

LUCIFER.

ON THE WATCH TOWER.

THE LEGEND OF CHE-YEW-TSANG.

THERE has lately appeared a pamphlet entitled *A Forgotten Pledge*, signed by the name "Che-Yew-Tsang." The pamphlet is a violent attack on Mrs. Besant; the writer is Mr. E. T. Hargrove, who never even saw H. P. B. though he writes so glibly about her. I have a few words to say on the subject.

In the October and December numbers of LUCIFER, 1893, appeared two articles, entitled "Modern Failings" and signed "Che-Yew-Tsang." These articles were powerfully written and attracted wide notice, and I hope Mr. Hargrove may in future write other articles as powerfully on *impersonal* subjects.

The genesis of the legend that grew up round the pseudonym "Che-Yew-Tsang" is as follows. The articles and letters I received as Editor of LUCIFER were all type-written, the signature included, and the address of the writer was 7, Victoria Street, Westminster. The first article reached me in the third week of September. At that time all of us at Headquarters were exceedingly indignant at the accusations which were then being circulated privately against Mr. Judge; our defence of him was precisely on the same lines as these articles took up, and our private conversations were of the same nature. Mr. Hargrove was then working at Headquarters and was a sharer in these conversations. Mrs. Keightley ("Jasper Niemand") also was resident at Headquarters and was the chief contributor to the defence of Mr. Judge on these lines.

On receiving the first article I was struck by the intimate knowledge possessed by the writer concerning the inner lines of thought of

our intimate circle, and as Mrs. Keightley and *all* at Headquarters then expressed the same ignorance of the source of the article, and as I had implicit confidence in all on such matters, I concluded that the writer had a knowledge which was not derived by physical contact with us, and that he was what he claimed to be. In other words, that the writer was a *bonâ fide* oriental with a most intimate knowledge of the Society. This was strengthened by the letters of "Che-Yew-Tsang" which I will italicize here and there for the benefit of my readers. In his first letter he wrote :

"I am told *my English is even yet too flowery and Oriental*, and if this habit will be displeasing to your readers and will not come as a novelty, I give you permission to alter what you choose."

I wrote "Che-Yew-Tsang" accepting the article and asking him to call or make an appointment, as he wrote from Victoria Street, S.W. He, however, excused himself, adding (Sept. 20th) :

"*For some sixteen years, with slight interruption, I have now had my temporary home in Western lands, and my duties do not become lighter as the years pass. I therefore pray you to receive my forced refusal without ill-feeling.*"

The "mystical" meaning of the above is now apparent; but at that time I took it to mean that my Chinese contributor, who showed such intimate acquaintance with my own views, and so confirmed my prejudices with regard to Mr. Judge, and spoke with such certainty (though mock-modestly deprecating all claims for authority) on occult matters, had lived for sixteen years in the West, after reaching years of discretion, not before reaching them. Hints and suggestions about "high chelâs helping at important crises," etc., that we "were never abandoned," and much else, completed the legend thus sown in deception, and I read a proof of the article to a large assembly of students, and so helped on the evolution of the myth by pointing out, what I considered to be, the impossibility of anyone but some person of wider knowledge than our own, being able to write so appositely. The news flew forth and "acquired strength in its going." The way was prepared, the good tidings written in letters, and the article was eagerly perused when published. I wonder what were the feelings of my friend, Mr. Hargrove, at that meeting?

At the end of November I received the second article, and in

reply to a letter of mine suggesting the removal of a certain phrase, "Che-Yew-Tsang" writes (December 11th):

"I write to thank you, first as comrade, then as Editor, for your courtesy and for the wise aid you gave me in properly carrying out *the work it fell to my lot to do*"—thus suggesting that this particular "chela" was told off for this purpose, and intended to convey that impression, for Mr. Hargrove was continually present and heard all speculations. He then continues:

"I now beg leave to bid you farewell. For how long I cannot say; perhaps for years, perhaps for a period of months. And I would explain that this action has been to some extent forced upon me by those who have been good enough to speculate as to my personal identity. *This persistent mental search*, even if successful, which it will not be, could bring no benefit to anyone. *It acts as a hindrance only.*"

This "mental search" was another subject discussed in our midst at that time. The speculative were thus reproved, and felt that they had driven the gods away!

On December 18th I received Mr. Hargrove's final letter in his Chinese impersonation, taking a last farewell and saying:

"Surely it must ever give companions joy to know that it is still possible to work with and for each other, *although their bodies may be far apart.*"

I concluded that our celestial acquaintance had gone on a journey, whereas 17, Avenue Road, where Mr. Hargrove was continually, is only twenty yards from No. 19.

Thus I was taken in by all these hints and by the sphinx-like presence of Mr. Hargrove, whom I no more suspected of being capable of such duplicity, especially in matters where the utmost good faith is required, than I would have suspected myself of lying to myself in the most sacred moments of consciousness. I do not speculate on Mr. Hargrove's motives; no doubt he and his comrades will find excuse enough and quite satisfactory to themselves; nor do I mind that I personally was deceived, for I am prepared to look after myself; what I do regret, and that for which I must ask pardon of my friends, is that I should have been led to build up a legend and help to deceive them. That is the cruel part of it all.

That is what I deprecate with all my soul in these methods, and that is what I will strive to combat wherever found.

But for these articles, the history of the crisis in July would have been different as far as I am concerned, for I should have grasped the situation sooner, and not have so strongly taken into account a factor that had no real existence.

Subsequent to July, 1894, two other articles, though of far less merit and power, appeared in *The Path* from the pen of "Che-Yew-Tsang." I at once recognized some phrases used by Mr. Hargrove as well as by Mrs. Keightley, but even then I could not believe that the whole thing was simply a scheme of my old friend. The thought was too painful, for it meant so much cruel deception.

Nevertheless, as many people wished the two first articles reprinted as a pamphlet, and as I had thought them once so very good and still thought them well and powerfully written, and also as I wished to give Mr. Judge every opportunity, and could hardly even then believe in my suspicion that the writer was Mr. Hargrove, I had the articles reprinted and so further spread the Legend of the Chinaman.

This, then, being the state of affairs, it was with sad surprise that I received a copy of the pamphlet, *A Forgotten Pledge*, signed "Che-Yew-Tsang." No printer's address, no sign of origin; from the mysterious unknown again—so I saw it would be taken. A bitter attack on Mrs. Besant at a time of great controversy, when members were all under great strain, the more credulous expecting a "sign from heaven."

The real name of the writer was promised in *The Path* and *Irish Theosophist*, and increased their circulation. It was not in *The Path*, and the *Irish Theosophist* appeared some weeks later than the pamphlet. Mr. Hargrove, I believe, wrote round to some members about it, when the still mysterious *Path* appeared, but the pamphlet had done its work, and the legend of Che-Yew-Tsang was torpedoed into Mrs. Besant and others for all it was worth. To attack a person under a pseudonym is not included in the code of honour I followed before joining the Society, and I have learned nothing in Theosophy that sets aside that code. But to use such a pseudonym as the one under notice is even worse, for it is a degradation of ideals for purposes of common controversy. Truly, as says

Mr. Hargrove in *The Path*, "the force was that of W. Q. Judge," and I may add the method also. Forces can be used for good or for evil; it is the method of use that makes them the one or the other.

The Che-Yew-Tsang legend has given rise to some comic developments. Psychics have seen him standing in the porch of the Chinese embassy, etc. Well, it is ridiculous enough to the outsider; but it is sorrowful enough to the victims. It requires a long experience in these matters before a man finds firm ground on which to stand. I had that firm ground before I came across Che-Yew-Tsang; then for a time I set one foot on crumbling earth, but fortunately did not leap from so insecure a foothold. My regret is that I have helped others to leap. Perhaps they will forgive me some day.

You have now before you a concrete case of the methods I disapprove. Some may, perhaps, think it unbrotherly to disclose these methods; time will prove that. I am not combatting Mr. Judge or Mr. Hargrove as mere personalities; doubtless each in his own way and in his best phase is a better man than I am, but what I do combat and what I shall combat with unshakeable determination is this psycho-physiological crookedness and false suggestion. Mr. Judge's retort to Mrs. Besant with regard to the deception of a similar character practised on her was: "I am not responsible for what you thought." This defence has been gladly adopted by Mr. Judge's supporters. But, if I mistake not, future events will teach the irresponsible that they are responsible for what they lead others to think, and that this responsibility is a very heavy one.

I will not ask my readers to forget what I have written, as Mr. Hargrove asks his readers to forget his attack on Mrs. Besant, for that would be pure cant. The Che-Yew-Tsang legend is a useful lesson to all of us, so that we may avoid falling into a like error in future.



"DEGENERATION."

Last year a book appeared in Germany and created a great stir not only in scientific, literary, and artistic circles, but also among the general reading public. The book was entitled *Degeneration*, and was from the pen of Max Nordau. A translation of this slash-

ing criticism on mysticism has just been published by Heinemann (17s. net). Nordau follows the method which Lombroso has developed and applied to the criminal classes, but extends it to the domain of art and literature.

"Degenerates," he says, "are not always criminals, prostitutes, anarchists, and pronounced lunatics, they are often authors and artists. These, however, manifest the same mental characteristics, and for the most part the same somatic features, as the members of the above-mentioned anthropological family, who satisfy their unhealthy impulses with the knife of the assassin or the bomb of the dynamiter, instead of with pen and pencil."

Starting with this thesis and working on the purely materialistic lines, that consciousness is the product of the chemical decomposition of brain-tissue, and basing himself on the researches of modern alienists, psychiatrists, and physiological-psychologists of the hallucination and neuro-asthenic schools, Nordau slashes into the art and literature of the latter end of the nineteenth century with the cold fanaticism of a pseudo-scientific devotee. "Degeneration" and "hysteria" permeate the art, poetry and philosophy of modern times chiefly under the following forms, according to our self-appointed commissioner *de lunatico inquirendo*:

"Mysticism, which is the expression of the inaptitude for attention, for clear thought and control of the emotions, and has for its cause the weakness of the higher cerebral centres; Ego-mania, which is an effect of faulty transmission by the sensory nerves, of obtuseness in the centres of perception, of aberration of instincts from a craving for sufficiently strong impressions, and of the great predominance of organic sensations over representative consciousness; and false Realism which proceeds from confused æsthetic theories, and characterizes itself by pessimism and the irresistible tendency to licentious ideas, and the most vulgar and unclean modes of expression."

For Nordau, Mysticism is mostly eroticism, and "ecstasy" is nothing else but an erotic crisis. In fact, he pursues his view in this direction with all the ardour of a phallicist in the regions of religion and nature, who is so obsessed with his one idea that he sees it everywhere. Nevertheless, *Degeneration* is a most interesting and instructive volume for those who can read with discrimination.

There is doubtless but a narrow dividing line between genius and lunacy, but physiological-psychology and materialism are not sufficient in themselves to set in order the chaotic problem of psychism; they can, however, check and force to the test of hard facts the wild speculations that equally erroneously eliminate the physical from the problem. Nordau possesses a keen faculty of literary criticism, and has the merit of being the pioneer in applying a scientific method to what has hitherto been left without it. He is, however, an over-fierce vivisector and has mercy on no one. All the best known men in art and literature are degenerates, all the pre-Raphaelites, and Ruskin, too; Tolstoi, Wagner, Ibsen, Nietzsche, Zola, Whitman, Mæterlinck. Many an idol of the public is toppled over, and there is much justice in some of the criticism. The French Symbolists, Decadents, Diabolists, with all the crew of bastard mysticism that flourishes in Paris, are hurried away into the midden that gapes wide before Nordau's muck-rake.

With his war on false mysticism, unworthy idol-worship, and degeneration from high ideals, we sympathise, but when his indiscriminate onslaught violates the higher and gentler in human nature we see at once that he does not understand the problem. Man is a soul; he reflects the above as well as the below; his nature is so strange a medley that the best is often found with the worst.

There is a safe mediocrity, the average healthy, hard-working, attentive citizen; these are non-degenerates. There are those who fall below the average, criminals and lunatics proper—degenerates; those again who surpass the average in some especial faculty but who in other respects are degenerate. Therefore, the only non-degenerate genius is he who is at the same time a good, sensible, honest man, who fulfils all his duties to society. There is common-sense in the view, which is a very ancient one, and mysticism without common sense and strict morality in thought as well as in act to balance it is a danger and no help.

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THE NEGLECTED FACTOR IN EVOLUTION.

Another book that has of late attracted wide notice is Mr. Benjamin Kidd's *Social Evolution*. In the February number of the *Nineteenth Century*, Mr. Kidd replies to his critics and shows that

they have all avoided the main factor in his argument. As this is precisely the same factor that students of Theosophy have been insisting on for twenty years past, it will not be out of place to quote here Mr. Kidd's view, which is as follows:—

“When we remember . . . to what a large extent the history of the world is merely the history of its religions, it seems to be impossible, if we proceed in the spirit in which evolutionary science has carried on its investigations elsewhere, to avoid the conviction that the explanations hitherto given of the function of these beliefs [by rationalists and evolutionists] are altogether trivial and insufficient. The explanation accepted must at least be of a kind to justify the magnitude and universality of the phenomena we are regarding. The conclusion to which we seem to be carried is that it is these systems which constitute the subordinating facts in human evolution. It is their function to supply the ultimate sanction for that effort and sacrifice necessary to the continuance of the process of evolution proceeding in society.”

Mr. Kidd follows this up with four propositions, of which the first and last are thus stated :

“1. All religion is essentially ultra-rational. No form of belief is capable of functioning as a religion in the evolution of society which does not provide sanctions for conduct outside of, and superior to, reason.”

“4. The problem with which every progressive society stands continually confronted is : How to retain the highest ultra-rational sanction for those onerous conditions of life which are essential to its progress ; and at one and the same time to allow the freest play to those intellectual forces which, while tending to come into conflict with this sanction, contribute nevertheless to raise to the highest degree of social efficiency the whole of the members.”

This is the factor that the evolutionists have hitherto entirely neglected, and we agree with Mr. Kidd that the future study of the subject must squarely face this difficulty, or evolutionary science will have to be judged as entirely insufficient to give an answer to what the common experience of humanity knows to be an ever-present problem that cries aloud for solution.

G. R. S. MEAD.

MYTHS OF OBSERVATION.

THOSE who have written on the transmission of the Hebrew Scriptures tell us concerning the sacred books that the utmost jealousy was observed in regard to a single "jot or tittle" being omitted or added; that any such departure from faithfulness in transcription was sufficient to bring about the destruction of the imperfect copy. There are some who deny the possibility of any great accuracy in regard to tradition; they apparently having imbibed the notion that unwritten story, passed from one to another, must necessarily have lost or gained much in personal transfer. This may to some extent be an idea based on insufficient evidence, and arising from too close arguing on lines of analogy drawn from individual experience. It is made certain by the legends collected at the present day all over the world that tradition may be orally transmitted, if not with the word-accuracy which renders the Jewish record so valuable, still with a verisimilitude and faithfulness of description which would make many of our literary "eye-witness" stories seem very misleading and doubtful in comparison. For thousands of years, from priest to disciple, from Brahmin to Brahmin's son, has the Rig Veda been handed down in India, side by side with the written text, but with the oral version deemed more sacred and kept more jealously than the script itself. So has the Kalevala been transmitted for centuries, from olden days, before the Finns turned from heathendom, and the great epic has only been collected and pieced together during this generation.

The Polynesians—who have been separated and scattered so long that their language (which is at base but one) has differentiated in the island groups, until the New Zealander cannot understand the Tongan, nor the Samoan the Tahitian—whose customs, religions, tattooing, all have become distinct, still hand down the same legends almost word for word, unchanged by the passing of many

centuries. These stories have in most cases been preserved by religious influences, the traditions relating mainly to gods and heroes, around whom was wrapped much of awe and mystery.

In New Zealand the priestly incantations and legends were perpetuated with a very lively sense of the deadly consequences of error and the fear of offending celestial persons, whose resentment would be aroused by a careless slip or want of reverential attention. Years were spent in arduous training and in discipleship to learned teachers, and no innovation was possible in the authorized version, recited in the presence of fiercely-critical elders.

This short preambule may not be considered unnecessary, as explaining why these legends are not to be looked on in the same light as mere tales of fiction, invented at the present day to pass an idle hour. They are in many cases the heir-looms from an incalculably remote antiquity; a time, in my opinion, far antecedent to that covered by any historical period or literary record. Of course they are not all of equal value; some are corrupt, and others have been related by partially-uninstructed persons, but to the student of mythology and folk-lore points are to be perceived that tell of age and authenticity by subtle processes that the surface observer is not able to appreciate—just as to the eye of the naturalist, important differences of allied species are apparent that the untrained bystander would not only pass over, but might, with self-sufficiency, refuse to believe to exist. They *do* exist, however, and, in a similar manner, intrinsic evidence of high antiquity is often presented to the trained student of mythology.

Concerning the deluge, I shall not in this paper dwell upon the many legends. They are to be found all over the world, and perhaps in no finer or more original manner than in the Polynesian hymns and traditions. To compare the allusions recorded by different ancient peoples would make a paper of exceeding length, and I trust that at some future time I shall be enabled to compile the different accounts and show that they are of great (sometimes local) interest, even in regard to scientific points, which are mere details of the stories. For the present I shall touch on a class of the traditions which seems to prove that, in some manner to us incomprehensible, the deluge of water was preceded or accompanied by another great catastrophe, *viz.*, that of a terrible conflagration.

The Hebrew account gives no hint of this, nor does the Chaldæan, except perhaps by obscure references. It is only through the legendary statement of primitive peoples widely separated that we acquire the idea that the memories of many scattered tribes have preserved the recollection of some terrible event in the far-off past, having a destructive fire for its source of terror, as it ravaged the inhabited lands.

Hesiod tells us the story of the strife between Jove and Typhœus, and describes the coming of the fiery spirit.

"Beneath his (Jove's) immortal feet vast Olympus trembled, as the king uprose and earth groaned beneath. And the heat from both caught the dark-coloured sea, both of the thunder and the lightning and fire from the monster. And all earth, heavens, and sea were boiling, and huge billows roared around the shores. . . . So, I wot, was earth melted in the glare of burning fire." (*Theog.* 841.)

This tale, of course, might be thought to be a mere poetic fancy as to the conflict of the good and evil powers, but the references come with singular coincidence from far-distant places.

The legend of the British Druids records the double deluge of fire and water. "The profligacy of mankind had provoked the great Supreme to send a pestilential wind upon the earth. . . . At this time the patriarch, distinguished for his integrity, was shut up, together with his select company, in the enclosure with the strong door. Here the just ones were safe from injury. Presently a tempest of fire arose. It split the earth asunder to the great deep. The lake Llion burst its bounds, and the waves of the sea lifted up themselves on high around the borders of Britain; the rain poured down from heaven, and the waters covered the earth." (*Mythology of the British Druids*, p. 226.) Here we have a distinct account, stating that the deluge of rain succeeded the tempest of fire.

If we turn to the Norse mythology we find in the *Voluspa*, as it appears in the *Elder Edda*, a description of the time when the conflict was taking place between Odin and Surt, just as we saw in the Greek the battle between Jove and Typhœus.

"Surt from the South comes
With flickering flame.

Then arises
 Hlin's second grief,
 When Odin goes
 With the wolf to fight,
 And the bright slayer
 Of Beli with Surt.

The sun darkens,
 Earth in ocean sinks,
 Fall from heaven
 The bright stars.
 Fire's breath assails
 The all-nourishing tree,
 Towering fire plays
 Against heaven itself.
 She sees arise
 A second time
 Earth from ocean,
 Beauteously green,
 Waterfalls descending."

(Ygdrasil is the life "tree." "She" is the Vala, who is seeing the vision.)

(*Edda Sæmundar Hinns Frôða*, p. 10.)

The Younger Edda also speaks of Heimdal's fight with Loki (a variant of the other tale), and says: "Thereupon Surt flings fire over the earth, and burns up all the world." A man named Lifthraser and a woman named Lif were preserved from the effects of the conflagration by being hidden in Hodmimer's hold, and from these are the races descended.

