

The ALL-SEEING EYE

Edited by MANLY P. HALL

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The INNER CONSTITUTION of MAN

FACTORS IN MENTAL EVOLUTION

By S. T. Brownson, M.D.

Whence, why, and whither the rapidly developing mind of man? This is the storm center of evolution just now. Moreover, this storm develops into a blinding blizzard as we study the subject from the popular viewpoint of heredity and physical evolution alone. The utter failure of heredity to account for genius, prodigies and a world of abnormal mentality is most noticeable.

To solve these rapidly multiplying problems, the practical scientific occultist introduces factors from the life-side, as well as the form-side of nature. Form in all nature is the manifestation of function, not its cause, as materialism believes. Applying this principle to man, (i.e., the thinker,) we see him evolving in perfect-harmony with every other life entity in the universe, from an atom to a planet, a solar or a cosmical system, (i. e., from the simple to the complex, from homogeneity to heterogeneity).

To prove and illustrate this proposition, let us study man very briefly from three well-known view-points, viz.: Involution, Devolution and Evolution.

1. Involution.

The atom, about 300,000,000 of which would make a line an inch long, manifests all the signs of intelligence. Like man, it lives and evolves, passing through its periods of birth, growth, death (i.e., disintegration and dissolution) by the intelligent selection and reception of energy in the form of food. Our cells, about 789 quintillions of which make up the human body, do likewise. Man, the macrocosm, (i. e., the big world) viewed from the standpoint of the cell, is himself a cell

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ELIPHAS LEVI

Great Modern Transcendentalist

Eliphas Levi Zahed is the Qabbalistic appellation used by Alphonse Louis Constant, the greatest of all modern transcendentalists, and is supposed to be the Hebrew equivalent of his actual name. Eliphas Levi was probably born about 110, but the exact date is unknown. Little, if anything can be discovered concerning his early life, other than the meager offering which appears in the preface to **Transcendental Magic**. Arthur Edward Waite, who translated the writings of this great French magus into English, apparently spent considerable time trying to secure satisfactory information concerning Eliphas Levi, but his biographical preface which represents the fruitage of this labor is not entirely satisfactory. Arthur Edward Waite declares Eliphas Levi to have been the son of a shoemaker.

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SUPER-PHYSICAL QUALITIES AND THEIR RELATION TO OCCULT DISEASE

(From Notes Not Used in "Magic"
by Manly P. Hall)

This chapter is intended to serve as a simple explanation of some of the super-physical qualities of man that it may be better understood how occult diseases have their origin and develop in the seven-fold system of man.

There is a correlation between the bodies of man and bodies of the Solar God which are called planes. A plane in nature is one of the divisions or bodies of the intelligence which has charge of the unfoldment of a sun and its surrounding planets. The physical body of God is called the physical plane in nature. And all physical bodies are made of the substances of the physical plane. The etheric body of God is called the ethereal plane and is the home or plane of the vital substances and those ethers by means of which propagation is possible. It is the plane of pure vitality expressing itself in four major subdivisions of etheric substance. The Astral body of God is called the astral plane. It is the region of fire and the home of all emotional energy, sense perception and comparative values. The mental body of the Solar God is called the mental plane and is the home of solar intelligence, the repository of the earth's memory and has charge of the mental growth of all things. These planes are rates of energy of varying vibration and are divided from each other by vibratory rate. They are all expressing but one energy, which appears to the physical plane as electrons, in the ethereal plane as etheric granules, on the astral plane as astroids and on the mental plane as mentoids; these being the base substance of

