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**Brotherhood, Oriental Philosophy,
Art, Literature and Occultism**

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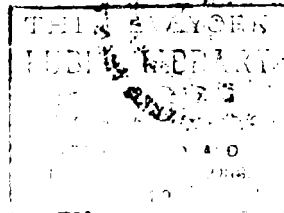
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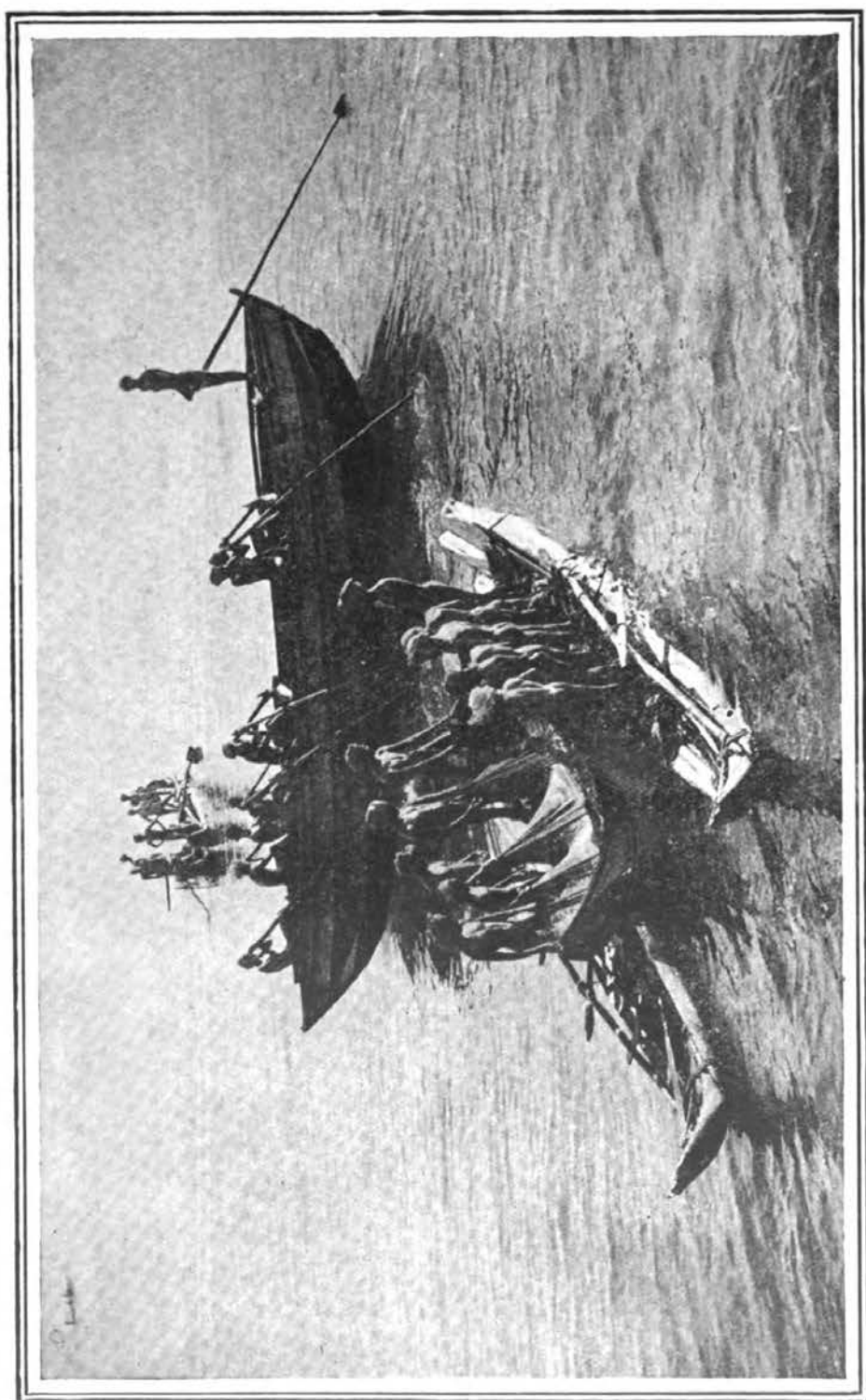
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AN EVERY DAY SIGHT AT ADYAR
DEEP-SEA FISHERMEN IN QUAIN CATAMARANS

THE THEOSOPHIST

ON THE WATCH-TOWER

LONDON, *August* 13, 1911

AT a gathering of the Universal Races Congress Mrs. Macfadyen raised a striking point, which may well make all white men think, when they dwell in a country inhabited by a coloured race. They have no scruple in forming temporary marital unions with the coloured women of the country; the vast numbers of Eurasians in India, for example, speak on this with a cogency which cannot be denied. But the white man is furious if a coloured man treats the white woman as the white man treats the coloured woman. The lynchings in America, where negroes are burnt alive, show the fury aroused in the white man by such outrages on white women. Now Mrs. Macfadyen stated that a white woman was perfectly safe from outrage in South Africa *until after white men had formed illicit unions with coloured women.* The misconduct of white men has destroyed the safety of white women. So swiftly

has karma worked, and the evil doer has been repaid in his own coin.

* * *

On August 3rd came our departure for the country in the glorious summer weather, but I found myself obliged to pay a daily visit to town to have some teeth seen to which had been troubling me for years. I fell into good hands, into those of Dr. Williams, 30 George Street, Hanover Square, and I can say from my own experience that his patients are exceptionally fortunate. A good deal of the time of this same week was devoted to planning out Headquarters in London and in negotiations over land. The metropolis of the Empire should have a Theosophical Headquarters worthy of the name, and some of us are putting our heads together to establish it. There is plenty of money in the world. Can we by our earnestness and devotion attract enough of it to build our House? We shall see.

* * *

Much interest has been aroused in London by a remarkable lecture delivered by the Rev. R. F. Horton, M.A., D.D., a very well known Congregational minister. He spoke on my own statements as to "the coming of the Lord of Love," remarking on "the high seriousness and passionate humanity of these addresses," and taking up the coming of the World-Teacher as the theme of his discourse. Dr. Horton laid especial stress on two points: the practical appeal, and the preparation for the coming of the Teacher. He said:

"This remarkable prophecy led to a practical appeal to those who heard it and to the people of

our time, an appeal which I trust will come home to us all. The anxiety of the lecturer was lest if, through our unfitness and blindness, we should not be able to recognise the great World-Teacher when He comes, lest we should treat Him again as He was treated when He came before. Our lovelessness and our selfishness may blind our eyes. She fears strongly, evidently from her contact with India, that fatal flaw of the modern Western mind, that prejudice which cannot give due weight and value to men of a different colour. We despise men of a different colour, we will not have in South Africa our Hindu fellow-subjects. We will not have Chinese or Japanese in Australia. And she fears that if this World-Teacher should come with the skin of a black man or a yellow man we should not receive Him."

Dr. Horton warmly and eloquently endorsed the need of preparation; only by love poured out in our own lives may we hope to recognise the embodied Love on His appearing.

"We must love if we would meet Him," says Dr. Horton, "and by love we must prepare for His coming." "The coming of the Lord of Love can only be in any true sense a blessing to the world, if it is prepared for and followed by the outpouring of love in human hearts to one another."

* * *

The Order of the Star in the East—to which Dr. Horton also referred—is making remarkable progress in England. It has already more than a thousand adherents in this country, and hundreds are joining on the Continent. It bids fair to become a large factor in the work of preparation, and to be a new force making for Brotherhood.

* * *

London has, during the past week, been on the verge of famine, and great distress has been caused among the poor by the rise of prices in the necessaries of life. A great strike was made, and war was levied on the community, thousands of tons of food being left to rot. Men who were able and ready to work were threatened and maltreated by the strikers, vans were overturned, their contents were destroyed, and the markets were left empty of provisions; the police were not numerous enough to protect the would-be workers, and the strikers had it all their own way. One would have thought that soldiers might well have been used to unload the food from the ships, or in protecting those willing to remove it and to transfer it to the unfortunate people who were left without it. But in the chaos of modern democracy, such reasonable protection is not obtainable for life and property. The strikers themselves, being ignorant and short-sighted, were not so much to blame, for their wages are far too low and their hours far too long; they can gain no attention except through making others uncomfortable, and they have been taught that whoever is strongest may rightfully plunder his neighbour; they have found out their strength, and realise that only numbers count from the standpoint of democracy; so they make war on the society that ignores their sufferings, and show to others the callousness which has been shown to them. There seems no remedy for these miseries save the coming of a strong man, who will do justice *before* misery provokes revolution. Such a man as Prime Minister, above the strife

of parties and loyal to the Crown, working under a King as just and sympathetic as King George, might yet save the Commonwealth. We are face to face to-day with the "will of the people," *i.e.*, that of the temporary majority obtained by an alliance of various parties, which are minorities taken separately, each wanting something it can only get by joining the rest. When "each has had his bite of the apple," the union will be dissolved, and then, perhaps, the Crown may regain its freedom, and the House of Lords its voice. Decidedly, the times are interesting, and a "practical mystic" would have his uses.

* * *

A most extraordinary case of persecution has occurred in Burma, but has happily been put an end to by the civil authority. A Karen Christian, Bishop Thomas, preached the early advent of Christ; he was suspended by the Bishop of Rangoon in 1906 for this crime, but as his people clung to him, the ecclesiastical penalty was of no effect. Thereupon a Rev. Mr. Hackney stirred up the revenue officers against him, to demand the payment of a tax from which all preachers and teachers are excepted. Bishop Thomas innocently refused to pay for himself and on behalf of some other preachers on the ground that they were preachers. He was arrested and flung into prison on the accusation of waging war against the King-Emperor by refusing to pay taxes! The case came ultimately before the Sessions Judge of the Toungoo Division, Mr. David Alee Wilson. His judgment, of which I have before me a

certified copy, is a most remarkable document in the story it unfolds, and is a splendid case of an Englishman doing justice to a Burman hillman against men of his own race and creed. Judge Wilson gives a luminous exposition of the whole case, exposing the unfairness of the tax claimed; he remarks of Bishop Thomas: "The man himself seems to have as little of the quack about him as any professional priest I ever saw. He is certainly the most respectable product I have seen in twenty-five years of the Society for the Propagation of the Gospel missionary effort in Burma." As to the doctrine taught, all the early Christians believed in the near advent of Christ; "That belief *is* implied in Scripture. It contributed powerfully to the immediate success of Christianity, and only evaporated slowly in the long course of ages." "Bishop Thomas and his people were absolutely sincere, looking for an early return of Jesus." Mr. Hackney and the Bishops were "unable to realise the possibility of a faith so unusual," and so imagined sedition, and thought the absence of evidence only a proof of Bishop Thomas' duplicity. Judge Wilson proceeds to say that on reading the papers in the case, "I promptly released the unfortunate man on security. It is only to avoid stirring up ill-feeling that I abstain from commentary on grotesque details of evidence worthy of a Gilbert and Sullivan opera." He advises the Bishop of Rangoon, who had just received £1000 for Karen missions, to send some of it to Bishop Thomas and to say he "congratulates him on an acquittal as honourable and complete as ever any man received from a Court of Justice. . . . Such an

investment would be more fruitful than any other now open in Burma to the Society for the Propagation of the Gospel." Judge Wilson wound up by telling the Karens not to be afraid, for Bishop Thomas, though he "has a higher opinion of Bishops and Priests and Deacons than any Englishman has," was quite right in bidding them not to fear either the English people or the English officers. "The English King-Emperor shall never oppress you, and the English people never mean to do you any harm." Judge Wilson has certainly done well for both King and people among the Karens.

* * *

Theosophy is at last making good progress in Burma; the Society started boxes of Theosophical Literature to be lent to any one interested and willing to pay freight to and fro; it has appointed Bro. Maung Thein Maung as a Theosophical lecturer, and in Mandalay fourteen Burmans joined the T. S. during his visit to their town; he is translating into Burmese *At the Feet of the Master*. The revised edition of Colonel Olcott's famous *Catechism* is also being issued in Burmese.

England, and especially Harrogate, will be much the loser for the passing away of Elizabeth Wilcockson Bell. She died on August 10th, and the cremation took place at Headingley, Leeds, on the 14th. Mrs. Bell was certainly one of the best-known members in the north of England. She worked incessantly for the T. S.; lecturing, taking of classes and a voluminous correspondence, represent some of her outer work, but she will ever be remembered

by many for her beautiful inner life, which responded so immediately to every call of need. Many has she encouraged, and many have been able to realise something of the Great Unity through knowing Mrs. Bell. It is an open secret that her never-ceasing activity helped to bring about her last illness. May Light eternal shine on her!

* * *

The following notes concerning the tour of Mr. Leadbeater and Mr. Van Manen in Java will be of interest. After leaving Sumatra they touched Singapore, where they made the acquaintance of two zealous representatives of the small local group.

Leaving Singapore on August 4th, they duly arrived in Java on Sunday, August 6th. A number of members awaited them at Tandjong Priok, the harbour of Batavia, and accompanied them to the latter town. Immediately a first meeting was organised, and their activities in Java were inaugurated by four meetings on the first day of their stay in the island. Next day another three meetings were held, wherewith the work in Batavia was, for the time being, concluded. Next they visited Bandung and Djokdjakarta. An equally strenuous programme was carried out in these places. Amongst those present in the members' meeting at Djokdjakarta was Prince Surya Ngalogo, Ruler of the House of Paku Alam. In the evening he was also present at the public lecture, bringing with him his wife and his four sisters, a rare token of interest, and a remarkable fact in a Muhammadan country. Next morning our travellers paid a hurried visit to the Prince's palace and spent a pleasant hour

with this most hospitable host, who showed his guests, amongst other things, various antiquities, works of art and ethnographic objects.

* * *

From Djokdjakarta an old friend, Mr. Th. Vreede, conducted the travellers in a motor car to Semarang, *via* the splendid ruins of Borobudur and Mendut. They spent the night in the rest-house attached to Borobudur and devoted some hours to the examining and admiring of this splendid and unique relic of the past, one of the finest monuments which Buddhism has bequeathed to the world. In Semarang the usual meetings were held. Next day these were resumed, but in the afternoon Mr. Van Manen, accompanied by Mr. Van Hinloopen Labberton, went to a neighbouring place, Demak, to give a lecture to the local Lodge, entirely composed of Javanese and Chinese members. On the 13th the party went to Surabaya, which they reached in the evening. A meeting was held, lasting from 6-30 until 11, and early in the morning (5-50) the party went to Malang, where they arrived at noon.

They stayed not in Malang, but in a place near by called Kreet, at the hospitable home of Mr. K. Van Gelder, an old member. Here also many meetings were held, interlarded with long conversations and interviews, and both Mr. Van Manen and Mr. Van Hinloopen Labberton went in the evenings to Malang, each to deliver a public lecture, the one to the European public and the other to the Javanese members. On the 16th a motor car brought the travellers back to Surabaya, where the remainder of that same day, and the whole of the

following one were filled by a succession of meetings. Surabaya possesses the largest Lodge in the island, and consequently the meetings were exceedingly well attended. On Friday, 18th, the party went to Surakarta, where again the usual three meetings a day were held. The travellers had the good fortune to be invited by Prince Kusumo di Ningrat, the brother of the reigning Susuhunan or Ruler of Surakarta, to stay at his house, and a more charming and hospitable host could not be imagined. The insight thus afforded into the life of a high-born Javanese family was an interesting and much appreciated privilege, especially as the travellers were treated with the intimacy of genuine friendship, and were fully admitted into the family circle. In Surakarta the Lodge is almost exclusively composed of Javanese and Chinese members, so Mr. Van Hinloopen Labberton had a busy time and a difficult task in interpreting all that was said into the Javanese vernacular or the *lingua franca*, Malay.

* * *

On the 20th, they left Surakarta behind and reached Tjilatjap. In this pretty little seaport on the south coast they found a very few but very earnest lonely members, with whom they spent a day and a half. The usual lectures and conversations filled most part of the waking hours of this period, but a few of them were devoted to a visit to an island quite near, with much legendary lore attached to it, answering to the pretty name of Nusa Kembangan. From Tjilatjap

the earliest train in this tour (departure 5-13 A.M.) brought the travellers back again to Bandung, and another series of meetings was held there during another day and a half. On Thursday, 24th, the party moved on again and went to Buitenzorg, the seat of the administration of the Dutch East Indian Sub-Section. Mr. Leadbeater found quarters with our old friends the Van Hinloopen Labberton family, and Mr. Van Manen with equally old members of the Society, Dr. and Mrs. A. G. Vreede. A torrent of meetings in concentrated frequency was now poured upon the Buitenzorg members, joined by some others from Batavia, Bandung and Djokdjakarta. On Sunday, 27th, they again visited Batavia in order to utilise the opportunity of the holiday, and as many meetings were crammed into the day as could be digested by the enthusiastic local members. On Monday, 28th, the party returned to Buitenzorg, and from then till Thursday, 31st, the meetings scarcely ceased at all. On Friday, September 1st, the party, accompanied by many members, left Buitenzorg again, and the two travellers embarked at Tandjong Priok on the s.s. Hai-Phong of the Messageries Maritimes, finally leaving the Dutch East Indies.

On the return voyage they again touched Singapore and met our Theosophical friends there once more. Then after brief stops in Port Swettenham, Penang and Negapatam, the two travellers landed at Madras, safe and sound, on Monday, September 11th, and were back at Adyar a few hours later, warmly welcomed by its residents.

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According to reports the whole tour was an unqualified success. Mr. Leadbeater's superabundant energy made it possible to squeeze in about a hundred meetings in scarcely one month's time. The public lectures were extensively reported in the press, nearly unanimously in a very favourable sense, and the members turned up everywhere in great numbers and with great enthusiasm.

A word of praise must be given to Mr. Labberton's energetic and valuable share in the work. He accompanied the travellers during the whole tour, translated (where necessary) everything into Javanese, Sundanese or Malay at a moment's notice, gave a few lectures in the vernacular himself, and was everywhere handy and ready with assistance in any form.

Dr. A. G. Vreede, too, merits mention on account of his excellent organisation of the tour, as well as for a considerable share in translating in Buitenzorg and Batavia.

And as to the members of Java: it is impossible to speak too highly of their hospitality, friendliness, and charming simplicity everywhere and at all times, as well as of their whole-hearted devotion to and genuine love for Theosophy.



THEOSOPHY IN GREAT BRITAIN¹

By ANNIE BESANT

THE great flood of spiritual life which has been pouring into the Theosophical Society since January 11, 1910, and which has raised it from a somewhat ridiculed movement to a position of ever-growing strength and public weight, has nowhere shown itself more strongly than in the centre of the Empire, that small but mighty country, Great Britain. The strenuous and indeed unexampled efforts to destroy the Society, made in 1906

¹ *Written in England in the middle of August, and forwarded to India for the October issue of THE THEOSOPHIST.*

and 1907, ushered in, as was to be expected, a new era of special growth; but we were told, as I stated at the time, to look forward to 1910 as the date at which the new great impulse would show itself, which should carry the T. S. forward, and gradually make it into one of the most potent forces working in modern society. Gloriously, indeed, has that promise been fulfilled, and my own visit in 1909 to Great Britain, Ireland, America, and the Continent of Europe—with its many lectures on the Changing World, and its teaching on races and sub-races, the Bodhisattva and the Christ—was a direct preparation for the phase on which the Theosophical movement was so soon to enter.

The crowded Annual Convention at Benares in December, 1909, with the remarkable lectures of Babu Bhagavan Das Sahab, showing the value of the ancient teachings to the modern world, was the largest on our records, and the news that was reported from our many National Societies filled all hearts there with joy and hope, with a glad looking forward to the future.

The remarkable arrangement of planets on January 11th, 1910, offered magnetic conditions of the most favourable and unusual kind, and that was the date chosen for the Initiation of our loved Alcyone, of him who had been marked out, by the acceptance of his vow by the Lord Buddha twenty-five centuries ago, as one of those to be used specially in the great work of teaching the world, of carrying the message of the WISDOM in many lives to come. The reception of one of these elect individuals into the great White Brotherhood must

always be a matter of deep moment to the world, which recks not of these inner happenings though its illumination depends thereupon. And to us who know their deep and far-reaching importance and are privileged to behold them "with open face," they bring a joy which is not of these valleys, and shed a light which lightens all the obscurities of earth. Little wonder that a mighty blessing descended on that day upon the movement which is headed by the Ruler and the Hierophant of the next Root Race, and that in all its parts it felt the rush of the current of the new and vigorous life.

India, like the rest, felt the strong impulse of the torrent, and fresh energy was seen in her Lodges and in the spreading of the Supreme Wisdom, until the extraordinary success of the Annual Convention of 1910, this time at Adyar, stirred up the lower type of Indian-edited papers into a futile effort to insult and injure. Needless to say, no leading Indians took any part in the attack, but a crowd of scribblers, almost all anonymous, rushed into print and created an artificial and factitious agitation. They bespattered with mud the Theosophical Society and the Central Hindu College, and a few good people, unused to the lower side of public life, were almost persuaded that the College was becoming 'unpopular,' until the doubling of applications for admission to the Boarding-Houses—more than 400 being made—showed that Hindu Society was entirely indifferent to those who had been masquerading in its name. Meanwhile Mr. Arundale, Alcyone, Mizar and myself had set sail for England, for the promising field of work there opening before us.

The first taste of the new energy filling the English part of the Society, after the big crowd of welcome at the station, came on White Lotus Day, with the Headquarters rooms filled to suffocation, and the staircase packed from the level of Bond Street to the fourth floor. It was a picture in miniature of the meetings which were to follow, both in town and country, for almost everywhere the numbers at the meetings were limited only by the size of the halls. Whether in London or in Liverpool, in Southampton or in Dundee, in Edinburgh, Glasgow, Manchester, Leeds, Bradford, a sea of faces, filled with the same eager enthusiasm, met the eye.

Nor was it only numbers that caused the impression; it was the rapt earnestness, the tense stillness, the eager attention, which made speaking a high delight, and rendered perfect the rapport between lecturer and listeners. I have long had in London a set of regular hearers who showed these qualities, but this year they were shown by the vast crowds as a whole. And it meant that the English people had become hungry for Theosophy; that the educated classes were no longer seeking it as a luxury for jaded palates, but as the very bread of life. It was visible in the attentive hanging on an explanation, and the evident satisfaction with which it was accepted when complete. In all my long experience of great crowds I have never seen them wound up to this extent by serious religious and philosophical questions.

The effect of the lectures given spread far out over the public, and many were the invitations to address meetings that flowed in from all sides. In

former years, I was welcomed as a speaker, rather in despite of my being a Theosophist. This year it has been taken for granted that Theosophy was on the side of all that was noble, humane, and good. Moreover many invitations reached me offering me high fees for lectures during the coming autumn and winter, and I might remain here, earning much money, were it not that the claims of the Indian work are imperative, and that both love and duty call me homewards to it once again.

Theosophy is spreading much among the clergy of the English Church, and the ministers of the Nonconformist communities. Not only have we members of the Society among the clergy, but there is an increasing number who welcome sermons on Theosophical teachings, and many more who themselves teach a mysticism indistinguishable from Theosophy. Organs both of the Establishment and of Nonconformity give friendly notices of Theosophical lectures and books, and the rapid spread of the Order of the Star in the East shows the widespread sympathy with the work of the Society.

Another sign of the times is the increase of the sale of Theosophical books. The little propagandist book, *The Riddle of Life*, has sold largely on railway book-stalls; and an edition of 10,000 sold out in a few weeks, a second 10,000 being now on the market. Alcyone's book, *At the Feet of the Master*, is well into its second 5,000. The *Universal Text Book of Religion and Morals* is going well, and its Part III, consisting of articles on the

various religions, is being written by eminent men of the different faiths, and should prove to be a most interesting collection.

The paper on Hinduism is taken from the C. H. C. Text Book ; that on Zoroastrianism is written by Shams-ul-Ulma Dastur Jivanji J. Modi, B.A., the respected and learned Secretary of the Parsi Panchayat ; that on Southern Buddhism by the Rev. Bhikkhu Ananda Metteya ; that on Northern Buddhism by the Rev. Ekai Kawaguchi ; that on Roman Catholic Christianity by the Very Rev. Monsignor Benson ; that on Modernism by Dr. Alta ; that on Anglican Christianity by the Rev. Canon Erskine Hill. I am trying to secure papers from representatives of liberal Christian Nonconformity, of Islam, and of Hebraism. The whole should form a very valuable addition to the former Parts, showing the branches springing from the one Tree of Life, whose leaves are for the healing of the nations. And that the Parts already published are finding a wide circle of readers is a fact of deep significance, bearing on the coming of a World-Religion.

The outer condition of Great Britain is assuming a phase which is profoundly interesting to Theosophists, for political questions are transcending the political area, and the strife of parties is threatening the very existence of the nation. The organised manual labour-classes, feeling their strength, have broken out into open war against the community at large, not realising, in the short-sightedness that grows out of ignorance, that they themselves, with their wives and children, are the first to feel the pinch of the starvation caused by their action.

As I write, London and the great provincial centres are threatened with famine, and the price of the necessaries of life has risen; the strike-leaders, arrogant from their success in paralysing the industrial community, are assuming dictatorship, and issue 'permits' for the passage of some forms of food which they consider necessary, while the Government, tardily awakening to their duty of protecting the peaceable community, and of checking organised terrorism, is calling out the soldiers, and in one town, at least, is conveying provisions under armed escort for the use of the population, as in a besieged city. So fierce is the mob that the soldiers have been compelled to fire, and to use bayonets and sabres. After the parliamentary revolution, which has crippled one Branch of the Legislature and changed the Constitution, we seem menaced by the revolution in the streets; Ireland is having her revenge on England, for her representatives in Parliament have made possible the parliamentary revolution, and her children are the fiercest rioters in the street-battles going on in Liverpool.

What is the duty of the Theosophist in such a period of national turmoil and distress? His political opinions may be of any hue, and his economic views of any school; but he must aim at the establishment of Brotherhood as an ideal, and at assuaging human passions as a means to that end. While aiding in every way in his power in the restoration of the authority of law and the re-establishment of order, he should realise that under the rebellion of the moment there are real grievances

which ought to be redressed—overlong hours sapping human strength, and brutalising the workers by depriving them of all opportunities of the leisure in which alone refinement and culture may be gained; over-low wages, which cannot keep a man and a family in decent living, lowered yet further by the enhanced rent for dwellings not fit even for the housing of animals. These are real solid grievances, and the Theosophist must never lose sight of them in the clouds which rise from civil strife. If men are condemned to live like brutes, they will act like brutes when the opportunity offers, and the oppressed, when they find their strength, are ever tyrants. Not from them can come the remedy, but from those whose neglect and indifference—more thoughtless than heartless, but none the less cruel—have brought things to the present pass. When the immediate trouble is over, the old vicious circle will again be trodden; the educated classes will forget the ever-continued sufferings of the poor, and the real grievances will continue until their accumulation again causes revolt. It is for the Theosophist to remember and to recall others to remembrance, so that a radical change may be made, and the causes of periodical strife removed. There are millions of workers *ready* to live decent, honourable, happy lives, if the conditions surrounding them permitted them to do so, and who would gladly welcome help towards culture and refinement. There is a residuum whom no surroundings can civilise, savages in all but name, who need discipline not freedom, enforcement of labour not license to loaf, outward pressure to replace

the inner lack of will. These are now mixed in with the workers, and are ever ready for mischief. They are known and despised by the workers, who would rejoice if they were removed into Labour Colonies, whence only such would emerge who, by their improvement, showed the capacity for decent citizenship. Into these colonies would be also removed all who committed offences against Society. Life in these Colonies would not be unhappy, but it would be disciplined, and the conditions for progress would be present; the inhabitants would be treated as the children that they really are, and, surrounded by healthy and pleasant influences, would make such small improvement as they are capable of.

Along lines such as these, Theosophists should work in the present and in the immediate future, remembering that their duty is to serve God by helping their fellow-men, to love even the hateful, and to benefit even the ungrateful. All human sin is ignorance, causing blindness or short-sightedness, and when this thought is ever in the mind, pity, not resentment, will fill the heart, and dispose it to relieve and aid.

Theosophists who are also Occultists will be able to go much further than this. They will have no fear of revolutionary violence, whether exhibited in Parliamentary Acts, or in the throwing of stones at the police. For they know that, at the right moment, the strong men, who are awaiting the need for them, will step out into the world's arena, and will reduce chaos into order, and strife into peace. As one of this band, Napoleon stepped into

the seething vortex of the French Revolution, and drew from it his Empire, so he and others are waiting in the background now, until the turmoil in the world of the present demands, from their stern hearts and their strong hands, the action that will subdue it into ordered tranquillity.

We, who realise that the true government of the world is in hands that cannot fail, in brains that cannot err, in hearts that cannot hate, we cannot fear the future, no matter what it may have in its dim recesses. And so we can play our little parts peacefully and contentedly, sure of the joyful end, whatever may be the troubles on the way. But let us see to it that the great Movement, the banner of which is placed in our hands, is not checked by our unworthiness, that we, who know our Lord's will, may do it, and that our work, well performed, may lead us to His Peace.

Annie Besant

ADYAR

BY ISABEL FOULKES

A place between the River and the Seas,
 Divine, and filled with an almighty Peace.
 You, who have heard the sound of Angel's wings,
 And, answerless, have questioned without cease,
 Rest here, and learn the very Scheme of Things.

A TEXTBOOK OF THEOSOPHY

CHAPTER I

WHAT THEOSOPHY IS

BY C. W. LEADBEATER

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted." Permission for translation should be obtained from THE THEOSOPHIST Office.—ACTING ED.]

“**T**HERE is a school of philosophy still in existence of which modern culture has lost sight.” In these words Mr. A. P. Sinnett began his book, *The Occult World*, the first popular exposition of Theosophy, published thirty years ago. During the years that have passed since then, many thousands have learned wisdom in that school, yet to the majority its teachings are still unknown, and they can give only the vaguest of replies to the query, “What is Theosophy?”

Two books already exist which answer that question: Mr. Sinnett's *Esoteric Buddhism* and Mrs. Besant's *The Ancient Wisdom*. I have no thought of entering into competition with those standard works; what I desire is to present a statement,

as clear and simple as I can make it, which may be regarded as introductory to them.

We often speak of Theosophy as not in itself a religion, but the truth which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science. It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar system. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that, by conscious effort, we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge obtainable by study and investigation. It asserts that man has no need to trust to blind faith, because he has within him latent powers which, when aroused, enable him to see and examine for himself, and it proceeds to prove its case by showing how those powers may be awakened. It is itself a result of the awakening of such powers by men in the past, for the teachings which it puts before us are founded upon direct observation rendered possible by such development.

As a philosophy, it explains to us that the solar system is a carefully-ordered mechanism, a manifestation of a magnificent life, of which man is but a small part. Nevertheless, it takes up that small part which immediately concerns us, and treats it exhaustively under three heads—present, past and future.

It deals with the present by describing what man really is, as seen by means of developed faculties. It is customary to speak of man as having a soul; Theosophy, as the result of direct investigation, reverses that dictum, and states that man *is* a soul, and *has* a body—in fact several bodies, which are his vehicles and instruments in various worlds. These worlds are not separate in space; they are simultaneously present with us, here and now, and can be examined; they are the divisions of the material side of nature—different degrees of density in the aggregation of matter, as will presently be explained in detail. Man has an existence in several of these, but is normally conscious only of the lowest, though sometimes in dreams and trances he has glimpses of some of the others. What is called death is the laying aside of the vehicle belonging to this lowest world, but the soul or real man in a higher world is no more changed or affected by this than the physical man is changed or affected when he removes his overcoat. All this is a matter, not of speculation, but of observation and experiment.

Theosophy has much to tell us of the past history of man—of how in the course of evolution he has come to be what he now is. This also is a matter of observation, because of the fact that there exists an indelible record of all that has taken place—a sort of memory of nature—by examining which the scenes of earlier evolution may be made to pass before the eyes of the investigator as though they were happening at this moment. By thus studying the past we learn that man is divine in origin and that he has a long evolution behind him—

a double evolution, that of the life or soul within, and that of the outer form. We learn, too, that the life of man as a soul is of what to us seems enormous length, and that what we have been in the habit of calling his life is in reality only one day of his real existence. He has already lived through many such days, and has many more of them yet before him; and if we wish to understand the real life and its object, we must consider it in relation not only to this one day of it, which begins with birth and ends with death, but also to the days which have gone before and those which are yet to come.

Of those that are yet to come there is also much to be said, and on this subject too a great deal of definite information is available. Such information is obtainable, first, from men who have already passed much further along the road of evolution than we, and have consequently direct experience of it; and, secondly, from inferences drawn from the obvious direction of the steps which we see to have been previously taken. The goal of this particular cycle is in sight, though still far above us; but it would seem that, even when that has been attained, an infinity of progress still lies before everyone who is willing to take it.

One of the most striking advantages of Theosophy is that the light which it brings to us at once solves many of our problems, clears away many difficulties, accounts for the apparent injustices of life, and, in all directions, brings order out of seeming chaos. Thus while some of its teaching is based upon the observation of forces whose direct working

is somewhat beyond the ken of the ordinary man of the world, if the latter will accept it as a hypothesis he will very soon come to see that it must be a correct one because it, and it alone, furnishes a coherent and reasonable explanation of the drama of life which is being played before him.

The existence of Perfected Men, and the possibility of coming into touch with Them and being taught by Them, are prominent among the great new truths which Theosophy brings to the western world. Another of them is the stupendous fact that the world is not drifting blindly into anarchy, but that its progress is under the control of a perfectly organised Hierarchy, so that final failure even for the tiniest of its units is, of all impossibilities, the most impossible. A glimpse of the working of that Hierarchy inevitably engenders the desire to co-operate with it, to serve under it, in however humble a capacity, and, some time in the far-distant future, to be worthy to join the outer fringes of its ranks.

This brings us to that aspect of Theosophy which we have called religious. Those who come to know and to understand these things are dissatisfied with the slow æons of evolution; they yearn to become more immediately useful, and so they demand and obtain knowledge of the shorter but steeper Path. There is no possibility of escaping the amount of work that has to be done. It is like carrying a load up a mountain; whether one carries it straight up a steep path or more gradually by a road of gentle slope, precisely the same number of foot-pounds must be exerted. Therefore to do the same work in a small fraction of the time means

determined effort. It can be done, however, for it has been done; and those who have done it agree that it far more than repays the trouble. The limitation of the various vehicles is thereby gradually transcended, and the liberated man becomes an intelligent co-worker in the mighty plan for the evolution of all beings.

In its capacity as a religion, too, Theosophy gives its followers a rule of life, based not on alleged commands delivered at some remote period of the past, but on plain common-sense as indicated by observed facts. The attitude of the student of Theosophy towards the rules which it prescribes, resembles rather that which we adopt to hygienic regulations than obedience to religious commandments. We may say, if we wish, that this thing or that is in accordance with the divine Will, for the divine Will is expressed in what we know as the laws of nature. Because that Will wisely ordereth all things, to infringe its laws means to disturb the smooth working of the scheme, to hold back for a moment that fragment or tiny part of evolution, and consequently to bring discomfort upon ourselves and others. It is for that reason that the wise man avoids infringing it—not to escape the imaginary wrath of some offended deity.

But if from a certain point of view we may think of Theosophy as a religion, we must note two great points of difference between it and what is ordinarily called religion in the West. First, it neither demands belief from its followers, nor does it even speak of belief in the sense in which that word is usually employed. The student of occult science either

knows a thing or suspends his judgment about it; there is no place in his scheme for blind faith. Naturally, beginners in the study cannot yet *know* for themselves, so they are asked to read the results of the various observations and to deal with them as probable hypotheses—provisionally to accept and act upon them, until such time as they can prove them for themselves.

Secondly, Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him on a higher and more intelligent level, the faith in it which he had previously all but lost.

Theosophy has its aspect as a science also; it is in very truth a science of life, a science of the soul. It applies to everything the scientific method of often-repeated, painstaking observation, and then tabulates the results and makes deductions from them. In this way, it has investigated the various planes of nature, the conditions of man's consciousness during life and after what is commonly called death. It cannot be too often repeated, that its statements on all these matters are not vague guesses or tenets of faith, but are based upon direct and oft-repeated *observation* of what happens. Its investigators have dealt also to a certain extent with subjects more in the range of ordinary science, as may be seen by those who read the recently issued book on *Occult Chemistry*.

Thus we see that Theosophy combines within itself some of the characteristics of philosophy, religion and science. What, it might be asked, is its gospel for this weary world? What are the main points which emerge from its investigations? What are the great facts which it has to lay before humanity?

They have been well summed up under three main heads.

“There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

“The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

“The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

“Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

“These truths, which are as great as is life itself, are as simple as the simplest mind of man.”

Put shortly, and in the language of the man of the street, this means that man is immortal, that God is good, and that as we sow so we must reap. There is a definite scheme of things; it is under intelligent direction and works under immutable laws. Man has his place in this scheme and is living under these laws. If he understands them and cooperates with them, he will advance rapidly and will be happy; if he does not understand them—if, wittingly or unwittingly, he breaks them, he will delay

his progress and be miserable. These are not theories, but proved facts. Let him who doubts read on, and he will see.

CHAPTER II

FROM THE ABSOLUTE TO MAN

Of the Absolute, the Infinite, the All-embracing, we can know nothing, except that It is; we can say nothing that is not a limitation, and therefore inaccurate.

In It are innumerable universes; in each universe countless solar systems. Each solar system is the expression of a mighty Being (Him whom we call the LOGOS, the Word of God, the Solar Deity.) He is to it all that men mean by God. He permeates it; there is nothing in it which is not He; it is the manifestation of Him in such matter as we can see. Yet He exists above it and outside it, living a stupendous life of His own among His Peers. As is said in an Eastern Scripture: "Having permeated this whole universe with one fragment of Myself, I remain."

Of that higher life of His we can know nothing. But of the fragment of His life which energises His system we may know something in the lower levels of its manifestation. We may not see Him, but we may see His power at work. No one who is clairvoyant can be atheistic; the evidence is too tremendous.

Out of Himself He has called this mighty system into being. We who are in it are evolving

fragments of His life, sparks of His divine fire; from Him we all have come; into Him we shall all return.

Many have asked why He has done this; why He has emanated from Himself all this system; why He has sent us forth to face the storms of life. We cannot know, nor is the question practical; suffice it that we are here, and we must do our best. Yet many philosophers have speculated on this point and many suggestions have been made. The most beautiful that I know is that of a Gnostic philosopher:

“God is Love, but Love itself cannot be perfect unless it has those upon whom it can be lavished and by whom it can be returned. Therefore He put forth of Himself into matter, and He limited His glory, in order that through this natural and slow process of evolution we might come into being; and we in turn according to His will are to develop until we reach even His own level, and then the very love of God itself will become more perfect, because it will then be lavished on those, His own children, who will fully understand and return it, and so His great scheme will be realised and His Will be done.”

At what stupendous elevation His consciousness abides we know not, nor can we know its true nature as it shows itself there. But when He puts Himself down into such conditions as are within our reach, His manifestation is ever three-fold, and so all religions have imaged Him as a Trinity. Three, yet fundamentally One; three Persons (for person means a mask) yet one God, showing Himself in those three aspects. Three to us, looking at them

from below, because Their functions are different ; one to Him, because He knows Them to be but facets of Himself.

All three of these aspects are concerned in the evolution of the solar system ; all three are also concerned in the evolution of man. This evolution is His will ; the method of it is His plan.

Next below this Solar Deity, yet also in some mysterious manner part of Him, come his seven Ministers, whom we call the Planetary Spirits. Using an analogy drawn from the physiology of our own body, their relation to Him is like that of the ganglia or the nerve centres to the brain. All evolution which comes forth from Him comes through one or other of them.

Under them in turn come vast hosts or orders of spiritual Beings, whom we call Angels or Devas. We do not yet know all the functions which they fulfil in different parts of this wonderful scheme, but we find some of them intimately connected with the building of the system and the unfolding of life within it. Here in our world also there is a great Official who represents Him—Who is in absolute control of all the evolution that takes place upon this planet. We may image Him as the true KING of this world, and under Him are ministers in charge of different departments. One of these departments is concerned with the evolution of the different races of humanity, so that for each great Race there is a Head who founds it, differentiates it from all others, and watches over its development. Another department is that of religion and education, and it is from this that all

the greatest teachers of history have come—that all religions have been sent forth. The great Official at its head either comes Himself or sends one of His pupils to found a new religion when He decides that one is needed.

Therefore all religions, at the time of their first presentation to the world, have contained a definite statement of the Truth, and in its fundamentals this Truth has been always the same. The presentations of it have differed because of differences in the races to whom it was offered. The conditions of civilisation and the degree of evolution obtained by various races have made it desirable to present this one Truth in different forms. But the inner Truth is always the same, and the source from which it comes is the same, even though the external phases may appear to be different and even contradictory. It is foolish for man to wrangle over the question of the superiority of one teacher to another, or one form of teaching to another, for the teacher is always one sent by the Great Brotherhood of Adepts, and in all its important points, in its ethical and moral principles, the teaching has been always the same.

There is in the world a body of truth which lies at the back of all these religions and represents the facts of nature as far as they are at present known to man. In the outer world, because of their ignorance of this, people are always disputing and arguing about whether there is a God; whether man survives death; whether definite progress is possible for him, and what is his relation to the universe. These questions are ever present

in the mind of man as soon as intelligence is awakened. They are not unanswerable, as is frequently supposed; on the contrary the answers to them are within the reach of anyone who will make proper efforts to find them. The truth is obtainable, and the conditions of its obtainment are possible of achievement by anyone who will make the effort.

In the earlier stages of the development of humanity, the great Officials of the Hierarchy are provided from outside, from other and more highly evolved parts of the system, but as soon as men can be trained to the necessary level of power and wisdom these offices are held by them. In order to be fit to hold such an office a man must raise himself to a very high level—must become what is called an Adept—a being of goodness, power and wisdom so great that he towers above the rest of humanity, for he has already attained the summit of ordinary human evolution; he has achieved what the plan of the Deity marked out for him to achieve during this age or dispensation. But his evolution later on continues beyond that level—continues to divinity.

A large number of men have, however, attained the Adept level—men, not of one nation, but of all the leading nations of the world—rare souls who with indomitable courage have stormed the fortresses of nature, and captured her innermost secrets, and so have truly earned the right to be called Adepts. Among them there are many degrees and many lines of activity; but always some of them remain within touch of our earth in order

to form members of this Hierarchy which has in charge the administration of the affairs of our world and of the spiritual evolution of our humanity.

This august body is often called the Great White Brotherhood, but its members are not a community all living together. Each of them, to a large extent, draws himself apart from the world, and they are in constant communication with one another and with their Head; but their knowledge of higher forces is so great that this is done without any necessity for meeting upon the physical plane. In many cases they continue to live each in his own country, and their power remains unsuspected among those who live near them. Any man who will, may attract their attention, but he can do it only by showing himself worthy of their notice. None need fear that his efforts will pass unnoticed; such oversight is impossible, for the man who is devoting himself to service such as this, stands out from the rest of humanity like a great flame in a dark night. A few of these great Adepts, who are thus working for the good of the world, are willing to take as apprentices those who have resolved to devote themselves utterly to the service of mankind; these Adepts are called Masters.

One of these apprentices was Helena Petrovna Blavatsky—a great soul who was sent out to offer knowledge to the world some thirty-five years ago. With Colonel Henry Steele Olcott she founded the Theosophical Society for the spread of this knowledge which she had to give. Among those who came into contact with her in those early days was Mr. A. P. Sinnett, the editor of *The Pioneer*, and

his keen intellect at once grasped the magnitude and the importance of the teaching which she put before him. Although Madame Blavatsky herself had previously written *Isis Unveiled*, it had attracted but little attention, and it was Mr. Sinnett who first made the teaching really available for western readers in his two books, *The Occult World* and *Esoteric Buddhism*.

It was through these works that I myself first came to know their author, and afterwards Madame Blavatsky herself; from both of them I learned much. When I asked Madame Blavatsky how one could learn still more, how one could make definite progress along the Path which she pointed out to us, she told me of the possibility that other students might be accepted as apprentices by the great Masters, even as she herself had been accepted, and that the only way to gain such acceptance was to show oneself worthy of it by earnest and altruistic work. She told us that to reach that goal a man must be absolutely one-pointed in his determination; that no one who tried to serve both God and Mammon could ever hope to succeed. One of these Masters himself had said: "In order to succeed, a pupil must leave his own world and come into ours."

This means that he must cease to be one of the majority who live for wealth and power, and must join the tiny minority who care nothing for such things, but live only in order to devote themselves selflessly to the good of the world. She warned us clearly that the way was difficult to tread, that we should be misunderstood and reviled

by those who still lived in the world, and that we had nothing to look forward to but the hardest of hard work; and though the result was sure, no one could foretell how long it would take to arrive at it. Some of us accepted these conditions joyfully, and we have never for a moment regretted the decision.

After some years of work I had the privilege of coming into contact with these great Masters of the Wisdom; from them I learnt many things—among others, how to verify for myself at first hand most of the teachings which they had given. So that, in this matter, I write of what I know, and what I have seen for myself. Certain points are mentioned in the teaching, for the verification of which, powers are required far beyond anything which I have gained so far. Of them, I can say only that they are consistent with what I do know, and in many cases are necessary as hypotheses to account for what I have seen. They came to me along with the rest of the Theosophical system upon the authority of these mighty Teachers. Since then I have learnt to examine for myself by far the greater bulk of what I was told, and I have found the information given to me to be correct in every particular; therefore I am justified in assuming the probability that that other part, which as yet I cannot verify, will also prove to be correct when I arrive at its level.

To attain the honour of being accepted as an apprentice of one of the Masters of the Wisdom is the object set before himself by every earnest Theosophical student. But it means a determined effort.

There have always been men who were willing to make the necessary effort, and therefore there have always been men who knew. The knowledge is so transcendent that when a man grasps it fully he becomes more than man, and he passes beyond our ken.

But there are stages in the acquirement of this knowledge, and we may learn much, if we will, from those who themselves are still in process of learning; for all human beings stand on one or other of the rungs of the ladder of evolution. The primitive stand at its foot; we who are civilised beings have already climbed part of the way. But though we can look back and see rungs of the ladder below us which we have already passed, we may also look up and see many rungs above us to which we have not yet attained. Just as men are standing even now on each of the rungs below us, so that we can see the stages by which man has mounted, so also are there men standing on each of the rungs above us, so that from studying them we may see how man shall mount in the future. Precisely because we see men on every step of this ladder, which leads up to a glory which as yet we have no words to express, we know that the ascent to that glory is possible for us. Those who stand high above us, so high that they seem to us as gods, in their marvellous knowledge and power, tell us that they have stood not long since where we are standing now, and they indicate to us clearly the steps which lie between, which we also must tread if we would be as they.

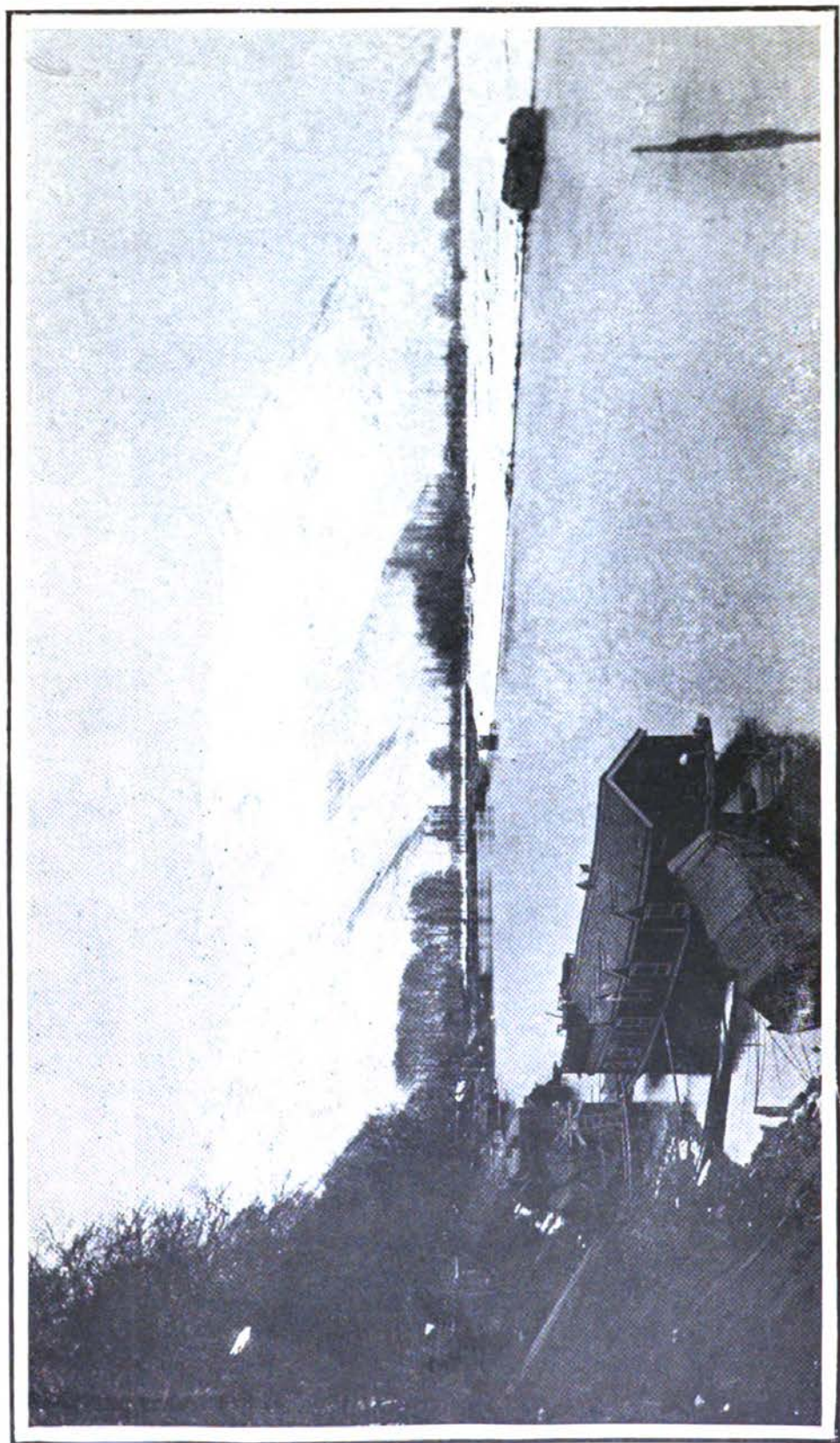
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C. W. Leadbeater

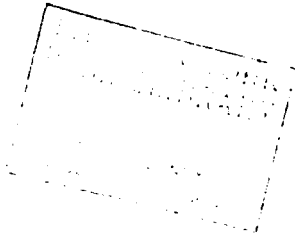
THE JHELUM IN KASHMIR

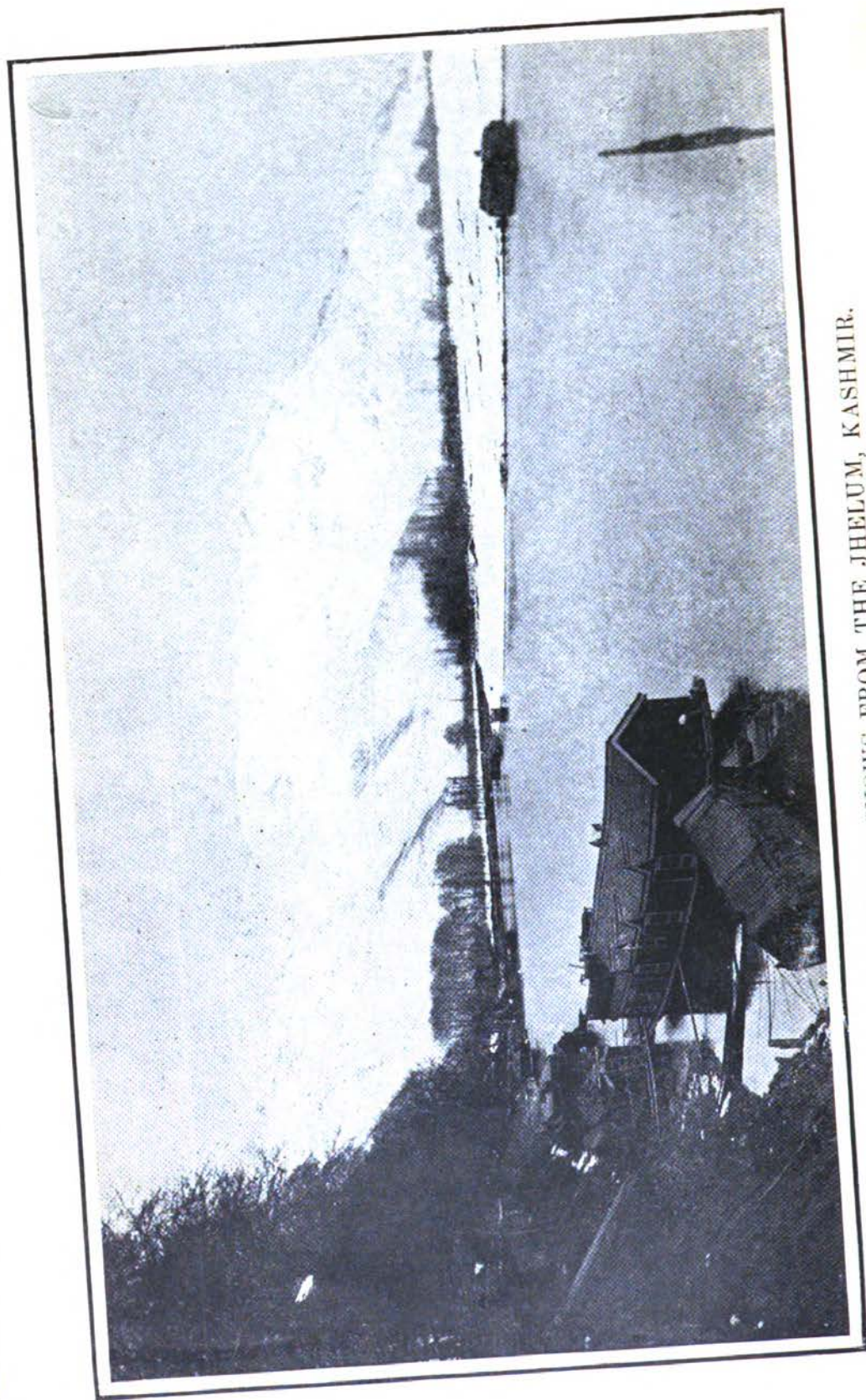
By JOSEPHINE RANSOM

A great circular spring, where ice-cold water wells swiftly up from unfathomable depths, home of the Eternal Serpent, whom pilgrims worship, and sometimes see in mystic trance—around, the lovely steep sides of giant Himalayan hills, upon their crests the glittering snow wreaths—such the romantic source of the river Jhelum. A swarm of greedy fish inhabits the cold waters which flow out through a narrow channel across a pretty garden; at the other side they tumble noisily over big boulders, then flow as they will adown the emerald valley. Mountain streams swell the volume of water on its way till at Islamabad it is a broad navigable river. In great perfect curves it sweeps down to Srinagar, where our illustration shows it with majestic chenars, flaming red against the snows, ubiquitous poplars in the distance, and roomy comfortable house-boats moored. Nine quaint bridges span the river as it flows through Srinagar, clustering thickly along its banks, so lovely at sunset when the faint purple mists invest it with a wondrous charm. Through rich country, iris-edged, it winds on to the great Woolar Lake where often miniature storms rage furiously, to emerge

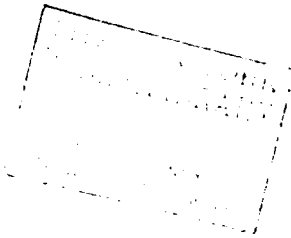


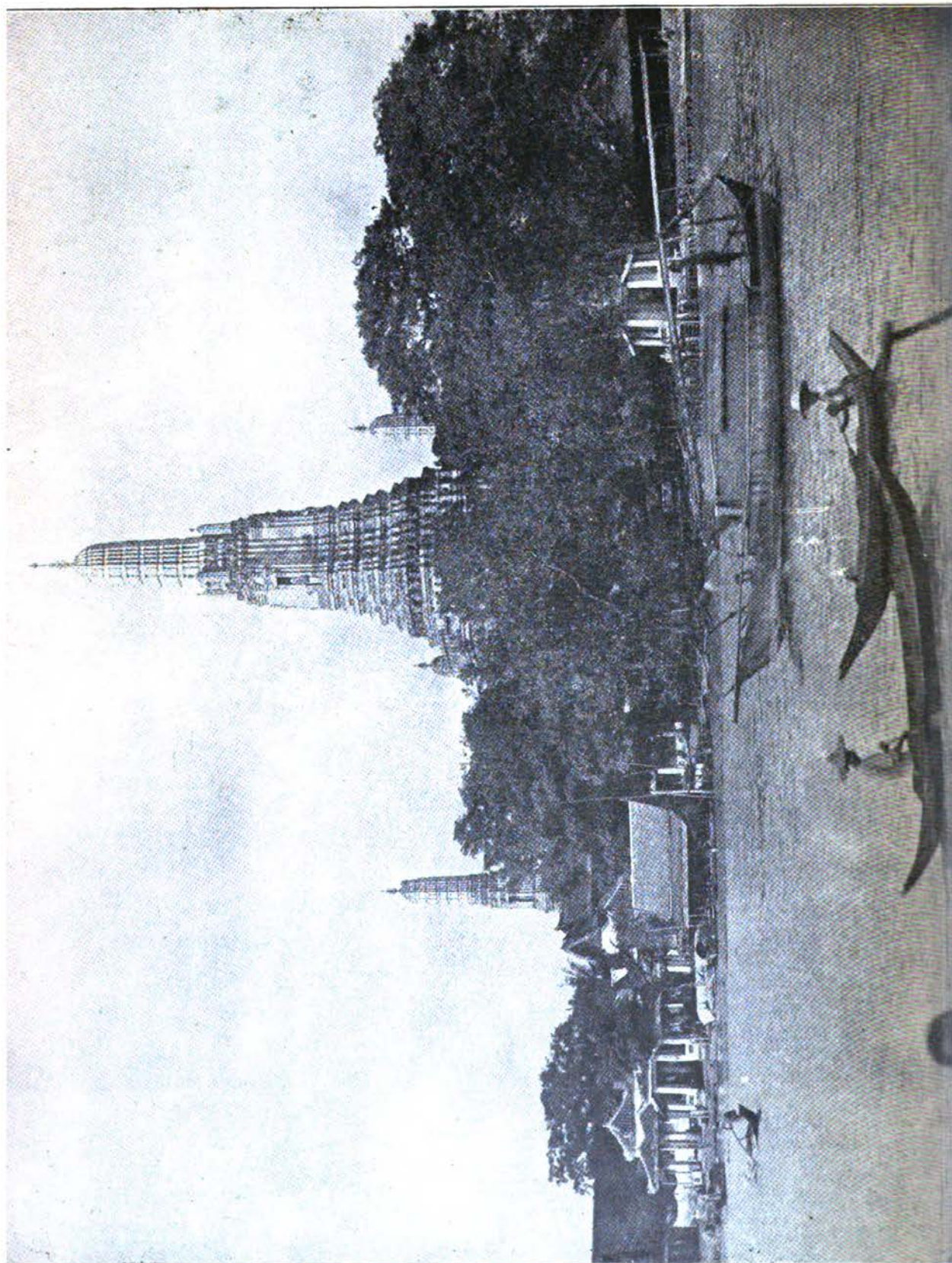
A VIEW OF THE SNOWS FROM THE JHELUM, KASHMIR.





A VIEW OF THE SNOWS FROM THE JHELUM, KASHMIR.





placidly beyond Baramulla. Soon it becomes a confined and tearing torrent swirling through the long Jhelum valley—so grandly beautiful with the towering well-wooded hills on either side. At Kohala it leaves Kashmir, carrying along upon its rushing bosom countless pine logs, wealth of the hills, that will come to anchor on the far hot plains at Jhelum City, where the river flows wide and slow.

J. R.

TWO TEMPLES AT BANGKOK

By B. P. WADIA

‘Sermons in stones’ are perhaps the most eloquent and powerful preachers that influence the æsthetic sense in man. Amid all the beauties of architecture, those inspired by religious emotion have always stood first. The village church in its simplicity, the shining pagoda in its grandeur, the spacious mosque, the towering gopuram all sing the song of praise to the fervent heart or philosophic mind whose religious aspiration has brought them into existence. Even when the form is not chaste and elegant, refined and beautiful, the life, the power, the force that mould the structure are of a nature so unique that invariably they inspire reverence, uplift the entire nature and bring it *en rapport* with the higher harmony of supernal regions. The ornamentation in architecture is the expression of the soul of architecture; without that soul no

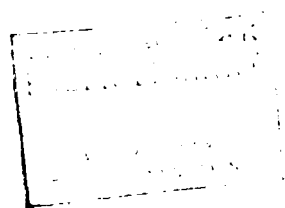
ornamentation, however beautiful can give them life. In the words of Ruskin, "It will be at the best but a wreath of flowers round the pale brow of the corpse." Of their occult influence Mr. Leadbeater's forthcoming book, *The Hidden Side of Things*, treats fully.

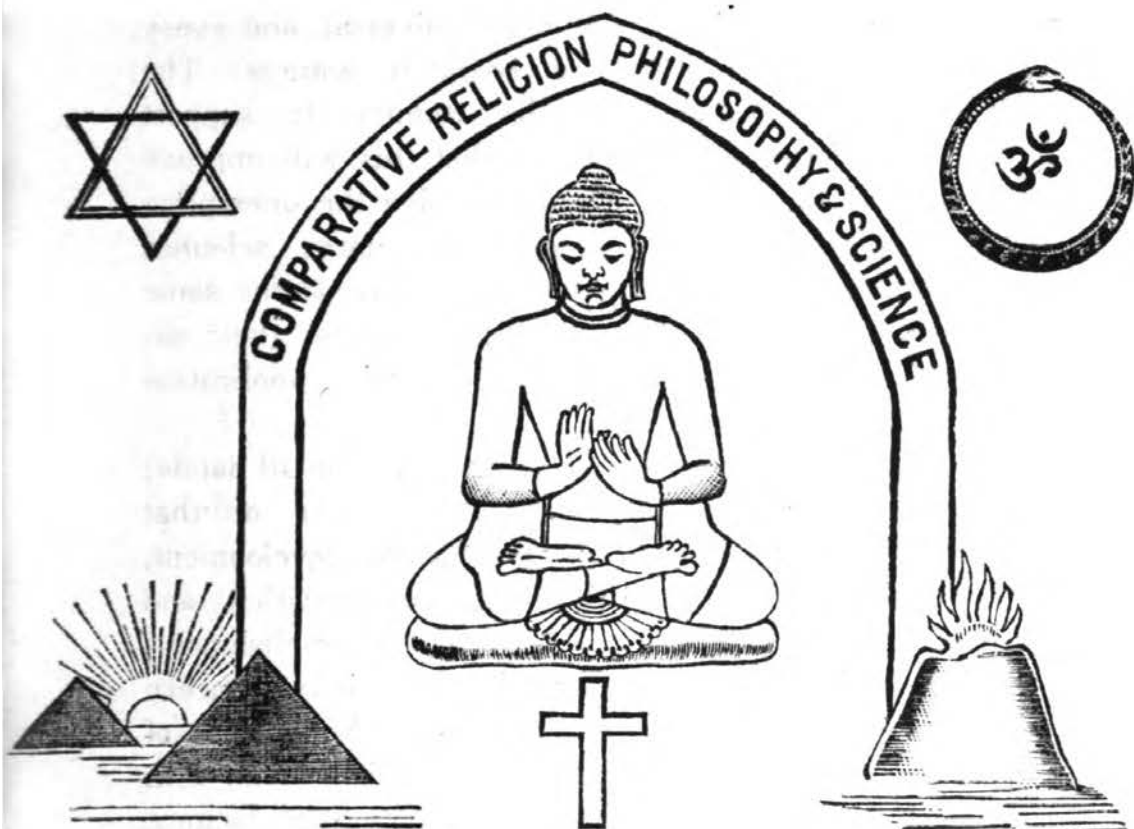
Our two accompanying illustrations are the famous (1) Wat Cheng and (2) Wat Pichaijajat Temples of Bangkok—the Capital of Siam. Bangkok is the Venice of the East, and all over the town are scattered fine Buddhist Temples which, with their coloured tile-roofs and gilded tapering spires, give it a peculiar and notable appearance. The Buddhist Temples are differently built from Hindu mandirs and in themselves provide a distinct phase of art. Surrounded by the sacred Bo-trees, abounding in various magnificent statues of the Buddha, and tinged by the local architecture, they are a fit object of investigation for the student of Oriental Art.

B. P. W.



THE WAT PICHAIJAJAT TEMPLE, BANGKOK.





THEOSOPHY AND SOCIAL RECONSTRUCTION

By DR. L. HADEN GUEST

ON looking over the field of social affairs at the present time one cannot fail to be struck with two groups of facts. On the one hand, the wide extent of misery, degradation, poverty, and social disorganisation; on the other, the effort on a continually increasing scale made to cope with the evils.

The desire for some kind of social reconstruction and for improvement in the ordering of social life is, indeed, well-nigh universal, and every political party in England bears it witness. The Conservatives appeal to the country to support Tariff Reform, on the ground that this will improve industrial conditions and help to solve the unemployment problem. The Liberals plan large schemes of financial and social betterment aimed at the same object, while the Labour Party express their aspirations in socialistic projects of wide application and of great significance.

That change is needed, is conceded on all hands; discussion centres only upon the nature of that change. Along certain lines of social development, we are, indeed, past the stage of discussion, and considerably advanced to that of accomplishment. Here differences of opinion must chiefly concern themselves with the rate of change. Such lines of social development are concerned with education, with the public health, with the regulation of factory, workshop and mines—conditions as they affect the workers, with social legislation (Old Age Pensions and the Children's Act for example), with municipal ownership and management of socially needed services, such as lighting, water supply, local transit and many other activities. And having already accomplished so much, more and more seems within our power.

The problem of poverty, so long regarded as insoluble, is now boldly attacked as an avoidable evil, and Sidney Webb has formulated the great conception of the National Minimum, applying to

all that concerns the normal life of man (education, health, housing, wages, etc.), and it is to become the business of the State to secure that none of its citizens shall fall below this level. The State is to define a minimum line of efficiency and well-being, and so to organise itself that none may be allowed to sink below this. A movement embodying this great constructive proposal in its relation to the Poor Law for the Abolition of Destitution, is one of the most important of contemporary social happenings. And this is only one among many.

There press upon us from all sides so many schemes, so many plans, that the ear may well be deafened and the mind confused by the variety of the cries; comprehensive insurance schemes, votes for women, feeding of school children, land reform, penal reform, hospital reform; these and many other matters all press their claim for settlement. And, amid conflicting claims, it is by no means easy to discriminate relative values and to assign to one or other priority of importance. For all problems cannot be dealt with at once. Which, then, is to be first and which second?

The attempt to discriminate takes us out of the hurly-burly of multitudinous happenings into the world of principles. And, behind the surge of social and political suggestions, criticisms and experiments, two main principles emerge, those of Individualism and of Socialism. These two principles are the two poles between which the warp and woof of the social structure is woven.

No party professes unadulterated Individualism, and none unadulterated Socialism. But each party,

in formulating its policy in accordance with its past history and its future hopes, is obliged to take up a position somewhere on the line between these two extremes.

And to justify some piece of alteration of our social machine, one or other of these principles is constantly invoked. The Conservative, protesting against a Liberal budget, pleads the individualist case; the Labour M.P., protesting against existing conditions, pleads from the socialist standpoint. But there is no security about these standpoints; the Conservative speaks from the socialist standpoint, as on educational matters, if it makes the moment's case stronger, the labour man pleads from the individualist, as on many Trade Union matters, if that suits his immediate object.

To a certain extent this is inevitable, depending upon whether the social or the individual aspect of a problem is being discussed, and illumination of both aspects from all points of view is desirable. But the point of view is constantly shifted to suit the exigencies of the moment. Underlying principles are taken, not as fixed view-points, but as opportunist expedients, to be used as occasion directs. And this means that politics and statesmanship at the present day are to be understood, not by reference to ideas and principles, but by reference to the prejudices and necessities of the various classes whose views find expression through individuals; a general drift in the socialist or individualist direction being obvious, but no deliberate aim. Here and there, a great man, unshaken by the immediate needs of the instant, will retain his

grasp on principles in the midst of the fight. But such men are rare, even among social and political leaders, rarer still among the rank and file.

And if we attempt to delve deeper, to go beyond the comparative superficiality of the opposition of socialist and individualist, and correlate our ideas of social reconstruction with any scientific view of the world, with any philosophical system, or with any religious revelation, the attempt becomes one of the very greatest difficulty. Yet if we are to put our present day efforts into proper perspective, and to see them in their correct proportion as the heirs of the past and the progenitors of the future, we must find some way of bringing our plans and our schemes into relation with an outline of world development.

The attempt to do this has been frequently made, every Utopian has done it, in a sense, every great reformer must try to do it. One of the latest efforts, that of trying to understand the present in the light of Neo-Darwinian thought, has resulted in some curious bye-products of social legislation. To attempt to see social life as a phase of the 'struggle for existence,' has resulted in suggestions, designed, more or less crudely, to relieve us of the burden of 'the unfit' by segregation, sterilisation, or the lethal chamber, and these suggestions are put into partial operation in Europe and America, and are seriously and attentively discussed. And they are important in the world of social affairs, because, being based on ideas of wide application, they appear in contemporary politics with some kind of power and authority behind them. All the

more so, since, in the general indifference to religion, 'science' is accorded a superstitious reverence, and the *ipse dixit* of a 'scientific' man is frequently accepted and acted on in a most truly unscientific spirit.

Yet the facts can be interpreted quite differently. Prince Kropotkin, studying natural history, has in his book, *Mutual Aid*, brought forward an explanation quite different from that of the Neo-Darwinian, and, by laying stress on 'mutual aid' among animals, puts the struggle for existence into quite a secondary position. The Socialism of Karl Marx, again, attempts to explain all things by a special conception of history, and every social and political thinker, so far as he attempts to reach fundamentals, must attempt to find some kind of a philosophical foundation for his proposals. But no system of ideas, no general outline of a plan in the world, commands anything more than a very partial and very limited assent. The so-called 'scientific' explanations are flatly contradicted by the 'community-experience' of centuries, as embodied in our social customs and in our legislation. And the 'community-experience' of centuries is not likely to be put aside at the bidding of any theory, however profound it may appear, and however well-based.

When we come to religion, we find that there is not even any attempt worthy of the name to correlate the Christian religion with politics and government. Statesmanship, religion, business, science and philosophy are kept in separate compartments.

There is the further difficulty that, before any of the ideas current in the world of to-day can

gain expression in fact, they have to pass throughout the swirl and storm of the democratic electoral machinery. Conservative and Liberal ideas are not considered on their merits as ideas, but on their attractiveness as party cries. This takes the reality out of politics and reduces it to the level of a game. Ideas, plans, schemes or proposals are counters in the game for the winning of popular approval. And, in the struggle for existence among political ideas, it is by no means the best considered, the most far-seeing and the wisest ideas that make the readiest appeal to the democracy. Even when, by some favourable combination of circumstances, a piece of good legislation is added to the statute book, its effectiveness will depend upon the effectiveness of our national and local administrative machinery, limited as this is by considerations of personnel and by the imperfect adaptation of function to work, which is so characteristic of English local government.

Amid such confusion, surrounded by such difficulties, the possibility of building any social structure of permanent importance may well appear illusionary. And the effort at such building is not very apparent; the politician is moved by the needs of the moment to do the work of the moment (which has to be done) and only appeals to general guiding principles to help him not to go too far wrong. But in the world of principles and general ideas, the same kind of confusion prevails, as in the everyday world of practical proposals. There is no firm ground to stand upon. No plan or system of ideas is ordinarily current, which enables great general

ideas to be brought into immediate touch with the everyday world, without producing distortion and confusion; nor by which any particular isolated fact, or group of facts, may be related with others and seen in its proper position in the perspective of the whole. This is most clearly seen with regard to religion. The attempt to bring the consideration of problems of factory organisation or rates of wages, for instance, into intelligible relation with the Christian faith, produces a grotesque confusion. Politicians and social reformers habitually treat the religious explanation of the world as having no immediate practical application. God is felt to be a long way out of the world.

And then, perhaps, one asks, what is the use of it all? Is there indeed any God in the world, any order, any law, or is all blind chance? There have been great civilisations in the past, and they have passed away. Like waves on the sea, they have arisen and disappeared. What guarantee have we that our civilisation too will not rise up and then pass away again, like another wave on the life-sea of this planet? And we can see no guarantee and no certainty either of progress or of permanence, save that which may lie in the will of man to achieve. And what reliance can be placed upon this weak and irresolute thing?

And it may be, that, in such mood, one may turn away from the world, believing that there is no balm for its wounds, no permanent hope, no solution for its evil, no relation between the individual and the general life, and that it offers only empty satisfactions. For ordinary religion does not

help us. It offers vague metaphysics and beautiful fairy stories, but no food for the mind. Ask ordinary Christianity or Judaism why one man is put by God to be born in a slum and grow up a criminal outcast, while another is born surrounded by the comforts and elegancies of life and grows up a great statesman? And there is no answer sufficing for the heart and the reason. Ask what happens to a man's soul after death—if indeed man be not a mere congeries of physical atoms—and the answer can only make any scientific-minded man smile, by its entire vagueness. Ask these religions to explain the great stretch of history in the past, or to throw some light upon the future, and they falter, and are of no practical assistance. Take any great sorrow of love or of death to them, and they can give only platitudes and generalities; but for the mind, nothing else at all. What is there then in the world? In the sphere of politics and social affairs, turmoil, doubt and confusion; in the world of ideas, aridity and loss of hope; in the world of religion, dogma, platitude and superstition. Is it worth while attempting any social reconstruction at all, and if it is, at what point in the confusion are we to begin, or must we be governed by the needs of the moment?

Into this world of strife, confusion and pain, Theosophy comes like a flood of sunlight, bringing illumination, peace, order, and definite assurance of progress. Theosophy brings to the modern world, the definite statement of a plan in the world's evolution, and the definite object of that plan. Regarding man as a spiritual being, it bids

us look on the scheme of organic evolution as providing the field for the evolution of Spirit. And one of its most fruitful ideas—without which the complexities of the modern world cannot be resolved at all—is that this evolution takes place by the continued reincarnation of Spirit, in bodies of matter.

The most painful and insistent of our human problems are made clear by this doctrine of reincarnation. Take any modern social problem that deals with poverty—the problem, for instance, presented by the mentally defective. Thousands of these mentally defective people are alive in England to-day; they come for the most part from the lowest slums, from the most poverty-stricken areas. On any but the purely materialist hypothesis—which is controverted by so many facts now-a-days as hardly to be worth more than a mention—how are we to reconcile the birth of these people, the lives and experiences of these people, with any understandable idea of law in the world? And if God is love, how reconcile it with any understandable idea of justice or of love in the world? For all men born in one year are not mentally defective. Some are born into the professional classes, and others, well-cared-for groups, provided with a good heredity and with favourable circumstances. Why should one spiritual being be born mentally defective, and another as a future statesman? Maybe two such children were born on the same day, in the same city, and only a short distance apart. For the slums of great cities often run in and out of the more prosperous neighbourhoods. Heredity explains the body. But what explains the

choice of this body for the soul? Frank materialism may accept heredity as the sole explanation, and deny the soul or Spirit; but frank materialism is, in itself, no longer acceptable to the mind which investigates contemporary evidence of the superphysical.

And no hypothesis generally current in the western world, other than reincarnation, will explain these facts in any way reconcilable with any idea of Law.

And yet, there must be law governing the coming and birth of the Spirits who inherit bodies on this earth. Everywhere in the universe where man's mind has penetrated, everywhere where facts have been collected, arranged and scrutinised, there, law has been found. In chemistry, in astronomy, in physics, in biology, everywhere law. Are we to believe that there is no law in the spiritual world, that in that which affects man's essence, all is left to chance? For the theory that man comes but once to this earth and inhabits the so greatly differing bodies of the mentally defective and the statesman, then goes away and returns no more, is not conformable with any understandable idea of law. Shall there be Hell for the criminal who never had a chance, and Heaven for the well-off man who never had a temptation? Still less, is such a view conformable with any understandable idea of love or justice.

And why should we not understand the Law which must be behind? Surely the laws of our own Spirit are not more beyond us than the laws of the movements and constitution of suns, millions and billions of miles away.

And one of the greatest gifts of Theosophy to the modern world, is the re-statement, in clear and simple language, of the theory of reincarnation, which explains these facts, and of the laws under which it takes place. According to this theory, the reincarnation of the human Spirit in the human body is only one chapter in the story of spiritual evolution. The whole universe exists but for the evolution of Spirit; and at a certain point in that evolution, the Spirit reaches the lowest human condition, and becomes recognisable as a human entity. The Spirit, as an infant human soul, is then ready to undergo its human experiences, and, as a child going to school enters first the lowest and most elementary class, so the infant soul enters the simplest and most elementary human body.

After living a life in this body and gaining knowledge of actions and their results, of desires and repulsions, of pleasures and pains, and of every kind of life-experience, the body dies, and the soul, set free in the finer worlds, assimilates the result of these experiences, is modified by the assimilation, and comes back after an interval spent in this process and in rest, to gain another life-experience.

Time after time, the soul of man comes into a mortal body, experiences therein birth, infancy, youth, old age and death; time after time, the soul assimilates the experiences, and grows by their nourishment; until, having entered at the lowest form, he passes at the end into the highest, and has completed his human evolution, having learned all that this earthly school has to teach.

On this theory the differences between the degraded slum-dweller, the most primitive savage, the average civilised man, the saint and the genius, are explained as being due to differences in length of human evolution. The saint and the genius entered the school of earth a very long time ago ; they are nearing the end of their experiences. The savage and the slum-dweller, on the other hand, are at the beginning, the average man is half-way. On this theory, the object of lives on this earth is to learn the lessons they have to teach, and to grow to that stage at which we shall have no more to learn from earth. Then we shall be ready for the still mightier evolution which stretches beyond.

Applying this theory to our modern life, we find that, where before all was disorder, pain and confusion, now there is order.

We are a world full of beings at different stages of growth, needing different environments, different conditions. And, from all the disturbance and turmoil of the world, we see emerging, the certainty of a law guiding the Spirit of man on the path of his evolution. The mere contemplation of the theory of reincarnation has already reduced the chaos of social problems to something like manageable proportions. We begin to see that, if we can only discover the laws under which reincarnation takes place, we shall have a firm foundation for our social building. And Theosophy states these laws simply and clearly, and yet supplies such a mass of detail, that the student must be deeply versed indeed who needs to go beyond the published literature for answers to his questions. To understand

these laws aright it is necessary to clearly keep in mind the broad outline of the cosmic process, as conceived by Theosophical teaching. According to this, the Logos of a system creates the worlds of that system as a field for the evolution of the spiritual individuals who are to unfold their powers by that evolution. These spiritual individuals are sparks of the Divine Life, and come forth from Him by the exercise of His Will, which is also their will, as they are part of Him. To the Theosophist, the world does not consist only of a scientifically-defined physical, and a vaguely-hinted-at spiritual, world, but of a series of seven planes of matter, each finer than the other, beginning at the densest on the physical level, rising through the emotional to the mental, and then, through higher worlds, to the highest of all, which are beyond the reach of man; and each of these planes is the habitat of the Spirit in its appropriate vehicle of manifestation.

It is in the physical, emotional (or astral), and mental worlds, that the specifically human evolution takes place; and it is the complete mastery of these worlds, and the bodies made of their materials which man uses in his evolution, which is the object of this evolution. The man who has thus completed his lessons on earth is perfect as far as humanity is concerned, and is called a Master of Wisdom, because, having absolute power over His developed mind, nothing is hidden from Him in this system. That such Masters have existed in the past, the history of every great religion bears witness. To give the knowledge that such men are living now, is part of

the message which Theosophy brings into the world.

The law by which this human evolution takes place is called conveniently by the Samskrt word Karma, which may be translated—the Law of Action and Reaction. Man, in his evolution, has free will; he may do what he will, either in the world of action (the physical), or in the world of emotion and desire (the astral), or in the world of mind; with one proviso—that he bears all the results of his actions, painful or pleasurable, that he escapes nothing, that he pays the uttermost farthing of his debts.

Some actions, the soul discovers, cause pain, others bring happiness. At first, his recognition of causal connection is absent, or very limited, but, as life succeeds life, as certain actions always bring pain, and certain others happiness, the soul learns. And as he learns, he grows, his powers unfold. From the savage, he grows into the average; from the average, he climbs higher still, until he who was at the beginning an infant soul, stands forth glorious as a Master of Wisdom, a perfect man. The attainment of this goal is the object of human evolution as laid down by the Logos, and because it is His Will that man shall finally attain, this achievement is ultimately inevitable for all. Man may delay or go far astray, for he has free will, but, sooner or later, the general current of evolution will carry him with it to his destiny; to struggle against this current is in the long run impossible.

This means that progress depends upon the Will of God, although the rate of that progress depends upon the will of man.

Out of the consideration of these main outlines, other important points emerge. Man is a spark of the Divine Life. Every man is such a spark, and the differences between men depend upon the length of their evolution, and not on differences of essential nature. Just as in a family some are born earlier and are elder, some later and are younger, but all are brothers because children of the same father, so in the world some souls are born earlier, and are elder, and some later and are younger, but all are brothers, because sons of the same Divine Father, out of whose Life all lives have sprung. Thus is the Brotherhood of man founded securely on the Fatherhood of God. But the statement is not left here. For when the student studies the teaching concerning the superphysical planes of matter, he finds the reality of this Brotherhood taken from the realm of statement to that of scientific fact. Brotherhood on the higher planes is as much a fact of nature as is gravitation.

But the most important conclusion of all which emerges from this study is that of the inner certainty of God. Man is a spark of the Divine Flame, by his nature he is one with Him, and, by this identity of nature, he can know Him within, as he knows himself; not only intellectually recognizing God by contemplating the world without, but inwardly knowing God by his identity with God.

Theosophy, in this way, brings God back into the world, gives the outline of a plan on which human evolution is proceeding, states the main laws governing this evolution, and provides a science of the Spirit and of the superphysical worlds, by means

of which these laws and this evolution may be understood. The policies and the systems, the sciences and the arts of humanity, are no longer seen as divorced from spiritual things and from religion, but as steps on a ladder leading up to their study. For Theosophy bridges the gap between the knowledge of God, which is the supreme science, and the sciences of the physical world in which we live, by providing a science of the super-physical, and of religion, and of the Spirit. Without these, no such bridging is possible; without these, God cannot be brought into intelligible relation with the things of daily life.

When we turn again to look over the field of social affairs, from the standpoint of the Theosophist, very different is the aspect from that which before we saw. Strife, confusion, pain and evil are there as before, but they are understandable, they are to be explained by the law of karma, they are necessities of reincarnation. Out of these things, men are evolving needed qualities; what they suffer passes away, what they gain in experience they have for ever. And our knowledge of the plan behind all the apparent confusion, enables us to lay, deep and secure, the foundations of any social building we may undertake.

What, from the Theosophical standpoint, should be the main considerations which should govern our building? First and foremost, the knowledge that the world exists for the purpose of evolving the Spirit, and that our social systems should be constructed to further this end. Second, that all men are brothers in the divinity of their nature,

and that their duties therefore depend on their age. To the elder, the duty of protection, help, instruction, guidance; to the younger, desire for learning, loyalty, obedience, trustworthiness. In these two statements, we have the outline of a plan, the details of which can be made even clearer and plainer by deeper study. But we are forced in this study to contemplate a sweep of evolution behind us, greater than we had imagined, and a sweep of evolution before us, greater than we had dared to dream. The evolution of humanity is but one chapter in the great story of the universe, and we do not see it in true perspective unless we see it as such a chapter. So looking on human life, the importance of small distinctions melts away, the antagonisms between Liberal and Tory, Liberal and Socialist, Socialist and Individualist, between the nations and between the races, become of secondary consideration. That which matters is what helps the human Spirit to evolve; that which hinders it is evil, that which helps it is good. Therefore no special political, social or economic system can claim the allegiance of the Theosophist unless it serves this end.

What then for the Theosophist should be the main lines of social reconstruction?

Firstly, the social system must be based on the recognition of Brotherhood, and should give to each the opportunity of growth, which his stage of development needs. The detail of such a system will be complex, and must be based on experience, and the teaching of such great men as the future may bring forth. The outline of such a system is simple. The evolution of man takes place in the physical,

astral and mental worlds. 'In each of these worlds men should be provided by Society with the best possible conditions. In the physical world, all men should be provided with at least the necessary minimum of food, clothing, warmth and housing required to keep their physical bodies in good health. Those bodies too should be born of healthy parents, living in good circumstances. Everything which stands in the way of these conditions is an evil, and anyone familiar with present social conditions, will recognise that the Theosophist's demands on the physical plane necessitate a sweeping change of the present state of affairs. To provide men with good bodies at birth, with good nurture during childhood, adolescence and manhood, means drastic and comprehensive reconstruction. Rates of wages, conditions of labour, conditions of housing, and a hundred other details of ordinary life will need to be greatly altered. But remember, Theosophy gives us a firm foundation for these changes. Men must have the best possible bodies in order to further their evolution; to give them less, is to sin against them in the gravest way. And, to achieve these ends, much of what is now called Socialism will be required, probably to the extent of national ownership of the chief means of production, of the chief necessities of life, buildings, cotton and cloth manufacture, furniture, foodstuffs, and so forth, national ownership of electrical energy, of the chief means of distribution, and a very great degree of control of the means of exchange.

In the world of emotion, the astral world, our duties are quite as comprehensive: stated broadly

they are to minimise all violent and coarse emotions and desires, and to stimulate all higher and finer emotions and desires. This means the cultivation of a noble literature, of splendid theatres—national and municipal probably—and of beauty everywhere in the ordinary life of man. It also involves, even if the purely physical did not, the granting of leisure to all. No man should work so hard that he has no life left for finer things, and no man should spend all his life at work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.

Changes such as these involve, of course, most far-reaching changes in wages, in old age pensions, and in every department of life. And well-being for all—working or lazy, sick or well, young or old, deserving or undeserving—can be the only motto for a nation governed according to Theosophical principles. To all must be given the best possible chance; the penalty will no longer be deprivation by others of the comfort, dignity and beauty of life, but the self-inflicted penalty of falling out of the evolution, of being a laggard amongst comrades who are going joyfully forward.

In the world of mind, our duty is to provide for each intellect the opportunities it can best use, to provide for all the chance of growth, of training, of discipline, and to provide for the highest minds all that they may need.

Present-day education can only be said to provide the administrative basis for that which will be

needed in the future. Our schools must be made pleasant, calm and beautiful, they must be multiplied enormously, they must be differentiated in a thousand ways. And the whole of life, of literature, of art, of science, of religion, must be made an aid to the growth of the mind, aye and of the Spirit too, for the service of which the mind is but an instrument.

These requirements of a social system changed in accordance with Theosophical ideas are no dream; they are the requirements for the realisation of God's plan for the world, the spiritual evolution of man. And they must and will come. For the very turmoil and confusion of the present will lead men to seek again the true way of living; and there shall be many in the coming days who will find it; and finding it, know it for the truth; and knowing it, speak it out unto all men.

But if this is to come now, in a world where ugliness, noise, disease, confusion and misery are so potent, it must come by the realisation of duty on the part of those who are elder in evolution, those into whose hands is entrusted the sacred task of guiding aright the destinies of nations and of peoples. Those who are older in evolution must recognise where we stand, must see their duty, and, seeing it, pour out their life and their service in sacrifice to the world. For this, too, is the law of evolution, that the worlds grow by the outpouring of the life which is more highly evolved, for the benefit of that which is less evolved. This world is but the outpoured life of the Logos of our world, and if the world of social affairs is to be helped to grow into a more beautiful thing, it can

BUDDHISTIC SYMBOLS AND CEREMONIES IN THE ROMAN CHURCH

By DR. FRANZ HARTMANN, M.D.

TH**ERE** is only one absolute Truth and only one Religion ; but there are various religious systems, each seeking to give outward expressions to divine Truth by means of symbols, allegories and ceremonies. These symbols are not artificially invented or concocted ; but as every product of nature, and every natural language, is the ultimate outcome and manifestation of the indwelling Spirit, which it is intended to represent, it may be supposed that we should find a similarity of symbols in the different religious systems, or that at least these symbols should express the same truths or show how that truth was conceived by the different people who, in the course of their evolution, came to adopt them.

Thus, for instance, the Parsis regard Fire as the holiest symbol of Divinity. What more appropriate symbol could they have chosen, to represent the power and magnificence of the Godhead than Fire? From Fire comes the manifestation of light, life and love in the universe ; and, moreover, for the enlightened, symbolises the divine spiritual fire in the body of man, by the action of which the luminous solar body of the regenerated is born. Among the

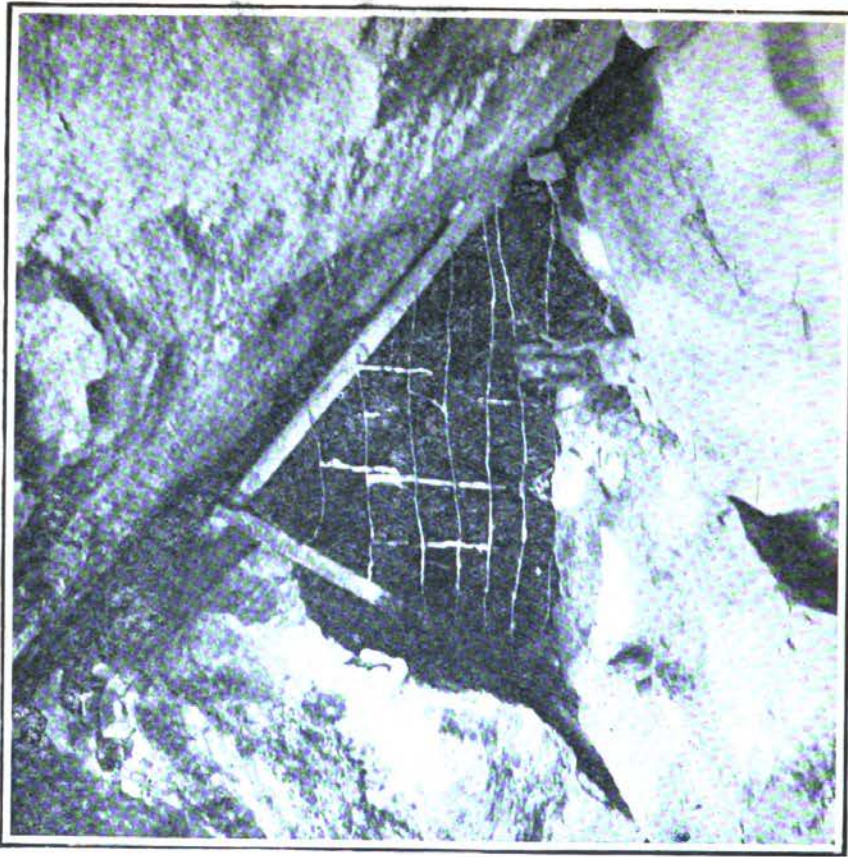
Hindus we find a great variety of symbols, representing spiritual powers and forces of nature; and each appears so very appropriate to the principle which it represents that it would be difficult to replace it by another one.

In Christian symbology the descent of the LOGOS is symbolised by a luminous radiating globe, and the Gandharvas or celestial harmonies by angels and cherubims surrounding the same.¹

The incarnation of the Logos is represented in the Christian religious system by the figure of Jesus the Christ, whose history, even if the account in the Bible is not based upon actual occurrences in the phenomenal world, is at all events a true representation of the spiritual, psychical and physical processes taking place during Initiation. Jesus, the Divinity, "the Christ," having become incarnated in a human body is something more than what the 'liberal protestants' try to make of Him; He is our own Higher Self, the God or Spirit, whose habitation and temple we are (I *Corinthians*, iii. 16) and with whom we may become united by means of spiritual regeneration or Initiation.

In the ceremony of the Catholic Mass the process of this regeneration is represented—although the clergyman celebrating the Mass is not likely to know the real meaning of it, because the conventional theologians look only at the external aspect of such things,

¹*In the accompanying picture (taken from The Lotusbluten) the globe is inscribed with the number 333, which probably refers to the descent of the Logos into the material kingdom. (See F.M. Pryse: The Apocalypse Unsealed.)*



CAVE NEAR DARJEELING

Supposed by Buddhists to lead to Lhasa where strange things are reported to happen.



THE DESCENT OF THE LOGOS AND THE CELESTIAL HARMONIES.

and the mysteries of the inner life are to them a closed book of which they know only the cover.

It is perhaps unnecessary to enter into a detailed description of this ceremony and of the symbols used, as they may be witnessed by anyone going to a Catholic church. There is the altar, representing the body; the sanctuary, the heart; there is the picture of the divine Man crucified; there are the lighted candles, symbolising different states of consciousness. The host is sacrificed, the crucified Jesus represents the higher self, the officiating priest the lower self, and the terrestrial man becomes transformed into the celestial man, not by reading in a book, and not by any science or theory, but by swallowing the host, which means taking within himself the celestial nutriment necessary for the growth and expansion of the soul. Thus this ceremony is a fancied representation on the external plane, of what in reality ought to take place within.

But it seems that this ceremony of celebrating the Mass is not the exclusive property of the Catholic church, but may have been delivered over to it by the northern Buddhists; for in a picture discovered in Italy there is a representation of the same ceremony as practised in a Chinese Buddhist temple.

There is the same altar and the same priest, offering the same host in the shape of a wafer; but instead of a crucified Christ there is the image of Buddha in superhuman size, indicating that the divine Man, the higher self is incomparably greater than the mortal man of flesh. There are the pictures of two disciples (instead of Catholic saints); the officiating priests wear clothes similar to the Catholic

clergymen; there is the servant attending, and while in the Catholic church the phases of the ceremony are indicated by ringing a little bell, there these signs are given by beating a drum. The Buddhist monk has his whole head shaven, while the Catholic priest has only a round spot shaven at the top of his head. Many more similarities between the customs of the two churches might be pointed out, but they have already sufficiently been mentioned by others for instance in the account of travels in Tibet by Abbe Huc.

It may, however, not be out of place to say that an enlightened Buddhist does not any more worship an historical Buddha, than an enlightened Christian worships an historical Christ. The latter sees in the personality which appeared as Jesus of Nazareth a personification of Christ; he venerates that image accordingly, but only worships the Christ. Likewise the enlightened Buddhist venerates the image of Buddha. He beholds in the historical Gautama Buddha an incarnation of his own higher self, the knowledge of which he may attain, if he follows the footsteps on the path taught by that great Teacher, Gautama Buddha. Jesus (as the story goes) became initiated by being "baptised" in the wilderness by the holy Spirit descending from above, and Gautama Siddharta became initiated as a Buddha by being "baptised" and initiated by the Spirit of the same God descending upon him while he rested under the "Tree of Divine Wisdom". The "baptising" in both cases means the entering into the highest state of consciousness and self-knowledge by being illumined by the light of Divine Truth.

F. H.

ZOHAK : THE DEMON KING OF PERSIA

By C. E. ANKLESARIA

(*President, Karachi Lodge, T.S.*)

MANY a tale and legend in the *Shah-nameh* of the great Persian poet Firdusi, bears double meaning, one exoteric and the other esoteric. An effort was made to explain the esoteric meaning of the Haft-e-Khan of Rustom, in *THE THEOSOPHIST* for February, 1909. Here I am trying to put an interpretation from the esoteric point of view on the account of Zohak, the Demon King of Persia.

First, the ordinary story.

Mirtaz Tazi, a King of Arabia in ages gone by, had a thousand animals who yielded an abundance of milk which was all charitably distributed to the poor. The more he gave away in charity the more he began to have. This King had a very good and handsome son called Zohak, an incarnation of innocent goodness.

One day Iblis, the Evil One, came to his court in the disguise of a good and virtuous man and made friends with the Prince. His power of conversation was so captivating that Zohak grew fond of him, and desired to hear more and more of his sweet talk. But Iblis would not gratify this desire unless Zohak would agree to enter into a special

compact with him, *viz.*, that he would not repeat to any one whatever might be revealed to him. To which Zohak readily said "Aye".

After the compact, the first suggestion Iblis made was that Zohak should kill his father, who according to Iblis was quite old and therefore useless, and was in the way of Zohak's ascendancy to the throne. Zohak was horrified at this suggestion. He could not even imagine doing such a horribly wicked deed. Iblis, however, had enough wit, skill and persuasive power to impress on Zohak that if he would not carry out the suggestion, he himself would lose his life. This threat changed Zohak, who now showed willingness to kill his father, provided Iblis would show him the way. Iblis suggested that a pit might be dug on the pathway which led to the Temple, and might be so covered over with grass that it should not attract any notice. This was done; at night the saintly father on his way to the house of prayer fell into it and died. This unrighteous act brought Zohak to the throne. By degrees Zohak entirely came under the power of Iblis, who impressed on his mind that if he would carry out the instructions given him in all matters Iblis would make him the greatest king in the world, and Zohak would be master of the seven climes.

Iblis first extended his influence to the kitchen. In those days people lived on bread and fruits; but Iblis, having entered the royal kitchen, instructed the cooks how to prepare 'good and savoury' dishes of various meats and fowls for Zohak. These Zohak enjoyed much, and thereby

came more and more into the power of Iblis. Every day something new and rare was brought to the table, and every day Iblis rose in favour. One day an egg was brought, and this was extremely liked. Another day various kinds of game were provided, and they were so nicely done that Zohak ate with the greatest relish; he was so much pleased that he told Iblis to ask for any boon; whatever Iblis desired would be given to him. Iblis, with a malicious smile, asked to kiss the shoulders of the king. This was graciously permitted. But, as Iblis kissed, two snakes grew out of the shoulders—and Iblis disappeared.

There was a great commotion in the palace and every one ran for Iblis; but he was not to be found. Doctors were called, but in vain. No one knew how to remove the serpents. Efforts were made to kill them, but they would shoot out again and again and bite and trouble Zohak more and more.