In the dialogues of Plato (*Timæus* xi., 517), we find that the Greek lawgiver Solon was told by the priest of Saïs in Egypt, 600 years before Christ, that the deluge of Deucalion and the earth being burnt up by the fall of Phaethon from the chariot of the Sun, related to actual events. He said, "This has the form of a myth, but really signifies a declination of the bodies moving around the earth and in the heavens and a great conflagration of things upon the earth."

Let us turn from these European stories, Keltic, Greek, and

Norse, to the narratives of simpler peoples. The Chinese have a triad of gods named Yu, Yih, and Tseih. The deluge was covering the whole earth when its course was stayed by Yu opening up nine channels for the water, while Yih *opened up the forests with fire*. So in the Mahâbhârata, the great epic of India, there is a description of Aurva the Rishi, who produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry, let me consume the world." The various regions were soon in flames, when Brahmâ interfered to save his creation, and gave Auvra an abode under the ocean, where he dwells as the submarine fire. (Dowson's *Hindu Mythology*.)

If now we leave Europe and Asia, and journey to South America, again the legend appears. The Tupi Indians of Brazil tell us the following:

"Monau, without beginning or end, author of all that is, seeing the ingratitude of men and their contempt of him who had made them joyous, withdrew from them, and sent upon them *tata*, the divine fire, which burned all that was upon the surface of the earth. He swept about the fire in such a way that in places he raised mountains and in others dug valleys. Of all men alone, Irin Mage was saved, whom Monau carried into the heaven. He, seeing all things destroyed, spoke thus to Monau, "Wilt thou also destroy the heavens and their garniture? Alas! henceforth where will be our home? Why should I live, since there is none other of my kind?" Then Monau was so filled with pity that he poured a deluging rain upon the earth, which quenched the fire, and flowed on all sides, forming the ocean, which we call *parana*, the great water." (Brinton's *Myths of the New World*, p. 227.)

If we travel from Brazil thousands of miles north, to the tribes of British Columbia, the Tacullies, they inform us that when the earth had been made and

"Became afterwards peopled in every part, it remained, until a fierce fire, of several days' duration, swept over it, destroying all life with two exceptions; one man and one woman hid themselves in a deep cave in the heart of a mountain, and from these two the world has since been re-peopled." (Bancroft's *Native Races*, vol. iii., p. 98.)

The natives in the vicinity of Lake Tahoe ascribe its origin to

a great natural convulsion. There was a time, they say, when their tribe possessed the whole earth, and was strong, numerous and rich; but a day came in which a people rose up stronger than they, and defeated and enslaved them.

"Afterward the Great Spirit sent an immense wave across the continent from the sea, and this wave engulfed both the oppressors and the oppressed, all but a very small remnant. Then the task-masters made the remaining people raise up a great temple, so that they of the ruling caste should have a refuge in case of another flood. . . . Half a moon had not elapsed, however, before the earth was again troubled, this time with strong convulsions and thunderings, upon which the masters took refuge in their great tower, closing the people out. The poor slaves fled to the Humboldt River, and getting into canoes paddled for life from the awful sight behind them, for the land was tossing like a troubled sea and casting up fire, smoke and ashes. The flames went up to the very heavens and melted many stars, so that they rained down in molten metal on the earth, forming the ore that white men seek." (Bancroft, vol. iii., p. 89.)

The Indians of Utah and California have legends of a time when the Sun-god came too near the earth, and scorched the people with his fierce heat. The god Tawats determined to deliver humanity from this great trouble, so he came to

"The brink of the earth, and there watched long and patiently, till at last, the Sun god coming out, he shot an arrow at his face. The fierce heat consumed the arrow ere it had finished its intended course; then another arrow was sped, but that also was consumed; and another, and still another, till only one remained in his quiver, but this was the magical arrow that had never failed its mark. Tawats, holding it in his hands, lifted the barb to his eye and baptized it in a divine tear; then the arrow sped and struck the Sun-god full in the face, and the sun was shivered into a thousand fragments, which fell to the earth, causing a general conflagration. [Here perhaps I may be allowed to call attention to the exquisite beauty of this poetical idea in the mind of a savage; the Arrow of Deliverance was powerless till touched with the tear of divine pity.] Then Tawats, the hare-god, fled before the destruction he had wrought, and as he fled the burning earth consumed his feet, con-

sumed his body, consumed his hands and his arms—all were consumed but the head alone, which bowled across valleys and over mountains, fleeing destruction from the burning earth, until at last, swollen with heat, the eyes of the god burst, and the tears gushed forth in a flood, which spread over the earth and extinguished the fire." (*Popular Science Monthly*, Oct., 1879, p. 799.)

In this story we have again the deluge of waters succeeding the great fire and extinguishing it.

The Yurucares of the Bolivian Cordilleras and the Mbocobi of Paraguay all attribute the destruction of the world to a great conflagration, which swept over the earth, consuming everything living, except a few who took refuge in a deep cave. (Brinton's *Myths of the New World*, p. 217.)

These tales, with all their wonderful series of coincidences, would have little except general interest for us were it not for the fact that the "fire and water" legends of disaster are repeated very clearly in New Zealand and in the islands of Polynesia. The most purely mythical versions are connected with the great hero Maui, and his feats for the benefit of mankind. He was desirous of obtaining the boon of fire for the use of the human race, so he went to his divine ancestress, the goddess of fire, Mahuika, to procure it. (The Moriori version of this name, *viz.*, Mauhika, seems more correct, as it suggests an etymology: *Mau* enduring, *hika* to kindle fire by friction.) It is unnecessary to repeat the whole of the tradition, which can be found in Grey's *Polynesian Mythology*, White's *Ancient History of the Maori*, and several other books, but the end of the legend deserves special notice. After Maui had obtained by artifice all the fire in the possession of the goddess, she became enraged and pursued him.

"Then out she pulled the one toe-nail that she had left, and it too became fire, and as she dashed it down on the ground the whole place caught fire. And Maui ran off and made a rush to escape, but the fire followed hard after him, close behind him; so he changed himself into a fleet-winged eagle, and flew with rapid flight, but the fire pursued and almost caught him as he flew. Then the eagle dashed down into a pool of water; but when he got into the water he found that almost boiling. The forests just then caught fire, so that he could not alight anywhere, and the earth and the sea both

caught fire, and Maui was very near perishing in the flames. Then he called on his ancestors Tawhiri-ma-tea and Whaitiri-matakataka to send down an abundant supply of water, and he cried aloud, 'Oh, let water be given to me to quench this fire that pursues after me.' And lo, then appeared squalls and gales, and Tawhiri-ma-tea sent heavy lasting rain, and the fire was quenched; and before Mahuika could reach her place of shelter she almost perished in the rain, and her shrieks and screams became as loud as those of Maui had been when he was pursued by the fire; thus Maui ended this proceeding. So was extinguished the fire of Mahuika the goddess of fire." (Grey's *Polynesian Mythology*, p. 30, Edition 1885.)

Here we have plainly the story of the earth being swept by fire and the forests consumed, followed by a deluge of water which extinguished the flames. This is the North Island legend, but the South Island priests of the Ngai-tahu say, when speaking of the deluge, that at the same time was "the fire of destruction." (White's *Ancient History of the Maori*, vol. i., p. 181.)

EDWARD TREGEAR.

Auckland, N.Z.

(To be concluded.)

THE BUDDHISM OF TIBET.

THE latest volume on Tibet is from the pen of Surgeon-Major L. A. Waddell, some of whose papers in *The Journal of the Royal Asiatic Society* we have recently noticed in the pages of LUCIFER. It is entitled *The Buddhism of Tibet, or Lamaism* (Allen and Co., London, 1895), and is a handsome octavo of some six hundred pages, richly embellished with photographs, cuts and tables. A large portion of the work is devoted to a description of the Tântrika rites and ceremonies that have for the most part sapped the pure vitality of uncontaminated Buddhism out of the religion of Lamaism and given it over to the parasites of sorcery and empty formularies.

YOGA AND BUDDHISM.

Surgeon-Major Waddell, however, does not seem to make any clear distinction in his own mind between Yoga proper and the degenerate magical practices of the 'Tântrikas. In tracing the development of Buddhism in India, he states that in A.D. 500 the "pantheistic cult of Yoga" was imported into it, and that this cult was introduced into India by Patanjali about 150 B.C. (p. 13). This "Yoga parasite" he seems to identify with "Tantrism or Shivaic mysticism, with its worship of female energies" (p. 14). Now, whatever may have been the date of Patanjali, and this is still very much *sub judice*, Yoga proper is at least contemporaneous with the oldest of the Upanishads, all of which deal directly and indirectly with this one great science of the soul. Moreover, if Gautama Shâkya Muni did not gain his illumination by this means, we should like to know by what other means he attained it. Right meditation was the most indispensable path to the Great Way he pointed out. Now Yoga proper, as every theosophical student knows, is that Kingly Art whereby the individual soul is united with the universal soul. Râja Yoga is the common path

along which all the Tathâgatas have trodden. But this differs, as light from darkness, from the mechanical and physiological devices of Hatha Yoga, which in vulgar Tantrism have degenerated into the horrors and licentious physical and psychic debaucheries that mark the worst phases of sorcery. Starting on this false basis as to Yoga proper, it is not surprising that the author misunderstands entirely the good underlying the tenets of the Yogâchârya or Contemplative Mahâyâna School of Buddhism, or that he should write: "It is with this essentially un-Buddhistic school of pantheistic mysticism—which, with its charlatanism, contributed to the decline of Buddhism in India—that the Theosophists claim kinship" (p. 128). No body of students has condemned so unsparingly as members of the Theosophical Society the excesses and dangers of Hatha Yoga and the enormities of Tântrika magic. The Yoga of the Upanishads and the Gîtâ and the highest side of contemplative Buddhism (which inculcates a life of practical good deeds and active well-doing) are what we speak in praise of.

THE GOOD OF LAMAISM.

Nevertheless, in spite of all the tangle of sorcery and superstition, the Lamas or "Superior Ones" (p. 28) have preserved "much of the loftier philosophy and ethics of the system taught by Buddha himself, and have the keys to unlock the meaning of much of Buddha's doctrine, which has been almost inaccessible to Europeans" (p. 17).

And again, "notwithstanding its glaring defects, Lamaism has exerted a considerable civilizing influence over the Tibetans. The people are profoundly affected by its benign ethics and its maxim, 'as a man sows he shall reap,' has undoubtedly enforced the personal duty of mastery over self, in spite of the easier physical aids to piety which are prevalent.

"It is somewhat satisfactory to find that many of the superior Lamas breathe much of the spirit of the original system. They admit the essentially un-Buddhistic nature of much of the prevalent demonolatry, and the impropriety of its being fostered by the church. They regard this unholy alliance with the devils as a pandering to popular prejudice. Indeed, there are many Lamas who, following the teaching of the earlier Buddhism, are inclined to condemn sacer-

totalism altogether, although forced by custom to take part in it" (p. 154).

"LAMAISM" FINDS NO COUNTERPART IN TIBETAN.

The Lamas seem to be as catholic as the Catholic Church in their claims. "They have no special term for their form of Buddhism. They simply call it '*the religion*' or '*Buddha's religion*'; and its professors are '*Insiders*,' or '*within the fold*' (*nan-pa*), in contradistinction to the non-Buddhists or '*Outsiders*' (*chi-pa* or *pyi-'lin*), the so-called '*pe-ling*,' or foreigners, of English writers. And the European term '*Lamaism*' finds no counterpart in '*Tibetan*'" (p. 29)

THE DUGPAS ARE NOT RED-CAPS!

The three main divisions of the Lamaist sects are known as the Yellow-caps (S'a-ser), the Red-caps (S'a-mar) and the Black-caps (S'a-nak) (p. 61).

"The wholly unreformed section of the Lamas was named *Nin-ma-pa*, or '*the old school*.' It is more freely than any other tinged with the native Bön or pre-Buddhist practices; and celibacy and abstinence are rarely practised. This is the real '*red-hat*' sect of Lamas, and not the *Dug-pa*, as is stated in European books" (p. 72).

The *Dug-pas* are so-called from *Dug*, the thunder dragon (p. 68), and belong to the later semi-reformed school, the *Nin-ma-pa* being entirely unreformed.

"Atisha [A.D. 1050] who followed the Yoga school, began a reformation on the lines of the purer Mahâyâna system, by enforcing celibacy as high morality, and by deprecating the general practice of the diabolic arts. . . .

"The first of the reformed sects, and the one with which Atisha most intimately identified himself, was called the *Kah-dam-pa*, or '*those bound by the orders (commandments)*'; and it ultimately, three and a half centuries later [A.D. 1407], in Tson K'apa's hands, became less ascetic and more highly ritualistic under the title of '*The Virtuous Style*,' *Ge-lug-pa*, now the dominant sect in Tibet, and the Established Church of Lamaism" (p. 54).

The *Nin-ma-pas* then, according to Surgeon-Major Waddell, are

the Red-caps, the Ge-lug-pas the Yellow-caps, and the Bön-pas the Black-caps.

HIDDEN BOOKS.

Among a number of schools there are claims of possessing secret books, but these claims are ridiculed by Surgeon-Major Waddell. One of the pupils of the first Lama, Pal-bans, who lived in the eighth century A.D., was the learned Vairochana; "on account of his having translated many orthodox scriptures, he is credited with the composition or translation and hiding away of many of the fictitious scriptures of the unreformed Lamas, which were afterwards 'discovered' as revelations" (p. 29).

These secret writings are called Terma. "Just as the Indian monk Nâgârjuna [A.D. 150], in order to secure an orthodox reception for his new creed, had alleged that the Mahâyâna doctrine was entirely the composition of Shâkya Muni, who had written it during his lifetime and entrusted the volumes to the Nâga demi-gods for preservation until men were sufficiently enlightened to comprehend so abstruse a system, so in the same way several Ninma Lamas now began to discover new gospels, in caves and elsewhere, which they alleged were hidden gospels of the Guru, Saint Padma" (p. 57).

The belief in such hidden writings seems to be common enough, and as to the legend of the Nâgas, the Nâga, or symbolical serpent, has been sufficiently proved in theosophical writings to be the glyph of the "wise man." "Be ye wise as serpents," says one of the sages. As an example of books based on the Nâgârjuna traditions may be mentioned the doctrine of the Sa-Kya-pa reformed sect, which rose to great eminence in the eleventh century A.D. Its doctrine was called the "new-old occult mystery" of the "deep sight" (p. 69).

THE FOUR MAHÂRÂJAS.

In describing the Buddhist cosmology, the writer says, speaking of the Asura or Titans (p. 81): "Their leading trait is pride, and this is the world of re-birth for those who, during their human career, have boasted of being more pious than their neighbours. The Titans were originally gods; but, through their pride, they were, like Satan, expelled from heaven; hence their name, which

means 'not a god.' And their position at the base of the Mount Meru is intermediate between heaven and earth. . . .

"Above the regions of the Titans . . . are the bright realms of the gods. In the lowest compartment of the heavens are the four 'great guardian kings of the quarters' (Tib., *rgyal-c'en de-z'i*; Skt., *Chatur-Mahârâja*)" (p. 83).

These are respectively named:

1. Dhritarâshtra, the white guardian of the east.
2. Virûdhaka, the green guardian of the south.
3. Virûpâksha, the red guardian of the west.
4. Vaishravana, the yellow guardian of the north.

Those who have studied the symbolism of colours will be able to sort out the four under their proper hierarchies. In fact, colours play a most important part in all Lamaistic symbology, as we shall now see.

SYMBOLICAL COLOURS.

Speaking of the mystic formula "Om-ma-ni-pad-me Hûm," it is stated on the authority of the *Mâni-kah-bum*, that "the *Om* closes rebirth amongst the gods, *ma* among the Titans, *ni* as a man, *pad* as a beast, *me* as a Tantalus [Preta, or "tantalized ghost" (p. 96)], and *Hûm* as an inhabitant of hell. And in keeping with this view each of these six syllables is given the distinctive colour of these six states of rebirth [? existence]: namely, *Om*, the godly *white*; *ma*, the Titanic *blue*; *ni*, the human *yellow*; *pad*, the animal *green*; *me*, the 'Tantalic' *red*; and *Hûm*, the hellish *black*" (p. 148).

The letters of the alphabet, too, are divided according to colour. The vowels are white, the consonants red and blue (p. 176).

The Dalai Lama, when sitting in state to receive pilgrims, holds in his hand a rod, from the end of which hangs a tassel of silk, white, red, yellow, green and blue (p. 322. See also p. 369).

With regard to sacred pictures, "the mounted Tibetan painting has a tri-coloured cloth border of red, yellow and blue from within outwards, which is alleged to represent the spectrum colours of the rainbow, which separated sacred objects from the material world. The outer border of blue is broader than the others, and broadest at its lowest border, where it is usually divided by a vertical patch of brocade embroidered with the dragons of the sky" (p. 331).

In speaking of the figures of Buddhas, gods, etc., Surgeon-Major Waddell writes: "The halo, or nimbus [aura], around the head is subelliptical, and never acuminate like the leaf of the *pipal* or Bodhi tree (*Ficus religiosa*). The fierce deities have their halo bordered by flames. An additional halo is often represented as surrounding the whole body. This consists of the six-coloured rays of light, and it is conventionally represented by wavy gilt lines with small tremulous lines alternating.

"Colour, too, is frequently an index to the mood. Thus, white and yellow complexions usually typify mild moods, while the red, blue and black belong to fierce forms, though sometimes light blue, as indicating the sky, means merely celestial. Generally the gods are pictured white, goblins red, and the devils black, like their European relatives" (p. 337).

The colours, however, must have both their supernal and infernal meanings. For instance, the primordial Buddha-God, called "the all-good religious body" (Dharmakâya Samantabhadra) is figured of a blue colour. Of the five celestial Victors or Jina-Buddhas, Akshobhya is blue, Vairochana white, Ratnasambhava yellow, Amitâbha red, and Amoga-siddhi green (p. 349).

The images of the thirty-five (5 × 7) Buddhas of Compassion "are evolved by giving different colours to the Buddhas in the five elementary sedent attitudes" (p. 353).

The true symbolism of colours, however, has still to be determined, and much solid work might be done in this direction. There are some hints on the subject in the Introduction to *The Voice of the Silence*, and in the notes to an article entitled "The Alchemists" (LUCIFER, v. 288), by H. P. Blavatsky. Also Frédéric Portal's *Des Couleurs Symboliques dans l'Antiquité, le Moyen Âge et les Temps Modernes* (Paris, Treutel et Würtz, Rue de Lille, 17; 1837) is useful.

NIRVÂNA AND THE EGO.

We wonder whether our Sinhalese brethren will agree with the following distinction between the Mahâyâna and Hînayâna schools.

"Primitive Buddhism practically confined its salvation to a select few; but the Mahâyâna extended salvation to the entire universe. Thus, from its large capacity as a 'vehicle' for easy, speedy and certain attainment [? !] of the state of a Bodhisat or potential

Buddha, and conveyance across the sea of life (Samsâra) to Nirvâna, the haven of the Buddhists, its adherents called it 'The Great Vehicle,' or Mahâyâna; while they contemptuously called the system of the others—the Primitive Buddhists, who did not join the innovation—"The Little, or Imperfect Vehicle,' the Hînayâna, which could carry so few to Nirvâna, and which they alleged was only fit for low intellects" (p. 10).

In explaining the twelve-linked Nidânic chain (see LUCIFER, xv. 50, "Recent Notes on Buddhism"), the author writes of Nirvâna: the Buddha after cutting off all the links of this chain "attained Buddhahood, the Bodhi or 'Perfect Knowledge' dispelling the Ignorance (Avidyâ), which lay at the root of Desire and its existence. Nirvâna, or 'going out,' thus seems to be the 'going out' of the three Fires of Desire, which are still figured above him even at so late a stage as his 'great temptation'; and this sinless calm, as believed by Professor Rhys Davids, is reachable in this life" (p. 119).

