediacy is real; the modes of human mediacy, while they may be facts for us, are not necessarily ultimate facts (*ergo*; time and space), but where relations are capable of alteration by an enlarged human experience they may be justly termed illusions. There are other illusions than those above cited, but they will be found to exist in incomplete perception or in illogical thought. Nevertheless all perception pertaining to individuated existence is not illusion, nor is all thought illogical.



No existence is possible apart from the real. There is only One Universal Life present in all appearances. All entities are individuations, in different modes, of this Life, which is therefore present in all its manifestations.

We know that self-consciousness exists in man. We know that all entities are manifestations of the One Universal Life. Consequently self-consciousness is a manifestation of this Universal Life. But self-consciousness cannot issue from a non-conscious ground or basis. Therefore it follows that this Universal Life is conscious, is the Knower. Yet as Universal, static, undeterminate, it can have no knowing, no thought, no experience; because knowing is impossible except by relation among parts; self-opposition and self-reference. Therefore this universal conscious Life differentiates itself into entities and phenomena, in order to realize itself. It gives itself away as units of life and finds itself again; identifies itself, in the knowing, or thought, entailed by the relations of these units of itself, within itself. But these units of the One Universal Life, remain still that one Life, though differentiated. They do not become something else, though they assume an endless variety of modes. The appearance changes; the Reality remains the same. Therefore, all phenomena, or entities, are still the one Reality, manifesting itself to itself.

*All that is subject to change through differentiation and decay, which therefore has a beginning and an end, is regarded as illusion.<sup>1</sup>*

I have shown that all differentiations of the Universal Life are real in themselves, and that only by differentiation is *realization* possible. The diffuse and unformulate determines itself into conditions of change in order to become actual. The forms and appearances which this infinite and eternal life builds up out of itself are undoubtedly subject to change (experience being conditional thereon), but the life itself, of which these forms are constituted, is permanent and real.

It does not necessarily follow that differentiations "therefore have an end" because they are differentiations. Beginning and end refer only to the relative state, or the form, or the appearance, which the life manifests, according to its plane of action. But the life manifesting itself remains permanent and real. It is well known that "beginning," or duration, or time, are modes *in* consciousness for consciousness; are modes used by consciousness for its own manifestation, in the sense that events are in time while logical judgment is timeless, as

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<sup>1</sup> H. P. B.'s *Glossary*.

such. These are therefore conditions pertaining to appearances and not to the inmost Reality itself (while being conditions that are inseparable from actuality, from experience). The differentiations of the eternal life *remain still that eternal life*, while their appearances may be ever changing.

Everything finite, the Universe and all in it, is called illusion.<sup>1</sup>

This appears to me to be an unfortunate definition; such as would lead one to endeavour to escape from existence, if that were possible. Is it not similar conceptions to this that lead Easterns to look upon incarnation as an evil from which escape is sought, by the practice of Rāja Yoga? Everything finite is the One Reality in manifestation. The Universe and all in it (except incomplete perception and illogical thought) is real; it is the only manifestation we have of the Universal Reality in actuality, which otherwise would be unmanifest, unknowing, consequently unknown, and without meaning.

It may be possible that what is meant is that the inmost principle of Universal Life within us, the Knower of knowing and of the known, remains always the hidden ground of our Being. It is that which cognizes, contains, and alone makes experience possible; the external manifestations apparent to us being outer aspects of it. But if that is what is meant, then I would point out that the external appearances which present themselves to us are still aspects, or modes, of the One Universal Life and are still therefore the One Reality, realizing itself in actuality, identifying itself in ever-expanding and accumulating experience.

I do not think that the imperfection apparent in these definitions exists in the "ancient Indian school" itself, but rather in the interpretations as put before the West, and I bring forward this criticism in the hope that it may lead to their modification.

Q. L.

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<sup>1</sup> *Ibid.*

## UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

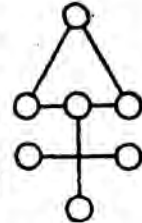
(Continued from p. 336.)

## CXXIII.

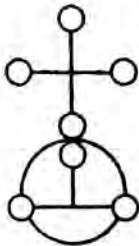
THE Emperor of the Tarot bears the sacred sign of the septenary,



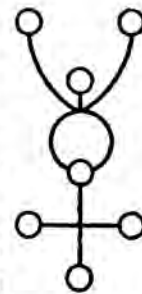
because the holy tetragram comprises three persons and four relations, as the solar spectrum contains three colours and four primary shades; a phenomenon which reproduces itself by analogy in the musical scale. Thus three necessitates four and four gives the reason of seven. Here is the figure of the Emperor of the Tarot:



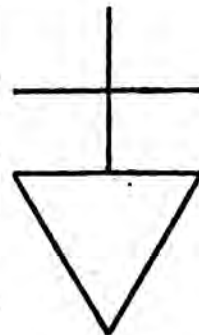
its activity. It is the sulphur of the Hermetic philosophers, that is the motive principle of nature or universal heat. It is the Od,  $\tau\mu$ , determining the physical value of Daleth:



The philosophic mercury is also represented by a septenary figure, and the philosophic salt as well. The completed work, the labour of Hercules accomplished, the duodenary, also bears the signature of the septenary. It is the hieroglyphic sign of the elixir of life impressed in the Tarot



on the figure of the *pendu*, which one often finds in the hieratic hieroglyphs of Egypt, represented in the following manner:



This bee, emerging from its cell, is the soul which is being born into the celestial life, after having done its work upon earth. It is the mystery of the regeneration by death.

Twelve is a septenary number, for it is three multiplied by four. Now three and four give seven.

All things proceed from seven, all things return into seven, all things explain themselves by seven, the world, time and heaven.



*November 3rd.*

[Letter CXXIV is purely personal.]