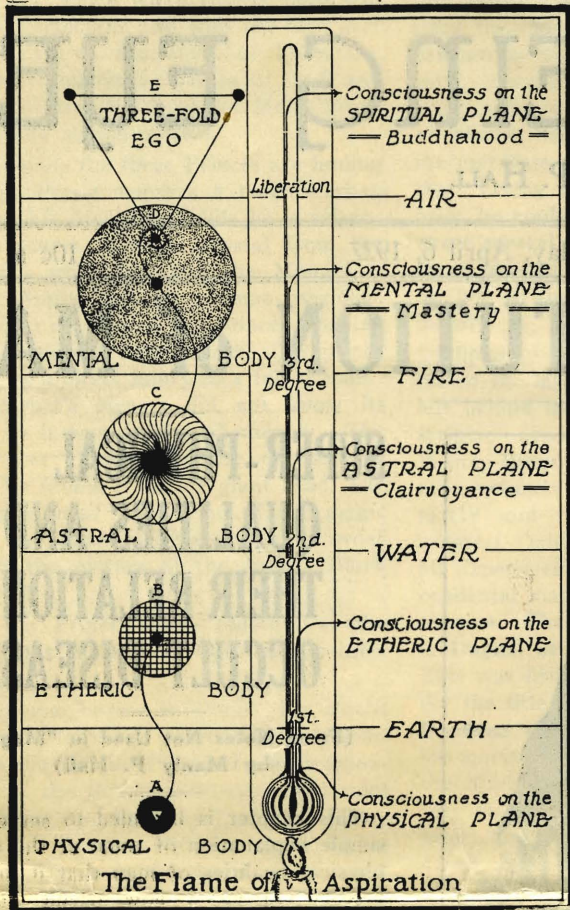


Figure One

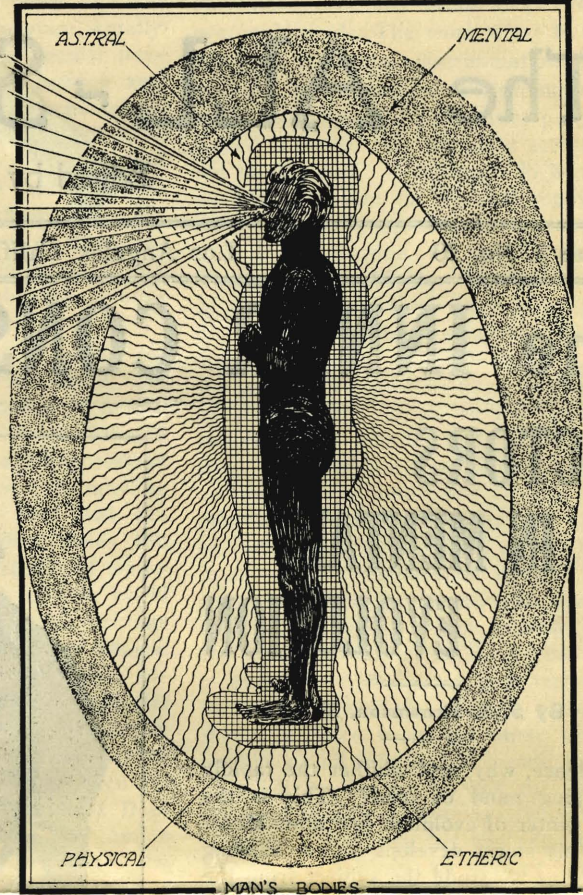


Figure Two

the four planes. Consciousness is the result of the attunement of the small bodies of man to the corresponding bodies of the solar man or God. Efficiency depends upon the fineness of adjustment of the body of the individual to the plane of the entire. Physical ailments belong to the physical world. Anemia and depressed vitality belong to the vital or ethereal world. Emotional ailments are the result of improper adjustment on the astral plane. Mental derangements are mal-adjustments in the mental organism. Each of these must be treated on its own plane and also thru reaction. But each is an entirely different system of disease in itself.

Diagram 1 is used to show the bodies of man arranged symbolically that they may be more easily studied. The four bodies are the four elements of his life. And the building of organic structures on each of the four lower worlds measures sense perceptions. The spirit of man dwells in the highest of these bodies, but at the present time only has functioning consciousness in the lowest, for the physical body is the only one as yet highly enough organized to enable him to consciously express himself. To whatever plane the body is attuned, on that plane he will have consciousness on the physical plane,

through the physical body. Consciousness on the astral plane is called the sixth sense and cannot be had until the astral body is as organized as the physical which is not the case at the present time in the average individual. Consciousness on the mental plane of nature is the seventh sense and is only to be obtained when the mental body, now only an auric egg is as highly individualized as our present physical body.

The bodies are tied together by the silver cord or Masonic cable tow which passes from the center of one body to the center of the next. The breaking of this cord between any body means the separation of the spirit from the lower vehicles. At death the cord between the physical and etheric bodies breaks and the lower organism, no longer connected to the higher, disintegrates from lack of central power. Before the cord breaks the body center is drawn upwards to it and the seed atoms or centers of bodies are not lost, but bearing the memory of that body they are drawn up into the immortal vehicle. When the cord between the vital and astral body is broken, the vital body is dead. When the cord between the astral and mental body is broken, then the astral body is dead. When the cord between the mental body and the lower

phase of spirit is broken, the mental body dies. The process of evolution is the passing of consciousness up thru this chain of bodies. Initiation is the process of doing this while still alive as the result of special knowledge and preparation. The flame of aspiration being the power that causes the mercury to rise in the spiritual thermometer of man.