And again, in treating of the various schools of Buddhist eschatology, we are told:

"Buddha, it will be remembered, appears to have denied existence altogether [?]. In the metaphysical developments after his death, however, schools soon arose asserting that everything exists (Sarvâstivâda), that nothing exists, or that nothing exists *except* the One great reality, a universally diffused essence of a pantheistic nature. The denial of the existence of the 'Ego' thus forced the confession of the necessary existence of the Non-ego. And the author of the Southern Pâli text, the Milinda Pañha, writing about 150 A.D., puts into the mouth of the sage Nâgasena the following words in reply to the king of Sagala's query, 'Does the All-wise (Buddha) exist?' 'He who is the most meritorious does exist,' and again, 'Great King! Nirwâna is'" (p. 124).

As to the permanence of the true Ego, Surgeon-Major Waddell writes: "The view adopted in this book is based upon that held by one of the Lamas, who explained to me the pictorial Nidânas; *and it has the advantages of being not only intelligible, but consistent, and seems as reasonable as any ontological theory well can be which postulates a metaphysical absolute.* [The italics are mine.—G. R. S. M.]

"Our view holds that there is actual continuity of the Indivi-

dual life (or Sattva) between death and rebirth. And this identity of being is supported by the doctrine of Ekotibhâva [see LUCIFER, xiii. 491, "Reincarnation in Tibetan Buddhism," and also the article referred to above], which word, according to its Tibetan etymology, means 'to become one uninterruptedly'" (p. 112).

Just so, the opinion of Orientalists based on the nihilism attributed to so-called "southern" Buddhism is as helpful to the student of religion as a millstone to a drowning man.

The extremes of denial and affirmation were minimised by the teaching of Nâgârjuna, who preached the "middle way" (Madhyâ-mika). He grappled with these pairs of opposites and denied the absolute truth of either. The state of Being admits of no definition or formula. The Prajñâ Pâramitâ, on which Nâgârjuna based his teachings, were claimed to be the real inner teaching of the Buddha and, judging by the above proposition, they had common sense on their side. This is not the opinion of Surgeon-Major Waddell, however, who has nothing good to say of what he calls these "mythical discourses" and "apocalyptic treatises," one of which states that :

"The one true essence is like a bright mirror, which is the basis of all phenomena, the basis itself is permanent and true, the phenomena are evanescent and unreal; as the mirror, however, is capable of reflecting images, so the true essence embraces all phenomena and all things exist in and by it," or in other words, as to this state, "there is neither beginning nor end—from time immemorial all has been perfect quietude, and is entirely immersed in Nirvâna" (p. 125).

THE TRIKÂYA, THE THREE BODIES OR MODES.

With regard to the Trikâya, Surgeon-Major Waddell follows Eitel.

"The modes in which this universal essence manifests itself are the three bodies (Tri-kâya), namely—(1) Dharma-kâya [Tib., Ch'os-sku] or Law-body, Essential Bodhi, formless and self-existent, the Dhyâni-Buddha, usually named Vairochana Buddha or the 'Perfect Justification,' Âdi-Buddha; (2) Sambhoga-kâya [Tib., Long-sku] or Compensation-body, Reflected Bodhi, the Dhyâni-Bodhisats, usually named Lochana or 'Glorious'; and (3) Nirmâna-kâya [Tib.,

Sprul-sku] or Transformed-body, Practical Bodhi, the human Buddhas, as Shâkya Muni" (p. 127. See also p. 347).

In explanation of these Kâyas, our author in his note refers to the ideas of the Greeks on such luciform or glorious bodies, and gives a reference to Cudworth's *Intellectual System*. On turning up the passage, I find that Cudworth sets out these ideas at length and most entertainingly, Vol. III, pp. 514 *et seqq.* (ed. 1820), and in the digest of the contents of his work sums the subject up as follows (iv, 524):

"The same Philoponus further addeth that, according to the ancients, besides both the terrestrial and this spirituous or airy body, there is yet a third kind of body, peculiar to such as are souls, as are more thoroughly purged after death; called by them a luciform and heavenly and ethereal, and star-like body [*σῶμα αὐροειδές, οὐράνιον, αἰθέριον*; the Augoeides of theosophical literature]. Of this Proclus also upon the *Timæus* (who affirmeth it to be unorganized), as likewise Hierocles. This called the thin vehicle of the soul, in the Chaldee oracles according to Pselus and Pletho. By Hierocles, a spiritual body, in a sense agreeable to that of the Scripture: by Synesius, the divine body. This distinction of two interior vehicles, or tunics of the soul, besides the terrestrial body (called by Plato the ostreaceous), no invention of later Platonists since Christianity; it being plainly insisted upon by Virgil, though commonly not understood.

"That many of these Platonists and Pythagoreans supposed the soul [Âtmâ], in its first creation, when made pure by God, to be clothed with this luciform and heavenly body [*sci.*, the spiritual or causal vesture, the Kâraṇa Sharîra of the Vedântins]; which also did always inseparably adhere to it, in its after-descents [reincarnations] into the aërial [*sci.*, the subtle vesture or Sûkshma Sharîra] and terrestrial [*sci.*, the gross vesture or Sthûla Sharîra]; though fouled and obscured. Thus Pletho. And the same intimated by Galen, when he calls this the first vehicle of the soul." [See also LUCIFER, xi, 361 and 462, "The Vestures of the Soul," and also xv, 185 and 280, "The Web of Destiny."]

THE CONCLUSION.

There remains much of interest in the volume under notice

that a theosophical student can easily unearth, but enough has been said to give the reader an idea of the contents. The majority of readers, in spite of the pictures and photographs, will find the author's book somewhat stiff reading. Nevertheless, Surgeon-Major Waddell in some respects treats the religion of the Lamas more sympathetically and intelligently than any of the predecessors, whose labours he has made good use of, and so sufficiently well covers the ground up to date, besides adding much of his own that is new. The author departs slightly from the fashion of depicting the mere outer appearance of a religion and boasting of this fashion as the truly historical and scientific method, and here and there enters slightly into the spirit of the religion he treats of. *The Buddhism of Tibet* is the best of its kind that has so far appeared, and we can recommend it to careful and discriminating students, hoping that ere long we shall see some new work on the same subject from the pen of Surgeon-Major Waddell, Babu Sharat Chandra Dâs, or someone else who knows both the language and people; best of all, of course, from someone who has sufficiently gained the confidence of the most learned Lamas to explain the real "inwardness" of all the surface strangeness, superstition and degeneracy that overlies the teaching of the Good Law in Tibet.

G. R. S. MEAD.

THE NEW ULYSSES.

CHAPTER I.

IN MEDIAS RES.

THE following pages are actual extracts from the diary of a spiritual life, which, starting from childhood in an ordinary English Dissenting family, has finally led me joyfully to embrace the Esoteric Doctrine as the only intelligible view of either this world or the hereafter. It seems to me that there must be souls travelling on the same, or nearly the same path, and that to these it may be a help to see how the persistent longing (not always understood or even recognised) to rise

“ . . . on stepping stones
Of our dead selves to higher things,”

has led me though many errors and much weakness to where I now stand ; and that from my experience they may perhaps be able to avoid some of the rocks and shoals whereon I have from time to time made shipwreck.

The limited space at my command forces me to begin *in medias res*. The scene then opens in a Convent of one of the most austere orders of the Catholic Church. There are various reasons which bring men into such a place ; with me it was mainly an intense dissatisfaction with my actual life, as compared with the ideal of Christian virtue I had formed for myself, and a hope that in the strict discipline and self-denial of the cloister I might find the strength, the resolution, in which I have felt myself sadly wanting. I had passed through the year's noviciate and was preparing for my ordination. But my state of mind was very different from that which might have been expected, as the following will show.

I have got word to prepare for my examination ; and, strange to say, I don't know if I care to do it or not. I don't understand myself

or know what I am about, but for the last fortnight my mind has been full of only one idea—getting away from here altogether. This is certainly a strange idea, and its steady persistence is stranger. I have a strong suspicion that this is a confirmation of certain doubts which I have often felt as to the whole character of what I am used to consider my spiritual life. It was my old complaint whilst I was a Protestant, that there seemed to be a sort of double life in me—the man who believed, and was, as I understood it, a Christian, and my real inner self, were two people. At one moment I was religious, the next, indulging my sinful passions, then religious again, and so on. I could never bring my actions and my inner life into unison; there was, as I put it, no love to God in my heart strong enough to bring my actions into harmony with my faith. I have wanted all my life some power which would take possession of me—some interest which would enter into me and be the spring of my actions. Common people love the world, and act accordingly. Holy souls love God and act accordingly; I only, unlucky that I am, do not care for the world, nor can I gain the *real* love of God. It is this vain search for something that could fill my heart and bring my life into union with itself that is the key to my evil and foolish life; wanting it, I fell into the pleasures that came handiest. When I became a Catholic it was, of course, better; when I came into the Order, I thought, now at last I have my life's desire gratified. After three years' trial I seem as far off as ever. My suspicion then is this—that whilst I seemed to myself most religious, I really was only following my own pleasure—that I have never really done anything or given up anything for the love of God—only for myself after all: and if this is so, I have no heart to begin again. I should not do better in another trial; I have done the best I can. It is not in me and I can't put it into me; better give it up, and cease to attempt a life altogether above my power.

On the other side; supposing this is so, can I do better with what life remains to use than spend it as well as I can in God's service? Is not one year here better for me in this world and the next too, than ten in useless, if safe, retirement? I don't know; if I were living a Saint's life here, certainly yes; as it is, I can't say. It is a pretty sentiment, and I used to feel so. I don't feel so just now. I am beginning, for the first time in my recollection, to love life, and wish to live—a curious change for me!

(On the eve of leaving the Monastery.) A year ago my fate was just trembling in the balance. I was hesitating whether to be ordained or no. Now I am a priest—the year has passed much as other years; and yet I find myself sitting down to write, not as usual to complain of myself, but to put into words my reasons for leaving Order and Religion both. How comes this?

I think it is that I have for the first time ventured to give full freedom to my real feelings. I have let vague ideas of duty prevent me from examining my own heart to the bottom, and I now find that I have not power to change myself from one man to another as I had thought. I did not know that a man must be saved *according to his nature*; he must make the best of it, but he can't make a new one; it is as unreasonable an attempt as to try to grow two feet higher. It will be a hard task, after so many years, to begin to live my *own* life, and not that of those around me; but if I can do this, and not go to the devil in the process, I become a regular ordinary man, with a real human heart, taking my share in human joys and sorrows. If not it will only be another of my many failures, but I have good hope at last to settle down in life, like any other mortal. It would be heaven to me, poor world's outcast as I am, and have been for so many years. It may be a fantastic suffering, but none the less real to me—to live shut up in myself, as much in joy as sorrow. Pray God, I may this time find the way, and cease to be, like Ulysses,

“For ever wandering with a hungry heart.”

I want to put down, if I can, why I have ceased to believe in the monastic state, and in the very idea of a Church—so long my whole spiritual life. The realisation that the case is so has come suddenly; a few lines in a book I read; a touch, as it were, from outside; and all the elements of distrust congealed, as freezing water does; and the work I feel instinctively cannot be undone. I have gained my freedom. Let me say then that I have learnt that the perfection of ordinary human life lies in the married state, which I have let my selfishness make me shun, and my view of religion look down upon. That the obedience which the monastic state requires is directly contrary to man's true development—that we dedicate our will to God not by trying to destroy that which is in truth the very man himself—a kind of moral suicide—but by developing and strengthening it to

the utmost. It is Jacob, who, as a prince, has power with God, who prevails. Thus the whole idea of the monastic life seems to me thoroughly wrong; the poverty is a relaxing and almost destructive element in the life of those who profess it; religious beggars are beggars after all, and the inherent vices of such a life cannot be kept out of it. I have no awful revelations of convent life to make. I have seen nobody worse than myself, yet I cannot hide from myself that the effect upon all is bad. It seems ungrateful, since I have learnt much there. I am, I hope, a far better man than when, four years ago, I went to the novitiate; but having tried my best to reach the ideal of religious perfection and observed carefully the others around me trying also, each in his own way, I come back to the old conclusion of Goethe that a man can be but a man; and the nobler and better a one the less he tries to make himself either more or less than a man. God does not want us to be "angels in human flesh"—he wants us real live men, with the loves and passions he has made, not indeed unbridled, but also by no means put to death. I am inclined to say that David, the *man* after God's own heart, stands higher in heaven than St. Francis, the *angel*, much as I love the last: and what else is meant by the "joy in heaven over one sinner" *more* than over ninety-and-nine just persons—who never had human-heartedness enough to need repentance?

(Six months after.) I have only one principle left to hold by—to be perfectly open and honest with myself, and bind myself to nothing I don't feel. I do not disguise from myself that I am left in doubt, even of Christianity. Authority has failed me; other persons' reasoning I have no faith in, nor yet in my own. I go sometimes to church on Sundays; oftener not. Why should I? I don't worship. I don't see any reason to believe God likes all this so-called "service"; if I were in His place, it would only bore me; and as for praying to Him, I am sure He knows what I want, and am much more sure that I don't know in the least.

I do not waver from the conviction that if there is any religion at all worth having, it is the Catholic. But I came to it in a way that is not generally understood, though I fancy not very uncommon. An ordinary convert continues to believe what Protestants believe, and holds with this certain additional points which make him a Catholic. But there is a negative way also, which Protestants

do not understand. A disbelief in the Dissenting peculiarities lands one in the Anglican Church—a further disbelief in the Anglican Church lands one in the Catholic Church as the only possible reasonable view. As I used to put it myself—when I came to study, I left off Dissenting; and when I had studied further I left off Protestantism. But this process has the natural end, to say, as a French author *has* said: “The Catholic Church is the only reasonable one,—and *that* is not reasonable”—which is my case.

CHAPTER II.

CALYPSO.

What I want is to know what way the world is moving; not how it came or did not come into existence. The world is so much wiser than any of us—and yet not with any God-like wisdom. Is there a God at all? That, if there be, He ever took any notice of me and my prayers I can't find the shadow of evidence. I feel like the Christ in that very striking dream in Jean Paul's *Siebenkas*, as if I had been into Heaven looking for God, and found naught but vacancy. Deaf, blind and dumb to me the Deity sits, like the dread “mothers” to whom Faust descends in that strange Second Part (the image of Goethe's own life, where the deepest mysteries of our nature and the highest gifts were drawn upon, only to furnish a play to waste some idle hours of a court). There are Saints—I believe in them, but why is the world on the whole no better for them, its progress contrary to their every wish and effort? Is it because the world is wrong and wicked, and they the only ones who know and love the right? I can't accept that answer. It seems to me that it is more really blasphemous against the Almighty, All-wise God religion assumes than anything free-thinkers have been burnt alive for.

But not to go off into generalities, let me see what I must say in my own defence were I indeed standing before Him.

He says: “I provided the Church to teach you. I gave you My grace to draw you to it. I admitted you to an austere Order, because you said you loved Me so much you could not live in the bright world I had made for you, but must do penance like My Saints. I made you a Priest, to offer me the Sacrifice I love. I

told you distinctly what would happen, if you failed Me; and you have failed Me—utterly. What have you to say for yourself?"

And I suppose I must say something like this: "I was religiously brought up from my earliest childhood, but I soon found that there must be more in the world's working than the simple 'Gospel' could explain. When quite a child I, in perfect innocence, tried the experiment whether faith would remove mountains, and found that mine could not move so much as a breakfast plate; whereupon I concluded that there was something I did not understand about it. As I grew older I saw that there was nothing at all but the Catholic Church which even saw the true problems of humanity, and I joined it to learn from it. I did so, not because I was clear that all in it was right, but I saw that so much was good which I had been taught was evil, that I was fairly justified in expecting to see the rest in due time. And more; all my life long I had had a void, a hunger in my heart that nothing could satisfy, a want of something I really *cared for*, which made my whole life seem but an empty dream. Human love did not touch me; like St. Christopher in the legend, I wanted a Master. This the Church promised me, and I sought my Master everywhere, in the world, in the Order, in the priesthood—and lo! I could not find him. If God were such a Master, He would not have me; and when I became convinced of this, as the Easterns say, the world grew black before me, and I fled. My God, if you had given me a message, like Jonah, I would not have fled from that; but utter, blank nothingness! For four years I stood at your door, knocking and crying, Open! and never so much as a gleam of light through a crevice, to show even that there was some one within to answer. What could I do? I did not thrust myself into the priesthood; it was my superiors who sent me. I thought, for my part, surely now He will take possession of me! and still, nothing! And if it was my weakness, my folly, which has hindered you, did I make myself? Would I not willingly have been ten times worse, if that would have won your love?"

"And besides that; I see, looking round at the way you govern the world, that Christianity does not include your dealings with it: that there are many vast designs of your Providence which treat the Catholic Church as but one factor in your plans, and that but a

subordinate one, whereas it claims to be all. You ruled the world before it, why not after it, and beyond it, even whilst it exists? I cannot believe otherwise; I could die for this truth, that you are far more even than Christianity. But if Christ was indeed your Son, and all He came for was to save some souls out of the world, otherwise abandoned by you to destruction? My God, I love, I honour you far too much to believe it!"

"Yet, my creature, I told you so. If I say it, do you know better than I what becomes Me and My honour?"

"I know, my God, that there are certain passages in a book which men say is your word, which they agree to explain so. But you have never said so to me! I can only judge by the mind you have given me. I appeal from the dead writing to your living action at this moment. I look around me: I see you governing the world; the Kings of the earth setting themselves to do whatsoever your determinate counsel has fore-ordained to be done; but what is being done cannot be ruled by the petty measure of Gury's *Moral Theology*."

"It is true I am above all thoughts of man. But what is that to you? I bid you serve me, and defined to you the way I wanted you to go. There was no ambiguity in that. However I choose to govern kingdoms, all you had to do was to keep certain plain, distinct promises you made to Me."

"Because, my God, I could not teach others that there was nothing to be thought of beyond Gury's *Moral Theology*, which was what my priesthood came to. Had you opened your secret to me, that secret which I left home and wealth and friends to find, all would have been different. If I could have bidden them follow the law of the Church with the hope, nay, even the chance, of gaining that—the sight of your face—I would have thrown aside all reflection, all human judgment, and embraced the strictest self-denial with joy. I did undertake it joyfully only in the hope of gaining the power to serve you, what would I not have done if you had accepted my service? No philosophical or historical difficulty would have troubled me if I could have said: 'My children, this law is hard; it seems often to do you harm instead of good, but I know you will gain God's love by it, and that is more than all the world.' But I could not; no more in the monastery and the Confessional than outside.

Could I say, I know? All I could say was, 'It is written so in the books. I know their writers were mistaken in many things, but you must believe they were infallible in this.'

"Did I not accept your service? Did you not declare that it was in express obedience to My order that you made your vows? Did I not employ you in work for Me? Is it not enough that holy men, even in your own Order, testified to you that I had opened My secret to them? Is it so unreasonable that I should let you—you, such as you are, idle, self-indulgent, sinful—wait four years, aye, forty years, and not give you at once the reward I never promised but to those who have fought?"

"My God, it was not at all unreasonable. I would gladly have stayed outside waiting for forty years. You know it was not impatience for what people call spiritual favours which drove me away from you. Visions and revelations I never coveted; all I wanted was to have my life made whole, to be made to care. Convictions of sin? I would have welcomed, and would now welcome, the purgatorial fires in this life to gain the conviction that there is a law to break, but the more I tried, the less instead of the more did I see it; and no testimony of others could avail me. And even now, I say it deliberately, if God were to appear to me, and offer me the choice, on the one side, annihilation after death, and on the other, endless torment along with the knowledge, the certainty that God is, and that He is in truth the lovely, blessed, and blessing Existence I desire to believe Him, I would unhesitatingly cast myself into the flames."

"You speak fine words. I did not ask you to cast yourself into flames for Me. I only asked you to carry the light yoke of the priesthood; to live for Me and honour Me—why did you not do that?"