### CXXV.

THE fish symbolizes physical life in its first element, which is water, according to the physics of the ancients. The leviathan of the *Book of Job* is the great magic agent, which contains all things, absorbs all things and fills all things. In the symbolism of India, the first incarnation of Vishnu is as a fish. Egypt revered the universal agent under the form of the fish of Oannes. The hieroglyphic fish differs from the serpent in that the serpent with its burning bite represents the fiery or active principle of the universal agent, while the fish represents its watery or passive and absorbent element. Thus in the



mythical figures of the Roman catacombs, the fish of Jonah, which first absorbs and then projects or rejects, unites the two forms, that of the fish and that of the serpent thus:

Two heads are given to it: one which devours and the

other which vomits forth, and thus this figure expresses completely the great arcanum of occult physics and natural magic.

The fish is also a symbol of Occultism because it is dumb.

The early Christians, initiated into the mysteries of the Kabalah, further found in the Greek name of the fish *Iχθvs*, besides the name of Jesus and the monogram of the labarum, the initials of the words: *Ιησους Χριστος Θεου Υιος Σωτηρ*. It is because of this that one often finds upon the tombs of the old martyrs these signs:



This is all I can tell you in advance about the fish of Tobias—we shall return to it and find out why its liver burnt purified the conjugal union and why its gall cured the blindness of old Tobias.

*November 4th.*

[Letter CXXVI deals with personal matters.]

## CXXVII.

THE three angels whose names Scripture gives us correspond to the Sun, to the Moon, and to the planet Mercury. The angel of the Sun is Michael, who proclaims the one God as the pivotal star of the universal system; Gabriel is the angel of the Moon, which Mary holds under her feet; he is the genius of the typical woman, who, in the *Sir Hassirm*, or *Song of Songs* (the poetry of poetries), is called beautiful as the moon; and Raphael is the angel of Mercury. Thus he is represented with the augural staff or rod, the fish, analogous to the double serpent, and the dog, the hieroglyph of Hermanubis, the faithful guardian of the secrets of the temple. Raphael is the go-between or arranger of legitimate marriage, as the Mercury of the Greeks was the pandar of impure loves; he is a healer like Hermes and like Orpheus. Michael is the angel of Jakim, Gabriel the angel of Boaz, and Raphael the angel of the sacred gate. It is Michael who appears to St. John with the sun as his aureole and a small book in his hand. He it is who opens the first seal, sounds the first blast of the trumpet and pours out the first vial. Meanwhile the four other angels are in chains on the Euphrates, the river of captivity, because the truth of the holy tetragram is still captive to error. God is still only manifested by the sacerdotal triangle, and it will only be under the Messianic reign that the royal square will be known. Then will be revealed the true names of the four last angels who are analogous to the cherubs or cherubim of Ezekiel.

*November 10th.*

## CXXVIII.

THE four angels, whose names are not revealed in the *Bible*, correspond to the symbolic planets: Mars, or strength; Jupiter, or justice; Venus (modest or Urania), temperance; and old Saturn, or prudence. They are still wanting on earth, and will some day establish morality upon an unshakable basis as the first three angels have established dogma. Michael, the threefold unity of God, represented by Aleph; Gabriel, the twofold incarnation or manifestation of the creator, represented by Beth; and Raphael, the redemption, signified in advance by Ghimel. Thus the *Book of Tobit* is the prophetic history of the redemption and its perfect accomplishment, when the old Tobias or ancient Israel, become blind through the excrements of the swallow (*i.e.*, by contact with foreign and wandering superstitions) will be touched by the gall, *i.e.*, will reap the fruit of its bitternesses and its sufferings by

opening its eyes to the truth—that truth which it will find not lower down but higher up on the ladder of tradition—by mounting at last to the true Kabalah of the sons of Jacob, which alone can cause to cease the scandal of a man-God and make rational the madness of the cross.

Then Christianity, represented by the young Tobias, will return towards its father, guided by Raphael, and bring back to him his spouse, the truth triumphant over the seven errors, like Sara escaped from the desires of seven husbands unworthy of her; and Asmodeus shall be chained in Upper Egypt.

## CXXIX.

YOU know already that Egypt, divided and governed by the great hierophants, was entirely symbolical. It was divided into three kingdoms which made but one, Upper, Middle, and Lower Egypt. The demon chained in Upper Egypt is blind force made subservient to legitimate authority. It is the restoration of the sacerdotal art and the royal art indicated by the traditions of Moses. Then neo-Judaism or Christianity can become the husband of Sara, whose name, borrowed from the remembrance of the spouse of Abraham, characterizes the ancient church, ever young like wisdom and truth. Then alone can it become the healer of its father, when the gall of yet recent hatred shall change itself into balm, restoring the old man's sight. Israel will have been sanctified by persecution, the blood of the people of God will have expiated that of a man-God, and those who cried, Let his blood be upon us, and upon our children, will comprehend that they have devoted themselves to a more immediate and more abundant redemption. Does not this blood purify what it touches, and is not Israel all red and all covered with it? Well, we Christians, children of those who have crucified Israel, we may cry, speaking of that great people, Its blood be upon us and upon our children, not to accuse us, but to cry in our favour, not to stain us, but to absolve us! Great sages, whom they pursued torch in hand, not seeing that in yours ye bore the light which shall enlighten and save the world, martyrs of Israel, pray, pray, pray for us.

## CXXX.

I SAID that men could not as yet understand either strength, or prudence, or temperance, or justice, because all these virtues have for their rule that perfect equilibrium which human societies have not yet found. Thus their strength is violent, their prudence cunning and perfidious, their temperance disorderly and unhealthy, their justice as variable as their interests and their manners. It is for this reason that

the nations are predestined to perish under the sword of the four angels in chains. Morality has as yet no existence in this world. It is a great subject of hope for the guilty, but it is also a subject of fear for the just. It is for this reason that people are right in saying hitherto, that it is faith which saves. One acts well, when one believes one is acting well. The world is still at that point, most certainly, but is not such a world lamentably like that lunatic asylum of Kaulbach's, where each isolates himself in his own dream, under the surveillance of an indifferent keeper who carries a whip to impose silence on too ardent convictions, *i.e.*, on the madmen who cry too loud? I do not know if you are acquainted with this sombre picture sketched by a German painter, but I cannot look at it without losing myself in profound dreams, then I go away shaking my head and with tears in my eyes.