Figure two shows a general plan of man and his bodies. These radiating outward from their respective centers within himself result in the creation of an individual environment wherever he goes. Within this auric shell he lives and moves and has his being. And it is also this series of bodies which are the basis of occult diseases which we have been discussing. You note the rays passing out from the eyes as in sight must pass the auras of his bodies and in a similar manner any picture reflected into him must be reflected thru these auras. In this way he is directly responsible for his own outlooks on life for he sees them thru his own bodies and as a result all things in nature assume his own mental attitudes. These bodies also form a series of shields or shell which protect him from outside entities and undue outside influence, that is, if he leaves them as nature dictated. His

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SYMBOLISM OF "THE THIEF OF BAGDAD"

Photoplay Uses Universal Language

By Harry S. Gerhart

(Continued)

Man pondering over his vision and the slipper, turns again toward the palace. His whole life has changed, he is sorrowfully aware of the vast gulf that separates him from this new experience. The Evil associate, comments, "Nizzy Noodle, he's turned love-bird."

The Evil or lower part of ourselves, grounded in the past, the sub-consciousness of self and of race, cannot comprehend these higher experiences but follows after, ready to suggest the accustomed ways of acquiring all things, the "taking" method. This method he suggests as from a vine-like tree they behold the Princess. His plan calls for a drug and taking by force. Some degenerate religions of the Orient and the American Indian require Soma juice, and the peyote bean. And it is well known that drugs will produce visions, and psychic experiences which however are fleeting and most dangerous as they leave the gate open for the lowest and most degraded entities of the psychic world. Real teachers of occultism always condemn their use.

But man knowing no other method than cunning and force prepares to take the Princess, and visiting the bazaars they robe themselves as Prince and Attendant.

Comes the Prince of Indies, whose palace is studded with 100,000 rubies. He represents the power of wealth. But the princess likes him for all his rubies. The rich man cannot attain Happiness just because of wealth.

Comes the Prince of Persia, who depends upon the power of ancestry and inheritance. He himself like many with inherited riches "is fat and gross, as if he fed on lard," a true sensualist.

"Praise Allah, he touched not the Rose Tree," exclaims the Princess. He who seeks pleasures through the senses would not think of growth or unfoldment.

Comes Cham Shang, the Prince of Mongols, King of Ho Sho, and Ruler of Wak. He represents the Power of intrigue, or secret organization for the purpose of selfish ends. He is symbolical

of the Dark Forces, the Dark Brotherhood, Black Magicians. They too know of powers of Higher Self, which they would use for selfish ends for that is black magic, the use of any power for the lower self. Learning of the Rose tree prophecy, he goes to touch it. "Oh, Horrible, He chills my blood with fear," says the Princess.

Then comes "Ahmed, Prince of the Isles, of the Seas, and of the Seven Palaces," man in "borrowed" plumage.

"See how he rides. A Prince indeed. 'Tis he would make me happy." The Higher Self is ever seeking union with the Man who is a real Man.

A Bee in the rose repels the Mongol, stings the horse and the Thief of Bagdad dives with true Fairbank technique into the heart of the rose bush, thus fulfilling the prophecy and showing the working of Karma (the law of cause and effect), ripe Karma (in this case) that which we call fate, we having caused it in this or other lives. When it is due to effect, again it seems like fate, but nothing happens we do not deserve, nor for which we are not responsible.

Man plans to carry out the scheme with the rose, the drug, and the stealing. NOTICE: He must climb, to where the Princess it. Even the brief meeting must be earned. Again he would take by force. He presents the rose, but she smells not, protected by a higher law.

He kisses her hand, awakening love; he realizes his unworthiness in the presence of this exalted consciousness and prevents her smelling the rose.

For a brief moment he has the experience of ecstatic happiness in the first kiss, but knows his unworthiness and with the call of evil below, even refuses a second kiss. Man is learning, Happiness must be earned. "We must away from here" he says. "Twas wrong to come."