"Did you ask me to do so, my God? That was just the very thing which grew more and more misty the longer I studied it. I saw that the state I had embraced with a good intention was doing me, and all those around me, harm; and the more I looked, the more the harm seemed to me to overbalance the good. I thought so quite honestly, though I am not so clear now. I could not bring my mind to believe that all the details I had to go into as a priest were of such all-importance as I was bound to believe, still less to teach so

to others. I could not be hypocritical in that way, and it all worked itself up in my mind till the crisis came and I could go on no longer. And, of course, all went together. But even now, you have only to put out your hand and touch me, and I should be made whole, but you do not. My God, I have hoped in Thee, but I am confounded! Only show me how it is—my fault, my weakness, or what—what was it I should have done to be saved?"

"My son, couldst thou not have watched with Me one hour?"

"With you, my God, I could have watched, not one hour, but all my life; but without you! To go through all the routine of my daily life, feeling that, on the whole, it was most likely you did not wish it, that in all probability you were looking on, like Béranger's *Bon Dieu*, wondering what strange things your children took into their heads, even if you existed at all. I know what you mean, that the remembrance of your Son's Passion to which I had vowed myself should have held me. But say what you will of it, His Passion has not redeemed the world. That goes on its way regardless of it, its laws unchanged, its great cycles revolving undisturbed, nations and civilizations rising and falling; by law, I admit, most clearly; but equally clearly not by any Christian law."

"Once more, what is that to you?"

"It is all to me! I cannot preach Christianity, not even believe in it, unless I can honestly say to myself and others, 'This is the explanation of God's ways. He wants you all Christians, and good Christians; that is what the world is for; why He holds it yet in existence.' Even supposing it to be so, that Christians are a set of supernatural persons—made out of men by some process which supersedes all necessity to make perfect men of them—in short, are angels and not men; even so the world outside is not, as Christians would have it, abandoned to the devil; God works good in unconverted men as well as in Christians: there is no such thing visible as inside, life, and outside, destruction, as the Church teaches."

And here the dialogue must stop, for what God's answer to that is, I don't know.

L. L. D.

(To be concluded.)

ILLUSION.

(Concluded from Vol. xv., p. 384.)

It is a relief to turn from pure abstractionalism of this description to something more definite and tangible. The philosophy proceeds on broader lines. And though presenting many apparent contradictions which are at first bewildering from the juxtaposition of two different points of view, these when disentangled are seen to bear a perfectly consistent explanation. There is no lack in *The Secret Doctrine* of explicit statements which leave small room for doubt as to their meaning. When, for instance, we read that "the phenomena of our plane are the creation of the perceiving Ego—the modification of its own subjectivity," we have at all events a definite statement, and not only this, but it becomes at once apparent that this is an altogether different matter to the generalisation above mentioned—that conceiving an object constitutes that object. The creation here alluded to is the creation of phenomena only; in other words, all that is here stated is that the phenomenal appearance is the illusive appearance which the noumenon presents to our consciousness; consciousness itself being the manifestation of that aspect of the Absolute—Cosmic Ideation—as focussed in some basis. Throughout the pages of *The Secret Doctrine* we have many an interesting sidelight thrown upon the relation between phenomenal and noumenal aspects.

The question more immediately before us is whether we are to assign to this word Substance the connotation it bears in metaphysical investigation; and, from the antithetical relation it bears to matter, in so many passages, the answer would seem to be in the affirmative. If this is so, if, that is to say, we are to understand by Substance that which is otherwise termed the thing-in-itself, then the impossibility of an intellectual comprehension of Substance, the impossibility of all knowledge, for the normal man, of that

which lies apart from and behind phenomena is at once affirmed. All knowledge, as we usually understand the term, is a process or function of our intellect, and *that* is bound down to the forms which constitute its nature. In these the thing-in-itself appears extended; that is, clothed in those *à priori* forms which belong originally to our intellect—the well-known trinity of Time, Space and Causality. It is these three—and this it may be said is the fundamental proposition of all metaphysics—it is these three which mark off the phenomenal from the noumenal; and in order to arrive at any conception of Substance these must necessarily be withdrawn, for they are the veils which hide it from our comprehension. “No conception,” we read in *The Secret Doctrine*, “is possible to common mortals of the reality of things separated from the Mâyâ which veils them—the Mâyâ in which they are hidden.” “The pure object apart from consciousness is unknown to us while living on the plane of our three-dimensional world, as we know only the mental states it excites in the perceiving Ego.” And again, “It is impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves.” But the Mâyâ in which things are said to be hidden is thus clearly seen to be in man himself. It is he who veils them; he himself who, so to speak, translates into them his own personality; and bringing to bear upon them that limitation which all personality presupposes, is confronted by a riddle which he finally pronounces to be insoluble. The sole conclusion at which we arrive intellectually is that the whole of this objective world extended in time and space is only known to us through our intellect. Our intellect cannot supply us with a knowledge of things-in-themselves, being bound down by the laws of its nature, from which it cannot escape, to present us solely with a knowledge into which enter the elements of Time, Space, and Causality. Our intellect consequently can furnish us only with presupposed representations, and under the form of this representation is the reality hidden. This, it seems to me, is in part the meaning, though not the whole meaning, of that sentence in *The Voice of the Silence*—“The mind is the slayer of the Real. Let the disciple slay the slayer.” It is our intellect which shuts us out from a knowledge of the Real, and leaves no place for what, in contradistinction to knowledge and for lack of a better name, we term the intuition.

The mind is the slayer of the Real ; because the mind can present us only with counterfeits and semblances, and casts an impenetrable veil of its own construction over the incomprehensible, and to many the non-existent, Real. It is only through the rents in the veil that we catch for a moment a glimpse of the timeless, limitless, and causeless Reality.

So far we have been concerned with what may be termed the exoteric aspect of our subject. The gist of what has been said is of course only a re-statement of much that is perfectly familiar ground to those who have any acquaintance with philosophical literature. It is something, however, to note that the conclusion, incomplete though it may be, is not one which is at variance with the general tenor of those teachings which are included in the word 'Theosophy. Perhaps the most definite statement of the position occupied by the Esoteric Philosophy is one which occurs in *The Secret Doctrine*—

“Esoteric Philosophy,” it says, “teaching an objective Idealism—though it regards the objective universe and all in it as Mâyâ, Temporary Illusion—draws a practical distinction between Collective Illusion, Mahâmâyâ, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos so long as this illusion lasts.” I must allow that the meaning of the term “objective Idealism” is not altogether clear. It would seem to be opposed to the purely subjective Idealism, for which, from the standpoint of the personal Ego, there is, as I have maintained, no warrant. If this is so, it is worth while to draw attention to this passage in substantiation of what has been said above. But its real importance does not so much consist in this as in the distinction here pointed out—the distinction between what is called Mahâmâyâ, collective illusion, and that form of illusion consequent upon the mere intellectual interpretation of objective relations; in other words, between illusion esoterically viewed, and the illusion with which we have hitherto been concerned.

If Theosophy has emphasized one teaching more especially than another, it is this, that all progress is essentially gradual; that we do not leap at once to perfect knowledge, but painfully attain thereto through the slow gaining of experience, through the successive awakenings to a sense of the illusive nature of what at first appeared so real and so attractive. From this consideration alone, it might

have been anticipated that men are illusions within illusions. That no sooner do we learn to appreciate the illusive character of representations, than a suspicion arises that even here we have not reached bottom; that the standing ground which we had flattered ourselves was solid enough, is, in its turn, beginning to crumble beneath our feet.

Does this stultify and render invalid all that has gone before? Does it throw us back again upon our personally-constituted world? The answer is clear. Only so to a mere superficial view; only so to a hasty generalization that ignores the shifting of its point of view. It is just because, in the words I have already quoted—it is just because it is so impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves, that we must look beyond the personal Ego for the key that will open to us the inner understanding of Nature.

In other and clearer words, we must draw a broad line of demarcation between the perceiving Ego and the all-perceiving Ego—between the self which mirrors itself in all around it, and the self which recognises the essential unity of itself with the One Life of which all forms are but manifestations. If we hold to the point of view of the personality, then it is not true that “I” alone exist, and that all else is illusion; but if, ignoring the personality, we look beyond it to that of which it is a mere transient reflection, then, since that self includes all, there can be nothing outside or apart from it. The difference between these two points of view is the difference between the principles of exclusion and inclusion. The former point of view would seek to exclude from itself all but itself; for the latter there can be no exclusion possible—the very term is meaningless in this connection. You can exclude nothing from that which is all-containing. And just as previously we saw that in man himself was centred the principle of *Mâyâ*—so, too, is this the case in the wider sense with which we are now dealing.

We cannot reach a knowledge of things in themselves through our intellect, because that intellect must needs impose upon them the restrictions of time, space and causality; we cannot reach a knowledge of our real selves as long as we fail to realize the central fact of the inseparability of that self which dwells within us from the Self of the universe. There is no separation, but only an ap-

pearance of separation. Otherwise we have again the space-idea, though in a more subtle and transcendental form. And from this space-idea follow in sequence inevitable the cognate ideas of time and causality. In the idea of space the others are potentially included—a Trinity in Unity, and a Unity in Trinity. Nevertheless, unattainable as is this Self through the path of the intellect, incognizable as it is as long as we bring to bear upon its search that dim and distorted reflection of itself with which the personal Ego is endowed, it is in that Self alone that all knowledge is contained. Its reflection can contain nothing, because it is a reflection or image merely, but the depth of the reality itself cannot be sounded except by itself, and in the measuring of itself the whole universe is measured also. And thus the severance of the personality from its source is spoken of as annihilation. It is actually cut off from reality, and from that moment it inevitably ceases to be.

It is the great distinction of Schopenhauer that his genius enabled him to grasp the truth of this. Kant had concluded that as long as we were human beings a knowledge of the thing-in-itself is impossible to us. He was right if there was no other path of knowledge but that of the intellect. But better known to us than the outward world of nature is the intellect through which it is manifested. And still more intimately known than the intellect is the self which lies behind the intellect, which can judge of its shortcomings and allow for its inherent limitations. It is in the Self that immediate knowledge lies, and an attempt to regard it as differing only in degree and not in kind from the knowledge we acquire is futile. We know that the very organization of our intellect excludes us from a knowledge of the spaceless and timeless reality. There is no parallel between a knowledge in which subject and object are distinct, and one in which they coincide.

And here comes in the value of the Eastern Psychology which steps in to crown the edifice, and I quote the following admirable epitome of its sum and substance from Deussen's *Philosophy of the Vedānta*: "The world is Mâyâ. All is illusion with the exception of my own self—the Âtmâ. That cannot be illusive, for he who would deny it, even in denying it witnesses its reality. But what is the relation between my individual soul (self would perhaps be the better word) the Jîva-Âtmâ and the Brahman? Here Shankarâchârya

shows that the Jīva cannot be a part of Brahman, because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time, or co-ordinations in space); neither is it a different thing from Brahman, for Brahman is secondless; nor a metamorphosis of Brahman, for it is unchangeable (or, as we know now from Kant, is not subject to causality). The conclusion is that the Jīva, being neither apart, nor a different thing from, nor a variation of, Brahman, must be the Brahman fully and totally himself, a conclusion reached equally by Shankarāchārya, by Plato and by Schopenhauer. But Shankarāchārya in his conclusions goes further than any of them. If our self is not a part of Brahman but Brahman himself, then the attributes of Brahman—all-pervadingness, eternity, changelessness (scientifically worded, exemption from Time, Space and Causality), are ours. But these godly qualities are hidden as fire is hidden in wood, and will appear only after the final deliverance."

It is the peculiar genius of the East that, when possible, it seeks to embody its teaching in graphic symbols rather than in scientific language. You will find few cut and dry formulæ, few attempts at preserving a rigid scientific connotation; on the contrary, many paradoxical statements and much conflicting, but most impressive, imagery. But imagery is often a more potent vehicle than logic; and after all, in dealing with such a subject, it may be questioned whether its adoption is not, perhaps, the wiser plan. It would be difficult to convey, even with the expenditure of many words, a better presentment of ideas than is set forth in the following sentences:

"This world is like a dream, crowded with loves and hates; in its own time it shines like a reality, but on awakening it becomes unreal.

"This passing world shines as real, like the silver imagined in a pearl shell, as long as the Eternal is not known the secondless substance of all.

"In the real conscious Self, the all-pervading, everlasting pervader, all manifested things exist, as all bracelets exist in gold.

"In the presence of the five veils the pure Self seems to share their nature, like a crystal in the presence of blue tissues.

"The qualities of vestures, powers and works are attributed to

the spotless Self, through undiscernment, as blue to the pure sky.

“In the knowledge of the Self there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

“Through the busy activity of the powers the Self seems busy; as the moon seems to course through the coursing clouds.

“The eye of wisdom beholds the ever-present consciousness, the Self; the eye of unwisdom beholds not, as the blind beholds not the shining sun.”

And now we may gather up the threads of what has been said. We have seen that the whole extended world of nature, whatever may be its reality, is given to us as a veiled representation only. We do not question that reality; there is no warrant for any belief that it has no existence apart from our personal consciousness. But we affirm that whatever its reality may be, it is incognizable by the personal Ego. We learn further that the personal Ego is itself an illusion, and that in our innermost self, if anywhere, lies the key to knowledge. Recognizing the identity and non-separateness of that self with the Self of the universe, we find in the non-realization of that identity the *fons et origo* of all illusion.

It has been said that more than the realization of this non-separateness is needed. There must also be a deliberate effort to realize that the Self of the Universe is the self of man dwelling in the heart. And this is so. The one is too much of the nature of a mere theory, the other is an appeal to conscious effort, and indicates more fully the real position to which man should aspire.

Having, therefore, arrived at this result, that the origin of all illusion has for its starting point the non-realization of identity, we might attempt to find a cause for this. But to this no answer can be returned. We do but abuse our organ of causality if we attempt to make it penetrate a region for which and where it is no longer available.

Equally futile is it to seek for any one definition of Mâyâ which would satisfy the requirement of a definition in the scientific sense of the word. It is said to be in its totality the limitative counterpart of Brahman. “The limitations of the illimitable Brahman are derived

from this limitative counterpart—its limitation through which it manifests itself as God and man and animal and plant and so forth. It is through this union from before all time with this inexplicable illusion that the one and only Self presents itself in the endless plurality and diversity of transient deities, of migrating spirits, and of the world through which they migrate. It is through this union that the one and only Self is present in every creature, as the one and the same sun is mirrored in countless sheets of water."

Perhaps the nearest approach to any definition was that given by Shankarâchârya. "Mâyâ," he says, "or the world-glamour, is she who dwells in the bosom of the Eternal; she who is the very self of substance, force, and space." This is of course of the nature of a paraphrase rather than a definition, but it is doubtful if we shall get much further. Only those who are beyond the reach of all illusion can discern that essential negation; only those who are free from its attraction can tell whence it arose, or what may be the inscrutable purpose which it is designed to serve.

M. U. MOORE.

HELENA PETROVNA BLAVATSKY.

(Continued from Vol. XV., p. 477.)

ONCE in Europe, H. P. Blavatsky was besieged with invitations. All the Theosophists in London, in Paris, and her friends in all countries wanted to have her; but her idea was to see her own nearest relatives, and to this end, after resting at Nice at the house of the Duchesse de Pomar (Lady Caithness), President of the Eastern and Western Branch of the Theosophical Society in Paris, she settled down in Paris in a small flat, which she took in order to be able to receive my aunt and myself under her own roof, knowing that we should not care to accept any other hospitality. Harassed by the curious and by reporters, more than by friends or those seriously interested in her teachings, she went away and spent a fortnight in the country, accepting the invitation of M. and Mme. d'Adhémar, who owned a charming villa near Enghien. In LUCIFER (the magazine since founded by H. P. Blavatsky in London) for July, 1891, I find a delightful letter from Countess d'Adhémar, giving her reminiscences of the musical phenomena produced by Madame Blavatsky during this visit, in the presence of several persons.

I regret that the limits of this article preclude my quoting at length this letter, and also many others, which would doubtless be more convincing to my readers than the depositions of a sister. I hope, however, to be able to do so at some future date, if only in order to undeceive the public regarding the lying accusations brought against Madame Blavatsky by evilly disposed persons, old pupils for the most part, who, finding their hopes of some immediate miraculous results disappointed, became her bitter enemies.

There were always enough and to spare of foolish people, who expected to receive occult gifts for the asking, and of mercenary folk who were ready to lend their aid and encouragement to H. P.

Blavatsky in exchange for larger or smaller sums of money. As soon as these saw that she had neither the means nor the desire to pay them, either in ready cash or in occult powers conferred on them, they lost no time in becoming her deadly and too often unprincipled opponents.

. I passed six weeks, in the spring of 1884, at Paris with my sister. She was all that time surrounded with crowds of people ; not only those who had come from America, from England and from Germany, expressly to see her and to talk with her business connected with Theosophy, but also with numbers of Parisians interested in the teachings and particularly in the phenomena, who constantly assailed her.

The Theosophical Society in Europe was then in its infancy. Even in London there were not more than a score of sincere and working members devoted to the cause ; in Germany there was not even one branch duly organised ; in Paris, there were indeed two Lodges, but they did not between them comprise a membership of more than twenty or thirty, while the "mother branches of New York and of Adyar " were constantly being split up by dissensions among their members, which did not promise well for their future prosperity. Amongst those, however, who were constant visitors at our house, 46, Rue Notre-Dame-des-Champs, were several of eminence. I remember seeing there many *savants*, doctors of medicine, and of other sciences, magnetisers and clairvoyants, and a number of women more or less acquainted with literature and the abstract sciences, among these many of our compatriots of both sexes. Among those whose names I remember, were C. Flammarion, Leymarie, de Baissac, Richet, Evette the magnetiser, the pupil and friend of Baron Dupotet, and M. Vsevolod Solovioff, the Russian author, one of the most constant visitors and ever full of protestations of his devotion to the cause and person of Madame Blavatsky. Among the ladies were the Duchesse de Pomar, the Comtesse d'Adhémar, Madame de Barreau, Madame de Morsier, Mdlle. de Glinka and many others, French, Russian, English and American.

Colonel Olcott and Mr. Judge, the latter having arrived from New York, told us endless stories of the most wonderful phenomena of which they had been witnesses ; we, however, saw none except

such as had to do with psychology, with the exception of, on one or two occasions, hearing harmonious sounds, produced at will by Helena Petrovna; again, on one occasion not only was a sealed letter psychometrically read, but, having drawn in red pencil an arrow and a theosophical star on a sheet of paper, she caused the same marks to appear on an indicated place of the sealed letter, which was contained in an envelope and folded in four. This was vouched for by the signature of six or seven witnesses, amongst them M. Solovioff, who described what happened in the Russian journal *Rébus*, under date of 1st July, 1884, and under the title of "Interesting Phenomena." There was also another, which I myself described at the time. It was the sudden appearance and equally sudden disappearance—without the least trace being left of it—of a Russian newspaper article, published at Odessa, three days before it appeared in the scrap-book of my sister, in which it was her custom to insert all that was published referring to her. That same morning we had all read this article with great astonishment (for the letters from Odessa to Paris took from four to five days to reach us) and that same evening not the smallest vestige of it remained in the book, which was a bound one and of which the pages were numbered. The disappearance of the article in question had not interrupted the series of consecutive numbers. With the exception of these two palpable facts, material phenomena, so to speak, I never—so far as my memory serves me—saw her produce any other than psychological phenomena, such as clairvoyance, psychometry and clairaudience. For my own part I never received any letters from the Adepts and I never perceived nor did I have the chance to see, as many others had, any apparition—neither lights nor letters falling from the skies. I do not contest their depositions—far from that! I am quite ready to believe them, for, so far as I see, no one has a right to contest the belief of others from the sole standpoint of ignorance or his want of perception; but I cannot put forward anything except what occurred in my own experience.