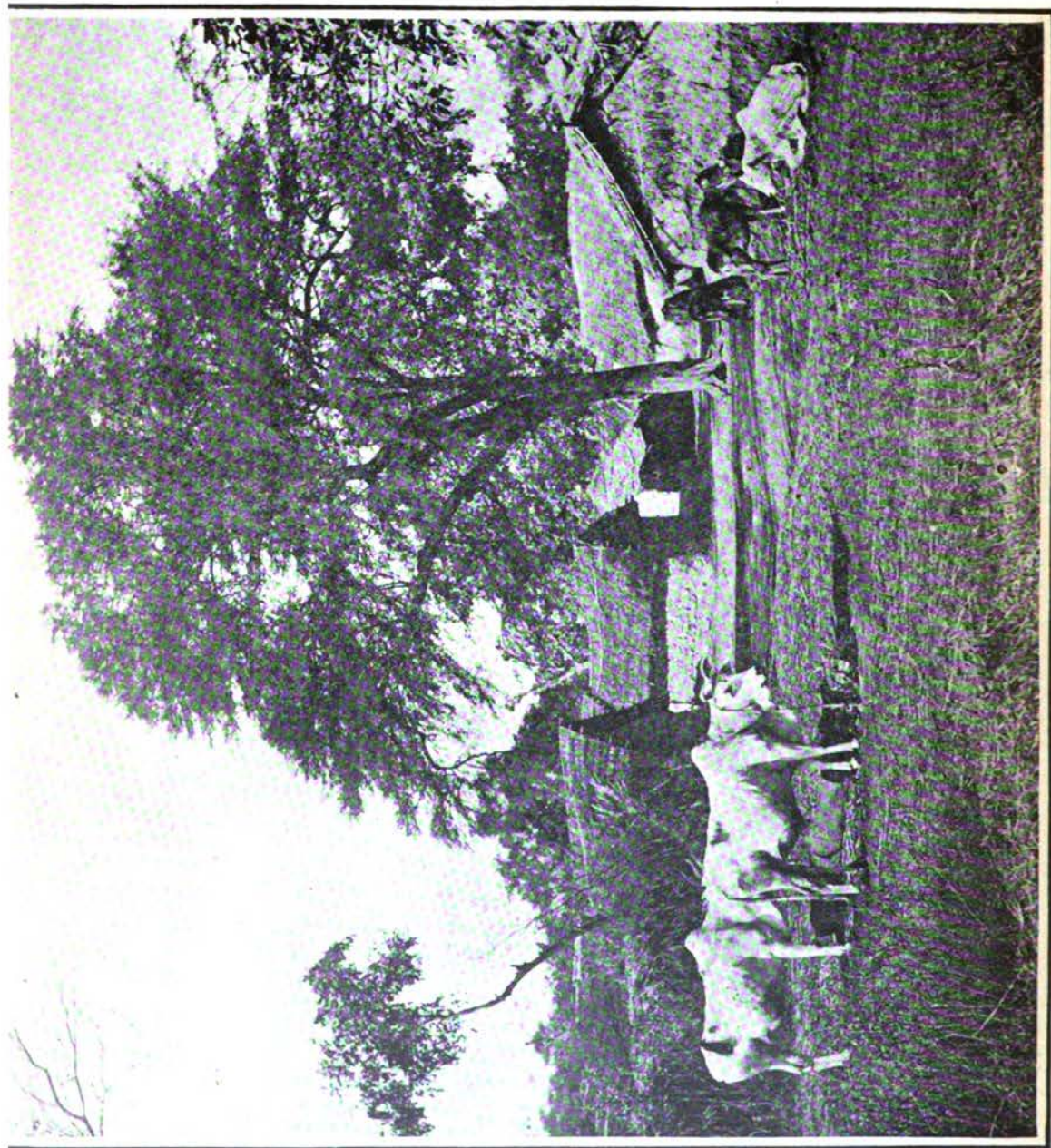
Some time passed. Iblis came to Zohak now in the form of a physician and of course he was consulted. He declared that it was destined that Zohak should suffer thus, and that the serpents would continue to exist as long as he lived. Therefore perpetual misery would be Zohak's. But if the serpents be daily fed on human brains they would not hurt him. Thus Zohak began to merge in evil.

At this time the Persians were disgusted with the rule of Jamshed, owing to his arrogance, and so they invited Zohak to take charge of their country, which he easily did, and drove Jamshed away to the wilderness and later on caught him and

killed him. All this time the serpents continued requiring two human brains every day, and Zohak's cruelty and oppression in order to secure them grew apace. He ordered a census to be taken of his new subjects, and each family was ordered to yield two of its members for the daily food of his serpents.

Zohak however was not free of other mental troubles and anxieties. One night he dreamt that he was attacked by three warriors; two of them were big men but the third one was a mere youth. This youth struck him with a mace, which stunned him, then his hands and feet were bound and he was dragged through the crowd by way of punishment. This dream startled Zohak and he was all fear. In the morning the wise men were called in and were asked to interpret the dream. They knew what it meant. They however could not venture to speak the truth through fear of incurring his wrath. They asked for three days more to study the stars; on the fourth day Zohak angrily demanded the explanation. The wise men could not conceal the fact any more, so they declared that the dream meant the decline of his power; that the youth who was not born yet was Faridun, one who would take him prisoner and ascend his throne. After hearing this interpretation, Zohak was overwhelmed with sorrow and misery and the light of his day was for ever darkened. Now he determined to trace out Faridun's parents and destroy them. He issued an order that every person belonging to Faridun's family be seized and brought to him in fetters.

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AN ORIENTAL FARM-HOUSE.

Abtin was the name of Faridun's father, and Faranuk that of his mother. Having heard of the order of Zohak, Abtin and his wife fled away to the jungle. Their hiding-place was discovered by the spies of Zohak, and Abtin was seized and taken to the King, who mercilessly put him to death. At this time Faridun was only two months old; his mother fled away with him. In her flight she came to a pasturage ground. The farmer took pity on the mother and the babe and gave them shelter. Owing to fright and anxiety, Faranuk was not able to nurse Faridun, so he was fed on the milk of a cow called Purmaieh, which belonged to the farmer. The emissaries of Zohak were sent after the mother and the child, so Faranuk did not think it safe to remain at this place. She could not take the baby with her, and with resignation she determined to separate from the child. She told the farmer her whole story and requested him to take charge of the boy and rear him up, and allow her to fly to Mount Elburz. The farmer consented. Then she went to Mount Elburz and placed herself under the protection of the Holy Sages living there, who consoled her and prophesied for her a happy future.

The child was for three years reared up by the farmer on the milk of his cow. One day Faranuk returned to the pasturage secretly, and took away Faridun to Mount Elburz, for she felt that his whereabouts would be known to Zohak if he remained there longer and he would be destroyed.

Zohak came to know of this pasturage; he secretly came there with a large army and

destroyed the farm, and every one living there, including the cow which had fed Faridun. Faridun however was safe in the hands of the Holy Sages, the Magis. He was taught by these Sages, and they also told his mother that a great future was before the boy, and that the Divine Will had chosen him as the destroyer of Zohak.

When he was sixteen, one day Faridun asked his mother about the past and about his father. Faranuk narrated the whole story, and it very much affected the youth. He resolved to take vengeance on Zohak for killing his father and practising so much cruelty on his subjects.

Meanwhile people had to supply daily two human brains for the serpents of Zohak. Now there was a blacksmith by the name of Kavah who had a hundred sons, and ninety-eight of them were sacrificed to the serpents. He had only two sons left, and now their turns had come. This sad fate broke the heart of Kavah. He felt very indignant against the king; he got so desperate that he took the summons for his sons, and went to the court of the king, and appealed to him most pathetically to stop his wickedness. His sudden appearance and undreamt-of affront took the King by surprise, who being dismayed scarcely knowing what to do, ordered the release of his sons. At this Kavah's heart leapt with joy, and he embraced his sons in wild delight. Then the King ordered that instead of his sons Kavah's own name should be entered in the register of victims. At this Kavah became indignant, tore off the register, trampled it under his foot in rage and scorn, and abused the king and his ministers.

He left the court in anger with his sons threatening vengeance on the king. Proceeding to the market place he gathered the people and urged them to rise and rebel against the tyrant and his orders. On the point of his spear he fixed his leather apron and raised that as the standard of righteous rebellion. This later on became the famous Gaviani Banner. Collecting all his followers Kavah at last went to Mount Elburz, and joined with Faridun against Zohak.

Faridun, aided by the advice of Kavah, now proceeded against Zohak. The mother shed tears at parting and implored God's blessings on her son. According to his directions Kavah prepared a Guruj, mace, for Faridun, of the shape of the cow's head. Before starting Faridun visited a shrine where the angel Sarosh met him and initiated him into the mysteries of life, and taught him some *nirangs* (mantras), which would protect him against Zohak and help him to overpower the cruel king. With these divine weapons and with Kavah as his guide, he marched against Zohak and arrived at the enchanted palace. By the power of his mantras, Faridun entered it and released all the victims of Zohak.

Zohak was at this time absent, so Faridun easily became the master of his territory. The news of Faridun's arrival and the capture of his palace and country reached Zohak, so he returned alone secretly to kill Faridun. It was a dark night; Faridun was sitting on the throne in the palace; Zohak came there stealthily and hiding himself under the throne was on the point of thrusting his dagger in Faridun's back, but Faridun

caught sight of him; he at once jumped from the throne, and taking his mighty mace gave a strong blow on the head of Zohak, which stunned him. He was about to give another blow to put an end to his life, but the holy Sarosh appeared and advised him not to kill Zohak, but to take him a prisoner and throw him into the dark and deep pit of Mount Demavend in heavy chains. Faridun did this.

It is said that Zohak will remain in this prison of Mount Demavend till the day of resurrection. Every night he licks his fetter-chains reducing them to hair-breadth, but at the dawn the cock crows and they again become thick. This, it is said, will go on till the day of resurrection, when Zohak will succeed in freeing himself; he will regain his power and rule over Iran again for a short time, when he will be overthrown by Kershaspa, who will ultimately kill him. Then the dead will arise, evil will disappear, the golden age will begin, and all will be happy and become one with God.

Such is the story of Zohak.

Let us now try to explain it esoterically.

Mirtaz Tazi stands for the mind in man—the reflection of the higher mind. Tazi in Arabic means a horse, and horse is the symbol of the lower mind. Mirtaz is very good, charitable and pious, because he represents manas unaffected by kama. A ray of this manas descends into the lower world and gets tainted by kama. As long as it is associated with and under the subordination of its father there is no evil in it; but no sooner does it come in

contact with kama, desire-nature, and associate with it, than its nature begins to change. So Zohak the personality, too, was good as long as its predominant feature was the father or mind-aspect, but the moment he was fascinated by Iblis—the desire-aspect—he began to change.

In order that the personality may grow and gain strength, the mind has to fall into the mire, so Iblis, the kamic nature, advises Zohak to destroy his father, the mind-aspect. As the desire-nature grows strong the higher feelings are smothered and suppressed, so the father of Zohak dies because of the pit Iblis digs for him.

Mere temptation, attraction to the objects of desire, will not strengthen the personality. In order to experience, the personality must taste and gratify the desires; hence Iblis, the desire-nature, feeds Zohak with various dishes of animal meats. The flesh food typifies carnal desires. The more one gratifies the lower desires, the more one hankers after them, and becomes their slave and is ready to do anything to gratify them; but presently pain and suffering follow. Hence when Zohak became enamoured of Iblis and allowed him to kiss his shoulders, the serpents came out and began to bite him. The serpents signify pain; they bite the head and the body which means mental and bodily suffering. The more Zohak tried remedies to destroy the serpents the more vigorously they grew forth and caused him pain. When the sufferer finds no remedy, by the insinuation of his desire-nature he begins to think that pain and suffering are the destiny of man, and the best course therefore is

to pacify them; not to think of them at all, but to go on enjoying, killing all the good and spiritual sentiments which dwell in the heart. This was what Iblis, as the physician, advised Zohak: feed the serpents daily with human brains.

Wicked persons, in their waking consciousness, do not feel much fear. But as a rule they dream horrible dreams and very often wake up quite frightened. We find Zohak also quite terrified by his dream. He finds his position weak, and his condition transitory. Man is his own good or bad angel. The youth of Zohak's dream is his better self—the ego in the causal body. This is the reason why Zohak was afraid of Faridun before he was born.

Now the higher nature, the real man, the ego, Faridun, is born in the wilderness. The father has to hide himself from Zohak through fear of his son being killed. The father of the ego is atma, and the mother is the buddhi. When the father, atma, retires (he has to, for his services are not required yet), buddhi becomes helpless; she cannot nurse her child, hence a farmer, the higher manas, takes the child in his care, and feeds him with the milk of a cow—external knowledge. This means that in the infancy of the ego intellect has no light from buddhi (the mother has retired). The mother goes away to Mount Elburz, and seeks wisdom from the sages. It means that buddhi, in order to overshadow the ego, requires Wisdom from the Sages who have mastered the worlds. In the early stages the ego may well grow by the help of the mind, but if its influence continues

there is danger of the nature being hardened. Mind alone cannot lead us beyond a certain stage. When the ego learns all that the mind can teach him then buddhi illuminates it; hence the return of the mother and her taking charge of the boy. Under the guidance and kind care of the Holy Sages of Elburz (The White Brothers), the ego grows, learns, and acquires knowledge and wisdom, and realises his divinity. He finds out that by birth he is royal, divine, that the personality, Zohak, has usurped his power, and brought all the misery and suffering; therefore it should be destroyed.

Before the power of the higher nature may directly descend the preparation from below must begin to respond and receive it, and that is done by Kavah, the blacksmith. Now Kavah stands for conscience, the result of worldly experience. The hundred sons of Kavah are the many experiences in the lower worlds. As the personality blunted his weapons and when the voice of conscience was to be made quite barren and desolate, then a reaction sets in, the conscience becomes desperate and appeals most powerfully and strongly to the personality; by this the lower nature is stunned a little, but on coming to itself thinks of destroying that very conscience. Thereupon the conscience denounces the lower self in strong words and raises an open revolt against it. All this revolt of Kavah is a graphic description of the arousing of the strong voice of conscience. When the heart revolts against the lower nature, many good people, or better feelings, come to strengthen the conscience. All these people now go in search

of Faridun at Mount Elburz—the plane of the ego where he dwells in the auras of the Great Ones. So when conscience rises against the lower nature and raises sublime feelings, it aspires instinctively to the higher nature, and is influenced by the ego. This is the union of Faridun and Kavah.

Before going down actually to fight with Zohak, Faridun passes some time at a shrine and learns Wisdom from Sarosh. Sarosh is the monad in man. Before the ego can go down to crush the lower nature he must attune himself with his spiritual pole. When the ego, guided by the conscience, directly attacks the lower self, the lower self runs away, disappears or eludes, leaving the ego to fight first against the glamour and illusions of the lower worlds. These are easily destroyed by the ego. When the lower nature sees that the ego has become the master of the bodies (Zohak's palace and kingdom), and it is dispossessed, it tries to fight the ego; it has no forces, for his forces are changed to better feelings and now belong to the ego. Then a secret attempt is made to kill the ego while he is in an unguarded position. Faridun, the ego, tries to destroy Zohak, the personality, but Sarosh prevents. This means that the personality is to be controlled, and not to be destroyed, for it is a power for good. Thus Zohak was chained and imprisoned in a deep pit. The personality will exist till the day of resurrection, or initiation, a new birth. Till then it will try to reassert its power and freedom. In the night of ignorance, the bondage becomes weak, the chains wear out and become thin, but no sooner does the dawn of knowledge approach, than the cock (wisdom) crows, the control on the

lower nature gets strong, the chains thicken. In the final struggle there is a short success of the lower nature, but soon Kershaspa, the Deliverer, the giver of Initiation, destroys the personality; the ego realises his true nature, and this brings in its train bliss, joy, peace and happiness, everlasting and eternal. This is the true golden age of man and every one will come to it in course of time. May the day of Kershaspa's advent be hastened for all.

C. E. A.

MAN'S PLACE IN TIME

By JAMES SCOTT, M.A., F.E.I.S.

The place of Man in Time! O solemn thought!
 He stands upon the border of the Past,
 Of all that ever was he is the last,
 And with him every byegone store is brought
 Of Wisdom for the future, no less fraught
 With problems vague, mysterious and vast,
 And fathomless as lead in ocean cast,
 Yet hopeful in the Hope the Masters taught.
 The heir of mighty treasures and the sire
 Of greater issues, he: with him is cast
 The die of future ages, blest or curst.
 O priceless treasure or misfortune dire
 To know this mighty truth—Man is the last
 Of all the past and of the future first.

J. S.

TO A SOCIALIST BROTHER

By SIDNEY RANSOM, A.M.I.E.E.

“ I repeat, what we are longing to know is what key you possess to this problem that puts the Socialists in the wrong, and Mrs. Besant in the right. You know we are open and receptive, and do not think this out of mere cussedness.”

This comes from an earnest worker for humanity in reference to the recent strikes in England. Similar questions pour in more and more as the present state of industrial affairs is approaching breaking point. Were dead earnestness not behind such questions, they would never even be asked, for the Theosophical movement can well be ignored by those who are not in earnest. It is significant that real earnestness in social re-construction nearly always seeks a higher impetus than what may be called material justice, and therefore those who are in any way connected with a spiritual movement are in duty bound to give some reason for the faith they hold. How well do I know of the dogged persistence of some socialist friends, who are simply spending themselves entirely for the cause they hold to be true. They have to rush through many meetings during the week, and have no rest on Sundays owing to similar demands. No time to read, and no time to think. One meets

these fighters everywhere, in trains, at meetings and at cross-roads, bustling through the country, hoarse and pallid, spending their energy like the bees who live their six weeks at top speed. "While we rebel" writes a friend, "the system grinds us up, and the enemy relaxes its energies by recuperating in Switzerland or Cannes. It is a one-sided fight, but the source of great Joy and Fellowship".

It may appear a limitation to identify oneself with a crusade that one knows to be only temporary, yet to be able to work with a temporary cause as though it were an eternal one is the sign of a truly great character. The true occultist has gained the faculty of proper focus: all his attention can be directed to something quite trivial, whereas most of us prevent ourselves from doing the immediate by continually reminding one another that it *is* only immediate, and passing.

Now what elements have been present in the recent strikes in England? The men may have been wrong in striking, but their action was well-nigh inevitable. Remembering that lightermen were only asking that their day be limited to ten hours, and that carmen were only asking for eight hours' rest between each working day, it will be seen that the demands have not been extravagant. Indeed, taking it merely from an economist's point of view, the rise in wages demanded only attempted to balance the rise in the cost of living that had occurred during the past decade. Let it be fully conceded that the demands have not been extravagant. Even the "£2 a week for all" demanded by Tom Mann, the Strike Leader, could hardly bring

injustice to anyone, as all can testify who know the conditions of living in the West. But some men struck who would not personally be benefited—and that emphasises an important feature, *viz.*, the solidarity among those who have made demands. This, alone, augurs well for the future for it means that justice has been realised as something higher than personal re-adjustment.

Nor does the workman “spend his last shilling on beer,” as has often been said, and the mere fact that on our national drink bill last year £46,000,000 was saved, compared with ten years ago, is significant (though we must admit this includes champagne as well as beer!).

A great deal of the growing trouble arises from trying to retain out-of-date customs. All systems may be good at some time, and at other times all may be bad. No doubt the feudal idea of the landed squire was good, and might still be good for some, but the system for all cannot exist. Grant me an ideal squire, a divine squire indeed, and I am willing to have my cottage on his estate, but “the master at the big house” has not been so ideal. Instead, the hundreds of villagers near by have often lived in mild terror of displeasing him. Now while this happens in the country, and has happened for many centuries, it happens in a much crueller way in the towns and centres of commerce. A stirring in many hearts was inevitable. It was long pointed out if labour were only united it could demand what it would. The hardy, open palm of Labour could crush any combination if it willed, and this is being seen and acted upon.

What has Theosophy to say? Its answer is perfectly clear, and it rings out the great message on which the Society was founded, namely that there is a living spiritual tie that unites *all* humanity, and that the work of the spiritual teacher is to do every thing in his power to bring that unity into practical expression. By socialism? If needs be. Outside socialism? If needs be. I think also that most Theosophists would say that, while the earnestness and honesty of the men who strike or who cause other revolution, are not doubted for a moment, yet physical strife is an anachronism, and that the stage of the world's evolution is such that to fight and use mediæval methods is beneath the dignity of the working man. Theosophically, we tell of an order of things a little in advance of the normal growth, and we say that if we would help the world wisely we must act according to the new order. That strikes are decadent is seen in the fact that they always bring barbarism to light. Unwittingly, the strike-leaders produce those very conditions in which can thrive the very worst of humanity. Read this from the *Daily Mail* of August 15, 1911.

“But there are far worse people than dockers in Liverpool—people who, as I saw in the Islington riot this afternoon, are little removed from animals. Their womenfolk trail round after the police gesticulating at them in speechless fury. Women with clotted hair and dreadful faces follow them about. They pull out long red tongues at them, they place their hands outstretched to their noses, they make disgusting signs and scream disgusting words which are fortunately rendered into foul and almost meaningless jabber by the furious intensity of the hate in

which they are uttered. These furies and their male kind are the people from whom Liverpool has most to fear just now. These people, with scarcely a leavening of honest working folk among them, are the people whom nothing but blood seems to satisfy. The docker, like most people, will fight once in a way, given a grievance. These people are bloodletters from the outset. They are enemies of society, a blot on Liverpool such as few cities have. A baker's cart went among them to-day. 'Give us a loaf, give us a loaf!' they shouted, with grins of mischief all over their dreadful faces. The vanman gave one or two away and that did it. They swarmed over the shafts and into the van in scores. The man was helpless. A policeman came and in an instant they had turned from the van to him. Bottles, bricks, and old pots came from everywhere."

Reincarnation amply explains this, as every Theosophist knows, and it is certain that no other suggestion throws such dramatic light on the causes of suffering. Applied Theosophy attempts at developing all the good impulses in human nature, and starving out the bad. The French Revolution doubtless did good, but a Theosophical Society would have done it differently. It must be remembered what 'principle' means. State ownership of land, national railways, free education, and so on—these are not *principles*, and must not be so mistaken. These, and other suggestions are methods of expressing a principle, and about methods we must always allow perfect freedom of opinion. He is not to be despised who believes that nationalisation of railways would be disastrous; nor is a firm belief in that theory any criterion of a love for humanity. On matters of principle there can be no opinion. I dogmatically affirm that if a man does not be-

lieve in the Universal Brotherhood of humanity it means he is not yet at that stage of evolution where the principle is self-manifest. We must wait for him; not argue or arraign, simply wait. And when he does reach the stage of appreciation, we must be careful that his own individual expression of that Brotherhood is not warped by our ownformed notions.

It may be difficult to distinguish between an original principle and certain obvious applications that seem to embody that principle. We would hold, *e.g.*, that a social organisation is faulty so long as it does not provide food, clothing and lodging for every member of that organisation. Lessons may have been learnt by want, but it is certain that the affluence which allows it is—as that man discovered by whom the Christ was betrayed—‘woe unto him.’

The average consciousness of a man to-day is beyond the stage where physical destitution can teach anything, and the deliberate holding back of evolution is criminal. The growth of the higher senses means a growth in responsibility: it means that if low-born races exist, they have earned, by the nature of things, a treatment according to the measure of that responsibility, and not according to the measure of, say, a thousand years ago. To all of which my socialist brother will agree; but will he agree that partisanship, taking sides and strife are of little avail? That wonderful play ‘Strife’ showed how capital and labour were the same after as before the strike. Of course, the resentment of injustice is good, but it at the same time warps any appreciation of the

other side. The wise man is calm and controlled. He does not hustle, because he has some realisation of inner causes, and with this has come the ability to manipulate those causes.

It may be said that present-day socialism is orthodox in its methods; the same may be said of anti-socialism, which also purports to reform life. But in methods we cannot afford to be orthodox; in these we must be flexible as life itself is flexible. We must be happy in being royalists one life, republicans or what-not in the next. In whatever state we find ourselves, we can practise our principles, still pour out love, and by this attitude, more than by anything else, tend to remedy the outer defects of the system through which we are working for the time.

Following on the thought that principle matters everything and theories and systems concerning it little, we awaken to the fact that no system however excellent could reform Society if the members themselves had not appreciated certain principles. An impartial survey of the numerous ventures at carrying socialistic ideas into practice shows what the world would call failure. Sometimes this has been due to the lack of practical knowledge on the part of the leaders, and sometimes due to the conditions being really too ideal for the members. Yet I would not mark these ventures as failures, for whoever tries to live up to an ideal makes it easier for followers to gain what he failed to reach.

Socialist friends have sometimes smiled at my admiration for the Divine Right of Kings, saying that in any way to uphold that 'noxious system' was

keeping back the wave of progress. Now the smiles were due to a misconception, probably connected with a vague idea that I wanted Charles II. or James II. back on the throne. That the rule of Divine Kings was perfect is beyond question, but it is true that when the appreciation of kingship slipped away, Divine Kings could no longer come and reign. Therefore other systems came, more suited for the changed people, and if to-day there is any opposition to the rule of Kings, it is due entirely to the fact that there are men and women who are at present so constituted that some other outer expression is needed for their present development. Ideally, we might wish for Anarchy, that is, for each man to be a law to himself, but we know how far we are from being able to exercise justly and well such freedom. The propagandist necessarily attacks the other side, but a calm weighing of the great issues at stake must show us that no one system is permanently good. All the socialistic work cannot overthrow individualism, though it will show certain defects of that system. Nor can individualism ever become supreme simply because the power of combination and co-operation has been shown in many ways. Socialism must not be confused with communism, though it was from the communists that the word sprang. The social insects, bees, ants, wasps, etc., live in communities, but the higher vertebrates, having a more specialised nervous system, are endowed with some power of will; from which we might gather that while living in communities is an expression of Brotherhood, yet it is by no means a final one. A Socialist with spiritual

insight is able to be alone, if needs be, away from railways, industrialism and people. If his *principles* are right he lives in the Eternal.

Theosophy teaches consistently that progress proceeds in cycles. The certain goal of perfected humanity is predestined for us by the Lord of Life, but it is given to us to regulate our progress towards that end. Therefore, there are present at any particular moment various stages of evolution; some normal, some of the past, and a few of the future. It is clear that a continual re-adjustment of the outer to the inner development is proceeding; customs continue after the life has gone from them, and not till things have got thoroughly out of joint is some attempt at re-construction made. This is precisely what the Teaching of the ages tells us, and even as minor re-adjustments are made at the end of minor cycles, so can we say confidently that the solution of all the world's present turmoil and stress will come in the person of the Lord of Love. No other can answer the appeal; no other sacrifice could remove the load. And what He needs of us, in the years before the Dawn, is that whether we are socialist or individualist, Christian or rationalist, we should make it easier for the great Unity to be expressed, for the great Love to be made manifest.

S. R.



RENDS IN THE VEIL OF TIME

LIVES OF ORION

XIX

WE pass now from the grave sweetness of the Indian life to the rollicking jollity of ancient Egypt, which yet was animated by such unswerving earnestness and was so capable of stupendous achievement. Duty was the ruling idea in both countries, and yet it worked out so very differently in practical life. Orion was born in the year 4015 B.C.

near Memphis, again in a high rank—in fact, he was nearly related to the royal family of the period, as is shown by the fact that later on he married one of Pharaoh's daughters. Circumstances could hardly give a more favourable birth than this, amidst the leisure and refinement of the cultured classes of a splendid civilisation, with parents of the right sort and with occult Wisdom always at the service of those who were willing to work for it.

His father was Achilles and his mother Aldebaran, and Orion's name was Kephren. They were near neighbours of Markab, a high political official, whose family name was Anarseb. The eldest son of that family was Sirius, then called Menka—Anarseb Menka, for in Egypt the surname came first. He had been the husband of Orion in the eighteenth life, but as the astrologer's prophecy of a male birth for Orion had been fulfilled, the same relation could not be reproduced this time, and the situation was further altered by the fact that Sirius was twenty-one years older, and a rather stern and reserved young man, with grave responsibilities upon his shoulders. Nevertheless, the old affection between them asserted itself, and even as a child Orion was constantly in the neighbouring house, playing with Sirius' little brother Senefru, whom we know as Vega, and persuading the grave and occupied Sirius (who, however, was never stern towards the children), to tell them stories, or join in their games in the garden.

The houses of the better class in those times were always set in the midst of lovely gardens which were very carefully kept. A great feature of

these gardens was the large proportion of water in them—the wide and numerous ponds in which many beautiful varieties of water-lily were grown, especially the sacred lotus, in its three varieties—blue, white and rose-coloured. These flowers were very tastefully arranged and interspersed with graceful fountains; for a particular kind of landscape gardening had attained a decidedly high level at this period. The land of Egypt being by nature absolutely flat and of yellow sand, the gardens were made as different from this as possible, and were entirely composed of artificial mounds and irregularities, planted with noble trees, and everywhere surrounded by palms and miniature lakes, and diversified by marble or red granite steps and summer-houses, flowers in riotous confusion covering every available spot. Of course, places of this kind made ideal playgrounds; and, as the climate was warm, and the children when small wore nothing but collars, bracelets and anklets of gold, they naturally learned to swim as soon as they could walk, and were as much in the ponds as on the flights of steps, or among the stately trees that separated them.

As they grew older the children were supposed to wear a single garment of white linen, but they seem to have preferred to reserve it for state occasions, or for the presence of their elders. It is noteworthy that, at this period, hardly anything but white linen was worn by rich and poor alike; it looks as though cotton or woollen materials were unknown. Officials wore coloured borders to their garments, and gorgeous golden embroideries, but the

taste of the period was evidently for the plain white; so much so, that to look down upon a crowd was like glancing over a sheet of snow. Practically everybody who wore clothes at all changed them about three times a day, so that washing was constantly going on everywhere; and the whole land was one vast drying ground, which added another unit to the blinding whiteness of everything. Even the roads were white, and had to be kept so, under severe penalties. Each householder was responsible for the cleaning and repair of the road in front of his property, and to foul the road in any way or to cast rubbish upon it was a punishable offence. Every man of wealth and position kept in his household not only a large retinue of servants, but also a large number of artificers to do whatever he required—his own private tailor, goldsmith and carpenter, for example, and of course a corps of gardeners.

Orion's childhood under such circumstances was naturally a happy one. The father and mother were assiduous and affectionate, and on the whole wise in their training of the boy, and he had pleasant surroundings and companions. He was a boy of kindly nature, capable of strong love, but impetuous and sometimes wilful.

Another kind adult friend was Ramasthenes (Mercury), who resided in the house of Menka for two years when Orion was eight years old; the boy was very fond of him and used often to sit beside him along with Vega. Towards the end of that time Mercury was arranging to devote himself to the temple life, and one day when he was seated in one of those curious curved Egyptian chairs, and

little Orion sat on a wooden stool at his feet, he stooped and lifted the boy on to his knee, asking him whether he would like to live in the temple with him, to learn from the sacred books, and to take part in the services and gorgeous temple processions. But the little boy did not answer him, for his attention was caught at the moment by a butterfly in the garden, so he slipped down from his knee and rushed in pursuit of it. Mercury looked after him with a smile, and said:

“I wonder whether that is prophetic?”

One reason why the subject of his entering the temple was specially considered was that one day when one of the chief priests was visiting the Anarseb house, he noticed the boy, and said that he had the eyes of a seer. The father and mother were very desirous that he should adopt that line of life, and Orion himself as he grew up liked the idea.

He was presently entered as a day-scholar at the temple, spending the whole of each day there, but returning home at night. Later he often slept there for weeks together, but still had intervals of home life. Once when he was perhaps fourteen, he felt one night an uncontrollable impulse to rise from his couch and go to the room of Mercury. He reasoned with himself that this feeling was absurd, and that it would be an unheard-of impertinence for a boy to go in the middle of the night and disturb a priest from his slumbers or perhaps his devotions. But the unaccountable desire grew stronger and stronger, and at last he had to go. He hesitated long before he could bring himself to

knock at the door, but when at last he timidly did so, a full strong voice bade him enter, and he saw Mercury sitting in his chair facing him with a brilliant smile.

“So you have come at last,” he said, “but why did you resist so long?”

Then he told him how he had tried the experiment of calling him by thought, in order to see whether he was sufficiently responsive to make it worth while to take him later as a regular pupil for occult development. On reaching a certain stage in the priesthood a man was allowed, if he chose, to take a boy or young man as a kind of half-pupil, half-attendant; the idea apparently being not so much that he would have teaching different from that given to the other students, as that he would be always within the magnetism of his master, and so would be aided in his advancement. It was a common saying in the temples that a pupil's greatest progress was often made when he thought least about it—meaning that when the pupil's mind was at rest or quietly occupied, the influence of the master was steadily playing at all levels upon him, spiritual, mental and emotional, even though he was quite unconscious that any effect was being produced upon him.

Mercury expected to attain the position necessary to enable him to take such a pupil in five or six years' time, and he now definitely made the offer of the post to Orion, who accepted with much joy and gratitude. Sirius very heartily congratulated the boy, and urged him to spend the intervening years in qualifying himself to make the most of

the opportunity. The father and mother were also much pleased, and all the omens seemed most favourable. Orion on the whole worked well and even enthusiastically, though now and then curious spasms of contrariness came over him which often undid the effect of the months of striving.

He formed some rather undesirable acquaintances—young fellows who were not bad at heart but were given to careless living, to gambling and to the dissipations of the city. Unfortunately their loose talk inspired him with a desire to try this city life which they described as so manly and amusing, and made him think the restrictions of the temple irksome and unnecessary. He was also attracted somewhat by Egeria, a young woman of good family whom he had seen in their company, and so it happened that when the great opportunity came a sudden perverse impulse seized him at the last moment, so that he refused the kind offer of Mercury, and went off with his new and more worldly-minded friends to plunge into the diversions of the city. This caused great grief to his parents, as well as to Mercury and Sirius; and soon Orion came to his senses and bitterly regretted his foolishness and ingratitude. However, it was too late then; the step which he had taken rendered it quite impossible that he should be admitted as a pupil to the temple, so his parents decided that the sooner he was married and established in ordinary life the better.

When this was known the Pharaoh Unas offered his daughter, Helios, who knew the young man well and had long looked upon him with a favourable

eye. Naturally this offer was at once accepted—indeed it would have been scarcely possible to refuse it—and the marriage took place with great pomp and wonderful ceremonies and processions. The bride and bridegroom were crowned with flowers, and rode on white donkeys, for neither horses nor carriages were yet known in the land.

Orion ardently loved his young wife, but even in the midst of all this festivity the sad thought of his great mistake came upon him with crushing force. He paid a visit to the temple, but the chief priest, who had remarked upon his eyes in childhood, received him very coldly, and told him that it would be many thousand years before he regained the chance that he had lost. But Mercury said:

“I will give it to him whenever he is ready to take it, even if it be many thousand years hence.”

Orion lived a long life and met with considerable success along military and political lines, yet never for a moment did he cease to feel the keenest regret for his failure. His wife died young, but left behind her a son named Ptahhetp (Selene), who was from the first a studious youth, and grew up to be a very learned man, and wrote a widely-celebrated book on *The Wisdom of Egypt*. He lived to extreme old age—over a hundred years—and was much respected for his learning.

The shadow which overhung Orion's life to some extent soured his disposition, and he never met Mercury without a feeling of shame. Nevertheless he kept up a friendship with him, and was always interested in philosophical studies in the intervals

of his other work. His old friend Sirius met with serious reverses, and was for some years in considerable difficulties, being compelled to sell the beautiful house on the river-bank where the children had so often played. But in process of years he worked himself up again and was able to buy back the ancestral home, so he and Orion became neighbours once more. Sirius died before Orion reached the age of fifty, and the latter survived him by twenty-three years, his later days being somewhat lonely, as all the friends for whom he cared had passed on before him. Towards the end of his life he grew miserly, being troubled with a quite unfounded fear that he would come to poverty.

Evidently this royal life in Egypt, under such remarkably favourable conditions, was intended to be the climax towards which many previous incarnations had led. But choice must always be free, and Orion chose wrongly, thus postponing the designed culmination, to a large extent wrecking the life, and seriously affecting the length of the interval in the heaven-world which followed it. He was away from earth only some twelve hundred years—a rather shorter absence than that which ensued upon the Semite life in Poseidonis, although the earthly part of that life was scarcely more than half as long as this one in Egypt.

Two other families, or rather branches of one family, were close friends of Orion and his parents, and prominent members of the group which studied under Mercury. A list of them will be found attached to the corresponding life of Alcyone.

DRAMATIS PERSONÆ

- MARS : ... *Emperor in India.*
-
- DENEB : ... *Rajput Chieftain. Wife : Melete.
Sons : Erato, Ausonia.*
- PALLAS : ... *Indian leader who employs magic
in battle.*
- LIOVTAI : ... *Foster brother of Vega. Mother :
Stella. Female Cousin : Eta.*
- SAGITTARIUS : ... *Wife : Parthenope. Son : Fortuna.
Daughters : Melpomene, Flora.*
- ORION : ... *Dissipated companions in the city :
Gamma, Daphne, Lacerta, Avel-
ledo, Chamæleon.*
- VIOLA : ... *Wife : Calliope. Daughters : Juno,
Sappho.*
- SOMA : ... *Wife : Egeria. Sons : Dolphin, Hebe,
Mu. Daughter : Aglaia.*
- DRACO : ... *Husband : Atalanta.*
- APIS : ... *Servant of Herakles. Husband :
Eudoxia. Daughter : Boreas.*
- BOREAS : ... *Life-long servant of Alcyone. Hus-
band : Kappa.*
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NOTE—The remaining *Dramatis Personæ* are given in the twenty-fifth life of Alcyone, Vol. XXXII, page 644 and in the Addenda on page 821.

FORM AND THE FORMLESS

By W. WYBERGH

(President, Johannesburg Lodge, T. S.)

THE normal progress of the evolution of consciousness has been mapped out for us by leading Theosophists as proceeding from the physical through the astral to the mental bodies, and thence to manasic and buddhic vision in orderly procession, and classifications of objects in the unseen worlds have been put forward, corresponding to these different types of vision. This seems quite logical and reasonable, but on looking a little closer the matter does not appear at all so simple, especially when it is a question of the reliability and the classification of some particular observation or experience.

The question of reliability is not only a personal one depending upon our confidence in the seer, but also a scientific one depending upon the nature and method of his observations. That is to say, we have been led to suppose, not that any individual person or teaching or piece of information was infallible, but that certain ways of observing were generally reliable and certain others not, and especially that below the plane of the higher manas nothing was without admixture of error. Of these planes of consciousness H. P. B. has told us that no blossom plucked in those regions has

ever yet been brought down on earth without its serpent coiled round the stem. It is the world of the great illusion. And it certainly does appear that the most mistakes occur precisely in that kind of observation and experience which is the most definite and detailed, and above all in that which has to do with the physical world. Not only have we within the last few years, for instance, witnessed the demolition of Mr. Sinnett's polar geography, including the "polar shafts" penetrating into the interior of the earth, as the result of Peary's journey, but it would seem that the "Sacred Imperishable Land" has also disappeared, though it was vouched for by no less a person than H. P. B. herself. This does not detract in the very least from her supreme value as a spiritual teacher, and I do not suppose that the presence or absence of the missing continent makes the slightest difference to any Theosophist; nevertheless these things indicate that the liability to error in clairvoyant investigation of physical facts is even greater than had been supposed, while the spiritual truth given to us through the exercise of the higher faculties stands unshaken. There is no need to be discouraged by the mistakes that have been made or to lose confidence in the investigators (unless they claim that their observations are infallible), or to deny that true and important information may be obtained by psychic means, but it does seem important to distinguish if possible between the different kinds of faculty, and to avoid ascribing to one the importance and degree of certainty attainable by the other. It almost appears as if the reliability and value of superphysical

vision were in something like inverse ratio to its concern with physical phenomena, and this whether such phenomena are past, present or future.

In trying to realise these distinctions the student who is not himself a seer finds that questions such as the following present themselves.

When a man sees astral objects, is he using astral or mental vision or both, and what kind of *objects* (*i.e.*, concrete images), if any, is it possible to see with the higher mental or 'causal' vision, and are there any objects properly so called in the content of 'formless' consciousness? Theoretically it would almost appear as though modes of consciousness were divisible into two only (apart of course from what may lie beyond), namely, objective concrete consciousness which includes awareness of all objects of the physical, astral, and mental planes, and formless abstract consciousness in which either there are no objects at all, or they belong to a different and altogether higher order. Again, is it necessary to have developed astral vision before mental vision can be experienced, or before any realisation of the 'formless' mode of consciousness can be had while awake in the physical world? There are some actual cases, to be referred to presently, which seem to imply that this is not always so, but that glimpses of a kind of consciousness which one had always supposed to belong to the Initiate or the advanced pupil are sometimes obtained by people who are mere novices, and who certainly have not developed even astral consciousness as usually described.

Again, how does a man tell whether he is using astral, mental or higher modes of consciousness,

and judge of the reliability of his own vision? Those who are privileged to function in the unseen worlds appear, to judge by what is published, to be able to know with what particular faculties their observations are made. They seldom however make it clear to others whether this knowledge is based upon inferences drawn from the nature of the objects they are observing, and upon a classification of such objects as astral, mental, etc., according to their characteristics, or whether it is based upon differences in their own *inner* sensation while observing, *i.e.*, upon their state of consciousness as such, independently of the objects observed. In the latter case what becomes of the careful checking of observations of concrete facts by independent observers and methods, upon which so much stress was rightly laid in the 'Manuals' and such books as *Occult Chemistry*? In ordinary physical scientific observations it is always expected that the methods employed should be stated in detail, and the *pros* and *cons* concerning the reliability of the experiments frankly discussed when the results are given to the world. Surely this is not less but more necessary in dealing with observations of concrete facts made by superphysical methods, such as are now poured out with profusion in every issue of THE THEOSOPHIST. Doubtless, if the teaching is spiritual rather than historical or scientific, it is sufficient that the seer should be "In the Spirit, on the Lord's Day," but that is another matter.

We are told by some observers that physical objects can be observed by astral vision, and that they then present a very different appearance, which

includes a fourth dimension and so on. But in such a case is it the physical object itself that is being observed, or some 'astral counterpart' thereof? And what does a physical object look like when viewed with 'mental' vision—if such a thing is possible? In any case the problem of physical objects seen with astral vision does not seem to present the same difficulties as are involved in the use of the 'formless' mode of consciousness to discover hitherto unknown physical facts.

Is it not possible, by the way, that the alleged fourth dimension is a misnomer, if it is imagined as an actual mode of existence or ascribed to a given object at all? I believe H. P. B. denied that there was such a thing, and certainly Bhagavan Das in *The Science of Peace* seems to imply pretty conclusively that metaphysically there *can* be only three dimensions.

I suppose a possible explanation might be that on the astral or any other plane there are only three dimensions, but that they are totally different kinds of 'dimensions' to the physical ones, and that when any one talks of seeing four dimensions at a time he is really deceiving himself, and is only transferring to astral consciousness the *memory* of the dimensions of the physical plane, or *vice versa*. The fourth dimension which he speaks of then merely represents the astral way of being conscious, which, if analysed in the same way that we analyse our physical sense-impressions, would in turn resolve itself into three astral dimensions, in which length, breadth and height play no part at all.

But to return from this digression. I have always supposed that astral objects were those that gave out vibrations of certain wave-length and form, and that astral consciousness implied the condition in which one was responding to those vibrations, and that this would apply to the vision belonging to other planes as well. But if so there would be a certain confusion involved in speaking of seeing physical objects with astral vision, and still more with the 'formless' vision of the causal plane, and from this point of view it is accordingly very difficult to understand exactly what Mr. Leadbeater means when, for instance, he describes his visions of the innumerable details of the life of the future sixth sub-race as having been accomplished by means of the causal consciousness, and therefore as being not liable to error. I had gathered that the causal consciousness was "formless," and, as such, not concerned at all with events and forms past, present or future, but with abstract or rather universal principles. The visions in question are intensely interesting, and constitute a most attractive pictorial *representation* of universal principles, but they remind one rather of *The Story of Atlantis*, or even, apart from their Theosophical colouring, of Bellamy's *Looking Backwards* or Lytton's *Coming Race* than of *Light on the Path* or *The Voice of the Silence*. I do not want to suggest for a moment that they are not possibly quite true, or that they do not embody valuable lessons, but, unlike the two last-mentioned books, there is nothing obviously apocalyptic about them as they stand, nothing which compels assent and carries

with it its own authority. The connection with the world of pure thought is not apparent at any rate, and it is difficult to see how they or any similar detailed information can be regarded as incontrovertible statements of truth. Conversely, even if the descriptions are purely imaginary and quite incorrect, I do not see how the error would leave any greater blank in our spiritual life than has the non-existence of H. P. B.'s "Sacred Imperishable Land." The only difference is that, unlike the latter, these statements cannot be either proved or disproved.

If these or other visions of a similar kind were to be described as the *result* of an experience of consciousness on the causal plane, instead of as the actual *content* of such experience, the position would be a little more intelligible. It would then only mean that the visions, as presented to us, are the results of the seer's attempts to translate the necessarily ineffable experiences of his consciousness upon the causal plane into the imagery of the astral and physical planes. This would not detract in any way from the truth and value of the experiences themselves, but it would leave room for any amount of error and imperfection during the process of translation or materialisation into the exceedingly detailed descriptions given, and would in fact imply that these visions, as statements of fact, are not to be regarded as of greater weight than the mass of interesting information contained in such excellent books as *The Story of Atlantis*. Surely the contents of a transcendental state of consciousness cannot be compressed and particularised into such very concrete

details without forfeiting the claim to incontrovertibility. The Universal is true just *because* it is Universal and not particular. After all, the process of making the abstract of the Universal into the concrete necessarily involves bringing it into the region of the personality, and this is saying that it takes a personal tinge in the process, and becomes coloured by the seer's personal predilections and habits of thought. I do not see any possibility of escape from this, and in the case under consideration the process can be detected as a matter of literary criticism by any one familiar with Mr. Leadbeater's writings, just as, to compare small things with great, the imagery employed in the Book of Revelation gives the clearest indication of the prejudices and philosophical standpoint of its author. No sane person surely now-a-days regards such writings as predicting actual physical events, and such an assertion would take from rather than add to their value, for it would reduce their capacity as vehicles of truth.

There are no doubt some minds in which transcendental truth tends to express (and in so doing to smother and curtail) itself in detailed matter-of-fact images, such as the domestic architecture of the future sixth sub-race, while there are others in whom it turns into poetry, music, or words of power and love. It is possible that Mr. Leadbeater's description of the social conditions of the future are meant specially to appeal to the first of these classes, but if so is not this a rather perilous approach to that 'materialising tendency' upon which he has written so admirably in *The Christian Creed*? All these expressions command assent and merit belief in the

degree in which they retain the universality of their source. Neither the music of Beethoven nor the solemn message of *Light on the Path* need or would gain by the formal assurance that they come from the causal plane, for they resound with the Voice of the Silence, and they must be more true than any physical fact can ever be. You can have two mutually contradictory statements about the physical life of the sixth sub-race or the "Imperishable Sacred Land" and they cannot both be true, but you cannot have two incompatible sonatas of Beethoven, and *Light on the Path*, like every other relatively authoritative Scripture, is full of statements which are paradoxes to the intellect yet are for that reason not less but more true.

While, then, some imagery is a necessity of the case if transcendental truth is to be brought within the compass of the intellect, it does not appear that any *particular* imagery or statement of fact can form an essential part of the translation of spiritual into intellectual knowledge, and such statements of fact must, it seems, either be regarded as poetry and myth, or must be judged by the ordinary canons of the plane to which they belong; they cannot in fact escape from "the serpent coiled."

Friends of mine who have seen visions, but whose experience in the matter is no doubt, like my own, very small, have told me that their visions include features which mark them as belonging to more than one plane at once. Apart from those which seem to be merely astral in character, there are others which, while they are presented in

definite forms and images that are presumably astral since they certainly are not physical, at the same time consist in essence of a state of consciousness of deep meaning and reality, independent of and incomparably superior to any formal shadow in which it may be for the moment embodied. This does appear to imply the possibility of being conscious upon more than one plane at once, but, in such cases, I am assured that the circumstantial part of the vision is recognised by them as being purely symbolical, and that they assign no objective or prophetic value to it. The distinction between essence and imagery becomes still more clear when the vision does not concern astral things at all, and transcendental experiences are as it were tacked on to purely physical images and sense-impressions.

Of this curious kind of vision I have myself some experience, of which, however, I speak with great diffidence, because it is not at all extensive, and in a certain sense is extremely elusive, though at the same time exceedingly real. I am quite at a loss when I try to classify it, but it is similar in character to that just described, rather than to the normal astral or other vision of the text books. Of this latter kind I have, as I suppose, also had a small, almost infinitesimal, experience which as far as it goes seems quite in accordance with the books. Thus, on occasions, I have seen objects, thought-forms, nature-spirits, elementals (?) etc., which were clearly not physical, but appeared to have colour and dimensions more or less analogous to those of physical objects. The only strange thing about them was

that sometimes they seemed to have an extraordinary degree of vitality and to be illumined from within, while at other times they were altogether abnormally unpleasant. Then again, like everybody else, I have had dreams in which similar objects appeared, sometimes behaving as one might expect them to do in the physical world, sometimes not. There is nothing more transcendental about them than about ordinary physical objects, however they may behave, and one is inclined to put them down simply as little scraps of astral vision of no importance, even if of some curious interest.

But during some years past there have come at times, both while awake and asleep, flashes of another *kind* of consciousness which I should much like to have explained by some more competent person. It seems to require a substratum of objects, images or thought for its manifestation, but its contents are of a different order. I cannot say whether it should be described as 'astral,' 'mental,' 'causal,' or 'buddhic,' for I have no means of knowing, since it does not correspond to the current descriptions of any particular plane. It certainly is not 'formless' in the sense of having nothing to do with forms, but nevertheless, in spite of the inherent improbability of a novice like myself being able to use such faculties, I cannot help supposing that it must represent some kind of 'formless' vision; the reason is that it does not consist in seeing new *objects* such as are described as being visible on the astral and mental planes, but in a different manner of apprehending all objects; moreover, instead of superseding other kinds of consciousness

(whether waking or dreaming) it seems rather to illumine them. It hardly seems to be susceptible of definition, because it is so protean and intangible, but if a definition must be attempted perhaps it can be said to consist chiefly in a deep sense of Reality, though it has other aspects which might be described in religious or artistic terms. It certainly does not involve any high degree of intellectual or moral attainment, and it does not seem to have anything to do with religious exaltation, for it occurs on the oddest and most incongruous occasions. In my own experience it lasts for a very short time, though its effects endure. It is by no means always of the same intensity, and the occasions when it appears at its best are so rare as to be almost landmarks, but when once known it can always be recognised again. It is felt to outweigh in importance all ordinary states of consciousness, as if it tapped in some way the fountains of the great deep, but at the same time it conveys the impression that it by no means represents finality, and that there are illimitable depths behind. It has no scientific, didactic or 'prophetic' value—it does not convey a knowledge of any new facts—it is not in conflict or in contrast with the everyday world, but it illumines it and deepens its meaning, affording glimpses of a solemn reality which permanently affect one's outlook upon life.

(To be concluded)

W. W.

PERSONAL RELATIONS IN SUCCESSIVE LIVES

By E. C. REYNOLDS

DURING the past year, there has appeared in **THE THEOSOPHIST** a series of articles dealing with the successive lives of a single individual. For the sake of ready identification he is known throughout as Alcyone, and his friends and relations are similarly given a single name which they keep without regard to any change of sex which may occur. The story is an absorbingly interesting one, and as it is the first comprehensive attempt of the kind that has been made, it is of great value to the student; first, on account of the light which it sheds on our probable past connection with our present friends and relatives; second, as a study in karma, and third, as a series of historical sketches of past nations and races. The third aspect will not be here considered, but the first two, which are closely related to each other, will be taken up in order.

Before taking up their specific application, it will be necessary to consider the laws of karma and dharma in considerable detail, for upon their proper comprehension depends in a large measure the value of the study of these lives. A man's dharma, which is sometimes roughly translated as his duty, is a general expression covering his place

in evolution together with all the obligations, racial, national and personal which it entails. All those thoughts, desires and actions which forward a man's development are in accordance with his dharma, while those which delay it are contrary thereto. In other words, those things which are indicated as proper by a man's dharma are right for *him* to do, although some of them might be wrong for a person further advanced. It will thus be seen that nothing is absolutely right or wrong in itself, but is only so relatively to the development of the individual concerned. The things which are forbidden by the general moral or man-made laws are simply those which are contrary to the dharma of a vast majority of the people. This raises a very interesting question as to how far the more advanced members of the human race are justified in imposing their code of morals upon those much lower down in the scale, but it is not necessary for the purposes of this article that we should further consider it here. In passing judgment upon the acts of Alcyone and his fellows, we should try in each case to ascertain their particular dharma as far as possible, and the prevailing code of morals should also be taken into account; for while an act contrary to a man's dharma is not justified because it meets with popular approval, that is certainly a very extenuating circumstance.

Karma is occasionally called the law of action and reaction, but for present purposes this is too broad a definition. In practice we usually limit the term to those effects which accrue to a living intelligent being from causes which he himself has set

in motion. In other words, it is a law of justice or retribution or, still more loosely speaking, it is an exact system of rewards and punishments. While it is easy to make a simple statement of the law, it is much more difficult to understand its mode of operation and to apply it in any particular case, for in each act there are two different factors involved, and we are rarely, if ever, able to exactly determine their relative value. These two factors are: first, the desire or motive of the individual concerned, and second, the laws of nature. When a boulder is loosened by the frost and rolls down the hillside we speak of the event as having occurred in accordance with natural laws, and the laws of karma as above defined have no part therein. Now there is a sense in which all our actions, even the most voluntary, are similarly acts of nature, although it is almost impossible to realise this except in connection with such acts as the sudden instinctive withdrawal of the hand from something hot. The subject is an exceedingly difficult one, and would require a good deal of space for its elucidation even if the present writer felt equal to the task, which he does not. For our present purposes it is sufficient to state that in every act the apparent actor is really in a sort of partnership with nature, and his share of the total consequences is exactly in proportion to his interest therein; this interest depending almost entirely, if not absolutely, upon his desire or motive which led to the original act. As this is not an article on yoga, it would be out of place here to deal extensively with the karmic problems involved in spiritual development, and the following outline

must suffice to round out this portion of our subject. The first occult maxim for the man who wishes spiritual advancement and freedom from rebirth is "Cease to do evil." Until he can refrain from active evil and the intentional injury of others he will make little further progress. Having accomplished this, he should seek to purify his desires, beginning with the most gross and selfish. The river of cause and effect which produces rebirth will never dry up so long as it is fed by selfish desires of any kind; by substituting higher desires for lower, however, we can make its waters clear and pleasant rather than dark and evil. We are then ready for the final step, which consists in performing all actions for the good of the world and without any desire for personal benefit therefrom. This cuts off the springs which feed our karmic river and over its dry bed we can presently reach Nirvana.

Let us now return to a consideration of the karma of the ordinary man and some of the problems which confront him. While the desire is the most important element in an action, the act itself is necessary for the incurring of a specific karmic debt on the physical plane. For example, if I allow hatred of another constantly to fill my mind, I am accumulating a force within, which will finally result in a murderous outbreak if not checked, but unless it does so result the karmic consequences are chiefly, if not entirely, confined to the evil effects on my own moral nature.

One large class of dharmic and karmic problems arises from the existence of man-made laws and police ordinances; it is of course evident that we owe

obedience to the laws of the land in so far as they coincide with moral laws, but suppose like the Jews we have been conquered by force of arms, what sort of allegiance shall we render unto Cæsar? If we have conscientious scruples against any legal requirement—as, for instance, vaccination—how shall we make our objections manifest? If a street car company is robbing the public by an unjust rate, are we justified in getting even by neglecting to pay our fare if the conductor happens to overlook us? While these questions seem quite diverse, there is one general principle which will cover them all. It is both our privilege and duty to try to correct evils of all kinds, but our methods should be open and above board. If the issue is sufficiently important we may resort to open rebellion, but when Cæsar has overcome us and we can fight no more we have no right to resort to assassination, as Alcyone did on one occasion. If we object to vaccination we can go to jail if necessary as a protest, but may not avoid the legal obligation by deception. If the car company is charging too much for its service and we cannot induce the authorities to lower the rate, we can get off and walk, but the fact that the company is robbing us is no excuse for our robbing it in turn; it is not thus that karmic accounts are closed.

There is a group of minor laws and police regulations in which a somewhat different question arises, as here the moral element may be entirely absent. For instance, if I own an automobile I am certainly under a moral obligation to drive with such care as the condition of the traffic requires; a rate

which is perfectly proper on a deserted country road would be murderous on a crowded city street. But a certain county, where the objection to automobiles is strong, has a speed limit of three or four miles an hour; if I cross it at the rate of ten or twelve have I done any moral wrong? It would seem not, and yet if I am caught I shall be fined. The truth is that there is no direct relation between the punishments inflicted by man and by the law of karma. A criminal frequently escapes human punishment altogether; if caught his punishment may be too great or too little, he may even be innocent of the offence with which he is charged; in any case the lords of karma utilise the event for whatever it may be worth in balancing the man's account. It is the opinion of the writer that such regulations as have just been referred to should be classed with the risk of accident from which we are never entirely free. It is known that a dangerous animal is at large in a certain wood; shall we go through it? Many men are injured yearly jumping on and off moving trains; shall we follow the practice? The art of flying is at present a very dangerous one; shall we go up in a machine if occasion offers? None of these things are either right or wrong in themselves; they only become so in relation to our duties and obligations to ourselves, our families and the world at large. If a man habitually runs unnecessary risks and is finally injured, it is not necessarily the result of any specific act in his past, but may be only the natural consequence of his carelessness. On the physical plane, at least, it is not enough that a man

should be good, he must also be careful, and it is quite as important that he should pay due regard to the law of gravitation as to any of the ten commandments, if he wishes his days to be long in the land.

As previously stated, we are always running risks of one kind or another; there is hardly any act in life so simple that it does not occasionally result in the death of a human being, and yet we must act incessantly. Fortunately our duty is usually quite clear; we are bound to take care that the importance of the act is commensurate with the attendant risk. A man is justified in boarding a rapidly moving train, if his mission is sufficiently urgent. It is quite as proper that man should rule the air as the sea, and this makes it necessary that some men should run great risks in doing pioneer work. Athletic sports are both pleasurable and beneficial, and must be held to justify a certain amount of danger; how much, each man must decide for himself in view of his own particular circumstances and obligations. To return to the automobile, the question of whether or not I should cross the county at more than the legal speed depends on my need for haste, the probability of my getting caught, the size of the fine and the conditions of my pocket-book; it will thus be seen that the problem is not materially different from that involved in crossing a shaky bridge or climbing a dangerous mountain.

It must be admitted that it is a far cry from the lives of Alcyone to an automobile, but unless the dharma of each individual be carefully judged

and the laws of karma rightly understood, the reader will see no proper relation in the sequence of events and the value of the study will be largely lost. It must also be borne in mind, as previously indicated, that nature is a partner in every act, and that a given output of energy on the part of any individual will produce great results or small according as nature acts with him or against him, and that his karma is in proportion to the character and strength of his efforts and not to the magnitude of the visible results.

Before taking up Alcyone's relations with other people, let us make a brief analysis of the 30 lives with which we have to deal. It would require too much time to give even an outline of each life, and all that will be attempted is a general impression of the whole series with allusions to a few events which seem important or characteristic.

We find then that the average length of Alcyone's lives is over 70 years, a very high figure. Twice he died at 17 and once he lived to be over 100. There does not appear to have been any material change in the average length of life during the whole 25,000 years covered by the series. The same observance of the laws of health would presumably have produced the same results in any one of them. The interval between the lives averages about 700 years, it ranges from as low as 300 following one of the 17 year lives to over 1200 toward the close of the series after Alcyone has met Buddha, and his spiritual development has been greatly expanded thereby. Prior to this event, it varies from about 15 times the length of the

preceding life in the case of the 17 year lives, to about 9 times following lives of the length of 90 years or more. The nature of the life does not affect the heavenly interval as much as might be expected. A soldier's life is followed by a somewhat shorter heaven period, but a life as a feudal chief, a governor or a college president appears to produce results equal in this particular to one spent as priest, and in which it might be supposed a vast amount of time would be given to meditation and other practices which are usually considered to have a tendency to prolong life in the heaven world. A more striking difference is caused by a change of sex. Alcyone has 11 lives as a woman in this series and 19 as a man. If we omit the two short lives and those following Buddha's time we have 9 lives as a woman averaging 71 years each and followed by a 762 year interval, while 17 lives as a man average 79 years each and are followed by a 731 year interval. That is, the woman's devachan is actually 30 years longer than the man's following a life 8 years shorter; for lives of equal length the balance in favour of the woman is over 110 years. Nor can this be said to be due to any unusual amount of piety displayed by Alcyone when wearing a woman's form. The longest interval in the first 28 lives is 945 years, and this follows a 77 year life as a woman in Egypt, in which she was the wife of a rather worldly man and the mother of 11 children and, so far as can be judged from the record, she gave less attention to religious matters in this life than in almost any of the others.

One of the striking things about this series is the extraordinary evenness of the environment or caste into which Alcyone is repeatedly born; while it is doubtless true that a peasant may occasionally be reborn a king or *vice versa*, if these lives are to be a criterion it must be extremely rare. Probably a man's karma, both good and evil, is best repaid by him in the class to which he belongs and in which it was accumulated. If we had a series of lives stretching from primitive savage conditions, we should expect to see the man, when the time was ripe, come up a step in the social scale and establish himself therein after a number of lapses to his former condition.

While Alcyone was several times reduced to want for periods of a few years, he was never born into actual poverty, and only once or twice was it necessary to struggle to keep up appearances. He was 8 times the child of a land-owner, usually very wealthy; 8 times he had a priest for a father, and 3 times he was the younger son of a king. Twice his father was a nobleman, 3 times a townsman and 4 times a military officer. He died from natural causes and usually at an advanced age in all lives except 7. Twice as a woman, Alcyone died at 17, once from burns incurred in saving her child from a fire, and once from a fever induced by much fasting imposed by a half-crazy father. Another time, again as a woman, she died of fright at the age of 58, following a terrible ordeal to which she had been subjected in an Atlantean temple.

On another occasion she wasted away and died at the age of 47 on the same day as her twin brother,

and apparently by a sort of reflex action from his wounds. As for the remaining deaths, once he was killed in battle, once beheaded for a murder of which he was innocent, and once he committed suicide at the age of 78 with his fellow townsmen to escape capture by the enemy. Suicide under these conditions was justified by the customs of the time; in fact, it was as much a point of honour as it is to-day among the Japanese in certain circumstances. In the 10 lives following this suicide there is no event which seems to bear any direct relation to it, and so we have no means of knowing how much of a karmic offence it really was.

As for occupation, as a woman she spent 6 domestic lives and 3 in which religious devotion was most prominent. Once she had a stormy life as queen of a nation engaged in constant warfare; and once she was queen-mother in a court where plot and counter-plot were as common as in Turkey under the late Sultan. As a man Alcyone was 6 times a priest and 4 times a teacher. He was 3 times a householder, 4 times a soldier and twice a governor. In the earlier lives he appears to oscillate in his preferences between a military life and one as a priest or teacher, but after a life spent in peculiarly atrocious and useless slaughter, all desires in this direction seem permanently to disappear. Most of the characters met with in the story follow varied occupations from life to life, but in a few cases the adherence to one line is very marked. Mercury, when a man, is almost always a priest, and Mars, who is always a man, is also always a King or commander-in-chief; he

has been traced back in this capacity some 80,000 years, and if we could follow him to his savage days we should doubtless find him still a chieftain and Mercury the leading medicine-man of the tribe. We are all familiar with the difference in development of different egos arising from a difference in age, but these stories force us to take cognisance of another fundamental one, due apparently to inequalities existing in the prehuman state. Two men may run through a series of lives quite on a par so far as their spiritual development is concerned, and yet one may always be greatly the mental superior of the other, and play a far more important part on the world's stage. We cannot tell just why this should be so, but it may be due to differences already existing in the monads before their descent into the lower planes, or possibly to a richer and fuller experience in the vegetable and animal kingdoms in one case than in the other.

Alcyone was decidedly a marrying man and woman. Although always a monogamist, he was married 28 times in the 30 lives, and a life in which he married his deceased wife's sister was the only one in which he was married more than once. With a few exceptions which will be considered later, his married lives were unusually happy, that is, so far as family affairs were concerned.

It used to be quite generally believed in the Society that psychic faculties were always the result of special practices of one kind or another, and that when once developed they might be expected to appear spontaneously life after life. Alcyone's experience does not bear this out. In the first 17

lives he displays a remarkable psychic development, 5 times as a man and twice as a woman. Only two such lives come in succession, the rest are scattered at irregular intervals and appear to have no especial relation so far as this faculty is concerned, either with each other or with the lives which they precede or follow. Nothing very important of this nature is in evidence in any of the last 13 lives. The writer's present opinion on this subject is as follows: Up to the time of initiation psychic faculties come and go under the action of karmic forces not well understood. After initiation, when the capacity for developing them has once been attained, they may be speedily brought into activity in any life in which the requisite knowledge is available. They will not necessarily come as a gift of birth even then, and karma may cause them to remain inactive through a whole life or a large part of it.

The number of characters in these 30 lives who at any time entered into an important personal relationship with Alcyone is quite small, not more than 141. These egos may be said to form a sort of group to which Alcyone belongs, and the membership of which changes but slowly, if at all. A little reflection will show the necessity for the existence of such a group in the case of all of us. The most important part of our karma is that which governs our relationship with particular people, and this will necessarily bring us back in association with them life after life. If we had a large amount of free-will, we could of course by a single act drag some outsider into the heart of our group, but our free-will is so small that it would appear

to be necessary for such a one to progress through easy stages of acquaintanceship and casual friendship extending over a number of lives. If such a process does take place, it must be confessed that it is too slow to be noticeable in the 30 lives under observation. There are a number of characters who appear frequently, but always as mere acquaintances, while the grandchildren and cousins of the earlier lives show no disposition to move up to a closer relation. From this group of 141, then, are drawn all of Alcyone's friends and enemies throughout the series, also all of his close relations-in-law and his blood relations as distant as grandparents and second cousins. 15 of the 141 occur so frequently as to make it evident that their interval between lives is about 700 years, the same as in Alcyone's case. 80 appear about every other life, and seem to have a heaven-life about twice as long as his, while the remainder are so irregular in their appearance as to be indeterminate. Of the 15 short-period egos 8 are known to have already attained either initiation or adeptship, to which may be added 4 of the long period and 4 of the indeterminate period egos. The great divergence in the length of the devachanic period is said to be due to a difference in the mode of individualisation. The most common method of emergence from the animal kingdom is by a steady stimulation of the intellect which finally results in the formation of a causal body; this effect, however, is sometimes brought about by a great affection for some more advanced being, as that of a dog for his master. In this case, while the total number of human

incarnations remains the same, the time consumed is reduced by nearly one-half, since the devachans are lived through at twice as rapid a rate.

When we consider the way in which great numbers of these egos come together life after life, it is evident that there must be such a thing as a group karma which alters the length of individual life-cycles to suit the needs of the group as a whole. Where a person dies quite young he appears to get out of step with the majority of his group, and so generally requires either another short life or a very long one to catch up. If he lives to middle age or beyond everything goes smoothly. It would seem at first glance, therefore, that the adjustment was confined to varying the length and intensity of devachan. An inspection of the life-periods of Alcyone, however, makes it seem probable that the length of the physical life is altered as well, for there is a very suggestive relation between lives of the same nature and length and the length of the ensuing devachan, and lives of 90 years produce distinctly longer stays in the heaven-world than those of 80.

While statistics are proverbially dry it is believed the following will be found interesting as forming the only means we have at present of estimating the frequency with which our close relations have previously appeared in a similar capacity. The 141 members of the group incarnate 1743 times, an average of 58 or 41 per cent in each life. Each ego thus averages 12 appearances, but there are wide variations in this respect, some appear only once or twice while several are found

in 26 or more of the 30 lives. In 29 lives he had of course 58 parents, here 43 different egos are represented, one character—Leo—being his father 3 times and his mother twice. He had 67 brothers and sisters representing 38 different egos, each thus occurring about twice in this relationship. He was married 28 times and here 19 egos are found, one—Mizar—appearing 4 times either as husband or wife. He had 161 children all told, 91 sons and 70 daughters; this is an average of between 5 and 6 children to a life; here we find 72 different egos represented or about half of the whole group. Each of these averages over twice in this capacity, but while many appear but once, there are 6 that were Alcyone's children 4 times in the series, 5 five times and 1 six times.

(To be concluded)

E. C. R.

When the celebrated theologian, Ahmed Ibn Hanbal, was at the point of death, he was heard to murmur, "Not yet!" "What do you say, my father?" asked his son. "My son," he replied, "Angels are standing on my right and left, and Satan, standing in front of me, says 'Now, Ahmed, you are safe from me at last!' and I answer him, 'Not yet!' While there is a breath left in my body, I must be watchful."

Fariduddin Attar



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Life of the learned and pious Dr. Henry More, by Richard Ward, A. M., edited by M. F. Howard. (The Theosophical Publishing Society, London. Price 5/- net.)

The T. P. S. has done a useful piece of work by reprinting this life of Dr. Henry More, the famous Platonist, published in 1710 by his friend and pupil the Rev. Richard Ward, Rector of Ingoldsby in Lincolnshire. The style in which the book is brought out is pleasantly antique; the full title page is distinctly of an earlier century; the plentiful capitals scattered over every page recall the dignified past; the portrait of Dr. More in 1679, at the age of 65, is of the old medallion form; there is a delightfully quaint print of Christ's College, Cambridge, in the 17th century, with a four-horse coach and some market women in the foreground, and a chubby little angel aloft, carrying its coat of arms; also a picture of Fellows' Buildings, in which Dr. More lived. A Preface and Introduction by the Editor, M. F. Howard, some short selections from his writings, and some useful notes by the Editor, complete the volume.

The Introduction by M. F. Howard is a careful piece of work, and gives a good idea of the conditions in which More's life was spent. His friends made the famous circle of the 'Cambridge Platonists,' and are carefully but briefly sketched, while his own nature, poetical and mystical, is affectionately limned; an exquisite verse is quoted from his *Song of the Soul*:

But souls that of His own good life partake
He loves as His own Self; dear as His eye
They are to Him; He'll never them forsake.
When they shall die, then God Himself shall die;
They live, they live, in blest eternity.

Chapter I of Mr. Ward's biography consists chiefly of an extract from a preface by Dr. More to one of his own books, and it gives a charming picture of the boy written by the man; at 13 he went to Eton, and, though brought up as a Calvinist, -argued so strongly against Predestination that his uncle, hearing of it, threatened him with the "rod for my immature Forwardness in Philosophising concerning such matters"; whereon the boy, wandering in the playground, "as my manner was, slowly, and with my Head on one side, and kicking now and then the stones with my Feet," came to the conclusion that if he were predestined to hell, "yet will I behave myself there patiently and submissively towards God; and if there be any one Thing more than another that is acceptable to Him, that will I set myself to do with a sincere Heart, and to the utmost of my Power; Being certainly persuaded, that if I thus demeaned myself, He would hardly keep me long in that Place." So wise a boy naturally grew into a philosopher. At about 16, he went to Cambridge, full of passionate eagerness for knowledge. His Tutor asking him why he was so eager, he promptly answered: "'That I may know.' 'But, young man, what is the Reason,' saith he again, 'that you so earnestly desire to know things?' To which I instantly returned: 'I desire, I say, so earnestly to know, that I may know'." Yet his appetite for knowledge, however fed, left him hungry, till he saw—led by the *Theologia Germanica*—that there was a divine Principle within himself, and that the knowledge of this, not the knowledge of things, was the true knowledge; after some years of struggle, he reached a state which was lucid and joyous, in which, having lost the desire to know things, he yet knew them better than before.

His master was Plotinus, whom he deeply studied and patiently followed; he believed in a 'divine,' or 'æthereal,' or 'luciform' body, in which dwelt the divine life, and he regulated his physical body so that it might be in harmony with the more subtle vehicle. "The whole Life of Man upon Earth," he wrote, "Day and Night, is but a Slumber and Dream, in comparison of that awaking of the Soul that happens in the Recovery of her Æthereal or Celestial Body."

Mr. Ward lays great stress on the noble character of his hero, quoting two sayings of others, one of whom "looked upon Dr. More as the most perfect man he ever

knew," while the other declared that "he was an Angel rather than a Man." He was liberal, humble, pure, pious and devoted, and marked by a sober self-denial, without melancholy or moroseness, and a strong sense of humour. His biographer was his devoted disciple, and finds no words too eulogistic for his beloved master.

Dr. More was a mystic of a high order, and we may close with an extract which shows how far he had risen in experience of the higher life: "How lovely, how magnificent a state is the Soul of Man in, when the Life of God in actuating her, shoots her along with Himself through Heaven and Earth; makes her unite with, and after a Sort feel her self animate the whole World, etc. This is to become Deiform, to be thus suspended (not by imagination but by Union of Life; joining Centres with God), and by a sensible Touch to be held up from the clotty dark Personality of this Compacted Body. Here is Love, here is Freedom, here is Justice and Equity in the Super-essential causes of them. He that is here looks upon all things as One; and on himself, if he can then mind himself, as a part of the Whole."

A. B.

The Superstition called Socialism, by G. W. de Tunzelmann, B. Sc., M.I.E.E. (George Allen & Co., Ltd., London. Price 5/-)

We have read Mr. Tunzelmann's scientific works with considerable interest, and are sorry to see he has now taken up the somewhat comfortless line of Anti-Socialism. Reform moves very slowly, and we need have no fear of the suggestions made by certain extreme socialists being sanctioned. Let us, if it be our work, oppose the methods that we think harmful, substituting, if we can, better ones; but Mr. Tunzelmann should believe that the hundreds of thousands of socialists have no less exalted ideal for humanity than he. Aristotle said that the social trouble is due not to any system of land or government, but to the 'wickedness of human nature.' No socialistic scheme of government, or any scheme, will bring peace unless human nature ardently desires it. We regret that Mr. Tunzelmann, who is such a good scientist, should occasionally descend to sarcasm, and speak of those he opposes in the way usually associated with street orators. Poor Robert Blatchford comes in for it very badly, and one gets the impression that the famous editor must be a muddle-headed ignoramus! Fortunately,

we know differently, though we also disagree entirely with some of his views.

The reviewer once took the deliberate trouble of attending for a whole week a succession of anti-socialistic meetings, and though the speakers were evidently well-versed in their subject they were far from convincing; and further, one felt they lacked both constructive policy and any appeal to the heart. Mr. Tunzelmann rather prejudices us in his Introduction by saying that the great mass of Socialists and of sympathisers with Socialism are incapable of following the arguments by which their foundations are demolished, and he rather amuses us by calling his Anti-Socialism 'the rising Sun of Idealism.'

Coming to some details, we agree that robbery of the worker is not the *only* source of profit and wealth; nevertheless, it is a very considerable source, and Mr. Tunzelmann, who speaks so much of reason, must see that labour *is* exploited, and for no other reason than to benefit the capitalist. If one man earns more than his due, it has come about by some other man earning less. Socialism, as I understand it, attempts to give every man his due; first (because we are not yet perfectly evolved) it must be impressed by law and State, but in the times to come, it will be achieved by inner impulsion alone. The Socialist may use many hard sayings, such as Robbery, Injustice, etc., but he may be excused if some of the well-cared-for are awakened from their apathy thereby.

Our author sets out to demolish the Marxian principles. He denies that the exchange-value is at all proportional to the use-value, and then cites the case of air, forgetting that though we can obtain as much as we require, it only remains so because the capitalist cannot imprison it. It is precisely because the air is yet untouched by the system which Socialism attacks, that it can be cited by Mr. Tunzelmann. He did not give 'land' as a suitable illustration. Again, if we are considering Idealism, the pound of gold found casually by the miner is *not* so valuable as the pound found after many weeks of anxious searching. According to capitalism, of course, the gold merchant pays the same for each pound, but Mr. Tunzelmann says he is considering the subject from a rational and idealistic standpoint; surely, then, the labour of the miner has some value. Co-operation, which Karl Marx propounded so ably as a weapon to fight the evils of our social system, has a truly

rational basis, and how it can lead to materialism is difficult to grasp, seeing that the very *raison d'être* of co-operation is spiritual. We, of course, agree with his conclusions that the universe is purposeful, and that the rational view leads to a definite concept of justice; and, he adds, the concept is founded in the Eternal Self-consciousness. In his interesting theories of Universal Mind, we are happily removed from the plane of argumentation, though we would somewhat question the phrase that 'the human mind is a finitisation of Universal Mind'; this would only hold good if every human thought were the completion of a circle and not part of a constant spiral.

Socialists should read this book: it will keep them sane, and help them to do better work.

S. R.

The Hermit of Dreams, by the Hon. Mrs. Lindsay. (Herbert & Daniel, London. Price 3s. 6d.)

This is a remarkable book—a difficult one for the Theosophical reviewer. It is powerful—almost unpleasantly so; it is delightfully written, full of delicate and beautiful touches; many of its sentences contain startling presentments of profound truths; and yet the whole tone of the book shows it to be based upon an utterly false conception of life. It is written by a Catholic; indeed, both the Hermit and his interlocutor are clearly meant to be priests. Its spirit and meaning can hardly be better expressed than in the following quotation:

It is better to suffer than not to suffer, because suffering, if taken rightly, is a real initiation into the love of God; because God chose to suffer, and because the Crucifix, and not Apollo, is the centre of the world and time and life. (p. 10).

This idea is the thread which runs all through the book, presented in a truly fascinating manner. But we protest with all the force at our disposal that this is a fundamentally false and (however unintentionally) an impious view of life; that there is no such thing as the crucifixion, in the sense in which it is here upheld; that God does not suffer in His voluntary limitation of Himself that the worlds may come into existence; that the triumphant Christ is identical with Apollo the Sun-God; and that eternal joy and not eternal pain is the result of true mystical union with Him.

C. W. L.

He is Risen Again, by Charles Morice. (Evelyn Nash, London.)

A book that is a sign of the times but is a failure because of the lack of imagination on the part of the writer. It is a vision which describes the sudden appearance of Jesus Christ in Paris, and its consequences. All we can say is that it is highly improbable that the Christ, when He appears, will be found tampering with people's free-will, talking harsh cynicism and disappearing in the way he has done in this vision. If the writer had studied the Theosophical conception of the Master, he would have had a different vision, more in unison with the true insight that here and there underlies his version. The book to us is a failure, but there are some good sentiments worth pondering over by those who believe in His coming in the near future. It is complained of the Christ: "He is doing too much and He is not doing enough. He is doing too much to allow us to doubt, and not enough to make things clear to us. And He is two-sided. His virtue engenders evil, and the honour and the honesty which He imposes on us produce poverty and pain." Again, "Jesus has awakened in us the tenderness which is always in the depths of our hearts. But He has had no influence upon our minds." "The whole Church, collectively and individually ignored Him who called Himself the Son of God." "The effect (of His preaching) varied according to the Soul of those who listened to Him, for everyone understood the Word according to himself."

B. P. W.

India e Buddismo Antico, di G. de Lorenzo. Seconda Edizione. (Bibliotheca di Cultura Moderna).

We have to welcome this volume as a practical and useful introduction to the study of Buddhism. It deals mainly with the Buddhism of Gautama's times, and devotes only some twenty pages to the Buddhism in India after Gautama and to 'Asiatic' Buddhism. An interesting preliminary chapter treats of contrasts and similarities of religion and philosophy in ancient Greece and India. The second chapter deals with the personality and history of Gautama, and the third (and main) chapter contains a careful analysis of the Buddha's teachings as revealed by His discourses or sermons.

The work is a painstaking and thorough compilation, and gives in a handy size all the information necessary to

the beginner. We can heartily recommend it to students capable of reading Italian who want a one-volume book on Buddhism, containing more than an over-popular first guide and less than an overlearned scientific handbook.

J. v. M.

What is Spiritualism and Who are these Spiritualists? by J. M. Peebles, M.D. (Peebles Publishing Co., Los Angeles, California. Price 75 cents, paper 50).

In both the opening and closing portions of this book a very sharp distinction is drawn between Spiritism and Spiritualism. "Icy materialism" is called the "sister of spiritism," which is defined as "a sort of modernised Babylonian necromancy," a "promiscuous spirit commerce with a high tariff," and comes "from the lower spheres, and morally gravitates toward the dark." "But spiritualism, originating in God who is Spirit, and grounded in man's moral nature, is . . . a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly . . . a grand, moral science, and a wisdom religion which proffers the key that unlocks the mysteries of the ages." These of course are the views of Dr. Peebles. For the rest, the bulk of the book is a sort of Spiritualistic "Who's Who," ranging from Hermes to the Czar of Russia, and including everyone of note who has ever said a word in favour of Spiritualism—not Spiritism! "I repeat," says Dr. Peebles, "the brainiest people of the world to-day are favourably inclined to Spiritualism. They are the cultured. They are the inspired. They stand upon the mountain top. They live in the sunlight of eternal truth." Well, *chacun à son goût!*

J. R.

The Social Basis of Religion, by Simon N. Patten, PH.D. LL.D. (The Macmillan Company, New York. Price 5/6.)

This is one of the American Social Progress Series of handbooks, published with the object of giving the student and general reader the results of the newer social thought and scientific investigation of the day. The author is a Professor of Political Economy in the University of Pennsylvania. Altogether it is a very readable volume, giving evidence of much thought on the subject of religion and social science. The author believes that if the doctrines of religion were transferred from their

traditional basis to that of the realm of social science they would then rest on a more scientific foundation. "Degeneration," he says, "is objective and economic, while regeneration is psychic and personal." Very interesting comparisons are made between the philosophical pragmatism advocated by the late Professor James and the social pragmatism which the author has gone to so much pains to elaborate, and which he thinks better stands the test of truth. He says: "The truth is not merely workable; it makes men work. If it does not do this, the man is either economically dependent or physically defective. Ideas are not sense-perceptions, but are social impressments, due to activity carried on by men in Society. Thought is adjustment socially acquired; activity is adjustment biologically inherited. All tests of truth must be measures of this joint adjustment, not of the relations of individuals to the objective world." The book is well printed and should have a large circulation.

M. H. H.

The Alchemy of Thought, by L. P. Jacks, M.A. (William & Norgate, London. Price 10/6 net).

The well-known Editor of the *Hibbert Journal* here presents us with cheery philosophy, delightful to read. His joyousness is often contagious, yet he is ever a teacher with helpful hints to offer. The book may be said to be a commentary on the fact which Theosophists never tire of proclaiming, *viz.*, that truth has many aspects and cannot be confined to any one expression. Mr. Jack shows how philosophies contradict, yet complement one another; he makes us laugh at the poor philosophers he leaves stranded on barren islands, but he afterwards returns to show that the universe would be incomplete if one of these island-dwellers were missing.

Our author strikes at the centre of certain modern theses, showing, for example, that though the rationality of the universe can be granted, this feature of rationality is by no means the fundamental or all-inclusive one. There are philosophers to whom reason is 'all in all,' and they would do well to have a word with our author.

Mr. Jacks pleads for sincerity and simplicity in philosophy. There has been far too much finality about philosophy. The confessions of a philosopher could but equal those of a saint

in his misgivings and periods of doubt, but the poor philosopher has always been obliged to give the air of "having settled the question." Again, the wordiness of many philosophical works is pathetic, and it is no wonder that the plain man turns from them in disgust.

The essay from which the book takes its title shows how careful we must be in not confusing the object with our theories concerning it. The metaphysician builds a world *for thought*, and it changes everything it touches. An experience is interpreted: it is thereby changed. Do we discourse on free-will? We forget that our only knowledge of will is in *willing*; our interpretation is a mere verbal reproduction of something that has escaped us.

We think our author often runs into analogies too quickly. While quietly considering, for example, the relation of philosophy to experience, we suddenly find ourselves engaged with rocks, sandstorms, floods and mountains. But we really enjoy them, for Mr. Jacks has taken us on a joyous adventure, and we look to another such under his delightful guidance. We may not capture reality in these adventures, but, as Mr. Jacks tells us "we may free reality from captivity."

S. R.

Inter-racial Problems, edited by G. Spiller, for the Executive Council of the Universal Races Congress. (P. S. King & Son, London. The World's Peace Foundation, Boston, U. S. A.)

This valuable volume contains the papers communicated to the First Universal Races Congress, held in London in July, 1911, and a notable collection they are, the more interesting for the clashing of views, and the very varied standpoints of the writers. What could be more opposed than the following? Dr. Felix von Luschan declares:

The brotherhood of man is a good thing, but the struggle for life is a far better one. Athens would never have become what it was without Sparta, and national jealousies and differences, and even the most cruel wars, have ever been the real causes of progress and mental freedom. As long as man is not born with wings like the angels, he will remain subject to the eternal laws of Nature, and therefore he will always have to struggle for life and existence. No Hague Conferences, no International Tribunals, no international papers and peace societies, and no Esperanto or other international language, will ever be able to abolish war.

Abdu'l Baha (Abbas Effendi) writes :

Bivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary; nay, rather, interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

The first writes as a Saxon who defended the Heptarchy, and could not realise an England; the second as a true evolutionist, who, not condemning the past struggles, sees approaching a more civilised state.

Very interesting is it to read the view of his nation held by a son of it: Dr. Wu Ting-Fang tells us of the relations between sovereign and subjects, parents and children, husband and wife, elders and youngers, and between friends in China; the law sanctions monogamy, and a second wife has no status, though her children are regarded as if born in wedlock; the position of women is little lower than that of women in the West, while in the home they are supreme. If countries are reserved by the White Race for itself, the Yellow Race should not be forced, as it has been, to admit white people within its borders. "Is this fair or just? To those who advocate such a policy, and who no doubt call themselves highly civilised people, I would remark that I prefer Chinese civilisation." Dr. Wu Ting-Fang does not approve of exclusion, but he sees the absurdity of forcing inclusion on his own country by war, and defending by force the exclusion of the Chinese from white countries. Professors T. Takebe and T. Kobayashi explain Japan, and tell of the elements which form the nature of its people: Patriotism and loyalty are predominant, and "what is called individualism has no place in Japan." Ancestor-worship accentuates "the love of the family name, pride of lineage and hero worship." Shintō teaches purity of body and mind, and the love of beauty and glory. The Japanese are optimistic, humourous, practical; they love nature, simplicity, and daintiness; they look on children as their treasures, and admire chivalry and courage; they believe in evolution, not revolution, and cultivate politeness, love and peace. Mr. Israel Zangwill contributes a striking and most valuable paper on 'The Jewish Race,' instinct with pride in his own great heritage: "To the Gentile the true Jewish problem should rather be how to keep the Jew in his midst—this rare one per cent of mankind;" he might have added that all Christendom worships a Jew, and most of it a Jewess.

A paper on 'The West African Problem,' by Dr. Mojola Agbebi, is of startling interest; the un-Europeanised tropical African disapproves of inter-marriage with the white; he feels aversion for the white man, with his aquiline nose, scant lips, catlike eyes, and rancid smell; he regards him as a carrier of disease, for bubonic plague, syphilis and cholera were brought by him into the healthy African communities; secret societies are many, and most of them are superior to Free-masonry; their use is greater, their rites more dignified, and they do not exclude women. Human sacrifice is based on strictly religious principles, and represents the highest of human motives; Christianity, it is remarked in passing, is based on human sacrifice. Witchcraft is prevalent, but spiritualism, hypnotism, clairvoyance, telepathy, etc., are all witchcraft, and are not as well controlled in Europe as in Africa. Cannibalism is not general, but some victims of human sacrifice prefer being eaten by men rather than by worms, and to eat men or animals is only a difference in degree; the Founder of Christianity gives His flesh and blood, and in giving the sacrament to communicants who are converts from cannibalism, Dr. Agbebi feels uneasy in using the words: "Take, eat, this is my body," and "This is my blood." Plural marriage is the social law, and no wife wishes to live alone, she prefers company; moreover it protects pregnant women and nursing mothers from injury, while monogamy reduces men below the level of the brutes. It is interesting to see ourselves as others see us, and to see them as they see themselves. There is a brief useful paper by Dr. Hoggan on 'The Negro Problem in relation to White Women,' and an interesting one on 'The North American Indian,' by Dr. Eastman, one of them, apparently.

Among the many valuable papers on subjects more often discussed—and there is no really poor paper in the volume—one stands out as specially valuable, that on 'East and West in India,' by the Hon. Mr. G. K. Gokhale. He states the problem very clearly; points to the strained relations of the last quarter of a century and gives the reasons; declares that the reforms have arrested the growing estrangement, and that the situation is becoming steadily better; laments the tone of a section of the press, both Indian and English; speaks of the personal ill-treatment of Indians by Englishmen, "happily rarer now than before"; discusses the objective of English policy; pleads for

fuller study of India by the English; defines the political evolution looked forward to by Indian reformers; pleads that England should send her best to India, should not place inferior Englishmen over superior Indians, and should remember Lord Morley's wise advice, that bad manners, while a fault everywhere, are in India a crime.

We must congratulate the Races Congress on its first Transaction.

A. B.

Under the Juniper Tree, selected, edited and arranged by J. M. Collis. (Elliot & Stock, London.)

A Little Book of Eastern Wisdom, collected by Claude Field. (George G. Harrop & Co., London.)

'Comfort for the Cloudy Days,' is the sub-title under which the author has gathered together some choice pieces of poetry and prose. We are provided for thirty cloudy days—we do not know whether of a life or a year, but we do hope not of a month, as the number seems to indicate. The selections might have been better—might have been of use also to those without the Christian fold, broader in spirit, more liberal in thought. But—there are *some* excellent quotations in the handy volume.

The motto of the second book gives its aim: "To-day the greatest religious need of the world is for a Christianity deepened and spiritualised through the recovery of elements germane to the Oriental Consciousness and best interpreted thereby." Of course this is a quotation from Dr. Cuthbert Hall, and we suppose by "the world" is meant Christendom; for the Oriental Consciousness is quite content with its own splendid scriptures, and needs no Christianity. But for the Christian world the remark is very true; and so we welcome this nicely brought out booklet. The extracts from Eastern Books are chiefly along Persian and Muhammadan lines, to which we do not object in the least; but they would have been more profitable if they had been selected with a view to a more even representation of the many schools of Asiatic thought.

B. P. W.

Five Journeys Round the World, by J. M. Peebles, M.A., M.D., PH. D. (Peebles Publishing Co., Los Angeles, California. \$1.75).

Dr Peebles' account of the five journeys here offered is crisply and pleasantly given, and generally fair and kindly.

Some of Dr. Peebles conclusions are a little rash, and a few of his 'facts' a little comical: for instance, the Indian mutiny is given as occurring in 1756! and Dr. Peebles wonders at not finding *bread-fruit* growing on the great banyan trees, but only their own little fig-like fruits! There are a few other statements equally wide of the mark, which help to spoil an otherwise enjoyable book. His references to Adyar, Madame Blavatsky and Colonel Olcott are very odd—to put it quite mildly. Theosophists who are familiar with the history of Adyar and the lives of the two founders will not altogether recognise as family portraits the descriptions given by Dr. Peebles. Not the least entertaining part of this book is the solemn and varied information obtained in the frequent séances held on board while sailing from port to port on the earlier journeys. There are some very interesting portraits, among them Megetuwatte, the famous Buddhist controversialist of Ceylon. But the cover! As a little girl remarked when she caught sight of it: "Fro' it in the river."

J. R.

Legends of Indian Buddhism, translated from *L'introduction à l'histoire du Bouddhisme Indien* of Eugène Burnouf, with Introduction by Winifred Stephens. (John Murray, London. Price 2/- or Rs. 1-8).

When Buddhism is gaining greater and greater popularity in the world, naturally such of its literature as appeals not only to the scholar but also to the ordinary educated man will find greater and greater welcome. We shall not be surprised, therefore, if this new volume in the excellent *Wisdom of the East Series* should find a large sale. Six admirable legends about the great King Asoka are presented here, taken from Burnouf's above-named French work, which is based on the Buddhist manuscripts in Sanskrit which Brian Houghton Hodgson presented to the Paris Asiatic Society.

Theosophists know what rôle Asoka played in a recent incarnation in our own times, and they will therefore be more interested in these legends. We will not summarise the book, (however interesting and instructive our summary might be) for that would mean depriving the readers of the original of their pleasure and instruction.

B. P. W.

The Creative Process in the Individual, by T. Troward. (Stead, Danby & Co., London.)

We have enjoyed this work. It is one of those books, written from outside our movement, that offer an excellent introduction to Theosophical teachings. It is an exceedingly clear and logical presentment of the great problems of Creation, cosmic and individual.

The process of creation is a perpetual one; to understand the principle at work we must see the unity binding the creation of the All-originating Power with the creation within the individual. The similarity gives power of selection and initiative to the individual, but because he is subject to the inherent Law of Love and Beauty he is prevented from exercising his otherwise limitless powers in opposition to the Universe. The dénouement of the process concerns Primary Substance and Primary Spirit, and logically leads to eternal life in an immortal vehicle. This does not mean eternally keeping one particular body, but an immortal power of the spirit to clothe and reclothe itself, as it chooses. The desire of every soul is to exercise freely its creative power. The logical way in which our author deals with after-death conditions will appeal to all enquirers, and we recommend the book as suitable to all Theosophical libraries.

S. R.

Faith and Experience, by Arthur Chandler. (Methuen & Co., Ltd., London. Price 3s. 6d.)

"This book is a protest against militant exclusiveness; it is an attempt to weave together some of the main threads which go to form the fabric of religious knowledge." Thus the author in his Preface (p. vi). But Chapters I and II and part of Chapter III are occupied with discussing primitive cravings after God from the very antiquated point of view that religion has been a sequential development out of sacrifices based on fear, etc.; *i.e.*, that affinity to God was once regarded as physical and not as spiritual.

We, according to our disposition, may either *contemplate* God as present in us, communicating His fullness to us as our feeble capacities are able to receive it; or we may *use* God's presence in us as a help and an encouragement towards the attainment of a perfect likeness to Him in heaven. In the former case our religion will be primarily *experience*; in the latter it will be primarily *faith*.

These will eventually lead to faith, and faith to *experience* of God. The Creed is but the formula that the intellect evolves as statements of truths, and must give way to actual first-hand knowledge of God. 'The Value of Criticism,' 'The Work of the Holy Spirit,' 'The Attitude of Prayer,' 'Sacramental Life' are some of the later chapters. The book is well worth perusal, there is so much in it that is really valuable. It is in fact a useful contribution from the Christian point of view to the study of religious knowledge which, as the author says, "is a subtle and complex thing, due to the delicate interaction of a variety of forces."

J. R.

Stranger than Fiction, by Mary L. Lewes. (William Rider & Sons, London. Price 3s. 6d.)

This is an interesting book, well and pleasantly written. The authoress originally intended to give us only Welsh stories—not ghost-stories only, but any which illustrated the old superstitions and beliefs of the Welsh people; and she was moved to make and to publish the collection because the older generation, to whom these things were as household words, is fast dying out. But in her work she came across so many valuable tales which were not strictly Welsh that she was tempted to enlarge her scope, and so we have the present volume, half folk-lore, half ghost-stories. After the introduction we have three chapters of genuine ghosts, but the rest of the space is occupied by corpse-candles, fairies, witches, family curses, and miscellaneous occult phenomena. The authoress will feel well repaid for her trouble in collecting and writing down all these narratives by the fact that the book will undoubtedly be useful to many students. All our Lodges should possess it. We note in it two references to Theosophical literature.

C. W. L.

Chinese Fairy Stories, by Norman Hinsdale Pitman. (George G. Harrap & Co., London. Price 5s.)

Nice printing, nice coloured illustrations, nice get-up and nice stories. There is something Chinese about the coloured plates and the title page, but very little about the stories save perhaps the names of the characters. The stories afford

pleasant reading, but we should like to know the Chinese sources of the author. We recommend it to all, and especially to the young.

B. P. W.

The Soul of the Moor, by Stratford D. Jolly. (William Rider & Sons, London. Price 2s.)

The title of this book reminds one of *The Soul of a People*, and raises pleasant expectations of folklore and perhaps fairy-stories of the moorland. But it proves to be something quite different. The Moor is only a native of Morocco, or rather of Algiers; and his soul occupies itself chiefly in trying to obtain unlawful ascendancy over other souls—and bodies. At least we cannot complain of want of sensation in this story, for we have two abductions, a murder, a suicide, a mental vampire, and a hero who carries a dead body about with him, and inhabits it instead of his own when circumstances demand it. The author's style is interjectional and melodramatic, like his tale. So wide is the range of possibility in occult matters, that it would perhaps be unsafe to pronounce that the marvels which he describes are outside its limits; but he certainly leaves us with a strong sense of their exceeding improbability, which is hardly what one desires from "a romance of the occult."

C. W. L.

The Economy of Food, by J. Alan Murray. (Constable & Co., London. Price 3s. 6d.)

This book is a popular treatise on nutrition, food and diet, and it may be described as a mixed dish of facts and speculations, heavily garnished with scientific theories and served on an orthodox platter. By orthodox we mean that strange tendency possessed by some minds to examine one group of facts elaborately and exhaustively to the exclusion of all others which may conflict with their conclusions or nullify their theories. We cannot recommend the book except to those who enjoy mingling mathematics with their corpse-eating.

I. S. C.

A Woman of Small Account, by Mary E. Martens. (The Walter Scott Publishing Co. Ltd., London.)

This novel has a double story to tell: that women's battles are for women to fight, and that for man and woman

there cannot be two moralities but only one—for women have begun to judge, and Justice to unveil her eyes. All the characters in the book are very well drawn, each giving a wonderful sense of reality. As 'A South African Social Picture,' it is vividly compelling. Not for strong men alone is the world's demand, but for brave women too, for Margaret Buchanans (the pen-name of the chief character) who will do "so much for womankind." But grave sacrifice is the penalty, as it ever is. Upon the big and the great society turns its petty back, and refuses the humanities to those who clear the path its unwilling feet must tread—and thus breaks great hearts. *A Woman of Small Account* has much to tell in its own clever and interesting way.

J. R.

An Outline of Buddhism, or The Religion of Burma, by Bhikkhu Ananda Metteya. (The International Buddhist Society, Rangoon, Burma. Price 6d.)

Our readers know well the articles we published some months ago in these pages, entitled 'The Religion of Burma,' by the good Bhikkhu Ananda Metteya. They are now collected in book form with an Introductory Note, and the volume is meant for popular use. A sympathetic outline of the great Buddhist faith is here presented, and the writer's innate love of the religion and its mighty Founder, coupled with his knowledge of Buddhism, has enabled him to produce an admirable book.

B. P. W.

The Island of Souls, by M. Urquhart. (Mills & Boon, Ltd., London. Price 6s.)

The author disarms the critic by describing this novel as "a Sensational Fairy-Tale." Running through the lives of a few impelling characters is a powerful undercurrent of magic—both white and black. Not fanciful magic either, for the white is of the nature of love and purity in the loveable person of Mother Julian Laramie, while the black depends upon unholy rites, based upon accredited directions, which force the powers of evil to manifest through Aubrey Rymer. The author shows an unusual knowledge of the weird intricacies of ceremonial magic. The clean and sane Tam Charteris, by his very immunity from such things, wins from Rymer his chosen victim—Carol Chieveley. It is reserved for her to win

the final triumph after great suffering upon the Island of Souls, where Rymer by his power had drawn her in her subtle body. Of him but ashes remained when all was over. The whole book is strangely interesting and at times reminiscent of *The Idyll of the White Lotus*.

J. R.

The Athanasian Creed, by James E. Dawson. (The Church Printing Co., London. Price 6d.)

The Athanasian Creed is the subject of four short and well studied sermons on its History, the Doctrines of Holy Trinity and Incarnation, (the two great doctrines it sets forth) and its "Damnatory Clauses." It is interpreted in a broad and generous sense, with phrases corrected from the mistranslated original. The writer considers that the warnings of the creed apply only to those who accept it, and do not preclude salvation to all outside its faith.

G. G.

The Unknown God, by B. L. Putnam Weale. (Macmillan & Co. Ltd., London.)

The author of this novel evidently intends to expose the uselessness of Christian Missions in China—and he succeeds. Paul Hancock, the chief character, sees through the futilities of the mission work with which he comes into touch. In the end he declares "we must work on the national strain in our character out here more than on anything else." The chapter on Mussalman influence in China is of special interest, but otherwise the book is not convincing nor happy in its way of exposing mission weaknesses and intolerance.

J. R.

Fragments of Prose and Poetry, by Fred. W. H. Myers. (Longmans, Green & Co., London.)

"My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb. That conviction has at last been granted to me." (F. W. H. Myers.)