*Veni creator spiritus!* Let the breath of the four angels of heaven unite upon these who are dead and they shall live. Patience, the spirit breathes when it will and ought; *nos autem qui vivimus benedicimus Domino ex hoc nunc et usque in seculum.* My friend, I have just revealed unto you things great and terrible. Let us collect ourselves and pray.

## CXXXI.

THE letter Dzaïn, the seventh of the alphabet of the holy language, is represented in various ways:



in modern Hebrew.



in Hebrew anterior to the Captivity.



in the Hebrew of the shekels or ancient sacerdotal coins.

It is now the sword of the triumphant, now the sickle of the reaper, now the measure of the infinite, bearing elements of the triangle and of the square. A figure incomplete and mysterious, indeterminate in the finite, like human thought which is not infinite yet can always advance.

Wherefore the sword, when we are dealing with the number of the great peace? Why the sickle when the harvest is gathered?

Because in the great peace the sword is changed into a ploughshare. Indeed the sword is here reversed point downwards as if to till the earth, and the sickle is hung up as a trophy of the accomplished work.

Moreover the sickle is a symbol analogous to that of Saturn's scythe, represented by our figure 7, because in symbolism the number seven is the absolute figure of time.

Thus captivity, property, anger and consequently punishment, finish with the number 7. Israel underwent 70 (years) of captivity in Assyria, but the temple was to be rebuilt after the 70th hebdomad or grand septenary epoch. The church was destined to have seven ages, represented by the seven Churches of the *Apocalypse* to which St. John addresses his warnings. Read what he says to the Church of Laodicea (justice of the people); it is the Church of our own day; you will be frightened by the terrible accuracy of his portrait, and you will recognize in person the authors of the *non possumus*.

*November 15th.*

### CXXXII.

THE four archangels not named in the *Bible* are known by the Kabalists under traditional names, but which are not the same in different authors. This is what ought to be, because their names ought not to be fixed and revealed until the time when the world will have an understanding of their ministry, as I explained to you in one of my previous letters. The names upon which there is the closest agreement are those of Anaël given to the angel of Chastity and Love, and of Samaël given to the angel of Justice and Punishment. This Samaël with the Hebrews at times lends his name and ministry to Satan, who then calls himself the uncircumcized Samaël, and the name of Anaël is sometimes confounded with that of Astarte, the Venus of the Sidonians. And that ought indeed to be so; because the four great genii of morality have not yet manifested their light. They are known as yet only by their shadow.

The Hebrew Kabalists call the demons "bark" (*cortices*) as if to give us to understand that evil is only the dried up bark of good, the bark which gives to the tree of life the appearance of death, but which preserves its sap under a covering which alone is exposed to the intemperance of the seasons.

*November 20th.*

*(To be continued)*



## REVIEWS.

ÆSCH MEZAREPH.

By "*Sapere Aude.*" [London: Theosophical Publishing Society, 1894.  
2s. 6d.]

THIS little book is number four of the *Collectanea Hermetica*, edited by Dr. Wynn Westcott. It purports to be a chymico-kabalistic treatise collected from the *Kabala Denudata* of Knorr von Rosenroth, and translated in 1714 by "A Lover of Philalethes." It deals with alchymy in, as the preface says, a suggestive but not explanatory way, the last essentials for success being left out. It also gives the correspondences between metals, planets, numbers and the Sephiroth, and will prove of great interest to those studying the kabalistic and alchemical keys of occultism.

H. T. E.

## THE MĀNDŪKYOPANISHAD.

Translated by M. N. Dvivedi. [Tookaram Tatya: Bombay, 1894; price  
4s. 6d., net.]

THE full title of Professor Dvivedi's latest contribution to orientalism is *The Māndūkyaopaniṣad with Gaudapāda's Kārikās and the Bhāṣya of Shankara*. On turning over the pages of the book we are pleasantly surprised to find the paper, printing and proof-reading so good. This is decidedly the most careful work in English that our veteran colleague Mr. Tookaram Tatya has turned out under the legend "Printed for the Bombay Theosophical Publication Fund." The *Māndūkya*, one of the shortest of the Upanishads, has already been translated several times into English, and though Professor Dvivedi shows signs of generally adhering closely to the original text, yet here and there he permits a love for modern metaphysical technicalities to run away with him.

The feature of the book is that the older commentary or explanatory exposition of Gaudapāda and the later gloss of Shankarāchārya are for the first time done into a European tongue. It is strange that so far we have no complete translation of Shankara's commentaries on the Upanishads and Gitā, although there are many notes from these commentaries in Tookaram's edition of *The Twelve Upanishads*. The translators of the Upanishads without exception appeal to these commentaries to throw light on the text, but so far the Shankarabhāṣya remains untranslated.

The arrangement of the present work would have been improved by printing the *Māndūkya* first, by itself, so that the reader who is

unfamiliar with the text might get a general view of the subject. As it is, we get a verse of the Upanishad, then a slice of Gaudapâda, and then a further slice of Shankara, so that it is somewhat difficult to follow the main text.

The commentaries of Shankara have always been looked upon by native scholars as most luminous and authoritative, but western scholars do not so hold so high an opinion of the great commentator. There is no doubt but that these commentaries leave much to be desired, and that one frequently rises from their perusal with a feeling of dissatisfaction. In many places Shankara obscures rather than illumines the meaning. There is too much verbiage and too little readiness to throw any real light on the psychological science that the text clearly hints at. The tendency of Shankara is to use all the power of his subtle intellect to establish the "authority" of the text as something infallibly inspired, rather than taking it as a tradition (perhaps even the translation of a tradition) of a great science handed down in fragments.