That, however, should not prevent my repeating the experiences of others, more fortunate or more endowed than myself, which they have related to me. It would be impossible, however, to relate all the stories told by the nearest disciples of my sister, and it is needless to do so, for all the Theosophical journals have told and retold

those to which Messrs. Sinnett, Olcott, Judge, and many others bore witness; but I will quote the testimony of one who has not been hitherto reported in the English or French press. I allude to the remarkable phenomena which M. Vs. Solovioff has described in many letters.

After staying with my sister, in the month of September that same year, at Elberfeld, whither he went to see her, he wrote me a long letter about an interview which the Mahâtmâ Morya had granted him, and also of the visions which he had experienced previous to the appearance of this great Adept. I will not describe what took place in detail, for he sent an account to the *Journal of the Society for Psychological Research* in London; this, however, is what he wrote to me in reply to my questions as to the authenticity of this apparition, on November 21st, 1885.

“Here again is a fact. I received (at Würzburg) at the same time, to the great jealousy of all the Theosophists, an autograph letter from Mahâtmâ Koot-Hoomi, written in Russian. I was not the least astonished when I found this letter lying precisely in the book I held in my hand. I had a presentiment it would be so. I knew it beforehand! What did astonish me, however, was that in it he spoke clearly and shortly of the very things we were discussing at the moment. In it I found a precise reply to my question of the moment before, although I was standing apart, and no one had approached me. Even if anyone had been able to insert the letter in the book, the individual who did so must have been able to control my thoughts, and cause me to pronounce the words I had spoken, for me to have found in it an exact reply. I have often observed the same phenomena in my own case and in that of others.”

The occult powers of Madame Blavatsky were, without doubt, great. Nevertheless no one, so far as I know, has ever attributed her faculties to hypnotic suggestion, as M. Solovioff seems to imply. Besides which, his hypothesis will not stand criticism, for many times the letters from the Mahâtmâs and from Madame Blavatsky have been submitted to the inspection of experts, who have always pronounced the handwritings to be different. In addition to which, M. Solovioff has not been the only one to receive such letters under precisely similar conditions. Dr. Hübbe Schleiden, editor of *The*

Sphinx, and many others who can prove it, have received their letters in the *absence* of Madame Blavatsky.

Returning to the testimony of M. Solovioff. He finishes his letter of 21st November with these words: "When her life ends, a life which, I am convinced, is only kept going by some magic power, I shall mourn all my life for this unhappy and remarkable woman." Indeed he might well say so, he who more than any other had had proof of her remarkable powers! Here are a few lines from another letter of his, written on December 22nd, 1884, at a time when my sister had been already in India for two months, and he was living in Paris.

"My dinner finished, I went to look for a cigar in my room. I went upstairs, opened my door, lit my candle . . . what did I see? Your sister, Helena Petrovna, in her black morning gown. She made me a bow, smiled and said, 'Here I am!' and disappeared. What is the meaning of it?"

As a matter of fact, it signified nothing at all serious. My sister merely wanted once for all to return, in her astral body, the frequent visits that M. Solovioff had at various times paid to her at Paris, Elberfeld, and at Würzburg, in the flesh.

We left Paris on the same day in the month of June, I and my aunt N. A. Fadéew for Odessa, Madame Blavatsky for London, whither she was urgently invited. She was there fully occupied in endeavouring to establish a permanent branch of the Society, under the presidency of Mr. Sinnett, and, although never out of pain, devoted much time to those who came to see her out of curiosity, and to social life. From the first she was fêted and met with adulation. On her behalf they organised large meetings and conversaziones. At one of these, nearly one thousand persons were present at Princes' Hall, and more than three hundred persons were introduced to her. Among those who thus took notice of her were Professor Crookes, Lord Cross, Minister for India, and her friend and countrywoman Madame Olga Aleksévna Novikoff. Sinnett made a fine speech, in which he praised to the skies the energy and wisdom of Madame Blavatsky, the unceasing work of Colonel Olcott and the beautiful humanitarian and moral principles which formed the basis of their teachings. Unfortunately the health of H. P. Blavatsky was not equal to supporting the strain of her incessant

work, together with the calls of society, coupled with the emotion caused by the receipt of bad news from Madras. I allude to the well-known conspiracy of her late servants, the carpenter Coulomb and his wife, who sold forged letters to the Journal of the Christian College of Madras, the sworn enemy of the T. S. and above all of its Foundress, and who, in the absence of the masters from Adyar, set to work to make, in Madame Blavatsky's room, hidden doors and cupboards with false backs, which she could never have ordered, for even if she had wished to deceive her visitors by such means, she would not have been so mad as to have her secret arrangements carried out in her absence. All these made-up stories, well paid for by her adversaries, led to the sad history of the exposé "of the frauds of Madame Blavatsky, the greatest impostor of the age," to quote the words of the report of the Psychical Society of London. This report has been over and over again shown to be false in its details, by many different individuals, who, being deeply versed in occultism and in the Theosophical teachings, went and diligently investigated the affair on the spot; but scandalous stories, especially those which are accusations, are very difficult to uproot. It is quite clear that the assertions of the Psychical Society—translated as they were into all languages—will serve, for a long time to come, as weapons in the hands of enemies of Madame Blavatsky, while the refutations of her devoted disciples, far better acquainted with all the details of the conspiracy, will remain in a great measure powerless owing to their want of publicity, appearing as they did in Theosophical journals, very little read by the outside public.

I have, in my port-folio, a whole series of articles written by friends of Madame Blavatsky in her favour, which no Russian journal would publish, for fear of polemics. In reply to an allusion in the *Novoie Vremia* to this very report of the Psychical Research Society—a score of members of the Theosophical Society in London, who had got to the bottom of the whole intrigue, sent a collective address to the editor, but this address never saw the light of day, and the defamatory article continued to appear in the paper, all founded on the calumnies of the Psychical Society.

The malevolence of the "Christian College" went so far as to affirm that "H. P. Blavatsky would never dare to return to India, for not only had she extorted money from her dupes, but had also

stolen the cash-box of her own Theosophical Society." She! who had ruined her health in her efforts for the Society! She! who had given up all her fortune, her life, and her soul for it! This one statement alone from a so-called "Christian" journal proves the perfidy of her adversaries.

She hastened to leave for India, if only to give the lie to her persecutors. At Ceylon and even at Madras itself she met with a splendid reception. The students of the Madras Colleges presented her with a most flattering address, signed by eight hundred people. Certainly it was a most eloquent demonstration, and it consoled her not a little for her bitter vexations.

Still the storm grew. When Helena Petrovna took possession of her room at Adyar, she gave vent to cries of indignation, which caused her travelling companions, Mr. and Mrs. Cooper-Oakley, to hurry to the spot; it was the sight of the strange handiwork of the carpenter Coulomb which had struck her with stupefaction. (Mrs. Cooper-Oakley has described this scene and what followed, in her article, telling of their journey from London to Madras, in *LUCIFER*, of June, 1891). In a word, her enemies had done so much and so well that she fell ill and came near dying. This time her recovery was really miraculous, and all the witnesses have testified to it. In the evening her doctor left her dying, but when he returned in the morning, merely for the purpose of certifying to her death, he found her breakfasting on a cup of milk. The doctor could hardly believe his eyes. All she said to him was, "It is because you have no belief in the powers of our Masters."

The immediate danger had passed, but, nevertheless, she was so weak that they were obliged to carry her in an invalid chair and have her hoisted, almost unconscious, on board a steamer leaving for Italy, all the doctors being agreed that the approaching hot weather would be inevitably fatal to her.

VERA PETROVNA JELIHOVSKY.

(To be concluded.)

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

ANCIENT WISDOM AND MODERN SCIENCE.

ARE the results of modern physiographical research in conformity with Theosophical teaching? Is it possible by a co-ordination of the data at present available to harmonise ancient esoteric philosophy with modern scientific research?

To those of us whose studies are carried on 'neath Austral skies, the determination of the present physiographic features of the Australian continental area, and its relations to the past—as evidenced in its flora and fauna—present a fascinating subject for contemplation.

With an almost unique marsupalian type of animals, whose early origin appears shrouded in the dim vastness of the geologic past, during the middle or mesozoic age of the world; with characteristic forms of plant life, both fossil and recent, all demanding attention from the student of physiography, it is not to be wondered at if such theories as those based upon the assumption of the permanence of existing oceanic areas during past time will not account for the geographical distribution of plant and animal life in Australia; that the student should seek other than the recognised sources of information for an explanation of the phenomena with which he has become familiar.

That the last word has not yet been said on the origin and distribution of the existing flora and fauna of the Australian continent, in relation to fossil floras and faunas, is only too evident, and—notwithstanding the glamour of intellectual and scientific culture which surrounds the names of many who seek to lead the popular view by an appeal to possibilities based on a study of natural history alone—it is only by a wider range of study, which shall embrace both physical and psychical conditions, that a satisfactory explanation can be given.

Attempts to trace out affinities on the assumption that the present

oceanic areas—such as the Indian and Southern—were always as they are now, only makes confusion worse confounded, and the view that insular floras and faunas had their origin or centres of creation in the areas where they now occur, is by no means admissible or capable of proof.

On the contrary, new facts are being constantly brought to light, when we study insular floras and faunas in relation to their fossil forms, which demand land surfaces other than those which now exist, and this apart from the changing orographic features, due to meteorological conditions; it is unquestionable that many areas occupied by mountain chains were areas of sedimentation, and that our apparently stable earth's crust is really in a condition of quivering instability, emergences and submergences of the land surface going on continuously, but varying as to rapidity, or as to periods of repose, in different parts of the earth's surface. For instance, it is known that the earth-tremors and slight earthquake shocks frequently felt along the South-east Australian coast, indicate a seismic centre in the Southern Ocean, to the South-east, where in all probability a portion of the ocean floor is being depressed, and that each line of emergence of the shock, or seismic wave against the land surface, sets up a strain which marks a line of faulting in the strata.

This oscillation of the apparently stable or solid crust of the earth is continuous and persistent. There is therefore no *a priori* impossibility in oceanic areas replacing continental land-surfaces, as proofs are numerous that the converse of this has taken place.

Now if we try to understand all the existing species of plants and animals in Australia, Southern India, and Africa, as the lineal descendants of pre-historic forms flourishing on these land areas, we will be met with overwhelming difficulties, which no apparent climatic vicissitudes will explain, or any of the known methods of migration or geographical distribution. On the other hand, if we take our clue from the teachings of the Wisdom Religion, and suppose a lost continental area, existing in Mesozoic and right down to Miocene tertiary times, over the area where now rolls the waters of the Indian and part of the Southern Ocean, the way is made clear for co-ordinating the factors of the evolution of plant and animal life as they exist in these now separated continental areas.

In a recent official publication (*Geology of India*, Oldham, 2nd ed., p. 209), we find the following statement, which has a direct bearing on the problem of Lemuria :

“ A comparison of the South African and Indian Gondivana floras is of less importance and interest from the point of view of establishing their homotaxis, than as indicating a *former distribution of land and sea very different from what now exists*. Naturalists before now have appealed to a former land area stretching across what is now the Indian Ocean to explain certain relationships between the living fauna of the Indian Peninsula on the one hand, and South Africa and Madagascar on the other, and the name ‘Lemuria,’ which has been given to the supposititious continent, is familiar to many.”

At p. 211 the following pregnant remarks are made :

“ We see then that throughout the latter part of the Palæozoic and *the whole of the Mesozoic* era there was a continuous stretch of dry land over what is now the Indian Ocean, *which finally broke up and sank beneath the sea in the Tertiary period.*”

Do Australian evidences lend support to the above statements ? If they do, some additional light will be shed on the problem of “Lemuria.” Recent geological and palæontological researches in Eastern Australia, from Queensland through New South Wales and Victoria to South Australia, as to the character and life forms of the Mesozoic age, reveal a remarkable identity with the Indian and African floras. Quoting again from official sources (*Geological and Palæontological Relations of the Beds of Palæozoic Mesozoic Age of Eastern Australia*, Fustmantel, p. 181, etc.) we find it stated as to certain evidences of ice action towards the close of the carboniferous period in Australia, portions of India and Africa :

“When the conditions of ice action ceased, there appeared in Africa, India and (Australia) Victoria, New South Wales, a luxuriant flora of a *peculiar character*, which was, however, foreshadowed by a few forms in the lower coal measures of New South Wales. In this period falls the deposition of the Karoo formation in South Africa, the Gondivana system in India, Newcastle beds in New South Wales, etc., and Bacchus Marsh in Victoria, and so on—several of these deposits containing thick and important coal seams.”

If we confine our attention to the co-relation of the Mesozoic

beds in Southern Australia (Victoria) we will find that they belong to the upper members of the series principally, and that they may be co-related as follows :—

European Equivalents	AUSTRALIA					New Zealand	S. Africa	INDIA	
	Queensland	N. S. Wales	Victoria	Tasmania				Gondwana	Saltrange
Jurassic Oolitic	Ipswich Jura-triassic	Clarence River Series	Gippsland Cape Otway Wannan	Jerusalem Beds Uppercoal Measures		Jurassic	Utenhiage Stormberg Beds	Upper Gondwana Jabalpur and Rajmahal	Jurassic

A comparison of the floras of these areas reveals an identity and remarkable hemotaxial relations, as if formerly the results of an extensive and connected land-surface, where similar climatic conditions prevailed. Such genera as *Alaethopteris*, *Taeniopteris*, *Sphenopteris* among Ferns; *Podlozamites*, etc., among Cycads; and *Baivia Albertea*, *Brachyphyllum*, *Pallysia* among Conifers; present in many instances specific characters at once striking and instructive. Can it be shown then, that the origin of the existing flora and fauna of such widely separated land-surfaces as Australia, India and Africa have had a common origin in a continental area now submerged, when the conditions were favourable to an exuberant vegetation? If this can be done, if the tangled threads of evidence can be unravelled, and modern science and ancient philosophy be made to harmonise, then will a distinct advance in knowledge be made, and some at present intricate problems in the origin and distribution of life forms be afforded a satisfactory solution in LEMURIA.

J. STIRLING.

Melbourne.

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Continued from Vol. XV., p. 424.)

CXXXIII.

THE earth is governed by the seven angels of heaven, and has as its own particular genius only Metatron or the chief of souls, who holds together in his hand the splendours of the seven stars, and who walks in the midst of the seven golden candlesticks.

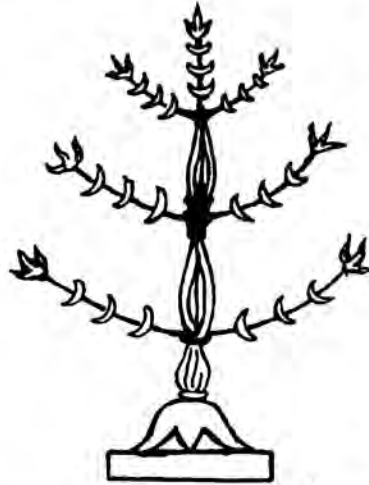
The heart and the liver of the fish of Tobias represent love and anger. The liver must be burned and offered in sacrifice, but the heart, henceforth without gall and without violent desires, must be reserved, and no more is said of it, because it has become an eternal and mysterious power.

The years of the old Tobias are Kabalistic; five is the number of the priest, six is that of man; added together they give eleven, that of strength and the middle of the twenty-two letters, the letter Coph, whose hieroglyphic sign is a man trampling on a lion. Israel then, has been blinded by its own strength, which has turned into hardness and led it to despise living humanity in order to bury its own dead and mummify the precepts of Moses, rendered useless by vain traditions. The number sixty recalls the Jews to humanity, and then the anger, of which they have been the victims, will open their eyes, they will understand what the Greek text of the Gospels calls the philanthropy of the Saviour; *φιλανθρωπια*, the very word itself is there, so it is not the modern philosophers who have invented it.

Raguel means the shepherd of God, that is, the hidden pontiff who is the depository of the true science. Gabelus means the Gentiles who have received in deposit the science of the ten golden numbers or the ten talents of Tobias—Israel, which should be found in all the mythologies of the ancient world.

CXXXIV.

THE sacred septenary was represented in the Temple of Jerusalem by the golden candlestick, composed of seven branches with three cups



on each branch, and terminating in a flower supporting a lamp. Each lamp and each flower was the image of the septenary, for each cup traversed by the stem was a binary. The stem was Jod, one and triple, and the cups were Hé, reproducing itself from world to world. In all there were twenty-one cups, the number of the sacred letters minus the Schin, which the candlestick as a whole represented three times.

Each of the holy letters had its place, and corresponded with the others according to the order of the ternary. For from flowers to flowers and cups to cups triangles

can be traced. The lamp at the summit corresponded to Kether, the next on the two sides to Chokmah, Binah, Geburah, Gedulah, Netsah and Hod. The central stem was Tiphereth and Jesod, indicating the three worlds of Asiah, Jezirath and Briah. The golden candlestick was thus in itself a complete and magnificent pantacle. Moses made but one such; Solomon had ten of them made to represent the entire science contained in each of the sephirothal numbers. These candlesticks were taken and melted when Jerusalem was captured by Nebuchad-netsar. New ones were made on the return from the Captivity, but they were far from having the magnificence of the old ones, if we are to judge from the one represented on the Arch of Titus, which most likely was sculptured from the original itself.

November 23rd.

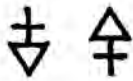
CXXXV.

ONE comes to seven by six, as six by one:—Necessity for the angel and for man to conquer freedom by effort; law of Creation—synthesis, analysis and synthesis.

Two comes to seven by five, as five by two;—Necessity of religion, which is the great autocracy of feeling and of faith, to justify the binary; redemption of the evil binary by the sacred pentagram—Jesus, Mary and the star.

Three attains to the septenary through four, as four through three.

Law of Creation—God necessitated by the world, as the world by God. Manifestation of the elect by the three-fold trial and of the triangle by the cross—universal analysis and synthesis of sounds, colours and perfumes. The figure of the philosophic sulphur, of the Emperor of the Tarot, and of the “pendu réparateur,” fire emerging from water, mystery of creation and of universal magnetism.



The two fractions of seven, three and four, acting, the one upon the other, give twelve, the number of movement and of life, as I have already pointed out to you.

Here we conclude our study of the septenary.

Remember, however, that the septenary is the entire Kabalah, and that we shall not cease to have it in view and to return to it, as it is the summary and synthesis of all things.

We have completed our first great Kabalistic week.

For you, friend and brother, this week must have been like the week of creation. First the light shone out, then the luminaries are shown distinct and the elements people themselves, *et vidit Deus universa quæ fecerat et erant valde bona ! Cantemus Domino gloriose enim magnificatus est !*

(CXXXVI deals with a personal question.)

CXXXVII.

I THOUGHT I had explained to you the mystery of the heart and the liver of the fish spoken of in the *Book of Tobit*, by telling you that religion seems to condemn the heart with the violent passions which trouble it and are represented by the liver. Says Horace :

Libido sæviet circa jecur ulcerosum.

But that ultimately the passions alone are condemned to the fire and the heart is saved. At any rate I intended to tell you this in one of my previous letters, but I cannot have explained myself in a sufficiently complete manner to satisfy your mind.

This substitution of the liver for the heart ought not to be explained in the text, for the offering of the heart being a trial, it must be entire, and one must not know what becomes of it. This heart lost in God, is one of the great mysteries of the redemption of souls. . . .

We have happily completed our first great week. Soon will come the second, and in the third all will be accomplished.

(To be continued.)

THE CLASH OF OPINION.

A COMMON-SENSE VIEW OF MR. JUDGE'S CIRCULAR OF NOVEMBER 3RD, 1894.

MR. JUDGE'S circular of November 3rd, 1894, to the members of the E. S. T., is now a public document, both because it has been published in full in the press of India and of England, and because it has been formally declared public by Mrs. Besant, the official head of that body outside of America. Hence there need be no hesitation in discussing it in public; and therefore, since much confusion seems to exist in many minds regarding the character of its contents, it may be desirable to put before our members some purely common-sense considerations bearing upon it, which, when clearly and plainly stated, may help to clear away some of that confusion.

The circular purports to be *by Master's direction*; and in it Mr. Judge repeats: "I am bringing you a true message from the Masters"; "the Master says"; "I will now on the authority of the Master tell you"; and so on.