F. W. H. Myers, author of *Human Personality and its Survival of Bodily Death* (the big book of some 1200 octavo pages, of which he writes in 1900, "I don't expect anybody to read it, but I am writing for the satisfaction of my own

conscience") is an interesting personality to most Theosophists, for was he not engaged on the same problems, bent on solving the same questions, as most of us are? In spite of his attitude to the Theosophical Society and to Madame Blavatsky, we owe him much gratitude for his big book; and its remarkable and reliable collection of psychic phenomena is very useful for our work, and probably Theosophists have been its most earnest students.

It is also always interesting—and often very instructive—to know how the fashioning of character, the making of beliefs, come about; and this glimpse into the becoming of F. W. H. Myers he himself has penned for us in the autobiographical sketch and private correspondence in his *Fragments of Prose and Poetry*. The illustration which the book gives of its author, in the frontispiece, deserves attention. It reveals the face of a poet; it is a sensitive, thoughtful, highly refined face; the face that the author of *Human Personality* and *S. Paul* should have had; for of the former book Arthur E. Benson says in his article, 'The Leaves of the Tree,' in *Cornhill* for April, 1911: "I do not know of any book of so breathless and sustained an emotion, which makes itself felt even in the more deliberately scientific passages."

The outward life of Frederic W. H. Myers was uneventful. The miseries of poverty were not for him; his outer lines of life were laid in pleasant places and in a prosperous environment. It is his inner life, his intellectual and spiritual experience, that interest the student of 'varieties of religious experiences.' Of Yorkshire descent, and the son of a clergyman "of active philanthropy, and in speculative freedom in advance of his generation," who died in Myers' childhood, the boy was educated as a day-pupil at Cheltenham College, and later went to Trinity College, Cambridge. He was elected Fellow and Classical Lecturer of Trinity, but resigned his lectureship in 1869, for the purpose of helping to start the new movement for the higher education of women. In 1878 he was made temporary Inspector of Returns under the Education Department, and in 1872 he became—like his confrère poet Matthew Arnold—a permanent Inspector of Schools, and was appointed to the Cambridge district in 1875, an appointment which he retained till his death, living near Cambridge. In 1880 he was married by Dean Stanley—an old friend of his father—to

Miss Eveleen Tennant, a beautiful and accomplished woman, a marriage which proved extremely happy, and three children completed the family.

Arthur Benson describes as very fine the effect of Myers' lecturing at Eton, on Nelson, when he—Arthur Benson—was a boy there; he speaks of his "solemn and noble eloquence," and wonders he did not attain more fame as a lecturer. Myers' speaking was like his writing, impassioned, poetic, "a great rhapsody of poetic emotion; he sings rather than discusses his subject," Mr. Benson notes. In his private life, Mr. Myers struck Benson as remarkable for an extraordinarily reposeful dignity of manner and an almost demure courtesy. "I thought of him as something mediæval and lordly... but there was nothing in the least formidable about him. His courtesy and sympathy were great, and he welcomed any timid and fitful reaching after fuller interests with a charming readiness to hear and to answer. He was essentially reserved, and there is one thing that always struck me very forcibly about him, and that was the extreme serenity and tranquillity of his face and bearing... He was wonderfully self-sufficient and absolutely independent of opinion... He had all the fire of a poet, but he had too the temper of a stoic, and found a medicine for his sensitive and restless disposition in cultivating so far as he could an undisturbed tranquillity. The natural consequence followed, that the emotion he forbade himself to express in private life found its vent in his lecturing, his poetry, and his prose. And in *Human Personality*, the natural instincts of the man penetrate the book, and make it an impassioned discourse rather than a scientific treatise. It is, I think, the beautiful English in which it is written, the force of feeling, the sense of conviction, that give to *Human Personality* much of its sense of what it is now allowed to be—an epoch-making book. In spite of the many very uncouth technicalities which the Society for Psychic Research has coined for its own use, and which freely adorn the pages, in spite of the difficulty of the subject, many of the passages in the book are alive and glowing with the burning and creative fire of its author's firm conviction."

Very characteristic are the opening sentences in the first chapter, 'Fragments of Inner Life,' of *Fragments of Prose and Poetry*. "I believe," writes Myers, "that we live after earthly death, and that some of those who read these posthumous

confidences may be among my companions in an unseen world. It is for this reason that I now address them." The child was—as is usually the case with strongly marked personalities—early father to the man. Myers' first infantile grief was from the sight of a dead mole, crushed by a cart wheel; his first disillusionment as to orthodoxy came from being told by his mother "gently and lovingly, but without doubt, that the little mole had no soul and would not live again. To this day I remember my rush of tears at the thought of that furry innocent creature, crushed by a danger which I fancied it was too blind to see, and losing all joy for ever by that unmerited stroke. The pity of it! the pity of it! and the first horror of a death without resurrection rose in my bursting heart." Again: "I had a second shock of pain at seven or eight years old. My mother, who shrank from dwelling on the hideous doctrine of hell, suggested to me that perhaps men who led bad lives on earth were annihilated at death. The idea that such a fate should be possible for any man seemed to me appalling. I remember where I stood at the moment, and how my brain reeled under the shock. Strangely enough, much as I loved my father, and deeply as I was moved by his death-bed words, his death gave me no such anguish as this newly speculative suggestion."

Mrs. Myers, on the death of her husband in 1851, when her son Frederic was aged but eight, devoted herself entirely to her three boys' welfare. Her son writes: "Her character was such as in each age is attributed 'to the old school'—a character of strong but controlled affections, of clear intelligence, unflinching uprightness, profound religious conviction. Our debt is to her as great as that of sons to a mother can be." An extract from Mrs. Myers' diary shows the love, sympathy and comfort her little son brought to the consoling of the widow's sorrow. It is quite plain that from childhood until Myers had attained belief, the haunting question of human immortality, as he himself said, was ever with him; and that religious interests in some form or other, were at the very foundation of his being.

And like many another seeker on this high quest, Frederic Myers had to tread a weary road of doubt, uncertainty, sorrow, and face the ordeal of successive beliefs proving unsound. The early fervid and unquestioning belief in Christianity was

soon followed, in boyhood even, by a period of Hellenism. Homer, Aeschylus, Lucretius, Horace and Ovid were his favourite reading. Speaking of his "early worship of Virgil," he writes: "I felt, as I have felt ever since, that of all minds known to me it is Virgil's of which I am the most intimate and adoring disciple . . . The teaching of Plato and that of Virgil are in the main identical. Other pathways have now led me to something like the creed which they foresaw; but it is still and more than ever the support of my life." This period of Hellenism lasted from the age of sixteen to that of twenty-three, and its vanishing left him "cold and lonely . . . feeling a numb indifference to both past and future."

Mrs. Josephine Butler, the well-known purity reformer and philanthropist, reconverted Frederic Myers to Christianity. "She introduced me to Christianity, so to say, by an inner door; not to its encumbering forms and dogmas, but to its heart of fire;" for Mrs. Butler, as her own life shows, had herself the mystic vision and the certain spiritual faith which so easily makes converts. This is the period of Myers' religious life to which his well known and beautiful poems *S. Paul* and *S. John the Baptist* testify. Disillusionment again succeeded belief "from increased knowledge of history and of science, from a wider outlook on the world." A period of agnosticism followed, which to such a nature as that of Myers—mystic, poetic, intuitive, and very responsive to the beauty as well as to the pain of the world—was a period of much suffering; "an agnosticism or virtual materialism, which sometimes was a dull pain borne with joyless doggedness, sometimes flashed into a horror of reality that made the world spin before one's eyes—a shock of nightmare panic amid the glaring dreariness of day. It was the hope of the whole world which was vanishing, not mine alone."

From the hand of his friend Henry Sidgwick, to whose ability and character he pays a striking tribute, Myers received his first clue to the desired goal. "An entry in my diary for November 13th, 1871, 'H. S. on Ghosts' indicates the first turning of my spirit towards the possible attainment, with Henry Sidgwick's aid, of a scientific assurance of unseen things;" and Myers resolved to spend "all life's energy in beating against the prison-house, in case a panel anywhere might yield." He conquered his natural repugnance to spiritist phenomena, and

in 1873 "came across my first personal experience of forces unknown to science . . . I know not whether at any other moment, or to any other man this new hope could have come more overwhelmingly." For Myers was in the centre of the opposite camp. Darwinism reigned amongst his friends; and W. R. Clifford, Swinburne, Frederic Harrison and George Eliot, were all persuaded of the nothingness of God, the divinity alone of man. Yet Frederic Myers, with his dearest friends—Sidgwick, Edmund Grey, to whom were added Mr. and Mrs. Cowper Temple (afterwards Lord Mount-Temple) the Russel Gurneys and Stainton Moses, resolutely studied spiritualistic phenomena and psychic research; and the era in his life set in that culminated in *Human Personality*. "For there has been this of unique about my position, that from no conceit of my own capacity, but in the bitter need of truth, in the manifold dearth of allies and teachers, I have felt that I must absolutely form my own judgment as to man's survival; must decide from facts known to myself—known hardly to any others, or interpreted by those others in some different way."

But he eventually attained a certain belief in man's immortality that nothing could shake. In a very touching letter written to his mother, he says: "If it were not that I most fully trust that any separation between us can only be for a few years, I do not know how I could bear the prospect of losing such a love as life goes on; but as it is, I feel that the prospect of immortality will enable me to receive with sorrow unmixed with bitterness whatever loss may in the future be ordained for me." And again to a friend: "Both to my mother and to myself, from somewhat different standpoints, the future life is so certain, and the goodness of God and the Universe a matter of such profound trust, that a transition from this world to that—unless where a life and work seem interrupted or some survivor left forlorn—cannot in itself seem a cause for mourning."

And Mr. Benson dwells on the "ecstasy of peace, the habitual exaltation of spirit" that marked Mr. Myers' later years, and records that during his son's serious illness—the son was in Mr. Benson's boarding-house at Eton at the time—"there seemed to be in the background (with him) an untroubled serenity about the issues of life and death which

made me at least feel that his sense of the immortality of the spirit was not a matter of traditional hope, but of an absolutely serene assurance."

"And when he himself came to die," Mr. Benson continues, "I have been told that he faced the last passage, when he knew that there was no hope of life, not with courageous endurance and lofty self-forgetfulness, but with an irresistible and exultant joy, waiting to march in triumph through the gate into a world where all the best of life awaited him, freed from the limitations and encumbrances of human existences."

For, as Mr. Benson insists, Myers was a mystic, "and his impassioned ecstasy of sweetness and his joyful serenity of mind is just what one finds in the lives of mystics. I can only say that I have known no other man who so searched the sources of human joy with such continuous exaltation in spiritual aspiration." And like all mystics—it is the sure key-note of a sound mysticism—Frederic Myers longed to hand on his own certainty to his fellows. "My researches," Myers wrote, "have at any rate made me very happy, and I want to make as many other people follow the same line of happiness as I can; though we are all booked for such a good thing in the next world, that it matters comparatively little how we fare in this." As our President has truly said: "No greater service, I believe, can be done by one human spirit to another, than to speak of the truth found, so as to stimulate others to the finding, trying to win others to seek." And that duty F. W. H. Myers discharged through life to death; ay, and beyond death's portal he tries to pierce the veil, and reassure the timid and the doubtful "that at death not all of me shall die." And someday, somehow, it may well be that he will succeed in demonstrating his own immortality to the complete satisfaction of those who are as interested as he was in this question—and their number is daily augmenting. For "certain is death for the born, and certain is birth for the dead." And that is why we, who are engaged in our own way in establishing the same truth, honour or should honour the memory of Frederic W. H. Myers.

E. S.

Criminal Man. According to the classification of Cesare Lombroso. Briefly summarised by his daughter Gina Lombroso Ferrero. With an introduction by Cesare Lombroso. Illustrated. (G. P. Putnam's Sons, New York and London, 1911. Price 6/- net.)

This is a valuable, useful and interesting work. At the present time Lombroso's name is more than a mere sound, yet only two of the twenty-five chief works of the famous author have as yet been translated into English. They are *The Female Offender* and *The Man of Genius*. Besides these one essay, on Criminal Anthropology, appeared originally in English as part of a greater work. As it was foreseen that no translation into English of Lombroso's *magnum opus* on *L'uomo delinquente* (three volumes, fifth Italian edition) could be hoped for in the near future on account of its length, the writer's daughter and collaborator prepared a digest of the work in one volume for the benefit of the American (and English) public. Some additional interest attaches to this publication on account of the fact that the preparation of the introduction to it was the last literary labour which the distinguished author found it possible to complete during his final illness.

In this short introduction Lombroso describes how the first outlines of the new science of criminal anthropology arose in his mind and gradually took shape in a definite work, and how amidst difficulties and strife the modern penal school came into being. In 1864 the first idea arose, soon followed by others. Then came a study of the relation between mental alienation and the characteristics of the skull, with measurements and weights. Next, criminals were studied in the same manner, and the differentiation sought between criminals, lunatics and normal persons.

Then came at last and unexpectedly the illumination. The author made the acquaintance of the famous brigand Vilella.

This man possessed such extraordinary agility that he had been known to scale steep mountain heights bearing a sheep on his shoulders. His cynical effrontery was such that he openly boasted of his crimes. On his death one cold grey November morning, I was deputed to make the *post-mortem*, and on laying open the skull I found on the occipital part, exactly on the spot where a spine is found in the normal skull, a distinct depression which I named *median occipital fossa*, because of its situation precisely in the middle of the occiput, as in inferior animals, especially rodents. This depression, as in the case of animals, was correlated with the hypertrophy of the *vermis*, known in birds as the middle cerebellum.

This was not merely an idea, but a revelation. At the sight of that skull, I seemed to see all of a sudden, lighted up as a vast plain under a flaming sky, the problem of the nature of the criminal—an atavistic being who reproduces in his person the ferocious instincts of primitive humanity and the inferior animals. Thus were explained anatomically the enormous jaws, high cheek-bones, prominent superciliary arches, solitary lines in the palms, extreme size of the orbits, handle-shaped or sessile ears found in criminals, savages, and apes, insensibility to pain, extremely acute sight, tattooing, excessive idleness, love of orgies, and the irresistible craving for evil for its own sake, the desire not only to extinguish life in the victim, but to mutilate the corpse, tear its flesh, and drink its blood.

Next a connection was traced between crime and epilepsy, and the conclusion was reached that many criminal characteristics, not attributable to atavism, were morbid characteristics common to epilepsy, mingled with others due to atavism. By the co-operation of jurists of various nations the new results were applied to the theory of penal law; and so the investigations, starting from a merely anthropological standpoint, gradually invaded the domains of statistics, psychiatry, jurisprudence, sociology and criminology as well.

On this new science Lombroso wrote his exhaustive work in three volumes, based on the results obtained from an examination of about seven thousand criminals. The first volume treats of the atavistic origin of crime and of the physical nature of the born criminal and the epileptic; the second volume deals with epileptics, and the third treats of the etiology and cure of crime.

This enormous mass of facts, deductions and theories Mrs. Ferrero has lucidly and cleverly summarised in the volume before us, in slightly over three hundred pages. It is divided into three parts: (1) the Criminal world; (2) Crime, its origin, cause and cure; and (3) Characters and types of criminals. As an appendix a very brief summary of eleven of Lombroso's more extensive works has been added, as well as a bibliography of his chief works, some twenty-five in number.

The exposition is everywhere clear and intelligible, and the volume furnishes a capital introduction to a more exhaustive study of the subject. It is true that in their brief form many statements sound sweeping and apodictic, but that could not well be avoided in the nature of the case. We have to regard the book as rather giving a mere *statement* of the case than a full argumentation of its truth.

For instance, the following paragraph is a good example of extreme laconism:

Criminals guilty of sanguinary offences generally have a clumsy but energetic handwriting, and cross their /'s with dashing strokes. The handwriting of thieves can scarcely be distinguished from that of ordinary persons, but the handwriting of swindlers is easier to recognise, as it generally lacks clearness although it preserves a certain uniformity.

If the first and third part are sad reading, the second is not. There we leave disease and degeneration behind and genuine humanitarianism shows itself. Here we witness an advance in conceptions about crime and punishment, like that which the progress of medicine has attained about those who were looked upon as possessed by evil spirits and their treatment.

To a Theosophical student the book and the subject of which it treats are of special interest for two reasons.

Somehow they reveal such a close connection between bodily formation and indwelling character that we might extract from them new and unexpected arguments in favour of the basic theories underlying all such sciences or semi-sciences as graphology, phrenology and palmistry.

Secondly, if Theosophical studies bring us to the conclusion that the animal is not merely an evolved plant, or man an evolved animal, but man rather a man+an animal+a plant, then this study throws light on the working of the secondary and further sub-natures at times active in all of us and seems to explain at least something (though not yet very much) of that working of "the law of the members" which is forever at war with "the law of the Spirit."

It is useful sometimes to dip into studies like these. Ordinary history, ordinary philosophy and psychology, too often pass silently over the dark side of our natures, and yet how important an element in reality is the work of the ape and the tiger in all human life. But this is commonly glossed over, 'decency' being a rigid censor and a great silencer. In decent people's lives the plant or animal within live mostly safely hidden away, and only occasionally we hear the rustle of the leaves or the roar of the voice. It is sometimes well to behold the magnified picture of extreme cases, thrown on a screen. We may be saddened by the sight for the moment, but we may also be sobered by the lesson, and go forth wiser and better men.

J. v. M.

Mysticism, by Evelyn Underhill. (Methuen & Co. Ltd., London. Price 15/- net.)

Miss Underhill's previous literary efforts hardly prepare us for the instructive and comprehensive volume on *Mysticism* now under review. On the whole it is a meritorious effort and betrays a vast amount of study and research, especially as regards the literature of the devotional mystics of the Christian Church in Europe. There is little reference to the mystics of the East, except briefly to two Sufi mystics. The whole field of Indian and Chinese mysticism is scarcely touched. Miss Underhill's object in writing the book has been to present mysticism from the psychological point of view—to show that the emergence and development of man's transcendental sense is part of the life-process. This she deals with at length in the first seven chapters of the second part of the book. On the whole she has succeeded admirably, but it seems to us that without the theory of reincarnation it is impossible fully to explain the differences in the spiritual development of individuals; why one, for instance, takes the Path of Occultism and another pursues the Mystic Way. Reincarnation throws a flood of illuminative light on the reasons for such divergence, and one feels that without the theory of rebirth, even as a hypothesis only, all other explanations fall short of the truth. The first portion of the book is devoted to a general introduction to mysticism, and as far as Christian mysticism is concerned is an invaluable compendium on the subject. After an interesting introductory chapter on 'The Point of Departure,' chapters follow on 'Mysticism and Vitalism,' 'Mysticism and Psychology,' 'The Characteristics of Mysticism,' 'Mysticism and Theology,' 'Mysticism and Symbolism,' and 'Mysticism and Magic.' This last chapter of the first part is perhaps the most unsatisfactory in the whole book from the standpoint of the Theosophical student. The authoress writes with a strong bias against Occultism and occultists. That she knows little of what true Occultism means is evidenced by the fact that to her Occultism is one with the various practices of ceremonial magic, and of the occult arts generally, which the Theosophist always classes as semi- or pseudo-occultism. The literature from which she has derived her knowledge regarding Occultism is that compiled by Eliphas Lévi, Mr. A. E. Waite, Dr. Steiner and the "New Thought" schools of America. It is rather curious to notice that there is not the slightest

reference to Mrs. Besant and the Occultism she teaches. We feel sure that she could not make the statements she does regarding occultists and Occultism if she had studied the books on the development of man's spiritual consciousness which our President has written from time to time. To say that the education of the occultist is wholly directed to the end of living upon the astral plane and to the cognising of the phenomena of that plane is certainly not correct as regards true Occultism. The more one reads this chapter the more one wishes that the authoress knew something of what true Occultism really teaches. That she understands the characteristics of Mysticism is clearly evident by her sympathetic and thorough treatment of the subject, but that she is a child touching the fringe of true Occultism is obvious to any one who has the slightest realisation of what the occultist has set before him as his goal. One can readily grant the indulgence she asks in her Preface on the plea of youth for shortcomings as regards lack of knowledge in special departments. As she turns her attention more to the literature of true Occultism she will find that many things she claims as exclusively the way of the mystic are also the portion of the one who treads the Path of Occultism. We would suggest that the study of such books as *At the Feet of the Master*, *Light on the Path*, *The Voice of the Silence*, and *The Bhagavad-Gita* would help to make clear the ideal of the occultist. Then it may be possible to have from the gifted author's pen an 'Introduction to Occultism' as a companion volume to the present one. Part II deals with the Mystic Way, with chapters on 'The Awakening of the Self,' 'The Purification of the Self,' 'The Illumination of the Self,' 'Voices and Visions,' 'Recollection and Quiet,' 'Contemplation, Ecstasy and Rapture,' 'The Dark Night of the Soul,' and 'The Unitive Life.' As appendix a historical sketch of European Mysticism from the beginning of the Christian era to the death of Blake is given. An excellent Bibliography containing some two hundred names of authors, and an Index concludes this well written and instructive volume of over six hundred pages. Every Lodge of the T.S. should have a copy of this book on its library shelves, and every member with mystic leanings should not hesitate to procure one.

M. H. H.

Concerning the Three Principles of the Divine Essence, by Jacob Boehme. Translated by John Sparrow. Reissued by C. J. B. with an Introduction by Dr. Paul Deussen. (John M. Watkins, London. Price 15/- net.)

Mr. Barker and Mr. Watkins continue with zeal their praiseworthy undertaking of issuing sumptuous reprints of Jacob Boehme's works in their English translations. This second volume is a very bulky one, running into 800 pages, and uniform with the previous one. Type and execution leave nothing to be desired, and the whole production is a worthy outcome of the love which prompted its appearance. An extremely interesting article on Boehme, from the pen of Professor Deussen of Kiel, is appended by way of Introduction. An objection (of secondary importance) is that, according to the canons for reprinting old texts, this introduction should have followed the body of the work as an appendix, but should not have been inserted between the old preface and the text. Nevertheless the work as it stands is a creditable production, to which we give a warm welcome and to which we draw the attention of all genuine lovers of the mystic way, especially those who feel akin to its specific Christian expression. Both editor and publisher should meet with a ready response to their labours from the public.

J. v. M.

OUR NEW VOLUME

To be away from the chief centres of civilisation is a great inconvenience. We have to request our readers to bear with the breach of the printing rule which demands that one face of type only should be used throughout a Magazine. The body of our THEOSOPHIST is in the new Cambridge Pica type but we have not yet received the Long Primer and Brevier types of the same series to enable us to be uniform in our reviews, quotations and footnotes.

Next, our readers will notice that in this number the accented oriental marks are not used; it is not that we have changed the system of transliteration; it is due to the same reason—that such types have not yet reached us.

We hope to present a regular uniform magazine without much delay.—ACTING EDITOR.



INDIAN SCENERY.

THE THEOSOPHIST

ON THE WATCH-TOWER

BACK in beloved India, in beautiful Adyar once more. All is green and bright, rain-washed by heavy showers, and the skies are more English than Indian with their banks of white and changing clouds. There is a wondrous clarity of the atmosphere, and a feeling of growing within the earth. And all is very fair, and calm, and sweet, with a waiting stillness, ere the burgeoning life breaks forth.

* * *

We landed at Bombay on October 6th, after a quiet and pleasant voyage. At Port Said, the passengers for Egypt had to undergo quarantine, and we left them prisoned on the Osiris, while we were conveyed on a barge—symbol of our infected condition—to the Persia, and steamed off under the yellow flag. Half a dozen hours were lost in the

medical precautions, but the Persia made it up by swifter pace on the other side of the Suez Canal. We had quite a little party on board, and had a table to ourselves, whereon no meat or wine was seen. A Theosophical Lecture was asked for and gladly given, and many were the enquiries, and great the interest shown. Many kind friends met us at Bombay, and at Poona we were greeted by the interesting babe of Captain and Mrs. Powell, a very juvenile Theosophist, but one for whom we glimpse a career of service for the Society in the future. Onwards we went over the ghats, radiant with green and silvery with cascades, and 11-30 A. M. on the 7th saw us on the Madras platform, surrounded by loving friends. Our dear boys were warmly welcomed home, and glad phrases were heard as to their growth and manifest well-being. The motor-car ran us swiftly to Adyar, where many more were gathered in the well-known hall.

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On all sides are signs of progress and strenuous work. The gardens are beautifully neat and thousands of young trees have been planted. The dairy and bakery are in full swing, but, to my great disappointment, the grinding and kneading machines purchased by me last July have not yet arrived—a not very creditable fact as regards the firm supplying—or not supplying—them. I feel inclined to name them, as the Speaker of the House used once to name recalcitrant members. The Press and the Publishing Office are over-brimming with activity, and to-day—October 13, 1911—sees the first running of our new big machine by electric

power. It will print off THE THEOSOPHIST in five days instead of in the eleven days required by a hand-machine. This will be a great convenience, for, with the steady increase of the number printed, the day of beginning the printing-off was receding steadily to the early days of the preceding month. Leadbeater Chambers are occupied, and are very satisfactory except for the roof, which lets through more rain than it keeps out; this is being seen to, but it looks as though re-inforced concrete was not good for roofs. None of the buildings made of it are water-tight.

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Now I must run backwards, and sing a song of joy over the foundation of the London Headquarters. We have secured a splendid site on the Bedford Estate, to be ours for two hundred years, and everything has gone through without a hitch. On September 3rd, the foundation-stone was laid, with full masonic honours, and a special word of thanks is due to Bro. Russak, whose admirable arrangements as Grand Director of Ceremonies kept perfect order in the rather complicated evolutions necessary for the full discharge of the work. The Theosophists were led by the Vice-President, Mr. Sinnett, and immediately behind him came Alcyone, Mizar and Mr. Arundale. Every one who was at all sensitive felt the thrill of power and the sweetness of benediction which flowed from the Mighty Presence, who graciously grouped Themselves above the stone, one of whom will oft be seen hereafter in the place He then blessed, when He takes the body a-preparing for Him during these years of

earnest work and aspiration. How deep and solemn is the joy of taking part in the making ready of the building where He shall have a place to lay His head, and where the walls shall echo the music of His voice. Stately and beautiful shall it be, and though our offering be not worthy of His acceptance, yet shall we strive to make it not all unfit for His reception. And as love laid its foundation, so shall love raise its walls and shape its form, since love only is worthy offering to the Lord of love, and dearer to Him than gold and jewels are hearts afire with the will to serve.

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Adyar is preparing for Him an eastern home ; London is raising for Him a home in the West. In America also plans are shaping, so that the New World may share in the joy of His presence. Will Northern India offer Him any welcome? I know not. It may be that Benares will play the part of Jerusalem, and that over her will be written: "Her glory has departed." But round Kashi gather so many sacred memories that one would fain falsify the prophecies which say that her sanctity shall pass away from her about this period, and that Ganga's waves shall no longer preserve their blessed magnetism. The herald of the Lord, the Theosophical Society, has in Kashi its Indian centre and home. It may be that the beloved city shall yet know the things that belong to her peace, and shall not tread the road trodden, two thousand years ago, by Hebrew orthodoxy, the road that led to the destruction of its Temple, and the scattering of its people.

Readers may remember that in the Watch-Tower of September I noted the selling of programmes, instead of tickets, for a concert, held in Manchester on a Sunday, to be presided over by the Lord Mayor. I am glad to say that, in answer to a letter from a member of the T.S., informing him of the difficulties we had met with, the Lord Mayor kindly asked the member to meet him, and told him that, three days before the concert was to be held, he had learned that the programmes were being sold in order to evade the law, and that he had at once declined to have anything to do with the matter. Such action on the part of the chief magistrate in one of the greatest cities in the kingdom may direct public attention to the objectionable law, and aid in bringing about its repeal.

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It is delightful to hear from Burma of the progress now being made. The appointment of Mr. Moungh Thain Moungh as national lecturer has brought about the happiest results; on his visit to Moulmein, twenty-one leading Burmans joined the T.S., and similar success has followed his lectures elsewhere. The Burmans are inclined to have their own National Society, but wish, for a year or two, to federate their Lodges under Adyar, forming a Buddhist Theosophical Federation. Three Buddhist monks are taking active part in the movement; one is preparing a leaflet in Pali and Burmese, explaining the objects of the Society; translations of the latest edition of the *Buddhist Catechism*, and of *At the Feet of the Master* are on hand. Our old and faithful worker, Mr. M. Subramani

Iyer is labouring in the most unselfish way, quite realising that in a Buddhist country Theosophy should endeavour to help Buddhism.

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I am glad to report that the Dharma-Rakshana Sabha, a Hindu Association, with Mr. P. Narayana, a Hindu Theosophist, as Secretary, has succeeded, by bringing a suit, in obtaining legal authority for a proper scheme of administration for the funds of the great Rameshvaram Temple. The Hon. Mr. Sivaswami Iyer, Advocate-General, has taken the greatest trouble over this scheme, and has successfully carried it through. One provision of the scheme is the maintenance of a Pathashala out of the Temple Funds, encouraging Samskrit and Tamil literature, and it is proposed to follow the lines of instruction worked out in the Ranavira Pathashala of the Central Hindu College. The Dharma-Rakshana Sabha was founded on the 7th February, 1907, and I had the honour of helping the foundation thereof, but advised against the inclusion of any European, even one in sympathy with Hinduism like myself, for I felt that a reform of Hindu temples could only be well carried out by members of the Hindu faith. In such work it is important to avoid any outside interference, so as not to give ground for the excitation of religious bigotry. The Government has refused—wisely, I think—to interfere in this matter, despite the pressure of the Social Reform party; Hindus must help themselves in such matters, and it is Hindu Theosophists, who, as in this case, can most successfully carry out reforms.

I am amused to find that *The Vedantin*, edited by a Dr. R. V. Khedkar, and sent out by the Kolhapur-Math, rails against me as teaching the "inactive life," and speaks of the dreaminess resulting from my teaching! This is the last accusation one would have expected as regards myself, who am often, in India, accused of over-activity. In England, Dr. Khedkar seeks the help of the Theosophical Society, and lately appealed to Mr. Graham Pole, the Scotch General Secretary, for support in Edinburgh, while carrying on his work; but, at heart, he is hostile, and only seeks the aid of the Society in order more successfully to undermine it, while he makes his own movement. Over here, he praises up any Theosophist whom he thinks hostile to the Society's President—a poor sort of policy, but innocuous. However, every preacher of eastern thought may do useful work in England, so we may wish well to that part of Dr. Khedkar's work, while remaining conscious that he nourishes enmity to the Society within his heart. These people come—and go—like the 'Tiger Mahatma,' while the Society remains, ever growing in power.

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Enquiries come to me about the University scheme. I have arranged to meet the Hon. Pandit M. M. Malaviya, the Hon. Mr. Ganga Prasad Varma, and others during the later days of October, and shall have discussed the matter fully with them before this issue is in our readers' hands. I cannot wisely answer any enquiries until after these interviews.

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The Hon. Mrs. Charlton has been working very hard and very devotedly to protect Indian animals against over-work and cruelty. She writes to me that she is returning to England next spring for a rest, after two years of strenuous work. It may be remembered that she stayed at Adyar for a time, and opened her campaign under the auspices of the Governor of Madras, to whom I had the pleasure of introducing her. She sends me also a printed account of her work on the Rawalpindi to Kohala Road, where she succeeded in maintaining two mounted Inspectors during the late season. The Kashmir Durbar co-operated with her in her work. All Indian teachings and customs are against cruelty to animals, but the contact between two civilisations has largely destroyed the Indian way of regarding animals without substituting the better side of English feeling, which—outside sporting and meat-eating—is humane and friendly to our dumb brethren. Such work as Mrs. Charlton's therefore deserves our hearty co-operation.



THE MASTERS AND THE WAY TO THEM

*A Lecture delivered in the Dome, Brighton, on
June 30, 1911, by ANNIE BESANT, P. T. S.*

LOOKING far back over the long reaches of the history of the past, we see from time to time some great human Figure that rises far above the humanity of the time, that leaves in history a mark that is quite ineffaceable. Before what is called historic time, when humanity was still in its infancy, these greater Figures of the day were looked up to with reverence, with honour, almost with worship. Legends come down from these pre-historic times telling of divine Dynasties, of divine Kings, of divine Priests, and the magic of their names is so

immortal in the minds of men that even still the legends of the people among whom They lived preserve Their names in highest honour, deifying Them, making Them the equals of the Gods. Later on, during the periods that history recognises as authentic, still from time to time a great Figure stands out. But in these historic times we do not find them at the head of a nation; we do not see them on the throne or in the temple, but rather among the poorer crowds of men. They do not wield regal authority, they do not use priestly rank; but none the less they stand out above their fellows, and history remembers them when the names of others are forgotten. In the eyes of contemporary people, the King, the general, the statesman, these are the names that fill the public eye, that loom large before the face of men. But those of whom I speak are undistinguished, save by the wisdom of Their teaching, by the love that They win from men. And this is noticeable: that if there is a general who has cut his name deeply in the history of his time, cut it in letters that gleam out blood-red and dazzle the minds of the nations, such a name disappears, such a fame vanishes, while These remain. Who cares to-day to know the names of the generals who led the great hosts of Xerxes for the invasion of Greece? Who, to-day, feels any thrill of love when he names the great imperial name of Augustus, Emperor of Rome? But while the general is looked on with indifference, while the Emperor is only a name in history and men love him not, others like Krishna, like the Buddha, like the Christ, shine out as stars

among the names of men; human love clings round Them, human hearts adore Them; century after century only adds to Their glory, and only surrounds Their names with new rays of the love and the reverence of mankind. And to those men—the great spiritual Teachers of the race, They who are often in Their own times despised and rejected—belong the names that are enshrined in the heart of humanity, that are immortal, never-ending, and only increase in power as the ages roll on.

Now what is it that marks out those Men? What is it that gives Them a place so immortal in history? It is the power of Their spiritual knowledge, it is the might of Their purity, of Their compassion, of Their love. These are the Teachers of mankind, These are the men that the heart of humanity hails as Masters, and looks up to with reverence undying. They are truly Masters of the hearts and lives of men.

And the name Master in Christian ears should carry with it all of honour and of beauty that it is possible to attach to any epithet given by reverence to those whom men honour. For you may remember that in the days of the Christ, when He was speaking to His nearest disciples, He said to them: "Call no man master upon earth. One is your Master, even Christ." And you may remember on another occasion in similar words He said: "Ye call me Master and Lord. Ye do well, for so I am." Hence the word Master, that the Theosophist uses to-day, ought to carry with it in the western world all the traditions that are holiest,

all the thought that is the most reverent. And it is the men who are really divine, raised above humanity by the unfolding of the Divinity within Them, who are the men of whom to-day Theosophists speak when they talk of the Masters. Only there is this difference: that whereas we recognise Masters in the past, we also recognise Them in the present; that just as we acknowledge Their greatness when They stand out in history, so do we believe in Their continued existence, living to-day as They lived of old. And to us Masterhood is a living reality, not only a historical idea. They are men who still live on earth, and still are the Teachers of Their younger brothers; who live, keeping the human body, in order to be in closer touch with men, and showing out, in the splendour of a Divine humanity, what men may become when the God within them has unfolded as it is already unfolded in Them.

And the very word Master carries with it the implication of disciples. You cannot separate the pair, the Master and the disciple. So that in using the word as it was used of old, we assert also the possibility to-day of Discipleship, as possible now as two thousand years ago. And this, perhaps, is one of the differences which sometimes seems to arouse almost anger in the minds of those around us. That which all great religions teach, we declare to be as possible now as in the earlier days of men. We assert the existence of the Spirit in man to-day, as much as in the past that Spirit dwelt in humanity. So that the teachings of religion are not, to us, matters which rest on

the authority of any priest, of any Church, or of any book, but matters of living experience, matters of intensest reality; for to us to-day the blessed feet of the Masters walk the earth as they walked it long ago in Judæa, as they walked it long ago in the plains of Hindustan.

Thus the modern Theosophist carries on the tradition of all the great Faiths, declares that Masters are still living, can still be reached by men. And when I took as the title of the lecture not only the words "The Masters," but added also "the Way to Them," it was because I wanted to put before you to-night the road that leads to those great Ones, as it has led to Them through all the past of men; showing you, if I can, that the road is still open; showing you that the method of the treading is still within human reach and human capacity; tracing for you step by step that Path as it has been traced in the past; tracing the stages which men may traverse now, and reach a goal identical with that which our forefathers have trodden. For religions have ever taught the same. Religions have ever proclaimed that ancient Path. And whether you take the old faith of Hinduism, the later faith of Buddhism, the still more modern faith of Christianity, or the youngest of all, Islam, the faith of the Prophet of Arabia, they are all at one as to the existence of the Path. They all trace it on similar lines, and show out the method of the treading. So that if, in modern days, men disbelieve it, then they are contradicting the whole long experience during which humanity has known and trodden the Path, and they are really degrad-

ing their own generation by declaring that it cannot do what men have done before.

Let us, then, define exactly what, in the older teaching, is a Master. He is a man in whose Divinity is unfolded, who has gradually and slowly opened out, and made manifest the God within. He has trodden the ordinary path of man, and then climbed the steeper Path which rises to what, in modern days, has been called the Superman, the superhuman state, where human perfection is accomplished, and the eternal Spirit dwelling in the form of man begins a new, a higher cycle, with manifest Divinity shining out through the purified body. Such men have trodden the Path that you and I may tread. They are not miracles; They are not something outside the possibilities of man; They only differ from us as the genius differs from the man of talent. They are geniuses in the religious world; geniuses of the spiritual kind; and inasmuch as in the heart of every man there dwells the One Light that lighteth all who come into the world, so you and I, having that Light within us, can also learn to manifest it; for the Light is the same whether it be enclosed in glass transparent, or in glass that is soiled with all the murk of evil, so that the Light cannot shine through. The One Eternal Light is in all of us alike; only in some the coverings are pure so that the Light shines out, while in others it is, as it were, a spark that is hidden by the surrounding case through which the Light-beams are unable to pass.

Now the Master is the man who has become divine, an Elder Brother; a Brother sharing the

same humanity, but elder by the greatness of His evolution. Along the Path which I am to describe He has travelled and reached its further point, passing through Initiation after Initiation, and thereby widening out His consciousness, until it knows not only this world, but all the worlds in which the Spirit lives; but He is still living in the body, as I said, in order to be able to come more closely into touch with His fellow-men, and, as the very name implies, ready to take disciples, that He may teach them how to tread the Path that He Himself has trodden. Such, then, is a Master.

But what is the Way?

Now I said, a moment ago, that the great religions all point to this Way. It is clearly described in the great eastern Faiths which I mentioned; and in the Roman Catholic part of Christianity, where the tradition has come down unbroken from the times of Christ, you find the same Path described so clearly and so definitely that you might as well take it described in the Christian terms, as turn to eastern religions and find it described in names of languages other than your own. Let me remind you for a moment, in speaking of Christianity, that the great occult tradition of the past—partly in consequence of political conditions, partly in consequence of abuses that had crept into religion—that that great occult tradition was sorely wrenched and broken in those times of religious and political convulsion known as the Reformation. In that sudden reaction against many an abuse and many a superstition, much was unfortunately lost that really belonged to Christian discipline and

Christian training—the definite method of meditation, the training of the individual step by step in ways whereby he might learn mastery of the body, mastery of the emotions, mastery of the mind, in orderly succession—just as an ordinary science would be taught to-day—that ancient discipline which makes the saint, which develops more rapidly than it can otherwise be developed the power of the Spirit in man. That, because it had been abused, because it had become encrusted often with superstition, was impatiently cast aside in the reaction of the mind against a bondage that had become intolerable. Still, it exists in Roman Catholic Christianity; and the other great communities, the Anglican and the Nonconformist, in these modern days, are beginning to grope after the Path which had become obscured. For Religion finds itself at a disadvantage in the face of Science, when it can only oppose authority to experiment, and belief to knowledge. If Religion be true, then its truths should be provable, should be matters of knowledge, and not only matters of faith. As Origen said many a century ago, the Church needs Gnostics as well as believers, knowers as well as those who accept truth on external authority. And the Church to-day would be stronger in face of the growing knowledge of the physical world, if the super-physical worlds were scientifically known, as they may be known by those who follow the Science of the Soul and tread the ancient Path.

For that development of the inner powers in man, that expansion of consciousness to include other worlds than this, that is part of the posses-

sion of religion that the modern Faith has very largely forgotten; and the treading of the Path implies the acquisition of that knowledge, so that superphysical worlds may become familiar as the physical world is familiar to the science of our time. And I want, therefore, if I can, to trace that Path, and to show you how it may be trodden.

Let me put side by side the description, first, of the Path as it has been given in Christian works, and then, as it is given by the Hindu and the Buddhist Faiths. I am not taking the details among the Mussulmans, because it is practically a repetition of the other, and that which I shall say of the Path as known in the East would be equally true of the Path as known by that great body of Muhammadan Mystics known as Sufis, who tread the Path, according to their Faith, along the same lines as do the elder Religions of the world.

First of all, the goal of the Path is conscious union with God; not mere prayer and aspiration, nor even the rapture of the Mystic; but a conscious union, in which man finds his consciousness expand stage after stage, until he unites with the Supreme Consciousness and knows himself as one with the Universal Life. That is the goal. And you may see an indication of it in those well-known words in which it is declared that "the knowledge of God is eternal life"—not faith, not belief, but *knowledge*. In that rests man's eternity, and in the poetical words of one of the old Hebrew Scriptures, unfortunately marked as apocryphal in the Anglican Church, you find the splendid verse, that "God created man to be the image of His own eternity".

And so in the words of a great Christian saint, S. Ambrose, you find the command he addresses to the pupil: "Become what you are"—paradoxical in form, but containing a supreme truth. Become in conscious reality that Divinity which you always are unconsciously, hidden in yourself. If you had not the germ of Divinity within you, then you could never expand into the conscious flower of Godhood; but, because God dwells in every heart, therefore that union is possible, and the aim of treading the Path, the end of the Path, is that conscious union with the Divine.

Now in the Christian Church the Path is divided into three stages, in the Hindu and Buddhist into two, sub-divided again. And it is very easy to see that the names cover the same experiences of the unfolding life. The first part of the Path for the Christian is called the Path of Purification. The Hindu and Buddhist call it the Probationary Path, the Path on which certain moral qualifications must be developed before the higher portions of the Path can be trodden by men. And while the Christian lays more stress on the passive fact of purification, the eastern lays more stress on the active acquirement of high qualifications—one rather the negative side, the other the active side, of positive achievement. But the result of both is identical, the changing of the man of the world into the saint, who is ready to tread the higher stages of the Path.

The second stage, according to the Christian, is that of Illumination, and after Illumination, Union. To the Hindu and Buddhist that second part is

divided into four stages, each marked by an expansion of consciousness, of which the first two represent the Path of Illumination, and the latter ones the Path of Union.

Now you can study that in Christianity along two lines. There are many books on Christian Mysticism where the stages of the Path are carefully marked out; but if you want it in a lighter form it is interesting to notice that in a recent novel, entitled *None other Gods*, by Father Benson, whose name is probably known to most of you, there is traced the life of a man who treads the stages of the Path one by one. I do not say that in a story you can learn how to tread the Path, but I do say that in that book, where the Path is defined in the terms I have mentioned—the familiar Christian terms for the Path to the Supreme Teacher—you will there find in that unfolding of a human life the stages quite definitely described under their own names. If you want to take it in fashion so light, not in the fashion of the student but in that of the superficially interested person, then you may turn over the pages of that remarkable book, to see that I am not giving a Theosophical interpretation to the Christian teaching; for quite definitely the words and the meaning are there both described with the added vividness that I spoke of, that it is given in the experiences of each human life.

Let us turn, for a moment, to work out these stages more in detail. What is it in a man's life in the world, as you know the world to-day, what is it that would so mark out a human being as

to show that he was getting ready to enter on the first stages of the Path? It may seem to you far away, strange and foreign; but bring it into your own lives. I will give you the mark whereby you can know whether a human being is preparing to enter on the Path. It is the life that is marked by unselfish service of others; by the willingness to sacrifice all for the good of others; by the readiness to give up all that men of the world account valuable in devotion to a cause which is believed to embody the right: the life which counts all the prizes of earth as valueless compared with the service of the Ideal which has attracted and occupied the heart. There is the mark of the man who is approaching the Path. It does not very much matter what the cause is. It is the spirit in which it is worked for which marks the development of the human Spirit. You may, or you may not, agree with the particular thing to which the man or woman devotes life and energy, fortune and time; but if you find that the person is ready to sacrifice all for that which he believes to be right; if you find that he asks for no reward save the joy of the sacrifice which brings the ideal nearer to realisation; if you find that he will give up everything that men and women value, and count it as dross compared to the delight of giving everything to the ideal that is loved: ah, there you have the soul approaching the Strait Gate, through which may pass no one but the servant of men, who casts everything aside which would retard him on his way, and finds his chiefest joy in life in the helping, in the service, of his brethren.

Now that need not be far from any one of you. It is no strange mystical idea, but the most practical of all. Any one of you, if you have the spirit in you, can find the opportunity of such service of men. It is not a question really of prayer and meditation, although meditation be the food of the inner life. I have known a man approach the entrance to the Path who was feeble in meditation, and showed his love more in service of his fellow-men than in sitting in meditation, in contemplation of the Divine. It is the Heart of Love that is looked for by the Masters when They seek for pupils in the humanity of the time, the Heart on fire with Love, so that in all the darkness of human selfishness, in the night of human struggle, that Heart of Love glows out like a lamp in the darkness, and the Master sees it, and knows that a future disciple is there.

That, then, is the first stage. Clear enough, simple enough, but hard for many. There is no other way of turning towards the Path. And then, when the power to give all for love's sake shows itself in the human life, as I said, it catches the attention of a Master and He turns towards that possible disciple. Then comes the time when the knowledge is put in the man's way as to the next steps that he must take—those that I said were called Purification in the Christian Church, the Path of Probation in the others.

I will take them now in the eastern way, because they are more precise and exact, and therefore, to the concrete mind, more easy to grasp than the more vague way in which they are

mostly put in the mystical works of the Christian world. For Science and Religion are not divorced in the East as in the West, and so there is a precision in the eastern teaching which is often lacking when you turn to the West.

What are the qualifications demanded in order that that Path may be trodden, and that what is called Initiation may be reached? First of all: to develop in yourself the power of distinguishing between the eternal and the transitory, the real and the unreal, the spiritual and the temporal, in those around you and in yourself, in the circumstances of life and in the choices that you make; to separate out the element of that which is permanent from that which is fleeting, the real values from the false values that so often deceive the hearts of men, to learn true Discrimination of that which is worth striving for and that which is not worth it; of the difference between fame and power and social position, things that all perish with the moment, and the growth of the character, the development of nobility of soul, that inner valuable part of man that is thought so little of while the prizes of earth are grasped. You must develop a true Discernment, a true Discrimination, and know the valuable from the worthless in all that surrounds you in life. In the men and women that you meet, you must learn to discern the God within them from the passions and the follies and the faults that are without; and so, seeing the Divine, seeing the best in every man and not the worst, you must learn to identify yourself with his best in order to help him, not hating the worst, for hate only

strengthens the hold of that worst upon him and makes it harder for him to rise. That is the first of the qualifications gained in the treading of the Probationary Path:

Next comes what is called Dispassion, or Desirelessness. All the ordinary desires that make up so much of your life, changing with every mood, all those have to be changed into the one desire: to be in perfect accord with the Will of the Divine. All your fleeting fancies and passing whims, your likings for this and dislikings for the other, the things that change continually and that lack the element of permanence, those are to be transcended—not trampled out and killed, but transmuted by that real spiritual alchemy which turns the base metal into the noble, and transforms the lower into the higher. You may have a human love which has in it much that is weak, much that is selfish, much that is undesirable. Do not try to kill it out, but try rather to raise it to its highest, and so gradually to transcend the lower and the animal side. Love is divine, and the lowest love is better, nearer to Divinity, than the selfishness which may be pure and rigid, but knows not the pulse of all-redeeming love. And so, if you find love in a human heart, even though it be animal and base, do not trample upon it, do not despise it, but rather try to raise it gradually, to purify it, and to turn the base into the noble by that spiritual alchemy I mentioned. That is the path of progress, not trampling on human nature but transfiguring it, making it irradiate with Divinity. For some make the blunder that they try

to kill out the human in reaching after the Divine, forgetting that the Divine is really the human raised into Divinity, and that we do not cease to be men because we become Gods. That is the second step upon the Path.

And then there come six qualities sometimes classed together as Mental Endowments, sometimes more simply as Good Conduct. Each of them, as I name them, explains itself. They are regarded as the qualities most necessary for the disciple who is approaching the entrance to the Path. Control of Mind: absolutely essential, but how rare! Watch your own mind for an hour, and find out how much it is under control or not. Why, where the mind is strong, it is more often the mind that controls the man, than the man that controls the mind. The mind is master, the man is servant; and although that is much better than being controlled by animal passion, or even by the higher intellectual passions, it is not control of the mind, which ought to be a servant under your control. Do you want to test it? Do you ever stay awake at night because you cannot get rid of a certain thought? Where, then, is control of mind? The mind harries you, worries you to death. It ought to be your obedient servant. A thought which is of no use to you is a thought which you ought to be able to exclude. Now if you have an anxiety, business or family worry, you lie awake. But why? It does not make the trouble less; it does not cure the mischief; it only exhausts your strength. And a man who has control of mind shuts out of the mind the thought, dwelling on which is of no value

either to himself or anyone else, and, sending that thought outside and locking the door of the mind, he turns round and goes quietly to sleep, and wakes up the stronger and the more vigorous, ready to deal with the problem with fresh strength and gathered power. And that is as good a test as you can have. Test your mind by that, and then, if you find it is your master, begin to try to control it. Give a few minutes every morning before going out into the world to fixing your mind on one definite subject. The best thing is a virtue, because the mind is creative, and what you think about you become. So that if, in controlling the mind, you choose as the object of thought something that you want to build into your character, then, to use a common proverb, you "kill two birds with one stone"—you build the virtue into your character, and, in building, you learn to control the mind, which is the creative power that you should use for the shaping of yourself. Control of Mind is necessary; then Control of Body. That includes control of act, control of word. How much mischief is caused by uncontrolled tongues, by thoughtless speech, by careless repetition! You hear something. You do not know whether it is true or not, but you mention it again, and give it added strength—and it is generally something unkind rather than kind, mischievous rather than helpful. Control of the tongue! Vital for the man who would try to tread the Path, for no harsh or unkind word, no hasty impatient phrase, may escape from the tongue which is consecrated to service, and which must not injure even an enemy; for that which

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wounds has no place in the Kingdom of Love. And after Control of Mind and Body, then the other virtues that are specially needed for the treading of the Path: Endurance, that strong virtue which is able to bear, which is able to persevere against discouragement, which faces difficulties, which does not weep over them but conquers them, which recognises obstacles, not to be daunted by them but to climb over them. The heroic virtue of Endurance is demanded from the man who would tread the Path. Next, Tolerance. Not the condescending Tolerance which says: "Yes, I am right, but you may go your own ignorant way if you please. I know, and you are ignorant, but still I do not want to interfere with you." That is contempt, not the true Tolerance. Tolerance is not to recognise the right of another to think for himself, but never to dream that interference with that other can be even within the round of your duty; to be so sure that the Spirit in every man is trying to mould that man to the highest purposes, that you would not dream of dictating, of interfering, of saying what path he should tread; to recognise the supremacy in the individual of his own reason and his own conscience; to offer help if help is wanted, but never to be offended if it be refused, never to try to dominate or control. That is the Tolerance demanded from the would-be disciple, and it would mean peace where so often now there is war. And after these—Control of Mind; Control of Body; Endurance; Tolerance—then there comes Faith (in the only true meaning of the word), the deep inner conviction of your own Divinity and

therefore of your power to achieve, the conviction that the Spirit in you can do all that it wills to do. That strong faith which wells up from the inner consciousness of Divinity not yet thoroughly realised, but sensed and felt—it is that Faith which enables a man to overcome overwhelming difficulties, which enables him ever to persevere when that which seems impossible confronts him. Lastly, Balance, a steady poise unshaken by sorrow or joy. These are the six things which make up what we call Good Conduct.

The fourth Qualification is the Desire for Union, love raised from the Human to the Divine, the realisation of man's true goal and the will to achieve it.

And when the man has these, not perfectly, but so that they mark his character and show out in his life, then the man is ready for Initiation, and his Master leads him to the Portal, where he who knocks truly shall find that the Door opens before his appeal.

Now what is Initiation? It is the widening out of consciousness to embrace a new world, which then comes within your power of study, comes within your faculties to investigate and to know. That is what Initiation means. It means that the man has so far purified himself that his consciousness can widen out to embrace the super-physical as well as the physical, and the whole life becomes larger, wider, greater; for with the widening of the consciousness the man's horizons widen, and he understands and sees where before he only felt and groped. And the Initiations on

the Path through which a man must tread are four in number, before that of the Master is obtained.

I have given the Qualifications which make the man ready to pass through the First, and after that is passed and lies behind him, then he has to begin the long, toilsome labour of perfecting his humanity. No longer now may he develop a quality partially, incompletely, but he must completely achieve each new task marked out. And after the First Great Initiation, before entering the Second, he must eradicate wholly three great weaknesses in human nature. He must overcome Doubt—not doubt in the presence of the unknown; that is the necessary attitude of the reason until it understands; there are certain matters so vital that until the man *knows* them by individual knowledge, so that no doubt on them can arise in the future, he is not ready to go further along the Path. No chemist doubts that if he puts together oxygen and hydrogen and raises them to a certain temperature, he will have water. He knows it. He has performed the experiment over and over again. He knows that is true, and on that no doubt can arise. That is what we mean by absence of Doubt, and it regards three particular points. He must know Reincarnation to be true; not accept it on authority, not believe it because others do, but know it by his own memory, which makes it as undoubted a fact as your own childhood is undoubtedly your own, and that of no one else. That is the first point on which he must be utterly illuminated. He must know his past. Then

he must get rid of all Superstition. And what is superstition? The taking of the unessential for the essential, the form for the truth, of the outer ceremony for the inner reality. That is the second thing that must pass utterly away. He sees the value of rites and ceremonies, and knows their place in human evolution; but he knows that they are bridges to reach unseen realities, and when he can reach those without the bridge, then to him they are no longer necessary; while treating them with all rightful reverence for the sake of those who still need them, he knows that for himself their use is past, he can attain his point without them. And the third thing to be got rid of is the Sense of Separateness, the sense that you are separate from another. Hard to get rid of, and yet in the wider consciousness comparatively easy. For in that larger consciousness you feel your unity with your fellow-man, and that transcends the difference. You look at him and you say: "Yes; your body is different, your emotions are different, your mind is different, but your Spirit is one with mine, and there there is no separation between us. This body, these emotions, this mind, after all they are mine as much as yours, for there is only one Spirit, and we all share in that one nature, in the Universal Life." And when the Initiate knows that, when he realises it within the sinner, the sinner's sin belongs to the Initiate, and the Initiate's purity belongs to the sinner. He is one with the lowest as well as with the highest. Aye, but that is not always so welcome. We are glad to claim identity with those above us, but how many of us are

willing to claim identity with those below us? And yet we can never realise our identity with the Christ, until we also realise our identity with the vagabond and the sinner. And that is what is meant by losing the sense of separateness.

When the man has cast off these three weaknesses, he passes on to the next Initiation, and there his work is not to get rid of weaknesses, but to build up the subtle bodies, the higher bodies of man for work in the three worlds closely connected with our physical world, and in the worlds still higher than those. And he must perfect the inner construction before he can pass on to the Third Great Initiation, for then in every world connected with our own he is able to work freely and helpfully for all, then he is ready to pass the Third Portal, and on the other side of that to cast aside for ever all the feelings of liking and disliking, of attraction and repulsion, which make so much of human life down here. It is the realisation of the Divinity in man that makes that possible, the realisation of the unreality of all the lower matter that divides.

And when he has acquired this and become equal and balanced, willing to help the enemy as readily as the friend, taking as much joy in the helping of the foe as in the helping of the nearest relative, he is ready to pass through the Fourth Great Initiation, that which marks the end of compulsory reincarnation, which is symbolised in the Christian story of the Passion and the Cross. For the life of Christ is not only a historical record—though that it is; but it is also the story of the

unfolding human Spirit through these gateways of Initiation. The First Initiation is symbolised by the birth of the Christ, when the Star in the East arises over the young Child; and the Second by the Baptism, where the Spirit descends upon Him and dwells with Him for evermore; and the Third by the Transfiguration on the Mount, where the inner Deity shines through; and the Fourth by the Passion—Gethsemane and Calvary—the death of the lower man.

The Fifth is the Initiation of the Master, which is symbolised by the Resurrection and Ascension of the Christ. Over Him thereafter death has no power to slay, and life has no power to fetter. He is free, free in life and death; for he has realised the Eternal, and the life of earth and the death of earth are equally incapable of touching Him. And then, having thus risen and ascended, He becomes the triumphant Master, the Helper, the Saviour of men; having suffered all, conquered all, wrought all, He is able then to "help to the uttermost," not by taking the place of the weak, but by infusing His own strength into the weak, so that the weak becomes the strong; not by substitution of His purity for the foulness of the sinner, but by permeating the sinner with His purity, until he also has become pure. It is identity of nature, not substitution of person.

And that is the life of the risen Christ—to help His brethren, who are still in the bonds of earth and death. The Master, the Master triumphant! You can reach that point; you can tread the Path He trod; you can achieve the goal that He

has achieved. Oh, do you think the words too strong? perchance, to the minds of some of you, almost verging on blasphemy? And yet it is written in your own Scripture that Christ is "the first-born among many brethren". It is written that He is to be born in the Christian, there to grow to the measure of the stature of His fulness. The Christian Church in modern days has almost forgotten that noblest teaching, that every man is a potential Christ. It has so loved and revered the historical Christ that it would make Him unique, and it forgets that He has left an example that we should follow in His steps.

Yet that is the most splendid privilege of man, that the true birthright of the human Spirit, to know his own Divinity, and then to realise it, to know his own Divinity and then to manifest it. Nothing less than that is the prize for which Humanity is striving. Born of the Eternal Spirit, nothing less than that can satisfy the cravings of man. And to know that that is so, and then to tread the Path; to know that the Masters have done it, and that you and I can do the same; that is to rise to the true Mount of Humanity, where man becomes transfigured into God. It is to know the possibilities of your own nature, and thus to fulfil the purpose for which you came into the world; for the world exists for the unfolding of the Spirit, and nothing less than Divinity is the true goal of man.

Annie Besant

A TEXTBOOK OF THEOSOPHY

CHAPTER III

THE FORMATION OF A SOLAR SYSTEM

By C. W. LEADBEATER

(Continued from p. 39)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—Ed.]

THE beginning of the universe (if ever it had a beginning) is beyond our ken. At the earliest point of history that we can reach, the two great opposites of Spirit and matter, of life and form, are already in full activity. We find that the ordinary conception of matter needs a revision, for what are commonly called force and matter are in reality only two varieties of Spirit at different stages in evolution, and the real matter or basis of everything lies in the background unperceived. A French scientist has recently said:

"There is no matter; there are nothing but holes in the æther."

This also agrees with the celebrated theory of Professor Osborne Reynolds. Occult investigation

shows this to be the correct view, and in that way explains what Oriental sacred books mean when they say that matter is an illusion.

The ultimate root-matter as seen at our level is what scientists call the æther of space.¹ To every physical sense the space occupied by it appears empty, yet in reality this æther is far denser than anything of which we can conceive. Its density is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure as seven hundred and fifty thousand tons to the square inch.

This substance is perceptible only to highly developed clairvoyant power. We must assume a time (though we have no direct knowledge on this point) when this substance filled all space. We must also suppose that some great Being (not the Deity of a solar system, but some Being almost infinitely higher than that) changed this condition of rest by pouring out His spirit or force into a certain section of this matter, a section of the size of a whole universe. The effect of the introduction of this force is as that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles,² and these bubbles are the ultimate atoms of which what we call matter is composed. They are not the atoms of the chemist, nor even the ultimate atoms of the physical world. They stand at a far higher level, and what are usually called

¹ This has been described in *Occult Chemistry* under the name of koilon.

² The bubbles are spoken of in *The Secret Doctrine* as the holes which Fohat digs in space.

atoms are composed of vast aggregations of these bubbles, as will be seen later.

When the Solar Deity begins to make His system, He finds ready to His hand this material—this infinite mass of tiny bubbles which can be built up into various kinds of matter as we know it. He commences by defining the limit of His field of activity, a vast sphere whose circumference is far larger than the orbit of the outermost of His future planets. Within the limit of that sphere He sets up a kind of gigantic vortex—a motion which sweeps together all the bubbles into a vast central mass, the material of the nebula that is to be.

Into this vast revolving sphere He sends forth successive impulses of force, gathering together the bubbles into ever more and more complex aggregations and producing in this way seven gigantic interpenetrating worlds of matter of different degrees of density, all concentric and all occupying the same space.

Acting through His Third Aspect He sends forth into this stupendous sphere the first of these impulses. It sets up all through the sphere a vast number of tiny vortices, each of which draws into itself forty-nine bubbles, and arranges them in a certain shape. These little groupings of bubbles so formed are the atoms of the second of the interpenetrating worlds. The whole number of the bubbles is not used in this way, sufficient being left in the dissociated state to act as atoms for the first and highest of these worlds. In due time comes the second impulse, which seizes upon nearly

all these forty-nine-bubble atoms (leaving only enough to provide atoms for the second world), draws them back into itself and then, throwing them out again, sets up among them vortices, each of which holds within itself 2,401 bubbles (49^2). These form the atoms of the third world. Again after a time comes a third impulse, which in the same way seizes upon nearly all these 2,401-bubble atoms, draws them back again into their original form, and again throws them outward once more as the atoms of the fourth world—each atom containing this time 49^3 bubbles. This process is repeated until the sixth of these successive impulses has built the atom of the seventh or lowest world—that atom containing 49^6 of the original bubbles.

This atom of the seventh world is the ultimate atom of the physical world—not any of the atoms of which chemists speak, but that ultimate out of which all their atoms are made. We have at this stage arrived at that condition of affairs in which the vast whirling sphere contains within itself seven types of matter, all one in essence, because all built of the same kind of bubbles, but differing in their degree of density. All these types are freely intermingled, so that specimens of each type would be found in a small portion of the sphere taken at random in any part of it, with, however, a general tendency of the heavier atoms to gravitate more and more towards the centre.

The seventh impulse sent out from the Third Aspect of the Deity does not, as before, draw back the physical atoms which were last made into the original dissociated bubbles, but draws them together

into certain aggregations, thus making a number of different kinds of what may be called proto-elements, and these again are joined together into the various forms which are known to science as the chemical elements. The making of these extends over a long period of ages, and they are made in a certain definite order by the interaction of various forces, as is correctly indicated in Sir William Crookes' paper on *The Genesis of the Elements*. Indeed the process of their making is not even now concluded; uranium is the latest and heaviest element so far as we know, but others still more complicated may perhaps be produced in the future.

As ages rolled on the condensation increased, and presently the stage of a vast glowing nebula was reached. As it cooled, still rapidly rotating, it flattened into a huge disc and gradually broke up into rings surrounding a central body—an arrangement not unlike that which Saturn exhibits at the present day, though on a far larger scale. When the time drew near that the planets would be required for the purposes of evolution, the Deity set up somewhere in the thickness of each ring a subsidiary vortex, into which a great deal of the matter of the ring was by degrees collected. The collisions of the gathered fragments caused a revival of the heat, and the resulting planet was for a long time a mass of glowing gas. Little by little it cooled once more, until it became fit to be the theatre of life such as ours. Thus were all the planets formed.

Almost all the matter of those interpenetrating worlds was by this time concentrated into the

newly-formed planets. Each of them was and is composed of all those different kinds of matter. The earth upon which we are now living is not merely a great ball of physical matter, built of the atoms of that lowest world, but has also attached to it an abundant supply of matter of the sixth, the fifth, the fourth and other worlds. It is well-known to all students of science that no particles of matter ever actually touch one another, even in the hardest of substances. The spaces between them are always far greater in proportion than their own size—enormously greater. So there is ample room for all the other kinds of atoms of all those other worlds, not only to lie between the atoms of the denser matter, but to move quite freely among them and around them. Consequently this globe, upon which we live, is not one world, but seven interpenetrating worlds, all occupying the same space, except that the finer types of matter extend further from the centre than does the denser matter.

We have given names to these interpenetrating worlds for convenience in speaking of them. No name is needed for the first, as man is not yet in direct connection with it; but when it is necessary to mention it, it may be called plane X. The second is described as the super-spiritual; but neither of these can be touched by the highest clairvoyant investigations at present possible for us. The third plane, whose atoms contain 2,401 bubbles, is called the spiritual world, because in it functions the highest Spirit in man as now constituted. The fourth plane is the sub-spiritual world,¹ and from it

¹ Called in Theosophical literature the buddhic plane.

come the highest intuitions. The fifth is the mental world, because of its matter is built the mind of man. The sixth is called the emotional or astral world, because the emotions of man cause undulations in its matter. (The name astral was given to it by mediæval alchemists, because its matter is starry or shining as compared to that of the denser world.) The seventh world, composed of the type of matter which we see all around us, is called the physical.

The matter of which all these interpenetrating worlds are built is essentially the same matter, but differently arranged and of different degrees of density. Therefore the rates at which these different types of matter normally vibrate are also different. They may be considered as a vast gamut of undulations consisting of many octaves. The physical matter uses a certain number of the lowest of these octaves, the astral matter another group of octaves just above that, the mental matter a still further group, and so on.

Not only has each of these worlds its own type of matter; it has also its own set of aggregations of that matter—its own substances. In each world we arrange these substances in seven classes according to the rate at which their molecules vibrate. Usually, but not invariably, the slower vibration involves also a larger molecule—a molecule, that is, built up by a special arrangement of the smaller molecules of the next higher sub-division. The application of heat increases the size of the molecules and also intensifies their vibration, so that they cover more ground, and the object as a whole expands, until the point is reached where the aggre-

gation of molecules breaks up, and the latter passes from one condition to that next above it. In the matter of the physical world the seven sub-divisions are represented by seven degrees of aggregation of matter, to which, beginning from below upwards, we give the names solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic.

The atomic sub-division is one in which all forms are built by the compression into certain shapes of the physical atoms, without any previous aggregation of these atoms into blocks or molecules. Typifying the physical ultimate atom for the moment by a brick, any form in the atomic sub-division would be made by gathering together some of the bricks, and building them into a certain shape. In order to make matter for the next lower sub-division, a certain number of the bricks (atoms) would first be gathered together and cemented into small blocks of say four bricks each, five bricks each, six bricks or seven bricks; and then these blocks so made would be used as building-stones. For the next sub-division several of the blocks of the second sub-division arranged together in certain shapes would form building-stones, and so on to the lowest.

To transfer any substance from the solid condition to the liquid (so to say, to melt it) is to increase the vibrations of its compound molecules until at last they are shaken apart into the simpler molecules of which they were built. This process can in all cases be repeated again and again until finally any and every physical substance can be reduced to the ultimate atoms of the physical plane.

Each of these worlds has its inhabitants, whose senses are normally capable of responding to the undulations of their own world only. A man living (as we are all doing) in the physical world sees, hears, feels, by vibrations connected with the physical world around him. He is equally surrounded by the astral and mental and other worlds which are interpenetrating his own denser world, but of them he is normally unconscious, because his senses cannot respond to the oscillations of their matter, just as the physical eye cannot see by the vibrations of ultra-violet light, although scientific experiments show that they exist, and there are other consciousnesses with differently-formed organs who can see by them. A being living in the astral world might be occupying the very same space as a being living in the physical world, yet each would be entirely unconscious of the other and would in no way impede the free movement of the other. The same is true of all the other worlds. We are at this moment surrounded by these worlds of finer matter, as close to us as the world we see, and their inhabitants are passing through us and about us, but we are entirely unconscious of them.

Since our evolution is centred at present upon this globe which we call the earth, it is in connection with it only that we shall be speaking of these higher worlds, so in future when I use the term "astral world," I shall mean by it the astral part of our own globe only, and not (as heretofore) the astral part of the whole solar system. This astral part of our own world is also a globe, but of astral matter. It occupies the same place as the globe

which we see, but its matter (being so much lighter) extends out into space on all sides of us further than does the atmosphere of the earth—a great deal further. It stretches to a little less than the mean distance of the moon, so that though the two physical globes, the earth and the moon, are nearly 240,000 miles apart, the astral globes of these two bodies touch one another when the moon is in perigee, but not when she is in apogee. I shall apply the term “mental world” to the still larger globe of mental matter in the midst of which our physical earth exists. When we come to the still higher globes we have spheres large enough to touch the corresponding spheres of other planets in the system, though their matter also is just as much about us here on the surface of the solid earth as that of the others. All these globes of finer matter are a part of us, and are all revolving round the sun with their visible part. The student will do well to accustom himself to think of our earth as the whole of this mass of interpenetrating worlds—not only the comparatively small physical ball in the centre of it.

CHAPTER IV

THE EVOLUTION OF LIFE

All the impulses of life which I have described as building the interpenetrating worlds come forth from the Third Aspect of the Deity. Hence in the Christian scheme that Aspect is called “the Giver of Life,” the Spirit who brooded over the face of the waters of space. In Theosophical literature

these impulses are usually taken as a whole, and called the first outpouring.

When the worlds had been prepared to this extent, and most of the chemical elements already existed, the second outpouring of life took place, and this came from the Second Aspect of the Deity. It brought with it the power of combination. In all those worlds it found existing what may be thought of as elements corresponding to those worlds. It proceeded to combine those elements into organisms which it then ensouled, and in this way it built up the seven kingdoms of nature. Theosophy recognises seven kingdoms, because it regards man as separate from the animal kingdom, and it takes into account several stages of evolution which are unseen by the physical eye, and gives to them the mediæval name of "elemental kingdoms".

The divine life pours itself into matter from above, and its whole course may be thought of in two stages—the gradual assumption of grosser and grosser matter, and then the gradual casting off again of the vehicles which have been assumed. The earliest level upon which its vehicles can be scientifically observed is the mental—the fifth counting from the finer to the grosser, the first on which there are separated globes. In practical study it is found convenient to divide this mental world into two parts, which we call the higher and the lower according to the degree of density of their matter. The higher consists of the three higher sub-divisions of mental matter; the lower part of the other four.

When the outpouring reaches the higher mental world it draws together the ethereal elements there,

combines them into what at that level correspond to substances, and of these substances builds forms which it inhabits. We call this the first elemental kingdom.

After a long period of evolution through different forms at that level, the wave of life, which is all the time pressing steadily downwards, learns to identify itself so fully with those forms that, instead of occupying them and withdrawing from them periodically, it is able to hold them permanently and make them part of itself, so that now from that level it can proceed to the temporary occupation of forms at a still lower level. When it reaches this stage we call it the second elemental kingdom, the ensouling life of which resides upon the higher mental levels, while the vehicles through which it manifests are on the lower.

After another vast period of similar length it is found that the downward pressure has caused this process to repeat itself; once more the life has identified itself with its form and has taken up its residence upon the lower mental levels, so that it is capable of ensouling bodies in the astral world. At this stage we call it the third elemental kingdom.

We speak of all these forms as finer or grosser relatively to one another, but all of them are almost infinitely finer than any with which we are acquainted in the physical world. Each of these three is a kingdom of nature, as varied in the manifestations of its different forms of life as is the animal or vegetable kingdom which we know. After a long period spent in ensouling the

forms of the third of these elemental kingdoms it identifies itself with them in turn, and so is able to ensoul the etheric part of the mineral kingdom, and becomes the life which vivifies that—for there is a life in the mineral kingdom just as much as in the vegetable or the animal, although it is in conditions where it cannot manifest so freely. In the course of the mineral evolution the downward pressure causes it to identify itself in the same way with the etheric matter of the physical world, and from that to ensoul the denser matter of such minerals as are perceptible to our senses.

In the mineral kingdom we include not only the minerals known to science, but also liquids, gases and many etheric substances the existence of which is unknown to western science. All the matter of which we know anything is living matter, and the life which it contains is always evolving. When it has reached the central point of the mineral stage the downward pressure ceases, and is replaced by an upward tendency; the outbreathing has ceased and the indrawing has begun.

When mineral evolution is completed, the life has withdrawn itself again into the astral world, but bearing with it all the results obtained through its experiences in the physical. At this stage it ensouls vegetable forms, and begins to show itself much more clearly as what we commonly call life—plant-life of all kinds; and at a yet later stage of its development it leaves the vegetable kingdom and ensouls the animal kingdom. The attainment of this level is the sign that it has withdrawn itself still further, and is now working from the lower

mental plane. In order to work from that mental world in physical matter it must operate through the intervening astral matter; and that astral matter is now no longer part of the garment of the group soul as a whole, but is the individual astral body of the animal concerned, as will be later explained.

In each of these kingdoms it not only passes a period of time which is to our ideas almost incredibly long, but it also goes through a definite course of evolution, beginning from the lower manifestations of that kingdom and ending with the highest. In the vegetable kingdom, for example, the life-force might commence its career by ensouling grasses or mosses and end it by ensouling magnificent forest trees. In the animal kingdom it might commence with mosquitoes or with animalculæ, and might end with the finest specimens of the mammalia.

The whole process, however, is one of steady evolution from lower forms to higher, from the simpler to the more complex. But what is evolving is not primarily the form, but the life within it. The forms also evolve and grow better as time passes; but this is in order that they may be appropriate vehicles for more and more advanced waves of life. When the life has reached the highest level possible in the animal kingdom, it may then pass on into the human kingdom, under conditions which will presently be explained.

The outpouring leaves one kingdom and passes to another, so that if we had to deal with only one wave of this outpouring we could have in exis-

tence only one kingdom at a time. But the Deity sends out a constant succession of these waves, so that at any given time we find a number of them simultaneously in operation. We ourselves represent one such wave; but we find evolving alongside us another wave which ensouls the animal kingdom—a wave which came out from the Deity one stage later than we did. We find also the vegetable kingdom, which represents a third wave, and the mineral kingdom, which represents a fourth; and occultists know of the existence all round us of three elemental kingdoms, which represent the fifth, sixth and seventh waves. All these, however, are successive ripples of the same great outpouring from the Second Aspect of the Deity.

We have here, then, a scheme of evolution in which the divine life involves itself more and more deeply in matter, in order that through that matter it may receive vibrations which could not otherwise affect it—impacts from without, which by degrees arouse within it rates of undulation corresponding to their own, so that it learns to respond to them. Later on it learns of itself to generate these rates of undulation, and so becomes a being possessed of spiritual powers.

We may presume that when this outpouring of life originally came forth from the Deity, at some level altogether beyond our power of cognition, it may perhaps have been homogeneous; but when it first comes within practical cognisance, when it is itself in the sub-spiritual world, but is ensouling bodies made of the matter of the higher mental world, it is already not one vast world-soul,

but many souls. Let us suppose a homogeneous outpouring, which may be considered as one vast soul, at one end of the scale; at the other, when humanity is reached, we find that one vast soul broken up into the millions of the comparatively little souls of individual men. At any stage between these two extremes we find an intermediate condition, the vast world-soul already sub-divided, but not to the utmost limit of possible sub-division.

Each man is a soul, but not each animal or each plant. Man, as a soul, can manifest through only one body at a time in the physical world, whereas one animal soul manifests simultaneously through a number of animal bodies, one plant soul through a number of separate plants. A lion, for example, is not a permanently separate entity in the same way as a man is. When the man dies—that is, when he as a soul lays aside his physical body—he remains himself exactly as he was before, an entity separate from all other entities. When the lion dies, that which has been the separate soul of him is, as it were, poured back into the mass from which it came—a mass which is at the same time providing the souls for many other lions. To such a mass we give the name of “group-soul”.

To such a group-soul is attached a considerable number of lion bodies—let us say a hundred. Each of those bodies while it lives has its hundredth part of the group-soul attached to it, and for the time being apparently quite separate, so that the lion is as much an individual during his physical life as the man; but he is not a permanent

individual. When he dies the soul of him flows back into the group-soul to which it belongs, and that identical lion-soul cannot be separated again from the group.

A useful analogy may help comprehension. Imagine the group-soul to be represented by the water in a bucket and the hundred lion bodies by a hundred tumblers. As each tumbler is dipped into the bucket it takes out from it a tumblerful of water (the separate soul). That water for the time being takes the shape of the vehicle which it fills, and is for a time separate from the water which remains in the bucket, and from the water in the other tumblers.

Now put into each of the hundred tumblers some kind of colouring matter or some kind of flavouring. That will represent the qualities developed by its experiences in the separate soul of the lion during its life-time. Pour back the water from the tumbler into the bucket; that represents the death of the lion. The colouring matter or the flavouring will be distributed through the whole of the water in the bucket, but will be a much fainter colouring, a much less pronounced flavour when thus distributed than it was when confined in one tumbler. The qualities developed by the experience of one lion attached to that group-soul are therefore shared by the entire group-soul, but in a much lower degree.

We may take out another tumblerful of water from that bucket, but we can never again get exactly the same tumblerful after it has once been mingled with the rest. Every tumblerful taken from that bucket in the future will contain some traces

of the colouring or flavouring put into each tumbler whose contents have been returned to the bucket. Just so the qualities developed by the experience of a single lion will become the common property of all lions who are in the future to be born from that group-soul, though in a lesser degree than that in which they existed in the individual lion who developed them.

That is the explanation of inherited instincts; that is why the duckling which has been hatched by a hen takes to the water instantly without needing to be shown how to swim; why the chicken just out of its shell will cower at the shadow of a hawk; why a bird which has been artificially hatched, and has never seen a nest, nevertheless knows how to make one, and makes it according to the traditions of its kind.

Lower down in the scale of animal life enormous numbers of the bodies are attached to a single group-soul—countless millions, for example, in the case of some of the smaller insects; but as we rise in the animal kingdom the number of bodies attached to a single group-soul becomes smaller and smaller, and therefore the differences between individuals become greater.

Thus the group-souls gradually break up. Returning to the symbol of the bucket, as tumbler after tumbler of water is withdrawn from it, tinted with some sort of colouring matter and returned to it, the whole bucketful of water gradually becomes richer in colour. Suppose that by imperceptible degrees a kind of vertical film forms itself across the centre of the bucket, and gradually solidifies

itself into a division, so that we have now a right half and a left half to the bucket, and each tumblerful of water which is taken out is returned always to the same half from which it came.

Then presently a difference will be set up, and the liquid in one half of the bucket will no longer be the same as that in the other. We have then practically two buckets, and when this stage is reached in a group-soul it splits into two, as a cell separates by fission. In this way, as the experience grows ever richer, the group-souls grow smaller but more numerous, until at the highest point we arrive at man with his single individual soul which no longer returns into a group, but remains always separate.

One of the life-waves is ensouling the whole of a kingdom; but not every group-soul in that life-wave will pass through the whole of that kingdom from the bottom to the top. If in the vegetable kingdom a certain group-soul has ensouled forest trees, when it passes on into the animal kingdom it will omit all the lower stages—that is, it will never ensoul insects or reptiles, but will begin at once at the level of the lower mammalia. The insects and reptiles will be ensouled by group-souls which have for some reason left the vegetable kingdom at a much lower level than the forest tree. In the same way the group-soul which has reached the highest levels of the animal kingdom will not individualise into primitive savages, but into men of somewhat higher type, the primitive savages being recruited from group-souls which have left the animal kingdom at a lower level.

Group-souls at any level or at all levels arrange themselves into seven great types, according to the Planetary Spirit through which their life has poured forth. These types are clearly distinguishable in all the kingdoms, and the successive forms taken by any one of them form a connected series, so that animals, vegetables, minerals and the varieties of the elemental creatures may all be arranged into seven great groups, and the life coming along one of those lines will not diverge into any of the others.

No detailed list has yet been made of the animals, plants or minerals from this point of view; but it is certain that the life which is found ensouling a mineral of a particular type will never ensoul a mineral of any other type than its own, though within that type it may vary. When it passes on to the vegetable and animal kingdoms it will ensoul vegetables and animals of that type and of no other; and when it eventually reaches humanity it will individualise into men of that type and of no other.

The method of individualisation is the raising of the soul of a particular animal to a level so much higher than that attained by its group-soul that it can no longer return to the latter. This cannot be done with *any* animal, but only with those whose brain is developed to a certain level, and the method usually adopted to acquire such mental development is to bring the animal into close contact with man. Individualisation, therefore, is possible only for domestic animals, and only from certain kinds even of those. At the head of each

of the seven types stands one kind of domestic animal—the dog for one; the cat for another; the elephant for a third, and so on. The wild animals can all be arranged on seven lines leading up to the domestic animals; for example, the fox and the wolf are obviously on the same line with the dog, while the lion, the tiger and the leopard equally obviously lead up to the domestic cat; so that the group-soul animating a hundred lions mentioned some time ago might at a later stage of its evolution have divided into, let us say, five group-souls each animating twenty cats.

The life-wave spends a long period of time in each kingdom; we are now only a little past the middle of such a period, and consequently the conditions are not favourable for the achievement of that individualisation which normally comes only at the end of a period. Rare instances of such attainment may occasionally be observed on the part of some animal much in advance of the average. Close association with man is necessary to produce this result. The animal if kindly treated develops devoted affection for his human friend, and also unfolds his intellectual powers in trying to understand that friend and to anticipate his wishes. In addition to this the emotions and the thoughts of the man act constantly upon those of the animal, and tend to raise him to a higher level both emotionally and intellectually. Under favourable circumstances this development may proceed so far as to raise the animal altogether out of touch with the group to which it belongs, so that his fragment of a group-soul becomes capable of responding to the

outpouring which comes from the First Aspect of the Deity.

For this final outpouring is not like the others, a mighty outrush affecting thousands or millions simultaneously; it comes to each one individually as that one is ready to receive it. This outpouring has already descended as far as the sub-spiritual world; but it comes no farther than that until this upward leap is made by the soul of the animal from below; but when that happens this third outpouring leaps down to meet it, and in the higher mental world is formed an ego, a permanent individuality—permanent, that is, until, far later in his evolution, the man transcends it and reaches back to the divine unity from which he came. To make this ego, the fragment of the group-soul which has hitherto played the part always of ensouling force becomes in its turn a vehicle, and is itself ensouled by that divine spark which has fallen into it from on high. That spark may be said to have been hovering on the super-spiritual plane over the group-soul through the whole of its previous evolution, unable to effect a junction with it until its corresponding fragment in the group-soul had developed sufficiently to permit it. It is this breaking away from the rest of the group-soul and developing a separate ego which marks the distinction between the highest animal and the lowest man.

(To be continued)

C. W. Leadbeater

VALE ADYAR

By DONNA MARGHERITA RUSPOLI

WHEN the time comes for the Theosophical student who has been privileged to live at Adyar, to leave it, he realises fully at last how great is the influence that Adyar has exerted over him, and how strongly he has learnt to love the Home of the Society. The imminence of his departure shows him, if he has not realised it completely before, how wide is the gulf, how deep the line of cleavage between it and the outside world to which he must return. If he came lightly, or thinking of personal benefit or enjoyment, he understands now, as he looks backward to that occasion, that his frame of mind should instead have been the one inculcated in the biblical words: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The new-comer should indeed hasten to put off all worldly thoughts and habits of mind. For here, in a spiritual atmosphere such as he has never known before, and leading a life whose simplicity and quietude are hardly to be reached when living in the western world—he has an unparalleled opportunity for getting rid of all those crowding pettinesses and complications which from the outer life

reflect themselves in the inner; here in these silent spaces there is room for great thoughts and purposes to grow.

As the eye sees that which it brings with it to see, and the heart receives in the degree to which it opens itself to receive, so it is important for the new-comer to understand what *his* share must be towards bringing about the change that Adyar can effect in him. Otherwise, the perfect liberty enjoyed by all here, the absence of outer reminders (such as surround the novice in a religious establishment) that this is "Master's land," may cause him to lose some time before assuming the proper attitude towards the place. The very freedom that leaves to him the ordering of his daily occupations, making it no one's business save his own whether he fritters away his time or uses it to the best advantage, may a little bewilder him, if he has not grasped the fact that students are expected to be self-dependent in all these things, already accustomed to definitely regulating their own lives and to finding out for themselves what place in the work they can fill, what service they can render.

"Practically all find in Adyar what they bring to it," as a fellow-student has well said. (*Adyar Bulletin*, February, 1910.)

Here, even more than in other places, one should think only of what one can bring, what one can give; for one's responsibility is heavier here than anywhere else. Any idle or mischievous thought sent out is vitalised by the immense force that is in the atmosphere, and works harm out of

all proportion to the strength which the sender put into it. So each must be careful to send out only of his best, to pour no dross into the pure stream that wells up here from the hidden planes, no poison into the waters of life that flow hence into the world.

One must be content simply to go about one's daily duties and to do one's best; gradually, as one does so, one will become aware that one's attitude towards life is being sensibly modified, that one is looking at the world with different eyes.

Everyone who comes will inevitably and quite rightly take in his own way the help and inspiration that Adyar can give him; for the temperament of each is different, and colours that which he receives. I think, however, that one thing against which all will do well to be on their guard is the *criticising* frame of mind. There is so much here to be learnt, that to possess a truly open mind is essential, and constant criticism blocks the mind; for to see things steadily and see them whole demands patience and calm; while to condemn a thing hastily because of some palpable defects that it may have in its earlier stages, is to blind oneself to its possibilities of fair and vigorous growth.

Familiarity, it is said, breeds contempt. But if any one who comes here feels any disappointment, or disillusion, he must look for the fault in himself. Human nature is curiously constituted; and I suppose it is true that the golden haze which distance lends adds a glory to an ideal in the eyes of those who have only half seen its own intrinsic

splendour. Also it seems to be a proclivity of some minds to be attracted towards ideals only so long as they remain up in the clouds—or on the mental plane. Yet to divorce our ideals from actuality, is like acquiring such a taste for melodrama that it makes us dissatisfied with real life. I once heard our President say an almost startling thing to a group of students: “It would harm some of you to see the Masters as They are.” It might be well for all of us to search for the meaning in those words, and to recall them when we feel inclined hastily to criticise our leaders and take exception to their actions and words; for we can hardly tell where the tendency to sit in judgment on those who are much older than ourselves in evolution—whose greater wisdom and knowledge we cannot fail to recognise—may finally land us.

I am not now thinking of those purely intellectual processes which a keen mind carries on, especially when its constitution is critical and analytical rather than synthetical. A man must evolve along his own line. Only let one who progresses along this intellectual path exercise great care as *to whom* he communicates his criticisms, difficulties, doubts, objections. His problems may be but a mental gymnastic to him; but if he shares them with a less able mind than his own, that mind may be unable to cope with them, and remain bewildered and shaken; or the man to whom he speaks may be newer than himself to Theosophical ideas, and not have the knowledge necessary to solve his riddles, and so be confused and discouraged, and the conceptions he has acquir-

ed be clouded rather than made clearer by the effort to examine them from this new standpoint. Or lastly, the intellectual arguments may glance off the intellect of the hearer, and go and touch some sore spot in the heart—some personal grief or disappointment, to face which the sufferer is drawing on his faith in Theosophy and in his teachers, and so make that person's struggle harder; for in such moments his faith is his best ally, the help sent down to him from the ego, whereas the lower mind is prone to be swayed by the personal self. It is not right to use any gift one has to the detriment of another, to "offend one of these little ones," and it can be done through such an injudicious use of superior mental strength and agility. One cannot always tell who is weaker than oneself at any given moment; so in this matter, as in all others, one should be very careful how one interferes with another. Sometimes, the presentation of a doubt is an appeal, perhaps unconscious, for help. But in all cases, two rules one might safely observe: never lay doubts and difficulties before persons if you are not quite sure that the latter will not be hurt by them (one will never err in trying to give of one's strength rather than of one's weakness); and never unsettle the beliefs of people to whom those beliefs are still satisfying and helpful.

There is opportunity enough and to spare in the world for sharpening one's wits, and exercising all that one might designate as the fighting qualities of the mind; but at Adyar the student must concentrate all his energies in the effort to live

the spiritual life, and therefore he must earnestly strive to "regain the child state he has lost". (*The Voice of the Silence.*)

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (*Luke, xviii. 17.*)

Surely we come to Adyar because we desire to enter into that kingdom! And we are privileged guests here, living in the Master's household, in His very Presence.

One of the beautiful revelations of Adyar has been to me to see how—as the trivial and artificial distinctions between men that are made in the world fade from sight—the real and vital differences are able to emerge clearly into view. Just as in a city the long lines of buildings shut out the landscape, and living in its streets one loses contact with nature, and the joy and strength and refreshment to be drawn from the open countryside, so our complicated modern existence, and, still more, the habit of mental preoccupation about things that are unimportant, shut out the perception we might otherwise have of true human greatness, and dull our capabilities of admiration, veneration, trust. How slow we are in outgrowing these conventional limitations! How slow adequately to realise the greatness of the teachers from whom we learn! We read, for years perhaps, about the qualifications that are needed for Discipleship and Initiation; how long is it not sometimes ere our attitude towards the Initiates we are privileged to know shows an intelligent comprehension of the height of their attainment?

To live for a while at Adyar, breathing its spiritual air and being in continual contact with our teachers, should be an incalculable aid in recovering our faculty of reverence, in getting some degree of perspective into our view of the stages of human evolution above our own, and of the elder brothers whom we see—not at their own level, let us always remember, but near us, at our side.

Brotherhood and inequality! the whole of the Theosophical teaching demonstrates how well-nigh immeasurable are the inequalities.

The “deceitfulness of appearances” lies partly in the way that appearances veil differences. There is very much less difference between the physical bodies of men than between their higher bodies, for instance. Even the obvious differences, between the degrees of development of the intelligence and moral qualities in men, are not appreciated at their true significance when they are attributed to divine caprice, chance, or accident of birth; but Theosophy shows us how the possession of any quality is due to a long evolutionary process and laborious effort, and a corollary of that teaching is, that we have no right either to envy or to wish to ignore *any kind* of superiority, but should acknowledge it gladly.

Only differences of intellectual development are as a rule willingly recognised nowadays, presumably because the intellect is what is most truly and widely admired; but in other regions—in all matters of inward development, of spiritual unfolding, our false notions of equality too often are allowed to

blind us. Many are repelled rather than attracted by spiritual superiority, as though to admit it (except in the abstract) were to menace their own personal independence. This mistaken attitude may be a vestige of revolt against the demand for blind submission made by orthodox Churches and sects; it is none the less a danger now, when the Great Ones are coming openly to mingle among men; for They, and Their disciples, compel no man to act against his will, and the heart that shuts itself against Them can remain shut, to its own irretrievable loss.

It is sure that if we desire to be among the followers of the Supreme Teacher, if our hope is set on being one day accepted disciples of a Master, we must learn *how to follow*; glib phrases, whose true meaning we do not stop to ponder, such "as all men are equally divine," will not avail us. Different qualities have different seasons when they are best cultivated; and those we most need to cultivate now are all the forms of love evoked by what is great, beautiful, sacred, by all that is superior to ourselves. We need not idly fancy that our love for our equals and for those below us will diminish; but these must not any longer come *first*; "ye have the poor always with you" but the Divine Lord of Compassion and His Lieutenants not always, and all, even the closest ties of personal love, must yield to His Service, and then shall a little of His Love flow through us—of that immense Love which is ever seeking more channels through which to bless the world. Such qualities are *devotion* (self-dedication: *de*, away, and

vovere, to vow) and *loyalty* in the fullest sense of the word.

Those who guide our Society know where they are going; most of us do not see for ourselves where we should go. This has been true in the past. When Madame Blavatsky came to rough-hew the way, how many divined the goal towards which she laboured? They saw the immediate work—the intellectual presentation of Theosophy with which she broke up the hard materialistic beliefs and conventions of her day, and attracted men and women into the Society. Since then the work has changed in character; her great successor has laid insistence on the ethical side, presenting Theosophy chiefly as a life to be lived. She is not forming an outer Society, but drawing together those who have in them—in germ only, maybe—the qualities of discipleship, for disciples are needed now, not merely good outer workers.

May it not be that our Society, which holds up the ideal of Brotherhood to the world without telling the world how that ideal may be reached—has to be the pioneer in this also? to find out and lead the way? We should not rest content with holding no juster, deeper idea of Brotherhood than that which prevails nowadays. To be truly brotherly, we must turn the light Theosophy gives us, our possibilities of acquiring fresh knowledge, to account for the benefit of all. The democratic ideals have their place and their value, and they are now paramount and widespread, so that even the proletariat is steeped in them. Meanwhile, another ideal has risen upon the horizon, faint and far,

and only those whose vision is keenest—the true Seers—have perceived it. They are our proper Leaders. The proletariat is not fit for leadership; those who compose it were presumably the slaves of antiquity, who are learning now to use some degree of freedom. Their turn will come, in the due orderly course of evolution; the knowledge of karma and of reincarnation will help to dispel by degrees that bitter sense of unfairness, and consequent jealousy, which the contrasts between the lots of men now so often engender. Neither is the educated majority ready to lead: “Nature leads by minorities.”

There is no brotherliness in pretending that those who are obviously younger than ourselves, are not younger; nor in unwillingness or inability to see the greatness of those great souls who are among us, be they above or below or beside us in worldly station of life and social position. If we respect the words of the great sages of antiquity, how much more gladly should we respect those that living sages are addressing directly to us, for our benefit and helping! We know the phrase “the old heroic days”; our days are heroic too; more wonderful, indeed, than almost any in history. The Masters Themselves form the First Section of our Society; Their great disciples come next in rank, and it is well for us if we realise what an interval stretches between that rank and the one we hold. They, our teachers, do not press their claims, and that should make us only the more willing to recognise them. If we are so deluded as not to see these claims, ours the loss,

for only to the degree to which we succeed in emptying ourselves of our own follies and conceits, can we come into real and permanent touch with them. It is no question of blind credulity, of unreasoning submission; but of *teachableness*, and of steadfastness of purpose in following leaders whom we ourselves of our own free will have chosen to follow.

And now more than ever do we need that close touch! Now, if ever, do we need their leadership, for the Day of the Lord is at hand, and there will be storms and difficulties, blinding darkness as well as blinding light.

“But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness.” (I *Corinthians*, vii. 35.)

The time has come to throw away “carefulness,” as those can do who have merged their life in the current of the Great Life, who need “take no thought for their life” (see *Matthew*, vi. 25-34); to

“venture neck or nothing—heaven’s success
Found, or earth’s failure”—

to follow our Guides whithersoever they lead us. We *must* follow, or soon we shall be irretrievably left behind.

Quite silently, quite automatically, the weeding out of the ranks goes on. Those who have not striven to obey the teachings, who have not felt

drawn to the teachers, slip away, unaware even, it may be, of what they are losing. Only those who give eager service, ready obedience, respectful love, will be privileged to follow them life after life, themselves advancing as they tread in the wake of their advancing leaders; those in turn following Leaders even greater, and Those again having Greater Ones above Them. Rank above rank stretching away for ever; yet all parts of one great Scheme, all sharing in the One Divine Life, and no link wanting in the chain.

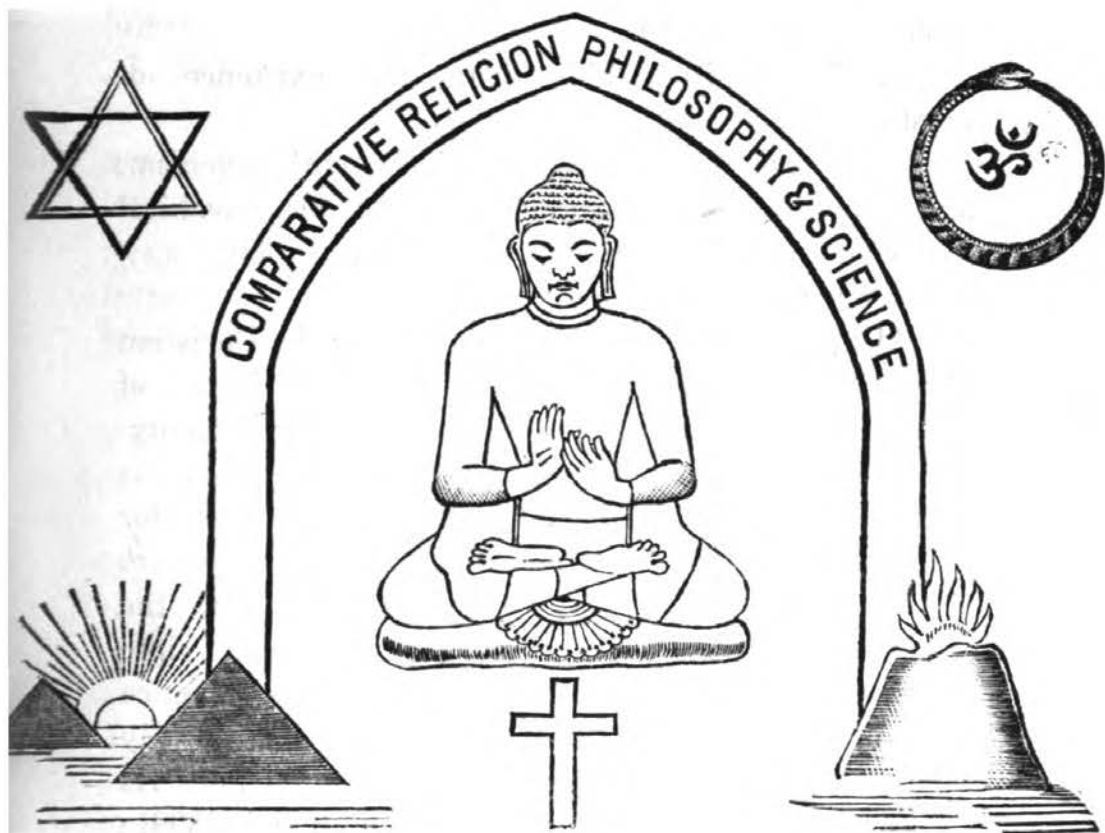
Margherita Ruspoli

QUEM DEUS

There is a ruin that precedes creation.
There is a death before new life is had.

Whoso will find himself, must first face losing.
Whoso the Gods will *lead*, they oft drive mad.

Felix Infelix



A PLEA FOR MYSTICISM

By MISS MARGUERITE POLLARD

AT the present day there is a growing interest in Mysticism. Mystical movements are going on in the Churches. Mystical states are being discussed by scientists. Mysticism is in the air. But yet there are still great masses of people who, for various reasons, look at Mysticism askance. They may be divided into four main classes :

(1) Practical people of the world who do not consider Mysticism a synonym for fraud, but who deny its utility.

(2) Materialists who deny the existence of mystical states.

(3) Those who confuse Mysticism with psychism, and who have a strong objection to the psychical movements going on at the present day, *e.g.*, clairvoyance, clairaudience, telepathy.

(4) Those who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious or antagonistic to Christianity.

1. The position of the first class of persons is that the practical people of this world do more for humanity than the seers of visions and the dreamers of dreams. But surely it is an error to put the practical worker and the mystical 'dreamer' into antithesis. It is a matter of common experience that the qualities of both are not infrequently combined and that the combination is invincible. As Lord Rosebery said in his speech on Cromwell (1899):

What is the record of all his extraordinary power? My answer is this—he was a practical Mystic, the most formidable and terrible of all combinations. A man who combines inspiration, apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration, and adds to it the energy of a mighty man of action. Such a man lives in communion on a Sinai of his own, and when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.

The Mystic or Seer is not inevitably futile upon the physical plane. As Mrs. Besant has said:

The higher consciousness may play upon a capable brain, a strong heart, a sound nervous system, and then we have a union which nothing on earth is able to conquer, a force which nothing on earth is able to shake.