Professor Dvivedi has prefixed his translation by a useful introduction, in which he reviews the great Darshanas or Schools of Philosophy in India. Naturally the book is meant for students, and not for the superficial skimmer of the latest novel. The work of M. N. Dvivedi is thoroughly well done, and most conscientiously carried out, and his latest work is a credit to the Society. It was undertaken at the request of Colonel Olcott and Mr. Bertram Keightley, and printed at the expense of Dewan Bahadur S. Subramania Iyer of the Madras High Court. It is therefore parented and foster-parented entirely by members of the Society. Copies may be obtained from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C., at 4s. 6d., net.

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COLLECTANEA HERMETICA, VOL. V.

*Edited by W. Wynn Westcott, M.B., D.P.H.* [Theosophical Publishing Society: London, 1894; price 2s. 6d. net.]

THE fifth volume of this useful series contains (i.) "Somnium Scipionis," translated into English with an Essay "The Vision of Scipio considered as a Fragment of the Mysteries," by L. O.; (ii.) "The Golden Verses of Pythagoras" by A. E. A.; (iii.) "The Symbols of Pythagoras," by S. A.

The last two items are so well known that little need be said except that the notes are interesting, though by no means exhaustive. The "beans" problem remains as obscure as ever. The meaning given in

the *Philosophumena* of Hippolytus (see LUCIFER xii., 511, n.) is not noted. "Abstain from beans," according to the Pythagorean tradition recorded by that writer, signified abstention from sexual intercourse; in other words, an exhortation to celibacy.

The "Dream of Scipio" is creditably translated and some attempt made to show its connection with the Mysteries, but the effort is very slight and the Stoic tradition is not very well grasped.

A writer who commentates on the interesting interlude in Cicero's *Republic* (Bk. vi.), known as "The Dream of Scipio," cannot be considered to have sufficiently performed his task without frequent reference to the voluminous commentary of Macrobius, who flourished in the fifth century A.D. This commentary extends to as many as 166 pages of small type (see *Aurelii Macrobiani Quæ Extant Omnia*, Petavii, 1736), but "L. O." does not so much as mention his name. Nor again is the well-known aphorism "*Qui se cognoscit in se omnia cognoscit*" (who knows himself knows all things in himself) a Hermetic Axiom, as asserted by "L. O." on page 22, but a saying of the old Roman historian Q. Fabius Pictor, who lived in the third century B.C.

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## THE CLASH OF OPINION.

To the Editor of LUCIFER.

HALLEIN, AUSTRIA,

Dec. 9th, 1894.

DEAR SIR,—Many thanks for sending me<sup>1</sup> the little book of Edmund Garrett, entitled, *Isis very much Unveiled, or the Story of the great Mahātmā Hoax*, which I found very amusing and entertaining, and also in some way instructive, and consider it a valuable contribution to Theosophical literature, worthy to be translated into different languages; for whether the contents are true or erroneous, or, as I find them, a mixture of truth and error, they go to show to members, as well as to non-members of the T. S., what Theosophy is *not* and what a Theosophical Society ought *not* to be. To me it appears that the author is a clever and sharp reasoner, but without a great deal of intuition, or to express it in "theosophical language," one in whom Kāma-Manas has been excessively developed at the expense of Buddhi-Manas, as is generally the case among the higher classes of educated Englishmen, whose principal characteristic is superficiality of thought with a great knowledge of insignificant details—but absence of profundity of intelli-

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[<sup>1</sup> Dr. Hartmann is mistaken; I have sent no one a copy of Mr. Garrett's book. It appears that a copy has been sent by the publishers to the Secretary of every Lodge and Centre.—G.R.S.M.]

gence. Mr. Garrett seems to think that Theosophy consists in believing what this or that person says, and that we must therefore be exceedingly careful to examine into the credibility of such a person, so as not to fall into the error of believing in the words of the wrong person ; but always take good care to believe only what a person says in whose veracity we have good reason to trust. This is, however, just what Theosophy does *not* teach ; for it teaches that we should seek our refuge in nothing else but in the light of eternal truth. We ought to cling for the attainment of self-knowledge neither to the turban of a Mahâtmâ, nor to the coat-tail of Mr. Judge, nor to H. P. Blavatsky's or Mrs. Besant's apronstrings ; but stand upon our own legs and grow spiritually strong enough so as not to require any crutches whatever. In so far as Mr. Garrett's pamphlet teaches this lesson, it will be quite an aid to those who seek for that higher self-knowledge, which is called "Theosophy."

The rule is to seek for the truth wherever we can find it. If we can find a pearl in a dunghill, this renders the pearl none the less valuable. The fact that Socrates has been executed as a criminal does not depreciate the value of the truth which he taught, namely, that man should know himself. If members of the T.S. have put their faith into letters which they received, be they bogus or genuine, their faith has been on a weak foundation, and they deserve to be disillusioned and to be taught a lesson.

Mr. Garrett's pamphlet, however, appears in quite another aspect, if we regard it as an attack upon the T.S. as a whole. To answer the charges therein made against certain members of the T.S. must be left with those members themselves and those who are acquainted with the circumstances. If all these charges were true, it would only go to indicate that these members are no Theosophists, and do not come to the standard required of a member of the T.S. It would also leave room for the wish that as the material of which the T.S. is at present composed is not such as might be desired, some better material ought to take its place. The T.S. itself is not to be judged by certain of its present representatives, it ought to be judged only by its principles, such as are laid down in its constitution.

It seems that of late efforts have been made by certain members of the T.S. to centralize the Theosophical movement, and thus to make it sectarian ; but self-knowledge (Theosophy) is not to be monopolized by any sect, and requires no infallible pope ; it is for all, without any distinction of creed. Mr. Garrett's pamphlet may have done something to ward off this danger from the T.S., and in so far we may, while ignoring his misstatements, express him our thanks.—Yours truly,

F. HARTMANN.

## A WORD TO THE WISE.

It may be worth while at the present time, when so much self-righteous indignation is being professed, and such strenuous efforts are being made to cripple and mar the work of the greatest known occultist in the Theosophical Society (mere repetition, by the way, of similar efforts made a few years since when H.P.B. was in the place of the hunted), to call to mind and consider the testimony contained in some extracts from published statements of H.P.B. and of Mrs. Annie Besant.