But he is escorted to the Caliph, the ruler of Bagdad, symbolical of the inner governing forces. The Princess chooses and sends a ring which is placed on Man's finger. The choice is made prophetic of union but because man has dared to take by force that which must be earned by the conquering of his lower self, it is discovered that he is the Thief and the ruler punishes him for his presumption to occult progress unprepared.

Man renounces the Princess in the garden tryst and confesses, laying bare the anguish of his soul,—other gardens, those of Eden and Gethsemane are recalled. "I am not a Prince. I am less than the slave who serves you, a wretched outcast, a thief. What I wanted I took. I wanted you and tried to take you. When I held you in my arms, the very world did change. The evil in me died."

We recall lines from "At the Feet of the Master", "In the light of His Holy

presence, all desire dies but the desire to be like Him".

The Princess through her tears, declares her love. Then the capture, of man, the flogging, and the charge to fling him to the Ape (the lower animal nature), to be torn to pieces.

But the Princess will help the true man who is developing the right qualities; so he is allowed to escape through the secret panel. There on the threshold of the inner consciousness, full of pain, he spends the night shut out from that supreme happiness, yet never again will the outer, the world, have the same meaning for him.

There evil finds him in the morning with the temptation to return through the tunnel of the tigers, again to try through the old animal forces of lower self.

But Man refuses. The three Princes leave to find the rarest treasure in the world (among material things) and to return in seven moons, again to claim the princess.

Man having exhausted his own narrow resources turns to the Mosque and the evil associate leaves him forever. Lucky the man who, when he turns to the church finds God's minister, whether Hindu, Buddhist, Mohammed or Christian, a real Holy Man with knowledge of the Ancient Path that leads to Perfection. This Path is known in the secret or esoteric teachings of all religions but was lost to the modern church.

Man sinks at the feet of the Holy Man, the man with the knowledge of God's Plan for man.

"Thou art wounded?"

"In heart and soul! I love a princess."

"Make thyself a Prince," the hopeful admonition of the priest has been echoed in every religion. "Be ye therefore perfect, even as your Father in Heaven is perfect." "Allah hath made thy soul to yearn for Happiness, but thou must earn it."

So he tells Man "that on the bedrock of humility, You can build any structure. Come with me and I will set your feet on the Path that leads to success. At the end of the way is a silver chest, that contains the greatest magic. The way is of great danger, but keep of good heart and you will succeed."

Thus he tells of the Path of Initiation and the Perfecting of Man, a path recognized in all great religions. It has three parts, (1) The Path of Purification or Purgation; (2) the Path of Illumination, and (3) the Path of Union with Divinity. So the ancient Christian Church called them.

Islam calls them the Way, the Truth and the Life, in common with Jesus. This Path leads from the life of the world to the life of the Divine. Some of our race have trod it. All will tread it some day.

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THE INNER CONSTITUTION OF MAN.

(Continued from Page 2, Col. 3)

especial and appointed task is to refine these bodies which he does by working with their respective elements in physical existence. His thoughts mold and strengthen the mental body. Every mental impression that thrills him causes geometrical formations to appear in the mental aura; every emotion that expresses itself thru elemental creatures is formed and perpetuated within the astral or emotional body. The vital body is always expressing the general state of vitality. Healthy, normal vitality results in a gleaming wall of light around the wall of the body. Depressed vitality changes all this as per diagram three. In order to properly describe the ailments of man, his invisible as well as his visible constitution must be taken into account for no small percentage of his ailments have super-physical causes. Most of the super-physical causes are the result of thought action and desire which start a series of karmic reactions in the mental, emotional or vital bodies. These bodies were ordained to the work of giving opportunity for expressing on the different planes of nature to the spiritual consciousness. When they properly fulfill their duties they give man the birthright which was intended for him, but when by his own perversion, he makes these bodies inefficient, he loses a very important opportunity to gain the experiences necessary to redeem him. This invisible organism surrounding the visible cannot be seen under normal conditions, but can be felt and recognized as the subtle something which makes personalities attractive or repulsive.