I. The first point to notice is the tone and spirit pervading the entire circular. What strikes one most on a first perusal, is the constant self-assertion and self-glorification to which Mr. Judge descends. He is constantly impressing upon us the greatness of his own insight, the infallibility of his own prevision, his own powers, his own merits, and, above all, the closeness and frequency of his intercourse with the Master. From beginning to end the whole circular reads as if its one purpose and object was to magnify Mr. Judge and to impress upon everybody his superlative greatness and his exclusive possession of access to the Master, and knowledge of His intentions and actions. And this circular claims to be written "by Master's direction" and invokes His authority on every page!

Is this claim consistent with such a spirit of self-assertion and self-glorification?

Never have we heard that any Disciple of the White Lodge has

used the Master's name to bolster up his own merits, or invoked that authority to exalt and glorify himself.

Never once did H.P.B., our revered Teacher, give out any letter or message from Master praising herself or magnifying her own powers and merits. Far otherwise; she made public only the passages in which He censured her, only the reproofs which He sent to her.

Humility, the complete absence of all self-assertion, of all attempt to impose his own authority, or to display the closeness of his own relations with the Master—these, from all times, in all Scripture, by all great Teachers, by all true Disciples, these have been held as the signs and tokens of the true Disciple of the Lords of Compassion.

The spirit pervading Mr. Judge's circular is the opposite of all these. It is the spirit of self-praise, of self-assertion. Surely such a spirit could never find entrance into a document inspired by the Master or really speaking to us with His authority?

Mr. Judge once used in my presence a phrase implying that the morality of Occultism was not "mere worldly morality." But surely the morality of the Masters must *include* all morality, even that of the ordinary world, though far transcending its loftiest conceptions. Now in the world, among quite ordinary people, it is not regarded as decent or right for a man to advertise himself, or trumpet forth his own merits or claims. Is it thinkable, then, that any Master of the White Lodge would cause a disciple of His own to do so? Surely to suppose such a thing for a moment lowers our ideal of the Master below the level of even ordinary good feeling and propriety?

II. The Master stands to us as the embodied ideal of the most perfect human conduct, duty and virtue. His methods *cannot* be such as honest, honourable men and women would scorn to adopt.

But on page 6 of his circular, Mr. Judge distinctly states that the Master employed *spies* to watch Prof. Chakravarti in America, and to report his actions to Mr. Judge.

Can one imagine a Master resorting to such methods and employing means which every man of honour would stigmatise as base and dishonourable?

III. Take now another point.

In this circular Mr. Judge makes public an order, purporting to come from the Master, deposing Mrs. Besant from the position of Outer Head of the E. S. T., and making Mr. Judge himself sole Head thereof.

But the Master is a Master of Compassion, as well as of the Law

and of Justice; hence His every action will be instinct with both these qualities, and in the methods He adopts we shall find justice ever tempered by the truest and most compassionate mercy.

Now even Mr. Judge himself does not accuse Mrs. Besant of any wilful wrong-doing, of any disobedience, or of any conscious fault or failing which would render her unworthy to hear from the Master. Nor does he venture even to hint that it is ambition, vanity, love of power, or any selfish motive, which has influenced her action against himself. On the contrary, he throughout alleges that she is deluded, "has had herself no conscious evil intention," "is the victim of a plot by the Black Magicians," and so on.

In that case, would not the proper remedy be, not deposition, but the removal of the delusion? And in every case would not justice alone, to say nothing of mercy and compassion, demand from the Master, in dealing with an unselfish and devoted disciple, with one who had done no conscious wrong, committed no fault or act of disobedience, who had been absolutely free from any selfish motive or desire—would not simple justice demand that He should inform Mrs. Besant of her mistake or delusion directly and unmistakeably? And if He wished her to resign the Outer Headship of the E. S. T. would He not Himself have directly instructed her to do so, instead of simply deposing her through the mouth of Mr. Judge? Such a proceeding seems, to say the least, wholly inconsistent with any ideal we can form of the Master.

And even supposing that the delusion caused in Mrs. Besant by the Black Magicians was so dense that He could not reach or make her understand psychically or spiritually, would He not in any case, as a mere matter of common sense and fair dealing, have given her that order *independently of Mr. Judge*, independently, that is, of the very man who is and *was* under the very gravest suspicion of fabricating and falsifying messages purporting to come from the Master? Surely He could easily have transmitted the order to her direct, either through some chela on the physical plane, or if needful by the simple means of a letter through the post?

Is it not simply inconceivable that any being, in the very least corresponding to the ideal of a Master, would have failed to show at least this much of ordinary courtesy and consideration towards one whose only fault—even on Mr. Judge's own showing—was too great devotion to the Master and an involuntary error in the understanding of His wishes?

IV. Further, against the suggestion that Mrs. Besant was incap-

able or unworthy of receiving such an order direct, whether because she was under the influence of Black Magicians, or because she had departed from the path of her true Guru, as alleged by Mr. Judge on page 4, there stands the following fact :

Subsequent to the date on which Mrs. Besant wrote to Mr. Judge, privately informing him of her conviction that he had fabricated false messages from the Master and asking him to resign, but *before* her letter reached him—that is, in Jan. and Feb., 1894, at the very time when Mr. Judge *now* asserts that she was under the influence of the Black Magicians—Mr. Judge both wrote and cabled to Mrs. Besant in India urging her to take the sole Headship of the E. S. T., *because she had drawn so much closer to the Master and both heard from and saw Him.*

V. Again, consider the case of a man in ordinary life accused of misusing another person's name and handwriting. How much value should we, as common-sense people, attach to a letter from that person, coming *through the hands of the accused*, and purporting to exonerate him entirely and casting the blame on the shoulders of the very person who had brought against him the accusation in question ?

In ordinary life we should simply laugh at such an attempt at self-justification and consider it a piece of bare-faced impudence. And how, in reality, does Mr. Judge's present circular differ from this? To me the cases seem exactly parallel, and I find it hard to imagine how any thinking man can regard them otherwise.

VI. To pass from Mrs. Besant to Prof. Chakravarti.

In January, 1894, Mr. Judge wrote to him, urging him most strongly to allow himself to be made President of the whole Theosophical Society, promising to arrange everything and to secure his election without any trouble to Prof. Chakravarti himself. The offer was, it is needless to say, unhesitatingly declined.

Now one of two things must be true. Either Mr. Judge then—in Jan., 1894—knew that Prof. Chakravarti was an agent of the Black Magicians, and in that case he deliberately, with his eyes open, offered to throw the whole T. S. into the hands of a Black Magician—an almost inconceivably vile and wicked action—or he did *not* know it. But in the latter case what becomes of all his claims to prevision, to inside knowledge, and that he was kept informed by the Master Himself step by step of everything that was going on ?

Or will Mr. Judge say that this offer was a snare and not made in good faith at all? Will he say that it was a "test," a mere semblance of an offer, meant to delude? Will he assert that he made that delu-

sive offer—which so well assorts with the “spying” of which he speaks elsewhere—under “Master’s direction”?

But Mr. Judge may perhaps reply that, in January, 1894, when he made this offer, Prof. Chakravarti was not irretrievably-committed to the side of the Black Magicians, and that there was still a chance of his recovering himself.

Against this there is the fact that in January, 1894, Mrs. Besant’s conviction as to Mr. Judge’s guilt was already fully formed and she had despatched her letter to him. Thus “the plot” had then already culminated and Mrs. Besant had been influenced so far as was necessary for the immediate purpose of making her take action against Mr. Judge. Hence Prof. Chakravarti had already done his work in that respect, a fact which is hardly consistent with the idea that he was then still a suitable person to preside over the destinies of the T. S.

Again, in a letter to Mrs. Besant, dated Nov. 5th, 1894, Mr. Judge states that Master: “Also told me the facts as to the ‘body of high chelas’ of Chakravarti, that they meet with him (C.) in the house at Allahabad in the night, and that you have been deluded by them in all that you have done since you went off the line of H. P. B.”

Mr. Judge here identifies, on Master’s authority, the “body of high chelas” whom he supposes to meet at Prof. Chakravarti’s house in Allahabad with those very Black Magicians who have been, he says, deluding Mrs. Besant and plotting against the T. S.

Now if these meetings of Black Magicians took place at his house, it is obvious that Prof. Chakravarti must have finally gone over to them. But he left Allahabad in February, 1894, and has not since resided there, except for a month last autumn. Hence, one of two alternatives. Either he was completely committed to the Black Magicians *before* that date (February, 1894) and they were meeting at his house at the very time when Mr. Judge offered to make him P.T.S., or else Mr. Judge had been simply misled by the fact that the Professor’s address continued to be at Allahabad, though his house had been vacated and he was himself moving about from place to place. Such a mistake would be quite natural in any one ignorant of the facts, but is hardly in keeping with Mr. Judge’s claim that the statement quoted was made to him by the Master.

The dilemma is this: Either Mr. Judge offered to make the Professor President of the T. S. at the very time when he was conspiring with Black Magicians against the T. S., or else these supposed meetings at the Professor’s house in Allahabad took place when the Professor was not in Allahabad at all and had vacated his house there.

VII. There are also some other general points which seem of importance in forming a common-sense judgment as to the validity of the claim that this circular emanates from the Master. And it is only that claim and the constantly recurring appeal to His authority which give even the smallest weight to this document. If it rests only on Mr. Judge's *ipse dixit*, and it is regarded as having only his authority behind it, I feel sure its statements would be received with the utter derision which they deserve.

In the first place, then, the circular itself is a violation of the very basis of the T. S., since it tends throughout to arouse racial antagonism and to set the West against the East, even resorting for that purpose to the base means of offering bribes to Western pride in the shape of the promised "College of Occultism" and the establishment of the West as the dominant race in occult knowledge as well as in material development. Thus Mr. Judge in this circular labours to frustrate—in the name of her Master—the chief object of H. P. B.'s life and work, the very purpose which she strove to accomplish with such unceasing devotion and self-sacrifice: the union of East and West.

Moreover, the circular also tends to create trouble in India itself by appealing to caste jealousies and arousing hostile feelings against the Brahmans as a class.

In passing, we may remark that this attack upon the Brahmans and the whole tone in which Mr. Judge speaks of them here are strangely at variance with his "Letter to the Brahmins" of 1893, wherein he specially invited their co-operation in helping the T. S.

Secondly, it violates one of the oldest rules of the T. S. constitution, which forbids one member to circulate slanders against his fellow members. For what worse slander could be imagined than charges of Black Magic which, on the outer plane, cannot be either proved or disproved by an appeal to ordinary evidence?

And this deliberate violation of the T. S. rules is only made worse by the fact that the attempt was made to circulate these slanders under cover of the E. S. T. Pledge of Secresy; so that, but for a breach of faith, their very existence might have remained unknown to one of the persons thus attacked.

In conclusion, a word may be in place as regards Mrs. Besant's attitude last July. Some people seem to have interpreted her gentleness of language, her forgiving spirit and compassion, her readiness to put herself as far as possible in the wrong and to accept to the full any blame that might be cast upon her—some have taken this attitude of hers to mean that she was not fully convinced of Mr. Judge's guilt,

that her own mind wavered, and that she was not perfectly certain of the truth of the charges which she was bringing against him.

But this is not the fact. In judging of her attitude it must be remembered that, having appealed to a Judicial Committee, Mrs. Besant was bound to its decision—even on a technical point. Therefore, in fairness and honour, she could not put before the public, with all the weight which her name carries with it, especially in England, the very worst of her own convictions regarding Mr. Judge; convictions which she was debarred by the decision of the Committee from supporting with the evidence in her hands, and which therefore, before the public, must have rested upon her bare assertion alone.

Hence Mrs. Besant judged—rightly or wrongly—that she could only speak her own convictions to the public upon the one point by which the public had been really affected, viz., the letters which she had mentioned in her Hall of Science lecture. And with regard to these, she did make a most unequivocal and plain-spoken declaration in her "Statement" appended to the Neutrality pamphlet, which was published in *LUCIFER* and *The Theosophist*, and sent to every member of the T. S. individually as well as to all the London newspapers.

Further, it must be borne in mind that Mrs. Besant is a servant of the Law of Compassion, that her duty is ever and always to exercise gentleness and forgiveness, to bear the burdens of others to the utmost, and to make it as easy as possible for one who has gone astray to retrace his steps.

Hers is not the duty of condemnation; that belongs to the Law. Hers is not the task of inflicting punishment, nor of using the bitter weapons of anger and indignation.

Herein lies the clue to her attitude last July; and if one studies her statement published at the time, no doubt will remain in the mind of a careful reader that her conviction of Mr. Judge's guilt was absolute and complete, that in this she never wavered, but felt herself absolutely certain of the truth of the charges she had brought forward and of the complete sufficiency of the evidence in her hands to establish them conclusively.

Had she for a moment doubted her position, she would have joyfully said so, for who ever knew Annie Besant cowardly in proclaiming the truth, above all when by so doing she could clear from suspicion a friend and colleague?

BERTRAM KEIGHTLEY.

144, MADISON AVENUE,
NEW YORK,
January 25th, 1895.

To the Editor of LUCIFER.

SIR,—A long and sustained attack has been made on me, and charges have been brought forward by Mrs. Besant, and in *The Westminster Gazette*, which it is thought I should reply to more fully than I have as yet. A very good and decisive reason exists for my not making that full reply and explanation, and it is time Theosophists should know it. It is as follows :

I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents—being letters written by myself, and some of them ten years old—have been in the possession of Mrs. Besant from about February, 1894, to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them. It must be obvious to all fair-minded persons that it is impossible for me to make a full and definite reply to the charges without having certified copies of those documents.

I arrived in London, July 4th, 1894, and constantly, each day, asked for the copies and for an inspection of the papers. Mrs. Besant promised both, but never performed her promise. The proceedings and the Convention closed July 13th, and for six days thereafter I daily asked for the copies and inspection, getting the same promise with the same failure, until July 19th, when I peremptorily demanded them. Mrs. Besant then said she had just given them to Colonel Olcott, to whom I at once applied. He said he had sent them all to India. I at once told this to Mrs. Besant, saying I would give the facts to the daily papers, whereupon she went to Colonel Olcott, who said he had made a mistake, as they were in his box. He then—I being in a hurry to leave from Liverpool on the 21st—let me hastily see the papers in Dr. Buck's presence, promising to send me copies. I had time to copy only two or three short letters. He has never fulfilled that promise. These facts the members should know, as they ought, at last, to understand the animus under the prosecution. I shall not reply until I have full, certified copies. It would seem that I am in this matter entitled to as much opportunity and consideration as my open enemies have had.—
Yours,

WILLIAM Q. JUDGE,

[I have answered a similar letter of Mr. Judge in *The Vahan* for March, and as Mr. Old's letter which follows disposes of the main point, I shall not repeat my answer, as space must be economised.—G. R. S. M.]

To the Editor of LUCIFER.

In the February issue of *The Irish Theosophist*, there appears a letter from Mr. Judge in which he claims, under the head of "Charges against Mr. William Q. Judge," that he "has never been furnished with copies of the documentary evidence by which the charges are said to be supported." He further says, "open enemies of mine have been allowed to make copies of them and also to take facsimiles;" and again, that these facts reveal "an animus under the prosecution."

I beg to show, briefly, that these statements are utterly false, and that Mr. Judge is the first person who has ever imputed to Mrs. Besant "the lie direct."

In *Light* of February 16th, 1895, Mr. Thos. Williams, writing in reply to Mr. H. T. Edge's accusations of suppressed evidence in regard to the documents, states that "Mrs. Besant sent to Mr. Judge in New York, before he came to England for the Judicial Enquiry, an exact copy of the whole statement she was going to make before the Judicial Committee, *including a copy of every document she was going to use, and of every argument she was going to employ.*"

Not content with this exceptional consideration at Mrs. Besant's hands, it would appear that Mr. Judge's request extended to the entire handing over to him of *the original documents*, not copies merely.

Refer now to Mrs. Besant's speech at Adyar, December, 1894, upon the question, "Should Mr. Judge resign?" (*LUCIFER*, p. 454, *et seq.*) She says (p. 456), "My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that, I knew, was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, *every document I was going to use, and every argument I was going to employ.*"

And now let Mr. Judge speak for himself, as he spoke before the loophole of "documentary evidence" presented itself. Replying to *The Westminster Gazette*, December 8th and 10th, 1894, he says, "I have never denied I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters." Again: "I have not admitted her contention" (that he wrote them himself), "I have simply said they were from the Master." . . . "One of these messages told her not to go

to India that year." So far in regard to the messages to Mrs. Besant. He adds: "The other messages were of a personal nature. *They were all true and good.*"

Finally, he challenges the credence of these missives in the following words: "Those who think these messages were not from the Master are welcome to doubt it, as far as I am concerned, for I know the naturalness of that doubt."

And yet here we find the man who now affirms that he has not seen the documents or even copies of them, loudly asserting his knowledge of their genuineness. For observe, if any one of the said "messages" to Mrs. Besant is included in the documentary evidence, all the rest goes along with it; for it is on all fours with every other "document" or "message" which is either written in the same script, bears the same seal impression, or is connected with Mr. Judge—with or without his recognition—as being transmitted in the course of his personal correspondence, or produced when he was present. Whoever produced one of these missives, produced all; and as Mr. Judge has covered with his acknowledgment those sent to Mrs. Besant, he has, under evidence, acknowledged the rest.

That his open enemies have been allowed to make copies of the documents, is false. I am the only person who holds certified copies of the documents. I was not *allowed* to take such copies; I secured such in self-defence at the time of my handing over the originals to Mrs. Besant; for it must be remembered that I had already brought charges against Mr. Judge, which at that date I had not had an opportunity of proving, and I was determined that if the charges were preferred, the evidence, so far as I held it, should go along with them, as is only just and right.

As to the "animus underlying the prosecution," it must be quite evident to all impartial readers that nothing but the greatest consideration has been shown to Mr. Judge by all his old colleagues; and that he should accuse Mrs. Besant of propagating a falsehood in regard to the "copies of documentary evidence," and that he should assume a *motive* for the "prosecution," as he calls it, other than that of devotion to principles of truth and honesty, is only another instance of the manner in which a man may proceed by easy steps down the gradient of a miserable self-condemnation.—Sincerely,

WALTER R. OLD.

NEW YORK,

February 4th, 1895.

MY DEAR LUCIFER,—Your constituents have expressed themselves pro and con about Mr. Judge, and what might or might not be done with regard to the re-opening of the charges which were officially disposed of by the Council convened for that purpose in July last.

The attitude of the members of the T. S. in America, as far as has been ascertained and expressed, is decidedly and absolutely averse to a spirit of further prosecution. The charges cannot be proved nor disproved.

Mr. Judge has stated that they were false; our belief in his integrity is unquestioned, his character and record being beyond reproach—we will not consent to the re-opening of the charges nor to his resigning the office of Vice-President so long as the Society shall hold together.

To us it is disheartening to see displayed the hatred, unbrotherliness, littleness, and envy against the ablest, noblest, and the most successful worker in the Theosophical Society.

All that the T. S. has accomplished in this country has been inaugurated by Mr. Judge, and a mighty sweep of public interest it is that has been aroused by the ideas of Theosophy. We are determined to work on unremittingly on the foundation now built, to support our approved leader in his work, and trust to the good sense of the truly devoted that Harmony for the furtherance of our noble cause may be preserved.

Very sincerely yours,

E. AUG. NERESHEIMER.

[There is already a number of members of the American Section who are strongly opposed to the policy of obscurantism advocated above, and there will be a larger number as time goes on, and the members learn the real state of affairs. It is not true that those who are desirous to preserve the honour of the Society are animated by personal hatred and the rest; but time will prove this.—G. R. S. M.]

To the Editor of LUCIFER.

3, UPPER ELY PLACE, DUBLIN.

February 16th, 1895.