Referring to the rapid (alas, too rapid, as it now appears) growth of the Theosophical Society, H.P.B., in her letter to the American Convention of 1889, says :

“ While the organization for the spread of Theosophy waxes large we must remember the necessity for consolidation. The Society must grow proportionately, and not too rapidly, for fear lest, like some children, it should overgrow its strength, and there should come a period of difficulty and danger, when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the ‘Greater Child’—the T.S.—should suffer from the same cause. Once before was the growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundation of the Society may be wrecked in a similar way.

“ We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy : the enemies in the shape of custom and religious forms : enemies too numerous to mention, but nearly as thick as the sand clouds which are raised by the blasting sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes who take our name in vain, and who make Theosophy a bye-word in the mouths of men and the T.S. a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man’s own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes.

Karma will reconcile all our differences of opinion. A strict

account of our actual work will be taken, and the wages earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbours from doing. Think you it is a light thing to hinder the force of the T.S., as represented in the character of any of its leaders, from doing its appointed work? So surely as there is a karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of this appointed task."

It is evident that this sad prophecy is about to be fulfilled. The T.S. *has* outgrown its strength, and the time of pruning is at hand. Say, Comrade, are you a builder in this body, or a parasite feeding on its life-force? Consider, and take action. Are *you* a rash and ignorant man ready to oppose your puny self to the mighty force of the T.S., in the person of its leader, W. Q. Judge?

Perhaps H.P.B. herself may help us to realise in some remote degree what that leader has done for *us*.

In her letter to the American Convention of 1888 she addressed him as follows:

"MY DEAREST BROTHER AND CO-FOUNDER OF THE T.S.,—In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several, to call it to life in 1875. Since then you *have remained alone* to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first and perhaps for the last time, publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours."

Needless to say the whole of the two letters of H.P.B. from which these extracts have been made are worthy of the earnest study of all Theosophists who still remain loyal to her. They are given in full in the Convention reports.

In LUCIFER of April 15th, 1893, Mrs. Annie Besant wished to place

on record her testimony concerning the same leader. A record is only useful if brought out in due season. Here it is:

"I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, William Q. Judge. H.P.B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the careful organiser and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spiritual forces springs the activity seen by the outer world, and our brother's unshakable faith in the Masters and in Their care for the movement is a constant encouragement and inspiration to all who work with him.

"The combination spoken of above came out in full force in my own missionary journey through the States. All the arrangements were made with skill and care, so that the difficulties were smoothed and effective plans put into action as successfully as if a trained 'lecture Agent' had taken the tour in hand. And there was what no lecture Agent could have given, the inspiration felt by all the local workers from the spirit that only sought to serve and advance the Masters' cause."

This is a small part of the printed testimony of which I have thought it worth while to remind our members. There is much more. But those who want the truth for the sake of truth will have already discovered that testimony for themselves.

T. GREEN.

[I have received the following letter for insertion in the *Vāhan*. As it reached my hands on December 27th, it was naturally too late for the present number of that periodical. I now give it the earliest publicity in my power and shall also insert it in the next number of the *Vāhan*.—G. R. S. M.]

LONDON,

*Dec. 22nd, 1894.**To the Editor of the VÂHAN.*

DEAR SIR AND BROTHER,—A rumour having arisen that William Q. Judge is not himself the author of "*Letters that have helped me*," we ask your fraternal assistance in contradicting this report. It is false.

The true account of the authorship of the "Letters" by Mr. Judge will be found in the *Irish Theosophist* for January, 1895.

Thanking you for the courtesy of your columns, we are,

Yours fraternally,

JULIA C. KEIGHTLEY.

ARCHIBALD KEIGHTLEY.

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.

G. J. HENDERSON, *Secretary.*

*Dec. 4th, 1894.*

HULL CENTRE.

We, the undersigned members of the Hull Centre wish to express our approval of, and to support the resolution passed by the Birmingham and other Lodges throughout the Section, copies of which are attached to this.

W. H. WOOLF.

W. H. DYER.

H. ERNEST NICHOL. ANNIE DYER.

*Dec. 5th, 1894.*

BARCELONA LODGE.

*Resolved:*

We by the present authorize our brother, G. R. S. Mead, General Secretary of the European Section, Theosophical Society, that he shall request of Mr. Judge, Vice-President of the Theosophical Society, whether the acts which have been imputed to him in *The Westminster Gazette* are true or not.

JOSÉ PLANA Y DORÇA, *President.*

*Dec. 10th, 1894.*

MADRID LODGE.

1. The Madrid Lodge feels wounded in its most cherished convictions by the facts which have been made public and which throw light



on and confirm the declaration of Mrs. Annie Besant made before the Convention, when she declared that the letters of the Masters, the authenticity of which she at one time believed she was able to affirm, were apocryphal.

2. That Mr. W. Q. Judge lies under the imperative duty, as Vice-President of the Theosophical Society and as a Theosophist, to give complete satisfaction to all his brethren who feel wounded in their dignity and in their feelings of uprightness and love for truth, inasmuch as they are an integral part of that society to which they belong.

3. That the Lodge considers that no official of the Theosophical Society, far less its Vice-President, can in any way remain under the weight of an accusation of untruth, even should such accusation contain only the shadow of probability.

4. That the Madrid Lodge has as one of its mottoes, "Fulfil thy duty for the sake of the duty itself, without considering the result," and placing truth and justice above all else, desires that they should shine forth in the Theosophical Society, whose duty it is to be the collective entity for their most legitimate representation, whatever may be the result.

Therefore the Madrid Lodge resolves that Mr. W. Q. Judge be invited to give the satisfaction necessary, not to the public, but to the Theosophical Society, so that there may be no longer the shadow of a doubt, and in order that the Theosophical Society may continue to hoist its flag (on which are inscribed in letters of gold "The Regeneration of Humanity") as unsullied as its high mission requires.