The Ying Yang of Chinese Mythology, represents the two great systems of the

human body, the sympathetic and the cerebro-spinal nervous systems. All positive growth at this time is the path of the white serpent which is the drawing of energy upward into the objective brain centers. Anything that tends to make the individual subjective is against the order of his growth. The subjective growth consists of the negating of all objective centers so that the individual can receive any impressions that are floating in the ethers by means of the receiving station of the solar plexus. This is the way that the animal kingdom is instructed thru a series of reflections reflected from the group spirit. For the average individual to follow this course is to react back to the animal kingdom. For man's duty now is not to receive but to give forth and individual growth must be sought instead of waited for. The highest ideal that we now have, is to radiate from ourselves and bring the distant things into view by means of personal light radiations. Man draws energy from the universe and passes it through his own being and radiates it out again plus his own intelligence and the accumulation of intelligence which it gathers on its passage thru intelligent beings. There is a gradual upward movement in all things that are actually growing and man's ideals must be raised; his thoughts must be raised; his emotions must be raised; his realization of responsibility must be unfolded and he must seek eternally to create a greater return in efficiency for the God energy that he expends. He cannot do this while he continues to draw these forces to the lower emotional center and waste this precious energy in wrangling, fussing and dissention. It is his duty to use this power only for the purpose for which it was intended, namely the resurrection of his own spirit, and the building of the temple, wherein he may present the great truth of life.

Figure 3 tells the secret of occult disease in a more complete way than any of the others. The figure is divided down the center by a vertical line. That part to the right of the line indicates normal health and vitality while that on the left of the line indicates depressed vitality and reduced efficiency. From the pores of the skin there radiates a body of fine geometric forces which stand out on the skin several inches like a fine fur or light. When the individual is radiant, he actually radiates this wall of light which is a protective fortification. While this wall radiates it is difficult, yes impossible for outside destructive elements represented in the drawing by the little winged serpents, to enter in. This wall also is a germ proof thing and while the vitality is as it should be man seldom contracts disease or suffers from morbid elementals or obsessing entities. In order that these de-

structive forces should enter, it is necessary that the vitality be depleted and then the radiant wall is no longer a protective thing, and the doubt germs, the unbalance ideas and emotional pressures are felt. Figures C and D show the radiation from the skin. The one on the left devitalized, the one on the right normalized, anyone can tell the difference. This radiating wall is felt by all with whom we come in contact and under normal conditions holds the bodies in proper relationship, one to the other. People in this condition are not subject to obsessions, visions, strange moods and fancies and other mania which can be listed under the heading of hallucinations. On the other hand a person whose system is in the condition of the left half of the figure is subject to everything. Every impression floating in the ether will disturb him. Every mean thought will be received and will injure him. Every environment will tantalize; every powerful personality will usurp his independence. Such a person is a chameleon and like this little lizard must needs be the color of the background against which it rests. These people are strong when surrounded by strength and weak when surrounded by weakness. They are the negative sort of people whose most powerful mental manifestations is that of petty fault finding. Victims of circumstances, subjects for obsession and insanity, they are really victims of their own weakness.

(THE END)

GOOD FRIDAY CONCERT

"The Passion of Our Lord according to St. Matthew," will be the splendid oratorio given by the Los Angeles Oratorio Society, Inc., on Good Friday evening, April 15th.

St. Mathew in this oratorio gives his account of the Crucifixion and death of Jesus, which is set to sublime music by Johann Sebastian Bach—who was a deeply religious man.

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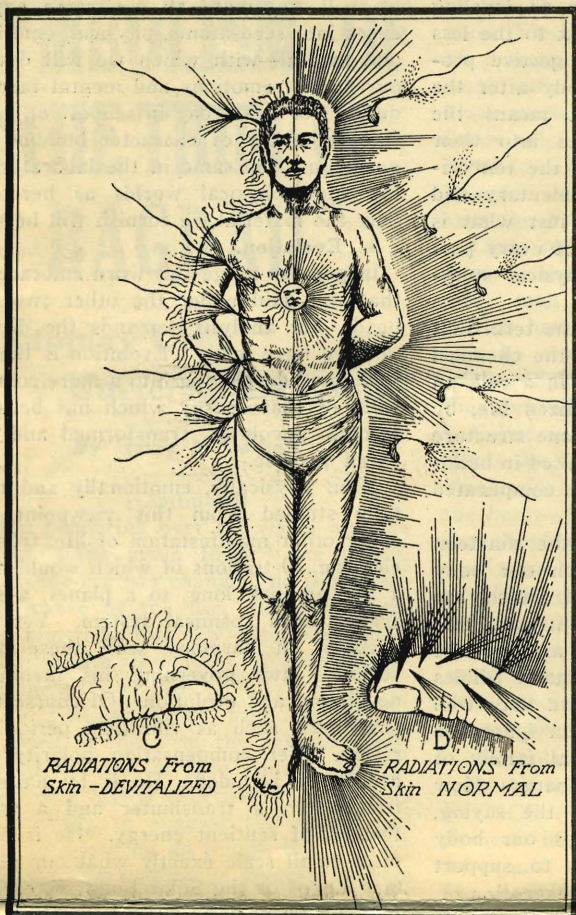