I observe that Mrs. Besant in LUCIFER, February issue, refers to the letter from a Master published in vol. ix, p. 5. She seems to imply that the ethical principle on which the defence of Mr. Judge was based is contradicted by the teaching of the Master. I read the letter and thought of Blake's lines:—

Thy heaven doors are my hell-gates.
Both read the same book day and night,
But you read black where I read white."

Here are the Master's words. To my mind the meaning is clear, unmistakably clear:—

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves."

Here, too, is a clearly-defined principle:—

"*As an association* it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers, or the printed words of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. *No Theosophist should blame a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist.*"

These are grand words, and *they are not qualified*. May I also quote some words which Mrs. Besant once uttered in a more generous spirit than that which prompted her to call upon Mr. Judge for an explanation and defence. In LUCIFER, vol. v, p. 52, she is reported thus:—

"It is one of the rules of Theosophy that you must not use your power merely to defend yourself. (Laughter.) Permit me to say there is nothing laughable in that. You may not have the courage to do it, you may not have the heroism, but there is nothing greater than those who can stand attack, and remain silent under it. (Loud applause.)"

These words rang in my heart when I read them first. They need no comment of mine to show their application to-day. It is well in the midst of adventure and battle to recall forgotten wisdom and ideals which gave us early inspiration. I hope that it is not too much to ask that these words be again reprinted. Perhaps at the third call some may be aroused to question themselves, for the great principles of freedom and brotherhood are now before them, to choose or to reject.—
Fraternally,

GEO. W. RUSSELL.

[Mr. Judge *has* used his power to defend himself; and that is just the trouble. He is defending himself by every means in his power except the only really legitimate course of frankly meeting the charges. —G. R. S. M.]

To the Editor of LUCIFER.

SIR,—A wild clamour is, at the present time, being raised by Mr. W. Q. Judge's party in England, to the effect that all desire for the investigation of the charges made against him is unbrotherly and uncharitable. It is said that there is no evidence to support these charges, and while every insistance for charity and kindness is used on behalf of Mr. W. Q. Judge, those of his friends who are most prominent with pen and speech on the subject themselves sin against the code of ethics, the exercise of which they so loudly claim on his behalf.

Do they not, for instance, believe blindly, and without a shadow of evidence, in the charges made by Mr. W. Q. Judge, in his circular of November 3rd, 1893, against Prof. G. N. Chakravarti?

In this circular we find not only is charity forgotten, but also the most elementary laws of courtesy. Here is a gentleman—of high reputation, who holds a most honourable post under the Government of India, not by any means an unknown adventurer—invited by the American Section to represent the Indian Section at the "Congress of Religions" in Chicago. During the time that he is an apparently honoured guest he is being watched by spies, who take reports of him to Mr. W. Q. Judge, who charges him with ambition, plotting, and of being an agent of the dark powers. Mr. Chakravarti, with others, is accused of guiding Mrs. Besant to try psychic experiments on members in Europe.

I claim that such statements are an infringement of even the ordinary laws of courtesy to a guest, and that those who raise the cry of charity on behalf of Mr. W. Q. Judge, should be the first to disbelieve in the charges made against Mr. G. N. Chakravarti, especially when there is not a shadow of evidence adduced, and the whole fabrication rests upon the unsupported statement of one individual.

Take another example, the anonymous attack on Annie Besant by our young friend Mr. E. T. Hargrove, under the pseudonym of "Che-Yew-Tsang." Here we have a young man, who has not yet won his spurs in the battle-field of life, attacking a woman, who, for twenty years, has worked for the human race. Worked and suffered in a way that no other member of the Theosophical Society can claim to have

done. For Humanity can be helped outside of our body, just as well as within.

Mr. Hargrove charges Mrs. Besant with "confusion of mind," and contradiction; apparently he has overlooked the strange and far more flagrant contradictions in Mr. W. Q. Judge's statements. I will cite one as an illustration.

In a circular sent out in March, 1894, p. 2, para. 2, Mr. W. Q. Judge, in writing of his relation to the Theosophical Society, says, "I have been elected to succeed Colonel Olcott as President of the Society and have been officially declared his successor by him." This is a fact, and Mr. W. Q. Judge tried to have this fact embodied in the Constitution of the Society.

But in his circular of November 3rd, 1894, we find the following contradiction, p. 8. "She (Annie Besant) wrote to me that I must 'resign the office of successor to the Presidency,' the hint being that this was one of the things Master wanted me to do. *The fact was I had no such office and there was no such thing to resign*, the Master knew it and hence he never ordered it," yet on p. 9, Mr. Judge proceeds to say, "I drew up under Master's direction my circular on the charges in March, 1894." Are these contradictions then from a Master? They are bad enough in Mr. Judge, but it is a shocking degradation of sacred names and high ideals to make such contradictions on authority from such a source. Both cannot be true, and to quote Mr. E. T. Hargrove's words from the *Forgotten Pledge* pamphlet, "such confusion of mind is appalling."

Mr. Hargrove, on p. 4 of his pamphlet, writes: "Whilst this scheming and plotting was going on, and the future man-hunt was being skilfully planned, was the accused informed by his fellow-worker?" Here the writer rises in holy wrath, but he forgets the "scheming and plotting" that had taken place in America about Mr. G. N. Chakravarti, for Mr. Judge's statement on p. 6 runs as follows: "He was personally watched by agents of the Masters scattered through the country, unknown to him, who reported to me." We might ask, like Mr. Hargrove, "Was the accused informed?" No, Mr. G. N. Chakravarti was not informed of this espionage, and we have yet to learn that the Great Ones who lead the human race take upon themselves the methods of Scotland Yard. As to Annie Besant "scheming or plotting," it is too absurd and needs an unbalanced brain to conceive such a thing possible.

I have heard it said that Mr. Judge has helped the European Section. But those who make this claim have omitted to say that

after Annie Besant had aided the American Section with her lectures, she left over £500 with Mr. W. Q. Judge for the benefit of that section.

One of Mr. Judge's party, writing to a newspaper a short while since, spoke of Annie Besant as a "baby occultist," and this argument is in great favour among Mr. Judge's defenders. Mr. E. T. Hargrove must then, according to this theory, be in the embryonic stage, for he joined some three years after Mrs. Besant. Fortunately the time of entering the Society is not the measure of any one's knowledge or growth in occultism. Later on in the *Forgotten Pledge* we find another attack on Mr. Chakravarti; on p. 11, the author writes, "I say that if Mr. Judge resigns you will at once have one put in his place who is bound to this Brahmin of a different line."

Apparently Mr. Judge does not inform his colleagues of his own plans, for we find that Mr. Bertram Keightley quotes from a letter of Mr. Judge to Mr. Chakravarti of January 7th, 1894, in which he offers to help in making "this Brahmin of a different line," the President of the Society, thus ousting Colonel Olcott from his post. Needless to say this offer was promptly refused.

But how about the "agents" who watched Mr. Chakravarti in September, 1893? Surely their reports must have been delivered to Mr. Judge before January 7th, 1894? Here we face an extraordinary tangle, either those who watched Mr. Chakravarti did not report on him until Mr. Judge heard of the commencement of proceedings against him, or they did so report, and yet in January, 1894, the offer of the Presidency was made!

H. P. B. says, "If a member of the Theosophical Society is found guilty of one of the above enumerated [*i.e.*, treachery, falsehood, and rascality] or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the council of his branch. Our Society has to be protected, as also its numerous members. This, again, would be only simple justice. A natural and truthful statement of facts cannot be regarded as 'evil speaking' or as condemnation of one's brother." (See LUCIFER, Vol. III, p. 268.)

This, Sir, is the position of Annie Besant, she has such evidence, and according to H. P. B. she is right in her action; it remains for Mr. Judge to refute that evidence, a copy of which is in his possession. I only claim for Annie Besant and Mr. Chakravarti that charity which is extended so freely to Mr. Judge.

Yours truly,

ISABEL COOPER-OAKLEY.

MR. FULLERTON'S CIRCULAR.

A letter from Mr. Alexander Fullerton in the February number of *LUCIFER* ends thus: "I was directed to help my brethren in their perplexities ; if the above facts at all contribute to that end, they will not have been vainly disclosed."

Let us examine the so-called "facts," and determine in what manner they influence our "perplexities."

The first paragraph of Mr. Fullerton's letter is merely introductory, and states that he has no proof to offer of the prodigious claim he is about to set forth, and that the importance of his disclosure must to a great extent depend upon his truthfulness as an individual.

Now as to this "concession of truthfulness" for which Mr. Fullerton stipulates. The great mass of Theosophists the world over can make no such concession, either in regard to a big claim or a small one ; for they, as a general rule, know nothing about Mr. Fullerton's private character, either good, bad, or indifferent. Such a decision could only be arrived at after a long personal association, extending over years, in which due trials had been undergone which would stamp Mr. Fullerton as truthful or otherwise in the impression of the individual ; and even then these impressions might be wrong, through lack of appreciation of certain characteristics, or for divers other reasons.

Upon such flimsy ground, then, all that depends purely upon the statement of an individual has to stand, unless it be for a few very intimate friends, who, no doubt, will be delighted to come forward and give this claimant to experiences, far outside the ordinary, the very best of characters, which nobody is likely to take upon himself to discuss.

Upon such grounds all the claims outside the ordinary within the ranks of the Theosophical Society are based.

They are purely personal, involve exceedingly delicate questions, which are peculiarly dangerous both to the inquirer and the object of inquiry, and generally end in broken friendships, enmity, indignation, and suspicion, or fanaticism or despair. For only a handful of individuals, in any case, can obtain the needful conditions of intimacy, and even then natural personal attraction or antipathy may come strongly into play.

The second paragraph of the letter explains that the writer originally held the same reasonable view as to a proper inquiry into Mr. Judge's conduct, and satisfactory explanation by him, that all the informed and sensible members of the Theosophical Society have held from the beginning.

We now arrive at the gist of the matter. He says:—"I was placed in possession of information emanating from *the Master recognized by Theosophists as behind and protecting the Theosophical movement.*" He does not say *some* Theosophists, but speaks generally, and thus involves all the members in this dogma.

Whether any member, or handful of members, knows of such a Master is not known and cannot be proved to the great mass of the members admittedly as they stand at present.

We have heard their constant claims without proof often enough; some may have faith and believe, others may have a "working hypothesis," and many may be passively sceptical, or consider the question too complicated to arrive at any conclusion. The opinion of the present writer, at any rate, is that the great mass of the members know nothing about the matter, but allow to go by default of discussion the claims of communication with Mahâtâmâs made by various individuals. They have perception enough, at all events, to see that such claims amongst an audience somewhat prepared to receive them must give considerable emphasis and weight, even if half-unconsciously, to the words of the claimants. This "fact" should not be lost sight of, for it is most important.

The next statement is as to the channel of communication, and that it was altogether independent of Mr. Judge. Here Mr. Fullerton proceeds to prove a negative by his mere assertion. We do not know how he could prove to his own satisfaction, let alone ours, that there was no communication by wire, or in any one of many ways, between his informant and Mr. Judge. We leave it to him.

He tells us nothing of the "conclusive experience" he has had, and has previously said he cannot do so.

Apparently he had had no such conclusive experience in regard to Mr. Judge.

The whole *result*, so far, of the letter, after a preamble and a claim set forth without proof, is to add *weight and importance* to what is to follow.

Mr. Fullerton, for some reason or other not known to us, has changed his opinion about the whole question regarding Mr. Judge and the Theosophical Society, but he writes, or *thinks*, that he has not *really* done so, but is only obeying blindly a superior intelligence which must be right. The *effect* again, as far as we are concerned, whatever his internal activities may be, is clear enough—*he wants' us all to believe what he proceeds to set forth*, whether it be reasonable or unreasonable, proven or unproven. There it is, with all its overwhelming weight of authority—the MASTER.

We may now proceed, with trepidation, to examine this message, which may in many cases assist in dispelling our "perplexities" in a way not at all congenial to some people.

The first part of the message instructs the recipient to have "*implicit faith in Mr. Judge.*" As that, we are told, concerned only himself, we need not go into it further than to say that a great many of us need such instruction very badly, for we have long ago lost all faith in Mr. Judge. Further personal directions are then given. We presently, however, come to the statement that "*Mr. Judge had in all respects, both as to silence and as to speech, followed the Master's orders, etc., etc.*"

Now anyone who will carefully study the whole of the proceedings since the commencement, beginning with Mr. Judge's claim that he had never been elected Vice-President, and proceeding onwards until he arrives at the circulation of the infamous and fraudulent document, in which he asperses the character of an honourable Indian gentleman, who is respected by all who know him, and where also he makes absurd charges which are referred to by Mrs. Besant in February LUCIFER, and when it is again remembered that the sending of that document to Europe and elsewhere was a gross breach of the understanding arrived at with Mrs. Besant, the only two conclusions left open are as follows: (1) Either the Mahâtâmâ is a liar and a fraud, or (2) The claimant of being recipient of such directions must be a liar and a fraud through delusion or intentionally.

This seems violent language and a violent alternative: the language is now calmly selected and equally determinedly intended, and can be substantiated by the proceedings of the last year. For these proceedings do clearly contain both fraud and treachery.

Now as to the first of these alternatives. The word *Mahâtâmâ*, also glossed as "Master," by the tradition of ages and in the conception of the present writer, stands for a very sacred and sublime idea. There are traces of this wonderful hope in the writings of all nations, especially of the Eastern. The present writer refuses altogether to link the travesties of any Theosophical claimants whatsoever, their commonplace activities and humanly blind proceedings, with those transcendent beings.

Whether scattered rays of illumination may reach to some more responsive than others is not known to him, but this he knows, that where there is fraud, broken contract and false accusation, *there* the glimmer of any Mahâtmic ray, either direct or transmitted, is *not*. Therefore the first alternative proposition is *per se* unthinkable.

There only remains one other alternative, nor is there any escape

from it. Whether the fraud is through delusion or intentional, the causes are the same, but in one case the actors are, probably, at this stage of their degeneration, irresponsible, and in the other, fully conscious and responsible. Whether it be the folly of ambition, vanity, or anything else, the incentive acts as an obsessing power, and its force is cumulative. Beginning with small things and gradually gathering strength, the unhappy victims come at length, in both the cases, to be unable to resist the impulse to lie, to scheme for power, to hunger for fame. If with these propensities are blended others more laudable, it only makes the case more difficult.

The temptation to give their utterances authority, and to receive the homage of less gifted and endowed beings, is overwhelming. Their position becomes ever worse. And the evil spreads amongst the votaries also, for through their own credulity they come ever more under the sway of the original claimants. First encouragers of dangerous claims, then the victims of these claims, they are fortunate if they do not end in being co-operators, consciously or unconsciously, in fraud.

Whether there be persons in the Theosophical Society who have reached the exalted position of having guidance from Mahâtmâs, or pure and powerful Devas, the present writer knows not. When, however, we get such "communications" and "manifestations" as we are now having, we are left no alternative, actually no other choice, in regard to these particular claimants, than those set forth.

The proofs of purity of life and nobility of character can be partially given here, as also their opposites. Whether these arise spontaneously in the individual, or are the result of influences acting behind him, cannot be decided here.

Out of the attempts to prove this impossible thing, arise all the troubles of the Theosophical Society.

It will be well for members to take counsel in time. The whole consideration of this great question must be placed in the first rank at no distant date, otherwise disaster which already threatens will be assured. A policy of *laissez-faire*, it will be found, is not going to act. That has been tried—and failed. Taking refuge in the "Constitution" has not saved the Theosophical Society from being involved in scandal of the most grievous sort, nor is it going to prevent it from becoming a curious sect, a cult, in which there will be abundance of room for the strong and cunning to tyrannize over the credulous and weak.

At this very time the Society threatens to become a hunting-ground for various people who would set up claims to special guidance from

Sacred Sources for themselves. They are allowed to do it by the "Constitution."

Even if no other causes were at work from without, the clash and discord within will soon disintegrate a Society so formed.

If some of the claims were genuine, which cannot be proved, and merely ill-judged, they would be involved in the common disaster overtaking those not genuine, of which the folly and fraud can be proved.

Mr. Fullerton's letter must be read carefully and pondered over, to realize the supremely pitiful position of the man. It is an object lesson in regard to the whole question of Mahâtmâs, the claimants to their guidance and their victims.

A good many members will have ample leisure to do this, for the letter has been separately printed and circulated.

E. T. STURDY.

THEOSOPHICAL ACTIVITIES.

EUROPE.

THE Section is still in a somewhat turbulent condition, and its activity is greatest in the direction of resolutions, protests and the like. But, all the same, work goes on with each individual branch, apparently with undiminished ardour. New members are being added to the Section at a satisfactory rate, so that the progress in this direction promises well for the future, as it shows that the present disturbed state does not prevent real and increasing interest in the true work of the Society.

The donations to the General Fund, from January 20th to February 20th, amounted to £11 19s. 6d., a notable falling off from the previous month. It is to be hoped that the higher sums reached in the two or three earlier months will not prove to be the limits attainable, as the expenses are necessarily heavy.

We have pleasure in announcing the formation of a lending library in Rome, at 74, Via Porta Pinciana. It is open every day, except Sunday, from 11 to 12.

The North of England Federation Conference was held on February 9th, at Liverpool. Between forty and fifty members were present, including G. R. S. Mead and representatives from eight of the Federated Lodges. The afternoon Session of the Conference was occupied with a discussion on the duties of a Lodge of the Theosophical Society. Mr. Mead lectured in the evening on "The Secret of Death."

A special meeting of the Blavatsky Lodge was held on February 16th, for the purpose of electing a President. Mrs. Besant placed her resignation in the hands of the Lodge owing to the charges recently made against her. It was moved and carried unanimously that Mrs. Besant be re-elected President.

Nine Lodges have requested a Special Convention of the Section immediately on Mrs. Besant's return, but before calling for the Convention Mr. Mead has asked them to reconsider the matter, owing to the short time which would be left between the Special and the Ordinary

Conventions. They would inevitably clash with one another and a proper audience could not be obtained for either.

The Brighton, Leeds and Madrid Lodges have sent resolutions requiring a Special Convention. The Ananta Lodge (Paris) requests the resignation of Mr. Judge. The Brixton and Croydon Lodges affirm their confidence in Mr. Judge and his methods. The Scottish, Norwich and Blavatsky Lodges express their confidence in Mr. Mead, and the Birmingham Lodge has called for the publication of all the evidence in connection with the Judge case. A request for this publication has been sent to many prominent members and has already been numerously signed.

INDIAN SECTION.

We have received the following from Mrs. Besant, but just too late for insertion in our last issue.

“We had large crowds present at each of my morning lectures at Adyar, strangers coming as early as 5 a.m. to secure seats. The chairs were cleared out of the large hall, so as to utilise all the floor-space, and the two rooms beyond were also filled with listeners.

“The public meeting of the Society in Madras was crowded and enthusiastic, though the fullest advantage had been taken of *The Westminster Gazette* articles and Mr. Judge's officially private but really public circular, and all the walls were covered with placards announcing me as ‘befooled and deposed.’ Then I also gave two public lectures, each to an audience numbering 7,000 persons.

“We are now busy setting up a new centre in India as the Headquarters of the Indian Section, Adyar of course remaining the Headquarters of the T. S. and the sectional centre for the South of India. Benares has been chosen as the most suitable spot, and we have taken a bungalow in a very accessible part. The President of the Benares Branch, Upendranath Basu, B.A., LL.B., one of the most quietly devoted members of the T. S. in India from the time of H. P. B.—towards whom he cherishes a very strong devotion—has borne all the trouble of arranging and organising the centre, so far as this could be done before the arrival of the General Secretary.

“We are arranging to open a Reading Room and to have a small store of Theosophical books and pamphlets on sale, and I have already begun printing for the Indian work, as the English printing is too highly priced for the somewhat slender purses over here. Then every afternoon from 4 to 5.30 we are to receive visitors for the discussion of questions in religion and philosophy, and twice a week I shall give a

short morning lecture, expounding Theosophy. Gradually we hope to build up a strong and life-giving centre in this ancient home of spiritual life.