The Theosophical Society has not been founded for its officials; who on the contrary are its first and chiefest servants, and whose duty it is to preserve its reputation in all its purity. Even though innocent, their duty is to sacrifice themselves for the good of the cause which, as officials of the Theosophical Society, they are pledged to serve impersonally.

JOSÉ XIFRÈ, *President.*

*Dec. 10th, 1894.*

#### THE DUTCH LODGE.

*Resolved:*

It being possible that Mr. W. Q. Judge should not find it expedient to answer certain articles in *The Westminster Gazette* of London, that it seems desirable to this meeting that Mr. W. Q. Judge should be invited to do so in the interest of the Theosophical Society.

W. B. FICKE, *President.*

The undersigned Fellows of the Theosophical Society feel it their duty to express their perfect trust in Mr. W. Q. Judge, and decline to ask him to reply to the charges brought against him.

HERMANCÉ DE NEUFVILLE.    CATÉAU IMMERZEEL.  
 CAREL VAN DE ZEYDE.        LOUISE V. PELLECOM.  
 BERNADUS JASINK.            J. D. MIEUWENBURG.

ALICANTE LODGE.

*Resolved:*

That the General Secretary be requested to ascertain from Mr. Judge, Vice-President of the Theosophical Society, whether the facts imputed to him in *The Westminster Gazette* are true or not.

MANUEL FEROL, *Vice-President.*

JOSÉ CARBONELL, *Secretary.*

CORFU LODGE.

As the reputation of the whole Society is at stake, it is the imperative duty of every loyal member to put aside all personal predilection, and sternly face the worst. It is, therefore, painful to the majority of the members of this Lodge to be constrained to suspend their judgment at this most critical moment for the Society, until Mr. W. Q. Judge is in a position to disprove so glaringly serious accusations as those published in *The Westminster Gazette*, as such distressing exposures, whether false or true, cast a slur and affix a dangerous stigma upon the Theosophical Society as a whole, no less than upon the individual members who constitute it.

The members of this Lodge therefore believe that it is the duty of Mr. Judge, as Vice-President of the Society and as an individual, to defend himself from the serious charges levelled against him, and so justify himself both before the Theosophical Society and the whole world.

O. ALEXANDER, *Secretary.*

[I have received letters from Dr. A. Keightley and Mr. H. A. W. Coryn calling into question my action as General Secretary, and requesting the insertion of their communications in LUCIFER. I shall print in full and reply in full to the whole matter in the next number of the *Váhan*, the official organ of the European Section. The matter is far too lengthy for the limited space at my disposal in LUCIFER. Meantime I am quite content to allow misconceptions of my conduct and misstatements of facts, presumably unintentional, to be circulated in the Section for a week or two longer.—G. R. S. MEAD.]

## THEOSOPHICAL ACTIVITIES.

[Owing to lack of space, we are compelled to omit the usual digest of activities from this number.—ED.]

### AUSTRALIA AND NEW ZEALAND.

#### *Mrs. Besant's Tour.*

MRS. BESANT'S visit to New Zealand, judging from the reports, seems to have made a very favourable impression. The newspapers, with one or two exceptions, write most appreciatively of her.

There seems to be a strong current of orthodoxy, of the most pronounced type, in New Zealand. The visit of the Bishop of Auckland, mentioned in our last number, made some stir, and caused a good deal of adverse criticism. In a letter to the *Otago Daily Times* the writer, signing himself "Presbyteros," speaks of the visit as follows:—"I have waited anxiously to see a contradiction of this intelligence, as it may prove, and may have proved, a stumbling-block or scandal to Christian people. It certainly seems almost incredible that a Christian bishop should seek out Mrs. Besant as an honoured guest. . . . The spirit of early Christianity would seem to condemn the Bishop of Auckland's course of conduct by the many instances of open rebuke to the lapsed in the New Testament." A letter from a "Christian Materialist" follows, with some pleasant remarks as to the future of Mrs. Besant, and a request to see a soul without a body.

Mrs. Besant commenced a course of lectures at the Theatre Royal, Christchurch, on October 18th, the subjects for the series being, "The Dangers that threaten Society," "Why I became a Theosophist," "The Evolution of Man," and "Theosophy and its Teachings."

The press notices of this series are most appreciative, and it appears to have been very successful.

Four lectures were given at the Princess' Theatre, Dunedin, and much interest was aroused. These lectures caused the appearance of the letters mentioned above, and also another one, of abnormal length, taking up a complete column of the newspaper.

The writer's point of view is expounded with refreshing vigour. "I affirm, then, without hesitancy, that both systems (Theosophy and Atheism) emanate from the 'old serpent, the devil and satan,' and both lead direct to hell, and Thibet, where the Mahatmas dwell, is a kind of halting place on the direct road thither. . . . Such knowledge as Mrs. Besant seeks to impart to us is not new. For at least 6,000 years

we have been hearing the like. Satan was the first great orator of the kind—the first great exponent of Theosophy."

Mr. Gladstone's article on Mrs. Besant's autobiography reached New Zealand by the time of her visit. The ideas obtained from it seem to be of a very mixed order, some thinking it approved of Theosophy, and others regarding it as an attack.

The lectures at Wellington were successful, and the same appreciation was shown by the press as in the case of the earlier ones.

At Napier the audiences were not so large. *The Daily Telegraph*, however, states that they represented the intellectual life of nearly the whole district, and becomes enthusiastic in its praises. "As an illustration of almost perfect rhetoric, as an outpouring of golden eloquence beside which any similar effort ever heard in Napier cannot be compared, it constituted an intellectual feast of the highest order."

Mrs. Besant lectured at the Athenæum Hall, Melbourne, on "Spiritualism and Materialism," and also on "Mahatmas," and "Theosophy—the Wisdom-Religion, and Modern Progress," to large audiences, the dates being Nov. 15th, 16th, and 17th.