The two are not necessarily "halves of one dissevered world." There are times when, the practical people having striven in vain with material difficulties, the visionary succeeds; times when things impossible have to be striven against and conquered. No one, before the event, would have called Joan of Arc's scheme for the salvation of France a practical one; one apparently more frantic or more certainly doomed to failure could scarcely be imagined; but the result was a brilliant success. On such occasions it is the seer rather than the 'practical' worker that comes to the rescue. His vision is so much clearer, and his confidence in it so much more absolute, that he is able to remove mountains of difficulty, to drive back seas of doubt.

There are religious, intellectual and artistic aspects of Mysticism corresponding with the Good, the True and the Beautiful aspects of life. Are those who doubt the utility of Mysticism prepared to contend that the 'practical' people have produced all the art of the world, or that the cult of the Beautiful is a vain pursuit of little profit to humanity? Surely all sensible people will admit that the seer and the dreamer are the apostles of beauty, and that the influence of beauty is one of the most uplifting and inspiring forces in the world. As one Mystic says:

And because all the scattered rays of beauty and loveliness which we behold spread up and

down over all the world are only the emanations of that inexhausted light which is above: therefore should we love them all in that, and climb up always by those sunbeams unto the Eternal Father of Lights.

The artist may be a practical man or an unpractical man in the affairs of life, but he is an artist in virtue of his gift of imagination, that power by which he bodies forth the forms of things unknown. A poet is expected to be a seer and a dreamer. He ranks according to his gift of seership. Dryden, Pope, Ben Jonson, who had not that divine gift, only rank among the giants, not among the gods, of literature. The poet's permanent effect on the world seems to be in direct proportion to the depth and height of his seership, and the same thing is true of the other arts.

Now as to the aspect of Truth.

The seer and the mystical dreamer value Truth for its own sake, for its own inherent beauty and purity. "Truth," as Milton said, "is as impossible to be soiled by any outward touch as the sunbeam." It is like the sea-breezes that blow away all impurities, like the fire that purges all that is foul. "Truth is eternal," as Carlyle said. "The first of all gospels is this, that a lie cannot endure forever."

Most people to some extent realise the importance to humanity of the knowledge of Truth, but the practical people of the world have a great contempt for the lack of business capacity in those who make the pursuit of Truth their aim in life—scholars and philosophers. They value Truth only for its practical uses. They set no store by Truth

in the abstract. A thinker is nothing in their opinion who is not also a man of action. They despise the philosopher in the armchair, especially if he dares to tell them that they, these eminently practical people, are such stuff as dreams are made of, that their senses are subject to illusion, and that Reality is something far other than what they conceive. The practical man clings to the idea that the universe is what it appears to him; the philosopher recognises the illusory character of appearances, of phenomena, and so becomes a seer of Truth on the plane of the higher intellect.

In this sense all philosophers are seers, but the idealistic philosophers Plato, Pythagoras, Hermes, Plotinus, and others, were seers in the technical sense, and the "pure serene" of their writings is an atmosphere too rare for the practical man to breathe.

Practical men often laugh at discoverers as dreamers, until they have conclusively demonstrated their theories. A scientific discoverer is a man of imagination. He dreams of worlds unrealised, of forces undiscovered. Pythagoras, who heard the music of the spheres, anticipated the Copernican theory; Swedenborg the Mystic anticipated the discovery of the seventh planet. The most bitter opponents of new scientific truth are the practical people who pride themselves on their old scientific notions. There is no Inquisition at the present day to imprison our modern Galileos, but our astrologers have to face the fire of ridicule from the professors of astronomical science. Prejudice, if less strong than in the days when the cardinals declared Columbus heterodox, still exists. Unless

the theorist can prove his theory, or until he has proved it, he is met with scorn. "He is a dreamer; let us give him pass."

But as soon as the 'dream' proves a 'reality,' in rush the practical people to appropriate the invention and, if possible, all the profits. It then not infrequently happens that it is found that the same discovery had been anticipated a hundred years before by some obscure person, who was unable to make his voice heard at all.

Mystics and visionaries invariably run on ahead of the great mass of evolving humanity, and the visions of to-day are confirmed by the science of to-morrow. To them is given the faculty of seeing things in the round, *i.e.*, as a whole, and the vision of the whole helps them in mastering and applying detail. Their visions moreover act as an inspiration to others.

The 'practical' worker, on the other hand, tends to begin with detail, or only builds up a conception of the whole by means of detail. There is no uplifting inspiration, and when a failure in detail occurs the practical worker feels his whole scheme may be wrong. This the idealist can never feel. He has seen the pattern of things; has entered into Plato's 'world of ideas'; hence he has begun at the right-end, instead of at the wrong; for all inspiration comes downwards from higher planes, and aspiration must follow inspiration. Much activity disturbs the contemplative attitude: the seer should therefore inspire and direct, and leave the management of practical details to the practical men. Perfect co-operation between them is the most

effective means of work. It is foolish for the head to despise the hands: it is fatal for the hand to despise the head. How can the practical man, who works in a limited sphere and from an empirical standpoint, produce the same effect as one who knows whither he and all the world are tending, and can afford to ignore immediate results? This knowledge of the whole can be attained in no way save by vision. As Carlyle said: "He that has no vision of Eternity will never get a true hold of time." It is the Mystic, the Seer, the Occultist, who do most to promote the causes of Beauty and Truth—not the practical men.

And what of the cause of Goodness? Surely wherever any great effort has been made for the moral purification of mankind, a mystic Seer or Occultist has been behind it. All the founders of great world-religions that have attempted to deal with the problems of human suffering and of human sin, all the reformers that have striven to purify their faith from spurious accretions, all the saints whose lives have protested against the hideous incongruity between men's actions and their professions—all these have been Mystics and visionaries. One after another has arisen to declare the reality and permanence of spiritual things, the transience and insignificance of worldly things. "What shall it profit a man if he gain the whole world and lose his own soul?" The practical man has common sense, but the Mystic has inspired common sense which changes all the values of life.

It is only such an one that can deal with sin, with sorrow and pain and failure and worry

and doubt. We do not go when troubled in soul to the people who cook our dinners, in perplexity of mind to the people who make our clothes, but to someone whom we believe to have knowledge, experience, wisdom, illumination. It is a restless age. The strain of life is very great. People are hurried, anxious, neurotic, hysterical. Insanity and suicide are on the increase. Yet always around us the great deep of spiritual life flows on untroubled, and ever above us are the same brave patient stars.

We are a 'practical' nation. We are proud of our laws. How do we deal with crime? Do we reclaim the criminal? Not so. A man who has once been in gaol is far more likely to return, than the man who has never been there at all. A man who has been in gaol more than once is likely to become a habitual criminal. It is two thousand years now since the Great Teacher taught us the true method of dealing with offences against the person or against property, but that method has never yet been adopted by any Christian nation, nor tried upon any grand scale.

In this age there is less fear of death than there used to be, but for some death is still terrible. What comfort has the practical man to give to one shuddering at the thought of death? His answer is probably similar to that of Jane Eyre, when asked by the School Inspector what she must do to avoid hell-fire: "I must take care of my health and not die."

Only the Mystic and Seer can say with the assurance that brings conviction:

Never the Spirit was born;
The Spirit shall cease to be never.

Never was time it was not ;
End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit for ever.
Death hath not changed it at all,
Dead tho' the house of it seems.

In estimating the value of work done, the motive that inspires it must always be taken into consideration. Love of praise, the desire to be first in the kingdom, to be recognised as the one who is doing all the serving—such motives spoil much good work. The fault is that of the practical, rather than of the contemplative, nature, as we learn from the story of Mary and Martha. The Mystic does not seek for recognition, but when her mission is accomplished would go back, as Joan of Arc would have done had she been permitted, to the village home at Domremy, back at any rate, in company with multitudes of meek saints, to the soul's eternal and inalienable home at the feet of the Christ.

2. Materialists often use the term *Mysticism* in the sense of religious hysteria. To them it signifies morbid religiosity tending to become insanity. Mystical states appear to them no more than diseased conditions of the body, or delusions, hallucinations, pathological conditions of the mind.

It is true that there are perverted forms of *Mysticism*, pathological and hysterical cases, fraudulent cases, and yet another class of cases called by Roman Catholic writers *diabolical* *Mysticism*, under which heading they include divination, witchcraft, demonology, possession, and similar horrors. In replying to a materialist, it is as well not to refer to *diabolical* *Mysticism* at all, as for him

such things are merely puerile nonsense. What one endeavours to do is rather to try to convince him that the experiences of the great Mystics, like S. John and S. Paul, are neither pathological nor fraudulent. One method of defence is to call his attention to the fact that the recent scientific study of the mind tends to show that mystical states are not delusions. As Professor James, the psychologist, in his *Varieties of Religious Experience*, says :

Mystical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come. . . . As a matter of psychological fact, mystical states of a well-pronounced and emphatic sort *are* usually authoritative over those who have them. They have been 'there,' and know. It is vain for rationalism to grumble about this. If the mystical truth that comes to a man proves to be a force that he can live by, what mandate have we of the majority to order him to live another way? We can throw him into a prison or a madhouse, but we cannot change his mind—we commonly attach it only the more stubbornly to its beliefs. It mocks our utmost efforts, as a matter of fact, and in point of logic it absolutely escapes our jurisdiction.

Professor James then points out that "our own so-called more 'rational' beliefs are based on evidence exactly similar in nature to that which the mystics quote for theirs"—both appealing to *direct perception* of fact. For this reason he tells us:

The Mystic is . . . *invulnerable*, and must be left, whether we relish it or not, in undisturbed enjoyment of his creed.

But he goes further than this. He says that Mystics break down the authority of the non-mystical

or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith.

Professor James of course acknowledges that Mystics have no right to claim that others must accept the testimony of their peculiar experience unless they feel a private call thereto. But he does insist that they have the right to ask us to admit that they "establish a presumption," when he says:

The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe.

He then proceeds to show that the testimony of the Mystics does not *contradict* the testimony of the rationalists, but merely gives a deeper meaning to the facts which all rationalists recognise.

As a rule, mystical states merely add a super-sensuous meaning to the ordinary outward data of consciousness. They are excitements like the emotions of love or ambition, gifts to our Spirit by means of which facts already objectively before us fall into a new expressiveness and make a new connection with our active life. They do not contradict these facts as such, or deny anything that our senses have immediately seized.

As Professor James says, it is not the Mystic but the rationalistic critic who plays the part of denier.

And his denials have no strength because there never can be a state of facts to which new meaning may not truthfully be added, provided the mind

ascend to a more enveloping point of view. . . . Mystical states may possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world.

That all the Mystics have not identical experiences does not, in his opinion, impair the value of their testimony.

The wider world would in that case prove to have a mixed constitution like that of this world, that is all. It would have its celestial and infernal regions, its tempting and its saving moments, its valid experiences and its counterfeit ones, just as our world has them; but it would be a wider world all the same. We should have to use its experiences by selecting and subordinating and substituting just as is our custom in this ordinary naturalistic world; we should be liable to error just as we are now; yet the counting in of that wider world of meanings and the serious dealing with it might, in spite of all the perplexity, be indispensable stages in our approach of the final fullness of truth.

3. Many persons again confuse Mysticism with psychism, and use the word Mysticism to describe the modern psychical movements, *e.g.*, psychometry, automatic writing, telepathy, etc.; but none of these things belong to the *essence* of Mysticism. Psychic gifts are often possessed by Mystics, but a man is not a Mystic because of the possession of psychic gifts.

Psychic powers are only enlargements of our senses, whereas Mysticism has to do with the enlargement of our spiritual consciousness. It deals with the forces which make for righteousness. The loss or addition of a sense does not affect the

moral character of a man, but the enlargement of the spiritual consciousness affects the moral character profoundly.

It is as well to draw a distinction between the Occultist and the Mystic, though to the ordinary observer it may seem unnecessary hair-splitting. Psychic gifts belong more properly to the former.

Both the Occultist and the Mystic make the unseen their main occupation in life, but though their interests are similar their methods are different. The Occultist follows the *Path of Knowledge*. The Mystic follows the *Path of Devotion*. The Occultist aims at the knowledge of God through His manifested Cosmos. He is "a good man of the world upon all the planes". He is first a good man of the world upon the physical plane; then gradually step by step he conquers the inner worlds, the astral, mental and spiritual planes. His method of conquest is that of scientific study. He observes their phenomena in all their detail, accurately and carefully. Occult powers are definitely sought by him. These are not sought, though often possessed, by the Mystic, to whom they come while he is in pursuit of something else.

The lower occult gifts, clairvoyance, clair-audience and telepathy, are treated very lightly by the great Mystics, who dwell on the *illusory* nature of such visions, and who never consider it worth their while to train their psychic faculties so as to make them reliable sources of information for the planes immediately above the physical.

The mystic path is mainly a path of devotion. The Mystic is an unworldly person on the physical plane—though by no means a fool, even in practical matters, as is often supposed. He is unworldly on the psychic and mental planes, and it is only on the spiritual plane that he finds his true level.

He is content to lose all the lower worlds that he may "save his life" in the highest. His progress is less gradual than that of the Occultist, and less sustained. There are rapid upward sweeps followed by barren periods when the soul seems to be stationary. The Mystic's impelling force is the force of love. Great outbursts of love sweep the soul upward towards the object of his devotion. Then follows a period of great spiritual dryness, when all emotion seems to be extinct.

The danger of reaction on this path is very great, and, unless the Mystic is strong enough to endure the awful depression which follows a period of great spiritual exaltation, he breaks down.

Instead of a progressive knowledge of the inner worlds, the Mystic has sudden glimpses into the unseen. The visions of the beginner are mainly astral, but after a time these cease altogether and the visionary experiences described are of an entirely spiritual character. Raptures and ecstasies are of this spiritual nature, *e.g.*, when S. Paul speaks of being caught up into the third heaven.

The methods, then, of the Occultist and of the Mystic differ considerably. Their ultimate goal is the same. Both find eternal life in the knowledge of God; but the Occultist climbs laboriously up the

planes of the cosmos, unfolds his latent powers step by step, studies the macrocosm; while the mystic attains his knowledge through the study of the microcosm: by introspection he finds the God within. In the sayings of our Lord, discovered some years ago, we read: "Raise the stone and thou shalt find Me; cleave the wood and there am I." This truth, the truth of God's immanence in the manifested universe, is realised by Mystic and Occultist alike. But while the Occultist seeks the hidden divinity in all the phenomena of all the planes of nature, the Mystic dwells on the thought of the divine immanence in his own soul. Some speak of it as the Divine Spark within the soul, at the apex of the mind, which is a portion of the Infinite Light. For the Mystic, only through knowledge of the God within is knowledge of the God without possible. He endeavours, therefore, to fan the spark into a flame, to become what he already is potentially, namely divine. This is what S. Ambrose meant when he said: "Become what you are."

According to the Theosophical teachings man is divine in virtue of the Divine Spark within, which is his Highest Self, and the Highest Self of each individual is a portion of the Great Self, one little point of light, a ray of that Infinite uncreated Light which is God. But though potentially divine from the beginning, man only becomes *conscious* of his divinity as he unfolds the godlike powers and develops the divine life within. This is best done by meditating on the indwelling Deity and on our unity with It. In the words of the Eastern Sage:

More radiant than the sun, purer than the snow, subtler than the æther is the Self, the Spirit within my heart; I am that Self; that Self am I.

4. Lastly there are people who are attracted towards Christian Mysticism, but who consider all other forms of Mysticism as spurious, or as antagonistic to Christianity or to the Church.

But Mysticism has always done good service to religion by protesting against the letter. There never has been an age when that protest was unnecessary. Mankind has always yielded to the temptation to take the form and leave the Spirit. The Mystics' utility is that they on the contrary "cling to faith beyond the forms of faith". They have always existed to insist upon the presence of the Divine in man and "protest against the degradation of the spiritual life to a wooden obedience to external authority".

The whole history of the Middle Ages and of the thousands who were imprisoned, burnt and tortured, can only be understood by the person who knows that the Mystics all said that the individual is responsible immediately to his Creator, and is conscious of the influence of the Father of Spirits.¹

But though insisting on individual responsibility in matters of faith, the Mystic's attitude is never that of hostility or of antagonism to the accepted forms of religion.

The Mystic has always asked for recognition of the Church within the Church. His object was to establish living contact with the Eternal Spirit and to gain knowledge at first hand of the Spirit of God in his soul. Here we have the very heart

¹ The Rev. Dr. Cobb in an article in *The Healer*.

of the Catholic Church of which we are members. For the Catholic Church, by the providence of God, embraces all sorts and conditions of people. But the very heart and life-centre of the Church has always been the Church within the Church. It is only for us to make sure that by the grace of God we belong to the Church in the double sense, that is to the Church which is the *true* Church—made up of those who are led by the Spirit of God.¹

Christian Mysticism cannot be separated from all other forms of Mysticism and put on a pedestal by itself; for the remarkable thing about all Mystics is the unity of their teachings in all great matters. Hindu Yogis, Muhammadan Sufis, Gnostics, Neo-Platonists, and Christian Mystics have but one goal, namely the union of the soul with God, and this is brought about by all in the same way—by ‘transcending’ or ‘annihilating’ the lower self.

The Christ proclaimed this union: “I and my Father are one.” S. Paul experienced it: “I live, yet not I, but Christ liveth in me.” Catherine of Genoa experienced it: “I find no more me: there is no longer any I but God.” Suso in the fourteenth century taught the same truth:

The Spirit dies and yet is all alive in the marvels of Godhead, and is lost in the stillness of the glorious, dazzling obscurity and of the simple, naked Unity. It is in this moveless *where* that the highest bliss is found.

The Spanish Quietists of the seventeenth century give the same testimony.

Molinos says:

Happy is the state of that soul which has slain and annihilated itself... It lives no longer

¹ *Ibid.*

in itself for God lives in it... With all truth we may say that it is *deified*.

Fenelon wrote: "We are united to God in the peaceable exercise of pure love."

Jacob Boehme in the sixteenth century says:

When thou art gone forth wholly from the Creature and art become Nothing to all that is Nature and the Creature, then thou art in that Eternal One which is God Himself and then shalt thou feel within thee the highest virtue of love. The treasure of treasures for the soul is where she goeth out of the somewhat into that Nothing out of which all things may be made. The soul here saith, I have nothing, for I am utterly stripped and naked; I can do nothing, for I have no manner of power, but am as water poured out: I am nothing, for all that I am is no more than an image of Being, and only God is to me I am; and so sitting down in my own Nothingness, I give glory to the Eternal Being, and with nothing of myself that so God may with all in me, being unto me my God and all things.

S. Theresa and S. John of the Cross and the Illuminati of Spain and France all speak of this mystical union with God, but whereas S. Theresa says the time of union is always short, the Illuminati taught that the union once achieved was an abiding possession.

When we turn to the Neo-Platonists we find identically the same experience. Plotinus writes:

The soul, when possessed by intense love of Him, divests herself of all form which she has, even of that which is derived from Intelligence; for it is impossible, when in conscious possession of any other attribute, either to behold or to be harmonised with Him. Thus the soul must be neither good, nor bad, nor aught else, that she may receive

Him only, Him alone, she alone. While she is in this state the one suddenly appears "with nothing between," and they are no more two but one; and the soul is no more conscious of the body or of the mind, but knows that she has what she desired, that she is where no deception can come, and that she would not exchange her bliss for all the heaven of heavens.¹

Muslim Mystics speak of the same experience. Al-Ghazzali, a Persian philosopher and theologian of the eleventh century, one of the greatest doctors of the Muslim Church, writes concerning Sufism:

The science of the Sufis aims at detaching the heart from all that is not God, and at giving to it for sole occupation the meditation of the Divine Being . . . the end of Sufism being total absorption in God.

Another Sufi book *Gulshan-i-Raz*, says:

Every man whose heart is no longer shaken by any doubt, knows with certainty that there is no being save only One. . . In his divine majesty the me, the we, the thou, are not found, for in the *One* there can be no distinction. Every being who is annulled and entirely separated from himself hears resound outside of him this voice and this echo; I am God: he has an eternal way of existing and is no longer subject to death.

In India mystical training is called Yoga, which means union. The Yogi is one who, by physical and intellectual training, seeks union with the divine. When he has overcome the obscurations of his lower nature he enters into the condition called Samadhi, and, in the words of Vivekananda, "comes face to face with facts which no instinct or reason can ever know".

¹ Enneads, III. 2. 15; IV. 3. 32; VI. 7.34.

He learns :

That the mind itself has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then the knowledge beyond reasoning comes. All the different steps in yoga are intended to bring us scientifically to the superconscious state, or samadhi. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which also is not accompanied with the feeling of egoism. Then the Truth shines in its full effulgence, and we know ourselves—for samadhi is potential in us all—for what we truly are, free, immortal, omnipotent, loosed from the finite and its contrasts of good and evil, Atman or Universal Soul.

From these quotations we see that the belief in a conscious union with Deity has at all times existed in the Christian Church, and that the same belief was prevalent among the Muhammadans and Indian Mystics. Further that it was not merely considered to be an abstract ideal, something in the clouds which no human being could reach while in a physical body, but that all the great Mystics claim to have attained that state.

The unanimity of this great mystic tradition is very well put by Prof. James in his *Varieties of Religious Experience* :

This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime and creed. In Hinduism, in Neo-platonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is

about mystical utterances an eternal unanimity which ought to make a critic stop and think and which brings it about that the mystical classics have, as has been said, neither birth-day nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.

Not only is the goal the same in all cases but the stages of development spoken of by all who follow the mystic path are the same, the qualifications for entering on the mystic path are the same, and on broad lines the discipline is the same in all mystic schools.

In the teaching of Christ this path is the path of those who wish to be perfect. The requirements of one who wishes to be perfect are:

Poverty; Christ said:

If thou wilt be perfect go, sell *all that thou hast* and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

The candidate for perfection must strip himself naked of all inner and outer wealth, holding nothing for the personal self but acting as a steward of the Universal Self—in other words he is vowed to Holy Poverty.

Chastity is another requirement, with its attendant virtue—tranquillity of mind. In the Pythagorean school no one was admitted as a candidate for Initiation who was not of an unblemished reputation and of a contented disposition. More than physical purity is implied, to this must be added utter whiteness of mind and heart. When the Master cometh He must find the heart “clean utterly”. “Without holiness no man may see the

Lord." "Blessed are the pure in heart, for they shall see God."

Obedience is another requirement. Self-will is one of the great hindrances in following the Path. The lower personality, the lower deities, have to be destroyed; before the isolating walls which confine the free Spirit are broken down, no one is perfect. Resignation of the lower will to a higher will, that of the Master, or of the Higher Self, is a method of training used in all mystic schools. Christ taught: "Be ye perfect, even as your Father in Heaven is perfect."

In the lives of most Mystics we read of three stages of development:

(1) A period of purification, or purgation, in which the soul is cleansed from all sins.

(2) A period of illumination through contemplation of God.

(3) A period of union with God, when the soul is perfect even as our Father in Heaven is perfect, because it is one with Him.

These three stages were recognised by the Sufi-Mystic, Al-Ghazzali:

(1) The first condition for a Sufi is to purge his heart utterly of all that is not God.

(2) The next key of the contemplative life consists in the humble prayers which escape from the fervent soul, and in the meditation on God in which the heart is swallowed up entirely. But in reality this is—

(3) Only the beginning of the Sufi life, the end of Sufism being total absorption in God.

Porphyry throws light on these stages. He

mentions four stages, these three and a preliminary one, each having its peculiar virtues :

(a) Before entrance on the path, when the political or practical virtues are developed. "He who energises according to the practical virtues is a worthy man."

(b) On entrance to the path, when the cathartic virtues, or virtues of purification, are developed: "He who energises according to the cathartic virtues is an angelic man."

(c) The period of illumination, when the intellectual virtues are developed: "He who energises according to the intellectual virtues is a God."

(d) The unitive stage, in which the paradigmatic virtues are developed. "He who energises according to the paradigmatic virtues is the Father of the Gods." It is according to these virtues that Christ exhorts us to energise: "Be ye perfect, even as your Father in Heaven is perfect."

Detachment seems to be the main object of the purgative life. In order that he may set his affections on things above the man has to detach himself from things below. This is accomplished by most Mystics through the discipline of the threefold vow. A sacrifice of personal inclination is embraced by the Mystic as a means of setting himself free from the tyranny of the lower self. At the present day there is a strong feeling against 'monkish asceticism,' although Tolstoy and others have rediscovered the simple life. But there is no need to take the threefold vow quite as literally as the early Christian Mystics did. Mrs. Besant defines Holy Poverty not as a literal giving up of one's possessions, but as "holding *nothing* for the separated

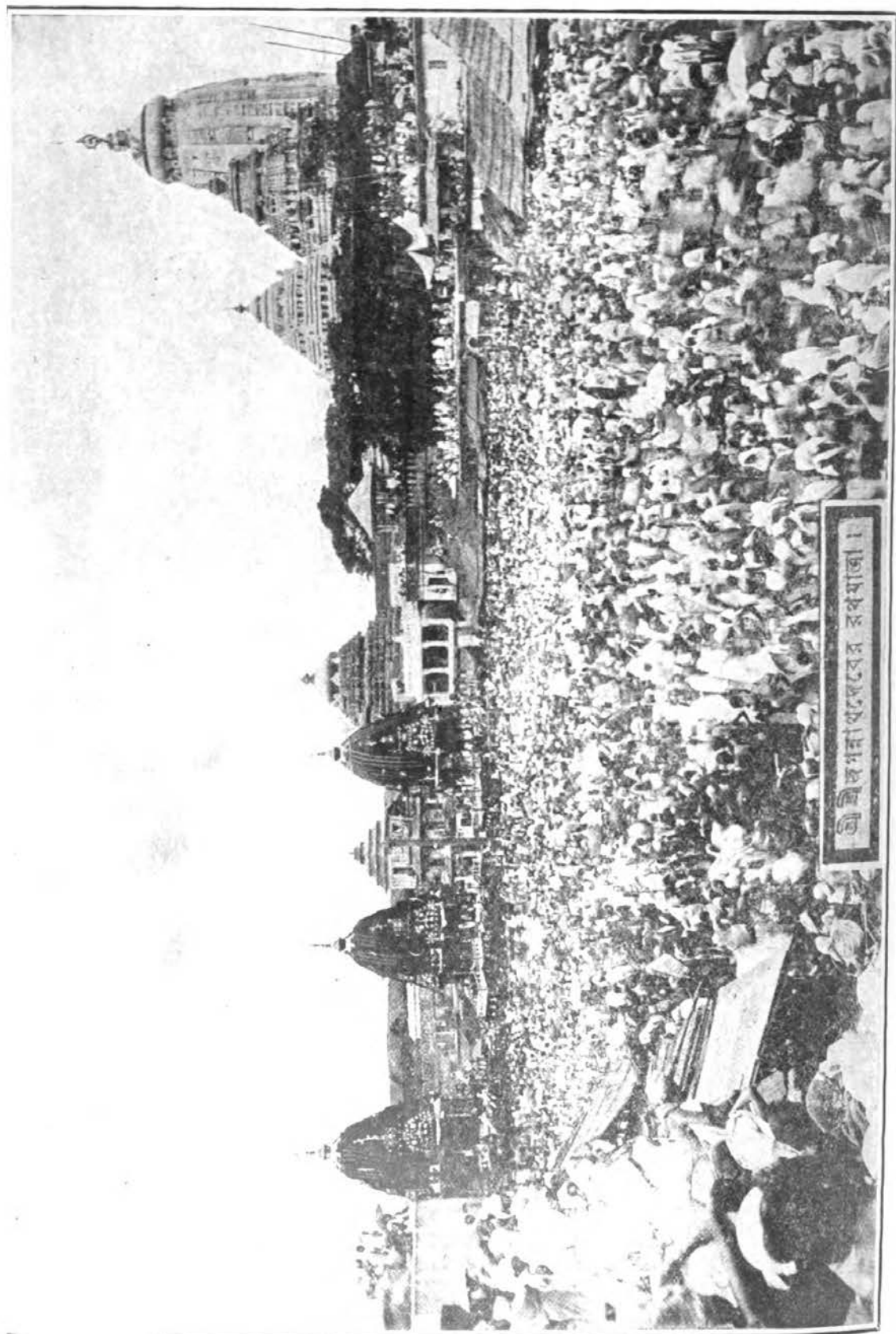
self against the world," and this she says applies to our mental gifts and not merely to our material wealth.

The great aim in the purgative stage is that desire shall be transmuted into will. By deliberately and constantly choosing a path contrary to his natural inclinations, the Mystic acquires a tremendous force of will. He redeems his will from the domination of his lower self, and renders it obedient to the dictates of the Higher Self.

The purgative life is described by S. John of the Cross, in his *Ascent of Mount Carmel*, as the "night of the sense."

The journey of the soul to the Divine union is called night the point of departure is privation of all desire and complete detachment from the world (In the night of sense) one desire only doth God allow—that of obeying Him and carrying the Cross when thou dwellest upon anything, thou hast ceased to cast thyself upon the All Empty thy Spirit of all created things, and thou wilt walk in the Divine Light, for God resembles no created thing.

This stage ends in the power of the Mystic to transcend the illusions of sense. The next stage, the illuminative life, "the night of the understanding and reason," as S. John calls it, is the stage in which the Mystic completes the conquest of the mind, as he has already conquered the senses and emotions. S. John says very few reach it, though many pass through the night of the senses. The Mystic now learns to call in the restless mind and hold it still, concentrated and fixed upon God. He has to control his wandering thoughts absolutely. In this stage, meditation is brought to perfection and gradually passes into contemplation, and then into the



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higher stages of contemplation described in Roman Catholic Mystic Theology as 'Infused Contemplation,' in which the lower mind is absolutely passive, and the Higher Self, the Divine Triad, Atma-Buddhi-Manas, infuses its Divine knowledge into it. "We will come unto you."

Some of the Mystics *e.g.*, the Quietists, speak of this passive state as 'The Prayer of Quiet'.

The third stage of the mystic life we have already described. It is the stage of union.

Marguerite Pollard

OUR PICTURES

JAGANNATHA

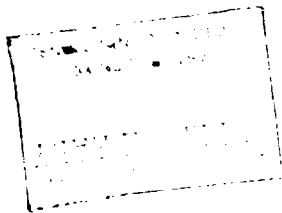
THIS month we present our readers with five pictures from Indian life. Three of them give views of Juggernaut (= *Jagannatha*=the Lord of the Universe=Krishna=Vishnu) and its famous temple. Jagannatha and its ominous car are familiar to the mere man in the street of course, though mainly through grim legend, and Jagannatha, the terrible and mysterious, is not of recent fame. As early as 1321 Friar Odoric wrote:

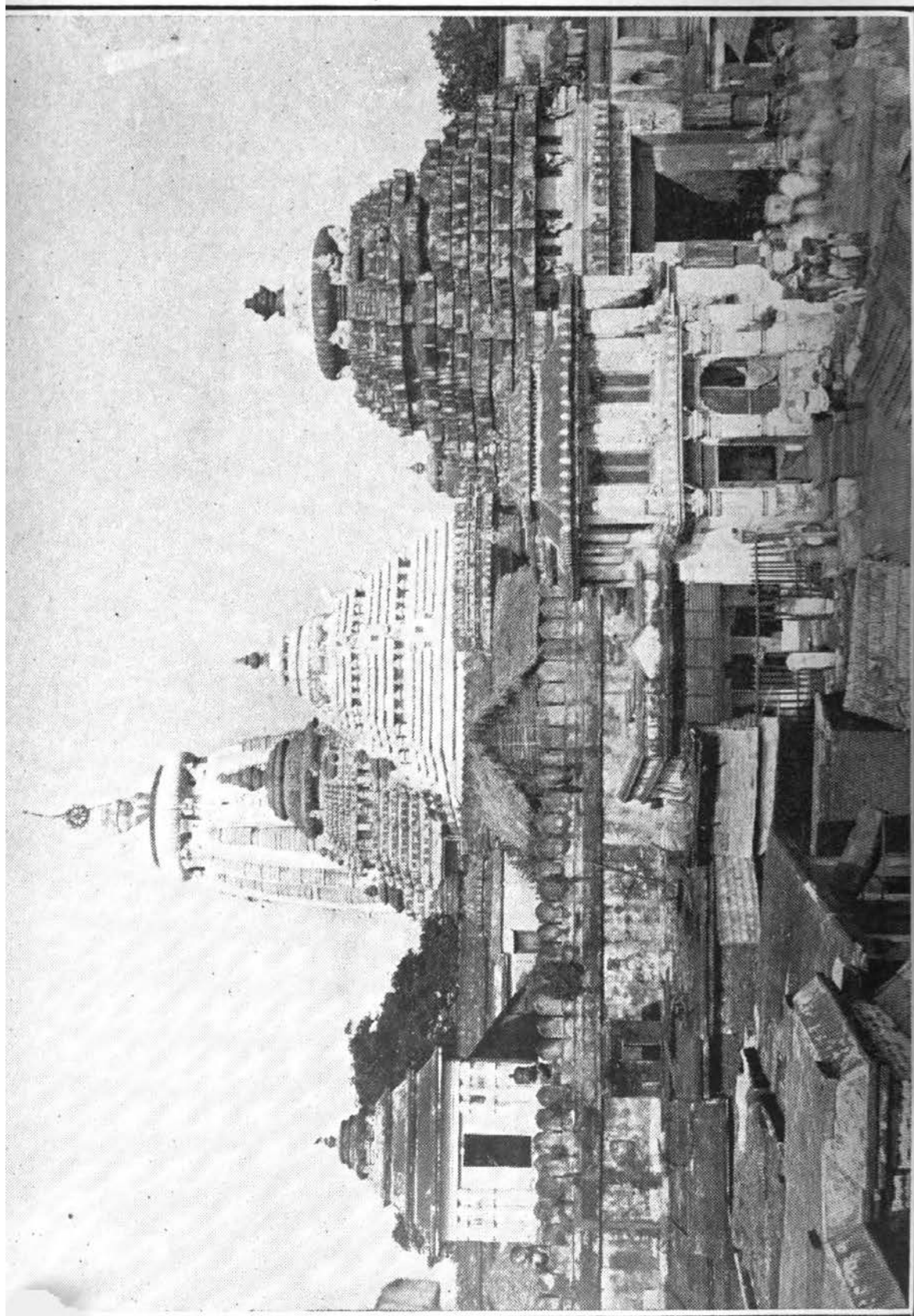
Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people join together and draw it forth from the church with loud singing of songs, and all kinds of music and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish on the spot.

We may quote another report, dating three centuries later, written in 1632 by W. Bruton, and confirming the first statement. We reproduce it in its quaint original phrasing, spelling and conceit.

Vnto this Pagod or house of Sathen doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God Iaggarnat, from which Idoll the City is so called And when it (the chariot of *Iaggarnat*) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheeles may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heaven.

The big car festival mentioned above is the chief of the twenty-four annual festivals held in connection with Jagannatha. Pilgrims from all parts of India flock together to witness it, and their number is estimated to be over 100,000. The tales of self-immolation told in connection with it appear greatly exaggerated in comparison with the reality, and seem







THE ENTRANCE TO JAGANNATH'S GARDEN HOUSE, PURI.

on the whole more due to cases of accidental trampling than of determined religious suicide. One of our pictures conveys an excellent impression of "the eager throng of devotees, men, women and children, closely packed, and many of them tugging and straining at the cars to the utmost under a blazing sun".

The second picture represents the great pagoda which is dedicated to Jagannatha. "Its conical tower rises like an elaborately carved sugar-loaf, one hundred and ninety-two feet high, and surmounted by the mystic wheel and flag of Vishnu." Within the sacred enclosure seen in the illustration stand about one hundred and twenty temples, dedicated to the various forms of the Deity.

The last of the three pictures shows the entrance to Jagannatha's garden-house, to which the image journeys on the occasion of the great car festival.

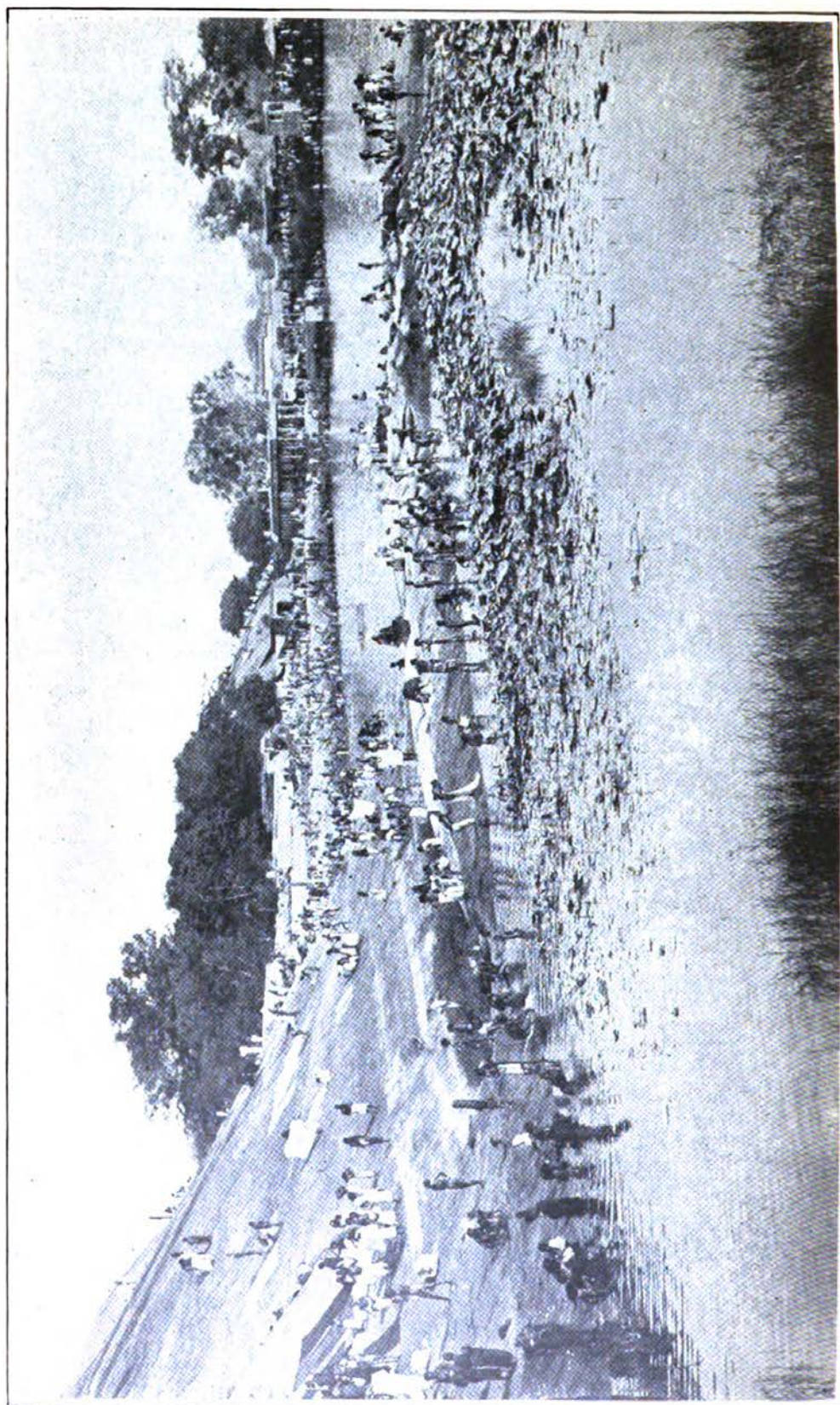
The history and legend concerning Jagannatha, the temple, and the car festival are exceedingly interesting, but too elaborate to be set forth on this occasion. The interested student will easily be able to find further information concerning it for himself. But it may be pointed out that an enthralling tale about Jagannatha is to be found in Mr. Leadbeater's new book of stories (which we review elsewhere in the pages of this number) and no reader should omit perusing the mysterious, lurid, sinister and darksome story there unfolded concerning certain of the secrets which—according to some—are still hidden away from public knowledge in the inner shrine of Jagannatha's temple.

TWO TYPICAL INDIAN VIEWS

Our frontispiece shows a bit of Indian scenery which might be found practically anywhere in the tropics. Its beauties are so manifest that no explanation or description is needed.

The remaining picture shows a very characteristic scene from the Indian land, the land of ablutions and pilgrimages. Innumerable sanctuaries, temples, holy spots, rivers, stones, shrines or sites attract periodically huge numbers of pilgrims. Where pilgrims congregate, there large bathing tanks are to be found, and where there are bathing tanks, there Indian humanity gathers together in the early mornings and the evenings for the purification of the body and of its garments. Such a tank frequented by a gay and multi-coloured throng of bathers, swarming like an ant-heap, or splashing about like a shoal of frolicking fish, is a sight to see, and has a peculiar charm all its own, which the western visitor to the Orient carries home with him as a typical reminiscence, amongst the many things beheld under the hot sun, amongst the verdant palms, in the midst of the picturesque temples.

J. v. M.



AN INDIAN FESTIVAL: PILGRIMS BATHING.

THE LORD'S PRAYER

(TWO INTERPRETATIONS)

I

By MISS KATE BROWNING, M.A.

WE are frequently told that seven keys are required to fully understand occult statements. Dr. Steiner has given us one key by which we can interpret the prayer given by the Christ to His disciples, but we can well imagine that this short collection of petitions given by such an authority to advanced souls might have more meanings than appear on the surface. In order to supplement Dr. Steiner's explanation which applies to the principles of man, I propose to see if we can apply its clauses to the planes of nature.

I. *Our Father Which Art In Heaven, Hallowed Be Thy Name.* On the adi plane the Logos is alone, the One (One without a second); nothing but adoration is suitable to this state.

II. *Thy Kingdom Come.* When the Monads come forth from the Logos and take up their station on the anupadaka plane, we may certainly regard this as the beginning of the kingdom.

III. *Thy Will Be Done, As in Heaven So On Earth.* We here realise that there may be limitations of the will of the Logos, even a

possibility that there may be a clashing of wills as involution and evolution proceed. The atmic plane is often spoken of as the first plane where such differentiation begins. It is the plane where the ego starts as the manifestation of the Monad; it marks the goal to which humanity is aiming, and is the last plane which the ego has to conquer before it is reabsorbed into the Monad, when he has finished his course and returns bearing his sheaves with him.

IV. *Give Us This Day Our Daily Bread.* Too often this clause is taken as referring only to the physical needs of the body; but man does not live by bread alone, and the plane of buddhi may well be taken as the plane whence the inspiration comes which gives man strength for spiritual growth. It is on this plane that the soul recognises its unity with all humanity, and no longer considers itself as separate. He may have theoretically recognised this before, but now he knows.

V. *And Forgive Us Our Debts, As We Also Have Forgiven Our Debtors.* How very suggestive this is when we apply it to the mental plane—the meeting-place of the ego and the personality; the plane where separateness is evolved; where the man develops so strongly the illusion that he can stand apart from others! It is on this plane that the idea of debt from one to another, that the conception of rights to be claimed and acknowledged, can be conceived. But with this recognition of separateness there comes the direction how this separateness can be overcome. The disciple, before he can claim the forgiveness to help him to pay his debts, must

already have given himself forth in payment of the debts he owed to others. "As we *have* forgiven our debtors." This point is well worth meditating upon.

VI. *And Bring Us Not Into Temptation.* The astral plane may reasonably be considered the plane of temptation. In it our passions, desires and emotions find expression, and well may the disciple crave for help in this Hall of Learning. In meditating over this clause it would be well to read carefully the description of this plane in *The Voice of the Silence*. I have often heard it objected that a disciple should not pray to be freed from temptation, as it is by struggling against temptation that he develops strength. There is a good deal to be said in favour of this point of view; but a wider outlook will show that the disciple has already passed through this stage of growth. Let us take the definition of the disciple given in *Luke*, XIV. 26-33: a man must hate his own father and mother, and wife and children and brethren and sisters, yea, and his own life also, he must bear his own cross, and must renounce all that he hath, otherwise he cannot "be my disciple". The ordinary orthodox Christian, who boldly claims all the promises given to disciples, should ask himself whether he has passed this test. He has no right to demand the fulfilment of promises unless he has already fulfilled the conditions. It was Mr. Burn of Dunedin who first pointed out to me the importance of noticing to whom the Lord was speaking when He gave His instructions. As this prayer was given to those who had renounced the world and all selfish desires, we must note that they had reached a very high stage of

spiritual growth. The Lord would not have given them this clause if He had not seen that they had passed beyond the stage when a stay in the dangerous Hall of Learning would be of use in developing their faculties.

VII. *But Deliver Us From The Evil One.* From the point of view of the disciple, the greatest evil that can befall a soul is the limitation of his power to have intercourse with his higher Self. It is in the physical plane that this limitation is most keenly felt, and therefore it is looked upon as an especially evil place. So much so that we are told that a return to a body is looked upon as partial death. So the disciple may well wish to be freed from these last two stages, though he may know that they were necessary for his previous growth.

I have only indicated some lines of thought which may be much more fully elaborated, but it seems to me that, as we are hoping for the return of the Lord, it would be wise for us, especially for those who have been brought up in the Christian religion, to dig deep into the meaning of any of His recorded sayings. It may well be that He will not come to destroy but to complete His former teachings, and those who have most clearly understood those given in the Gospels will be best prepared to take the further step of understanding any new truths He may give in the future. We all long to have a share in the work of preparing for His coming, and this is one way of preparing our own hearts to respond to the glorious message He will give the world.

Kate Browning

II

By ELISABETH SEVERS

(Author of *The Ways of Love, Some Noble Souls, etc.*)

The prayer known as the Lord's Prayer has, as might be expected, exercised an influence probably surpassing any other prayer. Its origin makes it holy. Sanctified by long centuries of use and association, the prayer has become to the Christian world a true 'Word of Power,' repeated alike by child and sage. For it is the first prayer the child born into the Christian faith is taught to repeat morning and evening, as soon as the infant lips can frame the simple phrases. It is used repeatedly in every ceremony and service of the Christian Church. In the daily prayer, the celebration of the Holy Eucharist, the Visitation of the Sick, the Churching of Women, the Baptismal Service, the Rite of Confirmation, the Burial of the Dead, the Solemnisation of Matrimony, in all the public professions of Faith, as well as in the different religious crises of man's life, this prayer reminds the worshipper both of his divine nature and of his relationship to the One Father. In every Christian church the oft-repeated words must have deeply impressed the atmosphere, on which they have so often sounded their own note and blazoned so deeply their own colour.

Part of the deep significance of this prayer seems to me, at least, to lie in a terse recapitulation of fundamental spiritual facts; its simple statements in petitionary form summing up verities common to all religions.

Its truths are not to be restricted to the Christian faith alone, but to be proclaimed to all nations as its Founder taught, for they include such doctrines as the Fatherhood of God, which involves the Brotherhood of man, man's dependence on God and God's benevolence to man. The different phrases are also capable of many and divers interpretations, according to the stage of spiritual development at which the petitioner stands. It is a prayer which meets all needs. That such is the fact is borne out by long experience and testifies to the supreme skill of its author.

To the infant, both in body and in spiritual unfolding, the outer sense of the words is sufficient, breathing as they do the spirit of reverence and confidence in the divine benevolence and guidance. The more advanced will perceive the inner and mystical meaning the simple petitions enshrine, and as he climbs still further up the steep ladder of progress, the words will convey more and more meaning to him, until it seems that it is a prayer which Angels and Archangels might address to their Leader; and even the LOGOS Himself, centre in the body of a still higher Divinity, might breathe in aspiration, love and worship to His God.

To give a few only of the more obvious and simple meanings attributed to each phrase:

Our Father. The opening phrase lays emphasis on the relation of the reciter to the Divinity, and emphasises the solidarity of humanity. It is not *my* Father; but *our* Father; a progenitor, a relationship the race shares in common. And whether you address this statement to the LOGOS, or to that

higher Self, which in reality is the Father of our lower vehicles, it matters not. In fact what is addressed to one reaches the other. The LOGOS is the Father of the higher Self, of each Spirit in man, and as the Spirit is the father of the soul which animates the lower vehicles, there is but one God and one Father of men. And as 'Father and Son,' Spirit and soul, are not of alien nature, man's innate Divinity and spiritual brotherhood are asserted and brought to vivid remembrance by these two opening words.

Which art in Heaven. Heaven is a synonym for a state of spiritual consciousness realisable alike on this as on higher planes. God lives and acts on the first two planes of our universe and man's Spirit ever inhabits the second, or anupadaka, plane, one of the planes of divine activity. It is "the Angel that ever beholds the face of his Father which is in Heaven," and shares the Divine Consciousness, of which it rays down the beams, to act as the unfolding life in the vehicles of the soul, its representative on the lower planes, is able to receive its light.

Hallowed be Thy Name. This petition carries a reminder of the mystic tradition of the Name of Names, the secret, unspeakable, ineffable Name of God, of which each unit of humanity forms a tone or sub-tone. The purification of man's bodies leads to the sanctification of the Name whose wide range of vibrations the purer bodies are enabled to respond to more fully. By such self-purification fitting reverence is paid to the whole of which each is a part, and each takes his appointed place in

the order of the world's economy, in the body of the Heavenly Man, and brings nearer the great day when the Name of God may be safely sounded, rung out by His children, as perfected expressions of Himself.

Thy Kingdom come. A petition (and a self-reminder) that the triumph of Spirit over matter may not be unduly prolonged, that man may use the power he possesses to hasten the empire in himself of the divine immortal nature, letting the finite serve the Infinite.

Thy Will be done. In man alone is disharmony to be found. As he expels selfishness and conquers desire, matter will take its place as the co-adjutor of Spirit, as its agent and not its master.

In Earth as it is in Heaven. His perfected Universe exists as a prototype in the mind of the LOGOS. We resolve that we ourselves will do all that lies within our power to accomplish the will of the Creator, being perfectly expressed in the matter of all the planes, instead of, as in the beginning, on the spiritual plane alone; so that universal harmony may prevail and "sin, sorrow and weeping, flee away".

Give us this day our daily bread. This sentence expresses the great truth of our dependence on God, "the Author and Giver of life". It is a petition relative to our needs, our grade of evolution. Material bread some need. Others hunger for "that food of Angels," 'the Body and Blood' of the Crucified Lord, the bread and wine that sustain and refresh their souls. Others on the 'unitive way' desire to realise more perfectly and more enduringly that sense of

spiritual communication with the Divine, and of conscious unity with God, which only those who have obtained true salvation enjoy in perfection—those who have freed themselves from the necessity of rebirth.

And forgive us our trespasses. In our ignorance, material contacts and delights of earth and of sensuous perception, drown the “still, small voice” of the Spirit, and we stray from the path or linger unduly by the way. For “Even Great Ones fall back from the threshold, unable to advance.” And we ask confidently that our weakness may be pardoned because it is understood.

As we forgive them that trespass against us. If we do not forgive we cannot be forgiven; cannot, not because God is revengeful or unforgiving, but because we ourselves have so hardened our hearts that His love and light cannot illuminate our minds. If we feel ourselves alienated from Him, it is our doing, not His, for we have barred our hearts by malice, resentment and desire for revenge.

And lead us not into temptation. That is, that the lower nature of man will not lead us into temptation greater than we can bear, that matter may not conquer Spirit. For only by temptation faced and boldly resisted does the soul gain strength and insight.

But deliver us from evil. The higher and divine nature of man, in truth, ‘delivers’ us from evil, by giving us the insight to overcome ignorance, the only ‘Original Sin’. We call on God as “the Light of the World,” which inhabits and illuminates our hearts, to direct our souls aright.

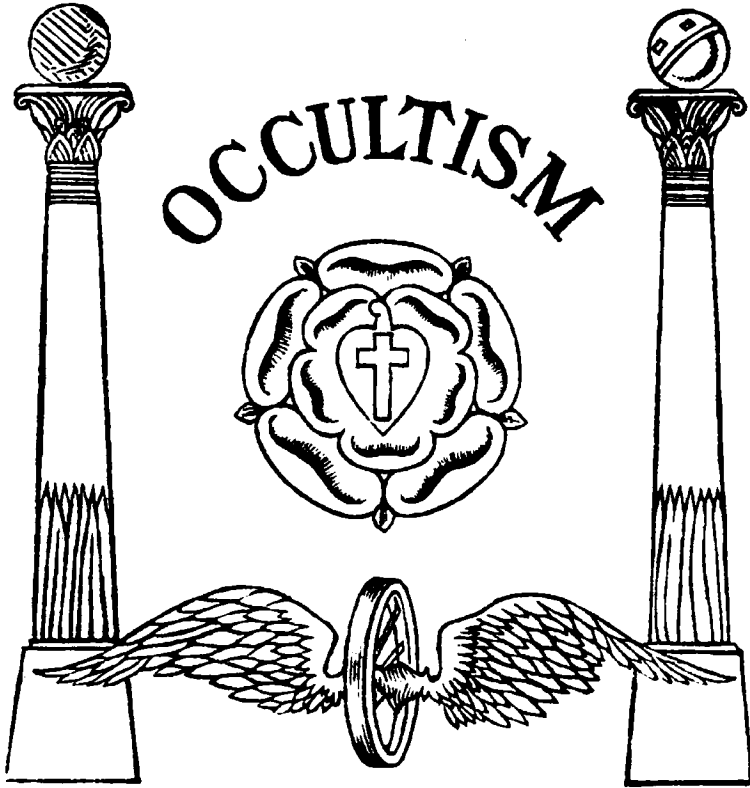
For Thine is the kingdom. The doctrine of Divine Immanence; that nothing that exists is without the limit of Divine; that in all that is, from dust to Archangel, the Divine Life is the motive power.

The Power and the Glory. God is Creator, Preserver and Destroyer (Regenerator) of His universe; He is Father, Son and Holy Ghost; Power, Wisdom, Love. The Activity that keeps the universe in being; the Strength of man and beast; the Beauty of woman and child; the glowing Splendour of the sun and stars, the silvery Radiance of the moon are His. The winds and the elements are His messengers: "Let all that hath breath praise the Lord."

For ever and ever. In the present, as in the past, and in the future, the Divine Power and Glory are manifesting. The 'Eternal Now' is the time limit of God, and the planes of the universe are the garment in which the Ruler of the Universe plays out the drama of the world's becoming.

Amen, or Aum. A sacred word, embodying agreement with the foregoing and summing up the universe in itself. "I am that I am." As "Aum," the prayer ends, as it began, with a statement of man's divine nature—and as like must to like, indicates man's divine goal.

Elisabeth Severs



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XX

THIS time our investigations carry us to a part of the world which we have not before visited, for Orion took birth in 2,736 B.C. in an Arab race in South Africa. The country then did not look barren, as so much of it does now; it was park-like, and there were vast herds of wild beasts.

There were some large cities and imposing temples, but the style was peculiar. No mortar was used, but huge well-cut stones were laid upon one another and just left so. The religion was a form of sun-worship, and the temples were consequently oriented. The people were a tall handsome race, usually brave and good fighters. Their principal weapons were the sword and the spear, though arrows and javelins were occasionally used. They were great hunters, and large numbers of cattle were kept, but there were also agricultural and mercantile sections in the population.

Orion's father seems to have combined the various avocations, for he owned lands and flocks, but at the same time was a hunter and trader, and when occasion required he proved himself a good soldier also. Orion's education was primitive but severely practical; he was taught to ride, to handle skilfully a spear and a small sword, and to understand the various manners of hunting, also the ways of wild animals. Reading, writing and cyphering were part of the curriculum, and he learned also how to dress and bandage wounds. Instant obedience and military discipline were exacted; it was partly to learn these lessons that the ego took this birth. Orion was the eldest son, but soon had some brothers and sisters. As the heir, he had a small slave-boy (Gamma), about his own age, assigned to him as a special attendant, and he seemed more affectionate to the slave-boy than to his own brothers and sisters. This boy was devoted to him, and tried to anticipate all his wishes. As he grew older his love for

his young master seemed to increase, and through the whole of his life he was always his closest personal attendant. Twice he saved Orion's life, once from a lion (who, however, wounded Orion seriously) and once in battle, as will presently be seen.

As Orion grew up, he used to accompany his father on hunting expeditions, and soon grew very expert. In due course he and his younger brother, Scorpio, fell in love with the same young woman, Kappa, and in consequence the relations between them became strained. She secretly preferred the younger man, but she married the elder, because his prospects were better. Still, they had several years of fairly happy life, though the wife was not capable of anything like the power of love displayed by the husband. He idealised her greatly, and only rarely had a sense of something lacking.

Presently a rebellion arose in the country, and a usurper seized upon the throne; the younger brother, largely because of the quarrel some years before about the lady, took the side of the usurper, while Orion, who had espoused the cause of the rightful King (Sigma), was driven into exile with him. For four years they took refuge with a tribe who lived in enormous caves—a people of negroid race. The caves were very remarkable—extending for miles into the heart of the mountains, so that no man knew all their intricacies. There was a legend among this tribe that another and quite different tribe was to be found far within the inmost recesses, never coming near the light of day at all, but living out its life by some strange light of its

own, in tremendous halls where cold and storm never penetrated. This race was said to be gigantic in stature, and to differ in many ways from ordinary humanity. All sorts of wild stories gathered round these troglodyte giants, who were regarded with great terror by the cave-men close to the surface.

Orion was curious about them and rather sceptical, and once undertook an exploring expedition into the depths of the caves, supplied with huge bundles of torches. He and his companions penetrated some miles, and saw many strange things; among them they came upon a sort of pocket or collection of very fine diamonds, one especially being of most unusual size. Further in they encountered a gigantic prehistoric monster of some kind—probably a dinosaur—and fled in great affright, losing their way and suffering great privations before they succeeded in finding their own cave.

The story of a giant race in the depths seems to have had some foundation; it was evidently a Lemurian survival. Probably the men had taken refuge in these great caves when some Atlantean race conquered the country, and had found it possible to maintain themselves there.

Orion offered his bag of jewels to his King, and broached a project which their discovery had suggested to him. In the original kingdom, the most valuable of the crown jewels was a remarkable diamond-hilted sword supposed to be of very great age and to have various magical qualities. The legend was that whoever possessed this sword was by its right the ruler of the country, and it was partly through capturing it by treachery that

the usurper had succeeded in making himself so rapidly master of the land. The work on the hilt of this sword was wonderfully fine, and the most valuable part of its decoration was a huge diamond, far larger than any known to those people. Now the finest specimen in Orion's treasure-trove was quite equal to it—if anything rather larger; so the idea had occurred to Orion that it might be possible to prepare a duplicate of the diamond sword, and he thought that if the King suddenly reappeared among his partisans in apparently miraculous possession of what could hardly fail to be taken for the sacred relic, their belief in its mystical properties would so assure them of victory as to make them practically invincible, and thus the throne might be regained.

The King's imagination was fired, and he quite felt that if he had the magic sword of his forefathers, he could speedily reduce his rebellious subjects to submission; but he did not at all believe that this result could be achieved by a substitute. Indeed, he rather thought that even to make such an imitation would be a dangerous or impious act, calculated to offend the spirit of the sword, and perhaps cause him to withdraw himself from it, and thus rob it of its peculiar powers.

Orion, finding that his first plan was not well received, conceived another; he offered to make his way back in disguise to their country, somehow to manage to steal the sacred sword, and bring it back to the King. After much discussion the King accepted this suggestion, and Orion set off accompanied only by his faithful servant, Gamma.

They reached their country in safety and unsuspected, but had to wait for months to carry out an elaborate plot before they could get hold of the carefully guarded magic sword.

Meantime Orion discovered that his younger brother had annexed his wife—perhaps honestly believing him dead, but at any rate quite willing to believe it, without taking much trouble to verify the rumour. He was very indignant about this, and there was a great struggle between his loyalty to his King and his mission, which compelled him to retain his disguise and keep silent, and his burning desire to declare himself and take instant vengeance on his faithless wife and brother. For forty-eight hours he sat on the floor, without taking food, wrestling with himself over this problem, but at last loyalty triumphed and he resigned his revenge for the time—a really wonderful victory, when we consider his impulsiveness in previous lives.

At last his plot succeeded, and he fled one night with the magic sword in his possession. By some accident, its absence was discovered much sooner than he had calculated; a pursuit was undertaken, and by the next night he and Gamma were overtaken, overpowered after a short struggle, and captured. But the captors made the mistake of encamping for that night, and before dawn the resourceful Gamma had contrived to free both himself and his master from their bonds, had murdered the guard and stolen the sword from the officer in charge.

Both Orion and Gamma had been wounded in the fray, but they made the best progress they

could, and were fortunate enough to discover a good place of concealment, where they had to lie for nearly two days while the remainder of their late captors were frenziedly searching for them.

What with wounds and want of food they were in a pitiable state when they eventually reached their cave and their King; but since they brought the diamond sword the latter received them with much joy and commendation. The usurper endeavoured to conceal the fact that the sword was lost, but it became known in spite of his efforts, and the superstition of the people made them feel that his cause was already lost, and his sceptre departed from him. So when the true King suddenly reappeared with a small but determined army of followers, the resistance offered was only half-hearted, and the usurper fled in dismay. In the fighting Orion was struck down, but Gamma stood over him and was killed in defending him.

Orion recovered from his wounds and was placed by the King in a position of honour. There was a painful scene when he disclosed himself to his wife and brother, who were much terrified at his stern reproaches. However, he forgave them and took back his wife, but insisted that his brother should leave the country. Even though this decision was accepted, Orion does not seem to have trusted his wife. He declined to live any longer in the town, but took up his abode with his family in a strange stone building (a relic of some earlier race) which stood on the hill-side. It had somewhat the appearance of a Muhammadan mosque, and had evidently been erected by people who understood

architecture much better than these Arabs. Here he continued to reside until killed at the age of forty-eight in battle with a neighbouring tribe. Before his exile he had some children, but they are not recognisable. He was brave in fight, but had never the delight in it which animated his country-men. This life never satisfied the higher side of his nature, but it gave valuable lessons of discipline, patience and self-control.

DRAMATIS PERSONÆ

SIGMA: ... *King.*

ORION: ... *Brother: Scorpio. Wife: Kappa. Slave: Gamma.*

In this twentieth life of Orion but few of our characters appear. Some had been with Alcyone in India three hundred years earlier, but most of them were gathered together in the island of Crete about 2,800 B.C. A list of these is appended for the benefit of those who are making—as all should make—a careful analysis of these lives. Some notes are also added upon the civilisation of Crete at this period, as it differs in some respects from any that we have hitherto observed.

Like Gaul in the days of Cæsar, Crete was at this time divided into three parts or states—Knossos, Goulas and Polurheni. Jupiter was King of Knossos and Overlord of the whole island, for the rulers of the other states acknowledged him as

their leader, although they were perfectly free to manage their own internal affairs. Mars was King of the great city and territory of Goulas, near the eastern end of the island, and Corona was King of Polurheni. There was also, in the south of the island, an independent city with a few miles of territory attached to it, over which Vulcan ruled as hereditary Prince.

All these Kings were also *ex-officio* High Priests, as in ancient Egypt, and the King's palace was always the principal temple of his State. The people worshipped a dual deity—Father-Mother—and these two were regarded as one, though some men offered their devotion more to the Father-aspect, and some to the Mother. The Father, when spoken of separately, was called Brito, and the Mother Diktyнна. No statues were made of these deities, but great reverence was paid to their symbol, which was a curious object like a double-headed axe. This was carved in stone and made in metal, and set up in the temples where one would naturally expect a statue, and a conventional drawing of it represented the deity in the writing of the period. This double axe was called *labrys*, and it was for it originally that the celebrated labyrinth was built, to symbolise to the people the difficulty of finding the Path to God.

Much of their religious service and worship was carried on out-of-doors. Various remarkable isolated peaks of rock were regarded as sacred to the Great Mother, and the King and his people went out to one or other of these on certain days in each month, and chanted prayers and praises.

A fire was lit, and each person wove a sort of crown of leaves for himself, wore it for awhile, and then threw it into the fire as an offering to the Mother-God. Each of these peaks had also a special yearly festival, much like a Pardon in Brittany—a kind of semi-religious village fair, to which people came from all parts of the island to picnic in the open air for two or three days, and enjoy themselves hugely. In one case we noticed that a great old tree of enormous size and unusually perfect shape was regarded as sacred to Diktyнна, and offerings were made under its branches. A vast amount of incense was burnt under it, and it was supposed that the leaves somehow absorbed and retained the scent, so when they fell in autumn they were carefully collected and distributed to the people, who regarded them as talismans which protected them from evil. That these dried leaves had a strong fragrance is undeniable, but how far it was due to the incense seems problematical.

The people were a fine-looking race, obviously Greek in type. Their dress was simple, for the men in ordinary life usually wore nothing but a loin-cloth, except when they put on gorgeous official costumes for religious or other festivals. The women wore a cloth which covered the whole body, but was arranged something like an Indian dhoti in the lower part, giving rather the effect of a divided skirt.

The interior of the island was mountainous, not unlike Sicily, and there was much beautiful scenery. The architecture was massive, but the

houses were curiously arranged. On entering, one came directly into a large hall like a church, in which the entire family and the servants lived all day, the cooking being done in one corner. At the back was a covered passage (as in the houses in Java at the present day) leading to what was in effect a separate building in which were the sleeping-rooms. These were quite small and dark—mere cubicles—but open all round for about two feet under the roof, so that there was ample ventilation. Pictures were painted on the walls of the big hall—well-painted in good colours, though the perspective was sometimes a little curious. Round the wall of this hall under the roof usually ran a frieze of painted bas-relief—generally a procession, executed in the most spirited style.

The buildings were of granite, and there were many statues of granite, though also some made of a softer stone, and some of copper and wood. Iron was used by this race, but not much; the principal metal was copper. The pottery was distinctly peculiar; all the commonest articles were made of bright yellow earthenware, painted with all sorts of figures. These figures were generally on a broad white band round the middle of the pot, and the colours used were nearly always red, brown or yellow—very rarely blue or green. These were the common household pots; but for the table they had porcelain and glass—both very well made. Most of the glass was of a bluish-green tint, like some of the old Venetian glass—not colourless like ours. The richer people used many vessels of gold, wonderfully chased and sometimes set with jewels. These people were

especially clever at jeweller's work of all sorts, and made elaborate ornaments. One sees among them no diamonds or rubies—chiefly amethysts, jasper and agate. But many ornaments were evidently imported, for they had statuettes and models in carved ivory.

These people had two kinds of writing, evidently corresponding to the hieroglyphic and the demotic in Egypt, but they were quite different from the Egyptian. A decimal system was used in calculating, and arithmetic generally seems to have been well understood. These Cretans were good sailors, and had a powerful fleet of galleys, some with as many as sixty oars. They used sails also—sails which were wonderfully painted; but apparently they employed them only when the wind was almost directly astern.

Jupiter had for his Queen Viraj, who was the chief priestess of the Mother-God Diktyinna. Viraj was a very holy woman of high reputation and great power; in fact, through her husband, she was virtually the ruler of the island, and her son Saturn held an important position among the priests, and was governor of the capital city under his father. Mars, who had married Herakles, had two brothers, Mercury and Brihaspati, who acted as assistant priests and relieved him of much of his work.

The relationship of various characters will be seen by reference to the list of *dramatis personæ*, but two or three events of interest are worth mentioning here. Mizar, the youngest daughter of Mars and Herakles, was famed throughout the

whole island for her wit and marvellous beauty, and, though she was still very young, a host of eligible young men were in love with her. It was an unwritten law that the daughters of the royal house should not, except under extraordinary circumstances, marry before the age of eighteen; so on her eighteenth birthday her father received four proposals for her, from Sirius, the son of Mercury; Crux, the son of Brihaspati; Pallas, the son of Corona; and Achilles, the son of Vulcan.

Mars did not know how to decide among all these young men, so he called them all together into his presence and told them to settle among themselves who should have the first right to offer himself to the fair one. The natural instinct of the time would have been that the swains should fight for the maiden, but this Mars did not desire, saying that they were all as brothers, and that a quarrel between them would inevitably weaken the royal house. Pallas proposed that they should decide by throwing the dice, but Sirius objected, saying:

“I will never consent to dishonour so noble a maid by making her hand the prize of a gambling contest. We are all here together; we are all brothers of the King’s house; why should one seek to go before the other, and why should we put the lady whom we all love to the pain of refusing any of us privately? If it please the King, let the Flower of Crete be called into his presence here and now, and let her say at once which of us she chooses—if indeed she will have any one of us whom she has known all her life, for she

may desire first to see strangers from other lands. Have I spoken well, O King?"

"You have spoken well," replied Mars. "Yet before she is called, I must have a promise from you all that you will abide peacefully by her decision, and that there shall be no quarrelling later about this matter."

"That will I at least promise freely and fully, my lord King," said Sirius. "Let me offer yet one more suggestion. All we are brethren, as I have said; let us be brethren in another and different sense. All alike we love your royal daughter; let us bind ourselves by a solemnly sworn agreement that whoever she shall chose, whether it be one of us or some other, we will loyally accept that choice, and will remain through all our lives true brothers to her and to her husband, ready ever to render faithful service, and if need be to yield life itself for her and for him."

The idea caught the fancy of the others, so they all solemnly swore in the presence of the King to accept her choice and to be ever at her service; and then Mizar was called. But Mizar had guessed beforehand what was going on, and had concealed herself behind a curtain in an upper room the window of which looked down into the King's hall of private audience; she had heard what Sirius had said, and perhaps that may have influenced her choice; or perhaps she had made up her mind long before. At any rate, when her father concisely stated the case, she shyly gave her hand to Sirius, and then, gathering courage from his grasp, she called to the others, who were

turning away in deep dejection after bowing before the King :

“Princes, hear me ! I love you all ; I would that I could please you all. I heard your vow of brotherhood, and I honour you for it. Let me on my side tell you that my husband and I accept your service and your friendship. Brothers shall you be to both of us, and near our hearts, as long as life shall last, and even afterwards, if that may be.”

The vow was kept, and no cloud of misunderstanding was ever allowed to arise between the members of that brotherhood. And Hector (who had also loved her, but, because he was the younger brother of Sirius, had not thought it proper to present himself along with him) asked to be allowed to join the brotherhood when he heard of it, and most loyally kept his pledge. Afterwards he married Dorado, but she died in childbirth, leaving him three little babies. He found a foster-mother for them in Boreas, the wife of Nu, a poor man, whose little child had died only a day or two before. A year later Nu also died, and Boreas became a servant to Mizar, to whom she was deeply devoted.

As will be seen from the table at the end, the other members of the brotherhood also married in due course, though they never forgot their vow. Much to the sorrow of Achilles, Ophiuchus, his eldest son, was killed in his first battle, when they were repulsing the attack of an army of marauders from the island of Cyprus.

Before his marriage, Sirius had been sent to Sicily on an embassy to one of the rulers there. On

that occasion Achilles and Hector accompanied him, and they had a most interesting voyage, and were much impressed by the wonderful beauty of the island.

Soma and Regulus were the heads of a family of the merchant class, who devoted much of their wealth to charitable purposes, and so acquired the friendship of Sirius and Mizar, who were also much engaged in similar work. Some of our minor characters appear in this life as slaves—a rare event in the group of incarnations which has been examined. Soma's son, Chamæleon, fell in love with Pomona, who was one of these slaves, bought her, set her free and married her.

DRAMATIS PERSONÆ

- JUPITER: ... *King of Knossos. Wife: Viraj. Son: Saturn.*
- MARS: ... *King of Goulas. Brothers: Mercury, Brihaspati. Wife: Herakles. Sons: Vajra, Selene. Daughters: Belatrix, Mizar.*
- CORONA: ... *King of Polurheni. Wife: Theodoros. Son: Pallas.*
- VULCAN: ... *Ruler of city in the south. Wife: Helios. Son: Achilles. Daughters: Aldebaran, Sappho.*
- MERCURY: ... *Wife: Venus. Sons: Uranus, Sirius, Hector. Daughter: Rigel.*
- BRIHASPATI: ... *Wife: Osiris. Sons: Pindar, Crux. Daughters: Beatrix, Dorado.*

- URANUS : ... *Wife*: Beatrix. *Sons*: Aurora, Lyra.
Daughter: Atalanta.
- SELENE : ... *Wife*: Aldebaran. *Sons*: Deneb,
Castor, Ausonia. *Daughters*: Eros,
Iphigenia.
- SIRIUS : ... *Wife*: Mizar. *Sons*: Ajax, Mira,
Telemachus. *Daughters*: Egeria,
Fomalhaut, Theseus.
- ACHILLES : ... *Wife*: Rigel. *Sons*: Ophiuchus,
Mu. *Daughters*: Aletheia, Betel-
geuse, Cyrene.
- HECTOR : ... *Wife*: Dorado. *Daughters*: Aries,
Juno, Dolphin (*born as a triplet*).
- PINDAR : ... *Wife*: Sappho. *Son*: Hebe. *Daugh-*
ters: Olympia, Glaucus.
- CRUX : ... *Wife*: Procyon. *Son*: Phoece.
- CASTOR : ... *Wife*: Cyrene. *Daughter*: Tolosa.
- SOMA : ... *Merchant*. *Wife*: Regulus. *Sons*:
Chamæleon, Fortuna. *Daughters*:
Flora, Irene.
- FORTUNA : ... *Merchant*. *Wife*: Aglaia.
- EUDOXIA : ... *Merchant*. *Wife*: Stella. *Son*: Avel-
ledo. *Daughters*: Apis, Gemini,
Capricorn, Cetus.
- NU : ... *Poor man*. *Wife*: Boreas.
- LACERTA : ... *Slave*. *Wife*: Thetis.
- CANCER : ... *Slave*. *Wife*: Daphne.
- POMONA : ... *Slave*. *Husband*: Chamæleon.

FORM AND THE FORMLESS

By W. WYBERGH

(President, Johannesburg Lodge, T. S.)

(Concluded from p. 112)

SUCH deep experiences occur at times in dreams, though they are by no means confined to them, and come again and again amid the most trivial incidents of waking life; far from being trivial themselves however, they are felt to be more real and important than anything else, and amid all diversities of circumstance they are felt, whether in dreams or when awake, to be the same in essence. In every case, simultaneously with the sense of deep reality, the ordinary awareness of the ordinary objects is felt—physical objects in waking consciousness, and in dream consciousness the mental and psychic objects which make up the common material of dreams. These latter are not minimised or superseded, for they are made to seem not less but more important when seen in a light which is more real than they; yet their truth and importance lie only in their power of transmitting the Light Invisible, and regarded as facts and objects they remain of neither more nor less importance than ordinary physical objects and dream images.

It is possible to attempt to classify these experiences according to the aspect of ordinary consciousness which they illumine, though it is doubtful whether there is any real distinction. Perhaps such classifications represent only the three 'dimensions' of that particular mode of perception, and certainly in practice it is only a question of difference of emphasis. One type seems to be that concerned with the recognition of beauty in physical objects and the phenomena of nature, another that commonly called religious, and connected with the emotion of love, and the third to be that concerned with the recognition of abstract truth and connected with the metaphysical faculty. All of these aspects in their ordinary activities are familiar, but each may be transformed into "something rich and strange". The first on the whole seems to be most commonly experienced in waking consciousness, and this is perhaps to be expected. Often, though not always, it occurs in the midst of deep depression of spirits, but it may occur at any time, and it cannot be induced artificially. The exciting cause may be one of the things commonly recognised as beautiful—a picture or a statue perhaps, well known and perfectly familiar to the eye. Yet some day as your glance rests upon it there is a transformation; it becomes alive, full of deep reality, not a human creation but a type and a revelation. Or you are listening to some splendid piece of music, not trying to fit ideas to it or dramatising it in any way, but just taking it in; suddenly you are swimming in a sea of pure sound, the universe seems to have become sound within

you and without. The music goes on, you continue to hear it with your ears, but it has become your vehicle, you have somehow got inside it, and it is no longer only objective beauty, but joy and love as well. Or you are gazing at a beautiful landscape, and suddenly the whole panorama of form and colour sings *Benedicite*. But the most striking, because the most unexpected, are the occasions when, looking by chance upon some common ugly object, a bit of stone in the road, a gatepost, a dingy strip of earth and sky, once, I remember, a heap of manure, you see through its outer form the heart of beauty which lies within. For a moment you see that nothing is common or unclean, that the Garment of God is woven in one piece, and behold, it is very good. The stone is there, you see that it is a bit of stone, not different from any other bit, but it has an unearthly beauty, a depth of meaning, a significance not of time and space. The familiar object becomes strange and new; it seems to be part of a whole—a very awful and beautiful whole. The beauty is not only sensuous but intellectual and religious, and one begins to understand how and why the Greeks put the Beautiful on a level with the Good.

That is the experience at its best, but such a high degree of it is very rare with me. Much more frequent are the occasions when this intensified beauty is caught as it were in the corner of the eye for a single instant and lost again before it is fully realised. You seem to be playing hide and seek with something which always eludes yet does not altogether escape you; none the less it is unmistakably the same experience.

Of what may be called the religious manifestation of this form of consciousness it is even more difficult to speak, and personally I have less to go upon. It seems to consist typically of a sense of brotherhood and a merging of the self into something wider. It is accompanied by more of bliss than of awe, and is associated rather with acts than with things, and also with persons, especially with groups or masses of persons. It is an exaltation of the social sense, the breaking down of barriers, the realisation of a common life, and carries with it a sense of both power and humility. Sometimes there is an acute feeling of pleasure that one is no better than any one else, and that one shares the faults and vices of the lowest, and this pleasure may amount even to triumph. But though there is a breaking of barriers, they are not all broken, nor does the sense of individuality disappear, and I do not think therefore it can be what other people have called "cosmic consciousness".

It has occurred rather more often in dreams than while awake. Sometimes, especially in dreams, there is the sense of being engaged in the performance of a sacramental rite, though the sacrament does not always take the form of one known to the churches. When it occurs in a dream the circumstances which accompany it generally seem in some way symbolical and accessory, though the persons seem real enough. Thus the scene is sometimes in a church or cathedral of a grandeur and spaciousness beyond all earthly piles of stone, and one is conscious of the presence of vast masses of humanity, sometimes with one's nearest and dearest

in the foreground. But in any case the surroundings are to be distinguished from the experience itself, for they do not differ in general character from the ordinary dream images, any more than in the first type of experience the stone differed from an ordinary stone: it is only that in both cases the vehicle is transfigured. This type is the most closely allied with emotion, and the boundary between them is not easy to draw, nevertheless they are not to be confused. The only occasion on which it has in my own experience been directly connected with 'inanimate' physical objects (though the term inanimate seems supremely ridiculous in the light of the experience itself), was the one already referred to as following the chance casting of the eyes upon a heap of manure. In this case there was, besides the perception of beauty, which was relatively slight, a tremendous sense of life and bliss, a merging of identity, a feeling of sharing in the teeming life of Mother Earth, of ascending with the sap into plants, of decaying again into rich mould and passing on from cycle to cycle of renewed life—all taking place in the twinkling of an eye as I was waiting for an omnibus!

Once more it is necessary to say that in the case of this type also there are degrees of intensity, and that the above does not represent the average but the highest form of the experience.

The third class of circumstances which have served as an occasion for these transcendental experiences, is that wherein the mental and especially the metaphysical faculties are chiefly concerned. Some day, perhaps while studying

or thinking, but also perhaps when you are doing nothing in particular, there will come upon you an overwhelming sense of the meaning of life, of indwelling deep reality, of wholeness. You see vital and essential relationships; that which had been paradox becomes clear, that which had been a process or a chain of thought becomes a single sensation. You see simultaneously two incompatible sides of the same question and they are both true. What had been mechanism and logic becomes organic and living. But whereas in the other types of this experience you see the unity of things or feel the unity of persons, here you see the unity of ideas. The world does not seem to be a thing, but a living Idea, which is intelligible and real. It is all so stupendous that you feel an almost physical sensation as if your brain would burst. It is worthy of note that the experience never comes in connection with inductive processes of the mind, but as the result of dwelling upon an idea, and is at its best when it follows upon an effort to understand and at the same time explain to another person. In such a case it is sometimes at least partially communicable, in which respect it seems to differ from the other two types. It seems also to be in some way more profound, and more far-reaching in its effects. These effects are difficult to describe apart from the experience itself; they are essentially illumination of the intellect, but you do not gain any new knowledge of facts or any increased power of formulating or explaining things, for facts and explanations are made to seem superfluous and irrelevant. The most typical experience

of this kind came in connection with the study of the meaning of the AUM as given in Bhagavan Das' *Science of Peace*. Suddenly a great meaning became visible, and though I do not suppose that my knowledge or intellectual faculties have been appreciably increased thereby, yet in some way the effects remain. In this case the outer circumstances, corresponding to the physical objects and the dream images which formed the basis of the other two types of the experience, were clearly the syllogisms and concepts of the author; yet they were only the occasion, not the cause, and I expect the author would be the last to claim any authority for his system of philosophy, or to say that to other minds the transcendental meaning might not have clothed itself in quite other terms. In general the effects of this kind of experience are a deep tranquillity and confidence; for a time fear and restlessness disappear, injustice and uncertainty are abolished; and though the vision fades and you no longer see and know, there is an abiding sense that you have known, which makes permanent difference to your outlook and brings you nearer to the spirit of optimism which declares with Julian of Norwich: "All shall be well, and all shall be well, and all manner of thing shall be well." It does not unfortunately make a man a genius or a saint, or remove the liability to grievous moral and intellectual error, or to moods of the most profound despair; but, while the experience belongs quite specifically to this world as much as to any other, and while it deepens and extends the value of this life indefinitely, it does also change the point of view, causing him

to regard the outer world more in the light of an expression of the inner.

I have already alluded to the great difficulty of finding suitable language to describe these experiences, and the difficulty is not merely a literary one. It is rather due to a kind of inner uncertainty, which is felt when it comes to describing such things in cold blood. One is constantly haunted by the feeling that perhaps one is exaggerating, or making up the descriptions out of what one has read. It is possible that the descriptions are really inaccurate in detail, and that one is ascribing too great a definiteness to what, after all, were instantaneous and fleeting impressions. On the other hand, such failure is almost inevitable, and though one may not be able to recall and explain exactly what it felt like, *something* happens which transcends the most high-flown descriptions.

Moreover, although I am constrained to describe this happening in terms which suggest that it is a kind of vision which belongs to the 'formless' levels of consciousness, that is only because I do not know any way of describing states of consciousness except in terms of objects of consciousness, and, as I have tried to explain, the essential feature of this kind of consciousness is either that there are no objects, or that they are identical with the objects of ordinary consciousness, or that in any case they are of no importance. The value is in respect of universals and not of particulars at all. I am quite prepared to be told that the whole thing is merely an imperfect development of consciousness upon the astral plane, and that the real arupa consciousness

is something so immeasurably greater as to make these speculations quite ridiculous. After all my only criterion is the *dissimilarity* of my experiences and those described in the text-books as belonging to the astral plane; for the current descriptions of consciousness in the causal body are too slight to be very useful for purposes of comparison. There is the further consideration that whereas, in my own case, the idea that these transcendental experiences endow the circumstances and the images in which they find temporary and partial expression with any exceptional importance or explicit meaning, or that under any circumstances they justify an assumption of authority or prophetic value for the specific teachings, or persons, or events, with which they seem to be connected, appears nothing less than grotesque, Mr. Leadbeater's own experience of consciousness on the 'causal' plane convinces him of the exact opposite, and the inference is plain, *viz.*, that these experiences which I have attempted to describe do not belong to what Mr. Leadbeater means by the 'causal' consciousness. I wish very much that I knew what they do belong to, but while I can well believe that the 'causal' consciousness is something greater than I can imagine, I cannot bring myself to conceive that it can be more concrete and less universal than the best that I know of. Nor, on metaphysical grounds, can I understand how it is possible to invest the physical or astral details and facts of a quasi-historical or prophetic vision with the authority and certainty which belong only to the self-evident and universal truth of the world of noumena. I can conceive that upon some

akashic plane there may be a condition wherein absolute Unity and absolute Diversity, so to speak, collapse into one another, but whatever may be the possibilities *on that plane*, they cannot in the very nature of the case be conceived of as capable of translation in their entirety into the concrete world of fact.

Is the history of the early Christian Church going to repeat itself in the Theosophical Society? Let us hope that a better karma awaits us.

W. Wybergh

SLEEP

By MARGARET EAGLES SWAYNE

Ye that have learned the badness
 Of the world! Its unbelief,
 The discord of its madness,
 Come to Nature in your grief.
 How heartsome is the gladness
 Of her youth! like ours, so brief,
 How tender in her sadness
 At the falling of the leaf!
 "Blame not," she sighs, "Thy brother
 Be his fault however deep
 Forgiving one another,
 Frail thou! with frailty keep!
 I—of all things the Mother
 Rock good and ill to Sleep!"

PERSONAL RELATIONS IN SUCCESSIVE LIVES

By E. C. REYNOLDS

(Concluded from p. 128)

WITHIN the limits of the larger group we may note a smaller one, consisting of about a dozen members, with whom Alcyone is almost sure to have some important relationship whenever they appear. Three of these, Scorpio, Pollux and Thetis are usually enemies, while the rest are friendly and are apt to be closely allied by blood or marriage. It may be worth while to glance at four in detail in order to form some idea of how close a tie may exist between two people. Leo appears 13 times; once he is merely an acquaintance and once a son-in-law; as for the rest, he is 5 times a parent of Alcyone, twice a child, and 3 times a brother or sister. Out of 23 appearances, Mercury is 5 times a religious teacher, 6 times a parent, twice a child, and once a sister. The relationships with Sirius and Mizar are the most noteworthy of all. Sirius appears 11 times: 3 times as husband or wife, twice as a parent, 4 times as brother—the two being twins on two occasions—and once as a daughter. Mizar is present in 27 out of the 30 lives; once he is Alcyone's father, 5 times his brother or sister, 6 times his child, 4 times his husband or wife, and 5 times

he was a blood relation of a more remote degree. Whenever Mizar and Alcyone met under proper conditions of age and sex, it was always a case of love at first sight, and it is probably generally true that any real instance of this kind is due to the sudden mutual recognition of two egos who have been closely connected in many past lives.

A careful study fails to disclose any system in the relationships; that is, the fact that a certain ego was Alcyone's child in one life affords no basis for even an intelligent guess as to how they will stand when next they meet. A few of the characters, however, show special predilections of one kind or another: thus Leo carefully avoids marriage with Alcyone, as also does Mercury, the latter showing a decided preference for the relation of parent or child. The position of brother makes the strongest appeal to Sirius, while Mizar is content with anything, so long as he can keep in the family.

Let us now consider some of the more striking cases of karmic causes and effects which the story affords. It must be acknowledged at the outset that the series is rather disappointing in this particular. About all we have had in this line heretofore has been in the form of novels dealing with two or three lives, in which a few well defined actions in one life are followed by equally clear consequences in the next. As might be expected, this seldom occurs in actual life. We have pairs and groups of egos acting and reacting on each other throughout the series, each occurrence being usually in part a payment of what has gone

before, and in part a generation of new karma; and it is thus impossible to say at any given time how near the account may be to a balance.

In Scorpio, Pollux and Thetis we have a triad whose advent always brings trouble to Alcyone; Scorpio has a deep-seated hatred evidently extending into some long distant past, and is easily the heavy villain of the play. Pollux is simply a selfish, dissolute character, whose misdeeds frequently bring trouble to Alcyone, while Thetis is a spy and blackmailer who seems to give our hero an undue share of his attentions.

In the first life of the series, Thetis and Scorpio are priests and brothers. They seek to avenge the banishment of their father by assassinating the King. Alcyone, in this life a woman connected with court circles, accidentally comes into possession of a letter in which they ask for an audience with the ruler. Her clairvoyant powers enable her to perceive the evil intent of the senders; she warns the King, and they are seized as they attempt to slay him. As their love for their father prompted the act, they are merely banished and not executed. In the fifth life, Scorpio and Alcyone are rivals for the hand of the governor's daughter. Alcyone being the preferred suitor, Scorpio, while pretending friendship, seeks to lure him to his death in a cave inhabited by a tiger. The plot is discovered, and Scorpio is arrested and banished under pain of death if he ever returns. Years after he *does* return disguised as a priest, and succeeds in stirring up much trouble and ill-feeling among Alcyone's friends by his

mesmeric power and the circulation of falsehoods. He tries to humiliate Alcyone by bringing about a marriage between Alcyone's son and Thetis, a young woman of bad character. He almost succeeds in this attempt, but is finally frustrated. Alcyone discovers his identity and he is executed. In life No. 10 Alcyone, although a woman, is prominent in introducing a new and purer religion among the degraded Atlanteans around her, who still indulge in human sacrifice when not held in check by their Aryan conquerors, to which hated race Alcyone belongs. The Atlantean high priest Scorpio takes advantage of the absence of most of the soldiers to cause a popular uprising, and in the midst of this he drags Alcyone and her sister to the temple, where after being subjected to a terrible ordeal, but no physical torture, she falls dead.

In the eleventh life she is betrayed and deserted by Pollux. Her father, who is a priest of an evil religion, forces her to marry Scorpio, likewise a priest and much older than herself. She is also induced to agree that when her child is born it shall be sacrificed to the Goddess, to gain her aid in getting revenge on Pollux. After its birth her maternal instincts triumph, and she repudiates the agreement. Her father drugs her and kills the child, telling her it died while she was ill. As Scorpio's wife she leads a life of horror for some years. Her suffering is accentuated by the fact that she is a medium, and her father and husband use this power of hers to further their own ends in many degrading ways. She is finally given an opportunity to become avenged upon Pollux by

poisoning him. At the last moment she repents, and runs away from her home city, and lives the rest of her life among some kind-hearted country people who take her in and care for her.

In the twenty-fourth life Queen Alastor succeeds in passing off Scorpio, a servant's son, as her own, and he is placed on the throne to which Alcyone's son Hector is the rightful heir. Hector and his mother are banished, and live in poverty for some years until the deception is discovered. Hector is placed on the throne, and Scorpio is banished in his turn.

In the next life Scorpio falls in love with Alcyone, and, although she is deeply in love with Sirius, compels her to marry him by threatening to cause the execution of her father, who was a sort of progressive or insurgent in his way, on a false charge of treason. She lives with him twenty years until his death. He does not abuse her, and after a year or two neglects her entirely, much to her relief.

In life No. 27 Scorpio falls in love with Alcyone's daughter Mizar, and, after being refused, is killed by Alcyone as he attempts to abduct her. For this killing Alcyone is pardoned by the Raja without the formality of a trial. Although dead, Scorpio has much power to influence sensitive people; he constantly appears to Alcyone in threatening visions, and finally succeeds in causing his execution on a false charge of murder.

In the thirtieth life, Scorpio, now a young woman of bad character, falls in love with Alcyone, who is a young priest. Failing to ensnare him

with her wiles, she plots his ruin, but the attempt is frustrated and she is banished.

The relations of Alcyone and Thetis in the first and fifth lives have already been considered.

In the thirteenth life, Thetis, then an old woman, betrays the army of Alcyone's father-in-law and causes his death.

In the twenty-first life, Thetis, who is a peddler, finds out something discreditable about Alcyone's parents—Alcyone being this time an Egyptian lady of great wealth and social standing. He repeatedly secures money from her under threat of exposure, until her son Helios, becoming suspicious, hides and listens to one of their conversations. He rushes out in anger and kills Thetis. At night he and his mother throw the body into the Nile, and the murder is never discovered. The connection between the events of this life and the twenty-ninth, when they next meet, is quite plain. Alcyone, who is now a wealthy priest, takes into his home his cousin Mizar, whose wife is Thetis. She wishes to secure the family wealth for her own son, and contrives to have Alcyone and his family banished, without either he or her husband becoming aware of her part in the matter. Some years later a change of rulers results in Alcyone's recall, but his son's health has been greatly injured meanwhile. As he still lives, however, Thetis tries to kill him by slow poison; she is discovered by Alcyone, who insists that she and Mizar leave the country under threat of exposure. Alcyone's son soon dies, and a few years later Alcyone hears the Buddha preach. He is so

much affected thereby that he recalls Mizar and Thetis and installs them in his house, while he becomes a disciple of the Buddha, and follows Him until his death.

To turn now to Pollux: in the fifth life he betrays Alcyone's daughter and runs away. Alcyone and his brother search for him for two years and finally find and kill him; this, in the opinion of the times, is sufficient to restore the honour of the family. The betrayal of Alcyone herself by Pollux in the eleventh life has already been noted.

In life No. 13 Pollux is the half brother of King Sirius, the husband of Alcyone. He is banished for his plots, and twice attempts to have Sirius assassinated, besides stirring up a war against him in another country. In spite of all this Sirius forgives him on the strength of his promise of loyalty, and makes him governor of the capital city. In this position he persists in making love to Alcyone, and is finally thrown into prison by Sirius, where he soon dies.

In the twenty-sixth life Pollux is the older brother of Alcyone, whom he strongly resembles in appearance though not in character. The family is rather poor, but the Raja bequeaths great wealth to Pollux on account of his being born on his own birthday and for certain other astrological reasons. Pollux marries, but later runs away with another woman. To keep the scandal from the ears of the Raja, Alcyone impersonates his brother for several years and builds up a good reputation for him, the report being given out that it was Alcyone who eloped. Pollux finally returns, but soon commits a

serious crime which Alcyone takes on himself, and is thrown into prison, where he nearly starves. His sister at length goes to the Raja and reveals everything. Pollux is banished, and Alcyone is set at liberty and given an office at court.

In the foregoing account it will be noted that Alcyone is never the aggressor, and that when he retaliates it is only by methods which public opinion and the welfare of his family practically force upon him. He was not always so blameless, as the following incidents will show, though even here there are some strong extenuating circumstances.

In the thirteenth life Alcyone was the wife of Sirius, ruler of a small kingdom in southern Atlantis and tributary to an Overlord or Emperor, Ulysses. A dispute with the Emperor over the amount of tribute culminated in a war, in which Sirius was defeated and killed, and Alcyone, who refused to submit, was driven to the mountains with a few followers. From this retreat she despatched one of her sons to the capital to procure the assassination of Ulysses, which he finally succeeded in doing. The payment of the debt to Ulysses thus incurred required a large part of his energies during the nineteenth life. This time Ulysses is an Indian Raja, rather weak and dissolute; Alcyone, who is now a priest, becomes his chief adviser, and labours for many years to keep him in the straight and narrow way, and to mitigate as far as possible the effect of his occasional outbreaks.

The case of Ulysses and Vajra is interesting as an example of a couple who seem to prefer

the relation of husband and wife. In the first life Vajra appears as the husband of Ulysses, but we have no information as to how they got along.

In life No. 5 Ulysses is governor of a province; Vajra is his wife, and she leads him a rather unhappy life. She is not a bad woman—far from it; she is rather one of those whose virtues are angular, so to speak, and fairly bristle with spikes on which to impale their husband's failings.

In the seventh life, Ulysses, daughter of Alcyone, falls in love with Vajra, who is betrothed to her older sister Mercury. Being unable to gain his affections, she stabs him in a fit of jealous rage. At first her brother Herakles takes the murder on himself for the honour of the family, but Ulysses later confesses and commits suicide.

As they both died so young, it is possible that they had an intermediate birth outside the limits of the story, as it is not until the tenth life that they come together again. Vajra is now governor of a province and Ulysses is his wife. Vajra does not appear to have any more tact as a man than as a woman, and in putting up with him through some thirty years of married life it may be that Ulysses made full payment for the stabbing affray of three thousand years before.

It must not be thought from these extracts that the lives of Alcyone were unusually stormy and full of trouble; they were really quite the reverse. The evil side has been chiefly dwelt upon because the karmic connection between evil events is usually easier to trace, and also because it is the one having the greatest popular interest. We

are all of us ready to take for granted whatever good may come on our way, our chief concern being with the penalty which we shall have to pay for our misdeeds. To get a picture of the brighter side of Alcyone's lives let us consider his relations with Sirius and Mercury.

In the first life Alcyone, daughter of wealthy parents, is in love with Sirius, son of a poor priest. She marries him after considerable opposition from her relatives, who wish her to wed a prince, and they have a long and happy married life.

In life No. 3 Alcyone is the native prince of an Indian kingdom tributary to the Emperor of Atlantis, and Sirius is the resident governor-general. In spite of a difference in race, he and Alcyone form a warm attachment for each other which lasts until their death. Sirius marries Alcyone's sister, and, after her death, they journey to Atlantis. Here they are received with much honour and spend their last years in the joint preparation of a book on southern India.

In the fifth life, Sirius was Alcyone's elder brother, and the two boys were very devoted to each other; when 14 and 12, respectively, Alcyone saved Sirius from being burned to death in a shallow pit, and burned his hands quite badly in doing so. When they grew up they both fell in love with Albireo the governor's daughter.

Sirius, discovering first the state of his brother's feelings, concealed his own and did everything in his power to further Alcyone's marriage, which finally took place. It was in this life, as previously recorded, that Scorpio tried to get Alcyone killed

by a tiger, and it was Sirius who discovered the trap and saved his brother's life.

In life No. 7 they are twin brothers and work through a long life in perfect harmony, Alcyone as the head of a university and Sirius as a judge and administrator of their common estate. In the ninth life Alcyone falls in love at first sight with his cousin Sirius, and they are married as soon as the consent of their parents can be obtained. Though natives of Atlantis, they live happily for many years in North Africa, where Alcyone is again in charge of the university noted in the last life. Their life together this time is not as long as before, as Sirius is killed by accident on the return voyage, at the age of 56. In life No. 13, Sirius, about whose birth there is some mystery, makes love to Alcyone, daughter of the priest Mercury. They are forced to wait for some time before marrying, as her father is unwilling to give his consent as long as Sirius is under a cloud. It later appears that he is heir to a throne, and they are married and enter upon a life happy enough in a domestic sense, but full of care, as the nation is much at war. This time Sirius was killed in battle at about the age of 50.

In the fifteenth life Sirius was again Alcyone's elder brother, this time in Peru, where Sirius was governor of a province and Alcyone his assistant for many years, until he was given a province of his own.

In life No. 18 Sirius is the daughter of Alcyone, who is chief of a tribe living in a mountain valley of Atlantis; the family is a large one and they have a happy time together until Sirius is 32,

when the people of the plains raid the valley and kill Alcyone and most of his people, and carry Sirius off into slavery.

In the twenty-first life Alcyone is the daughter of Sirius, who is governor of an Egyptian province. She is very devoted to her father, and serves as his secretary until her marriage. Her love for him is the greatest one in her life, and she is overwhelmed with grief at his death, which occurs when she is 37.

In life No. 23 Alcyone was the twin sister of Sirius, who was the son of an Indian Raja. She was in such strong sympathy with him that she felt everything of importance that he did, and they were always sick together and recovered together. She married Mizar, but would not leave her brother's court, and, when he was wounded, wasted away and died with him at the age of 47.

In the twenty-fifth life Alcyone, daughter of a wealthy Egyptian, is much in love with Sirius, but is compelled to marry Scorpio as previously related. At Scorpio's death twenty years later, Sirius, who had remained single and devoted, wished again to marry her, but he was obliged to give all his fortune as a fine to save his brother Vega from death, and as Alcyone had now nothing but a small pension which she would forfeit by marrying, it was considered best to wait until Sirius had re-established himself. This took twenty more years, and by this time both were so interested in their studies at one of the temples that they regretfully decided not to marry, since this would necessitate Alcyone's giving up of her temple work.

Let us now consider the relations of Alcyone and Mercury, who, as will at once become apparent, is greatly the superior of Alcyone in his spiritual development.

In the first life Mercury, a priest, performed the marriage service of Alcyone and Sirius, and was their religious instructor for many years. He is again their spiritual guide in the third life, where he appears as an Indian priest.