“The Countess Wachtmeister has a big scheme in hand, the federating of the various boys’ societies founded by Colonel Olcott into a Hindu Boys’ Association; she is President and Treasurer of the Association, and I clip the following from its circular, to shew the nature of the work :—

“At a meeting held on the night of the 27th December, 1894, in the Convention Hall of the Theosophical Society, Adyar, it was unanimously resolved to form an Association of Hindu boys, chiefly with a view to form Boys’ Sabhas in every part of India. The sole object of this project is to give the Hindu boys every facility to study, grasp and practise the principles of their own Religion, to sow the nucleus of a vast Brotherhood among the Hindu boys, and in short, through the agency of the rising generation, to restore to India her past greatness in her Religion, which is her only life and strength. It was also resolved that a monthly journal in English exclusively devoted to this cause, shall be started under the name of *The Arya Bala Bodhini*, and circulated throughout the length and breadth of the land. A sufficient fund to guarantee the success of this project has been raised. With a view to place the Journal in the hands of every boy or his parents, the subscription has been fixed at the nominal rate of one rupee per annum, in advance, including postage. The Journal will be divided into three parts; the first, devoted to valuable articles and contributions on the Hindu religion, philosophy and morals; the second, opened for questions from boys and answers from Pandits; and the last part to contain notes of activities of the different Sabhas in the country. It has also to be added that this Journal, which will be the only organ through which Hindu boys may open communication between themselves on religious and moral subjects, has secured the services of some philanthropic ladies and gentlemen, who have agreed to send to the Journal from time to time literary contributions, among which are Mrs. Besant’s. The Journal has already secured about six hundred subscribers and it will be issued from January, 1895.’

“The Benares Association was founded by Colonel Olcott on January 26th of last year, during my visit to this town, and the first anniversary was celebrated on the 21st, when I addressed the Association on “The Âryan Life,” sketching for these boys and youths what they should be having regard to their past, and what they must become if India is to rise among the nations.

“ Another important activity is that which has been carried on so long by R. Jagannathia, and T. A. Svaminatha at Bellary; during the last year, Mr. Judge had rendered much assistance to this, paying Rs.100 per month towards its support, and his notice in a recent number of *The Path* may be remembered; in consequence of the accusations levelled by Mr. Judge in his circular against the Brâhmans, G. N. Chakravarti and myself, the above named gentlemen have broken off all connection with Mr. Judge, and the Countess has kindly consented to receive contributions for the work. I may add that H.P.B's. much loved pupil, Rai B. K. Lahiri of Ludhiana, has followed the same course. There is but one view among Indian Theosophists as to the wickedness of circulating such charges, and of trying to use a body of students of Gupta Vidyâ for their dissemination.

“ In April I hope to be in England again, for some months of work, as my time for the present is to be divided between India and England, and I trust that to some extent I may form a link between the land that H. P. B. loved the best—‘ the motherland of my Master,’ as she fondly termed it—and the land to which she gave her last years and in which she shook off her body.”

CEYLON.

The “ Hope Lodge ” held its annual meeting in February, when the Secretary read a very encouraging report. During the last year *The Key to Theosophy* was studied, besides papers being read and addresses delivered by the members and visitors. Dr. English was reëlected President, Mrs. Higgins, Vice-President, and Mr. M. C. Perera, Secretary and Treasurer. The study of the *Bhagvad Gîtâ* is now taken taken up. The Lodge is attended in its Sunday meetings by representatives of all professions, and the number of enquirers is increasing.

S. P.

AMERICA.

Mr. Judge has been lecturing at Fort Wayne, Chicago and Englewood on various Theosophical topics. He also visited Dr. Buck at Cincinnati, and lectured before the branch. Claude F. Wright and Burcham Harding have been on successful lecturing tours in various parts of the country—Occultism, Hypnotism, and Reincarnation being among the subjects chosen.

We regret to announce the death of Miss Louisa A. Off, a prominent member of the Society in California, and one of the pioneers of the movement on the Pacific Coast.

The Àryan Theosophical Society has passed resolutions expressing the fullest confidence in Mr. Judge and denying the necessity for investigation. Several other branches have also passed resolutions to the same effect, and Mr. Patterson has issued a circular, signed by some hundred and twenty members, defending Mr. Judge's proceedings.

Many members, however, are sending to England for information, as they have not the full particulars before them, and wish to learn the complete facts. There is evidently a growing desire in America to see the whole of the evidence and a detailed account of the proceedings in this case, in order that they may be enabled to use their own judgment.

A.

AUSTRALASIA.

Pleasant reports come to hand from the Sydney Branch. An H. P. B. Training Class has been formed and is well under way, the attendance being good and the discussions capitally sustained. The class numbers about twenty, and the membership is confined to the branch, giving the fullest possible freedom for debate and interchange of ideas. The object is to train members for speaking in public. The President retains office for one month and a critic is appointed by him at each meeting. The scheme is an excellent one and might well be imitated.

The Key to Theosophy and *Secret Doctrine* classes proceed continuously in their work, without making any break for holidays.

A.

SOUTH AFRICA.

Owing to holidays the attendance at our last four meetings has been small. The reading of *Death and After?* has been discontinued and the evenings devoted to discussions. The interest displayed shews that *The Secret Doctrine* is taking firm root in the Group. In reply to a question by the undersigned the members present were unanimous in declaring that the time they had given to the study of Theosophy had not been wasted.

H. K

REVIEWS.

THE GOSPEL OF BUDDHA.

[By Paul Carus: London, Swan Sonnenschein & Co.; 1895, 6s.]

DR. PAUL CARUS has provided us with a most useful compilation in *The Gospel of Buddha*. Recognising the fact that the translations of the books of the Buddhist Canon which have so far been made, are often obscure and, as translations, necessarily filled with endless digressions and repetitions, Dr. Carus has bethought himself of condensing, excising, and westernising, or rather preparing for the western public, who have neither the means nor the patience for studying the full translations of scholars, all that is best in the Canon so far as it has been made accessible to us by translation into English.

His book is the work of a populariser, and not of an orientalist. Nevertheless it is very carefully done, and is not open to the charge of slipshod treatment and technical inaccuracy to which as a rule popularisers are obnoxious. It is essentially a book to place in the hands of the beginner who is more anxious to learn the tenets of the Dharmah than to know the history of the Saṅgha and Canon. An index, glossary, and table of sources of information and parallelisms with the Christian Gospel are appended. *The Gospel of Buddha* is a most useful addition to any list of theosophical books for enquirers under the head of "Ethical," and even the student of Buddhism will be glad to have on his shelves so handy a compilation, containing all the best of the Suttas and other accessible books. Mr. Bowden's *Imitation of Buddha* proved exceedingly useful, but Dr. Paul Carus' volume is of far greater ability in every respect.

We thoroughly agree with the following concluding remarks of the Preface:

"A comparison of the many striking agreements between Christianity and Buddhism may prove fatal to a sectarian conception of Christianity, but will in the end only help to mature our insight into the essential nature of Christianity, and so elevate our religious convictions. It will bring out that nobler Christianity which aspires to the cosmic religion of universal truth.

"Let us hope that this Gospel of Buddha will serve both Buddhists

and Christians as a help to penetrate further into the spirit of their faith, so as to see its full width, breadth, and depth."

We all study the religions of the past to learn from them, but it is absurd to suppose that there can be any real progress in simply returning to the past, and becoming either Hindu or Buddhist or Christian, once that the idea of an ever-present living Religion, underlying all religions and all forms of religion, has been caught sight of.

Dr. Carus' remarks are slightly apologetic and meant to disarm the prejudice of the orthodox, but he ends up bravely enough with the words :

"Above any Hinayâna, Mahâyâna, and Mahâsetu is the Religion of Truth."

G. R. S. M.

THE DREAM OF RAVAN.

WE are exceedingly glad to announce to our readers that the Theosophical Publishing Society has issued a reprint of this most interesting work, which can now be obtained in book form, nicely printed and bound on good paper for 2s. 6d. (pp. 248). Parts of this mystical work were reprinted in LUCIFER, so that many of our readers will have an idea of its contents.

The Dream of Ravan appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. The name of the writer has not been disclosed; but whoever he was there is no doubt that he was both a scholar and a mystic. That he had studied the *Râmâyana* from the original texts, and was a master of Vedântic psychology is amply manifested; that he was a mystic himself and spoke of things that were realities to him and not mere empty speculations, is evident to every earnest student of Indian theosophical literature. In no other Western publication have the three "states" of man's consciousness been so strikingly and so intelligibly set forth as by our author. This mystic exposition will endow such intellectual productions as Prof. Max Müller's *Lectures on the Vedânta* and Dr. Paul Deussen's *Das System des Vedânta* with a soul, and breathe into them the breath of life. Though the narrative is set forth in the garb of phantasy, and much of strangeness is intermixed, so that the general reader will pass it by as merely a quaint conceit, nevertheless the mystic and student of Yoga will recognize many a home truth but slightly veiled and many a secret wholly disclosed.

G. R. S. M.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 5:—Col. Olcott's "Old Diary Leaves" maintain their interest and describe in this instalment a hunt for marvels and wonder-working Yogis which seemed to occupy much time. The hunt was not very successful, and the Colonel's style of description is more vivid than dignified. The following is his picture of a Sanyâsi. "He had a refined spiritual face, an emaciated body and an air of perfect indifference to worldly things. I was struck by the collapse of his stomach." But he would do no phenomena. The account of the elephant ride is delightful. "Cobra and other Snake Lore" is an interesting collection of legends and tales. "The Date of Shankarâchârya" is a learned and extremely technical article. A record paper on "The Mahâtma Quest" is given by Col. Olcott, and is not without some interest, as it condenses evidences from many ancient sources. The remainder of the number contains an article on "Theosophy in Relation to Hinduism and Buddhism," "The Gâyatri and its Commentaries," and a few others, including one or two translations.

A.

THE PATH (*New York*).

Vol. IX, No. 11:—The letters of H. P. Blavatsky in this number, though not quite so valuable as those published previously, are still very interesting. They are undoubtedly the best thing *The Path* has published for a long time, and are especially useful because they show the real woman, with both the higher and the lower side in evidence. Spiritualism occupies a large part of the letters. There is no partition, except that of the senses, she asserts, between the two worlds. She also had her head phrenologized by Professor Buchanan, and gives an account

of the result, with more humour than accuracy. It would be an advantage if all letters could be at least approximately dated. "Testimony to Mahâtmas," commenced in this number, promises much in the direction of humour. It starts with the Vedas and the *Bhagavad Gîtâ*, which both contain the mystic word Mahâtma. The Christian Bible offers its testimony in the person of Melchizedek, and is sandwiched, as No. 9 evidence, between R., an American, and the Countess Wachtmeister. Several Americans, under initials, record their dreams and visions. All are invited to send personal experiences.

A.

THE VĀHAN (*London*).

Vol. IV, No. 8:—The questions and answers, with their lofty and daring philosophical speculations, have not yet reappeared, controversial matter still being predominant. The size of the journal has fallen to twelve pages, and perhaps will shortly return to its normal dimensions. The most interesting contribution is a letter from Mr. Judge and Mr. Mead's reply. Protests against the action of the General Secretary, a letter from Mr. Barclay Day, with a reply by Mr. Mead, and Lodge resolutions complete the special portion of *The Vâhan*, the remainder including the usual Lecture List and Activities.

A.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VII, No. 15:—This number contains another reprint of one of Thomas Taylor's translations from Plotinus, "An Essay on the Beautiful" being given. The essay is a very metaphysical discussion concerning the nature of beauty and of virtue. First, he treats of the beauty of external form and of sense, then of

the beauties of the soul, the charms of the mind, and finally he ascends to the highest, the divine, the perfect beauty and purity. The division seems to be founded on the idea of body, soul and spirit and the essay contains many suggestive passages.

No. 16 and 17 also contain a reprint of Thomas Taylor's translations, Porphyry's essay "On the Cave of the Nymphs, in the Thirteenth Book of the Odyssey." A symbolical interpretation of this cave is given, tracing its meaning to the descent and ascent of the soul.

A.

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THE THEOSOPHIC GLEANER
(Bombay).

Vol. IV, No. 6:—The excellent articles on "How to Begin the Study of Theosophy" are continued. The rest of the journal is composed of reprints, which are, however, well chosen, and the short notes on various topics at the end of the number.

A.

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LE LOTUS BLEU (Paris).

Vol. V, No. 12:—"Theosophy and Socialism" is the title of the first paper. Theosophy, it says, teaches Universal Identity. The only hope of permanent bettering of people and government is in the recognition of the truth and the advance of knowledge, and not in the mere change of forms. Hence ordinary socialism is imperfect, since it seeks first to change the forms. Dr. Pascal writes on the Pilgrimage of the Soul, in answer to a correspondent. Several interesting translations from various theosophical writers fill up the number.

A.

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THE LAMP (Toronto).

Vol. I, No. 7:—Has an article on Mr. Stead, with a fearsome portrait of the subject. Mr. W. T. James discusses the Rationale of Reincarnation, and produces several statements in evidence of its truth. Let us hope it is more true than some of the statements. The old story as to the

Fathers of the Christian Church is brought forward. The usual short notes fill up the rest of the bright little journal.

A.

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THE BUDDHIST (Colombo).

Vol. VI, No. 52, Vol. VII, Nos. 1, 2 and 3:—The report on Buddhist schools gives some interesting particulars. A short history of Buddhism in Ceylon is reprinted from the *Journal of the Mahā-Bodhi Society*. The translation of the *Visuddhimagga* is continued, but the other translations appear to have stopped abruptly at the end of the volume.

A.

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PACIFIC THEOSOPHIST (San Francisco).

Vol. V, No. 7:—This number begins with an article on "Reason, Instinct, and Intuition," ably written. Instinct is defined as the obedience of the lower kingdoms to the impulses of their creators, reason as the efforts of the soul to penetrate its animal nature, and intuition as the result of the successful efforts. Allen Griffiths contributes a review of the Theosophical situation, and a forecast. Dr. Anderson writes on the relation of Theosophy to religion, science, and philosophy, and points out some of the contradictions of dogmatic science. A rather funny misprint is made in defining ether as "incomprehensible," instead of incompressible, as the bodies we are acquainted with have certainly the former quality, if not the latter. The Editor is strong in insisting that we have arrived at "the parting of the ways," and repeats Mr. Judge's statements as to the documents.

A.

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THE ĀRYA BĀLA BODHINĪ (Madras).

Vol. I, No. 1:—This is a new magazine, published by the Hindu Boys' Association, originated by Col. Olcott. The Association has just been started for the purpose of uniting all the boys' clubs and societies organized by Col. Olcott on

his lecturing tours. The aim is to get the younger Hindus to seek their spiritual life in their own forms of religion and to preserve them against the growth of materialistic thought. The scheme and its journal should prove of the greatest value. The opening number of the latter promises well, and contains several articles of interest particularly dealing with school life.

A.

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THEOSOPHIA (*Amsterdam*).

Vol. III, No. 34:—The first article is entitled "The Past," treating of the calendar, the birth of Christ and of Christianity. The translations include the continuations of *The Key to Theosophy*, *Through Storm to Peace*, *Letters that have helped me*, *Death and After*, and "The Religion of the Japanese" from *The Theosophist*.

A.

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THE NEW AGE (*Edinburgh*).

Vol. I, No. 5:—This number of the new spiritualistic and mystic periodical, edited by Mr. Duguid, is fairly interesting. It commences with an article on "Religious Beliefs—Ancient and Modern," by W. Oxley, treating of Egyptian belief. The resurrection of the body, the Trinity, the Immaculate Conception, and other doctrines, are compared with their Christian equivalents. An old astrological prediction made in 1887 by Mr. Oxley is reproduced in which a crisis of the Theosophical Society in 1895 is prophesied. This is not without some evidential value, only the number of crises through which the Society passes makes almost any prediction of such a kind probable of fulfilment.

A.

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SOPHIA (*Madrid*).

Vol. III, No. 2:—The translations of H. P. B.'s "Babel of Modern Thought," *Letters that have helped me*, "Use and Meaning of Pain," and H. P. Blavatsky's *Nightmare Tales* are continued. The

letter to the Archbishop of Canterbury published in the first number of LUCIFER is also translated. The articles on the cycles are still proceeding and present a formidable array of figures. The remainder of the journal contains some notes on ever-burning lamps, a record of the Theosophical movement, and the usual questions and answers, the latter treating of cataclysms and submerged continents, and Prâna. A Spanish translation of the *A B C of Theosophy* has been sent us with this number.

A.

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THE AUSTRAL THEOSOPHIST
(*Melbourne*).

Vol. II, No. 13:—It is agreeable to note that this journal commences its second year with the present number, and we hope with it that we shall have the satisfaction of announcing the beginning of its third year and many following ones. The editor's remarks are bright and to the point. Mr. Lang's *Cock Lane and Common Sense* is reviewed at some length, and a number of short original articles is given, on work, the study of *The Secret Doctrine* and other subjects. "Theosophical Propaganda" is a transcript of part of a lecture by Mrs. Besant.

A.

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MERCURY (*San Francisco*).

Vol. I, No. 7:—This is a bright little periodical, especially suitable for children, all the articles being short and couched in the most simple language. It is also much given to putting forward its ideas in the form of tales. The questions from children, to be answered in the following number, are varied and far-reaching. No. 36 is "What is Divine Wisdom?" and 37, "Who were the founders of the Theosophical Society?" The children are supposed to answer them.

A.

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THE NORTHERN THEOSOPHIST
(*Redcar*).

Vol. II, No. 16:—The Editor discusses

Mr. Judge's November circular and "order" in his "Remarks." He states his inability to accept them as coming from the alleged source and hopes this statement will exonerate him from the charge of "special pleading for Mr. Judge." His remarks are very moderate, unduly moderate, many will think, and not quite applicable to the case as it stands. He regards Mr. Judge as deluded, but of his *bona fides* throughout the whole case he has no doubt. The number also includes "The Theosophical Society and its Work," and continuations of two other articles.

teachings. The translation is by Madame H. de Neufville.

A.

OTHER PUBLICATIONS.

We have received also *The Metaphysical Magazine*, a new American monthly, which commences well, with very large ideas as to its objects and future; *Notes and Queries*, with all kinds of odd and interesting information, "Extracts from the Blue Laws of Connecticut" being especially entertaining; considerable research is evidenced in this publication; *Cosmos*, an Australian magazine, excellently produced, having an article by Mrs. Besant; *Book-Notes*, the usual record of recent mystical and other publications; *The Sanmarga Bodhint*, the Telugu weekly journal, containing the *Katopanishad*, among other things; *Kalpa*, our Bengali magazine; *The Moslem World*, a new monthly, for Mohammedan propaganda, edited by the well-known 'convert, Mr. A. R. Webb; *Review of Reviews*, with a letter from Mrs. Besant; *The Astrologer's Magazine*, containing a Theosophical horoscope by "Sephariel," with a black look out for the immediate future, but hope for the following time; the Oriental Department paper of the American Section, containing a short Upanishad and comments, and Shankara's Catechism; *The Genesis of Delusions*, by J. Barker Smith, L.R.C.P., a small pamphlet dealing with psychic phenomena, not very intelligible in style; *The Forum*, with discussion of Mahatmas, their nature, length of life, and other curious points, mind-influence, and mediumship.

A.

TEOSOFISK TIDSKRIFT

(Stockholm).

Feb. 1895:—After publishing a speech by Dr. Zander, deserving of wide attention, a translation is given of an account by Rochas d'Aiglun of scientific experiments in hypnotism. Following this is an instructive paper by Richard Eriksen, called "Crucifixion and Atonement," showing the origin of those Christian symbols. A short but very powerful extract from Edward Carpenter's *Towards Democracy* is translated by E. Z., and the rest of the number contains another of Jacob Bonggren's little gems, "The Lotus Flower," and some aphorisms and Chinese proverbs.

Fr.

THE KEY TO THEOSOPHY.

We are glad to note that a French translation of this work has just been published. This will bring one of the best Theosophical books into the hands of French readers, and will no doubt be a great aid to the propaganda of the