A letter has been received from Mrs. Besant, dated Nov. 5th, at Napier, New Zealand. A sad accident happened to the mail steamer. She writes :

"There has been a terrible shipwreck here, and the mails went down with the steamer. 94 bags out of 100 have been recovered by divers, and are said not to be very much injured by water ; so I hope to get mine, as I am hungry for news. I have only had one mail since Sept. 28th. It was a sad accident, 175 people drowned, besides children ; you can fancy the excitement and agony of suspense in Wellington, where many residents had friends and relatives on board."

Travelling difficulties are met with, but apparently overcome. The Wellington Lodge has been rendered more active, and some new members added.

Mrs. Besant speaks hopefully of the Auckland branch, which shows real life.

The population as a whole has not, she considers, paid much attention to the movements of thought which occupy the other hemisphere, and thus does not offer many points of approach.

In a later letter from Melbourne, dated Nov. 20th, Mrs. Besant says : "Sydney has made much progress during the six weeks since my visit. I have an article, 'Theosophy and its Teachings' coming out in *Kosmos*, and they are printing 20,000 copies ; this shows the interest that has been aroused from the point of view of the magazine proprietor."

THEOSOPHICAL,  
AND  
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 3:—Col. Olcott in "Old Diary Leaves" gives an account of the first communications with Mr. Sinnett. The friendly action of the Bombay Pársis is also mentioned, and an interesting account is given of the facts on which H.P.B.'s remarkable witch tale in the *Caves and Jungles of Hindustan* is built. Col. Olcott concludes by an account of his first lecture and its effect. Henry Pratt, M.D., commences a series of articles on "Outlines of Astronomical Motion," and is followed by an account of Mrs. Besant's lecturing tour in Australia. I. U. Unvala gives some excellent notes on his own religion, Zoroastrianism, using the Secret Doctrine to elucidate his points, and the conclusion of another article on the same religion appears in a later part of the number. Clairvoyance and the double are discussed in the able articles translated from the German of Du Prel. Col. Olcott, in a paper called "The Mahátmá Quest," takes up various accounts of Tibetan Lamas, and considers that some of these are probably Mahátmás. Perhaps there may be some difference of opinion on this point.

A.

THE PATH (*New York*).

Vol. IX, No. 9:—Probably the most interesting publication that has appeared in the *Path* for some time is the first instalment of letters of H.P.B. to her Russian relatives, and if the remaining ones are equal to those given much light should be thrown on her character and work. Her vision, in the last letter but one, is worthy of special notice. "The Magic Mirror" is concluded in a somewhat sensational manner, and is followed by some excellent "Don'ts," by W. Q. J.

The "Conversations on Occultism" treat of the attitude of the mind which should be cultivated in order to understand the occult in Nature. Julius, writing under the heading, "On the Screen of Time," gives some interesting notes on the Rosicrucians and Cagliostro, taking up their work as that of messengers from the Master's Lodge. The article concludes with some personal notes on H.P.B.

A.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. III, No. 3:—Contains the second contribution of "Letters to a Lodge," by Jasper Niemand, which treats of the Neutrality of the Theosophical Society. The neutrality, it is said, is a positive, not a negative one. The brotherhood inculcated by the Society must be one of action. The second article, "The world knoweth us not," consists of some extracts from private letters. "The Mystic Night's Entertainment" is a very prettily written story.

A.

THE VĀHAN (*London*).

Vol. IV, No. 6:—This number is almost completely taken up by a report of the Executive Committee's proceedings with reference to a request, made by some members of the Society, in connection with the charges made against Mr. Judge, and the resolutions passed by some of the Lodges. A letter from Miss Cooper is also published, criticising some of the proceedings, and pointing out the danger of placing too much power in the hands of a committee.

A.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VII, No. 13:—*Extracts from the Treatise of Synesius on Providence occu-*

pies this number, the translation being by Thomas Taylor, in *The Select Works of Plotinus*. The version is accompanied by several valuable notes, in Taylor's familiar style, and the number is one that will prove of great interest to students of mysticism who have not waded through the voluminous writings of the Neo-Platonists, and prefer to have their readings in small quantities. The fable of Osiris and Typhos is expounded.

A.

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TRANSACTIONS OF THE SCOTTISH  
LODGE (*Edinburgh*).

Vol. II, Part 17:—Contains a learned article on the Evolution of a Planet, with a considerable number of woodcuts in illustration. The article is from a scientific point of view, sketching the formation of a planet from the primeval nebulous matter. Instead of the familiar ring theory, a modified one is put forward as a more recent scientific view, in which the planets, when first formed from rings, rotate about a common centre almost void of matter. The material not absorbed in the planets gradually falls to this centre and builds up the central mass. The following planetary stages are also sketched to the death of the planet. "Occultism and Practical Affairs" has been noticed elsewhere, and some excellent notes on the "Hermetic Method of gaining Knowledge and Power" conclude the number.

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LE LOTUS BLEU (*Paris*).

Nov. and Dec.:—Contains a translation of Mrs. Besant's *Death and After*, the section on Devachan being given, and of the Countess Wachtneister's *Reminiscences of Madame Blavatsky*.

Dr. Pascal deals with the philosophical proofs of Reincarnation and commences with the doctrine as presented by the Neo-Platonists and the early Christian fathers. If writers would give the passages in the works of the latter where the statements are found, it would be valuable,

but broad statements that they believed in such and such a thing are scarcely of much value. Some of the passages are given by Dr. Pascal, but not the most definite and important. Articles on Spiritual Progress, Mâyâ and Shintoism are also included.

A.

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THE THEOSOPHIC GLEANER  
(*Bombay*).

Vol. IV. No. 4:—Treats of the Pariah question in its first article, and gives the conclusion of Mrs. Besant's *Lecture on Vegetarianism*. Mr. Sinnett treats of Life on the Astral Plane in a lucid manner. The rest of the Journal contains short articles on Concentration and Vedic Sacrifices, and a reprint from *The Northern Theosophist*.

A.

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PRASNOTTARA (*Madras*).