In life No. 4 Mercury is Alcyone's mother, and he is so attached to her that at her death he breaks away from the military life he had previously followed, and spends fifty years as a religious hermit.

In the fifth life Mercury is Alcyone's only daughter, and it is her intuition which enables the family to save her brother Leo from an undesirable marriage, as previously stated.

In the sixth she is Alcyone's loving mother, dying when Alcyone is 60. In the seventh she is Alcyone's daughter, and, after the tragic death of her lover Vajra, becomes her father's assistant in his college work, remaining single all her life.

In the ninth life Mercury, once more a priest, is Alcyone's father, and educates him for the priesthood. Alcyone, as president of the North African College, is separated from his father for many years, but he keeps in constant correspondence with him, and eventually returns and assists him until he dies, when he takes his place as head of the temple.

In life No. 10 Alcyone is the daughter of Mercury, an Aryan chief. Her childhood is spent in a long migration into India. The attachment

between the two is not as evident as in most lives, possibly on account of Mercury's military occupation, which afforded little time for family companionship.

Toward the close of the eleventh life she made a pilgrimage to a distant temple where it happened that Mercury was officiating. She felt very strongly attracted to him, and spent many happy months listening to his teachings.

In life No. 13 Alcyone is the daughter of Mercury, again a priest. She marries King Sirius when quite young, but her father remains the loved adviser of the royal couple as long as he lives.

In the eighteenth life Mercury was Alcyone's elder sister, and was the guide and confidant of his boyish days. Although she later became a priestess in a hill temple, they kept in close touch with each other throughout a long life.

In life No. 19 Mercury, wife of a priest, is once more the mother of Alcyone, and her advice and urging save him from disaster at an important crisis.

In the twenty-third and twenty-fifth lives, Alcyone, a woman in both cases, receives teachings from priest Mercury for many years.

In life No. 27 Alcyone entertains for some weeks Mercury, who is an Egyptian priest travelling in India. On the night before Alcyone's execution he visits him in prison and comforts him, saying that his family will be well-cared-for and that, although he is innocent of the crime for which he is about to die, the penalty is really in payment of other offences in distant lives, and exhorts him to meet his fate cheerfully and bravely.

In the twenty-eighth life Alcyone and Demeter are much in love, but as her father positively refuses to consent to marriage, Alcyone is about to kill himself in despair when he meets Mercury, again a priest. The latter seems to know intuitively of his trouble, and his advice and sympathy save him from self-destruction.

In conclusion let us consider the relations of Alcyone and Surya; these are by far the most important, and it is possible that all of us have a personal interest therein, for the character here called Surya is the one which appears in Indian literature as Lord Maitreya and is known among western nations as the Christ. He had long since attained Adeptship—before the beginning of the series—and was serving as an assistant to Vyasa, the Gautama Buddha of an after time. Vyasa held the office of Bodhisattva, that is, He had charge of the formation of all the new religions of the world and the conduct of the old ones. This office He passed on to Surya, when He attained Buddhahood two thousand five hundred years ago.

In the first life Alcyone merely meets Surya at a temple on one occasion.

In the second she is Surya's mother, and when He is about a year old she rescues Him unharmed from a burning house, but is fatally injured in so doing, and soon dies.

In life No. 6 Surya is high priest of a nation in Southern India, and Alcyone becomes His assistant and lives in daily contact with Him for more than thirty years.

In the ninth life Surya is again a high priest and is the greatgrandfather of Alcyone. He is much attached to his grandchild, and one day tells him that he, Alcyone, gave his life for Him in the past, and that another opportunity would offer in the future to give up his life for Him if he would, and thereby bless the world. Surya lived long enough in this life to see Alcyone enter the priesthood, and to perform the ceremony when he married Sirius. In the tenth life Surya is again a priest, and Alcyone is his favourite granddaughter. Her parents start on a migration to India when she is quite young, and so she sees but little of Him in this life, although He appears to her, as He promised, at the moment of her terrible death in the Atlantean temple.

At the present time Alcyone is a Hindu youth and has passed his first Initiation with the help of Mercury, better known to us as Master K. H. There are many who hope and believe that in this life Surya's ancient prophecy will be fulfilled, and that He will take possession of Alcyone's body to bless the world, even as He did that of Jesus at the time of the baptism two thousand years ago.

E. C. Reynolds

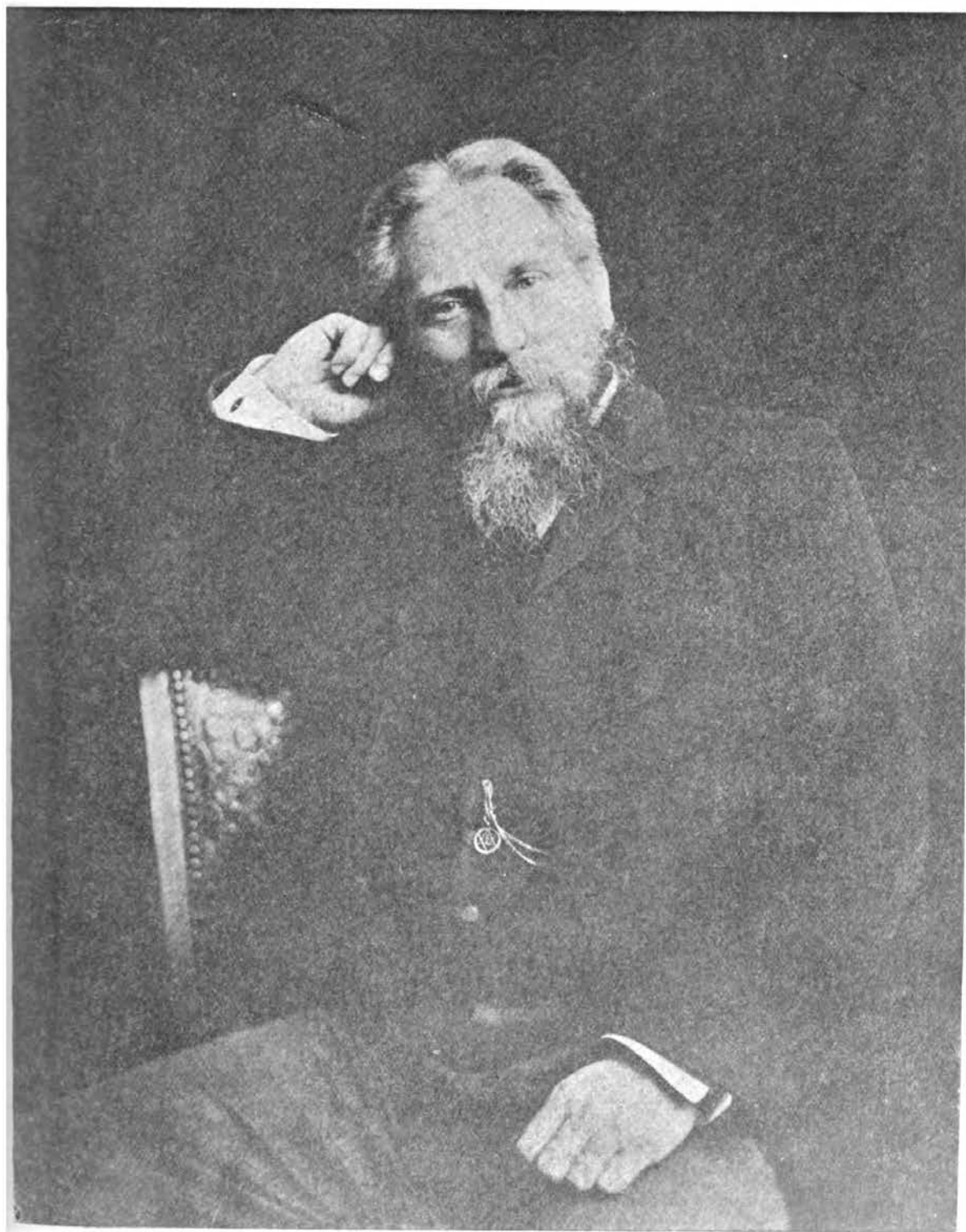
THEOSOPHICAL WORTHIES

C. W. LEADBEATER

By ANNIE BESANT

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhi-sattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.



C. W. LEADBEATER

As a child he went with his parents to South America, and lived a life of manifold adventures. 'Saved by a Ghost' tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by 'Black Monday,' the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T.S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the

¹ *The Perfume of Egypt and Other Weird Stories.*

way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in 'A Test of Courage' in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T.S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a mem-

ber of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H. P. B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being, not the safeguarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into

his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

Annie Besant



REVIEWS

The Perfume of Egypt and Other Weird Stories, by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 2-10 or 3s. 6d. or 90c.)

Each and every new book from the pen of Mr. Leadbeater is, of course, gladly welcomed and eagerly read by a wide public. The volume before us will make no exception, though its contents are a surprise. As H. P. B. wrote her voluminous and profound volumes and unexpectedly produced an excellent "shilling shocker" (with or without deeper meaning behind it: the question is still debated), so Mr. Leadbeater adds to his fourteen previous more technical volumes on the Occult sciences, a collection of ten eminently readable tales, which, for want of a better name we might call ghost stories, though 'Occult Experiences' would be perhaps a still better designation.

Quite apart from the question of literary merit and general interest, students of Mr. Leadbeater's previous writings or of Theosophical teachings in general will realise that a special value attaches to these stories because of the statement made by the author, in a very modest preface, that "the stories told in this book happen to be true". It is, I believe, no indiscretion to record that three of the stories relate personal experiences of the writer himself, and so furnish biographical matter. Two other stories were told to him by Madame Blavatsky and by T. Subba Row, and the remaining five were related to him directly by the chief witnesses in the respective cases, whose veracity and trustworthiness he vouches for. To the readers of our Magazine the largest, and concluding, story, entitled 'Saved by a Ghost,' will be familiar. The greater part of the remainder will be new, except to very old readers of THE THEOSOPHIST in whose early pages several of the stories given were originally published.

We have read the volume with pleasure and interest. A professional story-teller, it is true, would perhaps have written up his tales more elaborately and embellished them to a greater extent, but to us a certain simplicity and directness, not to say bluntness, of style and narration, are rather welcome than otherwise. They enhance, to us, the value of the claim made that the stories are simple reports of real happenings. The author rightly ends his introductory note with the phrase:

I have written other and more serious books in which such things as these are scientifically explained; in this volume my only desire is to help my readers to pass pleasantly a few hours of leisure time.

We hope that because of this simple declaration, many a stray reader may pass from this more casual and light introduction into realms of superphysical phenomena to a deeper study of them, and that this collection of short stories may become another introduction to Theosophy in disguise. Thus the book has a useful as well as a pleasant aspect.

We shall not detail here any of the contents of the book beyond saying that an astral murder, a concealed confession, a triple warning, a test of courage, and many other startling happenings are duly provided. Nor will we speak of the 'Perfume of Egypt' itself, which gives its name to the collection. The reader will have to find out all this for himself and will then enjoy to the full the flavour of novelty and sensation. We content ourselves with the statement that the book is well worth the trouble of the few hours of reading it demands. Perhaps, though, we may signal our own satisfaction with the fare offered, by the wish that there might be more of it still; and we venture to beg the author that he may deem it fit to include in the next edition a certain mysterious vampire story we have heard him refer to in a vague manner, and a blood-curdling but powerful were-wolf story, which we were once privileged to hear from his own lips, told to perfection after the best canons of the story-telling art.

J. v. M.

Bureau of American Ethnology: Bulletin Nos. 40, 43 and 50.

No. 40—*Hand-book of American Indian Languages, Part I*, by Franz Boas.

No. 43—*Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico*, by John R. Swanton.

No. 50—*Preliminary Report on a Visit to the Navaho National Monument, Arizona*, by Gesse Walter Fewks.

Over ten years of labour were bestowed on the first of these volumes, which is a bulky tome of 1,069 pages. Nothing but words of praise can be offered to the painstaking and scholarly work of the editor and his collaborators. The languages that come under examination in this volume are (1) Athpasean ("one of the largest and most widely distributed families of speech in North America"); (2) Tlingit ("spoken throughout south-eastern Alaska, from Dixon entrance and Portland Canal to Copper river, with the exception of the South end of the Prince of Wales Island"); (3) Haida ("as originally situated, the Haida consisted of six fairly well marked geographical groups, each of which probably possessed certain dialectic peculiarities; but only two or three well-established dialects can now be said to exist"); (4) Tsimshian ("spoken on the coast of northern British Columbia and in the region adjacent to Nass and Skeena rivers"); (5) Kwakiutl ("embraces the languages spoken by a number of tribes inhabiting the coast of British Columbia and extending southward to Cape Flattery in the state of Washington"); (6) Chinook ("embraces a number of closely related dialects which were spoken along both banks of Columbia river from the cascades to the sea, and some distance up the Willamette valley"); (7) Maidu ("comprises the various dialects of the language spoken by a body of Indians in north-eastern California"); (8) Algonquian ("a dialect of the central group of Algonquian Indians"); (9) Siouan ("spoken in a considerable number of dialects"); and (10) Eskimo ("spoken by hardly forty thousand individuals, who live in small groups on the northernmost shores of America from Alaska to East Greenland). A most valuable Introduction by the Editor is full of information. The volume is for the student and specialist, but the general reader will learn from it a great deal on an obscure but interesting subject.

The second bulletin is of great interest. The curious Indian tribes and their ways are thoroughly examined and well described, and about thirty excellent illustrations are given. A very good section on the religion of the Natchez group will attract Theosophical readers.

The third volume is of equal interest and of great value to the antiquarian. About twenty-five illustrations add considerably to the importance of the book.

B. P. W.

PROGRAMME

T. S. Convention at Benares

27th, 28th, 29th, 30th, December, 1911.

Tuesday, December 26th.

- 10-30 A.M. T. S. Council Meeting.
1-30 P.M. "Sons of India"
Lecture by Prof. Sañjiva Rao.
6-30 P.M. Masonic Meeting.

Wednesday, December 27th.

- 8-0 A.M. Convention of the T. S.
(i) Presidential Address.
(ii) Reports.
1-0 to 3-0 P.M. T. S. Order of Service.
4-0 P.M. Lecture I: "Ideals of Theosophy,"
by Annie Besant.
6-30 P.M. E. S. General.

Thursday, December 28th.

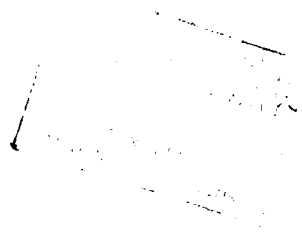
- 8-0 A.M. Indian Convention.
1-0 to 2-0 P.M. "Order of the Star in the East"
Lecture by G. S. Arundale.
4-0 P.M. Lecture II: "Ideals of Theosophy,"
by Annie Besant.
E. Section.
8-0 P.M. T. S. Council Meeting.

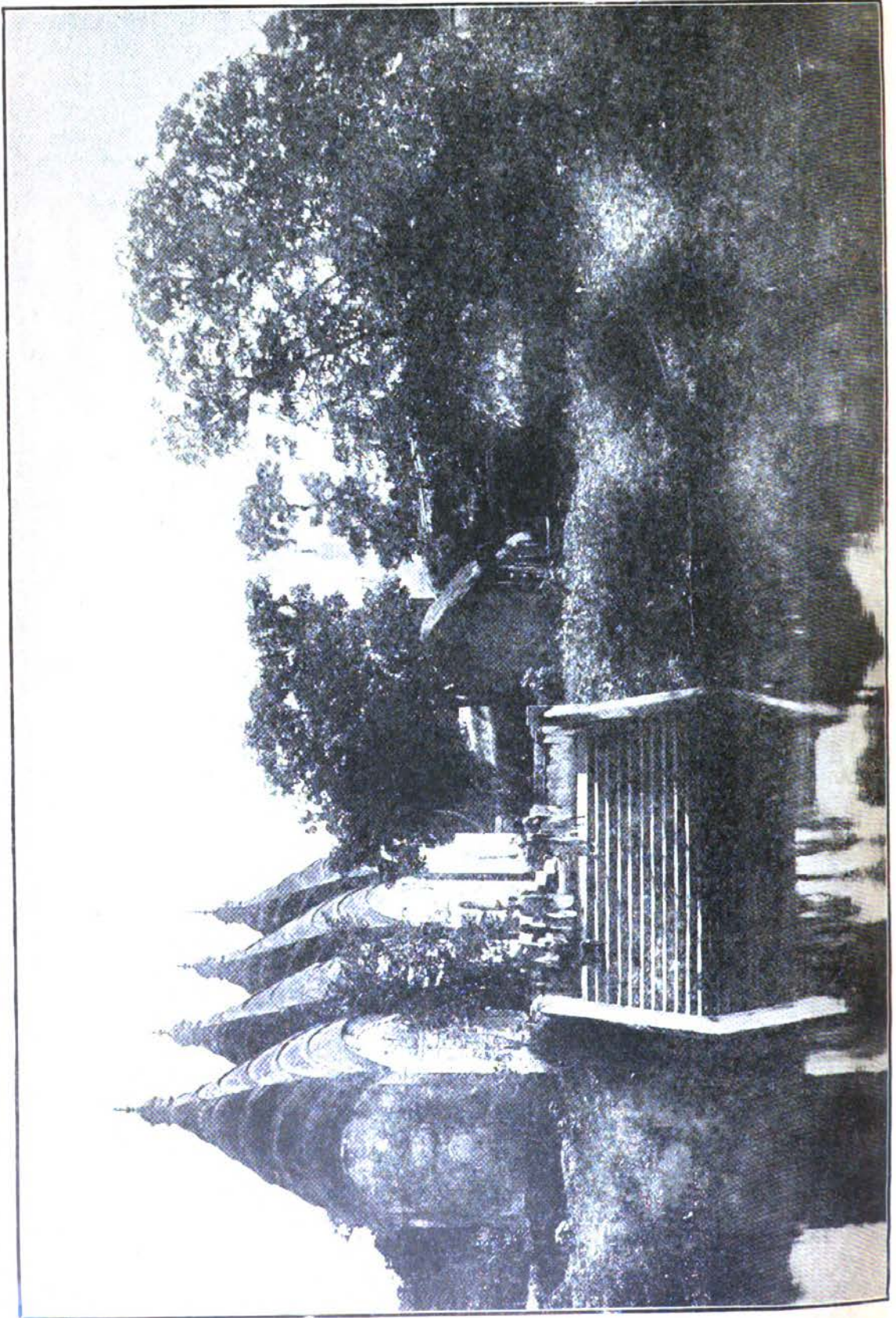
Friday, December 29th.

- 8-0 A.M. Indian Convention.
4-0 P.M. Lecture III: "Ideals of Theosophy,"
by Annie Besant.
6-30 P.M. E. Section.

Saturday, December 30th.

- 8-0 A.M. Lecture IV: "Ideals of Theosophy,"
by Annie Besant.
10-0 A.M. Educational Conference.
4-0 P.M. Anniversary Meeting.
7-30 P.M. Masonic Meeting—18°.





THE DUĀKESWARI TEMPLES. DACCA.

THE THEOSOPHIST

ON THE WATCH-TOWER

IN last month's Watch-Tower, I said that I could not say anything as to the University scheme, until I had seen the Hon. Pandit M. M. Malaviya. I left Adyar on October 17th, and met Pandit Malaviya and other friends on the 21st. We soon came to an agreement on the main issues, and on the next day we saw the Maharaja of Darbhanga, in his palace on the banks of the Ganga, and the following was signed by the Maharaja, Pandit Malaviya, Rai Bahadur the Hon. Pandit Sunderlal, Babus Ganga Prasad Varma, Ishvar Saran, Bhagavan Das, and myself:

We agree:

1. That the name of the University shall be the Hindu University.
2. That the first Governing Body shall consist of representatives of the Hindu community, Mrs. Annie Besant, and representative Trustees of the C.H.C.

3. That the Theological Faculty shall be wholly in the hands of Hindus.

4. That the C. H. College shall be incorporated with the University.

5. That the Petition for a Charter now before the Secretary of State for India shall be withdrawn.

On the next day, October 23, I cabled to the Secretary of State for India, withdrawing the petition for a charter, and the University will be constituted by an Act. I also sent out a letter to every member of the Board of Trustees, asking them to authorise the Hon. Secretary of the Board and myself to sign a request to the Hon. Mr. Butler, Member for Education in H. E. the Viceroy's Council, to incorporate the Central Hindu College in the proposed University. Up to the present date (November 12) 31 out of the 36 Trustees have answered in the affirmative. Of the remaining five, two are, I know, in favour, and the other three have not taken the slightest interest in the College for years. To feel that our beloved College will thus pass under the control of a great national institution, and will no longer be dependent on the lives of a few devoted workers, is a joy to all of us who have laboured to make it what it is, and who now see the crown set on our work. At Allahabad, business meetings were held for the provisional drafting of the scheme, and the Hindu University Association was formed, Rai Bahadur the Hon. Pandit Sunderlal, late Vice-Chancellor of the Allahabad University, accepting the post of Hon. Secretary. His name is a guarantee, both to the Government and the Indian public, of the sobriety and educational

experience which will model the University. The Hon. Mr. Butler has publicly expressed the willingness of Government to co-operate ungrudgingly with the movement, and he will receive an All-India Deputation on December 4th, at Delhi. Thus hopefully is launched the great scheme, and it now remains for the Hindu public to supply the necessary funds. To make a University worthy of the nation not less than five crores of rupees should be raised, and there are men in India who could give this out of their own pockets.

* * *

It is very pleasant to see the way in which our honoured late Vice-President, Sir S. Subramania Iyer, is regarded in Madras. In the farewell entertainment to their Excellencies Sir Arthur and Lady Lawley, Sir S. Subramania, as "the acknowledged leader of the Indian community" in the Madras Presidency, took the most prominent place. The late Governor, in his admirably worded speech of thanks, said of him :

Finally there are the words which have fallen from the lips of Sir S. Subramania Iyer, a man whom we all, Englishmen and Indians alike, esteem and respect as a man of unblemished honour and lofty culture, a man of courage and spotless integrity. Speaking as he does with the authority with which his character, his high position and noble record of service invest him, his words do indeed cheer and gladden my heart.

* * *

Sir Arthur Lawley has left behind him a record which endears him to all who are worthy of respect in the Presidency, and his name will be

cherished by the millions of peasants whose lot he has improved by his wise legislation. Most valued by the heart of a ruler should be the blessings of the poor, and these follow our late Governor in his retirement.

* * *

His successor, Sir Thomas Gibson-Carmichael, comes to Madras with a record of success behind him. I had the honour of meeting him in London, and he struck me as a strong and sagacious man, who would earn both the respect and the affection of the people to whom he represents the majesty of the Imperial Crown.

* * *

The new continent in the Pacific is slowly forming. The captain of the Schooner Elviera, which came into San Francisco harbour on October 5, 1911, reported that, as his vessel neared Bosgoslav, an island peak in the neighbourhood of Alaska, there was a burst of vapour forming ascending clouds, and dust poured down upon the sea, stirring it into a boiling mass. When the turmoil subsided, new land was seen, and the captain said:

When it cooled off, there were four new islands. We could see them distinctly, but they quivered in such a strange way that we did not attempt to approach them.

Bit by bit, for thousands of years to come, will the new continent be builded, and from time to time I—and my successors after me—will be able to chronicle the building.

* * *

The Dharma-Rakshana Sabha, of which I wrote last month, is actively at work. It supported a suit brought by a townsman against the Raja of Kalahasti, trustee for the temple of Kalahasti Ishvarasvini, one of the most sacred shrines in Southern India, to remove him from the trusteeship. The judgment directed the Raja to repay a large sum borrowed by him from the endowment fund, and to pay whatever further sum should be assessed by a commissioner appointed to report on the loss caused to the temple by the Raja's mismanagement; it also directed that a scheme should be proposed for the better management of the temple in future. It is very encouraging to see the way in which Hindus are setting to work to reform the abuses which have grown up during centuries of neglect.

* * *

A "storm of protest" has risen among Masons in Scotland and England over the initiation into Masonry of Mr. Johnson, the famous prize-fighter. The Grand Lodge of Scotland has intervened with various questions on procedure, and has stopped any further conferring of degrees. To initiate a prize-fighter into Masonry certainly strikes one as an outrage; Masonry being founded on Brotherhood, and on the purest principles of piety and virtue, it is difficult to see how a member of so brutal a 'profession' as prize-fighting can be admissible into its ranks.

* * *

Good work is being done by the 'Distressed Indian Students' Aid Committee,' one of the useful activities which find their centre at 21 Cromwell

Road, South Kensington. Mrs. Herbert Whyte, who has done such admirable service in the Friends of India Society—now located at the above address—and who, at very great personal sacrifice, has established and is maintaining a hostel for Indian students at 39 Fellows Road, Hampstead, is the Hon. Secretary of this Committee, and Miss E. J. Beck, the well-known Secretary and devoted worker for the National Indian Association, is the Hon. Treasurer. At the hands of these two ladies distressed students may be sure of kindly sympathy and discretion. No names of those helped are published. One Hindu student, who was left stranded after being called to the Bar, was helped to return to India, and has repaid the advance made. A Muhammadan student, left helpless by his father's death, has been sent home. Several have received temporary help in loans to enable them to pass their examinations, and others have been sent home. This is all good work, but it cannot be too strongly impressed on the Indian public that to allow a student to go to England without adequate means of support, is cruel to the youth himself, and brings but too often discredit on the Indian name. No student should go to England who cannot command *at least* Rs. 3,000 a year, and to live on that in England, paying all necessary fees, requires the strictest economy. If the student is going to the bar, he should have an additional Rs. 1,500 to pay the fees of the Inn he enters, and to purchase the necessary books. He ought to take his degree in an Indian University before going to England, as this relieves him of many preliminary

difficulties. Mr. Arnold, the Educational Adviser, does all that a man can do to help Indian students, but his work is hedged about with difficulties.

* * *

Philosophy will gain, but England loses by the retirement of Mr. Balfour from the leadership of the Conservative party. By common consent he is the ablest member of the present House of Commons, and he is far more than a party leader—he is a national asset. It looks as though England were to follow in the wake of the United States, where the best men and truest gentlemen keep out of politics. And now, with the payment of members we shall, like the States, have ‘professional politicians’ for rulers. Well, it all helps to prepare for the coming of the ‘strong man’. Meanwhile I—as myself, not as President of the T. S.—lay a laurel-leaf of respectful affection and admiration at the feet of the last great survivor of the noble traditions of the House of Commons as it *was*.

* * *

M. Jean Delville, the great painter, has been chosen as the first General Secretary of our latest-born National Society, the Belgian. We heartily congratulate both him and the Society. Another pleasant item of news is the opening of a Theosophical School in Paris, by the T. S. Order of Service League for Moral Education. When I was in Paris, I saw the fine building in which it is housed, and a letter from Mme. Waddington, an admirable worker, states that it was opened on October 2, 1911.

* * *

Next month, or the month after, we hope to give some pictures of a magnificent piece of work done by Mr. Kotchetov and his colleagues for the Theosophical Society. This good member wrote to me at the beginning of the present year, saying that he hoped to carry out the scheme which is now well-nigh complete, by which he establishes a Theosophical Institute and Vegetarian Home at the Cap d'Ail, between Nice and Monte Carlo; the estate is valued in the legal documents at 250,000 francs (£10,000), and M. Emile Sigogne, professor of the Liege University, and former tutor of the King of the Belgians, has been appointed Director. Our readers will be rejoiced to hear of the great work initiated by our self-sacrificing and devoted member.

It seems like another sign of the changed position of the T. S. in the outer world. The extraordinary growth of Adyar, the building of a fine Headquarters in London, are now followed by this striking accomplishment in France. The estate is large enough to permit of the building of villas for individual Theosophists, who wish to reside there, and the main building has large rooms for lectures, reading, etc., as well as for residence. It is proposed to have courses of lectures, a school for lecturers, dramatic representations, physical culture, etc. The place has been named Le Quartier Moukti. Good wishes will go to it from the whole Society.



A STUDY IN KARMA

By ANNIE BESANT, P. T. S.

(Continued from Vol. XXXII, No. 11, p. 655.)

THE idea of causation has been challenged in modern times, Huxley, for instance, contending, in the *Contemporary Review*, that we only knew sequence, not causation; he said that if a ball moved after it was hit by a bat, you should not say that the blow of the bat caused the movement, but only that it was followed by the movement. This extreme scepticism came out strongly in some of the great men of the nineteenth century, a re-action from the ready credulity and many unproved assumptions of the Middle Ages. The

reaction had its use, but is now gradually passing away, as extremes ever do.

The idea of causation arises naturally in the human mind, though unprovable by the senses; when a phenomenon has been invariably followed by another phenomenon for long periods of time, the two become linked together in our minds, and when one appears, the mind, by association of ideas, expects the second; thus the fact that night has been followed by day from time immemorial gives us a firm conviction that the sun will rise to-morrow as on countless yesterdays. Succession alone, however, does not necessarily imply causation; we do not regard day as the cause of night, nor night as the cause of day, because they invariably succeed each other. To assert causation, we need more than invariable succession; we need that the reason shall see that which the senses are unable to discern—a *relation* between the two things which brings about the appearance of the second when the first appears. The succession of day and night is not caused by either; both are caused by the relation of the earth to the sun; that relation is a true cause, recognised as such by the reason, and as long as the relation exists unchanged day and night will be its effect. In order to see one thing as the cause of another, the reason must establish a relation between them which is sufficient for the production of one by the other; then, and then only, can we rightly assert causation. The links between phenomena that are never broken, and that are recognised by the reason as an active relation, bringing into manifestation the second phenomenon whenever the first is

manifested, we call causation. They are the shadows of inter-relations existing in the Eternal, outside space and time, and they extend over the life of a universe, wherever the conditions exist for their manifestation. Causation is an expression of the nature of the LOGOS, an Emanation of the eternal Reality; wherever there is inter-relation in the Eternal which demands succession for its manifestation in time, *there* is causation.

Our next step in our study is a consideration of the 'Laws of Nature'. The whole universe is included within the ideas of succession and causation, but when we come to what we call the Laws of Nature, we are unable to say over what area they extend. Scientists find themselves compelled to speak with greater and greater caution as they travel beyond the limit of actual observation. Causes and effects which are continuous within the area of our observation may not exist in other regions, or workings which are here observed as invariable may be interrupted by the irruption of some cause outside the 'known' of our time, though probably not outside the knowable. Between 1850 and 1890 there were many positive statements as to the conservation of energy and the indestructibility of matter. It was said that there existed in the universe a certain amount of energy, incapable of diminution or of increase; that all forces were forms of that energy, and might be transmuted from one form to another; that the amount of any given force, as heat, might vary, but not the total amount of energy. As 20 may be made up of 20 units, or of 10 twos, or of 5 fours, or of 12+8, and so on,

but the total remains as 20, so with the varying forms and the total amount. With regard to matter, again, similar statements were made; it was indestructible, and hence remained ever the same in amount; some, like Ludwig Buchner, declared that the chemical elements were indestructible, that "an atom of carbon was ever an atom of carbon," and so on.

On these two ideas science was built up, and they formed the basis of materialism. But now it is realised that chemical elements are dissoluble, and that the atom itself may be a swirl in the ether, or perhaps a mere hole, where ether is not. There may be atoms through which force pours in, others through which it pours out—whence? whither? May not physical matter become intangible, resolve itself into ether? May not ether give birth to new matter? All is doubtful where once certainty reigned. Yet has a universe its 'Ring-Pass-Not'. Within a given area only can we speak with certainty of a 'Law of Nature'.

What is a Law of Nature? Mr. J. N. Farquhar, in the *Contemporary Review* for July, 1910, in an article on Hinduism, declares that if Hindus want to carry out reforms, they must abandon the idea of karma. As well might he say that if a man wants to fly he must abandon the idea of an atmosphere. To understand the law of karma is not to renounce activity, but to know the conditions under which activity is best carried on. Mr. Farquhar, who has evidently studied *modern* Hinduism carefully, has not grasped the idea of karma as taught in ancient scripture and in modern science.

A Law of Nature is not a command, but a statement of conditions. This cannot be repeated too often, nor insisted on too strongly. Nature does not order this thing or the other ; she says : " Here are certain conditions ; where these exist, such and such a result will invariably follow." A Law of Nature is an invariable sequence. If you do not like the result, change the preceding conditions. Ignorant, you are helpless, at the mercy of Nature's hurtling forces ; wise, you are master, and her forces serve you obediently. Every Law of Nature is an enabling, not a compelling, force, but knowledge is necessary for utilising her powers.

Water boils at 100° C. under normal pressure. This is the condition. You go up a mountain ; pressure diminishes ; water boils at 95°. Now water at 95° will not make good tea. Does Nature then forbid you to have good tea on a mountain-top ? Not at all : under normal pressure water boils at the necessary temperature for tea-making ; you have lost pressure ; supply the deficit ; imprison your escaping steam till it adds the necessary pressure, and you can make your tea with water at 100°. If you want to produce water by the union of hydrogen and oxygen, you require a certain temperature, and can obtain it from the electric spark. If you insist on keeping the temperature at zero, or in substituting nitrogen for hydrogen, you cannot have water. Nature lays down the conditions which result in the production of water, and you cannot change them ; she neither supplies nor withholds water ; you are free to have it or to go without it ; if you want it, you must bring together

the necessary things and thus make the conditions. Without these, no water. With these, inevitably water. Are you bound or free? Free as to making the conditions; bound as to the result, when once you have made them. Knowing this, the scientific man, face to face with a difficulty, does not sit down helplessly; he finds out the conditions under which he can bring about a result, learns how to make the conditions, sure that he can rely on the result.

This is the great lesson taught by science to the present generation. Religion has taught it for ages, but dogmatically rather than rationally. Science proves that knowledge is the condition of freedom, and that only as man knows can he compel. The scientific man observes sequences; over and over again he performs his testing experiments; he eliminates all that is casual, collateral, irrelevant, and slowly, surely, discovers what constitutes an invariable causative sequence. Once sure of his facts, he acts with indubitable assurance, and Nature, without shadow of turning, rewards his rational certainty with success.

Out of this assurance grows "the sublime patience of the investigator". Luther Burbank, in California, will sow millions of seeds, select some thousands of plants, pair a few hundreds, and patiently march to his end; he can trust the Laws of Nature, and, if he fails, he knows that the error lies with him, not with them.

There is a Law of Nature that masses of matter tend to move towards the earth. Shall I then say: "I cannot walk up the stairs; I cannot

fly in the air"? Nay, there are other Laws. I pit against the force that holds me on the ground, another force stored in my muscles, and I raise my body by means of it. A person with muscles weak from fever may have to stay on the ground-floor, helpless; but I break no law when I put forth muscular force, and walk upstairs.

The inviolability of Law does not bind—it frees. It makes Science possible, and rationalises human effort. In a lawless universe, effort would be futile, reason would be useless. We should be savages, trembling in the grip of forces, strange, incalculable, terrible. Imagine a chemist in a laboratory where nitrogen was now inert, now explosive, where oxygen vivified to-day and stifled to-morrow! In a lawless universe we should not dare to move, not knowing what any action might bring about. We move safely, surely, because of the inviolability of Law.

Now karma is the great Law of Nature, with all that that implies. As we are able to move in the physical universe with security, knowing its laws, so may we move in the mental and moral universes with security also, as we learn their laws. The majority of people, with regard to their mental and moral defects, are much in the position of a man who should decline to walk upstairs because of the law of gravitation. They sit down helplessly, and say: "That is my nature. I cannot help it." True, it *is* the man's nature, as he has made it in the past, and it *is* "his karma". But by a knowledge of karma he can change his nature, making it other to-morrow than it

is to-day. He is not in the grip of an inevitable destiny, imposed upon him from outside; he is in a world of Law, full of natural forces which he can utilise to bring about the state of things which he desires. Knowledge and will—that is what he needs. He must realise that karma is not a power which crushes, but a statement of conditions out of which invariable results accrue. So long as he lives carelessly, in a happy-go-lucky way, so long will he be like a man floating on a stream, struck by any passing log, blown aside by any casual breeze, caught in any chance eddy. This spells failure, misfortune, unhappiness. The Law enables him to compass his ends successfully, and places within his reach forces which he can utilise. He can modify, change, remake on other lines the nature which is the inevitable outcome of his previous desires, thoughts, and actions; that future nature is as inevitable as the present, the result of the conditions which he now deliberately makes. "Habit is second nature," says the proverb, and thought creates habits. Where there is Law, no achievement is impossible, and karma is the guarantee of man's evolution into mental and moral perfection.

(To be continued)

Annie Besant

IRELAND AND INDIA

By MARGARET E. COUSINS, MUS. BAC.

IN order to work the more effectively for the attainment of the ideal Brotherhood of man not only must the religions believed in by various nations be studied comparatively, but the nationalities themselves must be studied comparatively. Nations, like people, have souls, and natural affinities or antipathies show themselves plainly between the various peoples of the earth.

It may be helpful to those Theosophists who are seeking to bind East and West more closely together to know that Ireland stands as the natural bond of union between the hemispheres. Indians visiting our Irish cities always aver that they feel more at home with us Irish, and more in affinity with us, than with any other nationalities west of their own land, and they would have felt this much more strongly still had they moved among the peasant Irish, for at every turn in the lives and conditions of this western race they would have been reminded of their own eastern people.

Of Ireland's direct bond with the West it is only necessary to state that during the last seventy years she has given twenty million souls, the best and fairest of her sons and daughters, to America.

It is, however, to show the grounds for the mutual understanding existing and felt intuitively between India and Ireland that I write of the many points of similarity in our political, social, religious and temperamental conditions.

Politically we are both grumblers; we feel we are being treated too much like irresponsible children; and, with our keen pride of race and our memories of ancient civilisations, it is hard for us not to cry out for greater powers of self-government to enable us once more to lay hold of our self-respect and self-reliance, and give us the right to stretch forth the bond of brotherhood and love *voluntarily* to sister nations. We both feel there can only be true union between free peoples, the union of co-operation not of absorption, and at present we are bound by the laws and administration of an alien people.

To compare India and Ireland is like trying to make an elephant and a pig (typical animals of the countries concerned and strangely similar) fill the same space; for while our political grievances are similar, yet so different are the relative sizes and conditions of the countries that it seems almost presumption to mention Ireland in the same category as the vast empire of India. Yet it is the similarity of the quality of our sufferings, not the quantity of them, that gives the bond of sympathy between individual units of each nation. The rise of movements in both countries, appealing to the Higher Selves of these units for increased patriotic services through an evolution of a spirit of self-reliance and sane optimism, is a straw which

shows how the wind blows. The 'Sons of India' are paralleled by the 'Daughters of Erin'.

It seems to me that it is because the Indians and the Irish have similar national defects that the same power is being used by the great karmic Time-Spirit to perfect our peoples. In both there is the tendency to consider material prosperity as a secondary matter; business is taken too casually; "it will do well enough" has been too long the standard of economic inefficiency amongst the Irish people. Our realisation that this life is not an end in itself is however no reason for allowing our national affairs to get into a state of bankruptcy and incompetence, that leaves us justly enough open to exploitation by other more materially-minded nations.

We must learn in the school of hard experience that life is a trinity, of which each component is equal in importance, and the things of the ordinary life must be performed with as keen a sense of duty, and as strong a desire for perfection, as are shown for the development of the mind and the liberation of the soul. As nations we have put too much of our weight into the 'other world' side of the scale—we are unbalanced, and we need an exaggeration of a materialistic spirit ruling us to bring us to a truer sense of proportion and perspective.

We need to cultivate that one-ness of purpose, that thoroughness of execution, that have enabled the English nation to obtain predominance over us. Our business systems must be put on surer bases; our economic and industrial foundations must be laid more deeply and surely; and the edifices of

national prosperity that we rear on them must be built with the bricks of self-consciousness, self-reliance, self-respect and efficiency.

But in doing this we both have to face the same temptations, the same danger—through emulation we tend to imitation. England owes her prosperity to the growth of her industries; and the tendency is for us to try to force an unnatural industrial system in our countries as our only way of competitive salvation. Now for this Ireland certainly seems on the whole unsuited.

It is essentially an agricultural country, as is India also, and the temperament of its people is so volatile, so individualistic, as compared with the phlegmatic and gregarious nature of the English, that it is impossible to imagine them ever giving up their freedom willingly to work together in great masses for the enrichment of the few capitalist owners of mines or factories. The degrading conditions of material prosperity won at the expense of long hours of work, deprivation of light and fresh air, artificial crowdings in work-rooms and slums, must always be distasteful to peoples whose primary desire is to possess their own souls, and in whose blood are centuries of the sense of proprietorship of a bit of land and a cabin of their own.

Thus as we must remain agricultural countries, it is agricultural prosperity that must be our goal.

To attain this much more attention must be given to teaching our people the most up-to-date methods of tillage, to educating them to live comfortably on the products of their own lands, to proving

to them the value of the independence that the life of a farmer gives a man, to proclaiming constantly the advantages of a country over a city life, to promoting good recreation and good education for our peasant folk, and by every possible means raising the present status of the agricultural labourer and the small landowner. In Ireland, at any rate, we have not taken this problem of our agricultural basic prosperity seriously enough, nor has enough attention been paid to making the peasant's life attractive. The garishness, the excitement, of city life fascinate our young country-people. As individuals and as nations we are tempted to "follow after strange Gods," forgetting that "the duty of oneself done is better than greater merit in doing what is the duty of another".

Ancient customs die hard in both our lands. The spirit of the family life binds together; that "blood is thicker than water" is one of the favourite sayings among the Irish.

Small villages often spring up to accommodate the descendants of one or two families. In no country is there a greater tendency to follow the habits of the forefathers, even when these are irrational, unhygienic, and plainly detrimental to the best interests of the people. Here in Kerry, funerals must all go by the oldest roads, so as to follow the spirits of members of the family who have already died; marriages must still be arranged by the parents, although the prospective bride and groom may be quite old, and wise enough to choose for themselves, and if free would choose quite other mates in accordance with their natural

affections; here often the man and woman only see one another for the first time at the marriage service; innovations in the planning of cottages, in methods of agriculture, in politics, or in education are strongly resented. One begins to understand it all when one sees three or four generations living together; where the younger members are at the mercy of the older, and when one knows that any member who stands up for his or her own ideas has before long to seek a home on an alien shore, usually that of America. This latter evil of emigration is one that our Indian friends need not fear, owing to the great extent of their own country. These points will show how it is the engrained conservatism of our people that offers the most prejudiced opposition to the efforts of reformers in both our lands.

Ireland is, I think, the only country in the West, whose people show the tendency to go off into those brown studies associated with eastern peoples. The Irish are called lazy, but laziness is not the proper term; it is exactly that quality which could easily be developed into the highest forms of contemplation and meditation. It is rather a mood of abstraction, which has its root in the Irishman's natural detachment from material things, his unconscious knowledge that another world penetrates this. This attitude towards life and the objects of sense is also at the back of his ever-noticeable generosity, his devotion to religion, his sacrifice of life and liberty for his ideals of patriotism.

I can quite understand English and American people calling the Irish or the Indians lazy, but

they do not understand our views of the matter. We do not object to work; we do not object even to work hard and long; but the end for which we work must be a worthy one; dearer to us than money, dearer than the pleasures bought with money, are the few minutes we take for letting our eyes rest on the sky, the sea, the fresh-turned earth; the half-hour we spend leaning in the ditch, letting our minds wander freely, dreaming, feeling after the unknown God, merging ourselves consciously or unconsciously with the All.

It is our mutual sympathy in this deepest stronghold of our natures that links Ireland to India more than anything else. It is the bond of a common temperament, which, not unstrangely, has brought forth the same national problems which may be termed race-moods, and behind which there is the sattvic life, that must rise and shake off this moodiness.

A certain amount of morbidity is actually a kind of refreshment and a tonic for nations like ours, and in the future we will be all the better for this phase of evolution.

The tendency to inaction, mis-termed laziness, while rightly springing from a keen sense of other-worldliness, is unduly fortified by a spirit of fatalism, which the Irish, in common with the Indians, have inherited from the religious philosophies taught orally by their ancient Masters, enshrined and handed down in their sacred writings and mythologies, but degenerated in their application into a form of easy-going acquiescence in many circumstances which might easily be improved, were it

not that the excuse of "karma" in the East, "it's God's will" in the West, is made to cover a multitude of sins, and pious resignation saps a most necessary reforming initiative. The doctrine of reincarnation was taught by the Druids in ancient Ireland, and is to be found in many of the existent Irish myth-stories. Its corollary, the belief that actions in one life are the result of causes set in motion in a previous life, leads to a great weakening in the reliance on Free-Will, and that this has affected the Irish mind right through the ages (even though re-birth is now discredited) is proved by the fact that one of the commonest sayings amongst us is: "It was to be"—implying the over-ruling of destiny. And as if to fasten more firmly the chains of inaction about our people, we acknowledge always an optimistic determinism, as is shown in the equally common companion-saying: "It was for the best." Now, while this may be a somewhat helpful attitude of mind during times of trouble, it is only one side of a truth, and in order to counteract its stultifying effect, more insistence must be laid on the idea of constant evolution.

There can be no standing still in nature, nor in civilisation. We must lay hold on counsels of perfection. Everything is in a state of progress. Progress implies change, change implies agencies, agencies include individuals, and individuals must improve their present conditions, be they good, bad, or indifferent. Once the principle is recognised, improvement will prove the line of least resistance. There is little hope for the self-satisfied; less

still for the devoutly acquiescent. Both must be roused into a state of discontent, which will be the forerunner of necessary improvements. How is it to be done? By education and by agitation. Ireland is a fellow-sufferer with India in educational matters. Our people have purposely been kept ignorant. The money for educational purposes has had to be wrung from the responsible Governments; it has been given grudgingly; it has been spent on systems of teaching that were bad in themselves and unsuited to the needs of the people. In Ireland, though we spoke Irish, we were taught to read and write in English only; in every way scorn was poured out on our native tongue, our native traditions, our native history. Neglect of these followed fear and scorn, and finally induced in us a false, ignorant shame of them that had well-nigh led to the extinction of Irish learning, when the smothered fires of Irish culture once again broke forth in the formation of the Gaelic League, a voluntary educational society, which has done more to capture Ireland for the Irish than several armed revolutions.

The educational system imposed on Ireland is the worst in civilised Europe, and infinitely behind American systems. And yet the educational state of India is far, far worse than that of Ireland. Is it any wonder then that we sympathise deeply with one another? We must insist on good education—the world has advanced too far to deny us knowledge if we demand it with sufficient insistence. Given truthful knowledge of our past, and efficient training for the present, education will

make us free peoples, for to know is to do, and to do is to become.

Having been kept ignorant against our wills, we know how bitter is the taunt flung at us that we are ignorant, lazy, irresponsible people, incapable of looking after our own affairs. But now we recognise that in constructing our futures, the foundation-stone must be compulsory and up-to-date education on national lines, for every boy and girl in our countries. Scientific education will teach us the truth of that eternal progress called evolution; agricultural, industrial and technical education will give us economic power to get into line with it; classical education will bring the lessons of history and the culture of the past to the elucidation of the problems of the future; and religious education will keep pure the morality, patriotism and spirituality of peoples naturally metaphysical and devout.

The subtlety of Indian philosophy is recognised by all who study it. No mythologies are based on deeper metaphysics than are the Indian; accordingly, when a critic writes that "the Irish mind is especially adapted for the speculative in philosophy and the abstract in science," we feel that a similarity in our mental quality also forms another bond of union between India and Ireland.

But owing to the unsettled state of our political conditions for so many centuries; also owing to the fact that we are temperamentally emotional, the purely speculative quality has become merged in the devotional religious aspect chiefly, and once again in this point, the form of religion followed in Ireland, the purest form of Catholicism, is much

more allied to the Hindu religions than is the Protestantism of the Teutonic nations, or the materialism of other European peoples. Yet the defects of religious systems are seen side by side with their qualities: an ever-increasing desire for selfish temporal power in the priestly classes, that causes them so constantly to be reactionary conservative forces among the people rather than reforming spirits; also the tendency of the people to be content with the forms of religion without thinking it out for themselves; and a certain lack of self-reliance and initiative that permeates all the Irish life.

But the wheel turns—and that which remains unconquered though oppressed comes into its own again after the years of persecution, agitation and education have done their work in strengthening our national characters. It has always been in the nature of the Irish and the Indians to give freely of all they possess. Generosity is one of our cardinal virtues. When Ireland was called the “Island of saints and scholars” she gave of her holiness to other lands and was a centre of missionary enterprise for Europe, as India was of Buddhism for the eastern world. Likewise with her learning, her scholars were the professors of the western world; and of her very life-blood, her people, she is ever giving of her best to other lands. But hospitality, generosity, giving out, have their own laws, of which while the first is that “it is more blessed to give than to receive,” the second is that “he who gives must receive,” or—as our scripture has it (using an eastern metaphor): “Cast your bread upon the

A TEXTBOOK OF THEOSOPHY

CHAPTER V

THE CONSTITUTION OF MAN

By C. W. LEADBEATER

(Continued from p. 212)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted." Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

MAN is therefore in essence a Spark of the divine Fire, belonging to the monadic world.¹ To that Spark, dwelling all the time in that world, we give the name 'Monad'. For the purposes of human evolution the Monad manifests itself in lower worlds. When it descends one stage and enters the spiritual world, it shows itself there as

¹ The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference.

NEW NAMES	OLD NAMES
1. Divine World	Adi Plane
2. Monadic "	Anupadaka "
3. Spiritual "	Atmic or Nirvanic "
4. Instiutional "	Buddhic "
5. Mental "	Mental "
6. Emotional or Astral World	Astral "
7. Physical World	Physical "

These will supersede the names given in Vol. II of *The Inner Life*.

the triple Spirit, having itself three aspects (just as in worlds infinitely higher the Deity has His three Aspects). Of those three one remains always in that world, and we call that the Spirit in man. The second aspect manifests itself in the intuitional world, and we speak of it as the Intuition in man. The third shows itself in the higher mental world, and we call it the Intelligence in man. These three aspects taken together constitute the ego which ensouls the fragment from the group-soul. Thus man as we know him, though in reality a Monad residing in the monadic world, shows himself as an ego in the higher mental world, manifesting these three aspects of himself (spirit, intuition and intelligence) through that vehicle of higher mental matter which we name the causal body.

This ego is the man during the human stage of evolution; he is the nearest correspondence, in fact, to the ordinary unscientific conception of the soul. He lives unchanged (except for his growth) from the moment of individualisation until humanity is transcended and merged into divinity. He is in no way affected by what we call birth and death; what we commonly consider as his life is only a day in his life. The body which we can see, the body which is born and dies, is a garment which he puts on for the purposes of a certain part of his evolution.

Nor is it the only body which he assumes. Before he, the ego in the higher mental world, can take a vehicle belonging to the physical world, he must make a connection with it through the

lower mental and astral worlds. When he wishes to descend he draws around himself a veil of the matter of the lower mental world, which we call his mental body. This is the instrument by means of which he thinks all his concrete thoughts—abstract thought being a power of the ego himself in the higher mental world.

Next he draws round himself a veil of astral matter, which we call his astral body; and that is the instrument of his passions and emotions, and also (in conjunction with the lower part of his mental body) the instrument of all such thought as is tinged by selfishness and personal feeling. Only after having assumed these intermediate vehicles can he come into touch with a baby physical body, and be born into the world which we know. He lives through what we call his life, gaining certain qualities as the result of its experiences; and at its end, when the physical body is worn out, he reverses the process of descent and lays aside one by one the temporary vehicles which he has assumed. The first to go is the physical body, and when that is dropped, his life is centred in the astral world and he lives in his astral body.

The length of his stay in that world depends upon the amount of passion and emotion which he has developed within himself in his physical life. If there is much of these the astral body is strongly vitalised, and will persist for a long time; if there is but little, the astral body has less vitality, and he will soon be able to cast that vehicle aside in turn. When that is done he finds himself living in his mental body. The strength of that

depends upon the nature of the thoughts to which he has habituated himself, and usually his stay at this level is a long one. At last it comes to an end, and he casts aside the mental body in turn, and is once more the ego in his own world.

Owing to lack of development, he is as yet but partially conscious in that world; the vibrations of its matter are too rapid to make any impression upon him, just as the ultra-violet rays are too rapid to make any impression upon our eyes. After a rest there, he feels the desire to descend to a level where the undulations are perceptible to him, in order that he may feel himself to be fully alive; so he repeats the process of descent into denser matter, and assumes once more a mental, an astral and a physical body. As his previous bodies have all disintegrated, each in its turn, these new vehicles are entirely distinct from them, and thus it happens that in his physical life he has no recollection whatever of other similar lives which have preceded it.

When functioning in this physical world he remembers by means of his mental body; but since that is a new one, assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part. The man himself, the ego, does remember them all when in his own world, and occasionally some partial recollection of them or influence from them filters through into his lower vehicles. He does not usually, in his physical life, remember the experiences of earlier lives, but he does manifest in physical life the qualities which those experiences have developed in him.

Each man is therefore exactly what he has made himself during those past lives; if he has in them developed good qualities in himself, he possesses the good qualities now; if he neglected to train himself, and consequently left himself weak and of evil disposition, he finds himself precisely in that condition now. The qualities, good or evil, with which he is born are those which he has made for himself.

The object of the whole process of materiation is this development of the ego; he assumes those veils of matter precisely because through them he is able to receive vibrations to which he can respond, so that his latent faculties may thereby be unfolded. Though man descends from on high into these lower worlds, it is only through that descent that a full consciousness of the higher worlds is developed in him. Full consciousness in any given world involves the power to perceive and respond to all the undulations of that world; therefore the ordinary man has not yet perfect consciousness at any level—not even in this physical world which he thinks he knows. It is possible for him to unfold his consciousness in all these worlds, and it is by means of developed consciousness that all these facts are observed.

The causal body is the permanent vehicle of the ego in the higher mental world. It consists of matter of the first, second and third subdivisions of that world. In ordinary people it is not yet fully active, only that matter which belongs to the third subdivision being vivified. As the ego unfolds his latent possibilities through the long

course of his evolution the higher matter is gradually brought into action, but it is only in the perfected man whom we call the Adept that it is developed to its fullest extent. It may be seen by clairvoyant sight, but only by a seer who knows how to use the sight of the ego.

It is difficult to describe a causal body fully, because the senses belonging to its world are altogether different from and higher than ours at this level. Such memory of the appearance of a causal body as it is possible for a clairvoyant to bring into his physical brain represents it as ovoid, and as surrounding the physical body of the man, extending to a distance of about eighteen inches from the normal surface of that body. In the case of primitive man it resembles a bubble, and gives the impression of being empty. It is in reality filled with higher mental matter, but as this is not yet brought into activity it remains colourless and transparent. As advancement continues it is gradually stirred into activity by vibrations which reach it from the lower bodies. This comes but slowly, because the activities of man in the earlier stages of his evolution are not of a character to obtain expression in matter so fine as that of the higher mental body; but when a man reaches the stage where he is capable either of abstract thought or of unselfish emotion the matter of the causal body is aroused into activity.

When these rates of undulation are aroused within him they show themselves in his causal body as colours, so that instead of being a mere transparent bubble it gradually becomes a sphere

filled with matter of the most lovely and delicate hues—an object beautiful beyond all conception. It is found by experience that these colours are significant. The vibration which denotes the power of unselfish affection shows itself as a pale rose colour; that which indicates high intellectual power is yellow; that which expresses sympathy is green, while blue betokens devotional feeling, and a luminous lilac-blue typifies the higher spirituality. The same scheme of colour-significance applies to the bodies which are built of denser matter, but as we approach the physical world the hues are in every case by comparison grosser—not only less delicate but also less living.

In the course of evolution in the lower worlds man often introduces into his vehicles qualities which are undesirable and entirely inappropriate for his life as an ego—such, for example, as pride, irritability, sensuality. These, like the rest, are reducible to vibrations, but they are in all cases vibrations of the lower subdivisions of their respective worlds, and therefore they cannot reproduce themselves in the causal body, which is built exclusively of the matter of the three higher subdivisions of its world. The practical effect of this is that the man can build into the ego (that is, into his true self) nothing but good qualities; the evil qualities which he develops are in their nature transitory and must be thrown aside as he advances, because he has no longer within him matter which can express them. The difference between the causal bodies of the savage and the saint is that the first is empty and colourless, while the second

is full of brilliant, coruscating tints. As the man passes beyond even sainthood and becomes a great spiritual power, his causal body increases in size, because it has so much more to express, and it also begins to pour out from itself in all directions powerful rays of living light. In one who has attained Adeptship this causal body is of enormous dimensions.

The mental body is built of matter of the four lower subdivisions of the mental world, and expresses the concrete thoughts of the man. Here also we find the same colour-scheme as in the causal body. The hues are somewhat less delicate, and we find one or two additions. For example, a thought of pride shows itself as orange, while irritability is manifested by a brilliant scarlet. We may see here sometimes the bright brown of avarice, the grey-brown of selfishness, and the grey-green of deceit. Here also we perceive the possibility of a mixture of colours; the affection, the intellect, the devotion may be tinged by selfishness, and in that case their distinctive colours will be mingled with the brown of selfishness, and so we have an impure and muddy appearance. Although its particles are always in intensely rapid motion among themselves, this body has at the same time a kind of loose organisation.

The size and shape of the mental body are determined by those of the causal vehicle. There are in it certain striations which divide it more or less irregularly into segments, each of these corresponding with a certain department of the physical brain, so that every type of thought should function through its duly assigned portion. The mental

body is as yet so imperfectly developed in ordinary men that there are many in whom a great number of special departments are not yet in activity, and any attempt at thought belonging to those departments has to travel round through some inappropriate channel which happens to be fully open. The result is that thought on those subjects is for those people clumsy and uncomprehending. This is why some people have a head for mathematics and others are unable to add correctly—why some people instinctively understand, appreciate and enjoy music, while others do not know one tune from another.

All the matter of the mental body should be circulating freely, but sometimes a man allows his thought upon a certain subject to set and solidify, and then the circulation is impeded, and there is a congestion which presently hardens into a kind of wart on the mental body. Such a wart appears to us down here as a prejudice; and until it is absorbed and free circulation restored, it is impossible for the man to think truly or to see clearly with regard to that particular department of his mind, as the congestion checks the free passage of undulations both outward and inward. When a man uses any part of his mental body it not only vibrates for the time more rapidly, but it also temporarily swells out and increases in size. If there is prolonged thought upon a subject this increase becomes permanent, and it is thus open to any man to increase the size of his mental body either along desirable or undesirable lines.

Good thoughts produce vibrations of the finer matter of the body, which by its specific gravity

tends to float in the upper part of the ovoid, whereas bad thoughts, such as selfishness and avarice, are always oscillations of the grosser matter, which tends to gravitate towards the lower part of the ovoid. Consequently the ordinary man, who yields himself not infrequently to selfish thoughts of various kinds, usually expands the lower part of his mental body, and presents roughly the appearance of an egg with its larger end downwards. The man who has repressed those lower thoughts and devoted himself to higher ones tends to expand the upper part of his mental body, and therefore presents the appearance of an egg standing on its smaller end. From a study of the colours and striations of a man's mental body the clairvoyant can perceive his character and the progress he has made in his present life. From similar features of the causal body he can see what progress the ego has made since its original formation, when the man left the animal kingdom.

When a man thinks of any concrete object, a book, a house, a landscape, he builds a tiny image of the object in the matter of his mental body. This image floats in the upper part of that body, usually in front of the face of the man and at about the level of the eyes. It remains there as long as the man is contemplating the object, and usually for a little time afterwards, the length of time depending upon the intensity and the clearness of the thought. This form is quite objective, and can be seen by another person, if that other has developed the sight of his own mental body. If a man thinks of another, he creates a tiny

portrait in just the same way. If his thought is merely contemplative and involves no feeling (such as affection or dislike) or desire (such as a wish to see the person) the thought does not usually affect its object.

If coupled with the thought of the person there is a feeling, as for example of affection, another phenomenon occurs besides the forming of the image. The thought of affection takes a definite form, which it builds out of the matter of the thinker's mental body. Because of the emotion involved, it draws round it also matter of his astral body, and thus we have an astro-mental form which leaps out of the body in which it has been generated, and moves through space towards the object of the feeling of affection. If the thought is sufficiently strong, distance makes absolutely no difference to it; but the thought of an ordinary person is usually weak and diffused, and is therefore not effective outside a limited area.

When this thought-form reaches its object it discharges itself into his astral and mental bodies, communicating to them its own rate of vibration. Putting this in another way, a thought of love sent from one person to another involves the actual transference of a certain amount both of force and of matter from the sender to the recipient, and its effect upon the recipient is to arouse the feeling of affection in him and slightly but permanently to increase his power of loving. But such a thought also strengthens the power of affection in the thinker, and therefore it does good simultaneously to both.

Every thought builds a form; if the thought be directed to another person it travels to him; if it be distinctly selfish it floats in the immediate neighbourhood of the thinker; if it belongs to neither of these categories it floats for awhile in space and then slowly disintegrates. Every man therefore is leaving behind him wherever he goes a trail of floating thought; as we go along the street we are walking all the time amidst a sea of other men's thoughts. If a man leaves his mind blank for a time, these floating thoughts of others will drift through it, making in most cases but little impression upon him. Sometimes one will arrive which attracts his attention, so that his mind seizes upon it and makes it its own, strengthens it by the addition of its force, and then casts it out again to affect somebody else. A man, therefore, is not responsible for a thought which floats into his mind, because it may be not his, but someone else's; but he *is* responsible if he takes it up, dwells upon it and then sends it out strengthened.

Self-centred thought of any kind hangs about the thinker, and most men surround their mental bodies with a floating shell of such thoughts. Such a shell obscures the mental vision and facilitates the formation of prejudice. Each thought-form is a temporary entity. It resembles a charged battery, awaiting an opportunity to discharge itself. Its tendency is always to reproduce its own rate of vibration in the mental body upon which it fastens itself, and so to arouse in it a like thought. If the person at whom it is aimed happens to be busy, or already engaged in some definite train of thought,

the particles of his mental body are already swinging at a certain determinate rate, and cannot for the moment be affected from without. In that case the thought-form bides its time, hanging about its object until he is sufficiently at rest to permit its entrance; then it discharges itself upon him, and in the act ceases to exist.

The self-centred thought behaves in exactly the same way with regard to its generator, and discharges itself upon him when opportunity offers. If it be an evil thought, he generally regards it as the suggestion of a tempting demon, whereas in truth he tempts himself. Usually each definite thought creates a new thought-form; but if a thought-form of the same nature is already hovering round the thinker, under certain circumstances a new thought on the same subject, instead of creating a new form, coalesces with and strengthens the old one, so that by long brooding over the same subject a man may sometimes create a thought-form of tremendous power. If the thought be a wicked one, such a thought-form may become a veritable evil influence, lasting perhaps for many years, and having for a time all the appearance and powers of a real living entity.

All these which have been described are the ordinary unintentional thoughts of man. A man can make a thought-form intentionally, and aim it at another with the object of helping him. This is one of the lines of activity adopted by those who desire to serve humanity. A steady stream of powerful thought directed intelligently upon another person may be of the greatest assistance to him. A strong

thought-form may be a real guardian angel, and protect its object from impurity, from irritability or from fear.

An interesting branch of the subject is the study of the various shapes and colours taken by thought-forms of different kinds. The colours indicate the nature of the thought, and are in agreement with those which we have already described as existing in the bodies. The shapes are of infinite variety, but are often in some way typical of the kind of thought which they express.

Every thought of definite character, such as a thought of affection or hatred, of devotion or suspicion, of anger or fear, of pride or jealousy, not only creates a form but also radiates an undulation. The fact that each one of these thoughts is expressed by a certain colour indicates that the thought expresses itself as an oscillation of the matter of a certain part of the mental body. This rate of oscillation communicates itself to the surrounding mental matter precisely in the same way as the vibration of a bell communicates itself to the surrounding air.

This radiation travels out in all directions, and whenever it impinges upon another mental body in a passive or receptive condition it communicates to it something of its own vibration. This does not convey a definite complete idea as does the thought-form, but it tends to produce a thought of the same character as itself. For example, if the thought be devotional its undulations will excite devotion, but the object of the devotion may be different in the case of each person upon whose

mental body they impinge. The thought-form, on the other hand, can reach only one person, but will convey to that person (if receptive) not only a general devotional feeling, but also a precise image of the Being for whom the devotion was originally felt.

Any person who habitually thinks pure, good and strong thoughts is utilising for that purpose the higher part of his mental body—a part which is not used at all by the ordinary man, and is entirely undeveloped in him. Such an one is therefore a power for good in the world, and is being of great use to all those of his neighbours who are capable of any sort of response. For the vibration which he sends out tends to arouse a new and higher part of their mental bodies, and consequently to open before them altogether new fields. It may not be the same thought as that sent out, but it will be of the same nature. A man thinking of Theosophy will not necessarily communicate Theosophical ideas to others; but he will awaken in them more liberal and higher thought than that to which they had before been accustomed. The thought-forms generated under such circumstances can affect only those who are to some extent open to them; but to them they will convey definite Theosophical ideas.

The colours of the astral body bear the same meaning as those of the higher vehicles, but are several octaves of colour below them, and much more nearly approaching to such hues as we see in the physical world. It is the vehicle of passion and emotion, and consequently it may exhibit

additional colours, expressing man's less desirable feelings, which cannot show themselves at higher levels; for example, a lurid brownish-red indicates the presence of sensuality, while black clouds show malice and hatred. A curious livid grey betokens the presence of fear, and a much darker grey, usually arranged in heavy rings around the oval, indicates a condition of depression. Irritability is shown by the presence of a number of small scarlet flecks in the astral body, each representing a small angry impulse. Jealousy is shown by a peculiar brownish-green, generally studded with the same scarlet flecks. The astral body is like those just described in size and shape, and in the ordinary man its outline is usually clearly marked; but in the case of primitive man it is often exceedingly irregular, and resembles a rolling cloud composed of all the more unpleasant colours.

When the astral body is comparatively quiet (it is never actually at rest) the colours which are to be seen in it indicate those emotions to which the man is most in the habit of yielding himself. When the man experiences a rush of any particular feeling, the rate of vibration which expresses that feeling dominates for a time the entire astral body. When a man feels a great flood of devotion, the whole of his astral body is flushed with blue, and while the emotion remains at its strongest the normal colours do little more than modify the blue, or appear faintly through a veil of it; but presently the vehemence of the sentiment dies away, and the normal colours reassert themselves. But because of that spasm of emotion

the part of the astral body which is normally blue has been increased in size. Thus a man who frequently feels high devotion soon comes to have a large area of blue permanently existing in his astral body.

When the rush of devotional *feeling* comes over him it is usually accompanied by *thoughts* of devotion. Although primarily formed in the mental body these draw round themselves a large amount of astral matter as well, so that their action is in both worlds. In both worlds also is the radiation which was previously described, so that the devotional man is a centre of devotion, and will influence other people to share both his thoughts and his feelings. The same is true in the case of affection, anger, depression—and indeed of all other feelings.

The flood of emotion does not itself greatly affect the mental body, although for a time it may render it almost impossible for any activity from that mental body to come through into the physical brain. That is not because that body itself is affected, but because the astral body, which acts as a bridge between it and the physical brain, is vibrating so entirely at one rate as to be incapable of conveying any undulation which is not in harmony with that.

The permanent colours of the astral body react upon the mental. They produce in it their correspondences, several octaves higher, in the same manner as a musical note produces overtones. The mental body in its turn reacts upon the causal in the same way, and thus all the good qualities expressed in the lower vehicles by degrees establish

themselves permanently in the ego. The evil qualities cannot do so, as the rates of vibration which express them are impossible for the higher mental matter of which the causal body is constructed.

So far, we have described vehicles which are the expression of the ego in their respective worlds—vehicles which he provides for himself; in the physical world we come to a vehicle which is provided for him by nature under laws which will be later explained—which, though also in some sense an expression of him, is by no means a perfect manifestation. In ordinary life we see only a small part of this physical body—only that which is built of the solid and liquid subdivisions of physical matter. The body contains matter of all the seven subdivisions, and all of them play their part in its life and are of equal importance to it.

We usually speak of the invisible part of the physical body as the etheric double; 'double' because it exactly reproduces the size and shape of the part of the body that we can see, and 'etheric' because it is built of that finer kind of matter by the vibrations of which light is conveyed to the retina of the eye. (This must not be confused with the true æther of space—that of which matter is the negation). This invisible part of the physical body is of great importance to us, since it is the vehicle through which flow the streams of vitality which keep the body alive, and without it as a bridge to convey vibrations of thought and feeling from the astral to the visible denser physical matter the ego could make no use of the cells of his brain.

The life of a physical body is one of perpetual change, and in order that it shall live, it needs constantly to be supplied from three distinct sources. It must have food for its digestion, air for its breathing, and vitality for its absorption. This vitality is essentially a force, but when clothed in matter it appears to us as a definite element, which exists on all the worlds of which we have spoken. At the moment we are concerned with that manifestation of it which we find in the highest subdivision of the physical world. Just as the blood circulates through the veins, so does the vitality circulate along the nerves; and precisely as any abnormality in the flow of the blood at once affects the physical body, so does the slightest irregularity in the absorption or flow of the vitality affect this higher part of the physical body.

Vitality is a force which comes originally from the sun. When an ultimate physical atom is charged with it, it draws round itself six other atoms, and makes itself into an etheric element. The original force of vitality is then subdivided into seven, each of the atoms carrying a separate charge. The element thus made is absorbed into the human body through the etheric part of the spleen. It is there split up into its component parts, which at once flow to the various parts of the body assigned to them. The spleen is one of the seven force-centres in the etheric part of the physical body. In each of our vehicles seven such centres are visible to clairvoyant sight. They appear usually as shallow vortices, for they are the points at which the force from the higher bodies enters the

lower. In the physical body these centres are : (1) at the base of the spine, (2) at the solar plexus, (3) at the spleen, (4) over the heart, (5) at the throat, (6) between the eyebrows, and (7) at the top of the head.

The shape of all the higher bodies as seen by the clairvoyant is ovoid, but the matter composing them is not equally distributed throughout the egg. In the midst of this ovoid is the physical body. The physical body strongly attracts astral matter, and in its turn the astral matter strongly attracts mental matter. Therefore by far the greater part of the matter of the astral body is gathered within the physical frame ; and the same is true of the mental vehicle. If we see the astral body of a man in its own world, apart from the physical body, we shall still perceive the astral matter aggregated in exactly the shape of the physical, although, as the matter is more fluidic in its nature, what we see is a body built of dense mist in the midst of an ovoid of much finer mist. The same is true for the mental body. Therefore if in the astral or the mental world we should meet an acquaintance, we should recognise him by his appearance just as instantly as in the physical world.

This, then, is the true constitution of man. In the first place he is a Monad, a Spark of the Divine. Of that Monad the ego is a partial expression, formed in order that he may enter evolution, and may return to the Monad with joy, bringing his sheaves with him, in the shape of qualities developed by garnered experience.

The ego in his turn puts down part of himself for the same purpose into lower worlds, and we call that part a personality, because the Latin word *persona* means a mask, and this personality is the mask which the ego puts upon himself when he manifests in worlds lower than his own. Just as the ego is a small part and a very imperfect expression of the Monad, so is the personality a small part and a very imperfect expression of the ego; so that what we usually think of as the man is only in truth a fragment of a fragment.

The personality wears three bodies or vehicles, the mental, the astral and the physical. While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued, and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development. The primitive savage usually does not move more than a few miles away from his sleeping physical form—often not as much as that; and he has only the vaguest consciousness.

The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness upon the astral plane, though he has not often the faculty of bringing into his waking

life any memory of what he has seen and done while his physical body was asleep. Sometimes he does remember some incident which he has seen, some experience which he has had, and then he calls it a vivid dream. More often his recollections are hopelessly entangled with vague memories of waking life, and with impressions made from without upon the etheric part of his brain. Thus we arrive at the confused and often absurd dreams of ordinary life. The developed man becomes as fully conscious and active in the astral world as in the physical, and brings through into the latter full remembrance of what he has been doing in the former—that is, he has a continuous life without any loss of consciousness throughout the whole twenty-four hours, and thus throughout the whole of his physical life, and even through death itself.

(To be continued)

C. W. Leadbeater

Every day Satan whispers in my ear "Where wilt thou obtain nourishment to-day?" I answer him, "I will drink the cup of death". "And what wilt thou wear?" he asks, "A shroud," I reply. "And where wilt thou lie down?" "In the tomb." "What an unpleasant fellow thou art!" says Satan; then he departs.

HATIM ASSAM



THE ABSOLUTE MUST GO!

By E. D. FAWCETT

(Author of *Individual and Reality*, etc.)

I AM indebted to Dr. F. O. Schrader alike for his appreciation of the *Individual and Reality* and for his many pertinent questions indicating those quarters in which further elucidation of difficulties seems necessary. I do not propose to state the

case against Absolutism here, still less to discuss with necessary fullness an alternative hypothesis such as that of the 'Cosmic Imagination'. A critique of Absolutism is to be found in my book. (*e.g.* in the chapter on 'Appearances' pp. 49-62 and elsewhere), and I have yet to learn that any absolutist has dealt with the objections and offered a reply.¹ I am content to leave that critique just as it stands. But with regard to *alternative hypotheses*, such as idealism or panpsychism may require,² I desire to make clear this point: there is no appeal to the 'Cosmic Imagination' in my book. I did not feel justified in going beyond the supposal, *tentative because not fully verifiable empirically*, of a psychological Ground. And in the Oxford paper, in which there is transition to the concept of the Ground as Imagination, I was not in a position to deal adequately with this suggestion within the hour at my disposal. I have, however, in contemplation a new work which may prove of interest. And, pending its publication, I may have something to say in the course of a forthcoming survey of Bergson's *Matter and Memory* in the pages of *Mind*.

Of course, even if we decide to be rid of the Absolute, no alternative hypothesis of value may be

¹ The ablest modern champion of idealistic Absolutism is admittedly Mr. F. H. Bradley, who in his *Appearance and Reality* has sought to grapple with some of the truly colossal difficulties which beset his faith. Mr. Bradley, however, recognises fully that many of the more serious riddles that vex the believer in the Absolute cannot be solved. All interested in this vital issue should consult his book. I am not merely urging, however, that Absolutism leaves us with numerous insoluble difficulties on our hands. That is now sufficiently obvious. My more radical contention is to the effect that there is no empirical support for belief in the Absolute. There is no sentient experience which attests an Ultimate such as figures in the new Hegelian creed. It is just a conceptual invention in response to a wish.

² I ignore agnostic and materialistic attitudes as antiquated.

forthcoming. Conceptual thought is defective; *truth itself is fatally unsatisfactory*, is never adequate to the object which it seeks to absorb.¹ All that we can hope for is that truth shall be *sufficiently* adequate to serve as a guide. Full mirroring of the Universal Life—as Bergson would call it—in the concepts of a finite centre may be wanted. But, most emphatically, it is not to be had. All that remains to us is to try to get truth as near as possible to the giant Reality discussed. I have no other aim in running the hypothesis of the ‘Cosmic Imagination’ for what it is worth. I was interested to learn from my friend, Dr. Schiller, that the hypothesis is not new, but, as I observed in the paper, was “much more moved by the likelihood that it may possibly be true”; of course in the unsatisfactory way to which truth’s nature condemns it. Still, like Dr. Schiller, I have no profound trust in conceptual thought, and am quite ready to admit that the ultimate problems of metaphysics may be insoluble. Metaphysics, like the entire world-process, is experimental, and theorising by way of trial and error may be doomed to failure. The Absolute must go—but none can say finally and for certain what is to hold our interests in its stead. Possibly the fact that we have to *choose* between rival concepts is itself the indication that our last view will be too partial and therefore false!

¹ If concepts, which are always selective, never mirror fully *even minor* and very partial aspects of Reality—if, again, my attack on the ‘Law’ of Contradiction (*Individual and Reality*, pp. 53-62) is valid—truth must often fall woefully short of its object. And certainly there cannot be any squeezing of Reality at large into a propositional pemmican which is to bring genuine satisfaction.

Having sheltered myself under this preamble, I will now reply briefly to Dr. Schrader's chief observations and criticisms :

(1) As regards my former standpoint as discussed in the *Riddle of the Universe*, I have only to repeat that this work is "superseded". It was an experiment and, in large part, a disappointing one. At twenty-five and earlier one sows one's intellectual wild oats! I regard Monadism now as utterly untenable. There is, so far as I can see, not a shred of evidence in its favour. At the same time I note that the "monads" of the *Riddle* were not, properly speaking, "self-contained". They bore in themselves the seeds of their eventual transformation! They were not Leibnitian entities, nor even Herbartian "reals". Their contents were continuous with the macrocosm—they were held to *interpenetrate*. And this obviousness of interpenetration was one of the leading considerations which forced me, most unwillingly, out of the cruder line of thought originally followed in the *Riddle*. That book interests me now much as a mile-stone interests a pilgrim who is tramping towards a distant town—and rest!

(2) Is the hypothesis of the Ground as "a giant Cosmic Imagination" of the character of a "relapse" into Absolutism? Dr. Schrader thinks that it is. And this way lies a strange error.

Let me first make clear what this Absolutism which I attack actually is. It is idealistic Absolutism of the Hegelian and neo-Hegelian type, such as is championed with such conspicuous power by F. H. Bradley, in whose *Appearance and Reality* the

high-water mark of this mode of thought seems to have been reached. Now for Bradley the Absolute is sentient reality—the Universe is viewed as a harmonious whole of Experience complete, perfect and finished. Plurality and change are “contradictory,” and hence unreal, appearances. And similarly all the appearances which we can note and discuss (including, of course, time, space, change, sensible qualities, motion, activity, truth and error, good and evil, causation, selves, etc.) are regarded as more or less unreal. However, as they must fall somewhere, they are made to “belong to” reality, *i.e.*, to exist in transformed character in the Absolute Experience. Needless to say, this Absolute Experience is not to be labelled “God”.¹

This Absolute, then, it will be observed, is *static*—we are in the presence of what James has well called a “block universe”. And with the *denial of plurality and change* goes belief in *universal determinism*. You cannot allow for chance, spontaneity or free-will, however limited. Causation itself is a spent category,² for, all being *timelessly* complete, nothing *really* happens. And before this sinister Absolute the significance of the individual, of course, withers. Unreal himself, he can do nothing real—he

¹ There is a great deal of cowardly and dishonest thinking which takes refuge under the misuse of the word “God”.

² Let me note here how very important is the *correct* treatment of the Cause and Effect way of thinking. Theosophists, *e.g.*, are apt to rely on the ‘Law of Cause and Effect’ as if they had an unquestionably secure category at their command. But while they are taking over this category uncritically from science, what is the judgment of our philosophers? Prof. Taylor remarks that “any form of the principle in which it is true is useless, and any form in which it is useful is untrue,” and this is the conclusion of such otherwise opposed writers as Bradley and Schiller. I have endeavoured elsewhere to arrive at somewhat less damaging and revolutionary result. But it is certain that henceforth no one who relies uncritically on the ‘Law of Cause and Effect,’ as a clue to the solution of ultimate problems, will hold the attention of a competent audience.

is but a "contradictory" aspect of a "contradictory" time-show. The complete Absolute, in which he can have no living interest, alone possesses real being.

Now the Cosmic Imagination, as I conceive it, has very little in common with this Absolute. Certainly it is psychical in character and certainly it lies behind, as well as in, 'centres,' but this does not constitute it an Absolute such as the above. For the 'Ground' is essentially *active*, while 'activity' for Absolutists is an untrue category not affirmable of the Absolute! The Ground has phases or moods of no change and *change*—may have a history. The Absolute has none. The Ground is both a unity or continuum and *plural*: for the so-called 'Law' of Contradiction is invalid in this reference and does not apply. It is plastic and creative, and its history is marked by 'chance' and spontaneity, alike in the course of Nature and in the free action of conscious individuals. And so far from the individual being 'unreal,' it is in him that the Ground attains its more intense and *consequently more real* life. *All* appearances also are real: as real as the continuum background in which they become, and whence they are thrust on to the notice of conscious life.

Again, the Absolute, as complete, cannot have a purpose which is being realised. An end to be attained presupposes time. The Ground also has no purpose in the sense of a consciously represented end. It is not an individual. But it has what I must call pulses of history. And in that history it shows a *nisus*, a pressure, not indeed

towards a specific end, but towards ever *more intense and more rich life*. That pressure takes form in and as Nature and the story of conscious spirit. Everywhere, again, during an evolution-era the *novel* is arising; evolution being creative, not *merely* the unfolding of a latent or germinal system. But, of course, there can be nothing novel—no creative flux—no pressure toward betterment and no progress—within the timeless perfection of the Absolute!

But I need not dwell on this matter further. Those who desire to pursue the subject must be referred to my book. Dr. Schrader has confused the concept of the *timeless* Absolute with that of a psychical Ground which is utterly unlike it.

(3) Dr. Schrader is of opinion that a Ground might be required to relate 'monads,' but is not wanted if you have centres "open to all the winds that blow". This criticism seems radically unsound. For if the 'monads' are related in a Ground, why, then—and that is the capital consideration—*they are monads (i.e., self-contained or 'windowless' centres of consciousness, actual or virtual) no longer!* They become at once aspects of the said Ground; revelations of its plural unity! And, in truth, this fatal positing of a Ground is just what Dr. F. C. S. Schiller, a strict monadist, has avoided so carefully in his *Riddles of the Sphinx*. In Dr. Schiller's Pluralism, reality is resolved into monads—into a finite God-ego and subordinate monads which conspire somehow to set a-going a world-process.¹ Now what is the telling objection to such metaphysics?

¹ My review of this very interesting and suggestive work will be found in the July number of *Mind*.

It is this. All these monads are pluralistic ultimates—how then do they come to combine and *interact*, instead of each creating a distinct monad-universe of its own? If you posit a common psychical Ground, the alleged irreducible ultimate monads become ‘centres,’ and with that a *mere* Pluralism at once expires. On the other hand, if you keep the monads irreducible and ultimate, how are you going to *combine*, for explanatory ends, what you have just put asunder so completely in thought? To bring together your monads once more, to suppose them to interact complexly, you have to invent unintelligible miracles of telepathy across a void. Nay, you discover now, to your dismay, that there is no *common* ‘void’—nor, indeed, any *common* field of positive reality—in which the hypothetical monads can be set so as to be related to the dominant God-monad and to one another.

It is clear, withal, that Dr. Schiller is well-advised. He cannot accept a common psychical Ground without abolishing the monads. If monads are related in a Ground, and if, as is implied, their relations are internal and penetrate their very essence, we have just—centres!

But while resort to a Ground is fatal to Monadism, it is at once suggested by the survey of a ‘centre’. Thus in my chapter ‘Appearances and the Finite Centre’ I come to note that I am not aware of a monadic ‘ego’ and, following anon the master-clue of relativity, I find that in my very perceptions I am at once within *and beyond* the sphere of ‘my’ states of consciousness. The centre shows, not as an isolable existent, but as tract of

a wider psychical continuum, which *penetrates it* and does not merely impress it, in some unintelligible way, from without. Other Centres, of which I am aware, occupy other tracts of this continuum. Each centre may be regarded as a light bright at a point, but fringed by less and less illuminated rings which merge imperceptibly into the sub-conscious. Were there no penumbral fringes and no sub-conscious¹ regions beyond these, were the psychical Ground *wholly* occupied by clearly-conscious centres, then, of course, some one might urge that the Ground *consists* solely of centres—that, apart from the centres there exists no Ground at all. But he would be troubled all the while by the still unsolved problem of the *relations*.

And yet not troubled! For if the Ground (*or so much of it* as has passed into Nature), were to become *wholly* conscious, there would be no problem of *multiple* centres left. The Ground would have become a novel complex centre in place of the fragmentary multiple centres which were overflowed. All penumbral fringes and sub-conscious regions having disappeared, the frontiers between the centres have disappeared also. There remains only a single and very complex being who contains nature transformed within himself. The Ground has risen out of itself into Spirit, and Spirit, again, finds within itself all the reality which it presupposed.

In the present stage of evolution, the Ground is illuminated, so to speak, only in spots. These spots of light, again, are mobile—there are no contents eternally earmarked for this or that centre.

¹ The concept of the sub-conscious is a perfectly clear one. Cf. on this Bergson *Matter and Memory*, English Translation, p. 183.

And light-spots that approach one another tend to merge into a common conscious unity. There is a familiar psychological fact which illustrates this law. Discrete centres, which alternate or co-exist in alliance with the same brain—'secondary personalities' as they are loosely called—may and do sometimes fuse into a sole conscious centre. The insulating sub-conscious tract has disappeared.

In my projected new work (which will commence with the attempt to indicate the rise of an evolution-era; the attempt already outlined in the *Individual and Reality*¹) I shall deal incidentally with the question of the rise of the centres. For the present I will merely assert my conviction that they are at once evolved and at the same time continuous with the primæval Ground. A centre is not an unalterable 'real' such as Herbert conceived. It has no fixed qualitative core. And its history is perhaps such as to allow us to speak of a beginning. I have suggested elsewhere the condition whence certain of the minor centres arose.² These centres serve to cradle other centres, and these others, and so on till the crown of evolution may be reached in a hypothetical supreme Centre or God: the outcome, as Renan would say, of myriads of beings "the harmony, the *total voice* of the universe". In considering the story of the centres, we shall have two main problems to consider: (1) that of the rise of centres which come and go, without

¹Pp. 272 *et seq.* It may interest the reader to learn that the late Prof. W. James (who was in sympathy with the main results of the book and rejoiced in the free appeal made to spontaneity and chance) found this attempt of special value. But I am aware only of two others who have understood clearly what is meant.

²*Individual and Reality*, pp. 278-281.

rising on to the level of true conscious life and which cannot possibly be supposed to be 'immortal' *in their own right*, and (2) that of the rise of centres which are to enter with consciousness of self-identity on an 'immortal' history. And we may be certain that there is no entrance on the path to 'immortality' save when *memory* has supervened upon that nascent sentient life which obtains low down in Nature. There can be no 'future' for anything which does not feel itself continuous with a recalled past. "To all intents and purposes, self-identity, and, with it, immortality depend on memory . . . the lowest phases of spiritual existence will have nothing to remember and hardly any means of remembering it."¹ If we are running the theory of centres, instead of that of Monads, we can say that the said 'lowest phases' at best persist only in the memories of *other* and higher centres. Of course, even the higher centres are always changing and their separate careers may anon draw to a close—they may coalesce to form still higher centres and such higher centres may be merged in yet higher and so on. But if the last evolved centre preserves the *memories* of the former separate careers, 'immortality' will certainly be secure. The Highest Centre, which might be termed God, would at once abolish and yet preserve, the old centres. It would be harmonising innumerable "secondary personalities" in each of which it would find *itself* diversely present. This, indeed, is a quite thinkable mode of genesis of a supreme, but finite, God.

¹ F. C. S. Schiller's *Riddles of the Sphinx*, p. 385. Dr. Schiller, be it noted in passing, believes in a plurality of lives for the "higher phases" of his monadic hosts, e.g. an amoeba or 'electron'.

The dream of a final *coalescence* has long held sway over mystics and not a few philosophers. And the ideal of a final *close association* of individuals—of a perfect society—figures in Dr. Schiller's *Riddles* as the goal of evolution. I have treated the coalescence ideal sympathetically, but cautiously, in the pages of the *Individual and Reality*. But, of course, this ideal may not appeal to all, and I should be sorry to urge that it has claims that command assent. Thus coalescence, save with congenial spirits, strikes many as an odious prospect, and certainly, were it a question of coalescing with *present* mankind, I should prefer to be extinguished outright. Even, however, if we relegate coalescence to an indefinitely remote future—to a future rich with exalted individuals—we are not clear of the objections which a sane individualism may urge. Close association, and *at will only*, may prove more attractive than coalescence; many of the most spiritual individuals may not care to 'serve in Heaven,' but may prefer free isolation and optional touch with such other centres as their varying interests shall dictate. Further, we must recall that the drift of the present world-process is probably not such as all individuals happen to desire. This said process seems experimental, is "pervaded with blunders" (Schiller), and, in the eyes of many, may promise to result in grim failure. Hence highly evolved individuals may revolt, prefer Acosmism, and steer deliberately out of the general stream.¹ They will be right, if

¹ In Dr. Schiller's *Riddles of the Sphinx* the monads have to be constrained to Cosmism, i.e., to co-operate in bringing into existence a common world. Acosmism is primordial, and the initiative in the task of ordering

the stream does not bear them on to a *richer life*. Their critics, perhaps, will regard them as 'spiritually evil,' nay, as followers of a 'Left Hand Path'. But the rebels, too, have their bents, and Reality has room surely for all its sons. The values of one set of beings do not necessarily hold good for all.

(4) With regard to Dr. Schrader's reference to the "monistic trend" of thought, I should incline to explain this in part by our love for *assimilation*, which gratifies the æsthetic interest and proves so useful in practice. This passion, as noted by Bain, runs very easily into excess. It causes us to ignore multiplicity and emphasise, as far as may be, unity. If, however, my objections to the 'Law' of Contradiction are valid,¹ we are not driven to be *either* pluralistic *or* monistic idealists. A choice between these alternatives is not enforced. We can hold that *both* pluralism and monism are attested by facts. The Ground is a plural-unity.

(5) Dr. Schrader speaks of Indian Absolutism as "resting on the natural conviction or feeling characteristic of deep religious natures, that plurality and change cannot be real in the highest sense, but point to something else altogether different on which they ultimately rest". We have heard a like plea made by Bradley and others in the West. But unfortunately for these folk there is nothing in experience which when "pointed to" reveals the Absolute! Mere wishes will not create in this

this very imperfect world lies with the finite God or dominant Monad. But this God's temporary success might be followed by a final and justifiable revolt.

¹ Cf. the chapter on 'Appearances'. See especially p. 60 "on thought which appeals to Antinomies".

case. Change, we note, is pervasive and plurality obtrusive. Shall I add that I am sufficiently shallow and 'irreligious' to rejoice that change is so real? Change so avenges this, in so many ways, faulty and positively evil world. But our monists, of course, have to house shambles, diseases, torture-dens and life's myriad other horrors somehow within the "*timeless perfection*" of their Absolute! They forget, as Dr. Schiller has urged, that a whole, to be perfect, must consist of *perfect parts*. For him and me the present universe is unsatisfactory; still it has a history and can, therefore, improve; reality is *plastic* and moves toward levels of richer conscious life—life that is to meet desire more fully and desire that heralds, in its turn, yet keener life. Change, is, at root, beneficent; activity, when not unduly thwarted, a joy.

I take note, however, that certain Indian folk gratify their 'religious' bents by inventing an Absolute, and ignoring the change and plurality which are actually in view. But I must add that their invention has no necessarily 'religious' worth for others. In fact, I should incline myself to regard Absolutism as a demoralising and pernicious creed. Since nothing *really* happens, there can be no *real* progress or retrogression. Whatever seems to occur—good or evil though it may be called—that is an appearance belonging somehow to the already complete Absolute. The Absolute then covers and sanctions whatever seems to happen, fair or foul, and whether you behave as devil or as saint, you are but an aspect, (however unintelligibly present) of its timeless perfection. *Credat*

Judaeus! If I were a devil, I am pretty sure that this would be my creed. But I am afraid that, at times, I should suspect that this very comfortable hypothesis was false.

(6) I will not offer any criticism of Dr. Schrader's mention of the 'First Logos' and Mula-prakriti. I am not at all clear as to what, in the somewhat syncretistic fabric of Theosophy, the word 'Logos' means—whether a personal God, evolved or other, a 'heavenly democracy,' or what not. And Mula-prakriti would seem to be the ghost of our old friend 'Matter,' *i.e.*, inertia and extension taken abstractly and projected into independent existence. 'Matter,' for me, I must repeat, is a *concept*, which is only useful for practical purposes in certain branches of scientific thinking. *There is no problem of 'Matter'.* It is the problem of *Nature*, aglow with its sentiency and 'secondary qualities,' which is truly obscure.

Dr. Schrader credits me with often quoting the *Philosophy of the Unconscious*, and classes this book with 'philosophical romances,' in which, by the way, if we listen to Renan, must be included, and I think justly, Hegel's Absolutist system as well. As a matter of fact, I have characterised the leading conceptions of Von Hartmann's work as mythology (p. 263), and even where I cite an important passage of his with approval (p. 251), I do so with a reservation that requires a note. It would be difficult to pen a more hostile criticism than that on Hartmann's theory of the beginnings (pp. 262-65), so that the pertinence of Dr. Schrader's observation is really somewhat far to seek.

E. D. Fawcett

KARMA AND HEREDITY

By LOUISE APPEL, M. B., B. SC., B. S.

MUCH has been written about heredity and the much debated question whether acquired characteristics are transmitted from parent to offspring. The question is again brought to the fore by the concluding paragraph in Mr. Leadbeater's article in the *Adyar Bulletin* (December, 1910), in which he writes, p. 362: "Another excuse which is sometimes put forward is that it is necessary that bodies should be provided for the high-class incoming egos, which will be needed to do the work; it is argued that students can surely provide these better than the good people of the outer world. This is probably so, and therefore in certain rare cases it has been suggested that students should marry for this very purpose; but it is surely wisest to wait for such an order from a source that cannot be questioned. Meanwhile we have plenty of good members who are perfectly capable of providing bodies for the occult workers of the future." We have in this statement the definitely implied fact that the heredity of plenty of our members is good enough to provide bodies for the occult workers of the future, and we have further the less definite statement that students can

probably provide these bodies better than the good people of the outer world. Further light is thrown on the question by H. P. B. Thus, we are told¹:

The White Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were originally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with Karma, with his 'Inner God,' that give him his power. Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.

Heredity, so-called, belongs to or is part of nature, and the laws of heredity belong to, or are part of the laws of nature; therefore the two should be capable of expression in like terms. But what is "Nature"? what is "Heredity"? and in what terms can these be expressed? Let us turn again to *The Secret Doctrine*. In speaking about the duality of manas, H. P. B. says²:

In truth and in nature, the two Minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality wedges itself into the brain and senses of the foetus, at the completion of its seventh month, the Higher Manas does not unite itself with the child before the completion of the first seven years of its life.

And, in a footnote, H. P. B. adds:

The brain, or thinking machinery, is not only in the head, but, as every physiologist who is not

¹ *The Secret Doctrines*, iii. 539.

² *Ibid.* iii. 511.

quite a materialist will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that make these struggle, and that too with disease, throws it off and acts, each of them, even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say it is Nature is to say nothing, if it is not the enunciation of a fallacy; for Nature after all is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

If, then, we would learn the laws of nature and of heredity, we may approach the problem in two ways—by considering the “entity endowed with instinct,” or “the total of agencies and forces”. The former was the method adopted by Dr. Kleinschrod¹; day after day, year after year, he watched this entity as it struggled with disease—sometimes successfully, sometimes not successfully, and in this way he discovered the law of life, *i.e.*, the law of animate life in the organic world in contrast with the law of inanimate life in the inorganic world. The law may be briefly stated as follows: Life (*i.e.*, animate life) forms or builds an organisation by which it inhibits directly or indirectly the mechanical laws of the lifeless world (*i.e.*, inanimate life), and seeks to maintain

¹ See his *Eigengesetzlichkeit des Lebens* or the English translation *The Inherent Law of Life*.

this organisation. In establishing this law, Dr. Kleinschrod proves, incidentally, that there is also a life-principle and a vital force, and that function is in animate life what energy is in inanimate life. There is conservation of function in animate life, and conservation of energy in inanimate life. This conclusion agrees essentially with H. P. B.'s statement that: "The Life-Principle, or Life Energy, which is omnipresent, eternal, indestructible, is a Force and a Principle as *noumenon*, while it is Atoms, as *phenomenon*." ¹

Dr. Kleinschrod shows that the Life-Principle is of a double nature, which he terms subjective (acting as a subject or intelligence acts), and energial-functional (in its functions). From the passages already quoted the points of agreement of Dr. Kleinschrod's work with the teachings of Madame Blavatsky about nature are clear, though H. P. B. speaks of an entity endowed with instinct, and Dr. Kleinschrod speaks of a subject showing intelligence. Let us pass now to heredity. This subject is discussed, especially in its energial-functional aspect, in the *Eigengesetzlichkeit* (Inherent Law); and, in a second work, *Die Erhaltung der Lebenskraft* (the conservation of vital force), Dr. Kleinschrod has sought to show what are the laws of inheritance.¹ Having proved that the Life-Principle is always conserved, is eternal and indestructible, Dr. Kleinschrod shows that inheritance can be regarded as the expression of the law of the conservation of the life-principle, or as the form in which the life-principle is conserved. Only the

¹ *Secret Doctrines*, ii. 710.

life-principle is indestructible; its manifestations are ephemeral; therefore only the life-principle can be conserved and only the life-principle can be inherited. Hence, the true laws of heredity can only be deduced from the nature of the life-principle. The life-principle is regarded by Dr. Kleinschrod as the principle of life as an aggregate whole, and the life-force (vital force) as that part of the life-principle which has developed or undergone evolution in the individual. The life-principle and the life-force are related to one another as the whole to its part, and laws must be deduced from the whole, not from a part only. The life-principle is conserved as a whole. The individual dies, but not life as a whole. Life moves ever forward like a great chain, and when one link falls away at the hinder end, another link appears at the fore end. The laws of heredity in the individual, or laws of conservation (preservation) of the life-force in the individual, have therefore to be deduced from the laws of conservation of the life-principle, or whole of which the life-force is but a part. This view calls to mind H. P. B.'s statement about heredity in the case of *human* incarnations, and raises the interesting question whether the law of heredity, which is an expression of the conservation of life-force in the individual, may be regarded as a correspondence with the law of karma, and whether the law of karma may be regarded as an expression of the conservation of the life-principle as a whole. "It is, moreover, unquestionable that in the case of *human*

¹ *Die Gesetze der Vererbung*, pp. 210 seq., in F. Kleinschrod's *Die Erhaltung der Lebenskraft*.

incarnations the law of karma, racial or individual, overrides the subordinate tendencies of heredity, its servant."¹ Man's free-will enables him, within certain limits, to strengthen or to weaken the life-force which he inherits, and thus to set up subordinate tendencies of heredity, and thereby make good or bad karma which would have to be worked out.

Let us leave on one side for the moment this question of karma, and proceed to the law of heredity as given by Dr. Kleinschrod. Having shown that the life-principle is of a double nature—subjective and energial-functional—it follows that the law of heredity must also be of a double nature, or that it comprises two laws which may be called the subjective law of inheritance, and the functional law of inheritance. For practical purposes, the functional law of heredity is by far the most important in general, but the subjective law of heredity as laid down by Dr. Kleinschrod is very interesting and suggestive to the student of Theosophy, and I give it therefore as Dr. Kleinschrod gives it in his *Die Erhaltung der Lebenskraft*. Because the life-principle is subjective we can in theory, at least, imagine life as "pure life" apart from the matter in which it is active. It is this "pure life," or life as principle, that is inherited as subject, and their subjective inheritance is evidenced or exemplified in the resemblance which children bear to their parents. Another example of this subjective inheritance is the Jewish race, a sure sign of their strong life-force. In subjective inheritance, it is the *type* of the subject which is

¹ *The Secret Doctrine*, ii. 188.

inherited, and it explains the *form* of inheritance and also the *manner and way* of inheritance. As regards the manner and way, Dr. Kleinschrod shows in his *Eigengesetzlichkeit* that life is always causally active as a subject; in other words, that life is only active consequent upon a condition of sensation. Having experienced a sensation, life wills to act. Sensation and will are the two subjective causal principles of life, and are related to one another as cause and effect, or as knowledge and conscious activity. But sensation is the passive principle, will the active principle; and because these two causal principles are separated temporally, the subjective inheritance must be in the form of this double, or temporally separated principle, *i.e.*, in the sex-form, the passive principle becoming the female form and the active principle the male form. The fact of the two sexes is traced thus to the causality of the pure subjective life.