Figure Three

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(i.e., a microcosm, a little world) in the body cosmic. All depends upon the viewpoint. Man, however, on account of his limitation of knowledge as to the divine plan of his evolution, selects his food for his body from the physical world, more or less unwisely, thus causing disease and other abnormalities and usually premature death.

All his physical suffering, however, extending through hundreds of incarnations, are the logical result of his mal-adjustments. Likewise his pleasures are the result of his various adjustments. All are necessary for his evolution from savagery to saintship. All are alike educational forces without which he could not evolve.

All we have said of man's involution of food for his physical body applies with equal logic to his selection of food for his emotional body and his mental body. Scientific occultism regards man as a trinity of manifestations—physical, emotional, and mental. By means of these bodies he is correlated to the corresponding three planes of nature, and in proportion to the perfection of his adjustment and involution of emotional and mental food, will his life be healthy, happy and long.

2. Devolution.

This word is new to most students, but we select it not only because it is euphonious but also because it means just what we want to say under this head, viz: the

act of unrolling, unfolding or leveling down from the more complex to the less complex. Applied to the digestive processes that go on in the body after the food has been received, it means the breaking up of its particles into their primordial elements, so that the ten-different digestants in the alimentary and intestinal canals can select just what is needed for the building up of every part of our very complicated physical structure.

In biology, metabolism is the term that comprehends the sum of all the chemical changes within the body or in a cell, an atom or any evolving organized life, by which energy is taken from one structure and so transformed as to be used in building up another and a more complicated entity.

Now when we think of the nineteen primordial elements of which our body is composed, 97 percent of which are found in carbon, oxygen, nitrogen and hydrogen, and then of the amount and quality of foods in air, water, table edibles and other forces received, we may well be awed and humiliated at our ignorance of the needs of the cosmical family of which we find ourselves in charge. How truthful as well as trite is the saying, "half of what we eat keeps our body going, the other half goes to support druggists, doctors and undertakers."

Again, what we have said of our physical house, called by the Apostle Paul "The temple of the living God," is equally true of our correlated super-physical structures—the emotional and mental vehicles. The use we make of knowledge, our thoughts and emotions, the extent to which we allow appetites, desires, passions and fads to control us—all this must be left to the student to work out for himself. Suffice it to say that, as catabolism, the tearing down or retrograde process of metamorphosis, and anabolism, the constructive process, goes on in the physical organism, similar processes go on also in our finer bodies. As digestion and assimilation go on in the physical, especially at night when we are out in sleep, so when we leave the physical in so-called death, which is birth into a more subtle sphere,

we will transmute all our earth experiences into seed-atoms, physical, emotional and mental—with which we will develop our bodies, emotions and mental faculties during our next "day in school" on earth. The chemistry of character building will go on just the same in the laboratory of the super-physical worlds as here and only the material we furnish will be used.

3. Evolution.

In popular usage this word embraces all that was said under the other two sub-heads, but analysis demands the distinction we have made. Evolution is the unfolding or developing into a more complex form of that energy which has been involuted, devoluted, transformed and prepared for use.

Man, physically, emotionally and mentally studied from this viewpoint, like every other manifestation of life, from an electron, 30 trillions of which would make a line an inch long, to a planet, a solar system or a cosmical system. Yet man develops in harmony with these great cosmical laws governing his involution, devolution and evolution. Of course their congeners, such as vibration, periodicity, rhythm, order, compensation, polarity, etc., are to be included. He is by nature a transmitter, a transmutter and a transformer, of sentient energy. He is doing on a small scale exactly what our planetary Logos or the Solar Logos (i. e. God) is doing on an infinitely larger scale. He learns and thus evolves by his mistakes and failures, so-called, as well as by his successes. His sins become his saviours, but he does not learn this until he enters the Hall of Wisdom.