Nos. 47 and 48:—Two letters from Bertram Keightley are published, referring to the Convention of the Indian Section, and to a change proposed to be made in the official arrangements, a new centre for Central and Northern India being intended. The New Headquarters will be at Allahabad or Benares. Adyar will still remain the Headquarters of the Society. The matter has probably been decided at the Convention ere this. The numbers contain Extracts from the Jaina *Vairâgya Shatakas*, of an ethical nature, and "Gleanings of Hindu Thought."

A.

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THE BUDDHIST (*Colombo*).

Nos. 44 to 47:—The translation of the *Visuddhimagga* is continued, in which occurs a valuable and detailed exposition of asceticism and Samâdhi. A little more care in placing diacritical marks on letters might be an advantage, as "Samâdhi" appears with all the varieties known and sometimes without any. Articles on "Is Buddhism Idolatry?" and Caste

appear. The *Sātra Sangraha* is concluded and an interesting Buddhist parable is reprinted.

A.

THEOSOPHIA (*Amsterdam*).

Vol. III, No. 32:—The original article is on "Self-development," and shows how all religions really inculcate self-study, and that no other study is of any practical utility. "Paracelsus," by H. R., gives a brief biography and description of the teachings of that great Master. B. de F. has an article on "Is Universal Brotherhood of Man a Utopia?" which maintains that though it is absurd to expect such a thing to be done soon, the nucleus of a future brotherhood can be formed. The usual translations continue.

H. T. E.

THE PHILOSOPHY OF THE  
VEDĀNTA.

We are glad to see that Mr. Tookaram Tatyā has re-published *The Philosophy of the Vedānta in its Relation to Occidental Metaphysics*, by Dr. Paul Deussen. This most important address, delivered before the Bombay Branch of the Royal Asiatic Society, in 1893, was exhaustively noticed in our columns (xiv. 43). It is now re-published in pocket size at the moderate price of 4 annas.

THE SPHINX (*Brunswick*).

Vol. XIX, No. 105:—A translation of Hadji Erinn's article in *The Path* on "Environment" opens *The Sphinx* this month. Werner Friedrichsort contributes a good paper on "The Doctrine of Reincarnation" according to the Vedānta. Ludwig Deinhart continues his study of *The Secret Doctrine*. "The Magical Sayings of our Forefathers," by Dr. Göring, are quaint and curious. A quantity of small articles, some of which are very interesting, make up the number.

A. J. W.

SOPHIA (*Madrid*).

Vol. II, No. 12:—Our Spanish contemporary commences with a translation of

H. P. B.'s article on "The Babel of Modern Thought." The original article is Sr. José Mélian's paper on the sun. The translations are those of *Letters that Have Helped Me*, Annie Besant on the significance of pain, James Pryse's article in *The Path* on the impossibility of a unitary rule of conduct in a world of duality, which is one of the best and most solid in the number, and H. P. B.'s article on the Polar Regions.

C. C. B.

THE NORTHERN THEOSOPHIST  
(*Middlesbrough*).

Vol. II, No. 11:—The Editor commences with a long series of remarks on the duty of suspending judgment in the present crisis, but does not afford any clear notion as to how the duty is to be performed. Some thoughts on "Immortality" are given, and science introduced on the subject. The second article on Christian Dogma is given, and "Duty" concluded. "An Open Letter" at the end of the number impresses on readers the necessity of unity in the Society and neutrality and suspension of judgment on the part of its members.

A.

THE PACIFIC THEOSOPHIST  
(*San Francisco*).

Vol. V, No. 5:—This number contains a lecture on Karma, by Abbott B. Clark, and the continuation of "The Mystery of the Chaldæans," by C. M. B., treating of their myths, symbols and magic. In an article by A. E. Gibson, correspondences are attempted to be traced between the days of the weeks and the ages of the human race.

A.

THE LAMP (*Toronto*).

Vol. I, Nos. 4, and 5:—This little magazine does not weary its readers with long articles, but consists mainly of short notes on many subjects. These numbers contain some articles and notes on the Christian Scriptures, which seem to be

paid considerable attention to. If not very scholarly, the paper is certainly bright.

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THE UNKNOWN WORLD (*London*).

Vol. I, No. 5:—R. W. Corbet, in an article entitled "Sacrifice," considers "the origin, purpose and true exercise of this universal human instinct." "The Elimination of Evil in Philosophical Magic" is also continued by G. W. A. The moral of the article is that what mystics should aim at cultivating is "Spiritual insight." E. T. Sturdy, under the heading "Position of the Mystical Societies of the West," gives his views of the past, present and future of the T.S. We gather that its policy in the past has been mistaken, its condition in the present is chaotic and its hopes in the future visionary: truly a sufficiently gloomy picture for those interested in the welfare of the T.S. The remedy suggested appears to lie in the Society performing the "Happy Dispatch," leaving any individuals who care to do so to form groups round a book-depôt.

O. C.

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

Vol. III, No. 8:—Contains many short notes on various subjects relating to Buddhist activities, a translation of some of Buddha's sermons, and several short articles. Two interesting letters are published from Dr. Barrows and Mrs. Haskell relating to a Lectureship of Comparative Religion at Chicago, Mrs. Haskell offering a large sum for the purpose. Asiatic religions will, apparently, be paid special attention to.

A.

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THE ETERNAL PILGRIM AND THE VOICE DIVINE (*Bombay*).

This little book of forty pages has been sent for distribution to the various lodges of the Theosophical Society. It seems to be rather closely on the lines of *Light*

*on the Path*, though the arrangement is different, and is in the form of a dialogue between the Pilgrim and the Voice. The Voice points out the path to the weary Pilgrim, who is represented with a heavy burden on his back, and the Pilgrim has wandered far and is despairing. The Voice tells him of his illusion and leads him to the Great Reality; the load falls from the Pilgrim's back and he is free. Probably there are few more difficult tasks than to write a book of this kind. To save it from the commonplace each sentence must be brief and perfect in form, with a musical rhythm. While recognising the earnestness of the writer, it is impossible to say that he has attained his purpose.

A.