It would seem therefore that this subjective law of inheritance is concerned with the types and forms of races, and this, in the present stage of evolution, requires the co-operation of the devas. So far, then, as the work of fashioning bodies for the sixth sub-race and sixth Race is concerned, Mr. Leadbeater's advice that "it is surely wisest to wait for such an order from a source that cannot be questioned" is timely. For, the sixth sub-race and sixth Race are new types, and the work of fashioning these new types must pass through the hands of devas, before the subjective law of inheritance can perpetuate them.

Let us pass now to the second law, or functional law of heredity, as given by Dr. Kleinschrod.

The life-principle is not only of a subjective nature, but also of a functional-energi-*al* nature. By 'functional-energi-*al*' is meant that energetical processes, or changes in energy, accompany the activity of the life-principle, or are manifested when it is active. The functional law of heredity, as distinguished from the subjective law of heredity, relates to this, and practically is the more important of the two, because it relates to the inheritance of the life-principle as pure life-force, or as the activity of life which sets free the living forces or energies from the life-matter. Upon this life-force it will depend whether our life will be short or long, whether our body is weak or strong, whether we are ill or well, and whether an illness will or will not heal. The functional law is simple and runs thus: The life-force inherited is exactly the same as that which has been stored up in the paternal seed and maternal ovum. It is the life-force which is inherited, and one should beware therefore of judging by the outer appearances. Some parents, outwardly regarded, look in the best of health and yet have a weak life-force; others look thin and not robust, and yet have a strong life-force. Life-force is a strength and cannot be weighed; it must be measured. This functional law of the conservation of life-force through the process of inheritance shows a very close analogy with the law of conservation of force in lifeless nature. In both, it is a question of energetical processes. In the case of the conservation of force in the lifeless (inanimate) world, we know that the amount of living force or kinetic energy which

can actually manifest is exactly equal to the amount of potential force or potential energy which is present. So too in the law for the preservation of life-force—the life-force in the paternal seed and maternal egg is only potential life-force or potential function, analogous with the potential or inert force of the lifeless world. The life-force in the paternal seed and maternal egg is, as it were, functionally inert or unevolved life-force; and when fertilisation takes place, this undeveloped or dead inert function is changed or developed into living function, just as potential force is changed into kinetic force.

This, briefly, is the latest scientific view offered as regards heredity. It is based upon the ground of the inherent law of life, and is—it seems to me—in far closer agreement with Theosophical teachings than are the various other views of heredity, offered by Science. The practical consequences arising from this functional law of heredity are obvious and very important, for, when fertilisation has taken place, the iron law of inheritance steps in and development proceeds by strictest necessity from beginning to end. At the moment of fertilisation, the hitherto inactive life-principle is awakened into activity and begins its work of formation and of the development or evolution of the functions of life. It makes actual all that is potentially laid down in the maternal ovum and paternal seed. If the functions therein laid down are weak and sickly, a weak sickly child is developed, for the part bears (or reflects) always the law of the whole, and children that of their parents. Dr. Kleinschrod

maintains that if it is the duty of mankind to propagate the human race, it is also the duty of man to acquaint himself with the laws of nature which govern propagation, and to obey them so that the child's life-force may be good; and he asks: When will the conscience of mankind about life awaken? the moment of its awakening he regards as the greatest forward step in civilisation which humanity can take, a new religion for humanity would have arisen, the religion of the 'moral' (sittlich) course of life and not of the 'sensuous' (sinnlich) course. Christendom, he says, teaches it, but man does not trouble himself about it because he has not yet developed a conscience about life. Illness, alcohol and other poisons weaken the life-force in the individual, and this weakened life-force is passed on by functional heredity to the life to be born. Dr. Kleinschrod thinks that the time has come when the conscience of mankind about the sacredness of life should be sharpened. "'Thou shalt not kill' relates," Dr. Kleinschrod writes, "not only to the life which has been born or has already *become*, but also to the life which is still to become or to be generated." But, just as alcohol and poisons weaken the life-force, whether they be taken as drugs or as food, and so pass it on by heredity thus weakened, so it is also possible to strengthen a weak life-force by proper means and proper living, and to cure illness, and to pass the strengthened life-force on by heredity. Indeed, even a life-force which is strong and healthy by heredity may be still further developed by proper means, *i.e.*, by functional stimuli, and this more

highly developed life-force would, by the functional law of heredity, be passed on to the offspring. Such bodies would certainly be better than many are now, and disease and degeneration would rapidly diminish, if this law of functional heredity were more widely acted upon than it is at present. But this improvement of bodies would not suffice for the production of new types, *e.g.*, for the sixth Race or sixth sub-race types. The improvement of the bodies is necessary for evolution—and the Adept must have a healthy, strong body. But, the subjective law of inheritance has also its part to play in the production of new types, and when the time for the propagation of the new type has come, an order from a source that cannot be questioned will, no doubt, be given; for, it is clear from the subjective law of inheritance, that the new type can only be established by the law of subjective inheritance, and that the type can only be perpetuated and kept pure by rules laid down and followed, in accordance with the laws of nature, to keep the new life-force pure and strong.

This view of heredity and statement of its two laws of heredity offer a scientific explanation showing why “it is the Adept’s purity, his equal love to all, his working with Nature, with Karma, with his ‘Inner God’ that give him his power,” and what that is “which guides each organ so unerringly in its incessant functions,” and why in the case of human incarnations, “the law of Karma . . . overrides the subordinate tendencies of Heredity, its servant”. Moreover, it throws light on the factors necessary for the production and perpetuation of a



new type or race of mankind, and points to the way in which the physical regeneration of existing types and races can alone be brought about—namely, by the active, willing co-operation of all with the functional law of heredity.

Louise Appel

THE LONDON HEADQUARTERS

BY the courtesy of the Editor of the *Daily Mirror*, London, we are able to present our readers with an effective picture of the Masonic procession on September 3rd, as it approached the spot where the foundation-stone of the London Headquarters was awaiting it. The procession had halted and had formed itself into two lines, between which the Very Ill. Bro. Annie Besant, 33° advanced, preceded by the Ill. Bro. James Wedgwood, 30°, bearing the sword. Immediately behind are seen Bros. Dexter and Despard, the latter the famous exponent of Woman Suffrage, and the untiring toiler among the working girls of London—one of the noblest and saintliest of women-Theosophists. Other well-known faces will be recognised.

We are glad to be able to place this moment on permanent record.

SIKHISM—A UNIVERSAL RELIGION

By RUP SINGH

[This small paper is sent out to the world with the hope that the Universal Religion of the Sikhs may be better understood and appreciated by all seekers after Truth, Lovers of God, Students of the Laws of Nature and Aspirants of the Highest Goal.—R. S.]

I. Sri Wahi Guru Ji Ka Khalsa.

II. Sri Wahi Guru Ji Ki Fateh.

I. We are Thine O Lord, *i.e.*, everything is Thine, nothing ours.

II. May Thy kingdom be established, Thy will be done and may we completely identify ourselves with Thee.

The above is the greeting of the Sikhs, and their valuable asset. The constant keeping in view of the ideal of the destruction of I and Mine and complete identification with the One Supreme Ruler of the universe, call Him by whatever name you will—God, Allah, Khuda, Ahura Mazda, Para Brahman, Parmeshvar, Akal Purukh, Wahi Guru, The Great Guru, The Great and the Good Law, or unerring Laws of Nature—is sure to raise humanity to undreamt-of heights. The more the above Sikh ideal or its equivalent in other countries, religions, tongues and languages, is steadily and conscientiously kept in view, the quicker and the

greater the results. His immutable laws are inevitable and must take their course.

Sikhism regards the practice of truth as the highest of all things (*Sri Rag*, Guru I), as no foundation for a spiritual life can be laid without this essential quality.

It lays stress on purity of thought, speech and action, as truth, the purest of the pure, will not stay in an impure place. (*Var Asa*, Guru I, Pauri 16.)

It believes in all the world scriptures and the world prophets and divines as coming from the One Source of Light and Life, and is consequently not only at one with all these but looks upon them as organs of its own body, all doing its own work, though they are countless and spread over the entire universe. (*Akal Ustat*, Guru X, 85 and 86.) In fact it is all-inclusive and excludes none from its pale. (*Kanra*, Guru V.)

Two of its mottoes are fear of God and an all-embracing love. Having a real fear of the Omniscient Being, it fears none else. (*Var Malar*, Guru III; and *Var Subi*, Guru II.)

It demands a complete surrender and sacrifice of egoism before accepting anyone as a Sikh, and the proverbial taking of the lives of the five beloved ones by its great Founder, Guru Govind Singh Ji, the tenth Guru, was the ready method of testing if anyone was prepared to tread the Path, and to comply with the primarily essential condition laid down by his great Ancestor the first Guru, Nanak Dev Ji Maharaj. "If you would play the game of Love, keep your head upon your hand and come my way."

It looks upon a faithful obedience to Him and His laws, *i.e.*, to be "in tune with the Infinite" as the best sacrifice (*Suhi Chhant*, Guru IV), and considers that those who are capable of deliberately violating His commands, whether high or low, rich or poor, are animals and beasts of burden, not human beings, and should be treated as such—nay it regards them as even lower than some of the more useful animals which yield a far better out-turn on their outlay. (*Gauri Bawan Akhri*, Guru V; and *Gujri*, Guru I.)

As a natural corollary, it is very humble towards those who are earnest in obtaining knowledge, are making strenuous efforts for getting rid of their weaknesses, and for serving Him and His Universe, though such may be found in the lowest walks of life. (*Suhi*, Guru V; and *Var Gauri*, Guru IV.)

It believes that the Kings and other Rulers of countries are appointed and given a trial by the One Supreme Ruler of the universes, and if they are faithful servants they must carry out His will, proving thereby, that everything is in His hands and not in theirs. (*Var Sarang*, Guru II.)

If, however, they become egoistic, sensuous, unjust, and allow themselves to be guided, not by truth, love and tolerance, but by the opposing forces (also God's creation) that tend to bring about gradual degradation and ultimate destruction, Sikhism knows how to work with God and to hasten that end. History bears ample testimony to this peculiar trait of its character; and illustrations of many true Sikhs voluntarily and joyously offering their lives and standing persecutions rather than sacrifice truth,

justice and other righteous commands of their Gurus (their Dharma) are not uncommon. It could not be otherwise, as four of their Gurus themselves showed them the examples of the degree of firmness in the path of rectitude demanded of an earnest disciple and aspirant for the Lord's Kingdom, and their ninth Guru emphatically said: "Fall to the ground, but do not leave Dharma." Their Founder, the tenth Guru—who could remember the events of his past lives and past yugas (*Bachittar Natak*, Adhyaya xiv)—showed them that all earthly possessions and the dearest and nearest of kin must be sacrificed at the altar of truth, if the choice lay between Truth (God) and those possessions which, after all, are transitory. His sole objects in life were the propagation of Dharma (connoting truth, justice, righteousness, duty and religion), the helping of the righteous, and the rooting out of the unrighteous and the evil-doer. (*Bachittar Natak*, Adhyaya vi. 43.)

Sikhism believes that there are others also with similar high ideals. It regards all such as its kith and kin (*Majh*, Guru V), and is ever ready to form social and blood relations with them (*i.e.*, of interdining and intermarrying, etc.), not caring at all for the present day orthodox caste-ridden people, as it believes that it is character, capacity and merit alone that determine differentiating grades of superiority between man and man, and not birth in a particular caste. (*Prabhati*, Guru I, 11.)

Although it is very proud of the articles of uniform prescribed for it by its great Founder: (5 Ks.: (1) Kesh—wearing of long hair all over the body in a natural condition; (2) Kangha—comb for

serving (1); (3) Kirpan—a small sharp-edged iron blade; (4) Kara—an iron bangle (both (3) and (4) denoting a love for iron, so useful in warfare); (5) Kachchahra—short trousers, symbolical of continence and activity), and would like them to be worn by all peoples with high ideals, it has greater regard for reality than for form, as the Gurus have strongly deprecated 'form' that does not lead to 'reality'. (*Var Ram Kali*, Guru III; *Var Asa*, Guru I; and *Akal Ustat*, Guru X.)

Sikhism does not believe in incarnations of God, but respects highly evolved beings, possessing divine powers and virtues, as the fruits of progressive humanity, who acquired their exalted positions by strenuous efforts, working with the laws of nature. (*Akul Ustat*, Guru X, 31; *Asa*, Guru V, 121.)

It believes that innumerable solar systems and universes are being run by God (Akal Purkh) in perfect order and justice, and that there are innumerable Beings of various grades employed in the process. (*Sorath*, Guru V, 13; *Bhairo*, Guru V.)

It believes that one can transcend bodily and mental pain and disease by strict obedience to the laws of nature and God's commandments, as disease and pain are only meant to teach valuable lessons which, once learnt, become the soul's inherent qualifications, and insure perfect immunity from further punishment. (*Majh*, Guru III; and *Sarang*, Guru I.)

Violation of laws, on the other hand, involves one in all sorts of diseases (*Baranmah Majh*, Guru V), which are natural consequences of sensuous

enjoyments, as distinguished from due performance of their functions by the bodily organs and senses. (*Basant*, Guru I, 4.)

It believes that Lovers of God are not attached to matter in its various attractive forms, and are not the slaves of their passions and senses, but keep them under strict control, deeming them unruly and needing constant supervision. They employ matter in helping forward their own evolution and that of their fellow-beings. Once its proper place is assigned to matter, it loses its hold over the spiritual man and follows him like a faithful servant. (*Bibhas Prabhati*, Guru V, Ashtpadi 1; *Asa*, Guru V, 1.)

Naturally enough worldly people have always been at variance with seekers after God. (*Var Majh*, Guru I.)

It implicitly believes in the natural laws of karma and reincarnation as being established facts in nature, and wonders why earnest and sane people cannot understand and accept these simple truths. (*Prabhati*, Guru I, Ashtpadi 2; and *Baramah Majh*, Guru V.)

It preaches temperance. Its votaries should not drink spirituous and fermented liquors or other intoxicants. (*Var Bihagra*, Guru I.)

It looks upon obedience to wives' unrighteous commands as a very impure form of folly, resulting from voluptuous sensuality. The ideals of the husband and wife should be identical, and although they may be seen in two different bodies their aims and objects should be one, *viz.*, the carrying out of the Divine Will under all

circumstances and vicissitudes of life. (*Var Gauri*, Guru IV; and *Var Suhi*, Guru III.)

It lays stress on earning livelihood by the sweat of one's brow, and by honest and straightforward dealings in all departments of life-work, employing a portion of such earnings on well-directed charity. Trading on religion, or living in beggary on the alms and presents of the people, is opposed to the fundamental principles of the Sikh religion. (*Prabhati*, Guru I, Ashtpadi 5; and *Var Sarang*, Guru I.)

All actions of a true Sikh are performed out of a proper sense of duty and as sacrifice to the Lord—thereby fulfilling the real objects of his creation and existence—and not out of a desire for recognition, or reward, or the enjoyment of the fruits of the actions. Such an attitude of mind exalteth it, and in due course the devotee is blessed with the realisation of the Supreme. (*Gauri Sukhmani*, Guru V, 18-2.)

A Sikh should not get elated in prosperity nor depressed in adversity. His efforts should always be directed towards the maintenance of a balanced state of mind—equilibrium. The condition of a grass-cutter should not be shunned by him, nor that of a crowned head hankered after. (*Gauri*, Guru V; and *Sarang*, Guru V, 36.)

Although Sikhism values all kinds of education and knowledge at their proper worth, and recommends their acquisition by mankind for serving God and man, it looks upon a Godless education, the results of which are as a rule extremely selfish, as more a curse than blessing. For knowledge

is power, and when employed unscrupulously for the gratification of sensuous desires and for gaining undue advantages over others, debases and demoralises its possessors instead of elevating them. A constant fear of God, or of an unerring and immutable Law, on the other hand, keeps humanity under proper control and check, and education and knowledge, with such a fear ingrained in the heart, is a possession the value of which cannot be overrated. (*Prabhati*, Guru I, 7; and *Var Asa*, Guru I, Pauri 9.)

After overcoming weaknesses, a Sikh is enjoined to engage in active deeds of public good, deeming humanity to be his brotherhood. (*Gujri*, Guru V; and *Sorath*, Guru V, 12.)

Fourteen Lokas, Siddhis, the so-called super-human beings, Bhut, Pret, Yaksh, Kinnar, Pishach, Dharm Rai, Chitrugupt, Yam dut, Svarg and Narak, are admitted to be facts in the Sikh Scriptures, wherein they are assigned due places.¹ (*Thitti Gauri*, Guru V; *Var Sorath*, Guru IV; *Gauri Sukhmani*, Guru V, 10-4; *Bilawal*, Guru IV; *Sorath*, Guru V, 26; *Var Gauri*, Guru V; *Bachittar Natak*, Guru X, Adhyaya vi. 59.)

An over-powering love of God, control of mind, cultivation of will-power, recitation of the Sikh scriptures, constant keeping of the Sikh ideal in view, and merging of one's will in the Divine Will, are repeatedly impressed upon the attention of a true aspirant, and the degree of success on the Path is measured not by mere professions of faith, but by practical carrying out of the

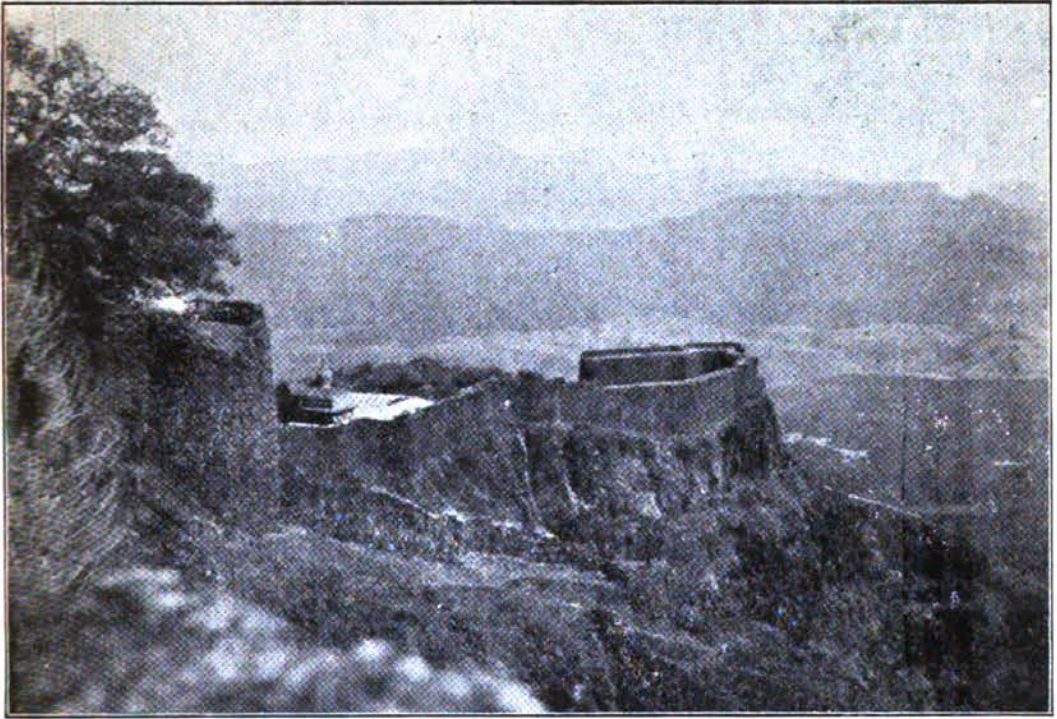
¹ Names of various astral beings, and of heaven and hell.

injunctions of the Sikh religion and the moulding of one's life in strict accordance therewith. The rewards that fall unasked to the lot of a real Sikh transcend all earthly possessions and enjoyments. (*Bhairo*, Guru V, 10; *Japji*, Guru I, Pauri 28; *Sarang*, Guru V, 79; *Asa*, Guru V, 108; *Tilang*, Guru I; *Gauri Sukhmani*, Guru V, 24-6).

Rup Singh

PRATAPGARH

VISITORS to Mahabaleshwar, the beautiful hill-station of the Bombay Presidency, are afforded a good opportunity to visit a most interesting historic sight, the Fortress of Pratapgarh, the scene of the famous hand to hand fight between Shivaji Maharaj and Afzul Khan, the brave General of Sikandar Ali Adil Khan of Bijapur. Our pictures present a good view of the fortress, which stands out conspicuously from the Konkan Valley and forms an imposing landmark from all points on the north and west side of Mahabaleshwar. In the distance it resembles a round-topped hill, with the lower walls forming a crown. The temple of Bhavani—where Shivaji offered devotions to his Mother-Goddess, and where he invoked her guidance before adopting his final plans of meeting Afzul Khan—is on the eastern side of the lower fort, and can well be seen in the accompanying panorama of the hill. A gorgeous scene is the reward of the traveller who climbs the hill, and it is worth all the effort of a tedious and somewhat fatiguing journey.



THE WESTERN WALL OF THE TOWER, PRATĀPGARH.



THE EASTERN WALL AND LOWER FORT, PRATĀPGARH.



RENDS IN THE VEIL OF TIME

LIVES OF ORION

XXI

ORION next appeared in the year 1879 B. C. in the kingdom of Persia, then in a condition of very high civilisation. He was the son of Nu, a rich merchant and a good and kindly man, but too much immersed in his business to pay much attention to his little boy. The child was full of

affection, but unfortunately no one seemed to want it or to have time for it; his mother Aglaia, a fine lady whom he worshipped at a distance, was entirely occupied with two younger children, her little girl Capricorn and her boy-baby Hebe. Orion was rather self-repressed, and grew up inside a shell until the age of seven. Then an event occurred which suddenly changed the whole course of his life.

His father was about to open a branch of his business in an outlying city on the borders of the empire, so he decided to establish himself and his household there for a year or two, in order to give it a good start. He and his servants and all the goods that he needed made quite a caravan of camels, and when they had passed beyond the more frequented roads they attracted the notice of a band of robbers, who attacked them. They made a stout resistance, but the bandits were too strong for them; the father and the servants were killed, and the mother and children and all the goods were seized and were about to be carried off.

While the fight was still in progress another small caravan appeared on the scene, and its leader, Sirius, seeing what was happening, hurried his men forward to the assistance of the travellers who were being attacked. He was too late to be of any use, for the fight was over before he could reach the ground, but the robbers were so hurried by his approach that they lost part of their booty. They succeeded in driving off the laden camels along with their own, but they failed to secure their captives. Aglaia was wildly struggling with

a man who was carrying off her little ones, and she clung to him so determinedly, that in order to free himself he had to stab her repeatedly. In the rush Orion, who was being held in front of one of the robbers, fell from the camel to the ground and there was no time to pick him up, so when the leader of the second caravan dashed on to the scene the boy was the only living being left.

The poor child lay half stunned upon the sand, cowering and sobbing, almost wild with horror. Sirius leapt to the ground and tried to comfort him, swearing a solemn oath to guard and cherish him as his own son; but the shock had been so great that it was some hours before the trembling and hysterical sobbing ceased. Then instead of clinging convulsively to his new protector, the boy nestled restfully into his arms and looked up shyly and gratefully into his face. All that time the leader sat on the sand holding and soothing the bereaved child, and it was only when he was sound asleep that he laid him upon some unrolled rugs and covered him with his own cloak. When the boy awoke the next morning there was already a strong bond of affection between them, for in spite of the apparently accidental character of this meeting, the old tie was already reasserting itself.

Sirius had been the hereditary chief of an Arab tribe. He had a strong interest in all matters religious, philosophical and occult, and this had led him to pay a visit of investigation to a city peopled by magicians of more than doubtful character in the interior of Arabia. He met among them some

acquaintances of other lives, Phocea, Alastor and Cancer, but he obtained no real satisfaction from them; so he decided to seek further. From many travellers he heard the fame of the astrologers and magicians of Persia, so at last he resolved to take up his abode in that country and devote his life to the study of such subjects. He consequently resigned his chieftainship into the hands of his younger brother Selene, and set out for Persia, meeting on his way with the adventure already described. Thus it happened that he arrived on the scene of his future studies with an unexpected addition to his party in the shape of a little adopted son.

Orion expanded wonderfully under the influence of the first real affection that had been lavished upon him in this life, and bloomed out into a lively and most engaging child. For a long time he fell into fits of shuddering horror whenever any incident recalled vividly the massacre that he had seen; he never could bear to look upon violence or bloodshed, and again and again he vowed that he would never under any provocation take part in any kind of fighting. Sirius carried him with him as he travelled about the country, and when they reached the city where his home had been, Sirius made inquiry about Nu's property, in order to see whether any of it was available for the boy. He found that it had all been divided between Apis and Stella, the business partners of the dead man. They were willing to allow the boy a share in the business, but only if he stayed with them, and was educated by them in business

methods. But as Orion would not hear of being parted from Sirius, and the latter certainly did not intend to give up his adopted son, it was resolved to waive all claim to any portion of the property, and leave the partners to do what they would with it.

Sirius visited many temples and seats of learning, and finally decided to settle down at one of them definitely as a student and pupil. He therefore dismissed his train and sold his camels. But for Orion he would probably have adopted the altogether ascetic life which his teachers recommended, but he regarded him as a sacred charge, and indeed the affection between them was so strong that nothing could have parted them. Sirius had brought with him some jewels as presents for the religious teachers, not knowing at that time that no teacher of the kind that he sought would accept any such reward. He now sold these gems by degrees, and with what they realised and with the proceeds of the sale of the caravan, the simple needs of the two were provided for a long time.

In the course of his studies Sirius had to copy for his own use many of the temple manuscripts. He had rather a knack of doing this neatly, and finding it a congenial occupation, made extra copies and sold them, thus developing in time a regular and profitable business. As Orion grew, he also delighted to help in the copying, and could do it admirably, but most of all he enjoyed playing upon the harp and upon a vina-like instrument in which the strings were stretched across a hollowed and highly polished pumpkin. He speedily obtained great proficiency in this, and was constantly

employed, even while still very young, to play at the temple services.

The life of Sirius at this time was a happy one, divided between studying and writing, and playing with the boy and teaching him. He learned a good deal of the star-lore which had been handed down from the ancient Chaldæans, and since astrological prediction was part of this, he once consulted Lyra, a very holy and learned priest, about the boy's future. According to this man the stars foretold for Orion an early and violent death, but nevertheless (with apparent contradiction) a future of glory and spiritual advancement. The priest was unable to reconcile these indications, and Sirius often wondered about them. Though he had attached himself to a certain temple, they also visited others from time to time, and by degrees became acquainted with all the principal cities of the land. Orion was much interested in these cities, but Sirius preferred the country life with plenty of time for meditation.

One remarkable feature in one of the cities was a kind of enormously wide step-pyramid, made of earth faced with stone, the effect being to give a series of wide and gradually-retreating terraces, all of which were planted with the most gorgeous flowers, and even shrubs and great trees. Sirius was presently initiated into some of the mysteries of the religion then in vogue; his interest in all this never flagged, and he always taught the boy as much of it as he was allowed to repeat. There were a few temples of the darker magic, and their priests were always on the watch

for young people of either sex whom they could utilise for clairvoyant work. When Orion was about fifteen, one of the priests of this religion caught sight of him and made a determined effort to inveigle him into his power. His principal lure was Daphne, a girl only two or three years older than Orion, and he was very nearly successful. Sirius suspected him and vehemently opposed the whole affair, but it was only Orion's intense and unwavering affection for Sirius that enabled the latter finally to prevail.

He understood that Orion did not know into what sort of company he was being drawn, so with great difficulty he contrived to find a spot from which he and Orion were able secretly to witness one of the horrible black ceremonies of the period, in which the girl in question was taking a prominent part. Orion was at once and forever cured of all predilection in that direction; the sight of the ceremony made him physically sick, and provoked an almost hysterical repugnance and terror. It produced an exceedingly vivid vision (which was really a remembrance from the Tartar life) of a corpse that moved and spoke, and of a magician who changed into a wolf. The discovery that in his suspicions of the priest and the girl Sirius had been so entirely justified, made still stronger the tie between them, for it added to the profound sense of gratitude which the adopted son already felt for the father, a further thankfulness for deliverance from a second danger even greater than the first.

In their journeyings from temple to temple and city to city they usually rode donkeys, and it was

on one of these expeditions that an abrupt end came to their idyllic life together. In a lonely place a band of Bedouins swept down upon them. Their numbers were far too great to permit of any attempt at a fight, even apart from Orion's vow to avoid slaughter, so there was nothing for it but instant flight. As they dashed off Sirius was wounded by a javelin and fell from his donkey, but called to Orion to ride on at full gallop, as this delay would give him a good start and ensure his escape. Orion refused to do this, and returned to the side of Sirius. True to his vow, he lifted no hand to defend himself, and they were both cut to pieces instantly by the savage pirates of the desert. So it might be truly said of these two that their lives were lovely and pleasant, and that in their death they were not divided. Orion was but seventeen, and Sirius about forty-five.

DRAMATIS PERSONÆ

- NU : ... *Rich merchant. Wife: Aglaia. Sons: Orion, Hebe. Daughter: Capricorn. Business Partners: Apis, Stella.*
- SIRIUS : ... *Brother: Selene. Adopted Son: Orion.*
- LYRA : ... *Learned Persian Priest.*
- PHOCEA : } ... *Magicians in Arabia.*
- ALASTOR : }
- CANCER : }
- URSA : ... *Young Arabian Woman who fell in love with Sirius.*

ELECTRICITY AND PSYCHOLOGY

WRITTEN DOWN FOR G. V. JEPP

[It is interesting to note the many abnormal ways in which communications are going on between the astral and physical worlds. The following paper affords an interesting example of a communication received by a blind youth, nineteen years old. It must be remembered that communications from people in the astral world must stand as much on their own merits as communications from people in the physical world. The one is no more 'authoritative' than the other.—Ed.]

STATEMENT

The matter enclosed was dictated by G. V. Jepp, on the Tuesday and Friday evenings coming between the 9th June and 18th July, 1911.

G. V. Jepp is nineteen years of age and totally blind. He has been blind from birth. His parents are living in Portsmouth, and his father is a working upholsterer. He received the education possible to one in his condition at the School for the Blind, S. Edward's Road, Portsmouth, and at the Queen's Road School, Clifton, Bristol, between the age of six and sixteen years. He left the latter school finally on 3rd June, 1908. While at school he excelled in intellectual work, but was incapable of taking up manual labour, and is unable to engage in any occupation. His whole time since leaving school has been filled by constant thought on various subjects. Thus he spent some time in working out a scheme of social reconstruction upon a communal basis. Then he attempted to discover a means of reconciling the different conflicting religious sects. Failing to find one common bond by which they might be united, his disappointment turned him towards agnosticism. But not for long, for, hearing of a Spiritualistic séance

that had been arranged near his abode, his interest was aroused. He attended and afterwards went for nine months regularly to Spiritualistic meetings. At these he developed the power of functioning on higher planes than the physical, while still remaining conscious in the body, and had many experiences which his spiritualistic friends were not able to explain to his satisfaction. One of the latter, a 'Faithist,' brought the existence of the Faithist community to his notice, and for a few months he attended and occasionally lectured at their meetings. By such attendance he was brought into touch with Theosophy, and at once realised that therein was to be found complete explanation of all that he had ever conceived of and experienced, and which the other bodies had failed to give. He became a member of the Theosophical Society in May, 1911, and was introduced to the President, Mrs. Annie Besant, at Southampton in August last. During the coming autumn and winter he has consented to give a series of public lectures for the Portsmouth Lodge of the Theosophical Society, on the subject of 'Christianity and Progressive Thought'.

The essay, or article, which follows, was dictated by him to Mrs. Good, a friend he had made at a Spiritualist meeting, who has also had some remarkable psychical experiences and a somewhat similar spiritual development to his own. His words were taken down by her, and the present writer was a spectator and auditor of all that took place.

As the dictator of the contents of the paper, Mr. Jepp is emphatic in stating that he is not responsible for the matter it contains. He asserts that it is the reproduction of a discourse given on the astral plane and recorded in the psychic ether. By functioning on this plane he has access to the record, and has simply put into ordinary language that which has been made available to him by symbol. He further states that numerous other records have been and are at his disposal, and that some of these he has already brought down while others are yet to come.

W. H. WATKINS

The Great Masters of Wisdom, who are the inspirers and directors of evolution, are preparing the way for the infusion into science of a new life, an impulse which will direct scientific research into the channel of the higher philosophy, establishing on a sound basis, within the reach of the concrete mind, the doctrines of the Divine Wisdom. This spiritual impulse will unite physical science, western psychology, and the great schools of oriental Occultism into one vast system of scientific thought and spiritual philosophy.

The Great White Lodge has been preparing many egos who will take part in this scientific revolution. Some of them will be reincarnations of great scientific men of that materialistic impulse which was also under the direction of the Great White Lodge. The materialistic impulse which has hastened the evolution of physical science was the only means by which the great barriers of ignorance, superstition, and theological dogmatism could be removed, liberating the intellect, and enabling those earnest seekers after the truth to investigate the laws governing this phenomenal Universe. The modern scientist has trained his mind according to his knowledge of the physical plane, making it possible for man to observe, and, to a certain extent, correlate the effects of manifestations, which have their cause in super-physical things.

Without the aid of psychic perceptions and the knowledge of esoteric philosophy, they have constructed a system of thought based on the truth pertaining to the physical plane and the deductions of reason. According to the senses the scientific

man has observed and set in order many principles in nature, entirely disposing of the irrational theory of the supernatural interference of an anthropomorphic deity, exerting an arbitrary supervision over the events of nature.

Having disposed of theological conceptions, the physical scientist confined his theories and explanations of unknown phenomena within the limits of so-called natural law (in his limitation and ignorance of law), striving always to discover some fact capable of throwing light on the unknown. The western mind responds more readily to the vibrations of the external world than to those of the interior life, being constructed under positive influence turning outwards to manifestation and to practical life. The great schools of eastern thought impress upon their pupils the necessity of meditation and introspection; to this the eastern mind readily responds, being constructed under negative influence, turning inward toward the source of Being.

The positive western mind responded so readily to this materialistic influence that a practical man was required to be void of mysticism and of the knowledge of super-physical things. The scientific study of the Oriental religions became to the material scientist a study of dreams and imaginations woven around the idea of a pantheism not exceeding the limits of external nature, while the underlying Divine Wisdom, which could be dimly observed, was taken as a proof that religion was rooted in ignorance and that the same human folly dictated all religions.

The dominant characteristic of the material mind is its inversion of spiritual things. For wisdom it

substitutes folly; for knowledge, ignorance; for truth, superstition and falsehood. When the Great Ones observed this entanglement of man with physical things, they sent forth another impulse. They inspired certain Occultists to convince man of psychological truths by demonstration which would be unmistakable and final. The first step in this direction was the discovery of mesmeric powers, which preceded the world-wide movement known as modern Spiritualism. Psychical experience was given to all whose love of truth led them to investigate without prejudice. Even those who were prompted by the same desire for truth, and were convinced that all psychical phenomena were the outcome of imposture, received a response from the great store of psychical experience. Many prominent scientists became psychological students, and the way was thus prepared for the next great impulse, the founding of the Theosophical Society, which introduced to the western world the science of comparative religion. Meanwhile a steady inspiration was brought to bear on the physical scientists by the Great White Brotherhood, and after much patient labour, resulting in the discovery of many laws, the materialistic antagonism to religion gradually subsided, giving place to an agnostic attitude, having many points of contact with the esoteric philosophy.

The most recent discoveries of modern science approach the domain of the psychic, and, in the immediate future, the Great White Brotherhood will direct another impulse, stimulating the inventive genius of man to an extent hitherto unsurpassed.

One of the Great Ones will lead science to a complete reconciliation with religion, from which ignorance alone now separates it. The knowledge of electricity will be the basis of this new system of science, for by means of electrical experiments, man will discover not only the construction and differentiation of the vast etheric planes, but the cause and ensouling principle of protoplasm. The scale of evolution will be demonstrated by means of electrical currents, and depressions and rarefactions of the atmosphere. We can only obtain a brief sketch of the course of experiments which the Great Brother will direct, but by so doing we shall observe the inseparable nature of science and religion. The practical mind of the West will be united to the contemplative and devotional soul of the East, resulting in a religion of practical Idealism, in which every principle will be well defined and harmoniously blended in one vast system of scientific philosophy.

The great Scientist to whom the White Lodge will entrust the propagation of this unifying system will be an Adept. He will be surrounded by a group of scientists and philosophers, many of them being reincarnations of prominent leaders of to-day. In viewing this group we recognise the great intuition of Faraday, who will possess an extreme susceptibility to psychical influence combined with his scientific knowledge. The Adept will investigate philosophy, apparently evolving his intellect and passing from one degree to another by study. His super-physical knowledge will be observed, but will only be recognised as vivid intuition and an almost supernatural adaptability. He will devote his time

to two distinct branches of his system. In France we recognise him as an experimental Scientist, and in America as a profound Philosopher. Throughout his life, this dual existence will be concealed from the public, but after his death, by an apparent accident, his strange double life will be discovered, and the true purpose of his mission will be revealed. His first work of importance will be an exposition of a theory in which seven undiscovered elements will be represented as the foundations of seven evolutionary scales, an element and a scale being ruled by one of the Planets. Shortly afterwards, a machine will be invented in France by which it will be possible to manufacture a sensitive paper, capable of receiving and retaining the impressions of etheric waves. This discovery will be the fulfilment of a prophecy given by the unknown American Occultist. In scientific circles there will be much discussion as to the cause of this astonishing coincidence. By this time scientific men will be sufficiently acquainted with psychological facts to recognise the possibility of the existence of telepathic communication between the mind of the French Scientist and the unknown American Philosopher. This will encourage the study of his book, and stimulate an interest in the seven elements. Among those who will apply this theory to scientific study, we recognise a young English Scientist who, from boyhood, possessed a remarkable genius in pursuing the subject of radio-activity. This Scientist, a reincarnation of the famous Madame Curie, will discover a self-luminous stone. In the course of his experiments he will discover that all vibrations which

can be transmitted and impressed on the sensitive paper cast a reflection in the light of this self-luminous stone, changing its colour according to the rate of the vibration. Meanwhile the French Scientist will try numerous experiments of a psychic nature, by which he will demonstrate that thought impressions can be transmitted through a hypnotic medium and precipitated on the sensitive paper. He will also discover that the lines of force which can be induced by electrical or magnetic vibration can be precipitated on the sensitive paper without contact of an electric battery.

The same law will be applied to wireless telegraphy, and to the radiations of all luminous metals and phosphorescent substances.

The precipitations will vary according to the vibration of the waves transmitted. Some of them will produce white lines of force, others coloured, and in a few cases, when the vibration is very strong, the lines of precipitation will be black.

Now we recognise another book which deals with Electrical Alchemy and Astrology, in which certain scales of vibration will be described and illustrated, each note or wave-length of the scale being related to a substance on the material plane, a psychic force, and an astrological influence. It is suggested in this book that the cosmic forces can be related to principles in man, and that definite results can be obtained by the application of electrical currents to the force centres in the human body. Following this publication, there will appear in Germany an interesting book by a German Botanist, in which a course of experiments

will be explained demonstrating the activity of the manasic reflections in vegetables by means of the reflection in the self-luminous stone. The vibrations of the vegetable consciousness will be determined, and precipitations of lines of force made on the sensitive paper will demonstrate the existence of etheric veins which permeate the physical veins of leaves. By the application of electricity, the vibrations of the vegetable consciousness can be reduced or intensified. All the results will confirm the records of clairvoyant observations, thereby stimulating a greater scientific interest in psychological problems.

Psychological students in America will receive some remarkable experiences which will demonstrate the existence of the elemental essence. This discovery will provide a key to many of the difficult problems connected with the complex phenomena of the human personality. By investigating the elemental essence, one of the greatest Professors of Psychology will prove many statements contained in *The Secret Doctrine*. This Professor will discover that the seven prismatic rays exist in different aspects on the astral plane, and that the elemental essence is not only related to the rays by affinity, but is moulded and influenced by them, especially by the operation of the law of attraction and repulsion. By observing electricity clairvoyantly the American psychologists will discover that negatively charged atoms are subject to two distinct lines of influence. The influence from the physical plane is a current of positive attraction by which negatively charged atoms are held in definite lines

related to lines of positively charged atoms, and organised into groups governed by the prismatic rays.

The second influence from the astral plane is a negative current of repulsion. Every impulse or electrical impact has its source in the elemental essence and is related to an elemental group, which in its turn is influenced by one of the prismatic rays and related to a kamic element in the astral body of man.

Similar discoveries will be made in France by the French Scientist and his group. All the super-physical observations in the French School will be conducted by the incarnation of Faraday, but will be made for the most part by the aid of mediumship and hypnotised subjects. Faraday's most important experiment in this connection will be a series of observations made by an expert trance clairvoyant on water subject to various currents of electricity.

These psychical observations on Faraday's experiments will establish three laws of a psychophysical nature.

First. The atoms of hydrogen contained in water are negatively charged, and respond to all psychical influences and are sensitive to solar forces; the oxygen is positively charged and is sensitive only to the negative current which escapes from the earth during the night.

Second. Water may be composed or decomposed by both positive and negative currents, but, in either case, it is the exertion of psychical influence through hydrogen which produces the chemical change.

Third. The psychical forces in water are related to all the forces in nature, hence making it possible for water to contain all things in solution.

These observations will lead the French Scientist to write a book explaining the three laws as the basis of both physical and psychic life. Much discussion and many important experiments will follow this discovery.

Analytical Chemists in England will endeavour to discover the properties of the luminous stone, subjecting it to heat and pressure in order to prove its composition. They will find that the self-luminous stone is an element possessing the luminosity of radium, the inertia of nitrogen, a psychical sensitiveness, and an intense magnetism. They will fail to discover its atomic weight, and also to find any element with which it will combine. Its luminosity is altered by the vibrations of the elements with which it comes into contact, but the elements remain unaffected. Experiment will prove that water alone can be changed by its vibration. The temperature of the water gradually rises until boiling point is reached, after which it rapidly cools; then bubbles of gas are thrown off and the water is gradually decomposed. The discoverer of the stone will investigate this phenomenon, and will discover that the stone throws out an emanation of electricity. By making a circuit in the water, the current will be readily perceived. During the chemical change, the current will rise to 1,600 volts. Any given quantity of water can be decomposed in this way, but the stone remains unchanged. This will afford an easy

and useful method for the manufacture of oxygen gas, and a jet of hydrogen can be in use for any number of hours.

A profound problem connected with the experiments in the chemistry of the luminous stone is the impossibility of fixing the colour in any line of vibration. The luminosity is altered by every change of vibration, and even when the stone remains in one atmosphere, the application of tests will prove impossible, because the stone is readily influenced by the vibration of instruments. All over the world scientists will make experiments in order to discover, if possible, some means by which the luminosity of the stone can be held at one vibration. This aspect of the subject will be studied particularly by the French Scientist, whose experiments will greatly interest the scientific world. Although the vibrations of the stone will remain unfixed and ungauged, the problem will finally be solved by the appearance of a drama in America. A few months before the publication of this drama a report will be circulated that the French Scientist has met with a serious accident. The drama will contain some interesting scenes dealing with the scientific investigations of a certain Count, whose research has been undertaken in order to discover a certain ray. The Count's investigations are based on a dream which is represented as being a vision of a certain witch, who held intercourse with demons. The Count finally discovers the ray, and is enabled thereby to accomplish many of his designs. The ray has a peculiar power of producing inanimation; within five minutes an animal or

human being could be petrified, when within the range of its focus. In one scene the Count explains the operation of the ray to three professors.

After the performance of the drama in Paris, the Professor of Psychology whom we recognise as Faraday will, by the aid of clairvoyance, discover that when the X-rays are focussed in a highly rarefied atmosphere, two other rays can be clearly observed. This will be in accordance with the explanation given in the drama, and the French Scientist will write an article suggesting that a series of experiments on luminous and phosphorescent objects under a pressure of seven pounds to the square inch might lead, as explained in the drama, to the discovery of the mysterious ray. Many scientists, convinced of the supposed telepathic communication between the mind of the French Scientist and the unknown American Author, and encouraged by Faraday's experiment, will undertake the investigations suggested in the article. One result after another will be achieved, and in every case the results will coincide with the investigations of the drama. During those investigations, many eminent scientists will contract a mysterious disease, which will prove fatal in every case; the symptoms will resemble those which are observed to-day in connection with the operation of the X-rays, but in its later development the disease will resemble electrocution. The French Scientist will suddenly discover that the disease is due to the action of one of the rays observed by Faraday.

The magnetic force of this ray will be concentrated in a vacuum tube, and when examined

clairvoyantly the tube will be discovered to be surrounded by astral influences. By observing these influences, scientists will trace an affinity between the magnetic force of the ray and water, and by clairvoyantly observing a tube of this force when plunged into water they will establish the fact that the force drives out the prana, rendering the water void of psychic force and of any perceptible vibration. When the luminous stone is plunged into water thus treated, there will be no decomposition of the water and no alteration in the colour of the stone. The susceptibility of the water is entirely obliterated by the application of this magnetic force, and when an instrument or chemical substance is plunged into the water, there are no vibrations transmitted to the stone. Not only the rate of the vibration and degree of luminosity of the stone can be thus determined, but also its atomic weight and specific gravity can be demonstrated by experiment. By the application of many tests, scientists will discover that the stone is an element, and that the variations in its condition of vibration due to its contact with other substances are produced by its psychical sensitiveness. Scientists will arrange and tabulate the rates of vibration to which the stone can respond, and all the results will confirm the observations made on the psychic plane. This process of tabulating the vibrations will take many years, during which time other important experiments will be undertaken. Faraday will observe clairvoyantly that when the magnetic force is collected from the X-rays the force of the second ray is liberated, and by experiments with the sensitive paper he

will prove that lines of force are precipitated by its influence, corresponding to those produced by platinum and all substances containing chlorine gas. The force of this second ray will combine with platinum. The principal fact observed in connection with this combination is the intense heat generated when the substances come into contact. Silver chloride responds instantly to the vibration of the platinum salt. This salt is soluble in water, and although as a salt it is pure white, when in solution it assumes a brilliant blue, having constant vibrations of a rich violet and ultra-violet, and small crystal-like vibrations of an ethereal silver, resembling the astral expression of moonlight as visible to clairvoyant sight.

In the course of his experiments the French Scientist will plunge the luminous stone into this solution, and the following result will be obtained:

As the stone drops into the solution, its luminosity will be extinguished and bubbles of golden light visible to the physical eye will be thrown off; then the stone rises to the surface and floats, and is suddenly impelled upward, five feet above the surface of the water, at which point its luminosity returns. This experiment will be repeated many times and each time the same result will be achieved. At exactly five feet above the surface of the solution, the stone becomes luminous and the impelling power ceases to operate. It will be proved that this phenomenon is not produced by chemical combination, for both the stone and the solution remain unchanged although the experiment may be repeated many times. Later investigations will prove that

the vibratory rate of the ray producing the brilliant blue in the solution is the positive expression of the current which the luminous stone generates. Thus when these two forces come into contact, the positive ray of the solution repels the equally positive ray of the luminous stone, and the magnetic area of this repulsion is exactly sixty inches.

The other two currents, *viz.*, the violet and silver, exert an effect on the magnetic area of the positive blue force, otherwise the area would extend outward ninety inches. The effect of the violet force contracts this area twenty inches, while that of the silver force is ten inches. Clairvoyant observations record the fact that the emanation of the oxygen prana extends outwards from water sixty inches, the hydrogen prana twenty inches, and the combined prana ten inches. This triple prana corresponds in its emanation to the magnetic area of the positive blue force in its unaffected state, while the three manifestations of the emanation correspond to those produced by the effects of the blue, violet, and silver rays respectively.

The French Scientist will observe this fact, and try many experiments in order to determine its cause. Two of his experiments will produce interesting results which are worthy of consideration. From Faraday's records of clairvoyant observations, he, the French Scientist, will learn that when the prana is driven out from the water into which the concentrated magnetic force of the first ray is poured, bubbles of golden light are thrown off, resembling those visible to physical sight when the luminous stone is plunged into the solution of

platinum salt. When the experiment with the luminous stone and this remarkable solution is tried, the French Scientist will observe that if calcium chloride be placed within ninety inches of the vessel containing the solution, it absorbs moisture to such an extent, that before the bubbles of light have all escaped from the solution, the calcium chloride has entirely dissolved. These facts will lead him to try the first of the two experiments. A tube of concentrated force of the first ray will be plunged into some water. When all the prana is driven out—so that the luminosity of the stone remains unchanged—he will place the luminous stone in the water and quickly pour into it some solution of platinum salt. This will produce no difference in the luminosity of the stone and apparently no effect on the water, but by the application of tests, the scientist will prove that the force of the ray which rendered the water unsusceptible has been driven out and that the prana has been restored. His second experiment will confirm the results obtained by the first. He will take three test tubes: A will be a tube of concentrated magnetic force of the first ray; B, a tube containing silver chloride in solution; C will contain the concentrated bubbles of golden light which are thrown off from the solution of platinum salt when brought into contact with the luminous stone. Tube C will be prepared in a laboratory apart from the other tubes in an atmosphere of a different pressure and temperature. The tube will then be fitted into an outer zinc case which will be sealed and wrapped in black paper. Before tube B is placed

in position, the room in which the experiment will take place will be darkened. Then tube B will be placed in position. After three hours, the scientist will remove tube B, which he will place in a zinc case, and after sealing it and wrapping it in black paper, he will take tube A into the laboratory where tube C was prepared, and examine it carefully. He will prove by experiment that it is unchanged. Then he will examine tube C in the same way. It will be found to contain water possessing a peculiar luminosity. His examination of tube B will reveal the fact that the silver chloride has been acted upon in some way, the change exactly resembling that produced by the actinic force of light. This change could not have been produced by the golden light of tube C, as it was sufficiently protected by the zinc and black paper. The light was not in the room; the change must have been produced in some peculiar way by the concentrated magnetic force in tube A. Observation of occult records will explain this change. The first ray, which can so readily produce inanimation, is of a psycho-etheric nature, and is active beyond the bounds of physical matter. In the immediate psychic surroundings there are entities known as actinic elementals which, in order to avoid paralysis, concentrate their energies in groups against the force of the ray producing etheric light to which the silver chloride is readily susceptible.

The luminous water in tube C contains in addition to the oxygen and hydrogen, its constituent parts, an etheric element which imparts the luminosity and renders it highly sensitive to psychical

influence and to difference of atmospheric pressure or temperature. This third element is the body or vehicle of the magnetic force of the first ray. If water which has been charged with this element is placed in the open air, it will absorb and hold in solution four parts by weight of that form of oxygen known to chemists as ozone. If placed in the sunlight, the water will absorb the electricity of the sun's rays and when a sufficient charge is collected, the water will be decomposed. If placed in a dark room for a number of hours, a negative current will be generated in the water, giving rise to vibrations of extraordinary vitality, which stimulate the life-germs of the water so that they attract the luminosity, and crystallise the substance of the magnetic ray sufficiently to be visible to the naked eye. If the water is charged with electricity, either positive or negative, the luminous element is influenced by the current, so that its vibrations vary according to the intensity of the force giving rise to many streams of colour. When the luminous element is thrown into vibration, sympathetic vibrations are produced in the atmosphere, which can be photographed or definitely impressed on the sensitive paper. By the application of heat to the water, a fine film of compressed magnetic force is produced, which, however, dissolves as the water gets cool. By lowering the temperature of the water the magnetic element is liberated and attracts electro-psychic needles from the atmosphere. These needles crystallise when the temperature reaches thirty-five degrees. (35 F.) At a pressure of 12 pounds to the square inch the

water attracts an additional combining weight of oxygen producing the compound H_2O_2 . At a pressure of 10 lbs. to the square inch and a temperature of 88 C. spontaneous combustion is produced. When observed clairvoyantly the physical combustion acts on the astral currents, producing small golden lights which gravitate to a centre ninety inches above the physical water.

All these facts will be discovered by the French Scientist. This series of experiments will demonstrate that Electrical Science is inseparable from Psychology.

Several articles will appear in America discussing the experiments and demonstrating the points of contact between Electrical Science, the two Schools of Hypnotism, the Science of Magnetics as taught by Spiritualists, and the Psychology of the Oriental Occult Records. The water which is permeated by the magnetic element will be used by an American medical man, who will call it Uranus water, by reason of its sensitiveness to psychical influence and capacity as a medium of ether waves. By numerous experiments this doctor will prove that Uranus water contains a vitalising element capable of dispelling many diseases. He will also establish the fact that the normal memory can be greatly intensified by a moderate use of Uranus water. Many students will purchase Uranus water in order to cultivate their memory, and by moderate application excellent results will be obtained; but many will succumb to the temptation of endeavouring, by gradually increasing the dose, to cultivate abnormally retentive memories, with the

result that when the intensification reaches its climax, the overtaxed nervous system will refuse additional stimulation, and many will be wrecked mentally and physically. In some cases, the reaction will prove fatal, while in others interesting psychical experiences will be possible.

The susceptibility of Uranus water to psychical influence will be imparted to the astral bodies of the patients, rendering them highly sensitive and stimulating their latent psychical powers.

The discovery of Uranus water will lead scientists to a course of experiments resulting in the tabulation of all the psychic elements in man's constitution, and the electrical currents and chemicals to which they are related. By fixing the vibration of the luminous stone by plunging it into the magnetically charged water, the scientists will find a basis for their observations. They will find that, by the psychic susceptibility of the stone, impressions and conditions in the human aura can be registered, and their lines of force precipitated on the sensitive paper. The French Scientist will register many impressions this way, and many clairvoyants will confirm the records of the luminous stone.

Impressions will be taken of people in various moods, especially from those subject to hypnotic illusions producing extremes of emotion.

By patiently arranging the vibrations, the scale of emotion-waves in the human aura will be constructed. About this time an interesting discovery will be made on a small island in the Pacific. The small island will be one which will be thrown up,

creating a large tidal wave. In analysing the soil, a German professor will discover traces of a peculiar white metal similar to some already in existence, but entirely different in its properties. When sufficient has been extracted from the soil, the German Professor will subject the metal to many tests. Its chief property will be a susceptibility to solar force, which it will concentrate and hold during the day. During the night this force will be thrown off as a steady flame. By degrees the professor will discover methods by which the metal can be moulded, and when his experiments prove successful, he will publish a book giving the history of the metal from its extraction from the soil to its moulding into form. At the Psycho-Electrical Institute at San Francisco, U. S. A., several important instruments will be invented by which the solar force can be concentrated and conserved in sufficient quantities to produce a light of ten thousand candle-power. This white metal will be called "Solarium," by reason of its susceptibility to solar force. Solarium wires will speedily supersede the ordinary copper wire now in existence. An instrument for measuring solar vibrations called an 'Actinometer' will also be invented at the Institute. By focussing a ten thousand candle-power light in one Actinometer and connecting it by the white metal wire with another Actinometer, the vibrations of the solar force will be measured and a scale constructed of which the unit will be one candle-power. Very fine Actinometers will be made capable of responding to the finer negative actinic forces which emanate from the earth at night. When the discoverer of Uranus water has

examined and tested the Actinometer and compared the vibratory results of solar force with those registered by the luminous stone, he will endeavour to determine the nature of the vital force which the human body absorbs and conserves from the Sun.

In order to make his experiments, he will appoint a special ward in his Hospital for patients suffering from nervous diseases and slight mental derangement. The ward will be arranged so that solarium wires can be connected from every bed with a definite centre in an Actinometer upon which the solar rays beat at midday. Then he will engage a special staff of nurses, all qualified clairvoyants, appointing two to each patient. It will be the duty of the day-nurse to observe and register the colours of the currents which flow through the solarium wires to the patient and of their effects on the Aura. The night-nurse will observe and register all the luminous emanations coming from the Aura through the solarium wires to the Actinometer, and the changes taking place in the Aura by their emission. The doctor will discover three facts: (1) During the day, there flows from the Actinometer a positive current of solar force, which passes undifferentiated along the solarium wires to the patients, where it is absorbed according to the capacity of the Aura; (2) During the night, a negative current is given off by the Aura, but not necessarily the counterpart of the positive current, or even a current equal in intensity to the one received. The negative current depends entirely on the constituent forces of the Aura; (3) The differentiation of the current within the

Aura stimulates various groups of vibrations corresponding to desires and to the functions of the senses.

Following upon these discoveries, a book will appear in America called *The Vision of Osiris and Isis*, giving an explanation of some of the Mystery teachings, dealing with the occult science of Electricity. Chemistry, Psychology and Astrology are related to the occult science of Electricity, for in all chemical changes psychological action and astrological combinations of forces, the operation of the solar force and the planetary currents which are aspects of electricity are definitely visible. The following extract from the book, taken from a chapter called 'The Word of Isis,' clearly defines the position of Egyptian Occultists towards Electricity and Psychology:

All nature is of One Soul-Ra, whose rays expand throughout Boundless Space, giving rise to great waves in the primordial Substance of Ra. The Word of Life who is the Germ of a Universe expands and becomes Light. That Light is the Source of Life, the Author of the Powers. They are His Rays in the Boundless Light, and by Their Living Vibration the great waves of Ra are created. These waves produce the Planetary Essence which is born of the desire to contract and centralise Itself. Of this centralisation Planets are born—living Flames. The Word-Light proclaims: "Let there be a centre of Life to distinguish the Individuality from the Mass." And it was so. The great waves of Ra are the illusions or bodies of the rays, and all that springs from them is shadow. They are the enduring powers in the One, and that One Ra is Electricity.

The Seven Rays, or aspects of Electricity, took upon themselves illusions (bodies-shadows), which are

the seven planets. All men who are born in the Image of Ra must tread the cycles of all illusions, passing upward through the Seven Planets, traversing the consciousness of the Cosmic Serpent, until they return unto their (electric) Source (the Sun).

The scientific theory of an ultimate force undemonstrable by physical instruments will be mystically and poetically described throughout the book. Following the extract which explains this theory, there are three chapters dealing with the twelve Signs of the Zodiac. Each Sign, a House of the Sun, is a dual current of Electricity, exerting a positive influence towards the earth and negative towards its ruling planetary ray. Throughout the book, Isis explains ultimate causes and ultimate effects, and Osiris the phenomena which occur between them.

When the electric forces of the Zodiac are explained, the septenary constitution of man, according to the Seven Planets, will be explained, and the planetary rays or currents will be attached to the principles they represent. Then will follow an explanation of the electrical impulses governing Evolution. The first chapter will deal with the three Elemental Kingdoms, which are the astral states preceding the first physical evolution. The second chapter will deal with Electricity and Mineral evolution, explaining the electrical currents by which the condensation and compression are accomplished. The third chapter will explain the growth and evolution of Vegetation. The fourth chapter deals with Animal Life, the fifth with Electricity and chemical changes, the sixth with Animal Magnetism, the seventh with Humanity. Then follow several

chapters dealing with psychological and philosophical subjects, explaining that combinations of electrical currents, originating in the one solar current, graded in force of vibration and arranged according to a plan of cosmic resistance and pressure, produce and maintain the Universe.

When the French Scientist receives this book he will write an article commenting on several points, in which he will state that if the one solar current is the primordial electric force constructing and animating all forms of existence, it will be possible, by the application of electrical currents, to demonstrate the vibration and force of desire, to explain mental motive power, and to establish definite scientific relations between alterations in the mental current and physical changes accompanying these alterations. The Scientist will refer in his article to the discoveries made by the American doctor, relating them to certain passages in *The Vision of Osiris and Isis*. He will conclude his article by explaining one of his experiments. The following extract from the article will describe sufficient of the experiment for our purpose :

By the application of an electrical current equal to forty units of concentrated actinic force to one who had been previously thrown mesmerically into a cataleptic trance, a current was induced in the subject, commencing at the heart and travelling through the system along the lines of circulation until, reaching the brain, the cataleptic trance was broken and the subject entered the clairvoyant state. It required a strong effort of the will to break the force of this current, and restore the subject to the cataleptic state. The same current, when applied to one in the normal condition,

produced a current commencing from the brain and travelling downward through the body, finally escaping, after causing the subject great discomfort. Partial loss of memory and the total paralysis of the lower limbs succeeded the application of this current. These effects could only be removed by careful magnetic treatment and mental suggestion.

A current equal to ten units was then applied, and the corresponding current then induced commenced at the brain and travelled slowly downward along the spinal column, where it was checked by a strong mental suggestion; the current then turned, and travelled upward along the spinal column until it reached the brain, where it stimulated the memory to such an extent that the subject could remember one hundred lines after one recitation. A current equal to fifty units of concentrated actinic force was applied to a stone, producing instantaneous disintegration. The stone had been previously connected to a solarium wire, the end of which was attached to a ring worn by a hypnotised subject. The subject had no idea of the experiment, for no one had been near who knew anything of my work. I instructed two of my students to prepare for my experiment, the plan of which was not clearly formed in my mind.

The instant the disintegration of the stone took place a shudder went through the hypnotised subject, who underwent a complete change. The body was occupied by an entity which was at first quite unable to manipulate it, but the consciousness was gradually adapted, and the entity explained that it was the Soul of the stone. I asked where its knowledge of human language came from, and I was informed that human consciousness is the dominant influence in nature, and that any disembodied Soul, whether of a stone, tree or animal, would assume, or endeavour to assume, the human state. The Soul begged me to allow it to return to its stone, and when I explained that the stone had disintegrated,

the Soul said: "My body sleeps. Tell me to go back and I will go." I produced a mental image of the stone which I held visualised before me for about three minutes; then I commanded the Soul to return, and as I did so, a shudder went through the subject, all the particles of the disintegrated stone returned to their original position, and all appearance of its interesting adventure was removed.

When the subject was restored to normal consciousness and saw the stone, the experiment came as a vision, and I received a clear description of it. I cannot state what really occurred, but in my own opinion it was not the Soul of the stone which manifested through the body of the subject, but an electrical suggestion carried along the solarium wire to the subject, giving the latter magnetic control over the stone. I venture to think that we shall soon prove scientifically that there is a chain of electrical impulses throughout all nature.

This article will suggest the line of experiments which will finally establish the definite relationship between electricity and psychology. The French Scientist will prove by many experiments that electrical currents can stimulate vibrations of many desires and emotions. By the application of a positive electric current to certain centres, those brain-cells which are the channels of the concrete mind will be stimulated, so that even a spiritually-minded man, for the time being, can have no inner light, becoming an absolute materialist. This condition will only remain while the electrical current is passing, and the man will have no memory of it after it has passed. By infusing a negative charge into the higher brain-centres of a materialist, the psychic and spiritual faculties will be stimulated, but, in this case, the memory of the

experience will remain. The same law will apply to the production of pain and pleasure: pain will be produced by positive currents and no memory will remain, while pleasure will be produced by negative currents and the memory of the experience will remain.

The observation of these facts will lead scientists to the conclusion that all unpleasant experiences are born of impermanent forces, while pleasant and elevating experiences are born of forces which endure according to their intensity. Scientists will recognise by their experiments that the astral or psychic faculties are latent in every man, and that these can be evoked by the application of electrical forces to the higher brain-centres. - The life-giving energies which descend in solar rays contain vital forces for every atom of man's constitution, and although some of the forces are not recognised as electricity, they are all aspects of the One Force, that electro-spiritual power which is the basic principle of Life. The solar forces contain the concentrated rays of that primordial force which extends throughout all space, and scientists will discover by many experiments with the Actinometer that the centralised force of the Sun is condensed throughout all nature, forming the objective universe. All forms of Life can be rarefied or depressed by the application of electrical currents, especially when those currents are tuned—by means of the Actinometer and other electrical instruments for the purpose of determining finer vibrations—to the vibration of the life to which the current must be applied.

Although the concrete mind will carry its research into super-physical realms, it will still cling to the physical plane, and will explain all psychological phenomena by the theory of electrical currents, stating that the higher moral and spiritual faculties in man are due to the forces of the Ultra-Solar rays—a statement which is true when viewed from the esoteric standpoint or examined by an initiated intuition. Scientific conclusions with regard to psychical matters will be founded on a vast collection of facts, for by the application of concentrated actinic force to the force centres of Spirit-mediums, when under hypnotic influence, the character of the manifesting intelligence will be changed according to the strength of the current. This phenomenon is due to the fact that when astral entities, whether human spirits or otherwise, manifest through mediums, they have to use the etheric double, which is the finer part of the physical body and contains the vital forces. When under electrical influence the vibration of this etheric double is changed; hence the change of the manifesting intelligence.

Electricity is the psycho-physical force, and the five magnetic or vital fluids are aspects of this force. Any additional impact will produce a change in the etheric double, because the etheric double is the vehicle of the vital force and the medium of the psychic and physical realms. All psychic phenomena are due to magnetic or electrical impacts directed by entities functioning by their concentrated will on the psychic planes, and by applying an opposite current any psychic manifestation can be

checked. The experiments with the luminous stone, the two rays and Uranus water, and the facts observed by the impressions tabulated on the sensitive paper, and the French Scientist's experiments connected with the transmission of electrical suggestions, will prove conclusively that electricity and chemical action belong to psychological science and exceed the limits of physical research.

We have only briefly sketched the vast field of research through which the great Adept as French Scientist and American Philosopher will lead the scientific world. We have left many points unexplained, otherwise the scientific men could not search into the facts connected with the great mystery of Life and the intimate relationship between Electricity and Psychology.

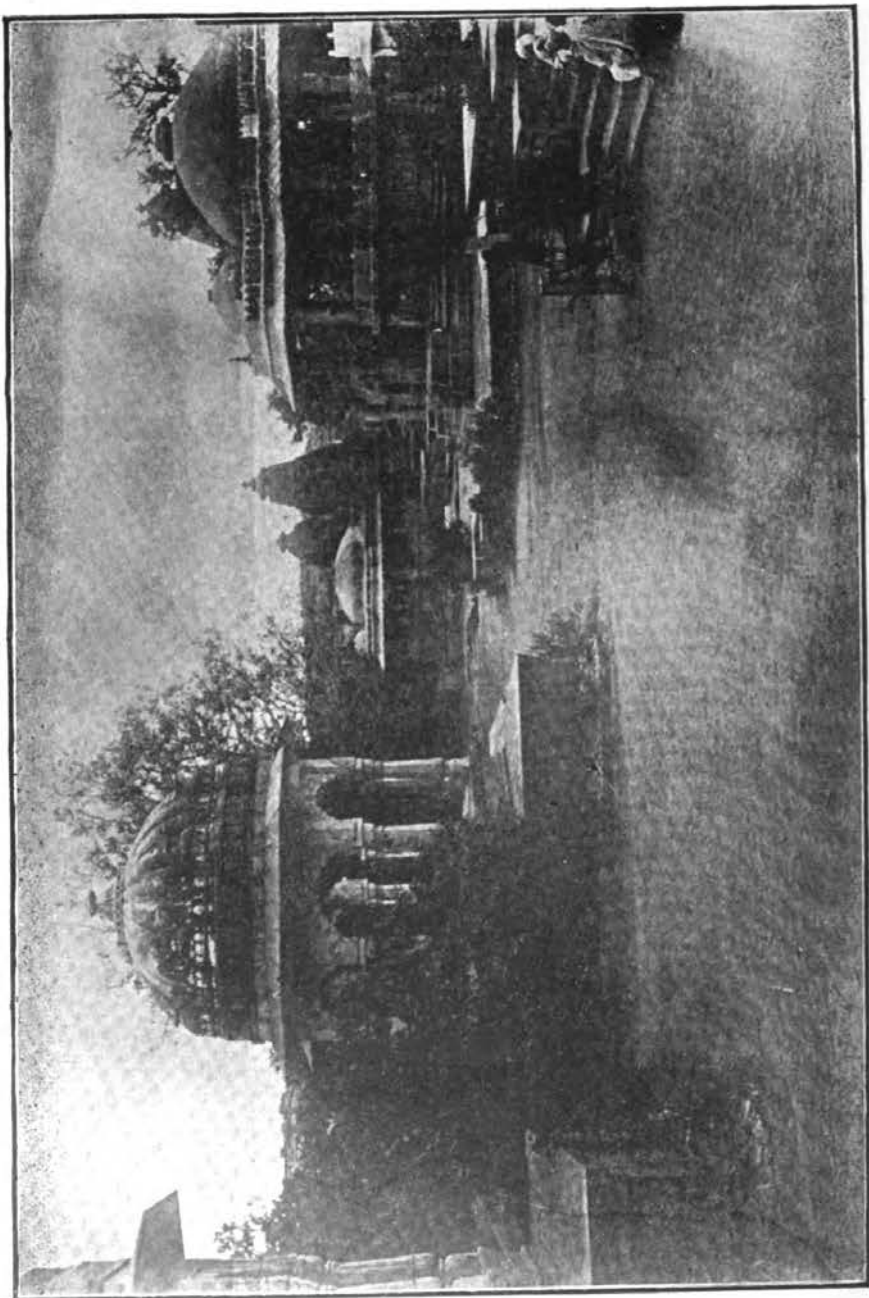
G. V. Jepp

By contraries are contraries brought forth to view ;
From out of darkness was the light created new.
The Prophet's wars have brought about the peace that
reigns ;
These tranquil latter days the fruit are of his pains.

JALALUDDIN RUMI

THE DHAKESHVARI TEMPLE

FROM the early advent of the East India Company, Dacca has occupied a somewhat unique position in the history of Bengal. Even long before that, its fame had reached far and wide. Its name is commonly supposed to be derived from the *dhak*-tree (*Butea frondosa*) but it is very probable that ultimately it will have to be assigned to the Goddess Dhakeshvari, whose shrine is situated there, a picture of which appears as our Frontispiece. "The temples, mildewed, crumbling, ancient, even in this land of ancient monuments, stand by the river and are regarded with great reverence. The legend of their building concerns the favourite wife of an olden ruler who was believed to have been unfaithful to her lord. Turned in disgrace from the palace, she wandered friendless through the city, and finally flung herself into the river to drown. But by her virtue was she rendered immune from drowning, and the waters wafted her gently down stream for some distance, and left her comforted and safe, on the green shore. Here a son was born who, later, became a ruler renowned for valour and wisdom. Both mother and son were eventually worshipped as deities and the temples of Dhakeshvari were reared to hallow the place of the miraculous birth."



LITTLE GANPAT RAI

By WILLIAM RUTHERFORD

LITTLE GANPAT RAI was a great friend of mine from his earliest childhood. I have often dandled the fat little Hindu baby on my knee, whilst I talked business to his radiant old father, who was passionately fond of the boy.

He lived in an old city in Northern India, once the seat of the Mughal Emperors, and crowded with memories of a glorious, and inglorious, past.

Ruined palaces and temples and mosques abound there and the Muhammadan, the Hindu, the Sikh and the Jain live together in friendly rivalry, each worshipping his own Deity and, for the most part, turning a deaf ear to the cries of missionaries of all sects to come away from their ancient faith.

There are churches and chapels and mission halls in this great and marvellous city, but if you will ask any of the good and earnest men who have laboured there for years whether this great multitude of Indians has been touched to any extent by their ministrations, they will probably answer you evasively, or candidly say: "The impression made, after years of earnest toil, is very slight indeed, but we hope to do greater things some day."

Meanwhile, pending the arrival of that "some day," the city exists, and its life teems something like a human ant-heap, whilst the Hindu temple-bells tinkle, and the muezzin from the Muhammadan mosque calls the multitude to prayer.

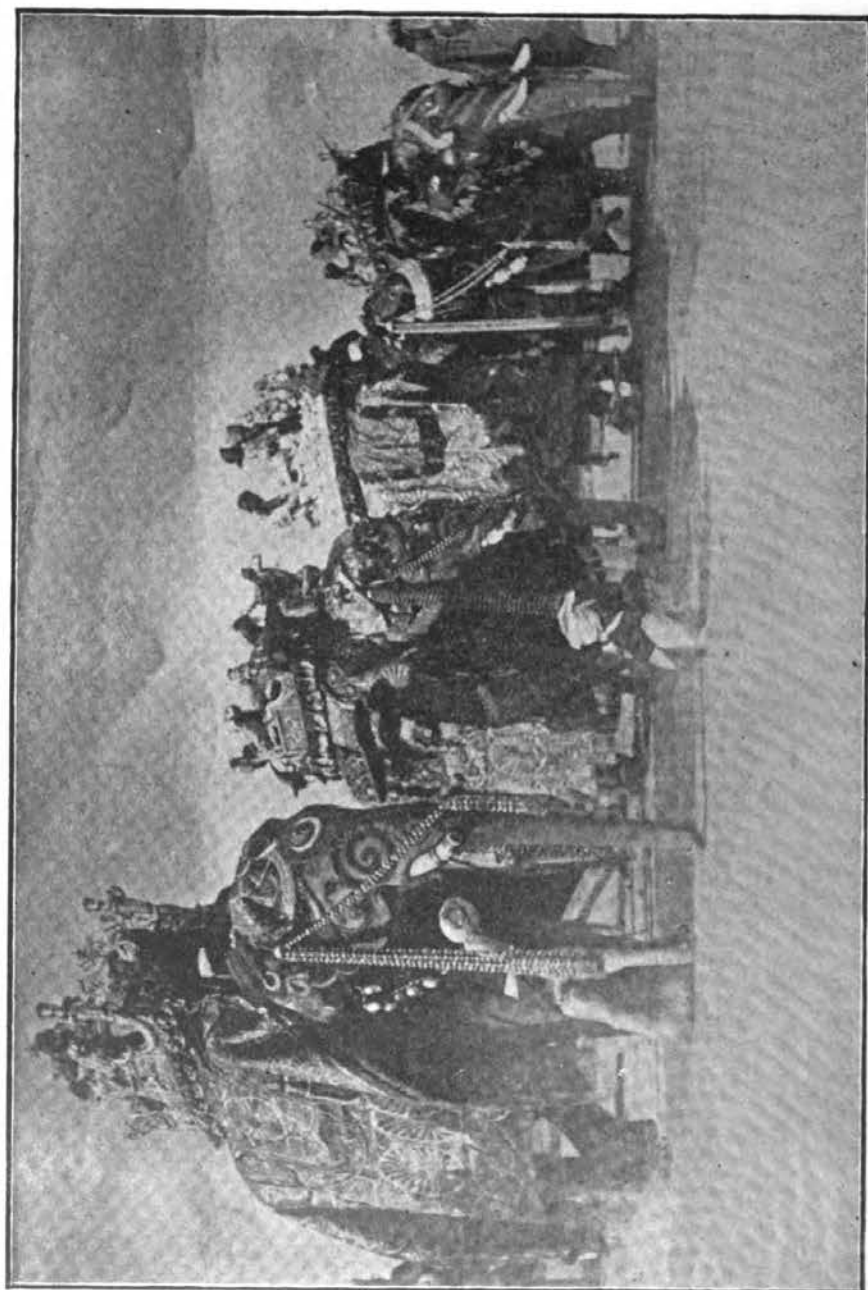
One of the great delights of Ganpat Rai's early days was to watch the gorgeously caparisoned elephants as they paraded on a state occasion in all their bravery.

The boy was of a very enquiring turn of mind, and the father was a deeply religious man in his own particular school of Hinduism, so that Ganpat Rai was very early instructed in the articles of faith as taught in the ancient Hindu scriptures.

His growing, enquiring mind led him to ask his father many difficult questions, and, when the latter could not answer, he would tell the boy to ask the pandit, or learned man, who was employed to train the young mind in all such matters.

One thing that puzzled the lad was the many varieties of faiths in the place. When passing the splendid Muhammadan mosque, he would ask: "What is the reason why all these people are going into that great beautiful building?"

Then his father would try to explain that that was the place of worship of a false Prophet, and that all his followers were wrong. This reply satisfied, for a time, the mind of the boy, but it was not good enough to be permanent, and when he began to think for himself, he knew that it would not do. He made the acquaintance of many Muhammadan youths, and found them to be very decent fellows indeed.



One day—as his father was driving him past the old English church, which had stood the storms of many generations, and sent forth the sound of its wretched old tinkly-tankly bell on Sunday and Thursday, to call to prayer a very small handful of English folk who came there, to a large extent, just for decency's sake—the boy asked:

“What is that place amongst the trees, father dear, and why are all those Sahabs and Mem-Sahabs driving in at the gates?”

“Oh,” said the father, “that is the house of prayer of the white folk, who have a different God from ours, and they send missionaries here, thousands of miles across the sea, to tell us that we are wrong and shall be everlastingly lost, if we cling to the beliefs that have come down to us through thousands and thousands of years! They do not make much headway, although they spend thousands and thousands of rupees. I have been told that the little children in England save up their pocket-money to pay the expenses of these good men who have come to tell us this, but it is not a pleasant message to be told that Khuda has misled us all these ages. It is very difficult to believe, and I fear that it is very hard work for these poor white preachers.”

“How very strange!” said little Ganpat Rai. “But our faith is much older, is it not, daddy dear?”

“Yes, my son, much older, but some of them say that it is all wrong.”

“But are they all agreed that this is so?”

“Oh, no! there are many who find much good in our old Scriptures, and there is one

celebrated white lady who comes out here, year after year, to tell us that in the Hindu religion we have the finest teaching in the world; so that it is difficult to know what to think."

At this point they were driving past the old red-brick Roman Catholic Church, which stood with the doors wide open, and one could see, in the strong Indian light, the great crucifix at the end with the figure of the Saviour, showing great drops of blood from head and side and hands and feet, falling down and down.

Little Ganpat Rai looked in and saw this thing, now for the first time.

"What is that?" said he.

"Oh, that is the Christian God, who they say died like that, put to death by cruel Jews, nearly two thousand years ago."

"How dreadful" said the boy, "I have never heard such an awful story in my life."

"But they say," continued the father, "that he came to life again and that His Spirit now pervades the world. But this form of Christianity is called Roman, and it claims to hold the keys of heaven, and says that the others have no status there."

Then they drove on and passed the little old Wesleyan chapel, built in a garden, and, peeping in, they saw a handful of missionary ladies and a man or two, gathered around an old harmonium, the strains from which came out into the street.

"And what is that?" said Ganpat Rai.

"Oh, that is another form of the same religion, working in its own way, and holding the view

that neither of the other two forms is what is wanted to save India."

"I find it all very puzzling," replied the boy. "It makes it very difficult, I think, don't you?"

"Yes, it is so, but we must struggle on with what little light we can get, holding on to all that is good and noble in every religion, no matter what it calls itself. I once met a very intelligent missionary in Madras who held this view, and he was a great student of the ancient faiths. He told me a very comforting story about his God, who, when He was on earth, told His disciples, who were nearly all men from the poor and neglected classes: 'Other sheep I have which are not of this fold; them also I will bring and they shall hear my voice, and there shall be one fold and one Shepherd.' We must wait patiently for that day, and when it comes, we may perhaps find that we all were right in the main, but with many faults in the way we went to work. 'Tis all a great mystery, my boy, but God is over all, and knows more than He deems it good for us to know. We call Him Khuda, the Muhammadans call Him Allah, and Christians call Him God, but He is the All-Father, and the name doesn't matter, so long as we love Him and love each other."

At this point, father and son arrived at the tombs of their ancestors, where they remained to pray, and after having left jasmine-flowers to bedeck the grey old stones, they drove homewards to their dwelling in the great city, where the hum and buzz of the market-place called them back to matters mundane once more.

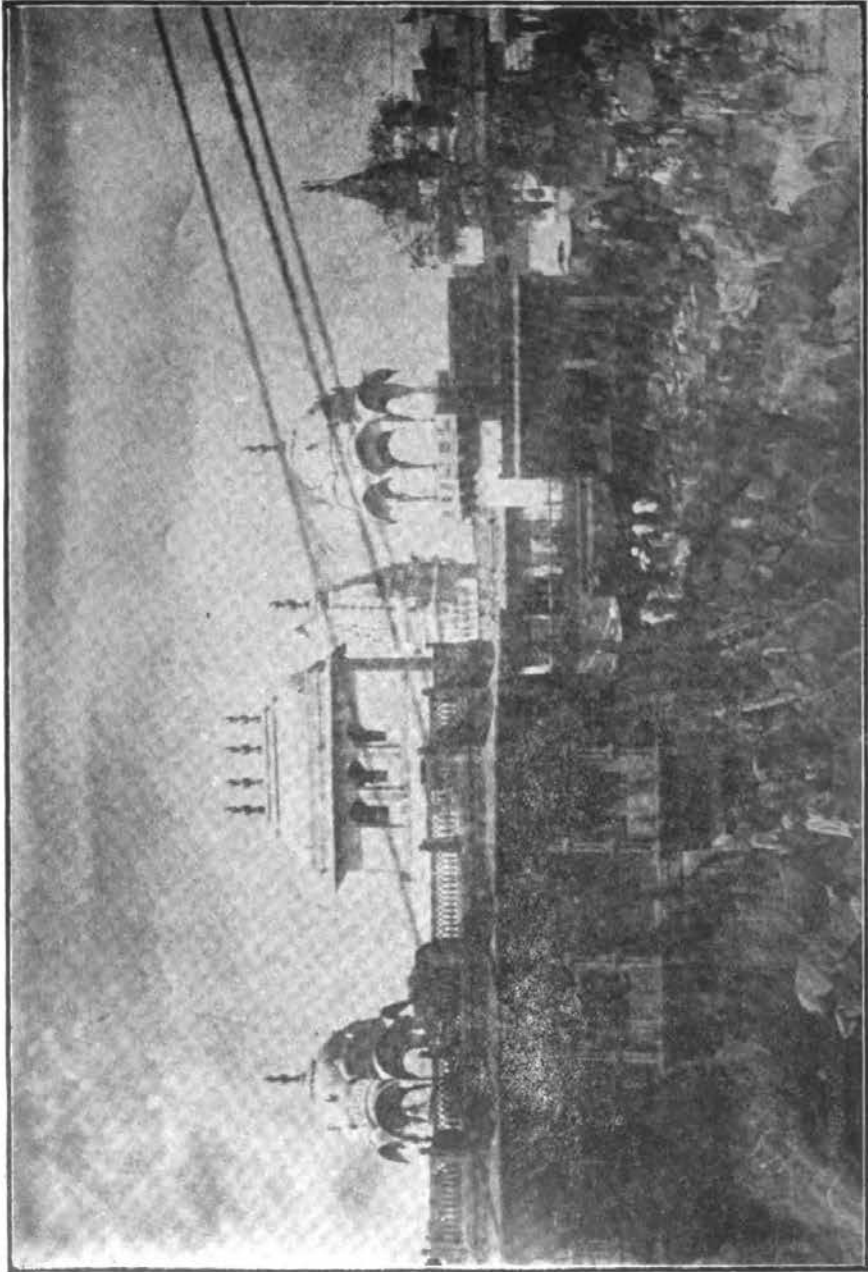
A few years later, Ganpat Rai was on board a big steamer bound for England, in view of a process called "completing his education".

Better far for him had he never taken the step, but the idea was popular in India, and his father allowed himself to swim with the tide, and do as other well-to-do fathers were doing.

The youth was brilliant and did well at the University, outstripping the sons of English nobles, but he also learned much, very much, not taught in Universities, which he would have been better without. However, let a veil be drawn over all that!

In a few years he returned to India, a full-blown barrister, but by no means a contented soul. How could he be? What had been grafted on to his nature was hurting him. There was an unnatural mixture rankling in him. He was neither one thing nor the other. And, as for his profession, well! Gentlemen with white faces got all the best cases at the bar, and, as for his status, he had been hustled out of an English Club where he was waiting, just inside the door, to see an old white friend from England; and, moreover, when trying to catch a train, had been pushed back on the platform by Eurasian officials, whilst the Sahab's boy took the best place. This was so different from Oxford, where he had married an English wife, highly cultured and exceedingly charming.

He was not a revolutionary, nor had he joined the party of 'unrest,' but there was unrest in his soul. I could see that as he opened his heart to me, my poor friend Ganpat Rai! What could I



do? Sympathise, of course, but that amounts to little.

He will never be a danger to the British rule. He is too good a man, and one can only pray that some day soon things may alter, and that Englishmen in India will live up to what Ganpat Rai was taught at Oxford, where he gained a kind of notion that a British subject, no matter of what shade his skin, has a right to a place in the world, on equal terms, wherever the British flag flies.

William Rutherford

In the prayer of rapture man is effaced from self, so that he is not conscious of his body, nor of things outward and inward. From these he is rapt, journeying first to his Lord, then in his Lord. If it occur to him that he is effaced from self it is a defect. The highest state is to be effaced from effacement.

AL GHAZZALI

FROM AFAR

By ELAINE

I slept—and while I slept my spirit slipped
Forth from this house of clay,
And, wondering, looked upon this form
Which holds it here by day.

I gazed upon a land, than this one
Thrice more fair;
Kind friends stretched forth a hand
And bade me welcome there;
Communion sweet was there,
Though not of spoken word;
Whilst pulsing through the air,
Came joy of things unheard.

I rested for a while content,
Then upwards raised my eyes,
And forward strove—yet higher went
To fields of Paradise.

While I passed upon my way,
A glimpse of that great plan,
Which rules the universe always,
I caught, and knew that man,
Though travelled far, and many times returned,
Pure bliss would never know
Till thought of self was burned
From all his consciousness.

To grow more like to God's own features
Was the goal for which he aimed.
The love of all His creatures
Was the reward he claimed.



REVIEWS

The Science of the Sacred Word, being a summarised translation of the Praṇava-Vāda of Gargyāyana, by Bhagavān Dās, with notes by Annie Besant, and an Appendix by Louise Appel, M.B., B.S., B.Sc. Vol. I. (The THEOSOPHIST Office, Adyar, Madras S., India, and the T. P. S. London, and Benares City. Price Rs. 4-8 or 6s. or \$1.50.)

This is the first volume of a large work which so aroused the enthusiasm of Sir S. Subramania Iyer that he offered a considerable sum towards the expenses of placing it before the public. Those who love the writings of H. P. Blavatsky are likely to be attracted to this book, for it is obviously closely related to, is probably part of, the great store of concealed occult literature from which she drew so largely in *The Secret Doctrine*. 'The Strange Story of a Hidden Book' is told in the preface, with all the charm of language which belongs to Bhagavān Dās' lighter work, when he is under the glamour of his country's ancient lore, and re-breathes the air of an elder day; the first five pages are indeed a poem in prose. The story of the finding is as fascinating as a fairy-tale, and the thousands of hours spent over the book during ten years have convinced the translator—a scholar who errs rather on the side of keen and discriminative intellect than on that of emotion—of the priceless value of his treasure trove. He acknowledges to the full the shortcomings of the work in verbosity and repetitions, as well as in crabbed terseness from time to time, but he declares, after these years of labour, that *The Secret Doctrine* and this volume "supplement each other and make one whole, as metaphysic and science, as abstract and concrete, as principles and details". The claim is a high one, but a careful reader of the book will be inclined to endorse it.

The original work, dictated by the blind Paṇḍit from memory, and patiently written down by Bhagavān Dās, contains 16,000 shlokas, or 32,000 lines of sixteen syllables each. This

has been summarised in English into three large volumes, of which the first is now under review; the second I hope to review next month, and the third is in the press. The first Section deals with Ultimates—the Self, the Not-Self, and the Relation of Negation between them—or the World-process summed up in a Word, the sacred AUM. The second Section explains the methods whereby the three ultimates are conjoined; ‘becoming’ manifests by desire, is seen by cognition, is carried on by action, for “the world never exists apart from the Self, and the Self never apart from the world”. “When the World-process is summed up in the words ‘I-This-Not,’ it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being ‘nothing else than itself.’” To realise the I as the Self is the true Cognition; to live the World-process as the modifications of consciousness is the true Action; to conclude their rejection finally by re-entering the Self is the true Desire; the summation of these into a single act of consciousness is Liberation. These are “the four noble Truths’ of Brahman”. The four Vedas expound these, the *Rg-Veda* being devoted to cognition, the *Yajur-Veda* to action, the *Sāma-Veda* to desire, and the *Atharva-Veda* to the summation. The third Section is devoted to action and deals with the Vedas. They in turn are again subdivided each into four parts, similarly related to cognition, action, desire, and the summation. Hence the fourfold path of the āshramas, or stages in life, to be trodden by man.

In dealing with the genesis of the Vedas there is an interesting discourse on world-rulers, world-systems and world-cycles, and then the great Logia are considered. From this we pass to a study of each Veda separately. Under the *Yajur-Veda* there are some profoundly interesting remarks on the four kinds of Liberation (mokṣha) and the sacraments, and very clearly comes out the truth that all knowledge is to be obtained for the sake of Service: “Become Brahman [the Eternal], and then return and happily engage in the work of this Samsāra [World-process].” Miss Appel adds to this a valuable note on the bearing of western science on the Hindū sacraments.

For lack of further space, I must conclude this very imperfect review, but I hope that my readers will make up for its imperfection by reading the book itself.

A. B.

The Growth of National Consciousness in the Light of Theosophy, by G. S. Arundale, M.A., LL. B. (The THEOSOPHIST Office, Adyar, Madras. Price Rs. 1 or 1s. 6d. Boards; Rs. 1-8 or 2s. Cloth.)

This is a book by a new author on a new subject—a subject of great importance, with which Mr. Arundale's historical studies have specially fitted him to deal. None of those who had the privilege of hearing these admirable lectures will need to be told how ably the theme was treated; but there are thousands of members who could not attend the Convention, and the publication of this book will enable them to participate in the pleasure and profit of those who were present. We cannot pretend, within the limits of a review, to epitomise a book of this character; but we may perhaps venture to say that the dominant note of the author's conception is that of the mighty Power behind, which is always guiding the evolution not only of the world as a whole but of each separate race. Consequently he emphasises repeatedly the duty of each one of us to endeavour to adapt himself to the splendour of the plan, to realise that we are all parts of one great whole, and that we need to understand other nations as well as our own, since their characteristics are as necessary to this whole as are our own. He insists that without the recognition of the guidance from above, and even without some direct or indirect touch with the mighty guiding Hierarchy, it is impossible for any man to co-operate fully and intelligently in the march of progress. From every point of view this little book is worthy of the closest attention and every member ought to possess it. We welcome Mr. Arundale as a recruit to the band of Theosophical writers, and we trust that this, his first literary offspring, may prove to be the eldest of a very large family.

C. W. L.

The Religion of the Chinese, by J. J. M. Degroot, Ph. D. (The Macmillan Co., New York. Price 5s. 6d.)

“Full of information but disappointing” is the judgment one has to pass on the book. Results of careful observation and study are here put forward, but there is an unfortunate lack of understanding and appreciating an old-world religion in spite of its later-day accretions and superstitions. The learned author's religious views colour his studies, and as the volume is meant for missionaries perhaps this is purposely done. It is curious.

that such a person as a professor of ethnography in a European University, like our author, should not be in possession of such adequate elementary knowledge of various eastern lores as would enable him to comprehend the true spirit of such terms as *shen* and *kwei*, *yang* and *yin*, etc. It is perhaps presumptuous to say so, but we think the learned professor will do well to study elementary Theosophical teachings, which will enable him to understand the ancient faiths in their true spirit. The study of a religion is really fruitful when one tries to understand it in the spirit in which its true followers understand it; and for this a learner has to feel the spirit of the faith, and not only observe the doings of their modern votaries and think over fragments of their existing books. In closing, we recommend the volume to all students of Chinese ideas, for it contains innumerable bits of useful information and provides material for quiet thought.

B. P. W.

Byways of Ghost-Land, by Elliott O'Donnell, (William Rider & Son, Ltd. London. Price 3s. 6d.)

This is a readable book, filled with many quaint and gruesome experiences, mainly the author's, but in several instances taken from the accounts of others. In these latter the author accepts the statements with hardly any attempt at verifying or checking them. And indeed all through the book there is an absence of anything like a scientific treatment of the subject. In classification, weighing of evidence, arrangement, there is no sound method, and the author seems to be wandering through a labyrinth of weird experiences, with no other motive than merely to get them told. Well, he gets them told, and the manner of the telling is very attractive, so that if once you take up the book, you do not let it go till you have finished it. But it is not a student's book. For the general reader, interested in such matters, it will be satisfying. It will give the required interest and the expected thrill, but no explanations worthy of a moment's regard, no hypothesis supported by arguments or reasons are offered, except in the crudest form, and then they rest on no sounder basis than this: that the author knows all about it, and it is no use the Theosophist leaders, or Psychical Research experts saying a word to the contrary. But there is nothing offensive in our author's way of saying this. "I am Sir Oracle, and

when I speak, let no dog bark" describes his attitude, but it is nevertheless not an arrogant attitude. It is the attitude of one to whom these byways are well-known paths, to whom the horrors he has seen are very real, who can no more doubt the experiences he has had and records, than he can doubt his own existence, and who, being an Irishman to the core, naturally finds himself telling his story in a manner that suggests our well-known Donnybrook friend, inviting people 'to tread on the tail of his coat' just for 'diversion' and the pure fun of the thing. In concluding, one must express the wish that the author, instead of trying to invent a new nomenclature, e.g., occult or unknown brains, barrowvians, clanogrians, etc., had tried to keep in line with those workers in the same department who have already more or less well-recognised names for these types of beings. But in spite of the blemishes pointed out, the book is worth reading, and should find a place on the bookshelves of the student of the superphysical.

J. S.

Where is Heaven? by Emil P. Berg. (William Rider & Son, Ltd., London. Price 2/ net.)

"By Heaven we must not understand a certain place but rather a certain state of the soul," and the satisfaction of heaven will vary to suit the after-death needs of the lover, the aesthetic, the intellectual and the saintly—that is the answer of the author. But Heaven is also to be found "in operation on this earth," and "in the heart of every true follower of Jesus". The question of the immortality of the soul is discussed from the religious, the intellectual and the imaginative standpoints. The book is mainly founded on S. Paul's teaching, interpreted according to a rather liberal standard of modern thought. Written in the form of letters to an invalid, a spirit of cheery optimism as to the high destiny of man pervades the book, a spirit which the sick man is especially advised to cultivate. The teaching is, that after death the soul enters a higher training school, ever advancing in self-development, and progresses to higher realms through the everlasting ages. To many, the book would be helpful, to others "milk for babes". But the babes in the spiritual life are many and the present production of so many books of this calibre

both in England and America witnesses to the incessant demand for such spiritual milk of the soul.

E. S.

The Training of the Human Plant, by Luther Burbank.
(The Century Co., N. Y. Price Rs. 3.)

This is a book for educators and parents. Of special interest to the Theosophist are Mr. Burbank's statements regarding the blending of peoples now taking place in America "of which the finished product will be the race of the future". Practical ways of applying the principle of selection in environment are suggested. "Keep out fear. God made religion, and man made theology. Do not terrify children with fear of an after-world." Here is a pertinent question: "How many people realise that upon the food given the child in the first ten years depends its moral future?" But the author's advocacy of meat diet, on the ground that normal development cannot be attained without it, is based upon rather insufficient grounds, and has not been borne out by experiment. To a student of the Sixth Race the following is apropos: "Suppose it were possible to select, say, a dozen normal families and let them live by themselves so far as the application of these principles is concerned, though not by any means removed from the general influences of the State. Let them have ideal conditions and be solemnly bound to the development of these principles. We could accomplish more for the race in ten generations than can now be accomplished in a hundred thousand years." The evolution (development) of a sixth sense is one of the possibilities of the future.

M. K. N.

The Coming Order, by Lucy Re-Bartlett. (Longmans Green & Co., London. Price 2s. 6d.)

A new Age and a new Humanity are upon us. In this book the deepest social aspect of the new order of things is discussed with a beautiful singleness, and a wonderful fecundity of insight. Consisting of twelve essays with an allegorical preface, the book deals with the relation of woman to man in all its varieties. Marriage is especially considered under

three different aspects, the physical, mental and spiritual. The view-point is always that of the idealist, but every conclusion is based upon experience, and therefore carries with it the appeal of the clear recognition of the higher and truer side of practical fact. The writer discourses on the value of dreams as a social factor, and of passion as a spiritual force, and brings to her words the strength of dreams made true; for after five years' pleading for the introduction of the Probation system in the treatment of offenders, she was appointed by the Italian Government to sit on a Royal Commission which has carried that system into law. It is truly stated that in the revolution which is shaking Society to-day, the most far-reaching reform is the raising of the social ideal with regard to the relation of the sexes. The author pleads that mind and Spirit may enter more largely than at present into the calling into physical existence of a child, and the larger love of all embrace and uplift the smaller. "Into the creative act," she says, "this element of Spirit only enters when the act is raised from the egoistic to the altruistic—when with individual love still present, a larger love is yet *the determining factor*; when the object of the act, creation, is never absent from the consciousness, and the gift of the self is made never to the one beloved alone, but ever to Creator and creation also." In this raising of the moral standard, with all that it carries with it of added power and spiritual understanding, lies—it seems to the author—the straightest road to social redemption. Emphatically a book to read. Apart from the special subject of the book, the chapter on 'Integrity' is illuminative.

C. M. C.

The Discipline of Sorrow, by S. Alfred Heller. (George Routledge & Sons, Ltd. New York).

This little book, a collection of sermons, letters, and travel essays, is by a minister of the Jewish faith. It shows its author to be a man of wide sympathies and culture, and testifies to a keen and intuitive appreciation of natural beauties. As is to be expected, "the insistent appeal of Judaism" and its cosmopolitan appearance are especially noted. "Travel teaches a Jew one thing if nothing else: that we are one. All Israel are Brethren." The sermons treating of specifically Jewish festivals

as 'A tabernacle meditation,' 'The fascination of Pentecost,' etc., have, besides their intrinsic value, some importance in that they may make it easier for their readers of other faiths to comprehend the Jewish outlook on religion and life. Comprehension generally leads to sympathy, and so these pages may help some to realise that not only "all Israel are Brethren," but that all men are brethren. And any book that leads to that conclusion is to be welcomed.

E. S.

The Expiation of John Court, by D. Maud. (Methuen & Co., Ltd., London, W. C.)

This novel is a severe indictment of Christian Science—or rather of its exaggerated idealism. John Court's character is entirely spoilt by the 'Science,' and it ruins his married life. Hinton, the other scientist, is a magnetic person who uses the 'Science' for his own ends, though he has a real admiration for the extraordinary power of its famous exponent. But Hinton is neither deluded nor hypnotised by the clever word-jugglery of the Science scriptures, while they entangle Court's unanalytical mind in a network of impossible notions. The true base of physical life is cut from under him, so he fails hopelessly in his efforts to live free from the deceptions of the 'mortal mind'. His end is failure—he has denied his love and brought misery where bliss should have reigned. The poison of a deadly snake proves more potent than the 'Science'. We suspect the author of a bias; but nevertheless there is shown throughout an effort to be fair and an ability to argue and analyse justly. The scene is among the tea-plantations of Ceylon about the Kandy district, and social life among the English residents is well portrayed, even if somewhat sarcastically.

J. R.

Rise and Progress of Muhammadanism, by Dr. Henry Stubbe, M. A. (Luzac & Co., London.)

It is interesting to know that a favourable exposition of Muhammadanism by a western student has existed, though unpublished, for two hundred and fifty years. We welcome any book that gives the religions of other nations fair treatment, and this account is especially valuable in pointing out

the conditions, social, political, and religious, existing among the peoples of Arabia at the time of Muhammad, and in showing the necessity for religious purification and political organisation. Both of these works were undertaken by the Prophet and ably carried out, so as to prevent the further demoralisation and disintegration of the people.