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The great Manu, the Father of our Fifth Root Race, the Aryan, says, "The soul" (i. e. Man) "nomadic first, in passing through the four kingdoms of nature, mineral, vegetable, animal and human, manifests in about 8,400,000 types and forms, some 2,000,000 while human in passing from individualisation to super-man." Mind, which is a circumscribed area of psychoidal potencies, is evolved mainly during this period. Yet a few of the most necessary faculties are quite noticeable in the animal kingdom and some in the vegetable. In his constant efforts to effect harmonious adjustments to his ever-changing environment, he develops faculty after faculty until at present forty-two have been quite definitely located as manifested in the physical brain. The language of these vehicles of cognition can be studied in any good book on phrenology or the new psychology. It is also written on the face, on the hands, in the texture of the body, and in the stars. All these divine records tell the same story.

As these facts concerning mental and faculty evolution are studied in the light of scientific occultism, religion, especially the teaching and example of Jesus, and of philosophy, it will be found, as Huxley says and Spencer proves in his psychology that death makes no breach in our continuous conscious existence. Only the forms change to accommodate the expanding life within. All pain, evil, sin and abnormality will be seen to be only the good in process of development. Man, creating himself in the image of his God, will be seen as the key to the universe.

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The Christ said of it, "Straight is the gate and narrow the way that leadeth into life and few there be that find it."

Meanwhile the three Princes leave in search of rare treasure; they seek in the outer world not knowing the rarest is within, that in Man himself is the Way, the Truth and the Life. The Mongol leaves his attendant to raise an army from the porters he sends to the City. He also sends spies after the other Princes to know of their success.

Man starting on his Path comes to a

defile into the mountains of Dread Adventure. There is a Hermit who tells him, "thy Path lies through devouring flames, foul monsters, shapes of death, many have gone and few return." He gives a talisman. At every stage of the Real Path of which this is a symbol Man receives aid from those more advanced than himself but in facing the trials and initiatory ceremonies he must fight them out himself and prove his own strength.

So he comes to the Valley of Fires, the fires of purgation,—cleansing, purifying, the dross of the lower nature; religions call them Purgatory and Hell. Some religions mistake and think them everlasting. Whatever is basest in us must be overcome through our own efforts.

This is also true of the Valley of Monsters. Monsters in Man's own nature, evil desires, gross habits. These he must kill out of his nature with firm determination.

Another aid on his journey is the Chart to the Midnight Sea, obtained from the enchanted tree. Slaying another monster, a giant bat, (as the Bat—God of Central America) he progresses.

At the Midnight Sea, an emblem of the etheric plane he dives to the depths of the sea and in the submarine chest finds the star shaped key guarded by a giant sea-spider.

The Star is a symbol of the perfected man. But deep in Man's nature is the

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secret key which when rightly used will lead to Perfection. So ends the first part of the Path of Purgation, or Probation. All worked out in the depths of earth and water and fire, the depths of Man's lower nature and subconscious.

Meanwhile the three Princes are finding rarities; Persia acquires a magic carpet, through his Awakener while he is asleep; India secures a magic crystal from the eye of a great idol and the Mongol, a Magic Apple, through a court magician. But note; not one of the Princes won the treasure himself, furthermore, all were obtained as a direct injury to a fellow man. The carpet's owners did not know its value so it was purchased cheaply. The slave that climbed for the crystal was killed by falling from the giant head. The fisherman near the shrine of the magic apple was poisoned by a serpent in order to test the powers of the apple. Black magic all.

So the Princes come together at the end of the Sixth moon and display their treasures.

Man now begins to climb. He climbs to the abode of the winged Horse, a symbol of the Mental Plane, of the Imagination and the flights of Poets. Man rides the Horse to the citadel of the Moon, where after again climbing great flights of steps, he finds the magic silver chest, wrapped in the cloak of Invisibility.

The Moon has always been a high symbol in all occult teachings. The silver chest is similar to the Holy Grail, its possession gives the owner great power of magic, not the Black of which the selfish Mongol is the symbol but the white Magic, divine powers to be used for the service of humanity.

These higher powers are truly invisible to Man until he has conquered his lower nature and attained illumination with the finding of the chest. He returns to the defile in the mountains and the Hermit now falls at his feet as one who has conquered.