This book, we hope, will do something to disabuse the minds of all Christians, into whose hands it may fall, of those prejudices that warp their judgment, and it should do something to dispel the absurd ideas that for centuries have prevented the clear seeing of the people of Europe on this subject. Only by looking at a thing as it is, can we hope to improve upon it, or learn from it. The Muhammadan nations have yet to make much history, and we will be brought more closely in touch with them, so that any work that helps to a right attitude of mind on this matter should be favourably received. The reader will find in the appendix many amusing stories of the early Christian ideas and fears of Muhammad and His followers, which show the origin of the present misconception.

E. M. S.

The Life Everlasting, by Marie Corelli. (Methuen & Co., London. Price Rs. 1-12.)

The most interesting part of Miss Marie Corelli's new book, *The Life Everlasting*, is the author's prologue. It is another human document of great interest; an addition to our 'Varieties of Religious Experience'. In it Miss Corelli reveals her mature religious and spiritual convictions as to God, love, life, and man, human possibilities, and man's innate powers, and also enlightens us as to the principles that have governed her literary output. Her first book, *A Romance of Two Worlds*, was, she tells us: "The direct result of an initiation into some few of the truths behind the veil of the Seeming Real." She "was not permitted to disclose more than a glimmering of the light I was beginning to perceive. My own probation—destined to be a severe one—had only just been entered upon; and hard and fast limits were imposed on me for a certain time." For example, of the existence of radium Miss Corelli was only allowed to hint under the disguise of electricity, and she

claims that the 'Electric Theory of the Universe,' in *A Romance of Two Worlds*, anticipates the discoveries of modern science as to radium and its wonderful activity.

All Miss Corelli's books in which the psychical side is predominant are, she writes, "*the result of a deliberately conceived plan and intention* and are all deliberately linked together by the *one theory* . . . the outcome of what I myself have learned, practised, and proved in the daily experiences both small and great of daily life". Miss Corelli shows the sign of the true Mystic in the passionate wish to pass on—as far as practicable—her own knowledge to others. She chooses the story-form deliberately to gain the larger audience. The motto of the book is "There is no Death. What seems so is transition," and the story is directed, along rather popular Rosicrucian lines of teaching, plus the twin-soul doctrine, to show that perpetual life, love, and youth are man's heritage and actual possibilities if he will but exert his powers. The story is a good one, based on the doctrine of reincarnation, and the things in "The House of Asilzion"—where the heroine successfully passes through the tests of an initiation, chiefly directed to prove her ability to love unselfishly, despite all trial, and to test her power of will—are interesting and rather novel. The scene in the Chapel is also well-drawn. Though to us probably Asilzion's teaching contains nothing novel, the whole book is written with that imaginative force, power of vivid expression, and sense of pulsing life which partly explain Miss Corelli's hold over her many readers.

But I cannot see eye to eye with Miss Corelli, in making Initiation lead but to the felicity of human love, even at its highest, nor agree with her that "the whole Secret of Everlasting Life and Happiness is contained in the full possession and control of the Divine centre of ourselves—this 'Radia' or living flame which must be dual to be perfect, which in its completed state is an Eternal Force which nothing can destroy and nothing can resist". For a more comprehensive view of the possibilities of Initiation seems to me that which says: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" For the paradise of life—"unto me and my Beloved the world is a garden of paradise, rich with beauty and delight. We live in it as a part of its loveliness, we draw into our own organisations the warmth of the sunlight, the glory of colour, the songs

of sweet birds, the fragrance of flowers, and the exquisite vibrations of light and air. Like two notes of a perfect chord we found our lives on the key-board of the Infinite"—in which Marie Corelli leaves her hero and heroine, has to me a decidedly sensuous, if not a selfish, flavour about it. I do not agree with the explanation given, and Miss Corelli's own practice contradicts her theory, "that the utmost we can do for our fellow-creatures is to create such influences around us that none come to us without feeling stronger, better and more content, inasmuch as none will listen to argument and none will follow advice". This denial of the teacher's power she herself contradicts, by stating in the following page, that "I take joy in the fact that Asilzion has still his students and disciples, a mere handful of the million it is true, but still sufficient to keep the beautiful truth of the soul's power alive and helpful to the chosen few". There must ever be, it appears, the secluded Master with the chosen few, but also there are the disciples preaching in the market-place, and at the latter's existence and work the book does not hint. But the insistence on the immortality of the Soul and the latent powers of the Soul, including that of thought, the doctrine of reincarnation, the force of love, make Miss Corelli's latest book on psychological and psychic lines one which will surely do some good, by awakening interest in the unseen side of life. For great truths must, moreover, be sparingly revealed, and the child soul must be tempted to exertion by the prizes held out to it as in this book, the prizes of everlasting life, endless youth, boundless wealth, and an immortal love.

These are facts of growth that Miss Corelli may realise as much as we do, and she may conform her teaching thereto, while she keeps hidden in her heart more than she reveals. And also the conventions of novel writing and a happy ending, if possible, must be respected, if an audience is to be gained; and a large audience will—*pace* all hostile critics already on the war-path—welcome, I believe, *The Life Everlasting*.

E. S.

Some Problems of Philosophy. A beginning of an introduction to philosophy. By William James. (Longmans Green & Co., London.)

Professor William James, best known perhaps in Theosophical circles by his two works on *The Varieties of Religions*

Experience and on Pragmatism, died in August, 1910. "For several years before his death," says Henry James, Jr., in a Prefatory Note, the author had "cherished the purpose of stating his views on certain problems of metaphysics in a book addressed particularly to readers of philosophy. He began the actual writing of this 'introductory text-book for students in metaphysics,' as he once called it, in March, 1909, and to complete it was at last his dearest ambition. . . . What is now published is all that he had succeeded in writing" at the time of his death.

In a memorandum dated July 26, 1910, he wrote: "Say it is fragmentary and unrevised. . . Say that I hoped by it to round out my system, which now is too much like an arch built only on one side."

Now this incomplete manuscript lies printed before us, and its contents make us lament the more that it was not given to this humane, acute and kind-hearted philosopher to complete his valuable contribution in the long quest for wisdom and understanding.

What is given we prize highly: we cherish this posthumous publication of 'man thinking' (p. 15).

The charm of the book lies to a great extent in its simplicity and directness. The greater part of it can be read, and understood, and enjoyed by any open-minded reader without any previous philosophic propædantics. We feel akin to this kind and serene old reasoner. He speaks to us individually, not into empty space, about things we have thought of ourselves, about actual experiences and perplexities, not about a 'system,' nor about a lifeless abstract scheme. There is life, there is blood in this book and a gentle warmth as well, which make us feel comfortable and at ease. We find ourselves constantly saying: "Just what I thought," or "That is so." We do not look up to a formidable rostrum, nor does the friendly old gentleman clothe himself in academical robes and insignia. He is not afraid of a witticism here and there. We are just having a friendly chat, and it is all about life; yes, surely we are interested; it is a nice talk we are having, and the teaching does not overawe us a bit.

Chapter 1 deals with 'Philosophy and its Critics,' and defines the author's conception of what 'philosophy' means, and answers also three of the chief objections against philosophy:

(i.) that philosophy is unpractical and unprogressive; (ii.) that it is dogmatic; and (iii.) that it is out of touch with practical life. His answers are briefly: (i.) that philosophy is the residuum of problems unsolved by science, and science is only specialised philosophy; (ii.) that though the objection is historically largely valid, philosophy *need* not be dogmatic *per se*, will, indeed, become as hypothetical in her manner as the most empirical science in direct ratio to its evolution; (iii.) that philosophy's "manners may change as she successfully develops. . . . In the end philosophers may get into as close contact as realistic novelists with the facts of life" (pp. 26-27).

Chapter II deals with 'The Problems of Metaphysics'. Herein we get lucid short discussions on the questions of how to define the word metaphysics, of what metaphysical questions are, and of the nature of metaphysical questions. Even the reader who shudders most violently at seeing the word metaphysics will be at ease when reading this part: it is so simple, so natural. And few there will be who will not endorse the conclusion (p. 34): "There must in short be metaphysicians," or who will not respond to the call: "Let us for a while become metaphysicians ourselves."

The remainder of the chapter is of a more positive nature, and gives a clear exposition of the two fundamental types of mind: the rationalistic (idealistic) and empiric (positive) types.

Chapter III deals with 'The Problems of Being,' not to answer the questions why being is, or why *this* very thing should be, or how there comes to be anything at all, but rather to simply describe an example of metaphysical enquiry, and in order not to conceal any of the skeletons in the philosophic closet (p. 37). In the final paragraph we return with a fine swoop to earth again and find life once more: "All of us are beggars here, and no school can speak disdainfully of another or give itself superior airs. For all of us alike, Fact forms a datum, gift, or *Vorgefundenes*, which we cannot burrow under, explain or get behind. It makes itself somehow, and our business is far more with its What than with its Whence or Why" (p. 46).

Chapters IV, V and VI deal with 'Percept and Concept,' and individually with 'The Import of Concepts,' 'The Abuse of Concepts,' and 'Some Corollaries'. Percept and Concept are

used for things known by the senses, or known with the senses closed; in other words they are Presentations and Representations. In other words again they are 'whats' and 'thises' (p. 52). Their values, relations and functions are luminously discussed in chapter IV. Many a fine sentence might be quoted here, but we forbear. Be it sufficient to say that this and the next chapters, as a whole, form a potent argument for the necessity and desirability of admixing at least some drops of philosophy or metaphysics in the waters of our life. Chapter V discusses the limitations of concepts. The everlasting and indivisible flux of living experience is contrasted with the 'timeless' concepts, in which "nothing happens". "The concept 'dog' does not bite; the concept 'cock' does not crow" (p. 85). The sixth chapter works out details and practical applications, and the three chapters together are briefly describable as a commentary and elaboration of the statement (p. 51), that "the intellectual life of man consists almost wholly in his substitution of a conceptual order for the perceptual order in which his experience originally comes".

Chapters VII and VIII deal with 'The One and the Many,' or as the author puts it so graphically: "Does reality exist distributively? or collectively?—in the shape of *caches*, *everys*, *anys*, *eithers*? or only in the shape of an *all* or *whole*" (p. 114)? Pluralism stands for the distributive, monism for the collective form of being. Whether the doctrine of the mystical One (as in Plotinus, *Ennead* V, or the *Bhagavad-Gītā*, chapter IV), or that of the philosophic conception of Substance holds good is the question.

As to the first: "This ineffable kind of Oneness is not strictly philosophical, for philosophy is essentially talkative and explicit, so I must pass it by" (p. 118). As to the second: since Locke, Berkeley and Hume "the suspicion began to gain currency that the notion of substance might be only a word masquerading in the shape of an idea" (p. 121).

"To sum up, the world is 'one' in some respects, and 'many' in others Once we are committed to this . . . view, the question of the One or the Many may well cease to appear important" (pp. 133-134).

Yet the problem of the One or the Many is "the most 'pregnant' of all the dilemmas of Metaphysics" (pp. 114 and 135), in the sense that either answer is so rich in consequences;

perhaps most of all because on either depends the possibility of admitting or not admitting 'Novelty' with the problems this stands for: freedom or fatalism; separation between finite and infinite mind; evil and perfection; perceived and conceived reality; and so forth.

In the remaining chapters IX to XIII 'The Problem of Novelty' is dealt with, under the sub-headings: IX 'The Problem of Novelty'; X 'Novelty and the Infinite—The Conceptual View'; XI 'Novelty and the Infinite—The Perceptual View'; XII 'Novelty and Causation—The Conceptual View'; XIII 'Novelty and Causation—The Perceptual View'.

We shall not follow the author any further in his treatment of the subject. He announces his intention in the last paragraph of the eighth chapter to defend the position that Novelty or "originality may . . . instil itself into reality" (p. 147), and so he does with undiminished freshness until the end of the little book. How all this is worked out and applied the reader should find out for himself.

Unhappily the book comes to an abrupt end after chapter XIII, with all evidence of its author's intention to pursue his course much further than it was allotted to him to do. We feel that we have seriously lost thereby. As the work now stands it is in the main a discussion on perceptualism and intellectualism, their contrasts and values. Professor James shows himself a moderate perceptualist in "treating percepts as primordial" (p. 106), and in stating that "the tendency known in philosophy as empiricism, becomes confirmed" (p. 98), but in stating also: "Who can decide off-hand which is absolutely better, to live or to understand life? We must do both alternately, and a man can no more limit himself to either than a pair of scissors can cut with a single one of its blades" (p. 74, compare also p. 58: "this mediating attitude is that which this book must adopt").

The book is a noble book, and, as was said before in a more specific connection, is one which forms a splendid instrument for stimulating philosophical thought and for inspiring interest in philosophy. It will no doubt find many friends and readers outside the more strictly academical ranks, and cannot be regarded but as a worthy testament of a venerable man.

An appendix gives two short syllabuses on 'Faith and the Right to Believe' and on 'How to act on Probabilities,' in

which there are some fine passages which we should like to quote if the lack of available space did not forbid us to do so. Enough is said to show that we heartily recommend the study of the book to all philosophically minded Theosophists.

J. v. M.

The Golden Bough, a Study in Magic and Religion, by J. G. Frazer, D. C. L., LL. D., Litt. D. (Macmillan & Co., Ltd., London, Two Volumes. Price 20s.)

These two handsome volumes are only the first part of a much larger work, and their specific title is *The Magic Art and the Evolution of Kings*. Two other volumes are to follow it, and *The Golden Bough* is apparently the title of the whole series. In the fair vale of Nemi was a sacred grove, and in the grove a tree, round which prowled a gruesome priest, who had murdered his predecessor, and would be succeeded by his own murderer; a runaway slave, who managed to break off a bough from this tree, had the right to fight this priest, and "if he slew him he reigned in his stead with the title of King of the Wood". This branch was the Golden Bough of Æneas, or its symbol. This grim tale inspired Mr. Frazer with the wish to find out the origin of the custom, and it has led him far and wide into realms of magic. The result is a book of weird and curious lore. Interesting? well, not very, to read; but most useful as a book of reference. It contains an extraordinary amount of information, endless facts about magic, taboos, and the like, but the thread conducting us is so slight that one thinks of a common-place book, filled with facts and passages from careful observation and reading, copied out under different headings. The whole is material for a book, rather than a book.

While not considering that all Kingship took its root in successful magic, Mr. Frazer thinks "magicians appear to have often developed into priests and kings," for magicians, and especially those who apparently controlled the forces of nature, such as rain-makers and the like, might readily gain "authority over their credulous fellows". The idea that Kings could heal by a touch is regarded as a survival of the idea that a King was a magician, and Mr. Frazer quotes with manifest approval the caustic remark of William III, when at last worried into touching a patient: "God give you better health and more sense."

The incarnation of a deity in a man is fully dealt with, and then follows a mass of information about tree-worship, including an account of many relics of it in Europe. Other magical rites receive full attention, and one marvels at the wide reading which has made this book possible. None the less it is of the arid character so continually found in the Victorian epoch of "comparative mythology". There is no sympathy, no wish to find out any reason beyond ignorance for the customs described. One has an uneasy feeling that underneath the whole there is the wish to discredit religion, and to make it nothing more than a refined product of foolish savage ideas and rites. A book of profound interest might be written by one who sees in religions children of the Divine Wisdom, and who should shed on Mr. Frazer's facts the light of occult knowledge.

A. B.

The Immediate Future, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2s. 6d.)

Psychology, by Annie Besant. (The THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2s. 6d.)

Two more books have to be credited to our President's long list of works, both of which are full of valuable teaching and useful information. They maintain the high level of instruction and inspiration marked by Mrs. Besant's works, and are permeated with that deep interest so characteristic of all her writings.

The first, *The Immediate Future*, contains the seven now famous lectures delivered by our President to huge audiences in England; the first five of them were delivered at the large Queen's Hall in London to audiences "which packed every part of the building," the sixth was given at the closing Meeting of the Spring Assembly of the League of Liberal Christian Thought, and the last was delivered to the Fabian Society. Their titles respectively are: (1) Impending Physical Changes; (2) The Growth of a World-Religion; (3) The Coming of a World-Teacher; (4) Social Problems: Self-sacrifice or Revolution? (5) Religious Problems: Dogmatism or Mysticism? (6) The Emergence of a World-Religion; (7) England and India. A careful perusal of these excellent lectures can be recommended to all—they contain food for all, "milk for babes and meat

for men". They form an indispensable supplement to the famous *The Changing World*.

The second is the first volume of the *Essays and Addresses*—a series which will collect our President's many small articles and lectures which lie scattered in many magazines and pamphlets and leaflets. This first volume brings together in ten sections all such small essays and lectures on Psychology—a subject of interesting research by students of science, philosophy and human nature. A long-forgotten lecture delivered on board the 'Kaiser-i-Hind' in the Red Sea, on 'A Word on Man, His Nature and His Powers,' the excellent and convincing one on 'Proofs of the Existence of the Soul,' (which, by the way, was not delivered in India in 1903, but long before that date in Chicago), the companion ones on 'Individuality' and 'Emotion, Intellect and Spirituality,' the illuminating article on 'Moods,' the two scholarly contributions on 'Hypnotism,' one to the pages of *Lucifer*, the other to *The Universal Review*, two instalments on 'Memory' and 'The Nature of Memory' and the instructive American lecture on 'Clairvoyance and Mental Healing' form the contents of this admirable volume. The first volume is so satisfactory that we eagerly await the remaining ones.

Both these new books deserve a wide sale and circulation; and in view of the coming events the first one especially should be introduced by Theosophists to public circles.

B. P. W.

He Can who thinks He Can, by Orison Swett Marden. (William Rider & Son, Ltd., London. Price 3s. 6d.).

One of the many books produced by the new thought school, that teach the practical use of thought. Emerson's famous dictum: "Trust thyself, every heart vibrates to that iron string," quoted in the first chapter, is the keynote of the book. Though a great deal of stress is laid on the power of thought in shaping and attracting to ourselves material success in daily life, the necessity of the ethical element in life is also emphasised. "Do the right, and all nature and all law and all science will help you, because the attainment of rectitude is the plan of the universe," Mr. Marden writes. There are many hints scattered through the book as to how to attain to and hold the necessary mental attitude. It is

perhaps unfortunate that its teaching does not include the doctrine of reincarnation, which would explain a point not dealt with, *viz.*, why some people are more strong-willed, others weak-willed. The practical teaching of the book is simple, and its direct language may prove of use to the many who might be repelled by a more mystical or philosophical treatment of the subject.

E. S.

The Kabala of Numbers, by Sepharial. (Messrs. William Rider & Son, Ltd., London. Price Rs. 1-14 or 2s. 6d.)

The author is a well-known student of kabalistic lore, astrology, and of the various methods of prediction and divination along semi-occult lines. Much of the matter has already appeared in his larger work, *A Manual of Occultism*, reviewed in these pages some months ago. Still, there is much that is new and original in the present work, which the student along these lines will find very helpful. The author's aim has been to furnish a popular handbook of interpretation, mostly by means of numbers, having application to the selecting of times and associations in the events of daily life. We do not think that his method of interpreting the number value of names has universal application to all nationalities in all ages. The number value of letters according to the Hebraic method may have been very suitable to the Jewish people as a nation, but surely some modification is necessary when other nations are considered. The number value of letters in the Greek, Persian, Hebrew, and other systems of numerology varies considerably. All cannot be right, but each may have had particular application. So modification seems to be necessary when particular nations are concerned. Personally we much prefer the Pythagorean system.

M. H. H.

The Present Position of Religious Thought in England, by the Rev. John Gamble, B. D. (J. W. Arrowsmith, Ltd., Bristol.)

The author regards the invisible world as outside direct knowledge and is either ignorant of or ignores many of the influences which have made the present position of religious thought in England—if not in the Anglican Church, and the two propositions are not on all fours—what it is. But with its

decided limitations, the pamphlet is well written, clear, and optimistic as regards the future of the coming generations.

E. S.

Corpus Meum. This is my Body, by James Bain. (Percy Lund, Humphries & Co., Ltd., London. Price 2s. 6d.)

This book is written in the author's peculiar style; much wholesome advice on food and sleep, old thought in a new dress, occupies two-thirds of the volume; while a dissertation on the value of Love in daily life forms its concluding portion. Mr. Bain has a considerable public of his own, and well will it be for them if some of his readers take to heart his advice: "If we would live well, we must love well." We cordially echo his cry: "Make ready your hearts for the coming of the Great Love. Behold the Bridegroom cometh! Are you going forth to meet Him?"

C. L. P.

Glimpses of the Next State, by Usborne Moore. (Watts & Co., London. Price 4s. 6d.)

This book by Vice-Admiral W. Usborne Moore, author of *The Cosmos and Its Creeds*, is also entitled *The Education of an Agnostic* and in the dedication to his "spirit companion and guide" is described as a "record of investigation into spiritistic phenomena".

It is such a record as is seldom met with, for the author's attitude disabuses the reader's mind at once of any notion that he is prejudiced one way or another, impresses one instead with the careful, sympathetic and scientific manner in which he weighs evidence, eliminates doubtful cases, and arrives at conclusions. He "nothing extenuates nor sets down aught in malice". Fraud he met with frequently, even at the hands of the very best mediums, and he deals with it sensibly, yet kindly. He explains why it happens that trickery is so frequently practised by mediums, and appeals for greater consideration for these people on the part of investigators. The book is one to place in the hands of those who, unable to afford the time or money or lacking opportunity, wish a reliable and trustworthy statement of the results that may be gained from the investigation of spiritistic phenomena.

The author's statement in the preface as to the causes that led to his investigations, with the conclusion he reached, is worth quoting. "Directly my book (*The Cosmos and the Creeds*) was published I began to feel misgivings as to my agnosticism regarding a future life, for I had not investigated the evidences of those who called themselves 'spiritualists' I determined to go into the matter. To be brief, I found that the deeper I went into the study of spiritism the more apparent it became that, whether he wished it or not, man's individuality was not extinguished at death. . . . At last I have come to the absolute conviction that what we call 'death' is a mere incident, a door to a higher life, that is, in reality, more substantial to the senses we shall hereafter possess than the one we set so much store upon here."

There are thousands in the world who would gladly reach such a conclusion, and Admiral Moore's book can certainly help them on their way. It is very readable indeed, well printed, and has three beautiful half-tone illustrations. We wish for the book an extensive sale.

J. S.

The Evils of Alcoholism, by Dr. W. H. Chappel, M. P.
(Harrat & Co., London. Price 1s. 6d.)

The object of the book is to impress the evils of Alcoholism on the public mind. Regarded from the literary standpoint it is a curious mixture of popular scientific teaching as to the evil effects of alcoholism on the brain and constitution of man, illustrated by cases from a doctor's practice, related in story fashion. It should thus prove of use to Temperance lecturers and teachers, as the physiological chapters are very clearly and plainly written, and the fact that the book is by a medical man will give it the necessary authority. For the words "the doctor says so and so" are, as many anti-vivisectionists and health-reformers of the laity know to their cost, an *ipse dixit* to which many now yield an instant obedience, an obedience which would be challenged in any other field of human activity.

E. S.

NOTES

Mlle. Blech has published a charming letter she received from the famous author Fogazzaro, whose book, *Il Santo*, roused so profound an interest in Europe. Fogazzaro was by no means at one with Theosophists on many points of doctrine, but he wrote:

That which suffuses me with emotion is your psychology, your idea of the soul and of the power of thought, your attitude towards certain Christian doctrines and the morality of Christ. I recognise, with you, that a miserable and odious formalism is drying up, in the very bosom of my Church, the springs of religious and moral life. It is not the fault of my religion; it is the fault of men who fail to understand it. Mrs. Besant says thereon things that are profoundly true; she flashes out from our faith a light both warm and dazzling. Moreover, I am enthusiastic over the ideal which she outlines for you in her last lecture [*The Theosophical Ideal*], and I would fain personally profit by it. I have read, re-read, and meditated on these pages; I will read and re-read them again.

A Map of a Happy Life, once circulated as a supplement to this magazine, has become a household word in India, its translation having been taken up in fifteen different languages. The author wishes it to be equally useful all over the world, and therefore, if in service of humanity, any Section, Branch or member of the Theosophical Society, *beyond India*, is desirous of translating it into any language, such as French or German, or reprinting the same in English for sale or free distribution, permission will be granted free on applying to its author Mr. Pritamlal Dhirajlal, China Bang, Girgaum, Bombay, (India.)

SUPPLEMENT TO THE THEOSOPHIST

BUDDHIST SCHOOLS

I have to acknowledge with thanks:

Per Comm. F. Fernandez, from S. America; per Manuel Treviño; per Miss Goddard; New Zealand, H. H. M.; In memory of H. S. O.; T. S. Lahore. Friend of H. S. O. Total previously acknowledged: Rs. 14,152-2-3; since received Rs. 7,639-0-0. Total received: Rs. 21,791-2-3. The subscription is now closed and any further sums must be forwarded direct to M. U. Moore, Esq., Ananda College, Colombo, Ceylon. The above "Friend of H. S. O." also sent a further cheque of £500, which I have forwarded to the Treasurer of the T. S. to pay the interest overdue from Ananda College on a loan from the T. S. funds by the late President-Founder, the balance of the £500 to go towards the repayment of the loan. My grateful thanks are due to the many friends who have contributed so generously and thereby saved the Schools.

ANNIE BESANT, P. T. S.

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th August to 10th September, 1911, are acknowledged with thanks:

	RS.	A.	P.
ANNUAL DUES AND ADMISSION FEES			
General Secretary, Indian Section T.S., part payment for 1910-1911	200	0	0
Mr. Henrique Serra Campinas, Brazil	13	8	0
General Secretary, Swiss Section, Annual dues for 1911, Frs. 94.40	55	7	4

DONATIONS

	Rs.	A.	P.
Brought forward ...	268	15	4
Mr. N. H. Cama, Nonder	5	0	0
Mr. C. R. L. F. Harvey, London, £1,000 ...	14,883	10	6
	Rs. 15,157	9	10

A. SCHWARZ

ADYAR, 9th September, 1911.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th August to 10th September, 1911, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. A. L. Williams, East End Superior £2	29	13	0
Mangalambal Anmal, wife of Mr. S. Bhaskar Iyer, Executive Engineer	10	0	0
H. P. B. Co-Masonic Lodge... ..	18	7	0

TECHNICAL DEPARTMENT

Mrs. Hamabai Framji Cama, Bombay	50	0	0
	Rs. 108	4	0

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 9th September, 1911.

SUPPLEMENT TO THE THEOSOPHIST

BUDDHIST SCHOOLS

No more contributions should be sent to me. As stated last month, they should be forwarded to M. U. Moore, Esq., Ananda College, Colombo, Ceylon.

The following have reached me and have been forwarded to him.

Collection by Alma Kunz; G. Gomez. Including the Rs. 7,500 paid over to the Treasurer of the T. S. as against the debt due to the T. S. from the Ananda College, the total collected by the T. S. amounts to Rs. 29,418-7-3—a generous gift to Sinhalese Buddhism.

ANNIE BESANT, P. T. S.

VASANTĀ PRESS

We have been able to buy a fine new printing-machine, a cutting machine, two treadles, plant for stereotyping, and a large quantity of type, out of the funds generously given for this purpose. The machines are now worked by power, and THE THEOSOPHIST can be printed off in five days. Some cottages have been adapted for stitching and binding. The money acknowledged in our issue of September amounted to Rs. 19,962-4-6. I have since received

	Rs.	A.	P.
Alsacienne	46	0	0
Mr. Lansoy...	46	3	0
	Rs. 92	3	0

The machinery and type—thanks to Mr. Best, who purchased at a heavy discount and gave the discount to the Press—amounts, so far, to Rs. 13,410. The building and introduction of power charges are not yet complete. I propose,

iv SUPPLEMENT TO THE THEOSOPHIST NOVEMBER

as funds permit, to buy stitching and binding machines, and to set up a small type foundry, both of which additions will enable us to cheapen our books—a very desirable consummation.

ANNIE BESANT

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th September to 10th October, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary, Indian Section T.S., part payment for 1910-1911	800	0	0
Mr. J. A. Fashanu, Secretary, Lagos Lodge, Africa, for 1911-12. £3-14-9	56	1	0
Mr. Martin Paul, Soharen Lodge, Helsingfors, Finland. 5s.	3	10	3
Mr. E. Dittmann, Tandjong, Balei, Asahan	15	0	0

DONATIONS

Miss M. I. Harrison, Wellington, Nilgiris	7	8	0
	Rs.	882	3 3

A. SCHWARZ

ADYAR, 10th October, 1911.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th September to 10th October, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. M. H. Master, Nandurbar	5	0	0
A friend, Karachi	10	0	0
Mrs. A. Lorz, U.S. A.	6	0	0
Teachers of Olcott Pañchama Free Schools	6	3	6
Miss S. Wigney, Randwick, N. S. W. £3-10-0	52	8	0
Mr. P. Vanden Linden, Santa Rosa	15	5	0

					Rs. A. P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Iyar,	...				
for October, 1911	...	...	..	...	10 0 0
A friend ...	...	...	...	...	500 0 0
Mr. J. Reynolds. £1/-	...	...	...	...	15 0 0

TECHNICAL DEPARTMENT

Mr. Hormusji Dadabhoj Havaldar, Bombay...	...	15	0	0
		635	0	6

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 10th October, 1911.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Cleveland, Ohio, U. S. A. ...	Kipina Lodge, T. S. ...	1-2-11
S. Louis, Missouri, U.S.A. ...	S. Louis German-American Lodge, T. S. ...	1-5-11
Alajuela, Costa Rica, Cuba ...	Zulai Lodge, T. S. ...	3-5-11
Helsingfors, Finland ...	Ahjo Lodge, T. S. ...	17-5-11
Superior, Wnsconsin, U.S.A.	Superior North-Star Lodge, T. S. ...	18-5-11
S. Paul, Minnesota, U. S. A.	Annie Besant Lodge, T. S.	24-5-11
Rosario de Santa Fé, Argen- tine Republic, S. America	Pitagoras Lodge, T. S. ...	3-6-11
Korkeakoski, Finland ...	Kipina Lodge, T. S. ...	7-6-11
Cardiff, S. Wales, England and Wales. ...	Cardiff Lodge, T. S. ...	10-6-11
Clapton, London, England and Wales. ...	Clapton Lodge, T. S. ...	10-6-11
Oldham, Lancashire, England and Wales. ...	Oldham Lodge, T. S. ...	10-6-11
Stockport, England, England and Wales. ...	Stockport Lodge, T. S. ...	10-6-11
Woolwich, London, England and Wales. ...	Woolwich Lodge, T. S. ...	10-6-11
Maidenhead, Berkshire, Eng- land and Wales. ...	Maidenhead Lodge, T. S. ...	10-6-11
Ridgmount Gardens, London, England and Wales. ...	Rosicrucian Lodge, T. S. ...	10-7-11
Jalgam, Khandesh, India ...	Shanti Lodge, T. S. ...	10-7-11
Thimmeyachur, Tanjore, India	Santha Lodge, T. S. ...	10-7-11

vi SUPPLEMENT TO THE THEOSOPHIST NOVEMBER

Chicago, Illinois, U. S. A. ...	Leadbeater Lodge, T.S. ...	14-7-11
Apeldoorn, The Netherlands.	Apeldoornsche Lodge, T.S.	17-7-11
Toronto, Ontario, Canada, N. America.	Toronto West End Lodge, T. S.	20-7-11
Talcahuano, Chili, S. America.	H. P. Blavatsky Lodge, T.S.	21-7-11
Malang, Dutch East Indies ...	Malang Lodge, T. S. ...	24-7-11
Medan, Dutch East Indies ...	Medan Lodge, T. S. ...	24-7-11
Klateu, Dutch East Indies ...	Klattensche Lodge, T.S. ...	24-7-11
Singapore, Malay Peninsula.	Gautama Lodge, T. S. ...	1-8-11
Hawera, New Zealand ...	Hawera Lodge, T. S. ...	1-8-11
Southwich, Sussex, England and Wales. ...	Harmony Lodge, T.S. ...	6-8-11
Portland, Oregon, U. S. A. ...	Portland Lodge, T. S. ...	10-8-11
Blackburn, Lancashire, Eng- land and Wales. ...	Blackburn Lodge, T.S. ...	14-8-11

ADYAR, }
11th October, 1911. }

J. R. ARIA
Recording Secretary, T. S.

LODGE DISSOLVED

Location	Name of Lodge	Date of Dissolution
Joplin, Missouri, U. S. A. ...	Joplin Lodge, T. S.	... 13-6-11

ADYAR, }
12th October, 1911. }

J. R. ARIA
Recording Secretary, T. S.

Printed by Annie Besant, in the Vasanṭa Press, Adyar, Madras, and published for
the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th October to 10th November, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Frank Wade, Cairo	18	12	0
Presidential Agent, Barcelona Branch, Spain, £2-10-0	37	8	0
Major C. L. Peacocke, Annual Dues for 1911, £1/-	15	0	0
Presidential Agent, South America, £22/-	326	11	10
Dutch Section, £40-7-7	600	14	9
Mr. Martin Paul, "Soharen" Lodge, Annual Dues for 1911—1912, 5 Shillings	3	10	5
Presidential Agent, Spain, Dues for 1911, £8-15-6 ...	130	4	7
Scandinavian Section, T.S., Dues for 1911, £29-2-8 ...	432	11	3
Mr. M. Manuk, Hongkong, Annual Subscription for 1911	15	0	0
Finnish Section, Dues for 1911, £15/-	223	3	0
German Section ,, Marks 1326	960	2	3

DONATIONS

	Rs.	A.	P.
Mr. C. R. Parthasarathy Iyengar, Vakil, Chittore ...	20	0	0
Mr. N. H. Cama, Nander	10	0	0

Rs. 2,793 14 1

A. SCHWARZ

Treasurer

ADYAR, 11th November, 1911.

viii SUPPLEMENT TO THE THEOSOPHIST DECEMBER

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th October to 10th November, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. J. Reynolds £1/-	15	0	0
Shri Krishna Lodge, T. S., Bombay	12	0	0
Mr. J. W. Boys	30	0	0
Through Miss Haycraft, Australia, £5/-	75	0	0
Dr. S. R. Goridass, Hubli	7	6	0
Chicago Lodge, T. S., \$30	92	0	0
Mangalambal Ammal, wife of Mr. S. Bhaskar Iyer. Executive Engineer, for November 1911	10	0	0
Mr. A. Manuk, Hongkong	50	0	0
Elton Food Fund, Donation to Food Fund £50/-	745	9	1
Donations under Rs. 5/-	1	0	0
	Rs. 1,037 15 1		

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S., Adyar

ADYAR, 11th November, 1911.

HEADQUARTERS' IMPROVEMENTS

The following sums are acknowledged with thanks:

	Rs.	A.	P.
Mrs. Halloday	30	0	0
From Minneapolis	30	0	0
Sister Albertina	30	0	0
A. Goodman	30	0	0
A Servant	100	0	0
San Francisco friends	180	0	0

	Rs.	A.	P.
Mme. Bandouin	180	0	0
P. Baijnath	500	0	0
	Rs. 1,080 0 0		
Acknowledged in August, 1911	3,826	11	3
	Rs. 4,906 11 3		

ANNIE BESANT

VASANTA PRESS

	Rs.	A.	P.
P. Baijnath	300	0	0
Acknowledged to November 1911	20,054	7	6
	Rs. 20,354 7 6		

ANNIE BESANT

LITERARY PROPAGANDA

From time to time people send me money for the distribution of literature, and during the past year, I have received Rs. 1,405 for this purpose, and have sent books to eighteen public libraries, and *Theosophists* only to very many more, having spent in such distribution and in sending some books to poor people, the sum of Rs. 1,067-11-0.

I have thus

	Rs.	A.	P.
In hand	337	5	0
P. Baijnath	300	0	0
	Rs. 637 5 0		

to start the new year's work.

ANNIE BESANT

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Talcahuano, Chili ...	H. P. Blavatsky Lodge, T. S. ...	21-7-11
Hawera, New Zealand...	Hawera Lodge, T. S. ...	1-8-11
Mendoza, Argentine ...	Lob Nor, Mendoza Lodge, T.S....	21-8-11
Nasik, Bombay Presy. ...	Sri Ramchandra Lodge, T.S....	6-9-11
Nawabganj, Cawnpore ...	Maitreya Lodge, T. S. ...	21-9-11
Lillehammer, Norway...	Lillehammer Lodge, T. S. ...	27-9-11
Karuvakarakai, Tanjore.	Kamakshi Lodge, T. S. ...	29-9-11
Nager Koil ...	Kumari Lodge, T. S. ...	24-10-11
Sangli, S. M. Country ...	Sangli Lodge, T. S. ...	30-10-11

The "Joplin Lodge" at Missouri, U. S. A., is dissolved.

ADYAR, }
7th November, 1911. }

J. R. ARIA
Recording Secretary, T. S.

THE ORDER OF THE STAR IN THE EAST

All that is necessary in applying for membership is to write to the Organising Secretary as follows:

Dear Sir, I wish to join the Order of the Star in the East and fully accept its Declaration of Principles. Yours, etc.

Then full name and address *very clearly written* (printed handwriting or typewriting preferred). Kindly notify any future change of address to the same Officer.

In applying for information at any time, please write briefly and to the point, quote your certificate number, and enclose a stamped and addressed envelope for the reply.

Members of the Order are recommended to study *The Changing World* and *The Immediate Future*, by Annie Besant, *At the Feet of the Master*, by J. Krishnamurti, and *The Order of the Star in the East: Its Outer and Inner Work*, by Prof. E. A. Wodehouse, M.A.

These books and the leaflet for enquirers may be obtained from *The Theosophist Office, Adyar, Madras, India.*

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, OCTOBER 1911

OUR NEW PUBLICATIONS

The following have been issued during the month of September :

THE SCIENCE OF THE SACRED WORD

OR

PRANAVA-VADA, Vol. II.

BY BHAGAVAN DAS, M.A.

Author of 'The Science of the Emotions' etc.

7½" x 5". Cloth Gilt. Pages 368.

Price Rs. 4-8 or 6s. or \$1.50.

Postage : India 3 Ans. ; Foreign 6d. or 12c.

CONTENTS : The Upanishats ; The Upa-Vedas ; The Shakas of the Vedas ; The Vedangas ; Rules of Study ; The six Upangas or Darshanas ; Interpretation of the Vedas ; Studies and Sciences ; The Sutratma or Thread-Soul ; The Penultimates ; The Jivatma ; The Constitution of the Jivatma ; The Main Psychological Features of the Jivatma ; Further Considerations as to Kriya ; The Companions of Kriya ; The Principal Forms of Kriya ; The Metaphysic of Kriya in Practice ; Existence and Non-existence ; Light and Shade.

"It is archaic in style and in many of the ideas recalls *The Secret Doctrine*."—ANNIE BESANT.

"An ancient Sanskrit encyclopædic treatise A perusal of this translation has enhanced my admiration for the translator's ability, learning, and grasp of philosophic principles."—SIR S. SUBRAMANIA IYER, Kt., K.C.I.E.

"The *Pranava-Vada* is a book that will mould greatly the new era now opening before our eyes One has only to take up this book and realise all that India has in ward for the world Its luminous expositions of life's fundamental facts and their relationship to cosmic laws must of necessity assist us in applying these to

shape the rules of morality and ethics by means of which humanity is steered along its evolutionary path. In all our Theosophical literature there will not be found any more brilliant confirmation of *The Secret Doctrine* than the *Pranava-Vada*."—*The Adyar Bulletin*.

The *Pranava-Vada*, an English translation of which is given to the world, is especially devoted, as the name shows, to the unravelling of the philosophy of the mystic symbol. The general reader is likely to be more interested in the manner in which Pandit Bhagavan Das, the translator, came upon this hitherto unknown treatise than in the abstruse subject-matter of the work. . . . The discovery of this work, the *Pranava-Vada* of Gargyayana, may well be called one of the romances of scholar-ship.—*The Times of India*.

MAP OF THE PATH TO DISCIPLESHIP

BY G. S. ABUNDALE, M.A., LL.B.

Printed on Superfine Art Paper—20 × 11"

Price 1 Anna or 1d. or 2c.

Postage : India ½ Anna ; Foreign ½d. or 1c.

(*Second Edition*)

THE ADYAR BULLETIN

Vol. IV (September) No. 9.

EDITED BY ANNIE BESANT

9½" × 6½". Strong Wrapper. Pages 32.

Price : 4 Annas or 4d. or 8c. *post free*.

Annual Subscription : Rs. 2 or 3s. *post free*.

CONTENTS : 'Headquarters' Notes' ; 'Address at the Convention of the T. S. in England' by Annie Besant ; 'Wars and Catastrophes' by C. W. Leadbenter ; 'The Order of the Star in the East' by Professor E. A. Wodehouse, M.A., General Secretary of the Order ; 'The Inner Life' by Irving S. Cooper.

THE MEANING AND METHOD OF SPIRITUAL LIFE

BY ANNIE BESANT

7½" × 5". Strong Wrapper. Pages 20.

No. 7 of *The Adyar Pamphlets Series*.

Price : 2 Annas or 2d. or 4c.

Postage : India ½ Anna ; Foreign ½d. or 1c.

Annual Subscription : Rs. 1-8 or 2s. or 50c. *post free*.

THE THEOSOPHIST

Vol. XXXIII (October) No. 1.

EDITED BY ANNIE BESANT

9½" × 6½". Handsome Wrapper in blue and silver. Pages 160.
Six Illustrations.

Price: 12 Annas or 1s. or 25c. *post free.*

Half-yearly Subscription: Rs. 4 or 6s. or \$1.50. *post free.*

Yearly do. : Rs. 8 or 12s. or \$3. do.

CONTENTS: 'On the Watch-Tower' by the Editor; 'Theosophy in Great Britain' by Annie Besant; 'Adyar' (Poem) by Isabel Foulkes; 'A Text Book of Theosophy: Chapter i. What Theosophy is. ii. From the Absolute to Man' by C. W. Leadbeater; 'Jhelum in Kashmir' by Josephine Ransom (illustrated); 'Two Temples at Bangkok' by B. P. Wadia (illustrated); 'Theosophy and Social Reconstruction' by Dr. L. Haden Guest; 'Let there be Light,' (Poem) Miss Marguerite Pollard; 'Buddhistic Symbols and Ceremonies in the Roman Church' by Dr. Franz Hartmann, M. D. (illustrated); 'Zohak: the Demon King of Persia' by C. E. Anklesaria (illustrated); 'Man's Place in Time' (Poem) by James Scott, M.A., F.E.I.S., Principal of the Bahauddin College, Junaghad; 'To a Socialist Brother' by Sidney Ransom A.M.I.E.E.; 'Rents in the Veil of Time: 19th Life of Orion, about 4000 B.C. in ancient Egypt'; 'Form and the Formless' by W. Wybergh; 'Personal Relations in Successive Lives' by E. C. Reynolds; Quarterly Literary Supplement: Reviews of books, by Annie Besant, C. W. Leadbeater, Johan van Manen, Sidney Ransom, and others.

With this opening number of the new volume, THE THEOSOPHIST is printed in excellent Cambridge Pica type and is very well illustrated.

Forthcoming Publications

ESSAYS AND ADDRESSES. Vol. I.

BY ANNIE BESANT

7½" × 5". Cloth Gilt. Pages 340.

Price Rs. 1-14 or 2s. 6d. or 65c. Postage extra.

THE PERFUME OF EGYPT AND OTHER WEIRD STORIES

BY C. W. LEADBEATER

7½" × 5". Handsome Cloth binding. Pages 321.
Price Rs. 2-10 or 3s. 6d. or 90c. Postage extra.

The Stories Themselves

The Perfume of Egypt, which gives its title to the book, is a tale of singular fascination. It tells of the adventures of two young men who were led by the magical odour of a strange perfume of old Egypt to release a soul from bondage and find a long-concealed treasure in Fernleigh Hall. Of course, it ends with a happy marriage.

The Forsaken Temple is the story of a marvellous psychological journey taken by the author and a boy to an abandoned temple in the midst of a far-off lonely desert. In it are woven some interesting experiences with the forces of the unseen world.

One of the most remarkable accounts on record of the appearance of an apparition is related by the great-grandfather of the author in *The Major's Promise*. It is a story of southern India in the days of the East India Company.

A Test of Courage takes one's breath away with its appalling horror and vivid descriptions. It happened to the author several years ago and it is told with the dramatic intensity which shows how great an impression it made upon him at the time.

An Astral Murder is a true story told by an old English station-master about a surly engine driver who was killed at the very moment when his heart was filled with bitter hatred and raging anger against a successful rival for the affections of his sweetheart. How the ghost of this driver returned, stole an engine and sent it hurtling against a picnic train containing his rival and sweetheart, is one of the most thrilling accounts in the whole of psychic literature.

A Triple Warning is a story told by one who later became a Bishop of the Church, of the three visits paid to him by his dying father, and of how his incredulity brought him everlasting regret.

A pathetic story of an earth-bound priest is told in *The Concealed Confession*. It seems that this priest—disregarding the rules of the Church—had written down part of an important confession made to him by a young lady of noble rank and had concealed it in a recess in the wall. A few hours later he was killed in the hunting field and for nearly eighty years had been haunting the house in which the confession was hidden in order to guard it from curious

hands. How he was eventually released by the courage of a Bishop is of thrilling interest.

We scarcely dream of what dark mysteries are found in hidden India until we read the tale of *Jagannath*, which was told to the author by the late T. Subba Rao, a well-known Hindu. It is perhaps the weirdest and most creepy account of a religious mystery that we have read.

The Baron's Room tells of the ghastly adventures of Charles and Henri, two young men on a walking tour in France, who found a haunted *Château*. The old-caretaker permitted them, after much coaxing, to spend a night in the very room where its former villainous owner, a debauched Baron, had committed suicide several years before. They never asked to repeat this experience, and were indeed glad to escape with their lives.

The last story, *Saved by a Ghost*, which is the longest as well as one of the finest in the book, tells of the exciting adventures of Victor King-Norman, a young boy living with his father in South America. There is a wild ride on an engine from the railway camp in the forest to the sea-shore to prevent the escape of an absconding cashier; there is a raid of the camp and its capture by Red-Indians a few days later; then the slaying of Victor's little brother, his own frightful tortures for a whole day by the Indians, the wonderful vision which encouraged him in his hour of bitterest agony, his release and the flight through the forest pursued by blood-hounds, his recovery and battle with the Indians, and finally the appearance of the wonderful vision once more which prevents him from doing a great wrong. Altogether it is a splendid tale, vivid with life and stirring adventure, and it grips one until the end, and leaves a lasting impression in the mind.

A STUDY IN THEOSOPHY

By N. M. DESAI

7½" × 5". Strong fine Wrapper.

Price 12 Annas or 1s. or 25c. Postage extra.

SANKARACHARYA: PHILOSOPHER AND MYSTIC

By THE LATE JUSTICE KASHINATH TRIAMBAK TELANG

7½" × 5". Handsome Binding.

Price Rs. 1 or 1s. 6d. or 40c. Postage extra.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, NOVEMBER 1911

NOTICE

We have received the following amounts without any instructions and now await orders and addresses:—

	Rs.	A.	P.
A. M. Montagu	9	0	0
Consul Burchardt	2	4	0
American Institute of Social Service	9	1	0
Van Guhele, Netherland	2	3	0
E. J. Y. Reye, U. S. A.	9	0	0
J. D. Romer, U. S. A.	17	13	0
J. A. J. van Dijk	8	13	0
F. Langen	9	1	0
E. M. Smith	1	5	0
Theosoph. debo. Nightagal	15	9	0
J. A. Baker	9	1	0
Y. A. Blok	8	13	0
B. Westerland, Goleborg	1	7	0

OUR NEW PUBLICATIONS

The following have been issued during the month of October :

THE IMMEDIATE FUTURE

BY ANNIE BESANT

7½" × 5". Cloth uniform with other English Bindings. pp. 176.

Price : Rs. 1-14 or 2s. 6d. or 65c.

Postage : India 1½ Annas ; Foreign 3d. or 6c.

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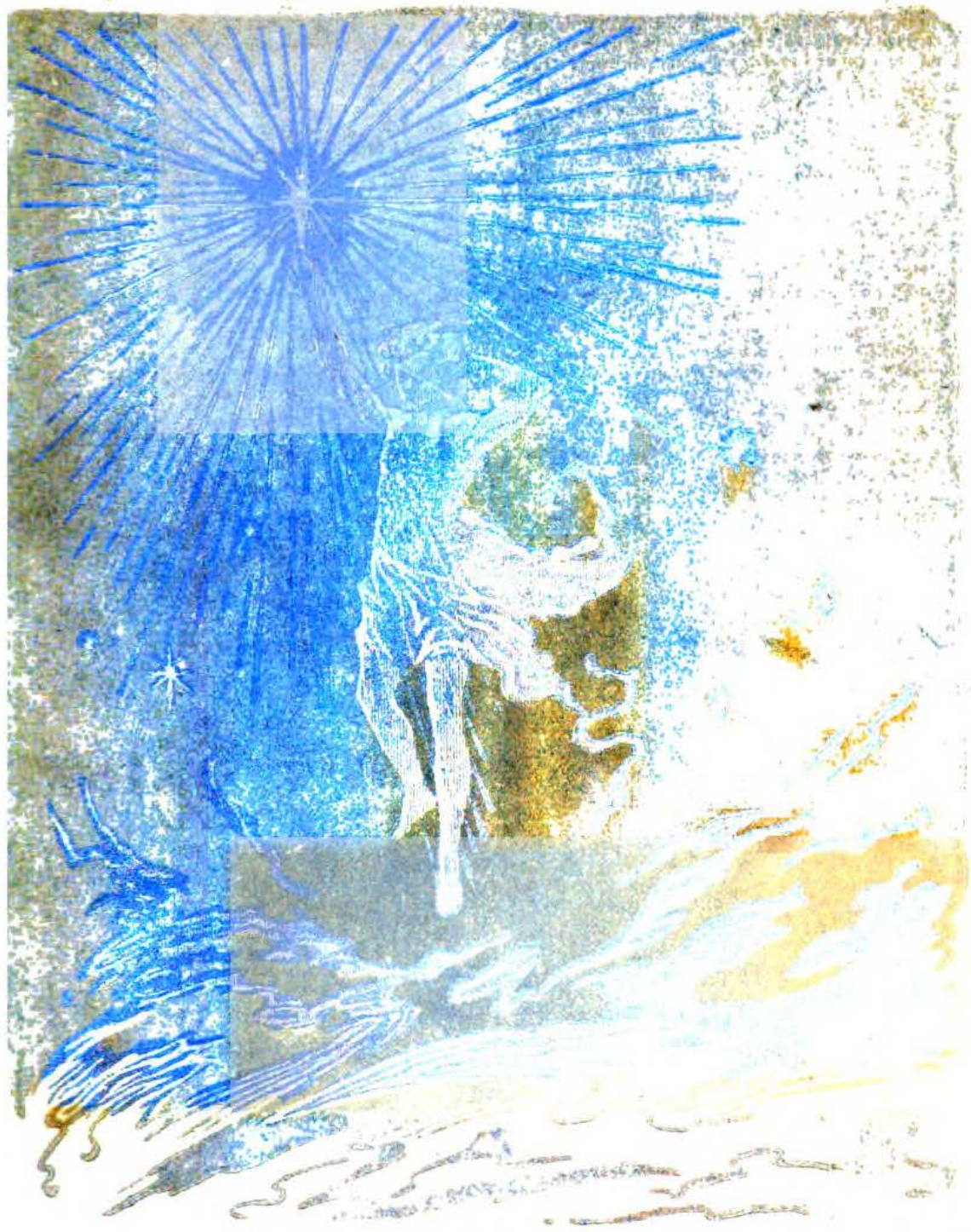
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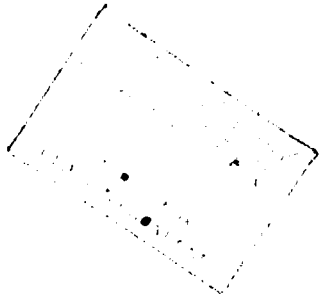
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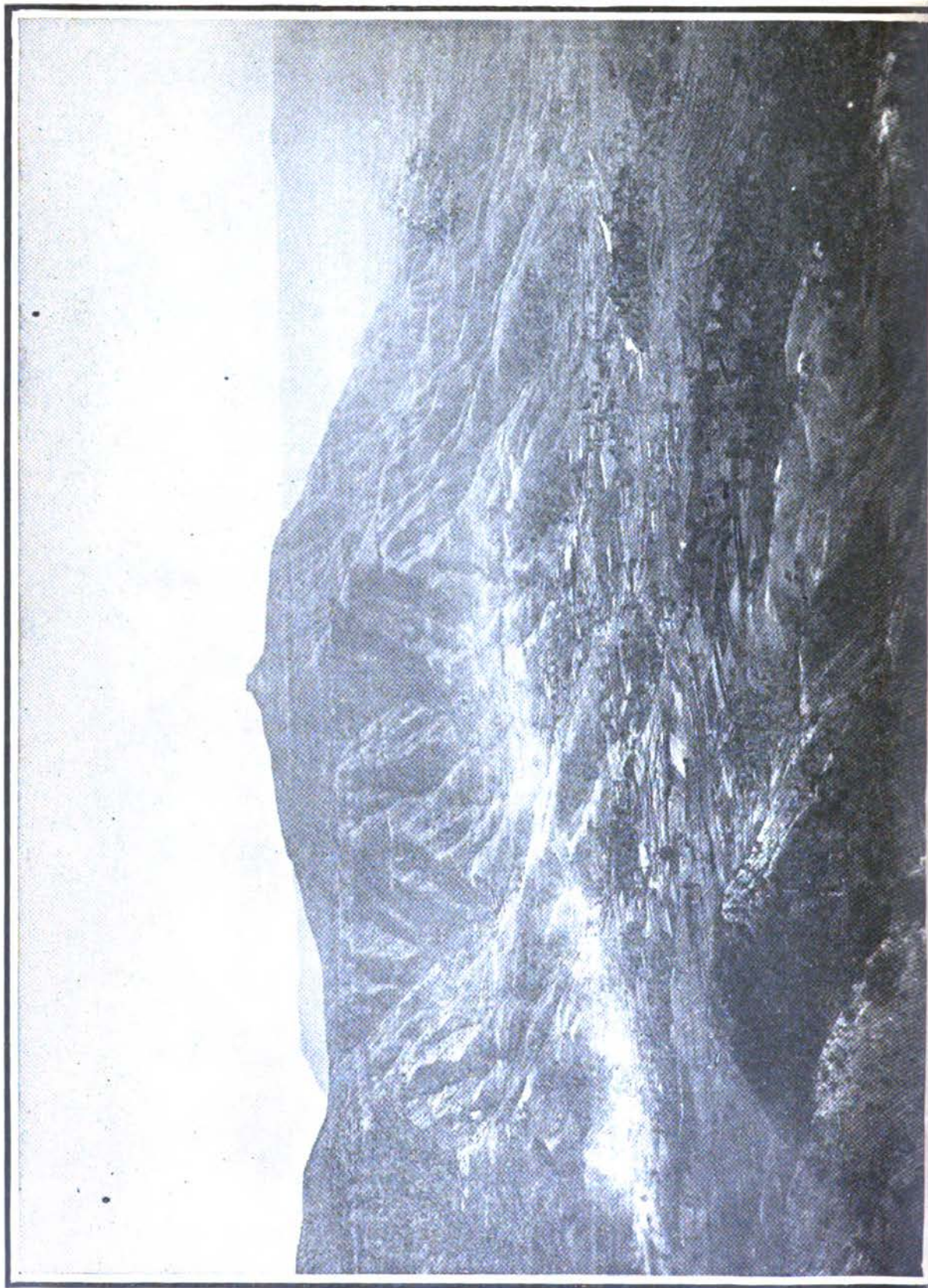
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* * *

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and Morning Star, the harbinger of Dawn. Glad is the outlook, joyous is the prospect; for we see the Golden Gates beginning to unclose, and a ray is shining through of the Glory which is to be revealed.

* * *

The karma of wrong done ever recoils on the community which inflicts it. The Nairs have been a down-trodden and despised people for centuries, and Hinduism has treated them with contempt and scorn. It is true that some of their social customs were and are outrageous, but the more civilised should have sought to aid them to reform instead of violently repelling them. Now that they are trying to reform themselves and to rise in the social scale, they show a bitter hatred to the creed which has trampled on them. There are two or three Nairs who, infinitely to their credit, have won high position in Madras, and we cannot wonder that they try to do a little trampling in their turn. Remembering all this, I can readily pardon Mr. Justice Nair for his ungenerous action, when I invited his co-operation in calling a meeting on behalf of the Hindu University. It would have been easy for him simply to refuse, but he preferred to utilise my letter to make a violent attack on Hinduism in the public press. To say that a Hindu University will be likely to promote sedition was to speak against history and against present evidence. There is no nation more loyal than the Hindu, and the sedition which arose here was not indigenous, and never took root; it was engineered by Anarchists abroad, who had not

been educated in a Hindu University, and who slew Hindus as readily as English and Musalmans; the great mass of Hindus submitted readily—as Englishmen would have done in their own country under similar circumstances—to repressive legislation necessary for the checking of crime. When Hindus become seditious, the Indian Empire will perish, for, as Lord Minto truly remarked: “When the Indians no longer want us, we shall have to go.” It is because Hinduism is loyal and law-abiding, that the Empire will endure for ages to come. The Advocate-General made an admirable reply to the learned Justice; he pointed out that religion was necessary to the welfare of a nation, and that no instance was known of an irreligious nation attaining greatness; he asked, if Hindus renounced Hinduism, what religion they were to embrace—Buddhism? Christianity? Islam? He went on:

It is easy to say that the whole nation ought to be converted to Christianity or Islam: but the man who says that ought not to be reckoned as *practical*. I do not think that it will ever come to pass that the people of this great continent as a whole will be converted to an alien religion—alien to their traditions, alien to their instincts, alien to their civilisation. It is sooner said than accomplished. If it is impossible for a nation as a whole to get on without religion, if it is impracticable to expect a nation as a whole to give up its national religion and become proselytes to another form of faith, are we not bound to do our best to conserve everything that is noble and precious in our religion, and are we not bound to see that some sort of instruction is given in the elements of religion? Is it not our duty to see that all those wholesome influences which come under the sanction of religion—all those wholesome influences which can be utilised to mould the character—are well utilised?

These remarks of the eloquent Advocate-General may well be pondered, for India without Hinduism is unthinkable. Hinduism has preserved for the world the Ancient Wisdom, which would have temporarily vanished without it; it has permeated Europe with its philosophy, and has given to European religion a new impulse of the deepest spirituality. Mr. Justice Nair and his community may repudiate Hinduism, seeing only the spots in the sun, but if they do so, they have no future.

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It may also be suggested that we should not use the term 'sectarian Universities,' with which our opponents label us. Sects are divisions within a religion, but the whole religion cannot reasonably be called a sect. Hinduism, Muhammadanism and Christianity are not sects, but religions, and the right adjective for the Hindu and Muslim Universities is 'religious'.

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Mr. Edison is going to carry us back many thousands of years. It will be remembered that clairvoyant observations showed in very ancient Peru, in Toltec days, books made of very thin sheets of metal. The *Madras Mail* reports that Mr. Edison has produced nickel sheets of "one twenty-thousandth of an inch in thickness, which are tougher and more flexible than ordinary book paper, and absorb ink equally well." Made commercially, it should be cheaper than book paper, and 2,000 pages would equal in thickness 1,500 pages of 'India paper'. It is strange how the old secrets are being rediscovered.

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His Holiness Shri Shankaracharya of the Sringeri Matt has performed a great and useful work in establishing the Indian Samskrt Institute in Bangalore. The building is a splendid one—it was in course of construction when I last visited Bangalore—standing on a site twenty-six acres in extent, a fine quadrangle being approached by a flight of steps rising ten feet. It is built entirely of stone, and the front hall, which is surrounded by a corridor, measures 100 by 50 feet. Room is provided for a Library, and there are three courts surrounded by rooms behind the large hall. The whole cost about two lakhs, and forms a most imposing structure.

Students' quarters are built in the spacious compound, and seven students and a professor came into residence last May. His Holiness delivered an opening address, in the presence of the Maharaja of Mysore and leading men of the State, giving an interesting sketch of the past of the Matt and eulogising some of his great predecessors. He then surveyed the condition of religion in India, and gave his reasons for founding the Samskrt Institute, expressing the hope that great scholars would go out from it to spread the light of spiritual knowledge. His Holiness has indeed used his power and wealth to good purpose, and all will hope that the project so well begun may endure for centuries, spreading the sublime Hindu philosophy and guiding the people along the path of right thought, right emotion, and right action.

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A great civic honour comes to the Theosophical Society in the person of one of its earnest and

helpful members, Mr. Narottam Morarji Goculdas. He has just been appointed Sheriff of Bombay, the youngest Sheriff Bombay has ever known. He has served his city well, as Secretary of its most important public movements in late years, and has shown great organising faculty, and rare unselfishness. His brother and himself have been among the largest donors to the Central Hindu College, and when I was in Bombay, they promised a lakh to the Hindu University. It is very encouraging when an honour falls to those who do not seek titles by lavish gifts to Government schemes alone, but who give without thought of personal reward.

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At the time of writing this I am at the Coronation Durbar, living in the fairy-land of the Indian Chiefs' Camps. I am a guest of H. H. the Maharaja of Alwar, one of the chivalrous Rajput Princes of premier rank, and one who, though young, is already beginning to make his mark by his recognition of the duties of Chieftainship, and his superiority to the temptations that surround every autocrat. He is sincerely devoted to his country, and full of the wish to serve. He has thrown himself heartily into the University scheme, recognising the enormous value it will have in the future of India, and with H. H. the Maharaja of Bikaner, another of the younger Chiefs, able and patriotic, he is endeavouring to forward the good cause in every way. On December 4th, a large and influential Hindu Deputation waited on the Hon. Mr. Butler, who showed the greatest sympathy

with the proposed University, and went carefully through all important details. Mr. Butler, later in the day, at the Muhammadan Conference, stated that there would be no difficulty in the establishment of the two Universities, provided that the respective communities contributed the necessary funds. There, then, lies our present duty, and to the fulfilment of this condition every patriotic and religious Indian should bend his efforts.

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The laying out of the huge area occupied by the Coronation Durbar is a masterpiece of organisation and skill, and Sir John Hewett, chosen for this difficult task, has acquitted himself triumphantly. The tents stand in well-arranged gardens, with charming lawns and flower-beds; the whole is lighted with electricity, and at night the scene is exquisitely pretty, many of the arches shining out in coloured lights, admirably arranged. The camps of the Maharajas of Kashmir, Alwar and Bhavnagar are specially admired; red tents and screens mark out the camp of the Maharana of Mewar, "Sun of the Hindus," highest and proudest of Rajput Princes, occupant of the oldest throne in the world, heir of matchless traditions of high courage and unblemished honour. For those who know the story of the past, there is a strange fascination in the whole surrounding scene; and as these royal children of India, sons of the Aryan mother-stock, gather round the mighty Emperor and Empress, born of the Aryan youngest sub-race, enthroned over the widest Empire earth has known, what heart so cold, what brain so dull, as not to answer to the glamour of the past and the

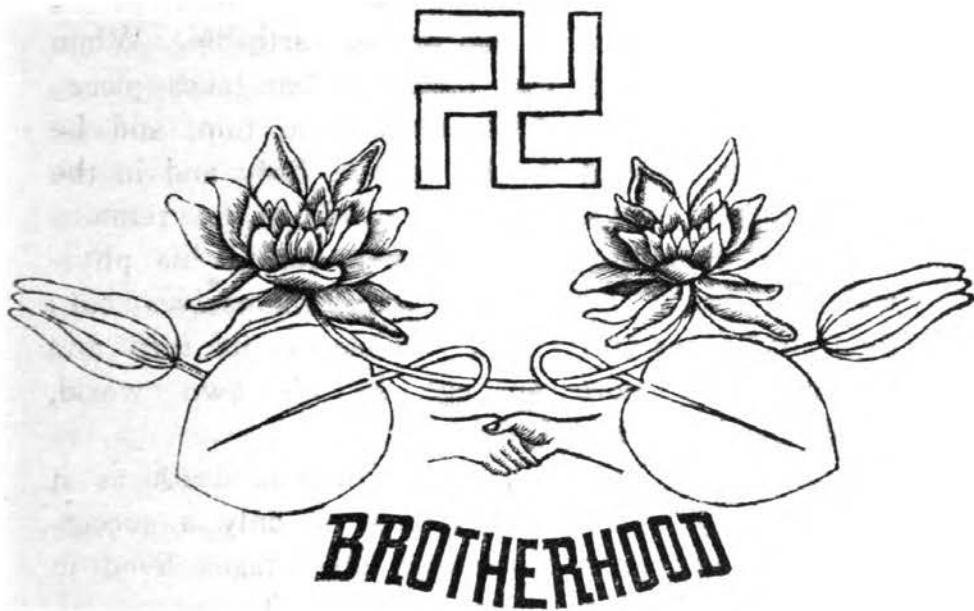
glory of the present? May it all tend to closer sympathy between England and India, and may the encircling by the Rulers of their Lord Paramount in one great group, shining with what earth can give of splendour, be the forerunner of that union between the two nations, on which the peace and prosperity of the future must depend.

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A word of recognition should be given to the admirably performed work of the Indian police; in their steadiness and courtesy they recall their London comrades, and no higher praise can be awarded. Their task is a difficult one, in the midst of rushing motor-cars, prancing horses, mule transport-carts and slow bullock-waggons, but all is well-managed. Despite the traffic, one may add, the roads are dustless—a final triumph in a district famous for its dust.

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The Durbar itself falls too late for this month. I will speak of it in our next issue. Durbars, like Levees, are masculine functions, but on this occasion the Government is issuing invitations to ladies as well, and we are permitted to be 'spectators'.



A TEXTBOOK OF THEOSOPHY

CHAPTER VI

AFTER DEATH

By C. W. LEADBEATER

(Continued from p. 364)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted." Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

DEATH is the laying aside of the physical body; but it makes no more difference to the ego than does the laying aside of an overcoat to the physical man. Having put off his physical body, the ego continues to live in his astral body until

the force has become exhausted which has been generated by such emotions and passions as he has allowed himself to feel during earth-life. When that has happened the second death takes place; the astral body also falls away from him, and he finds himself living in the mental body and in the lower mental world. In that condition he remains until the thought-forces generated during his physical and astral lives have worn themselves out; then he drops the third vehicle in its turn and remains once more an ego in his own world, inhabiting his causal body.

There is, then, no such thing as death as it is ordinarily understood. There is only a succession of stages in a continuous life—stages lived in the three worlds one after another. The apportionment of time between these three worlds varies much as man advances. The primitive man lives almost exclusively in the physical world, spending only a few years in the astral at the end of each of his physical lives. As he develops, the astral life becomes longer, and as intellect unfolds in him, and he becomes able to think, he begins to spend a little time in the mental world as well. The ordinary man of civilised races spends longer in the mental world than in the physical and astral; indeed, the more a man evolves the longer becomes his mental life and the shorter his life in the astral world.

The astral life is the result of all feelings which have in them the element of self. If they have been directly selfish, they bring him into conditions of great unpleasantness in the astral world;

if, though tinged with thoughts of self, they have been good and kindly, they bring him a comparatively pleasant though still limited astral life. Such of his thoughts and feelings as have been entirely unselfish produce their result in his life in the mental world; therefore that life in the mental world cannot be other than blissful. The astral-life, which the man has made for himself either miserable or comparatively joyous, corresponds to what Christians call purgatory; the lower mental life, which is always entirely happy, is what is called heaven.

Man makes for himself his own purgatory and heaven, and these are not places, but states of consciousness. Hell does not exist; it is only a figment of the theological imagination; but a man who lives foolishly may make for himself a very unpleasant and long-enduring purgatory. Neither purgatory nor heaven can ever be eternal, for a finite cause cannot produce an infinite result. The variations in individual cases are so wide that to give actual figures is somewhat misleading. If we take the average man of what is called the lower middle-class, the typical specimen of which would be a small shop-keeper or shop assistant, his average life in the astral world would be perhaps about forty years, and the life in the mental world about two hundred. The man of spirituality and culture, on the other hand, may have perhaps twenty years of life in the astral world and a thousand in the heaven-life. One who is specially developed may reduce the astral life to a few days or hours and spend fifteen hundred years in heaven.

Not only does the length of these periods vary greatly, but the conditions in both worlds also differ widely. The matter of which all these bodies are built is not dead matter but living, and that fact is to be taken into consideration. The physical body is built up of cells, each of which is a tiny separate life animated by the Second Outpouring, which comes forth from the second Aspect of the Deity. These cells are of varying kinds and fulfil various functions, and all these facts must be taken into account if the man wishes to understand the work of his physical body and to live a healthy life in it.

The same thing applies to the astral and mental bodies. In the cell-life which permeates them there is as yet nothing in the way of intelligence, but there is a strong instinct always pressing in the direction of what is for its development. The life animating the matter of which such bodies are built is upon the outward arc of evolution, moving downwards or outwards into matter, so that progress for it means to descend into denser forms of matter, and to learn to express itself through them. Unfoldment for the man is just the opposite of this; he has already sunk deeply into matter and is now rising out of that towards his source. There is consequently a constant conflict of interests between the man within and the life inhabiting the matter of his vehicles, inasmuch as its tendency is downward, while his is upward.

The matter of the astral body (or rather the life animating its molecules) desires for its evolution

such undulations as it can get, of as many different kinds as possible, and as coarse as possible. The next step in its evolution will be to ensoul physical matter and become used to its still slower oscillations; and as a step on the way to that, it desires the grossest of the astral vibrations. It has not the intelligence definitely to plan for these; but its instinct helps it to discover how most easily to procure them.

The molecules of the astral body are constantly changing, as are those of the physical body, but nevertheless the life in the mass of those astral molecules has a sense, though a very vague sense, of itself as a whole—as a kind of temporary entity. It does not know that it is part of a man's astral body; it is quite incapable of understanding what a man is; but it realises in a blind way that under its present conditions it receives many more waves, and much stronger ones, than it would receive if floating at large in the atmosphere. It would then only occasionally catch, as from a distance, the radiation of man's passions and emotions; now it is in the very heart of them, it can miss none, and it gets them at their strongest. Therefore it feels itself in a good position, and it makes an effort to retain that position. It finds itself in contact with something finer than itself—the matter of the man's mental body; and it comes to feel that if it can contrive to involve that finer something in its own undulations, they will be greatly intensified and prolonged.

Since astral matter is the vehicle of sensation and mental matter is the vehicle of thought, this instinct, when translated into our language,

means that if the astral body can induce us to think that *we* want what *it* wants, it is much more likely to get it. Thus it exercises a slow steady pressure upon the man—a kind of hunger on its side, but for him a temptation to what is coarse and undesirable. If he be a passionate man there is a gentle but ceaseless pressure in the direction of irritability; if he be a sensual man, an equally steady pressure in the direction of impurity.

A man who does not understand this usually makes one of two mistakes with regard to it; either he supposes it to be the prompting of his own nature, and therefore regards that nature as inherently evil; or he thinks of the pressure as coming from outside—as a temptation of an imaginary devil. The truth lies between the two. The pressure is natural, not to the man but to the vehicle which he is using; its desire is natural and right for it, but harmful to the man, and therefore it is necessary that he should resist it. If he does so resist, if he declines to yield himself to the feelings suggested to him, the particles within him which need those vibrations become apathetic for lack of nourishment, and eventually atrophy and fall out from his astral body, and are replaced by other particles, whose natural wave-rate is more nearly in accordance with that which the man habitually permits within his astral body.

This gives the reason for what are called promptings of the lower nature during life. If the man yields himself to them, such promptings grow stronger and stronger until at last he feels as

though he could not resist them, and identifies himself with them—which is exactly what this curious half-life in the particles of the astral body wants him to do.

At the death of the physical body this vague astral consciousness is alarmed. It realises that its existence as a separated mass is menaced, and it takes instinctive steps to defend itself and to maintain its position as long as possible. The matter of the astral body is far more fluidic than that of the physical, and this consciousness seizes upon its particles and disposes them so as to resist encroachment. It puts the grossest and densest upon the outside as a kind of shell, and arranges the others in concentric layers, so that the body as a whole may become as resistant to friction as its constitution permits, and may therefore retain its shape as long as possible.

For the man this produces various unpleasant effects. The physiology of the astral body is quite different from that of the physical; the latter acquires its information from without by means of certain organs which are specialised as the instruments of its senses, but the astral body has no separated senses in our meaning of the word. What for the astral body corresponds to sight is the power of its molecules to respond to impacts from without, which come to them by means of similar molecules. For example, a man has within his astral body matter belonging to all the subdivisions of the astral world, and it is because of that that he is capable of 'seeing' objects built of the matter of any of these subdivisions.

Supposing an astral object to be made of the matter of the second and third subdivisions mixed, a man living in the astral world could perceive that object only if on the surface of his astral body there were particles belonging to the second and third subdivisions of that world which were capable of receiving and recording the vibrations which that object set up. A man who from the arrangement of his body by the vague consciousness of which we have spoken, had on the outside of that vehicle only the denser matter of the lowest subdivision, could no more be conscious of the object which we have mentioned than we are ourselves conscious in the physical body of the gases which move about us in the atmosphere or of objects built exclusively of etheric matter.

During physical life the matter of the man's astral body is in constant motion, and its particles pass among one another much as do those of boiling water. Consequently at any given moment it is practically certain that particles of all given varieties will be represented on the surface of his astral body, and that therefore when he is using his astral body during sleep he will be able to 'see' by its means any astral object which approaches him.

After death, if he has allowed the rearrangement to be made (as, from ignorance, all ordinary persons do) his condition in this respect will be different. Having on the surface of his astral body only the lowest and grossest particles, he can receive impressions only from corresponding particles outside; so that instead of seeing the whole of the astral world

about him, he will see only one-seventh of it, and that the densest and most impure. The vibrations of this heavier matter are the expressions only of objectionable feelings and emotions, and of the least refined class of astral entities. Therefore it emerges that a man in this condition can see only the undesirable inhabitants of the astral world, and can feel only its most unpleasant and vulgar influences.

He is surrounded by other men, whose astral bodies are probably of quite ordinary character; but since he can see and feel only what is lowest and coarsest in them, they appear to him to be monsters of vice with no redeeming features. Even his friends seem not at all what they used to be, because he is now incapable of appreciating any of their better qualities. Under these circumstances it is little wonder that he considers the astral world a hell; yet the fault is in no way with the astral world, but with himself—first for allowing within himself so much of that ruder type of matter, and secondly for letting that vague astral consciousness dominate him and dispose it in that particular way.

The man who has studied these matters declines absolutely to yield to the pressure during life or to permit the rearrangement after death, and consequently he retains his power of seeing the astral world as a whole, and not merely the cruder and baser part of it.

The astral world has many points in common with the physical; just like the physical, it presents different appearances to different people, and even to the same person at different periods of his career. It is the home of emotion and of

lower thoughts; and emotions are much stronger in that world than in this. When a person is awake we cannot see that larger part of his emotion at all; its strength goes in setting in motion the gross physical matter of the brain, so if we see a man show affection here, what we can see is not the whole of his affection, but only such part of it as is left after all this other work has been done. Emotions therefore bulk far more largely in the astral life than in the physical. They in no way exclude higher thought if they are controlled, so that in the astral world as in the physical a man may devote himself to study and to helping his fellows, or he may waste his time and drift about aimlessly.

The astral world extends nearly to the mean distance of the orbit of the moon; but though the whole of this realm is open to any of its inhabitants who have not permitted the redistribution of their matter, the great majority remain much nearer to the surface of the earth. The matter of the different subdivisions of that world interpenetrates with perfect freedom, but there is on the whole a general tendency for the denser matter to settle to the bottom. The conditions are much like those which obtain in a bucket of water which contains in suspension a number of kinds of matter of different degrees of density. Since the water is kept in perpetual motion, the different kinds of matter are diffused through it; but in spite of that, the densest matter is found in greatest quantity nearest to the bottom. So that though we must not at all think of the various subdivisions of the astral world

as lying above one another as do the coats of an onion, it is nevertheless true that the average arrangement of the matter of those subdivisions partakes somewhat of that general character.

Astral matter interpenetrates physical matter precisely as though it were not there, but each subdivision of physical matter has a strong attraction for astral matter of the corresponding subdivision. Hence it arises that every physical body has its astral counterpart. If I have a glass of water standing upon a table, the glass and the table, being of physical matter in the solid state, are interpenetrated by astral matter of the lowest subdivision. The water in the glass, being liquid, is interpenetrated by what we may call astral liquid, that is by astral matter of the sixth subdivision; whereas the air surrounding both, being physical matter in the gaseous condition, is entirely interpenetrated by astral gaseous matter, that is, astral matter of the fifth subdivision.

But just as air, water, glass and table are alike interpenetrated all the time by the finer physical matter which we have called etheric, so are all the astral counterparts interpenetrated by the finer astral matter of the higher subdivisions which correspond to the etheric. But even the astral solid is less dense than the finest of the physical ethers.

The man who finds himself in the astral world after death, if he has not submitted to the re-arrangement of the matter of his body, will notice but little difference from physical life. He can float about in any direction at will, but in actual fact he usually stays in the neighbourhood to which he

is accustomed. He is still able to perceive his house, his room, his furniture, his relations, his friends. The living, when ignorant of the higher worlds, suppose themselves to have 'lost' those who have laid aside their physical bodies; but the dead are never for a moment under the impression that they have lost the living.

Functioning as they are in the astral body, the dead can no longer see the physical bodies of those whom they have left behind; but they do see their astral bodies, and as those are exactly the same in outline as the physical, they are perfectly aware of the presence of their friends. They see each one surrounded by a faint ovoid of luminous mist, and if they happen to be observant, they may notice various other small changes in their surroundings; but it is at least quite clear to them that they have not gone away to some distant heaven or hell, but still remain in touch with the world which they know, although they see it at a somewhat different angle.

The dead man has the astral body of his living friend obviously before him, so he cannot think of him as lost; but while the friend is awake the dead man will not be able to make any impression upon him, for the consciousness of the friend is then in the physical world, and his astral body is being used only as a bridge. The dead man cannot therefore communicate with his friend, nor can he read his friend's higher thoughts; but he will see by the change in colour in the astral body any emotion which that friend may feel, and with a little practice and observation he may

easily learn to read all those thoughts of his friend which have in them anything of self or of desire. When the friend falls asleep the whole position is changed. He is then also in the astral world side by side with the dead man, and they can communicate in every respect as freely as they could during physical life. The emotions felt by the living react strongly upon the dead who love them. If the former give way to grief, the latter cannot but suffer severely.

The conditions of life after death are almost infinite in their variety, but they can be calculated without difficulty by anyone who will take the trouble to understand the astral world and to consider the character of the person concerned. That character is not in the slightest degree changed by death; the man's thoughts, emotions and desires are exactly the same as before. He is in every way the same man, minus his physical body; and his happiness or misery depends upon the extent to which this loss of the physical body affects him. If his longings have been such as need a physical body for their gratification, he is likely to suffer considerably. Such a craving manifests itself as a vibration in the astral body, and while we are still in this world most of its strength is employed in setting in motion the heavy physical particles. Desire is therefore a far greater force in the astral life than in the physical, and if the man has not been in the habit of controlling it, and if in this new life it cannot be satisfied, it may cause him great and long-continued trouble.

Take as an illustration the extreme case of a drunkard or a sensualist. Here we have a lust

which has been strong enough during physical life to overpower reason, common-sense and all the feelings of decency and of family affection. After death the man finds himself in the astral world feeling the appetite perhaps a hundred times more strongly, yet absolutely unable to satisfy it because he has lost the physical body. Such a life is a very real hell—the only hell there is; yet no one is punishing him; he is reaping the perfectly natural result of his own action. Gradually as time passes this force of desire wears out, but only at the cost of terrible suffering for the man, because to him every day seems as a thousand years. He has no measure of time such as we have in the physical world. He can measure it only by his sensations. From a distortion of this fact has come the blasphemous idea of eternal damnation.

Many other cases less extreme than this will readily suggest themselves, in which a hankering which cannot be fulfilled may prove itself a torture. A more ordinary case is that of a man who has no particular vices, such as drink or sensuality, but yet has been attached entirely to things of the physical world, and has lived a life devoted to business or to aimless social functions. For him the astral world is a place of weariness; the only things for which he craves are no longer possible for him, for in the astral world there is no business to be done, and, though he may have as much companionship as he wishes, society is now for him a very different matter, because all the pretences upon which it is usually based in this world are no longer possible.

These cases, however, are only the few, and for most people the state after death is much happier than life upon earth. The first feeling of which the dead man is usually conscious is one of the most wonderful and delightful freedom. He has absolutely nothing to worry about, and no duties rest upon him, except those which he chooses to impose upon himself. For all but a very small minority, physical life is spent in doing what the man would much rather not do; but he has to do it in order to support himself or his wife and family. In the astral world no support is necessary; food is no longer needed, shelter is not required, since he is entirely unaffected by heat or cold; and each man by the mere exercise of his thought clothes himself as he wishes. For the first time since early childhood the man is entirely free to spend the whole of his time in doing just exactly what he likes.

His capacity for every kind of enjoyment is greatly enhanced, if only that enjoyment does not need a physical body for its expression. If he loves the beauties of nature, it is now within his power to travel with great rapidity and without fatigue over the whole world, to contemplate all its loveliest spots, and to explore its most secret recesses. If he delights in art, all the world's masterpieces are at his disposal. If he loves music, he can go where he will to hear it, and it will now mean much more to him than it has ever meant before; for though he can no longer hear the physical sounds, he can receive the whole effect of the music into himself in far fuller

measure than in this lower world. If he is a student of science, he can not only visit the great scientific men of the world, and catch from them such thoughts and ideas as may be within his comprehension, but also he can undertake researches of his own into the science of this higher world, seeing much more of what he is doing than has ever before been possible to him. Best of all, he whose great delight in this world has been to help his fellow-men will still find ample scope for his philanthropic efforts.

Men are no longer hungry, cold, or suffering from disease in this astral world; but there are vast numbers who being ignorant desire knowledge, who being still in the grip of desire for earthly things need the explanation which will turn their thought to higher levels, who have entangled themselves in a web of their own imaginings, and can be set free only by one who understands these new surroundings and can help them to distinguish the facts of the world from their own ignorant presentation of them. All these can be helped by the man of intelligence and of kindly heart. Many men arrive in the astral world in utter ignorance of its conditions, not realising at first that they are dead, and when they do realise it fearing the fate that may be in store for them, because of false and wicked theological teaching. All of these need the cheer and comfort which can only be given to them by a man of common-sense who possesses some knowledge of the facts of nature.

There is thus no lack of the most profitable occupation for any man whose interests during his

physical life have been rational; nor is there any lack of companionship. Men whose tastes and pursuits are similar drift naturally together there just as they do here; and many realms of nature, which during our physical life are concealed by the dense veil of matter, now lie open for the detailed study of those who care to examine them.

To a large extent people make their own surroundings. We have already referred to the seven subdivisions of this astral world. Numbering these from the highest and least material downwards, we find that they fall naturally into three classes—divisions one, two and three forming one such class, and four, five and six another; while the seventh and lowest of all stands alone. As I have said, although they all interpenetrate, their substance has a general tendency to arrange itself according to its specific gravity, so that most of the matter belonging to the higher subdivisions is found at a greater elevation above the surface of the earth than the bulk of the matter of the lower portions.

Hence, although any person inhabiting the astral world can move into any part of it, his natural tendency is to float at the level which corresponds with the specific gravity of the heaviest matter in his astral body. The man who has not permitted the rearrangement of the matter of his astral body after death is entirely free of the whole astral world; but the majority, who do permit it, are not equally free—not because there is anything to prevent them from rising to the highest level or sinking to the lowest, but because they are able to sense clearly only a certain part of that world.

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I have described something of the fate of a man who is on the lowest level, shut in by a strong shell of coarse matter. Because of the extreme comparative density of that matter he is conscious of less outside of his own subdivision than a man at any other level. The general specific gravity of his own astral body tends to make him float below the surface of the earth. The physical matter of the earth is absolutely non-existent to his astral senses, and his natural attraction is to that least delicate form of astral matter which is the counterpart of that solid earth. A man who has confined himself to that lowest subdivision will therefore usually find himself floating in darkness and cut off to a great extent from others of the dead, whose lives have been such as to keep them on a higher level.

Divisions four, five and six of the astral world (to which most people are attracted) have for their background the astral counterpart of the physical world in which we live, and all its familiar accessories. Life in the sixth subdivision is simply like our ordinary life on this earth minus the physical body and its necessities; while as it ascends through the fifth and fourth divisions it becomes less and less material and is more and more withdrawn from our lower world and its interests.

The first, second and third sections, though occupying the same space, yet give the impression of being much further removed from the physical, and correspondingly less material. Men who inhabit these levels lose sight of the earth and its belongings; they are usually deeply self-absorbed, and to a large extent create their own surroundings,

though these are sufficiently objective to be perceptible to other men of their level, and also to clairvoyant vision.

This region is the summerland of which we hear in spiritualistic circles—the world in which, by the exercise of their thought, the dead call into temporary existence their houses and schools and cities. These surroundings, though fanciful from our point of view, are to the dead as real as houses, temples or churches built of stone are to us, and many people live very contentedly there for a number of years in the midst of all these thought-creations.

Some of the scenery thus produced is very beautiful; it includes lovely lakes, magnificent mountains, pleasant flower-gardens, decidedly superior to anything in the physical world; though on the other hand it also contains much which to the trained clairvoyant (who has learned to see things as they are) appears ridiculous—as, for example, the endeavours of the unlearned to make a thought-form of some of the curious symbolic descriptions contained in their various scriptures. An ignorant peasant's thought-image of a beast full of eyes within, or of a sea of glass mingled with fire, is naturally often grotesque, although to its maker it is perfectly satisfactory. This astral world is full of thought-created figures and landscapes. Men of all religions image here their deities and their respective conceptions of paradise, and enjoy themselves greatly among these dream-forms until they pass into the mental world and come into touch with something nearer to reality.

Every one after death—any ordinary person, that is, in whose case the rearrangement of the matter of the astral body has been made—has to pass through all these subdivisions in turn. It does not follow that every one is conscious upon all of them. The ordinarily decent person has in his astral body but little of the matter of its lowest portion—by no means enough to construct a heavy shell. The redistribution puts on the outside of the body its densest matter; in the ordinary man this is usually matter of the sixth subdivision, mixed with a little of the seventh, and so he finds himself viewing the counterpart of the physical world.

The ego is steadily withdrawing into himself, and as he withdraws he leaves behind him level after level of this astral matter. So the length of the man's detention in any section of the astral world is precisely in proportion to the amount of its matter which is found in his astral body, and that in turn depends upon the life he has lived, the desires he has indulged, and the class of matter which by so doing he has attracted towards him and built into himself. Finding himself then in the sixth section, still hovering about the places and persons with which he was most closely connected while on earth, the average man as time passes on finds the earthly surroundings gradually growing dimmer and becoming of less and less importance to him, and he tends more and more to mould his entourage into agreement with the more persistent of his thoughts. By the time that he reaches the third level he finds that this

characteristic has entirely superseded the vision of the realities of the astral world.

The second subdivision is a shade less material than the third, for if the latter is the summerland of the spiritualists, the former is the material heaven of the more ignorantly orthodox; while the first or highest level appears to be the special home of those who during life have devoted themselves to materialistic but intellectual pursuits, following them not for the sake of benefiting their fellow-men, but either from motives of selfish ambition or simply for the sake of intellectual exercise. All these people are perfectly happy. Later on they will reach a stage when they can appreciate something much higher, and when that stage comes they will find the higher ready for them.

In this astral life people of the same nation and of the same interests tend to keep together, precisely as they do here. The religious people, for example, who imagine for themselves a material heaven, do not at all interfere with men of other faiths whose ideas of celestial joy are different. There is nothing to prevent a Christian from drifting into the heaven of the Hindu or the Muhammadan, but he is little likely to do so, because his interests and attractions are all in the heaven of his own faith, along with friends who have shared that faith with him. This is by no means the true heaven described by any of the religions, but only a gross and material misrepresentation of it; the real thing will be found when we come to consider the mental world.

The dead man who has not permitted the rearrangement of the matter of his astral body is free of the entire world, and can wander all over it at will, seeing the whole of whatever he examines, instead of only a part of it as the others do. He does not find it inconveniently crowded, for the astral world is much larger than the surface of the physical earth, while its population is somewhat smaller, because the average life of humanity in the astral world is shorter than the average in the physical.

Not only the dead, however, are the inhabitants of this astral world, but always about one-third of the living as well, who have temporarily left their physical bodies behind them in sleep. The astral world has also a great number of non-human inhabitants, some of them far below the level of man, and some considerably above him. The nature-spirits form an enormous kingdom, some of whose members exist in the astral world, and make a large part of its population. This vast kingdom exists in the physical world also, for many of its orders wear etheric bodies, and are only just beyond the range of ordinary physical sight. Indeed, circumstances not infrequently occur under which they can be seen, and in many lonely mountain districts these appearances are traditional among the peasants, by whom they are commonly spoken of as fairies, good people, pixies or brownies. They are protean, but usually prefer to wear a miniature human form. Since they are not yet individualised, they may be thought of almost as etheric and astral animals; yet many of them are

intellectually quite equal to average humanity. They have their nations and types just as we have, and they are often grouped into four great classes, and called the spirits of earth, water, fire and air. Only the members of the last of these four divisions normally reside in the astral world, but their numbers are so prodigious that they are everywhere present in it.

Another great kingdom has its representatives here—the kingdom of the angels (called in India the devas). This is a body of beings who stand far higher in evolution than man, and only the lowest fringe of their hosts touches the astral world—a fringe whose constituent members are perhaps at about the level of development of what we should call a distinctly good man. We are neither the only nor even the principal inhabitants of our solar system, and there are other lines of evolution running parallel with our own which do not pass through humanity at all, though they must all pass through a level corresponding to that of humanity. On one of these other lines of evolution are the nature-spirits above described, and at a higher level of that line comes this great kingdom of the devas. At the present level of evolution they come into obvious contact with us only very rarely, but as we develop we shall be likely to see more of them.

When all the man's lower emotions have worn themselves out—all emotions, I mean, which have in them any thought of self—his life in the astral world is over, and the ego passes on into the mental world. This is not in any sense a movement in

space; it is simply that the steady process of withdrawal has now passed beyond even the finest kind of astral matter; so that the man's consciousness is focussed in the mental world. His astral body has not entirely disintegrated, though it is in process of doing so, and he leaves behind him an astral corpse, just as at a previous stage of the withdrawal he left behind him a physical corpse. There is a certain difference between the two which should be noticed, because of the consequences which ensue from it.

When the man leaves his physical body his separation from it should be complete, and generally is so; but this is not the case with the much finer matter of the astral body. In the course of his physical life the ordinary man usually entangles himself so much in astral matter (which, from another point of view, means that he identifies himself so closely with his lower desires) that the indrawing force of the ego cannot entirely separate him from it again. Consequently, when he finally breaks away from the astral body and transfers his activities to the mental, he loses a little of himself, he leaves some of himself behind imprisoned in the matter of the astral body.

This gives a certain remnant of vitality to the astral corpse, so that it still moves freely in the astral world, and may easily be mistaken by the ignorant for the man himself—the more so as such fragmentary consciousness as still remains to it is part of the man, and therefore it naturally regards itself and speaks of itself as the man. It retains his memories, but is only a partial and

unsatisfactory representation of him. Sometimes in spiritualistic seances one comes into contact with an entity of this description, and wonders how it is that one's friend has deteriorated so much since his death. To this fragmentary entity we give the name 'shade.'

At a later stage even this fragment of consciousness dies out of the astral body, but does not return to the ego to whom it originally belonged. Even then the astral corpse still remains, but when it is quite without any trace of its former life we call it a 'shell'. Of itself a shell cannot communicate at a seance, or take any action of any sort; but such shells are frequently seized upon by sportive nature-spirits and used as temporary habitations. A shell so occupied *can* communicate at a seance and masquerade as its original owner, since some of his characteristics and certain portions of his memory can be evoked by the nature-spirit from his astral corpse.

When a man falls asleep, he withdraws in his astral body, leaving the whole of the physical vehicle behind him. When he dies, he draws out with him the etheric part of the physical body, and consequently has usually at least a moment of unconsciousness while he is freeing himself from it. The etheric double is not a vehicle, and cannot be used as such; so when the man is surrounded by it, he is for the moment able to function neither in the physical world nor the astral. Some men succeed in shaking themselves free of this etheric envelope in a few moments; others rest within it for hours, days or even weeks.

Nor is it certain that, when the man is free from this, he will at once become conscious of the astral world. For there is in him a good deal of the lowest kind of astral matter, so that a shell of this may be made around him. But he may be quite unable to use that matter. If he has lived a reasonably decent life he is little in the habit of employing it or responding to its vibrations, and he cannot instantly acquire this habit. For that reason, he may remain unconscious until that matter gradually wears away, and some matter which he *is* in the habit of using comes to the surface. Such an occlusion, however, is scarcely ever complete, for even in the most carefully made shell some particles of the finer matter occasionally find their way to the surface, and give him fleeting glimpses of his surroundings.

There are some men who cling so desperately to their physical vehicles that they will not relax their hold upon the etheric double, but strive with all their might to retain it. They may be successful in doing so for a considerable time, but only at the cost of great discomfort to themselves. They are shut out from both worlds, and find themselves surrounded by a dense grey mist, through which they see very dimly the things of the physical world, but with all the colour gone from them. It is a terrible struggle to them to maintain their position in this miserable condition, and yet they will not relax their hold upon the etheric double, feeling that that is at least some sort of link with the only world that they know. Thus they drift about in a condition

of loneliness and misery until from sheer fatigue their hold fails them, and they slip into the comparative happiness of astral life. Sometimes in their depression they grasp blindly at other bodies, and try to enter into them, and occasionally they are successful in such an attempt. They may seize upon a baby body, ousting the feeble ego for whom it was intended, or sometimes they grasp even the body of an animal. All this trouble arises entirely from ignorance, and it can never happen to anyone who understands the laws of life and death.

When the astral life is over, the man dies to that plane in turn, and awakens in the mental world. With him it is not at all what it is to the trained clairvoyant, who ranges through it and lives amidst the surroundings which he finds there, precisely as he would in the physical or astral worlds. The ordinary man has all through his life been encompassing himself with a mass of thought-forms. Some which are transitory, to which he pays little attention, have fallen away from him long ago, but those which represent the main interests of his life are always with him, and grow ever stronger and stronger. If some of these have been selfish, their force pours down into astral matter, and he has exhausted them during his life in the astral world. But those which are entirely unselfish belong purely to his mental body, and so when he finds himself in the mental world it is through these special thoughts that he is able to appreciate it.

His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this

altruistic manner. When he awakens again after the second death, his first sense is one of indescribable bliss and vitality—a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral. On each higher plane the same experience is repeated. Merely to live on any one of them seems the uttermost conceivable bliss; and yet, when the next one is reached, it is seen that this far surpasses it.

Just as the bliss increases, so does the wisdom and the breadth of view. A man fusses about in the physical world and thinks himself so busy and so wise; but when he touches even the astral, he realises at once that he has been all the time only a caterpillar crawling about and seeing nothing but his own leaf, whereas now he has spread his wings like the butterfly and flown away into the sunshine of a wider world. Yet, impossible as it may seem, the same experience is repeated when he passes into the mental world, for this life is in turn so much fuller and wider and more intense than the astral that once more no comparison is possible. And yet beyond all these there is still another life, that of the intuitional world, unto which even this is but as moonlight unto sunlight.

The man's position in the mental world differs widely from that in the astral. There he was using a body to which he was thoroughly accustomed,

a body which he had been in the habit of employing every night during sleep. Here he finds himself living in a vehicle which he has never used before—a vehicle furthermore which is very far from being fully developed—a vehicle which shuts him in to a great extent from the world about him, instead of enabling him to see it. The lower part of his nature burnt itself away during his purgatorial life, and now there remain to him only his higher and more refined thoughts, the nobler and unselfish aspirations which he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibration in this refined matter.

These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent, upon which he is able to draw just according to the power of those thoughts and aspirations; for in this world is existing the infinite fulness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified itself to receive. A man who has already completed his human evolution, who has fully realised and unfolded the divinity whose germ is within him, finds the whole of this glory within his reach; but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it comes that none of us as yet can grasp that entirety.

But each draws from it and cognizes so much of it as he has by previous effort prepared himself

to take. Different individuals bring very different capacities; they tell us in the East that each man brings his own cup, and some of the cups are large and some are small, but small or large every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all.

A man can look out upon all this glory and beauty only through the windows which he himself has made. Every one of these thought-forms is such a window, through which response may come to him from the forces without. If during his earth-life he has chiefly regarded physical things, then he has made for himself but few windows through which this higher glory can shine in upon him. Yet every man who is above the lowest savage must have had some touch of pure unselfish feeling, even if it were but once in all his life, and that will be a window for him now.

The ordinary man is not capable of any great activity in this mental world; his condition is chiefly receptive, and his vision of anything outside his own shell of thought is of the most limited character. He is surrounded by living forces, mighty angelic inhabitants of this glorious world, and many of their orders are very sensitive to certain aspirations of man and readily respond to them. But a man can take advantage of these only in so far as he has already prepared himself to profit by them, for his thoughts and aspirations are only along certain lines, and he cannot suddenly form new lines. There are many directions which the higher thought may take—some of them personal and some impersonal. Among the latter are art,

music and philosophy ; and a man whose interest lay along any one of these lines finds both measureless enjoyment and unlimited instruction waiting for him—that is, the amount of enjoyment and instruction is limited only by his power of perception.

We find a large number of people whose only higher thoughts are those connected with affection and devotion. If a man loves another deeply or if he feels strong devotion to a personal deity, he makes a strong mental image of the deity or of that friend, and the object of his feeling is often present in his mind. Inevitably he takes that mental image into the heaven-world with him, because it is to that level of matter that it naturally belongs.

Take first the case of affection. The love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and to act upon the ego of his friend in the higher part of the mental world. It is that ego that is the real man whom he loves—not the physical body which is so partial a representation of him. The ego of the friend, feeling this vibration, at once and eagerly responds to it, and pours himself into the thought-form which has been made for him ; so that the man's friend is truly present with him more vividly than ever before. To this result it makes no difference whatever whether the friend is what we call living or dead ; the appeal is made not to the fragment of the friend which is sometimes imprisoned in a physical body, but to the man himself on his own true level ; and he always responds. A man who has a hundred

friends can simultaneously and fully respond to the affection of every one of them, for no number of presentations on a lower level can exhaust the infinity of the ego.

Thus every man in his heaven-life has around him all the friends for whose company he wishes, and they are for him always at their best, because he himself makes for them the thought-form through which they manifest to him. In our limited physical world we are so accustomed to thinking of our friend as only the limited manifestation which we know in the physical world, that it is at first difficult for us to realise the grandeur of the conception; when we can realise it, we shall see how much nearer we are in truth to our friends in the heaven-life than we ever were on earth. The same is true in the case of devotion. The man in the heaven-world is two great stages nearer to the object of his devotion than he was during physical life, and so his experiences are of a far more transcendent character.

In this mental world, as in the astral, there are seven subdivisions. The first, second and third are the habitat of the ego in his causal body, so the mental body contains matter of the remaining four only, and it is in those sections that his heaven-life is passed. Man does not, however, pass from one to the other of these, as is the case in the astral world, for there is nothing in this life corresponding to the rearrangement. Rather is the man drawn to the level which best corresponds to the degree of his development, and on that level he spends the whole of his life in the mental

body. Each man makes his own conditions, so that the number of varieties is infinite.