(To Be Concluded)

ELIPHAS LEVI

(Continued from Page 1, Col. 2)

The youth must have shown remarkable mental abilities during his childhood, for he was educated for the priesthood without any cost to himself or family. In his theological studies he demonstrated extreme brilliancy, acquiring a profound knowledge of Greek, Latin, and Hebrew. He took minor orders and became a deacon. He was later appointed professor in the Petit Seminaire de Paris. For reasons unknown, he was suddenly expelled from the Roman Catholic Church, apparently as the result of heretical statements and beliefs. Some say that he preached a doctrine which was opposed to the constitu-

tion of the Church. After being expelled from the cloister, Abbe Constant, totally unfitted by his education for secular pursuits, became concerned in politics and associated himself with several champions of popular liberty. He married, but later the marriage was annulled on the ground that, having accepted the vows of celibacy, he could not break those vows. He wrote several documents, one of which secured for him six months in prison. Many of his writings were published anonymously.

Eliphas Levi died in 1875, having received the last offices of the Church. He left behind him a vast number of manuscripts; according to Arthur Edward Waite, Baron Spedalieri alone possessed nine volumes of his letters. It may be safely said that Eliphas Levi was the greatest Qabbalist of modern times and his experiments in the mysteries of transcendental magic have won for him world renown. The greatest of all his writings is **Dogme et Rituel de la Haute Magie**. This was first translated into English under the title of **Transcendental Magic, Its Doctrine and Ritual**, but the translation has not accurately preserved the spirit of the original. Madam Blavatsky often refers to Eliphas Levi in the **Secret Doctrine** and **Isis Unveiled**, giving ample credit to this great French magician. Albert Pike has republished whole pages of Eliphas Levi's writings in his great Masonic compendium, **Morals and Dogma** of the Scottish Rite.

There has been much speculation concerning the source of Eliphas Levi's occult knowledge. It is practically certain that he did not work out the principles himself, but was initiated into some group of occultists possibly Rosicrucians or Qabbalists, who were active in France during the first half of the 19th century. Having reached a certain degree in this secret order, Eliphas Levi wrote **Transcendental Magic**, a volume which, according to some, cost him his membership in the secret order or, at least, prevented his advancement into the higher grades of it. Whatever effect the writing of **Transcendental Magic** may have had, the effect was not pleasing to Eliphas Levi, who published a number of succeeding volumes in an effort to repair the indiscretion of publishing the first one. Much of the material in the later works is of a misleading nature and is very evidently intended to confuse the mind of the reader and cover up the important statements made in **Transcendental Magic**.

His works have been very severely criticised by those unsympathetic with the doctrines which he affirmed, but the highest disciples and initiates who have passed judgment upon them declare **Transcendental Magic** to contain more philosophical knowledge concerning the inner mysteries

of Nature than any other single volume ever published. The work must be read, however, with rare discrimination, for it contains a number of misleading statements and apparent ambiguities purposely placed as "veils" that the inner secret may not be revealed. We cannot do better in an effort to sum up his philosophy and doctrine than to quote the first paragraph of his introduction to the doctrine of **Transcendental Magic**: "Behind the veil of all the hieratic and mystical allegories of ancient doctrines, behind the darkness and strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of old temples and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the cryptic emblems of our old books on alchemy, in the ceremonies practiced at reception by all secret societies, there are found indications of a doctrine which is everywhere the same and everywhere carefully concealed. Occult philosophy seems to have been the nurse or god-mother of all intellectual forces, the key of all divine obscurities and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and of kings. It reigned in Persia with the Magi, who perished in the end, as perish all masters of the world, because they abused their power; it endowed India with the most wonderful traditions and with an incredible wealth of poesy, grace and terror in its emblems; it civilized Greece to the music of the lyre of Orpheus; it concealed the principles of all sciences, all progress of the human mind, in the daring calculations of Pythagoras; fable abounded in its miracles, and history, attempting to estimate this unknown power, became confused with fable; it undermined or consolidated empires by its oracles, caused tyrants to tremble on their thrones and governed all minds, either by curiosity or by fear. For this science, said the crowd, there is nothing impossible; it commands the elements, knows the language of the stars and directs the planetary courses; when it speaks, the moon falls blood-red from heaven; the dead rise in their graves and mutter ominous words, as the night wind blows through their skulls. Mistress of love or of hate, occult science can dispense paradise of hell at its pleasure to human hearts; it disposes of all forms and confers beauty or ugliness; with the wand of Circe it changes men into brutes and animals alternately into men; it disposes even of life and death, can confer wealth on its adepts by the transmutation of metals and immortality by its quintessence or elixir, compounded of gold and light."