Speaking broadly, we may say that the dominant characteristic observed in the lowest portion is unselfish family affection. Unselfish it must be, or it would find no place here; all selfish tinges, if there were any, worked out their results in the astral world. The dominant characteristic of the sixth level may be said to be anthropomorphical religious devotion; while that of the fifth section is devotion expressing itself in active work of some sort. All these—the fifth and sixth and seventh subdivisions—are concerned with the working out of devotion to personalities (either to one's family and friends or to a personal deity) rather than the wider devotion to humanity for its own sake, which finds its expression in the next section. The activities of this fourth stage are varied. They can best be arranged in four main divisions; unselfish pursuit of spiritual knowledge; high philosophy or scientific thought; literary or artistic ability exercised for unselfish purposes; and service for the sake of service.

Even to this glorious heaven-life there comes an end, and then the mental body in its turn drops away as the others have done, and the man's life in his causal body begins. Here the man needs no windows, for this is his true home and all his walls have fallen away. The majority of men have as yet but very little consciousness at such a height as this; they rest dreamily unobservant and scarcely awake, but such vision as they have is true, however limited it may be by their lack of

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development. Still, every time they return, these limitations will be smaller, and they themselves will be greater; so that this truest life will be wider and fuller for them.

As this improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows, the man becomes capable not only of receiving but also of giving. Then indeed is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellow-men, the devotion of the self to the all, of celestial strength to human service, of all those splendid heavenly forces to the aid of the struggling sons of earth. That is part of the life that lies before us; these are some of the steps which even we who are at the very bottom of the golden ladder may see rising above us, so that we may report them to those who have not seen as yet, in order that they too may open their eyes to the unimaginable splendour which surrounds them here and now in this dull daily life. This is part of the gospel of Theosophy—the certainty of this sublime future for all. It is certain because it is here already, because to inherit it we have only to fit ourselves for it.

(To be continued)

C. W. Leadbeater

THEOSOPHY AND 'THE MAN IN THE STREET'

By E. M. G.

THE question more often put to the Theosophist than any other is the apparently simple one, "What is Theosophy?" And probably every Theosophist who thinks at all deeply would agree that far from being simple, it is the most difficult of all questions to answer.

The stock reply is that Theosophy is the *Theo-Sophia*, the Divine Wisdom; and the doubtful "thank you" of the enquirer, as he turns away thoughtful, and often much mystified, shows how far from satisfying is this *prima facie* definition.

Occasionally it is taken a few steps further, and the statement is made that Theosophy is not a religion but the Truth in all religions; and to a certain type of enquirer this reply will be full of illumination. To such it more often than not forms the prelude to a course of Theosophic reading, and to a speedy joining of the Society and re-union with a body of philosophic and religious thought, found and appreciated in previous lives. Again there is the point of view which held the field almost to the exclusion of any other at the time when the writer of this article joined the Society—that Theosophy is the inner or esoteric side of Religion; and, as such, the heritage only of the comparatively few, totally unsuitable for

'the man in the street,' if this phrase be taken as referring to a mental rather than a physical state.

Such phrases as "Theosophists are born, not made," "No real Theosophist is ever a propagandist," were on the lips of most members in the nineties of last century; and the charge of spiritual pride and an assumption of a kind of mental arrogance was (not altogether unfairly) often brought against members of the Society in those days. It will be at once apparent to the reader that the attitude implied in such a phrase as the former of the two quoted is entirely incompatible with anything like the propagandist attitude; for the idea behind the phrase is that of a gradual growth through ages of evolution, physical, mental and spiritual, until that inner core of truth underlying the outer forms of religion can be apprehended; and no amount of missionary zeal on the part of others can really bring about that moment of the 'soul's awakening' any more than the tearing open of the bud will bring the perfect rose to birth.

So true is this conception of the unfolding of the Divine within the human, that it is not strange that it seemed for a considerable period to obscure the opposite and equally true conception of spiritual growth—that the soul can only grow by *giving*, that to hold for the separated self alone is to bring about stagnation and death. We cannot but feel that if this be true with regard to the exterior truths of the religions that are given from without, far more must it be true of that glory of Vision that dawns on the soul when once the Theo-Sophia is glimpsed. How should such an one dare to say:

“I have seen where my brother is blind; let me enjoy the light while he yet remains in darkness.” For some years past the writer has thought much over these two points of view—both so true when taken apart, both so apparently irreconcilable; and in the course of work for the Society it has been found that the question is one which exercises many thoughtful minds. This article is therefore an attempt to put before such minds the conclusion at which the writer has arrived, in the hope that it may prove helpful, or at least suggestive.

It would appear that, if taken deep enough, the two positions are not irreconcilable, but, on the contrary, mutually dependent; the apparent incompatibility arising from an incomplete and totally inadequate conception of what Theosophy really is.

Let us have recourse to analogy; can we find one for the Theo-Sophia? It seems that we can; and though at first we may appear to go further away from ‘the man in the street,’ though we may be called upon to breathe the rarefied air of the heights of metaphysic that the giant intellects of the older Faiths knew and ascended; yet in that wider outlook, in that mighty scheme of evolution, we shall find room for all the pairs of opposites, we shall see the solution of every contradiction and irreconcilable problem of the finite mind. To think upon these problems, to enter at all upon this region of thought, is to feel as does the Alpine climber as he watches the dawn from the hut where he has spent the dark hours of night.

Slowly at first, and ever more rapidly, the glow of the coming sunrise spreads and deepens, touching

first the high upstanding peaks, then penetrating into the deeper places, till field beyond field of white majestic silence or deep blue shadow lie revealed, beautiful beneath the radiance of the dawning light. And then at last, suddenly, and with an all-embracing glory of might and power, the Light-Bringer himself is there, all the earth is flooded with that coming, the darkness is slain and the shadows flee away.

Is not the light of the physical sun to the physical world the revealing of his attitude, his purpose, himself, towards every stone and flower and shrub? Is it not the sun's 'Wisdom,'—the content of his mind or consciousness towards the earth, his purpose for it, his relation to it? Does he not say daily: "Behold, I make all things new"? And might we not call the sum total of his 'mysterious ways' the *Helio-Sophia*, and ourselves, in so far as we entered into and understood them, Helio-sophists? May we not say of this physical Heliosophy: "These things are an allegory," and fearlessly carry them on and back into the realm of the mental and spiritual worlds?

In this conception is not the Theo-Sophia the Mind of the Logos towards His Universe; His purpose for it, His relation to it, the content of His consciousness embodied in it, finding in it the vehicle for growth, expansion and self-expression? Theosophy is in this relation the 'Real,' for it is the consciousness which is the Noumenon, of which all that exists is but the phenomenal and transitory expression; and every human being is a Theosophist whenever or wherever he apprehends one fraction,

however minute, of the Real, apart from the veils of illusion that soften and temper the burning of that perfect Orb of Truth which as yet no man may see and live.

It has been said that no analogy will hold beyond a certain point; but of this analogy between the light of the physical sun which is life (physical vitality) and the Light of the Logos which is Wisdom (Life-Eternal) this dictum does not hold good; for the two are more than analogous, they are identical; the same force on different planes, the same life in different vehicles, the One in different aspects of the Many. And this analogy (as we will call it for the purposes of our argument) will help us in many of the difficulties with which the reason of the finite mind finds itself confronted, when endeavouring to express that which is metaphysical in terms of the physical consciousness—such a difficulty, for instance, as that which many minds encounter when attempting to grasp the Buddhist doctrine of the impermanence of the separated self.

The conception referred to is very well put in THE THEOSOPHIST for May, 1911, in an article on 'The Religion of Burma' by Bhikkhu Ananda Metteyya, in his presentment of the Anatta Doctrine: "Whether high or low, great or small, gross or subtle, mean or exalted, there is no Self at all." Bhikkhu Ananda goes on to state "that the conception of the 'I' and the 'Not-I' or 'the Universe,' as contrasted or separated entities, is founded on a misapprehension far greater and much farther reaching than was the old delusion of the geo-

centric philosophy.”¹ “All life is One. There is neither in the heart of man nor in the heart of heaven any one separate and immortal being; any existence other and apart from aught in all the worlds.”

Upon this doctrine, so paralysing in its effects on human hope and endeavour when misapprehended, our analogy will throw a light at once inspiring and satisfying, although to gain this illumination we must push the analogy fearlessly home to its furthest limits, leaving for the moment the safe levels for those timid thinkers who may not venture, and following to its logical conclusion the truth contained in the doctrine of Divine Immanence; a phrase so often on the lip in the present day, and embodying as it does the Theosophia in its entirety. It is now no longer a matter of speculation, but—thanks to the telescope, the microscope, the spectroscope—a matter of scientific knowledge, that the composition of all physical tissues, whether those of mineral, vegetable or animal, is identical with the matter of the Sun of our system. Not only so, but medical science now understands how to rebuild animal tissue by means of the application of some of the more lately discovered rays of solar light and heat, and to restore tone temporarily to the nervous system by the introduction of one or other of the many ‘coal-tar drugs,’ which retain the virtue deposited by the Sun in the mineral strata of our earth long ages ago. Of a truth it may be said of crystal, plant or animal form: “All life is one. There is

¹A suggestive analogy from the point of view of the present article.

neither in the heart of one nor the other any separate or immortal being."

Have you ever watched the Sun taking back its own in the shape of colour? Have you seen the burning July rays drawing back into themselves the brilliant dye that was taken from the refuse of the coal-seam and held for a time in the fabric of your curtain or carpet? If you have seen this, can you let your imagination go out to follow those rays as they mingle with the pulsing beams of the sunshine and go back into them, and farther back still into the central throbbing heart of Colour itself? Do they *lose* because they are no longer the 'separated self,' held separate by the fabric of warp and woof in which they knew a different existence and contacted your life and mine? Do they lose or gain as they go back, impregnated to all eternity with that knowledge, to mingle with the One whose life they will enrich by their vibrations; even as they in their turn will gain by the vibrations brought to that Central Life by rays that have known the joy of the singing corn-field, or the sorrow of the breaking form they could not tarry longer to inhabit?

Is it so hard to imagine that each ray in its body of earth would think the sole purpose of the great Orb that gave it birth was to evolve *it*—its joy, its growth and eternal gain? Or to carry the thought on to the great Day of days, when that ray shall know that all the travail and toil, all the multi-coloured panorama of the life of the physical earth had in view that, and that alone, to give to the One the great reinforcement of the Many; to raise to a

power undreamed of by the mathematics of the physical brain, that Unit of Consciousness in which all waits to be revealed. "As below so above." For our purposes let us reverse the great Pythagorean axiom. We need not emphasise the teaching of our analogy, for the Truth is One, though the dream of earth-life take many shapes.

"From the Unreal lead us to the Real." The cry goes up from many thousands daily, and yet there are comparatively few who realise that the whole of that which modern thought has named Evolution is comprised in those two words 'Unreal' and 'Real'. For as in a figure of some stately dance the two partners slowly change places until the one occupies the position of the other, so in the long procession of the ages do these two change places in the consciousness of man, till all that once was Real, big alike with the promise and the menace of the years, files past into the shadowy realm of the Unreal, and the vague outlines of the Unreal, towering above and beyond upon the horizon of consciousness, draw ever nearer till they in their turn take their place amid the hosts of the Past. Then does man become as God, knowing Unreal and Real to be but the One Life, that is, Himself; and Past and Present merge for him in the Eternal Now.

And so we come once again to our question: "What is Theosophy?" And we answer: "The Theo-Sophia, the Wisdom of the Logos, the Mind of the Logos in His Universe; and the Theosophist is he in whom, even in the smallest degree, this Mind predominates over the relatively false

conceptions of the mind which still informs itself only by means of sense-perception, or the mental concept raised upon false premises." "Let this *mind* be in you which was also in Christ Jesus," for in Him was the Light of the Logos that lighteth every man that cometh into the world. Do we say that this is too high a philosophy, too subtle a metaphysic for 'the man in the street'? Are we still tempted to believe that in the Theo-Sophia is no message whereby "the wayfaring men, though fools," may walk, and not fear?

To return for a moment to our analogy: let us ask ourselves if the knowledge of the heliocentric system, when that great truth superseded the old geocentric system, brought no change to the thought of the world at large; if it was merely an intellectual 'volte-face,' to be apprehended and appreciated by the savant or the scientist alone. It would be difficult to find any corner in the realm of Science, Religion, Economics, Art, Poetry, or human life generally, into which that knowledge has not permeated, destroying by its light old forms and outgrown ways of thought, and revolutionising every conception of the modern world. This little earth of ours the centre round which the planets move, the origin of their ordered march, the arbiter of their destinies!

May not the analogy be traced even more closely here, in the conception each human being has at one stage of his evolution of his relation to the God of whose Existence he is at no stage unconscious? Himself as a created individual, as a soul to be redeemed, to be 'bought back' at a tremendous

cost from the paths of disobedience and of sin, and even then able to oppose to the Divine Love the resistance of a puny yet indomitable will! Is not this the geocentric theory in the spiritual world? Anthro-po-centric, shall we call it, for want of a better word? Must not all theories and deductions starting from this standpoint necessarily work out in error and mistaken action? *Man* at the centre of the Universe; *God* shedding upon the insignificant orbit of his three-score years and ten the effulgence of a light and love too often falling vainly on soil arid and desolated by pride and sin; is not this an outworn and cramping point of view—the mere groping of the human mind towards some expression of its own Divinity?

How different the message that Theosophy brings to every man, woman and child; nay more, to every sentient atom in this world athrob with life, proclaiming that *God* is at the Centre and Heart of Being, and that all things circle round Him in ever-lessening orbits till Centre and Circumference again are one. In this great scheme of things, we see Man but as one Ray from that great Central Life, blent and merged with that other ray that we call matter, Maya, Illusion (lost in proportion as it is found), so that from the two may arise a new thing, life without form, but having in itself all that form can bring to its enriching; consciousness self-existent, as before the birth of time and space, yet enriched and expanded by that upon which it has fed. In the phrase, so mystic and so wonderful, used by the Eastern before the simple meal in his own home: “I, God, eat thee,

God," we have in parable the whole evolutionary process, had we but ears to hear.

So to our thought the message of the Theosophist to his age takes definite shape and form; and the two apparently contradictory view-points alluded to at the beginning of this article become clear. For, even as when the geocentric theory was in the field, men worked in all practical matters unconsciously by the facts of the heliocentric which as yet they knew not; and even as by the proclamation of this great truth, action and theory were 'at-oned' in their lives, to the great advance of social and intellectual growth; so it is now in the spiritual region of man's development. We see him, still holding narrow, anthropomorphic views of his God, giving lip-service and so-called intellectual credence to the fettering dogmas of an unspiritual age; but all the while shaping his life, all unconsciously it may be, by the Truth that is Eternal and Immutable, whether he knows it or not. In a million acts of heroism and sacrifice, by love and pure desire, by aspiration and innate devotion to the highest when he sees it, Man proves his Divinity, and shows forth the God within.

Is it not the high mission of those who have glimpsed something more of the Theo-Sophia than their fellows, who are entering even the borderland of that inner region of being where mortal mind is irradiated by the Light of Divine Wisdom; is it not the mission of such to proclaim the one great discovery which is the the starting-point alike for lowly and exalted, lettered and unlettered, old and young, so soon as they are

able to receive it? The doctrine of the Divine Immanence is held to-day by many of every Church and creed; the Theo-centric rather than the anthropo-centric theory of existence has dawned upon our modern world; and from that glorious conception arise new methods of thought, new fields of action, open in varying degrees to every human soul, be his position and stage of development what it may. Once let the 'wayfaring man' grasp this great Truth, and from henceforward his knowledge of life and his own nature will change in *degree* but not in *kind*. On that sure foundation he may build, adding stone to stone until he stand forth as Master of the Wisdom.

This then is the message of Theosophy to an age in which it has risen once again for the birth of a new day: "Whether high or low, great or small, gross or subtle, mean or exalted, there is no self at all," for "In *Him* we live and move and have our being." "Thou art THAT."

E. M. G.

THEOSOPHY AND MODERN DRAMA

By BASIL HODGSON-SMITH

THROUGHOUT all the world's history, drama has played an important part in education, and in depicting the social conditions of the day. Needless to say, this was so in Ancient Greece. We read in Plato how the great reform movement of Anaxagoras had so entered into the current thought of the time, that you could not even go to the orchestra without hearing of these things. One explanation of the passage about the orchestra in this connection is that a theatre-goer was liable to be treated to the doctrines of Anaxagoras, so much had they become part of the mental stock of Athens. It will be remembered that Anaxagoras was one of the pioneers in the movement of natural philosophy at Athens. He maintained that the moon derived its light from the sun; he taught the eternity and indestructibility of matter; he declared that becoming and perishing were merely other names for combination and separation; and, most important of all, that intelligence was the cause of all motion and order in the universe. He is also recorded to have believed that rational animals were not confined to our world, and that the moon contained dwelling-places as well as hills and valleys.

But since my subject is *modern* drama, I must not spend too much time on ancient drama, very interesting though that be. I must, therefore, pass over the Roman tragedians, and will jump many centuries, pass over many countries, authors, periods, or I shall never arrive at this so-called enlightened age. Even in the Middle Ages, that time which we truly regard as steeped in superstition and ignorance, there is one bright spot in an otherwise dreary period—namely, the drama. Quite early there were the Mystery Plays, many of which are quite Theosophical. Perhaps the best known, because of its recent revival, is *Everyman*. Passing on through the centuries, we meet such play-writers as Beaumont, Marlow, Fletcher, Ben Jonson, Massenger and Shakspeare. Needless to say there are many plays of Shakspeare which are open to Theosophical interpretation. But Shakspeare is far too vast a subject for me to do more than refer to.

Mention, however, should perhaps be made of a most Theosophical play written about a century and a half ago, by Lessing, the well-known German philosopher. It is called *Nathan the Wise*, and shows us how a man ought to act towards his brethren, and teaches us the lessons of charity, kindness and the love of mankind. Lessing was always keenly attracted by drama, and, while at the university, he produced for the Leipsic stage many small pieces of his own, and had serious thoughts of turning actor. In later life he married, but his wife soon died, the wife whom he had so fondly loved. Also many attacks were made on him by the bigoted theologians of the day. Professor

Henry Morley writes in his introduction to the play: "The uncharitable bitterness of these attacks, felt by a mind which had been touched to the quick by the deepest of sorrows, helped the shaping of Lessing's beautiful lesson of charity, this noblest of his plays—*Nathan the Wise*."

It is very prettily worked out, and though it is, I think, little known, it is of great interest to Theosophists; for Lessing held that reincarnation was a necessary component part of any rational scheme of evolution.

Again, above fifty years ago we see with what skill Wagner, in his own special way, combines the drama with music. In his *Nibelungen Ring*, for example, he follows the Greek tragedians' system of the trilogy, and weaves into the four days of the opera a great deal of the German Mythology. A truly marvellous and wonderful production it is from the dramatic point of view, and to explain it from the Theosophical standpoint would in itself take more than an article.

And now, after this brief survey of the drama at various periods of European history, let us turn our attention more particularly to the modern exponents of histrionic art. It is quite impossible in a short paper to work out a Theosophical interpretation for all the plays which are affecting the minds of the public just now. Naturally I can take only a few authors and a few plays, and I must be excused if I omit anyone's particular favourite piece, or do not mention many of the well-known dramatists. For the field is so large, and the space at my disposal is limited.

No criticism, discussion or chronicling of modern drama, modern fiction, or modern literature, would be complete without reference to George Bernard Shaw. There are few writers for the stage who can come up to Shaw, and none that can beat him along his own particular lines. He is that most delightful thing, an iconoclast—a person with a grievance against Society, one who runs a tilt against conventionality. There is no better thing for a man than to have the pedestals of his Gods overthrown, the foundations of his shibboleths shaken, since it shows him where he is weak. To accept anything as true merely because you were told it in your infancy, or because it has been handed down by your forefathers, or because it is the custom of the time, or because Society thinks so, is both weak and foolish.

Thus a man who is prepared to face facts, to look the world straight in the face with both eyes wide open and the observing faculty keenly active, does a desirable service to mankind as a whole and to himself in particular. He may be—he even probably is—wrong, since his starting-point is a pugnacious antagonism to the established order of things; but his faults would be virtues in us, since his point of view is so widely at variance with our own. If his criticism is not just, it will fall like water off a duck's back, instead of being, like a heavy shower, absorbed by a parched and down-trodden earth.

You cannot go to one play of Shaw's without feeling in very truth that he has hit some nail upon the head; without taking away with you

some uprooting and pungent idea, which should give you food for thought and reflection, unless you are so encased by class, society and conventional prejudices as to be impermeable to new ideas.

Though Shaw is so important a factor in Modern Drama, it is difficult to find any direct touches of Theosophy in his plays. *Man and Superman*, however, does perhaps border on our lines, and in this play I think Shaw excels himself in the brilliancy of his arguments, and his exquisite touches of half-realities. Exactly what the 'Superman' is one does not fully discover, but as Shaw suggests that he is to be a product of a future age, we must simply wait and see.

will be remembered that Nietzsche also deals with this Superman in his philosophy.

Perhaps also Shaw's play *Candida* is open to Theosophical interpretation. *Candida* represents the intuitive, the sacrificing, the protective, the mother-side, yes, all that is highest and best in feminine nature. She alone of all around understands the longings, the aspirations, the yearnings after ideals, and the falling in love of the boy-poet. She sees the weaknesses of his soul, sees how she could help him, uplift him, save him from himself, evolve his very soul. But her husband, the Vicar, does not understand. Broad-minded though he be, yet he is truly narrow in his conceptions and understanding, and is hedged in by convention. He is thoroughly good, upright and straightforward, honourable to the last degree, but bombastic, pig-headed and, perhaps, rather a bore. He completely

misunderstands the situation, and she has to choose between poet and husband.

She clings to the husband, whom she has always loved, but points out to him how he is turning away from his doors this child-poet, whereas it was their duty to help and uplift those with whom they came into contact. There is one inharmonious element in the piece—Candida's father. Shaw, imbued as he is with socialistic and democratic notions, wishes us to think that so pure, so understanding, so noble a woman could not exist except as a daughter of the people, and he depicts her father as a vulgar, though prosperous, man. Thus is dragged in a discordant note, which spoils the perfection of the whole, for Candida could not have been what she was with such a father, to say nothing of the improbability of the Vicar marrying the daughter of such a man.

Many of Shaw's plays deal with questions which we do not usually discuss in open assemblages, though there is always much truth at the back of his forceful arguments. Like the car of Jagannath, Shaw continues his relentless, blood-sucking journey, sapping at the vitality of conventional customs. Demagogue, iconoclast, revolutionist, he is an enigma and paradox, the solution and understanding of which I must leave to my readers.

Next to Shaw perhaps one should range Galsworthy, though of course any arrangement of this kind is purely arbitrary, and merely a question of individual idiosyncrasy. In *Strife* Galsworthy clearly brings out the incompatibility of interests between capital and labour; his characters stand

out before you as living men, and you see before your very eyes the fight between John Anthony, the President of the Trust, and Roberts, the leader of the workmen. Very terrible indeed is the picture portrayed of the effect of the strike, yet both of these two chief characters adhere to the end to their principles. The President of the Board holds that concession of any kind is not only weakness but madness, as the granting of requests once will but form a precedent for further demands in the future. On the other hand Roberts, the leader of the men, by his personal magnetism, attempts to hold them back from a compromise which they, reduced to starvation and dire need as they are, want to make, since he knows that the Trust also is at its last gasp. So well is the play written that it brings home to one thoroughly the great fundamental interests of both capital and labour.

His *Silver Box* is another most effective play. Here he sets forth the conditions of a life of luxury and of that of want—the rich young ne'er-do-weel, and the honest charwoman and her drunken husband. It is a play that makes one want to do something to alter existing conditions, and thus, I think, is really valuable. But perhaps the play of his which has produced the most effect and done the greatest good is *Justice*. It deals with prison laws and the need for prison reforms, and I think one is justified in saying that it is partly in consequence of this play that the prison laws have been altered. The length of time in prison for those who are serving for their first offence is lessened, and solitary confinement is less frequently employed. Thus

this play has done an immense amount of good, and anyone who has seen it will, I am sure, agree with me that prison conditions and the laws relative to first offences were in great need of reform.

Another play of his, recently produced in Manchester, was replete with thought and suggestion from the mystical point of view. I refer to *The Little Dream*. It depicts the trials and temptations of a baby-soul weaned from its home amidst the mountains, to be drawn into the vortex of a pleasure-loving town.

After a time the soul tires of its worldly existence, and returns to the freedom and purity of its mountain life. It has returned wiser perhaps but sadder, for the mountains can never be quite the same to it now, nor can it be quite the same to the mountains. The whole of this experience is woven into a dream of the mountain maid, and after her awakening you wonder what choice she will make—God or Mammon.

Granville Barker is another modern play-writer who deals with modern problems, though perhaps his plays are hardly appropriate to comment upon here. He has however written a delightful little fantasy called *Prunella*, which is quite suggestively non-material.

Of course Ibsen must not be left out, as I believe many of his plays are quite Theosophical. Unfortunately I am not in a position to judge, as I have seen and read but few. Miss Pagan has, however, published *The Fantasy of Peer Gynt*, which she has adapted for the English stage. Her version of it is distinctly Theosophical. It may be

regarded as the life-history of a soul in the various stages through which it passes. The guiding spirit of his life, from whom he has fled because of the consciousness of his sin, is typified as a beautiful and pure maiden, and it is not till the last scene that he realises that she is in very truth himself, his higher nature, his conscience, the true ego, call it what you will. *A Doll's House* is full of brilliant ideas and half-truths. But one feels that Ibsen is not quite sure of it all himself. I think it was written at a turning point in his thoughts, and when we consider the ideas prevalent at the time of its production, we must admit that it was a most remarkable play.

The Passing of the Third Floor Back, by Jerome K. Jerome, is a truly occult and Theosophical play. It shows one how marvellously versatile Jerome must be, to be its author as well as the author of *Three Men in a Boat* and *Paul Kelver*, both of which books are in a totally different style. The Stranger, the World-Teacher, comes to associate—not as might have been expected with the intelligent or religious, but—with a somewhat common-place assemblage at a boarding-house. The motley throng at the boarding-house is well depicted, and in every-day life one meets the types to a greater or lesser degree, and their conglomeration and intensification do not, it seems to me, spoil the beauty of the piece. The Stranger with infinite tact brings out in each the highest, the noblest, the best; by his very presence he acts like sunlight on the drooping flowers round him. As the play progresses, we see wonderfully depicted the

changes produced by the presence of this spiritual man. By ignoring their undesirable side he transmutes and ennobles them, till, in the last scene, his work being accomplished, he passes out of their lives, but leaves behind him for ever the indelible mark of his presence. A truly beautiful theme, and one which makes its impression on the spectator. One leaves the theatre quite impressed though perhaps a little sad, realising what an enormous power for good is a truly pure man, and resolving to do one's little best to emulate his qualities, and to try to bring love and sunshine into the sorrowing lives of those around.

Unfortunately I did not see a play which succeeded it, one also of similar conception, though perhaps not quite equal to it, *The Servant in the House*. Mrs. Lauder has described it in the December, 1910, number of THE THEOSOPHIST.

A little later was produced *False Gods*, but again, unfortunately, I was not in London, and so missed this powerful drama. Needless to say it was a magnificent spectacular representation, since it was performed at His Majesty's Theatre, and we can all realise how the size of the stage and Sir Herbert Tree's wonderful reputation for scenic effect depicted the land of Khem as it must have been. Naturally anything about ancient Egypt is of special interest to Theosophists, and the portrayal of its religious tenets especially so. Let us hope that it will some day be revived, so that we may all have an opportunity of seeing it. Mrs. Lauder writes most enthusiastically of it in the above-mentioned article.

Turning to lighter stage productions, we come to *When Knights are Bold*. It is perhaps the last place where we should expect to find Theosophy, and yet there it is. The principal character dreams himself back into his former existence, back into the Middle Ages, where he is surrounded by his friends and relations in the forms which they then inhabited. He alone remains the same, an incongruous figure in conventional evening dress, surrounded by mediæval knights and fourteenth-century conditions. It is an artistic, though perhaps somewhat crude, representation of reincarnation, but wrapped up in a form to which the public is willing to listen.

At least in the current musical comedy—perhaps the most degenerated side of the stage, both for the participators and the auditors—one would think that there could be no Theosophic thought. Yet see with what a beautiful scene of pastoral simplicity and truthfulness *The Arcadians* opens. A lovely glade in which this race, forgotten by Father Time, exists. One could imagine that it were almost astral, or at least etheric. Their love is pure, their thought good, their truth faultless. It begins so well that one wonders how it will end, for the music is soft and delightful, till suddenly there comes in that discordant note which musical comedy always has—the vulgar comedian—and the play is utterly spoilt from the artistic standpoint. The second and third acts degenerate into the usual run of musical comedy, though there is always the undercurrent of good in the attempt of the two Arcadian girls to reform our wicked London. The

fruitarian restaurant has no doubt brought vegetarianism before the minds of people to a greater extent than it might otherwise have been, for one of the best forms of advertisement is mild ridicule. One is disappointed in *The Arcadians*, though the central thought of bringing the message of truth to the West is quite Theosophical.

Some pantomimes in their transformation scenes, especially at Drury Lane, weave such a marvellous and changing kaleidoscope of colour, by means of water, lime-light and fabrics, as to produce an almost astral colour-effect. That charming play *Peter Pan*, though perhaps not directly Theosophical in its heterogeneous mixture, is yet delightful in its combination of dream and fairy existence. But from that it is but a short step to that exquisitely-delightful fairy-Theosophical-child's-play *The Blue Bird*. Words utterly fail one in trying to describe this masterpiece of Maurice Maeterlinck; it must be either read or seen to be thoroughly appreciated. The Theosophical interpretation is so obvious, and the play so beautiful, that I will not spoil it by adding my criticism. Mrs. Lauder comments beautifully on it in the article to which I have referred. Permit me then to quote a few sentences from Herbert Trench, in his Introduction to the sixteenth edition of the English version :

Of the beauty and profundity and gay humour of this play for children, it is needless for me to speak. Its central idea is the victorious destiny of mankind, as represented by the wanderings of the two children. The girl Mytyl and the boy Tytyl in their dream travel out of darkness, through the half-hostile environment of an alien nature, pursuing their never-ending quest of the Blue Bird Happiness, aided only by

Light, by their own courageous hearts, and by that steadfast friend of humanity, the dog.

In none of his works has Maeterlinck blended so happily scientific observation with the dream-work of the poet, to issue in an absolute simplicity, so that the travels of the children, told in dialogue of the most limpid kind, may carry children of their own age with them in complete understanding scene by scene, through the regions of fairyland, through the past, through the unborn future, even past night and the grave, back to their happy cottage. As they go Maeterlinck shows how, one by one, all the blind ancient terrors fall away, leaving Man confounded with a fate which is ever clearer to his gaze. Maeterlinck has thus put a whole philosophy into a gay fairy tale that may be understood and enacted and laughed over by a child. It will have no less charm for the wise and mature.

Modern Drama is such an immense subject that it is very difficult adequately to cope with it. Naturally in this age, when it is impossible to take up a current magazine without finding some ghost story, weird happening, or supernatural event chronicled, but few plays escape this present-day tendency. Yet of course it is impossible to mention all. A case of thought-transference and intimate psychic communication with an apparition at death is depicted by Martin Harvey in his impersonation of *The Corsican Brothers*. The preying upon the mind of a crime committed, and the foreseeing of its eventual punishment, Irving represented in that harrowing play *The Bells*. Interplanetary communication, with a message brought by one of its denizens, is set forth in melodramatic form in *A Message from Mars*. Anstey in his *Brass Bottle* gives an Arabian display of magic to a twentieth-century audience.

Pinero, Barrie, Henry Arthur Jones, Sutro, and other modern dramatists, depict the condition of present-day society, and try to uphold a morality slightly above that of the time, in such plays as *His House in Order*, *The Walls of Jericho*, *The Cabinet Minister*, *The Hypocrites*, *The Ogre*, *The Perplexed Husband*, etc., etc., though it always seems to me that these authors are too much bound by conventionality, and dare not depart too far from accepted and crystallised endings. I suppose if everybody looked only at the higher branches of a tree, and did not point out the branch immediately above us, we should never climb to the altitudes destined for us.

There is another play of which mention should be made—one written by our Vice-President, Mr. A. P. Sinnett. It has been quite recently revived at the Court Theatre, and I had the pleasure of being at its 'first night'. It is entitled *Married by Degrees*. It treats of those complicated and intricate psychological phenomena known to the western world as cases of dual personality. The unfortunate girl of the story has two aspects, during the manifestation of which she is called respectively Lucy and Leonora. Each personality does not remember what was done when the other was in charge, and such a psychological problem gave Mr. Sinnett an admirable opportunity for setting forth obscure facts. The play, however serious in intent, is not in any way devoid of interest. For there are amusing complications which will suggest themselves at once to the thoughtful; but Lucy's *fiancee* overcomes all difficulties by wooing Leonora as well, and, by a rather hasty

crowding of events into the last act, we have mesmeric influence brought to play, producing the unexpected result of merging the two temperaments into one. The play affords altogether an interesting, instructive and amusing evening.

No paper on Modern Drama would be complete without a short panegyric of Miss Horneman. She fully realises that the drama bears a unique and most important part in affecting the minds of the public, and in the setting forth of new ideas. Making this her work and regardless of expense, she financed the Gaiety Theatre, Manchester, in order that plays of an advanced type might be produced. She hoped to educate the public to the appreciation of plays which otherwise could never be produced—plays calculated to make men think, or to point out the evils of present day conditions. Many authors who might otherwise have lived and died obscure and unappreciated have, with her assistance, presented their works to the public and become renowned.

Not only does the Gaiety Theatre usually produce a fresh play each week, but Miss Horneman's influence does not stop there. For years she financed the Abbey Theatre, Dublin, which was designed specially for the production of Irish drama. Here many most interesting plays, tending towards a broader and more Theosophical point of view, have been performed, some written by that genius, half-poet, half-mystic, W. B. Yeats, besides others by less-known lights. Miss Horneman, in the spirit of true generosity, ran her theatres not to make money, but to do good, and

her work has been so far rewarded that in Dublin, at all events, she has been enabled to withdraw her support. Would that there were amongst us one like her, who could put a theatre at the disposal of Theosophists, so that the ideas of reincarnation and karma, and the simple Theosophical truths, could be presented to the public in an easy and acceptable manner.

It is difficult to know where to stop in treating of Modern Drama. Plays which depict the progress of advancing thought are surely to be welcomed. In our present age it is perhaps natural that these should turn largely upon sex problems, the affirming of the superiority of women, and the obsolete marriage laws. But let anyone who is interested along these lines read Shaw's play entitled *Getting Married*, and the preface to it. Again, his *Doctor's Dilemma* arouses one to serious thought about medical conditions, diet, health, etc.

Barrie's *£12 Look*—a piece recently performed before His Majesty, King George V—presents the problem of whether it is better to be married to a rich machine, or to be free and earn your own living.

The magnificent Repertory work I have referred to, but there are big issues connected with the theatrical world to which one can but briefly allude. These are mainly as to the advisability or otherwise of a National Theatre, and the desirability or the reverse of the censorship of plays.

Again, one ought to refer to the work of the Stage Society, which has brought to light so much talent, histrionic, literary and dramatic. It produces

four or five plays every year, there being two performances of each—on the Sunday night and Monday afternoon. If the play is a success, it is often taken up and produced at a London theatre. Thus it both enables new actors to display their talent, and brings before the notice of critics, the press, and members of Society the works of dramatists who might not otherwise succeed in persuading a producer to take their play. For when the obstacles of stage production are surmounted, and the play is presented as a whole, managers are more able to judge as to its probable success or failure.

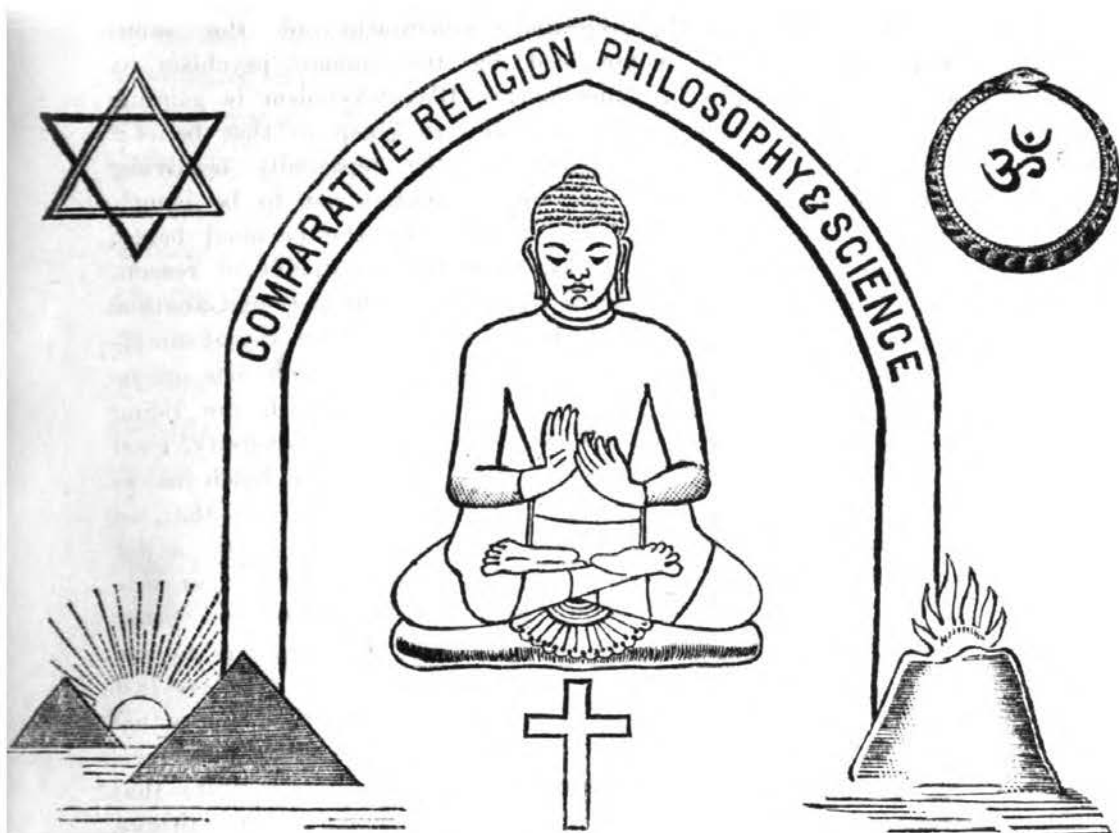
My object in writing this article was to try to show that even in this degenerate age, when selfishness is at its height, when the arrangements of Society, slowly formed as they have been, are quite incompetent to cope with the semi-instruction of the half-educated masses, we have yet many play-writers who try to portray the state of affairs as they see them, and either suggest a remedy or leave the problems unsolved in the minds of their hearers. I cannot here go into the vast question of the social conditions which exist around us to-day—the squalor and utter hopelessness of the poor, the discontent of the middle classes, the thoughtlessness of a large proportion of the rich, and the constant warring between those two unhappily hostile parties—capital and labour.

We are living now at a transitional stage. The serfdom and practical slavery of the masses (a state which existed but a few centuries ago) has passed never to return ; but what will be the outcome of affairs no

one can foresee or predict. It naturally follows that Divine Truth, Religion, Philosophy and Reality, are for the time unsought after, uncared for, put aside amidst this ceaseless strife. Hence also it follows that whatever be the outcome of this civil war of incompatible interests—whether it appear worse or better in our eyes—so long as it brings rest, quiet, peace, it will be welcomed as enabling the minds of all to turn towards higher things, to search after truth, and not to expend one's whole energy fighting for the fleeting ephemeral changing objects of this life. In this connection drama has its place in portraying these conditions, and in arousing a lethargic public. Whatever tends to quicken the advent of a new era, whatever hastens on the arrival of a new dispensation, that also tends to bring nearer the time when religion, either in its present form or in a fresh garb, will be the daily food of all alike; when religious thought will form part of the everyday life of the ordinary man.

Hence is modern drama one of the most useful and important features of present civilisation; hence it tends to bring nearer the Golden Age in which will be appreciated, will be applied, will be believed, that Divine Wisdom which we now study under the name of Theosophy.

Basil Hodgson-Smith



PROFESSOR BOLLAND AND REINCARNATION

By FRANCIS SEDLAK

PROFESSOR BOLLAND is no friend of the Theosophical movement. This is made plain in a recently published book from his pen: *Mevrouw Blavatsky en hare 'Theosophie'* (Leyden, A. H. Adriani, 1911). The book contains three subdivisions: (1) Spiritualism and Madame Blavatsky, (2) Mahatmas of Madame Blavatsky, (3) H. P. B.

and Reincarnation. Here I propose to deal only with the concluding paragraph of the third lecture :

The belief in the repeated embodiment of the same 'impersonal ego' is entertained by the human psychism in our country already in many parts; Blavatskyanism is gaining ground. What, however, have 'we' to grasp in that belief? With respect to such a belief in the repeatedly occurring embodiment of a lasting individuality that is not to be identified with the rôle played in actuality by the personal being, it suggests itself at first sight, from the standpoint of reason, that there is no consciousness apart from the body and another consciousness with another body; that already by way of simultaneity or contemporaneousness that Being which acts in us and speaks through us must be also identified with the Being of other beings, even though the well-being or adversity, good or bad fortune, of these others does not directly touch us as our own. What may be next pondered is the fact that, in comparison with the past, when we thought and acted, or did *not* think and act, in such or such manner, we are at this moment the same and again also not the same; and hence that our essential unity, the unity of our Essence, our human Being, was also before our birth the same or another, just as we choose to take it. The actual identity, our actual identity, is the essential identity in ever-changing difference, wherein no consciousness pure and simple can fix itself; that Being which feels and thinks in us is the Being that thinks, thought and will think in others, but this essential unity or identity is that of the manifold, of the all-embracing actuality, and no abstract or purely self-poised unity: no unity such that it subsists by itself and admits of the fixation of an enduring particular ego amid the self-converting and self-suspending flux of particularities. Actuality is not what subsists inertly; the truth of our being is eternal completeness and no abstract or particular enduring. And the teaching propounded by Theosophy of the rebirth of an identical soul is *fanciful psychosophy*, mythical psychology and the imperfectly grasped conception of the notion that the Being of beings is in all difference and flux one and the same identically self-maintained being, and that all experience or increase of knowledge is a repeatedly occurring inwardising or recollection of what held true in earlier minds and will hold true in the later ones.

The idea of reincarnation is, then, presumably untenable mainly because "the actual identity, our essential identity, is the essential identity in ever-changing difference, wherein no consciousness pure and simple can fix itself." "Actuality is not what subsists inertly," and as the idea of reincarnation implies "fixedness of an enduring particular ego amidst the self-converting and self-suspending flux of particularities," it is to be dismissed altogether, or estimated at best only as "the imperfectly grasped conception of the notion that the Being of beings is in all difference and flux one and the same identically self-maintained being."

Now, in spite of Professor Bolland's extravagant claims as a thinker in general and an exponent of Hegelianism in particular,¹ I must venture to confess that his idea of the Ego is not exactly that which I have satisfied myself is Hegel's. He says (p. 13, V. Hegel's Werke).

I confine myself here, to a remark which may render the grasp of the notions to be developed here easier and thus set the student more at his ease. The Notion, in so far as it reaches the stage of an existence such that it itself is free, is nothing else than the Ego or pure Self-consciousness. True, the Ego *has* notions, *i.e.*, determined or particular notions: nevertheless, the Ego *is* the pure Notion itself which, *as Notion*, has reached Presence. When, therefore, reference is made to the fundamental determinations which constitute the nature of the Ego, the expectation is quite natural that reference is made to something familiar; to something with which the ordinary consciousness is conversant. But the Ego is, *firstly*, the purely self-to-self-referent unity, not in its immediacy, but as a result of that abstraction from all

¹"Honour to whom honour is due. Great is the spirit of Hegel—but in 1900—1910 pure reason speaks *Hollandsch en Bollandsch*" (Luiveri Rede en hare Werkelijkhed, 2nd Edition. A. H. Adriani, Leyden, 1909, p. 903).

determinateness and content which it must make when retiring into the freedom of the boundless equality with itself. So the Ego is *Universality*: Unity that is self-equal only *by means* of that negative attitude which appears as a process of abstracting, so that, owing to this its very negative attitude, this unity contains all determinateness dissolved within itself. The Ego is, *secondly*, the self-to-self-referent unity just as much immediately, as *Singularity*, that absolute determinedness which opposes itself to another and excludes it: as individual personality. That Universality which is equally immediately absolute Singularity and a Being-in-and-for-itself which is directly an establishedness, being this Being-in-and-for-itself only by means of the unity with the established being: this constitutes the nature just as much of the Ego as of the Notion, and either of these latter becomes meaningless when the indicated both moments are not grasped at once in their abstraction [*i.e.*, distinctly against one another] and at once in their perfect unity.

Of course, as a Hegelian, Professor Bolland is perfectly aware that the nature of the Ego is identical with that of the Notion—and the reader understands that the Notion stands with Hegel for the universal principle of all that is, for the first Cause or God. So far, however, as Professor Bolland would have us believe that that fixedness of the Ego which is implied in reincarnation is only a matter of fanciful psychosophy, only due to an imperfect grasp of the true nature of the Notion, to a putting of a lastingly fixed Ego in the place of the identically self-maintained Being of beings: a closer consideration of the just quoted notion of the Notion—and *eo ipso*, then, of the Ego—will show plainly that Hegel at any rate is in principle on the side of reincarnation.

The Notion is the absolutely infinite, unconditioned and free—in a word, the Universal. Universality connotes absolute simplicity *by means* of

absolute negativity; or it is such a self-reference that it is immediately only as absolute mediation. The Universal is, then, it itself and embraces all that may seem to come under the head of other-wiseness. Thus it is *free Might*, but (says Hegel, p. 38, *ibid.*) “could be also called *free Love* and *boundless Bliss*”. That determinateness which it contains as absolute self-activity has only the sense of *Particularity*: a term meant to convey the idea that the Universal has no Negation except so far as it is in this its distinction from itself returned into itself. That there is any distinction at all is just due to its own absolute negativity, by means of which alone it is absolute simplicity. It is not to be compared with another, but rather grasped as the *creator* of another; and it is just this idea—that the otherwiseness has no independency of its own against the Universal except as the latter’s own free Self-determining—that is conveyed by the term: Particularity.

So far, Professor Bolland appears to be quite in the right in laying stress on the nature of the essential identity as a flux of self-converting and self-suspending particularities. Still, according to Hegel, the Notion—the Ego—is equally the *individualised* Universal, and the two moments, of Universality and Particularity, of the Being-in-and-for-itself and Establishedness or Dependency, are to be grasped “at once in their abstraction and at once in their perfect unity”. A further consideration of the Particular establishes, indeed, the fact that, in identifying the Ego only with its Presence, with the role which it plays in the sphere of actuality, Professor Bolland fails to give its proper due to

the perfect unity of the universal and particular, *i.e.*, to the Individual.

The Particular is the Determinateness or Presence, so far as this is grasped as a moment of the Notion, of the Universal, not simply as an independent being. Presence and its distinctions are due to the particularisation lying in the nature of the Notion as absolute simplicity by means of absolute negativity. In so far as the Notion is absolute negativity, it *creates* distinctions; but in so far as it is, nevertheless, also absolute simplicity, it does not *become* another, but remains positively and simply self-poised: perfectly liberated from Becoming, or even Reflection on, an externally given opposite. It is clear, then, that in paying attention only to the fact of distinctions in the world of actuality on the assumption that they are unconnected with one another and especially that our own Being is only one of them (an assumption peculiar to the ordinary consciousness and also shared by Professor Bolland, so far as he gibes at the idea of an 'impersonal ego') we ignore that the Particular—just because it is no result of mere Becoming on the part of the Universal, no, nor even the latter's mere Reflection on a self-subsistent objectivity assumed as a co-eval opposite substance—is truly the self-poised Universality itself. But in order, on the other hand, not to remain superficial and identify Universality with the Being of things, our own physical being included (and thus commit ourselves to pantheism), we must not lose sight of the stated notion of the Particular as of a Being such that it is *created* by means of the perfect unity of absolute

negativity with absolute simplicity, and hence such that its independence is at once equally stripped of its distinguishedness against another Particular.

True, in that we leave, for a moment, the fundamental oneness out of sight, particularisation on the part of the Notion appears to result in the Becoming of the existing manifoldness of distinctions—and so comes it, then, that Being as such, with which beginning is made in the Objective Logic, turns underhand into Becoming. But when the dialectic of Becoming clarifies itself to the standpoint occupied in the Subjective Logic, the existing manifoldness of the results of Becoming is grasped by Reflection as utterly dissolved in the absolute simplicity of the Notion, and Becoming is then realised only as Creating, as Self-particularising of the Universal. The existing particular notions appear, then, to be distinguishable against one another only *within* the absolutely simple Notion; or their distinction is a matter of Self-discernment on the part of the Notion. They are not to be opposed to the Universal as another, radically different sphere, but to be opposed only in the name and by means of absolute Idealism. In short, from the standpoint of the Notion, the existing manifoldness of particularities immediately collapses in its own absolute simplicity and hence stands truly only for the display of the absolute negativity, by means of which alone the Notion is absolute simplicity.

But so it does appear, after all, a futile endeavour to seek a rational foundation for the fixed endurance of a particular Ego, and Professor Bolland is, then, quite in the right in his diagnosis of the belief in

reincarnation. So far as mention is made, in connection with the Universal, of distinction, this is an empty distinction,—not the distinction between the Universal and *one* of its particularities, but between the Universal and the *totality* of distinguishable particularities, because the Universal is secondless and hence only *self*-discerned, whilst no single particularity appears to be exhaustive of the boundless Self. But—God be praised for this evidence of inspiration in face of one-sidedness!—is not the Notion *just as much* absolute negativity as absolute simplicity? Can we lay claim to a full grasp of the nature of the Notion, so long as we emphasise its moment of absolute simplicity *to the exclusion* of its other moment of absolute negativity?—so long as the side of absolute negativity is simply merged into the side of absolute simplicity, as though it were not *notionally* co-ordinate with the latter, but had the rank of Illusion pure and simple? Does not Hegel, too, lay especial stress on the perfect unity of these two sides only *by means* of their distinctiveness? The Notion becomes meaningless unless they are grasped “*at once* in their abstraction and *at once* in their perfect unity”! The sphere of distinctions is due to the creative Might of the Notion and the Notion is absolutely simple only by means of this Might, only as a creative process, only as absolute negativity: which means that it clothes its distinctions with its own nature: that it creates only in its own image!

Unless, then, the moment of absolute negativity is co-ordinated with instead of sub-ordinated to, the moment of absolute simplicity, the actual identity

of the Notion presents itself to mind only in the guise of a bottomless abyss, "wherein no consciousness pure and simple can fix itself," which engulfs in its vacuous depths every distinction and thus frustrates every design of the true Notion in its particularisation. Creation is then, not a Self-revelation by means of that ever-changing difference which we call growth, development, progress, but an idle display of nothingness to nothingness: for, unless the Notion admits of Self-fixation *within* its ever-changing flux of particularities, unless it does *individualise* itself and thus maintains itself also as a focus of self-development, as a *Purpose*, Creation must be denied all purposefulness and the absolute simplicity of the Notion is by means of Nothing pure and simple. But then the Notion is really grasped only as pure Being, and instead of Creation we have before us chaotic Becoming, "wherein no consciousness pure and simple [*i.e.*, the Notion itself] can fix itself."

"And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light" (John III. 19), Professor Bolland quotes on the title page of his book, undoubtedly in a sincere belief that he is defending light against darkness. "Great is the spirit of Hegel, but in 1900—1910 pure Reason speaks Hollandsch en Bollandsch," he says elsewhere, undoubtedly, too, in a sincere belief that his is the monopoly of Reason. Yet behold—he is only a victim of self-conceit! The notion of the Notion eludes, after all, his grasp—when all is said, he does not understand Hegel—the mighty champion of Individuality.

Those who strive for perfection; those who *feel* the truth of absolute negativity; those to whom the alpha and omega of wisdom does not lie in a fatalistic drifting along the line of least resistance, to whom God is not merely a bottomless abyss, engulfing with an equal absence of all fruit, levelling down with an equal callousness, the good and bad, knowledge and ignorance, the striver and the indolent; those, in short, who believe in personal immortality and reincarnation—all those are to Professor Bolland “weak, puny and unmanly souls”!

That Hegel cuts off the train of dismal inferences from Bollandian monism at its very source is plain from this passage, p. 41, *ibid*:

The true, infinite Universal determines itself freely: its finitisation is no transition—this is confined only to the sphere of Being as such—but creative might, as the self-to-self-referent absolute negativity. By virtue of its absolute negativity, the Universal is a source of immanent distinguishing, and this implies determining by means of its unity with Universality. But so the distinguishing results in distinctions such that they are themselves universal, purely self-poised: in *fixed*, isolated distinctions. The isolated *subsisting* of the Finite which has determined itself before to its Being-for-self, also to Thinghood, Substance, is in its truth Universality, with which form the infinite Notion clothes its distinctions—a form which is precisely one of its own distinctions. Herein consists the creative activity of the Notion which is graspable only in this its inmost nature.

Although the reader cannot necessarily be expected to gauge the full force of this passage, he must see at first reading that Hegel not only has no quarrel with the fixedness of notional distinctions, but that he is actually justifying it in the name of that very universality of the Notion which Professor

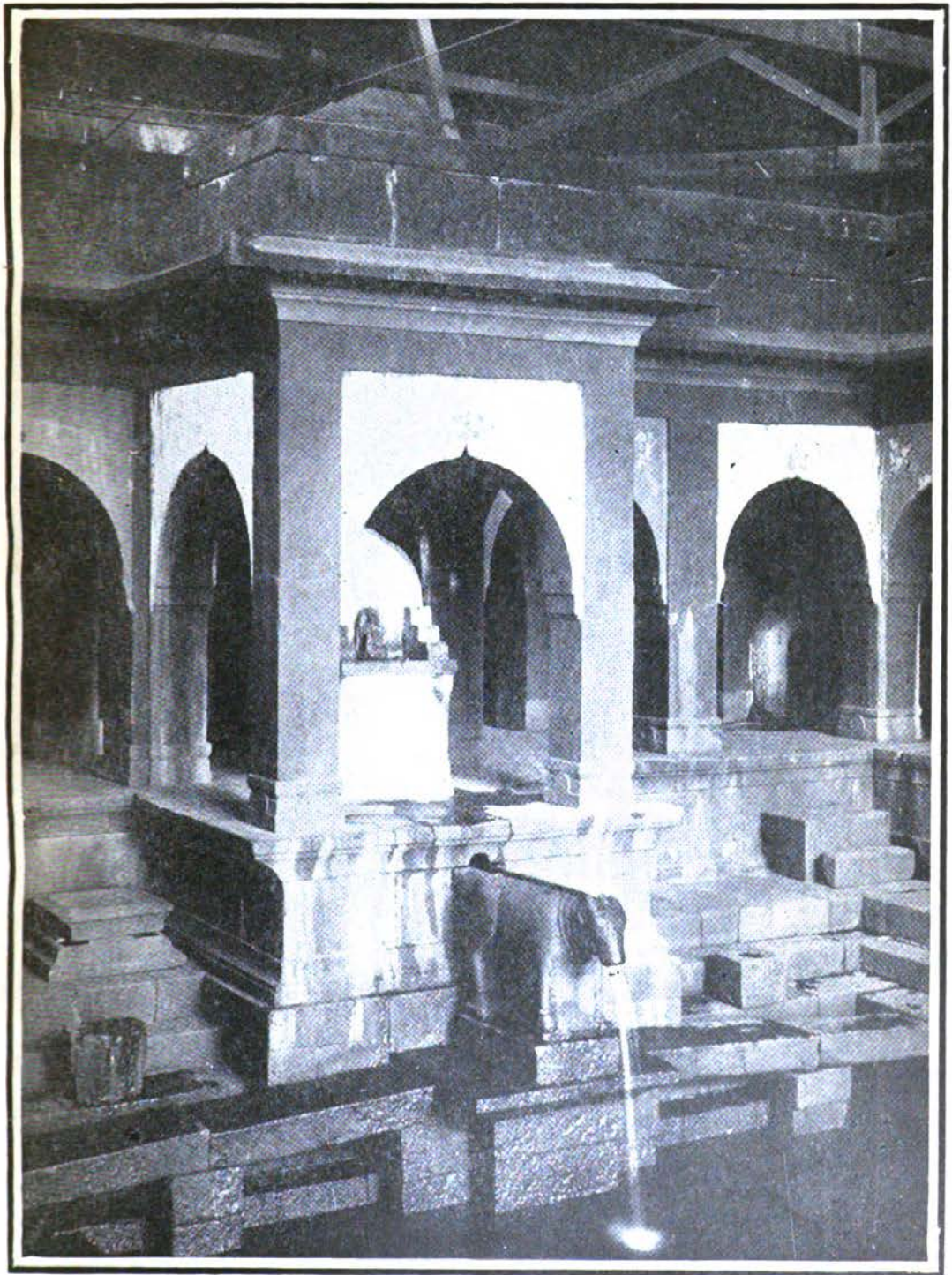
Bolland would fain present as a final argument against its tenability. And when, by penetrating the depth of Hegel's—or rather Notion's own—thought, one thoroughly grasps the nature of Creation in all its universal sweep, then, were there no extant belief in reincarnation, one would have to postulate it on purely rational grounds! The notion of the Ego being that of the Notion, the fixedness of notional distinctions means fixedness of particular Egos. But, then, since this fixedness stands *per se* for the abstraction of absolute negativity and this abstraction is yet to be grasped also in perfect unity with the other moment of the Notion, the fixedness of particular Egos does not, of course, imply a pluralism of eternal beings. Their endurance does not multiply eternity, does not split God into many separate Gods, but refers to the duration requisite for the fulfilment of that purpose for which the Notion-God creates particularities of its own self. When one grasps that the purpose of man is to arrive at Self-knowledge—at a *free* surrender of particular fixedness by means of a full grasp of the two moments of the Notion *at once* in their abstraction and *at once* in their perfect unity—logical necessity of reincarnation admits of no doubt: just because natural death does not, as we know, presuppose perfect Self-knowledge, whilst yet the concrete unity of the Notion can be realised only by means of physical existence.

Francis Sedlak

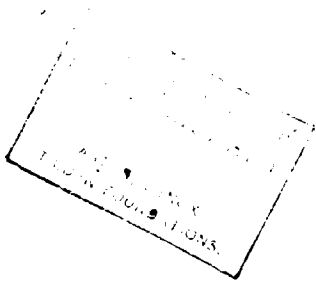
THE TEMPLES OF SHIVAJI

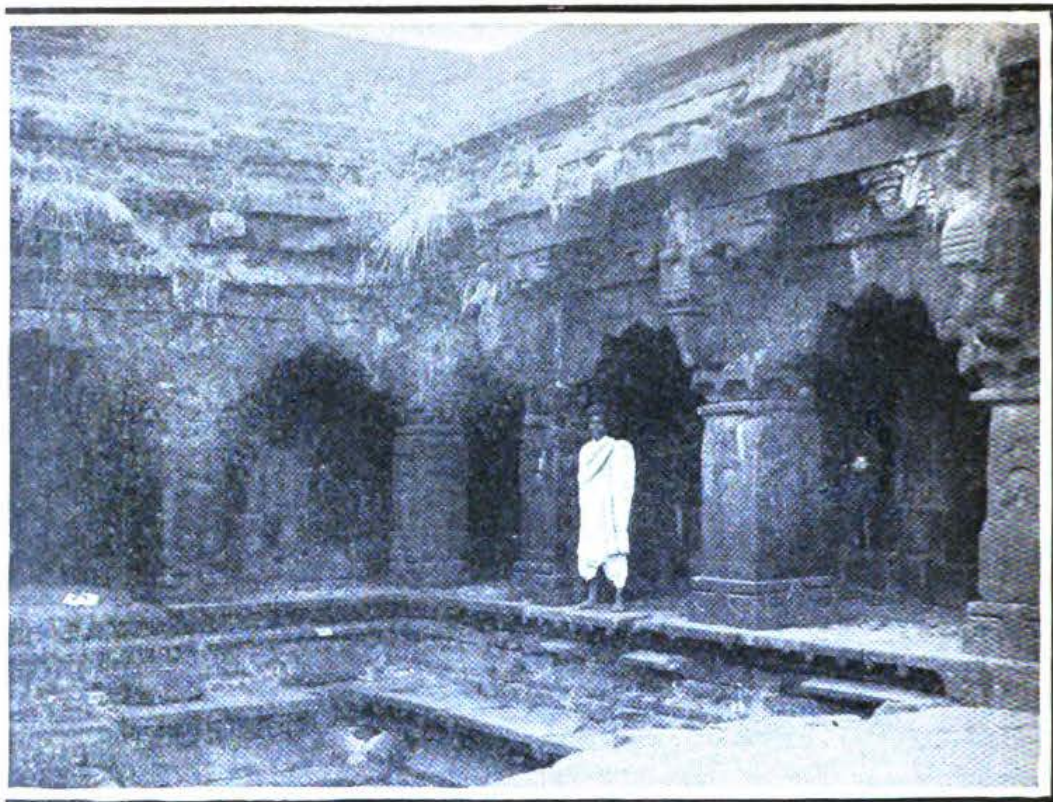
LAST month we gave two illustrations of Pratapgarh Fort belonging to the celebrated Maharatta warrior and ruler Shivaji. If on account of his magnificent courage, chivalry and martial diplomacy Shivaji is one of the most attractive characters in Indian History, and stands equal to the great Baber and high-souled Akbar, his personality has greater charm and attraction for us when we read of him as the devotee of Bhavani and the disciple of Rama Das.

In this number we reproduce four illustrations: The frontispiece is an enchanting spot in the Krishna Valley. The Krishna is the largest river that waters the Deccan. It is natural therefore that its springs on the Mahableswar hills should be regarded as holy. The remaining three are scenes of temples at this spot, and with them the name of Shivaji is connected. The illustration of the inner room in the Temple of Shri will be found very interesting, as the quaint lights and strange bells and fascinating idols are typically Hindu. They are places of pilgrimage to the pious Deccani, and ought to be so to the student of Maharatta history.

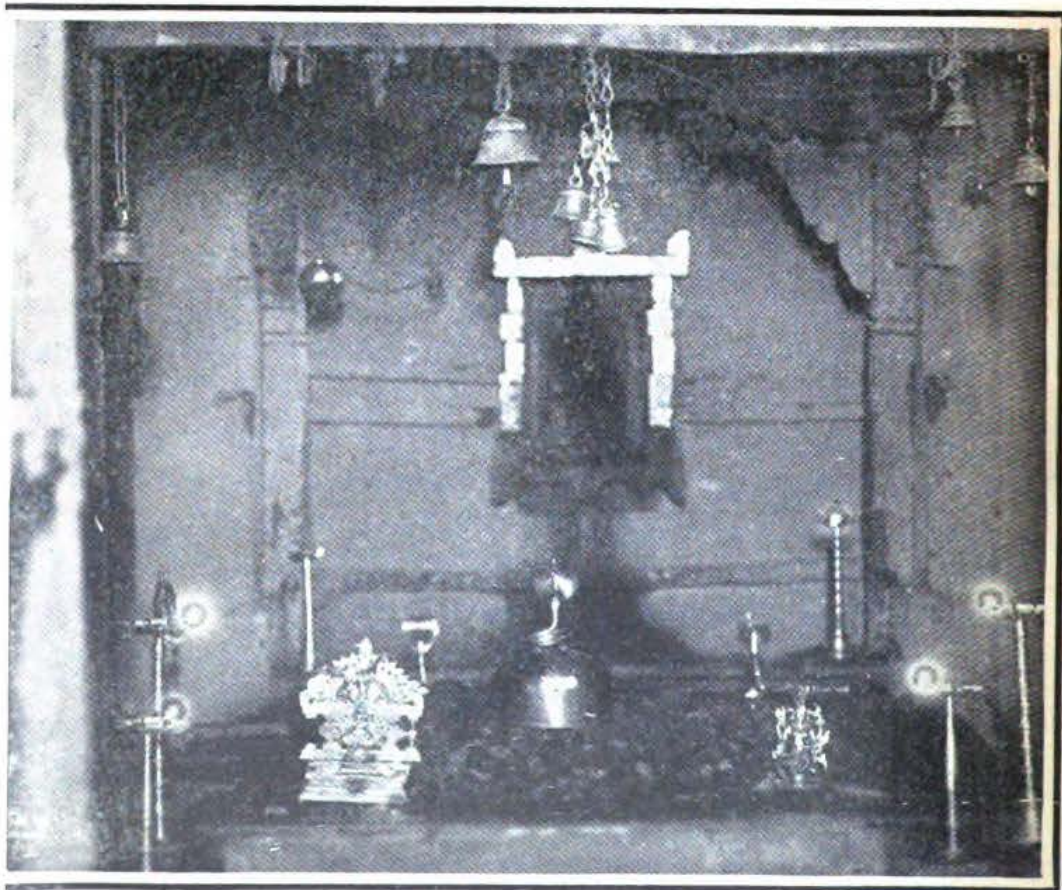


THE TEMPLE OF KRISHNABAI, MAHABLESHWAR.





OLD TEMPLE OF KRISHNABAI NEAR THE KRISHNA FALL.



TEMPLE OF SHRI, MAHABLESHWAR.

THE CHRIST CHILD

By CLARA BAKER SMITH

WE are all familiar with the scriptural narrative and the historical record of that universally important event known as "The Birth of the Saviour" or "The Nativity". The Jewish nation had been for some time in expectation of the Messiah, but His appearance amongst them was not in accordance with the ideal fulfilment which had been anticipated by a materialistic, ritualistic and ceremonial-loving people.

Regarding with some disappointment the Messenger of Truth, in the person of the Galilean prophet, the priests in their intellectual and sacerdotal pride openly refused His teachings. His proofs and demonstrations of power roused them to anger and envy. Only a few lowly and humble followers recognised the Truth He voiced and taught as the Christ, and the man Jesus as the Torch-bearer of that Divine and redemptive idea.

It is not the object of this short paper to deal with the physical, human or typical birth. The purport embodied is the spiritual teaching enshrined, and the absolute transmutation of things into thoughts, by the Science of Divine Mind.

We maintain that the real object of the prophetic message, "Behold a virgin shall conceive and bear a son" (Isaiah XIII. 14) is found in its spiritual interpretation.

The Truth being eternal and spiritual, is without beginning. It knows no end, and is not identified with any personality, not destined nor limited to any time or locality. Whatever the human theological teachings may determine or express, the spiritual only is the real, the Alpha and Omega of the only existent.

The accounts therefore of the bible readings are symbolical, while the pictures they present must be spiritually interpreted.

Beyond the allegorical terms and metaphorical expressions the Truth or Principle lies hidden, while the reality exists in the esoteric value which unfolds, as we venture in the infinite depths.

The difficulty for the human mind to apprehend the spiritual teachings renders it necessary to portray the same in symbolical mental pictures.

The language, therefore, is expressed in the form of parables, and by this method accommodates itself to the human intelligence, in proportion as the evolving consciousness is able to interpret and assimilate the same. Therefore we find in operation the law of progress, which is both just and assuring, and meets the needs of all.

Only the inner self, the spiritual consciousness, the unutterable sense of soul or the true ego, can discern the spiritual reality of the divine teachings.

"As we rise (above human sense), the symbols disappear," and to the advanced purified conscious-

ness "no sign is necessary, since in such a state, and at such a stage, the realities of Spirit are recognised intuitively, and from within".

The evolution of the human consciousness and its ultimate perfection enable us to realise fully our original, eternal, and absolutely virgin heritage.

In this apprehension, the sense of soul recognises direct communion with God—Good, is "clothed with the sun," is found to be crowned with twelve stars, or perfect spiritual illumination, in consequence of the twelve labours of the children of Israel, as embodied in St. John's vision (Rev. xxi. 14.)

She then requires no longer the reflected light of the moon, for the darkness and shadows of human thought have been fully overcome.

Then as Virgin Mary, pure soul, she is overshadowed by the Spirit of Love which is Light; conception of Truth occurs, and the Christ-idea is brought forth.

The offspring at first appears to the consciousness as an infantile expression, or child of Truth; and immediately it is born, the serpent, or knowledge of the lower mind and senses, attempts to destroy it.

Omnipotent Mind protects His own emanations, and carried beyond the claims of the delusive realm, cradled in the arms of Divine Love, sheltered and protected from all attacks of Mortal Mind, nurtured by Infinite Life, beyond the reach of erroneous sense, "the Christ Child" or idea is gradually presented to the awakened consciousness.

Divinely the development continues, even to the fulness and stature of Truth's manhood, or perfected Intelligence.

The offspring therefore of the Virgin Mary (to which appellation and reality each pure soul is an equal claimant) is the activity of Truth, since the fatherhood of the same is Omnipotent Good.

The force or Divine Will is expressed in action, and the idea manifested is the birth of "The Christ Child" to each one of us.

Therefore we perceive that materiality and personality are excluded from the spiritual law of generation which operates. Sex, in the sense of its earthly authority, plays no part in the birth of the Christ. Of perfect, dual individuality, the virgin soul, bodiless and sexless, possesses the nature and elements of our Father-Mother, God.

She is therefore able, by the overshadowing of the Holy Spirit, to demonstrate even as foretold by Isaiah, and bring forth the Christ, which is, and can only be, begotten of Divine Mind.

"The Christ Child" is manifested in the repeated births or spiritual ideas, which in their infinite re-appearing have their origin and parentage in Absolute Mind. The soul consciousness becomes the vehicle for the expression of the same Omnipotent Mind's ideas.

Such births are not dependent upon any human condition of sex, nationality or race, but are an universal legacy, to which all may make claim.

The realisation results only from practical and continued fulfilment of its conditions—absolute purity of thought and action, and faithful obedience to the directions of the finger posts of "the narrow way."

Clara Baker Smith

A MORNING MEDITATION

Peace be to North and South, to East and West,
Peace be to all above and all below,
Peace, all-embracing, all-pervading Peace.

The Peace of quiet lakes and hills and woods,
The Peace of summer eves and moonlit nights,
The Peace of ocean calms and starry skies,
The Peace of faithful and contented hearts,
The Peace and Blessing of the Holy Ones,
Flow into me and out from me to all
Peace be from me to all, from each to all
In all the three worlds dwelling.

Peace, Peace, Peace.

Nay, let there be no more of me and mine ;
Let me but live a centre in the Peace,
Lose, whelm, forget, and merge myself in Peace.

Peace all-embracing, all-pervading Peace
Peace to all Beings, everlasting Peace.

X.

THE STORY OF THE WEAVER'S DAUGHTER

PESAĀKAVADHITAYA VATTHUM

(Translated by F. L. Woodward, M. A., Principal
of Mahinda College, Galle)

[This beautiful story of the little maid, who loved the Lord and was true till death, is contained in the Commentary on the *Dhammapada*. The greater part of this Pali commentary is made up of illustrative stories. "The whole work," says Professor Norman, "constitutes a species of *Acta Sanctorum*, enforcing by multitudinous concrete examples the theory of karma laid down in the fundamental text with which the *Dhammapada* opens: *Manopubbangama dhamma*".]

ONCE upon a time, those folk who dwelt at Alavi, after the Master had come to Alavi, invited Him to take a meal and made their offerings. After returning thanks on the conclusion of the repast, the Master said: "Inconstant is the life of man, certain is death; it needs must be that I should die; death is the end of life for me; in truth life is uncertain, certain is death! Thus should ye meditate on death with concentrated mind. Those folk who have not meditated thus on death are panic-stricken when death cometh, and make their end with wailing, just like a man who seeth a snake with horror and affright. But those who on death have meditated fear not at all, just like

a man who from afar beholds a snake and, seizing a stick, he rids himself of it.¹ Therefore should ye practise the meditation on death."

Now, when they heard this teaching of the Law, the other folk turned to their affairs (and straightway forgot it all), but a little maid of sixteen years said to herself: "O wonderful indeed is the talk of Buddhas! 'Tis fitting that I should practise this meditation on death." So day and night she practised it for full three years.

Now one day the Master, at the early dawn of day, was looking over all the world, and seeing that the little maid had come within the network (*aura*) of His thought, (*nanajalassa anto pavittham disva*) He said: "How, how is this?" And looking closely at the thing He said: "This little maid, for full three years since first she heard my teaching, has practised the meditation on Death. Now, therefore, will I go thither and put to her four questions, and if she answers them I shall praise her on those four points and say to her this verse:

Blind is the world; and few there be that see,
Just as a bird that 'scapes the fowler's toils,
So few there be that find the way to heaven.

And when I have pronounced the verse she will stand established in the First Path's Fruits, and all the crowd shall gain profit by her illustration of my preaching."

With this intent He left the Jetavana with a following of five hundred monks, and thereafter reached the Aggalava monastery.

¹ This does not mean *kills* it, but removes it in the orthodox fashion (*yahimsa*), as seen in the East, of removing snakes.

The folk who dwelt at Alavi, on hearing that the Master was come, went to the monastery and offered Him a meal. And she, too, that little maid, on hearing that the Master was arrived, with joy exclaimed: "They say that my Father, my Lord, my Teacher, whose face shines like the moon when it is full, even the great Gautama the Buddha, hath arrived! 'Tis full three years since the Master, who shines like gold, was seen by me! And now shall I win the sight of His all-golden body, and hear His honey-sweet most excellent teaching of the Law!"

But her father, on going to the hall, said: "Dear child, the cloth I have begun to weave is bespoke by another customer: there is yet a span of it unwoven. I must finish it to-day, so quickly charge the shuttle and fetch it here."

Then she thought to herself: "I am longing to hear the Master's preaching of the Law—and now father says this to me! How can I hear the Law? Well! I must fill the shuttle for father and take it with me."

Then the thought arose in her, "If I do not bring the shuttle, father might strike and kill me; so I will charge the shuttle, take it to him, and then go and hear the Law." So down she sat upon a stool, and charged the shuttle with the flax.

Now the folk of Alavi had made their offerings to the Master, had taken His bowl and stood waiting for Him to render thanks (*anumodanattaya atthamsa*). The Master thought to Himself: "I have come here some thirty *yojanas*, all for the sake of this daughter of a household, and to-day

she cannot get a chance of coming. When she gets her chance and comes, I will return my thanks." So He sat there and was silent. *Now when the Master holds His peace nor gods nor men dare say a syllable.*

So it happened that she, the little maid, having charged the shuttle, put it in her basket, and went to her father, and reached the outskirts of the gathering; and as she went she cast a shy glance upon the Master. And the Master also lifted up His head and glanced at *her*. And she knew by the manner of His glance: "The Master sits in such a great gathering as this, and looks at *me*, and is waiting for my coming! Into His very presence He waits for *me* to come!"

So she laid aside her basket with the shuttle and drew near the Master.

Now why did the Master look at her? it may be said. 'Twas thus He thought: "This little maid, on going hence, will die in unbelief, and go on an uncertain devious path. But if she come to me, upon her coming she will win the fruits of the First¹ Holy Path (*Sotapattiphalam*), and treading a path of certainty, will be reborn in the Heaven of Delight.

And on that very day, 'tis said, her fate was sealed (*mavanato mutti nama n'atthi*). There was no means of escape. So she drew near the Master by intuition of His glance, and entering within the aura of the six-hued rays that shone forth from Him, she bowed herself before Him and stood aside; and there she stood after saluting the Master,

¹ *Buddhi*. will be awakened in her by the Master's word.

who sat in silence amid that vast assemblage. Then said the Master: "Child, whence comest thou?"

"Lord, I know not whence I come," was the reply.

"Whither goest thou?"

"I know not, Lord."

"Thou knowest not?"

"I know, Lord."

"Knowest thou?"

"I know not, Lord!"

So thus the Master asked four questions. And the people were annoyed and cried: "See here! Yon weaver's maid is talking to the all-enlightened One just as she pleases (*icchiticchitam hatheti*). When asked: 'Whence comest thou?' pray, why did not she reply: 'I come from home, from the weaver's house'? And when He asked: 'Whither goest thou?' she should have made reply, 'To the weaver's hall I go'!"

Then the Master silenced the crowd and said, "Child, when I asked, 'Whence comest thou?' why didst thou make reply 'Lord, I know not whence I come'?"

"Lord, thou knowest whence I come—from the weaver's hall. But when thou askedst: 'Whence comest thou?' 'twas meant, methinks, '*coming whence art thou here reboṛṇ!*' And I know not, Lord, whence coming I am here reborn."

Then said the Master: "Well said! well said, indeed! child, thou hast answered the question that I put."

And thus he praised the little maid and said again: "And when I asked thee: 'Whither wilt

thou go?' why didst thou say: 'I know not, Lord'?"

'Lord,' she replied, "thou knowest surely that I had taken the shuttle in my basket and was going to the weaver's hall; but Thy meaning really is, methinks, '*whither going wilt thou be reborn?*' and I know not where I shall be reborn when I have fallen hence (*cuta ito*)."

Then said the Master; "Truly, indeed, hast thou answered the question put by me." And again He praised her, and asked once more; "And when I said 'Thou knowest not?' why didst thou say 'I know'?"

"Lord, *I know that I must die*, and that is why I spoke thus."

"And when I asked thee 'Knowest thou?' why didst thou reply 'I know not'?"

"Lord, I know that I must die—but *the hour of my death I know not*; whether it shall be at night, or in the day, or when the sun is high, or at such and such a time, I know not; and that is why I thus replied."

Then said the Master; "Thou hast replied to my question," and a fourth time He praised her, and then turning to the crowd He said: "So many of you knew not what she meant. So you were angry with her merely for that. Ah! blind indeed are they who have not wisdom's eye: but they have eyes who wisdom have." And then He spake this verse:

Blind is the world; and few there be that see,
Just as a bird, that 'scapes the fowler's toils,
So few there be that find the way to heaven.

Now at the end of His discourse, the little maid was established in the Fruits of the First Initiation, and the teaching was of great benefit to the multitude.

So the little maid took her basket and shuttle and went away to her father's. Now he had fallen asleep while seated at his work, and as she set down the basket and shuttle, by some mischance it struck the beam end of the loom, and down it fell with a clatter. Up started the father from his sleep resumed his task and pulled down the loom, and the end of it smote the little maid upon the breast, and down she fell and died upon the spot. And when her father saw her fallen dead, her body soaked with blood, great grief arose in him, and he exclaimed: "None other than the Master can quench my sorrow now!"

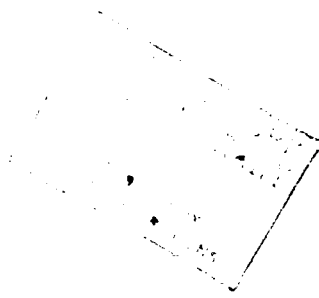
So with lamentation he drew near the Master and told Him all, saying: "Lord! quench thou my sorrow!"

And then the Master comforted him, saying "Sorrow not, for in the endless revolution of this world¹ thou hast indeed shed far more tears than would suffice to fill the oceans four." And with these words He expounded unto him the round of birth that has no rest. And when the man's sorrow had abated somewhat, he begged the Master for the robes, and received the ordination of the less and greater rank,² and in due time he reached the state of Arhat, the saint.

F. L. Woodward

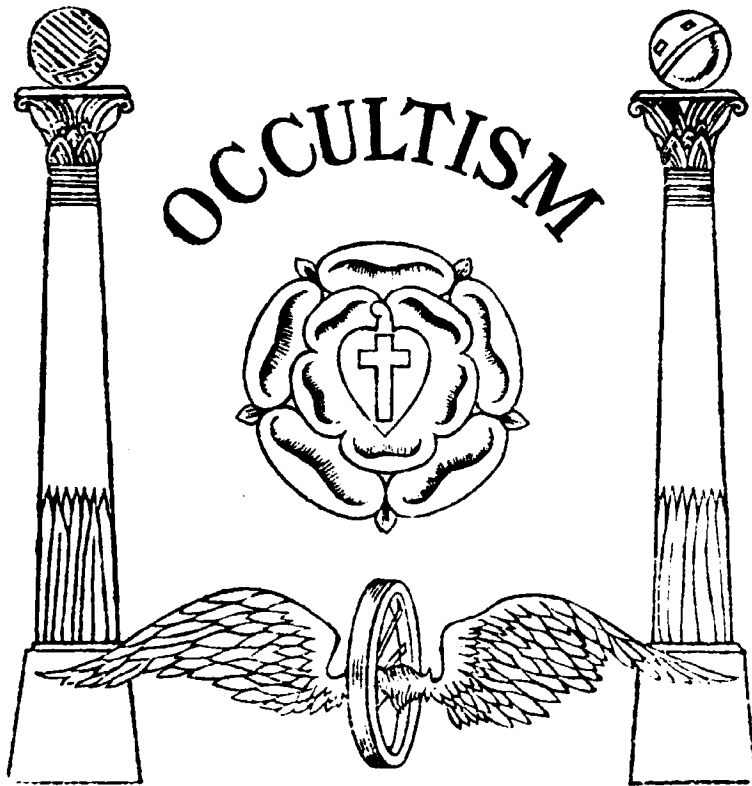
¹ *Samsara.*

² *Pabbajjapasampada*—as Christians might say 'the orders of deacon and priest'.









COUNT FERDINAND DE HOMPESCH

By J. I. WEDGWOOD

ON various occasions, of late, the President of the Theosophical Society has sketched for us something of the past lives and work of the Hungarian Adept, Master Rakoczi, to whose care the special work of guiding the development of western civilisation seems to have been confided.

When the present Bodhisattva incarnated in Tibet in the thirteenth century as Tsong-ka-pa, it

seems that it was His task in some way to reform the esoteric government of the country, and to set on a new footing the "affairs of the Adept Fraternity, by that time collecting chiefly in Tibet". The ninth chapter of *Esoteric Buddhism*, and the section in the third volume of *The Secret Doctrine* entitled the 'Mystery of the Buddha,' contain much heavily-veiled information upon this subject. Tsong-ka-pa, we are told in the *London Lectures of 1907* of Mrs. Besant, "promulgated His order to the Lodge that at the close of every century an effort should be made to enlighten the white barbarians of the West". He who is now the Master Rakoczi seems to have been the active agent in charge of this work, a fact which places western people generally, and especially Theosophists, under a deep obligation of gratitude to Him.

As Christian Rosenkreuz—"the most godly and highly-illuminated Father, our Brother C. R. C."—he founded, at the close of the fourteenth century, the Rosicrucian Mysteries and the occult movement which they crowned. He passed next into the body of a youth of twenty years of age, in which he became known to history as the Transylvanian general, Hunyadi Janos, the terror of the Turks, who checked the invasion of Europe by the Saracen armies, thus rescuing from obliteration the growing European civilisation. We next hear of him in the body of a monk, who was a physician and alchemist. We are told that Francis, Viscount S. Alban, Lord Bacon, was yet another character that he assumed in the roll of history. Still later, the eighteenth century knew him as the Marquis

S. Germain, the wonder-worker and friend of Louis XV, who with H. P. B. and others laboured to establish social justice in Europe, and in France especially—a movement which ended in the horrors of the French revolution. Finally, it is known that he figured, sometimes at least, as Count Ferdinand de Hompesch, the last of the Grand Masters of the Knights of Malta to occupy the island.

Which of the above lives were cases of actual incarnation, in the full sense, from infancy upwards, which of complete possession of an adult body, and which of temporary occupation of a body belonging to another Ego, we have not been told. If further information were ever forthcoming, much light might be thrown on the Bacon-Shakespeare question, so hotly disputed because so little real information, as distinct from ingenious speculation, is available. S. Germain and Hompesch were contemporaries. One of this great Person's main achievements, carried on throughout the cycle of his activity, if possibly we except the Hunyadi life, was the laying of the foundations of modern science. And this was largely done through the agency of secret and Masonic societies. Bacon, of course, was renowned as a reformer of the methods of scientific investigation, who rehabilitated the inductive methods of Aristotle. He was, indeed, one of the founders of the Royal Society. S. Germain worked much in the Masonic Lodges in Europe. He belonged to a Masonic rite called the 'Philalethes,' or Searchers after Truth: Mesmer, Cagliostro, Pasqualez, S. Martin, and the Prince of Hesse-

Darmstadt were also members of this Order. As was also the case with the slightly later Rite of the 'Philadelphes,' the higher degrees were devoted to a graded study of the natural and occult sciences. On these two rites the present Antient and Primitive Rite of Memphis is modelled, although it has an ancient Egyptian tradition behind it; and we may perhaps look forward to the revival of some similar institution in our midst.

Very little is known about the life of Hompesch, and it is my present object to narrate all that I have been able to discover with regard to it. A friend who was resident in Malta set enquiries afoot, at my request, but with little success, save to introduce me to Canon Schembri's book. The principal books I have consulted (in the British Museum), and from which I have taken the following notes, are:

The Order of the Hospital of S. John of Jerusalem, by W. K. R. Bedford, M.A., Oxon. (Genealogist of the Order), and Richard Holbeche, Lieut. Colonel. (Librarian of the Order). London, 1902.

Coins and Medals of the Knights of Malta, by H. Calleja Canon Schembri, D.D., London, 1908.

The Encyclopædia Britannica.

The Knights of Malta, by General Whitworth Porter. Third Edition, London, 1884.

History of the Holy Military Sovereign Order of S. John of Jerusalem, by John Taaffe, Kt., Commander of Malta, London, 1852.

Ferdinand Joseph Antoine Herman Louis von Hompesch was born in 1744, of one of the noblest families on the Lower Rhine. He became Grand Bailiff of Brandenburg. At a very early age he joined the ranks of the Knights of Malta as page to Grand Master Pinto.

The name of Pinto at once introduces a point of great interest. Cagliostro, the pupil of S. Germain, enjoyed the protection of Pinto. Cagliostro, in a fragment of autobiography which he has left us, says that his earliest recollections were of a childhood at Medina, under the care of a teacher named Althotas, for whom he had a boundless love and reverence. Althotas was not only proficient in all the sciences and an accomplished linguist, but was evidently an advanced occultist; and he seems to have bestowed on Cagliostro such love and tender care as were only possible from one in his occult position. Together, they travelled much, visiting even the Pyramids and investigating the secrets of Egypt, until finally they came to Malta. Althotas astonishes his companion by appearing in the habit of a Knight of Malta—a significant occurrence—and Grand Master Pinto treats Cagliostro with extreme benevolence. Pinto was interested in alchemy, of which Althotas seems to have been a past master. It is even hinted that Grand Master Pinto—although as a Knight Templar unmarried—was father of Cagliostro. The date of Cagliostro's birth, according to his own statement, would have been approximately 1749, making him five years the junior of Hompesch. It seems not unlikely that Hompesch and Cagliostro may have met in the *entourage* of Pinto, although, as we have the S. Germain character to account for, it is probable that somebody else must at that time have been occupying the Hompesch body.

To return to the Hompesch history. We are told by Canon Schembri that "in an incredibly

short time he rose high in the estimation of his comrades for the tact and prudence which he displayed in the discharge of the several appointments to which he had gradually been named". For twenty-five years he was ambassador to the Viennese Court; then he became chief of the Anglo-Bavarian *langue* (division) of the knightly Order.

Pinto's successor, Grand Master de Rohan, died in 1796; and Hompesch "a Knight of the German *langue*" was elected to fill his place. The period of his Grandmastership is dated from 1797 to 1799. The tenure of office opened auspiciously, for the Czar of Russia, Paul I, became a warm and generous supporter of the Order. But trouble soon followed.

Napoleon Buonaparte set out in 1798 on his expedition to Egypt. Warnings of elaborate military preparations on the part of the French had been sent to Hompesch, but he had disregarded them. One historian says that he had refused to believe that Napoleon could be animated by any hostile intentions towards the island. On June 6th, the first part of the fleet appeared off the island. Three boats were allowed to enter the harbour for water. Three days later the remainder of the vast array came into sight. Napoleon asked for free entry into the harbour for water. The demand was refused on the well-understood ground that this would be a breach of neutrality, and a violation of the treaty of 1768, under which not more than four armed vessels were permitted simultaneous entrance. This inevitable refusal gave the desired pretext for a quarrel. Napoleon threatened, and on June 10th, landed troops, who encountered small

resistance in occupying the outlying country.

Canon Schembri says that "popular opinion seems to be that the decadence of the Order began with the advent of Napoleon, but a strict historical search would seem to show otherwise". He attributes it to changes made about 1623. General Porter says: "France had been sending spies to sow seeds of discontent in de Rohan's time." It seems certain that there was much confusion and treason. Taaffe declares that the treasonable party had spoiled the gunpowder and tampered with the cannons. Schembri opines that "Hompesch, however, was not the man for this crisis. Easily led by others who were only scheming to bring about his downfall, he in this supreme moment was unable to inspire that confidence which a stronger-minded and more resolute chief would have done". Bedford and Holbeche go further and say: "As an English historian [name not given] puts it, 'The capitulation of the place had been previously secured by secret intelligence with the Grand Master and principal officers'." They proceed later to say that it is at least certain that there was a powerful party ready to support the French, and therefore the Government was a prey to dissensions at a moment when unanimity was the only chance of safety. The writer in the *Encyclopædia Britannica* classes Hompesch as "perhaps the weakest man ever elected to fill a responsible position in critical times". Another writer, whose name I do not recall, dubs him "imbecile and pusillanimous".

The remainder of the story is soon told. General Porter recounts that "Von Hompesch, instead

of endeavouring to restore discipline and confidence, remained buried in his palace in the company only of a single aide-de-camp". A sortie was made, which proved quite ineffectual. Treason was rampant. Finally the Council met, and decided to send a deputation to request suspension of hostilities as a preliminary to capitulation. The island was surrendered to Napoleon on June 12, 1798, only to pass in 1814 into English possession.

Hompesch was subjected to various slights at the hand of Napoleon, but, ignoring these, he interviewed the French victor, and claimed the plate and jewellery of the Grand Master. The claim was refused on the plea that an allowance of money was to be made to him. On the evening of June 18th, Hompesch left the island in the company of less than a score of Knights who remained faithful to him. They sailed for Trieste, where he strongly protested against the capitulation of the islands dictated by Napoleon. Others of the Knights went to Russia; and Czar Paul, anxious to be Grand Master of the Order, got them to elect him to the post, assuming the office even before it had been vacated by Hompesch. Pressure was brought to bear, and Hompesch signed his abdication in July, 1799. After the demise of Paul I, the Grand-mastership reverted to the Papacy, fear having arisen that the Greek Church would retain possession.

Hompesch joined the ranks of the Blue Penitents of Montpellier, amongst whom he is said to have died on May 12, 1805.

Thus ends the narrative of these interesting events. It is remarkable that the historians all

base their estimate of Hompesch's character, not on accounts given by contemporaries of his public and private life, but on inferences they draw from his conduct at the surrender of the Maltese islands. Yet his rise to the position of Grand Master was phenomenally rapid, and we are told that he stood high in the estimation of his comrades for his tact and prudence. And, as will have been noticed, the various accounts of the hostilities with Napoleon are meagre and contradictory. Most of the writers follow the line of least resistance, and impute to Hompesch cowardice or incapacity. Others rather stultify this verdict by showing that the treason ran so high as to make any attempt at serious defence of the fortifications impossible. Ransom's *Short History of England* (London, 1907) says that treachery delivered the island over to the French. Thirdly, we have the hint that Hompesch had a secret understanding with Napoleon.

Knowing the character with which we are dealing, and considering that he had been none other than the intrepid and skilful warrior, Hunyadi Janos, it goes without saying that the first hypothesis is absurd. Are we to leave the balance of probability with the second solution, or can we make anything out of the third theory? It does seem to be the case that Napoleon's campaigns were definitely employed by the Higher Powers to bring about a re-adjustment of European conditions. New ideas of civilisation, and movements like Freemasonry, followed in the wake of his armies. Whether Napoleon himself was actually under the orders of occult Superiors, or whether the changes

brought about by his own initiative were simply made use of and followed up, I do not know. In a rather remarkable and certainly very interesting book obtained by automatic writing, edited by Lady Paget under the title of *Colloquies with an Unseen Friend* (London, 1907), various statements about Napoleon are made, though with what degree of authenticity is not apparent. A secret Brotherhood is spoken of, who regulated the affairs of Europe under the mystic guidance of a "great voice"—probably one of the Martinist bodies is referred to—and it is said to be "very active now". Napoleon, it is claimed, was under the orders of this Fraternity, and eventually was checkmated and thrown over by them.

Was this possible occult guidance of Napoleon the reason of the hinted secret understanding between Hompesch and Napoleon? And did Napoleon violate this trust, exceed orders, and go forthwith to his defeat at the hands of Nelson at the Battle of the Nile? Or, had the noble Knights of Malta, who once had been the repository of the secret Wisdom Tradition, reached such a pitch of corruption and degradation that their termination was decided upon, and Napoleon made the agent, and Hompesch the instrument, of this *coup de grace*? Some day, perhaps, we shall know the full story of these stirring events.

A picture of Grand Master Hompesch hangs in the Hall of the Knights of Malta at Rome; it was identified as one of the many phases under which Master R. had shown Himself, by Mrs. Besant. Various reproductions are extant, some of which

have been so "touched up" as to impart a look of weakness to the face by foreshortening the chin. A Maltese correspondent states that a full-sized picture is in the Governor's Palace at Malta, that busts are to be seen occasionally in private families, and that there are engravings extant, which are old and of little value or merit.

In Canon Schembri's book illustrations of a few coins and medals struck by Hompesch are given. Some of the medals are in the British Museum, but are quite faithfully reproduced in the above book. The busts are far from flattering in appearance, and as they are in profile it is difficult to compare them with the picture we have. The face recedes rather violently from the nose to the neck, giving the appearance of a very retreating chin. But one of the medals is more pleasant than the others.

On the reverse of one of the medals the arms of the Order appear. The arms of Hompesch are shown on the breast of a double-headed eagle displayed, holding in each beak a Tau cross (not *crux ansata*), and surmounted by the royal crown. The Order of S. Anthony had been amalgamated in 1776 with that of S. John, and in the following year the use of the double-headed eagle holding the T cross had been ordered.

There remains one further point to be mentioned. The various Masonic chivalric degrees, such as Knight Templar, Knight of Malta, Knight of S. John, are held to have no historic connection of descent with the Knights of Malta. But the Master R., who is the true Head of Masonry, did work esoteric Masonry in Malta, and it is doubtless

from these workings that the present exoteric usages are largely derived.

J. I. Wedgwood

NOTE

The occasion of the recognition of the picture of the Grand Master was rather interesting. The Master R., whom I first saw in 19 Avenue Road in 1896, had told me that there was a painting of Him extant, which I should find. When I was on a visit to Rome, Mrs. Cooper-Oakley took me to see the Chapel of the Knights of Malta, and she mentioned that the Council Chamber of the Knights was on the second storey, but that the concierge had refused her permission to enter it. I suggested, quite innocently, that we should make another attempt, and no objection was raised by the official guardian. There were many oil-paintings of Grand Masters hung round the walls, and as I walked round, looking at them, I saw one—which turned out to be that of Grand Master Von Hompesch—of the Comte de S. Germain, and called Mrs. Cooper-Oakley's attention to it; of the fact there can be no possible doubt, as may be seen by comparing the picture herewith given, photographed from this painting, with the well-known engraving of the Comte de S. Germain, also here reproduced.

It would seem as though the Comte had substituted himself for Von Hompesch as Grand Master, probably in order to place the island in the power of Napoleon, so that it might, in due course, pass to England and serve as a link in the chain of her stations on her road to the East. Certainly the violent receding from the nose to the neck, as given in the likenesses of Von Hompesch mentioned by Mr. Wedgwood, does not appear in the picture above named, as the reader can see for himself.

ANNIE BESANT



J. H. de S. Sormaine



J. H. de S. Surmaine



EVENTS IN THE VEIL OF TIME

LIVES OF ORION

XXII

HAVING been killed so young, Orion came back quickly into earth-life, appearing in 1521 B.C. in the city of Agade, situated in Asia Minor on the shores of the Dardanelles, somewhere near where the town of Lampsaki now is. The city was built around a crescent-shaped harbour, with two little peaks rising behind it, on one of which stood the great white marble temple of Pallas Athene, of which Mercury was then the Chief Priest. The ruling race of the city was Greek, of the old Ionian type, and it was to this white race that the temple of Pallas belonged. The actual administration of the government of the city was in the hands of two elected officials, who were called archons. The greater part of the population were of a much darker reddish race, probably Hittites, who had held the country before it was conquered by the early Greeks some centuries before. These Hittites were worshippers of Tammuz, and of the veiled goddess Tanais or Ishtar (the Ashtaroth of the Bible) and they had a great temple down in the city where the religion was

of a corrupt character and many undesirable magical ceremonies were performed.

In the temple of Pallas the Divine Wisdom was worshipped, and a high and pure type of teaching was given. At the secret meetings of the initiated priests an Indian Adept (the Master of Mercury) sometimes materialised and gave instruction. A curious and powerful magnetic centre had been established there. A spherical cavity had been hollowed out in the living rock, deep down directly under the altar. This cavity had no entrance whatever—no physical communication with anything else; yet floating in the midst of it there burnt always a steady electric-looking glow or flame. Above, upon the floor of the temple, beside the altar stood a curious stone throne, which had been hollowed out of a huge meteorite, and was regarded with great veneration as having fallen from heaven. There were some vestal virgins attached to the temple (Herakles, Eudoxia, and Rhea were amongst them) and at certain services the vestal virgin on duty used to sit in this great stone chair and pass into a trance condition under the influence of the tremendous magnetic force from below. When in this state the virgins delivered sermons to the people, or rather, sermons were delivered *through* them by the Adept Teacher or others. During these trances the High Priest always stood close by the chair to watch over the body of the virgin and see that no harm came to her. Frequently also special messages were given through the entranced virgin to individuals among the worshippers, and to receive such a message was considered a high honour.

There were ten of these virgins, though usually five were in active service, taking turns at the work, while the other five were younger girls who were being trained. (Thetis was noticed as one of the girls in course of training). These girls were bound by no permanent vows, and could leave the temple whenever they wished, though while there they were obliged to conform to strict rules. All had to leave on reaching a certain age, and it was customary for them then to marry and enter ordinary life. It was however open to them, if they chose, to return to the temple after a certain time and attach themselves to it permanently, and many did this. While they were in office the highest honour was paid to these vestals, and they seem to have been quite a power in the city; for example, they had the curious privilege of remitting judicial sentences if they thought fit, when appeal was made to them.

Orion was the son of Mu, a rich and dignified merchant and town councillor, good and indulgent, but not specially a religious man. The mother Helios was an eager, keen-faced woman, intensely interested in philosophy. Orion had two brothers, Sappho and Tolosa, and three sisters, Theseus, Egeria and Eros. The children were well educated, though the curriculum was different from ours. They all learned modelling in clay and the making of pottery, which was very effectively ornamented with figures of animals. They were taught various elaborate forms of writing, and the illumination of books was carried to a very high level. The books were usually parchment scrolls rolled on

ivory sticks, and the writing was archaic Greek, but running from right to left. The children played many games, especially a ball game which they called *sphariske*. They wore light and graceful linen garments in summer, and furs in winter, with an under-garment of soft leather. The poorer people wore chiefly a kind of gray felt.

Orion did well at school-work, and was especially successful at elocution and music. He studied well, and was at quite an early age much interested in his mother's philosophy, and in the services held in the temple of Pallas. He had unusual veneration for the High Priest Mercury, and often hung about the temple courts for hours just to get a glimpse of him. The High Priest often noticed him and spoke kindly to him. While he was still a boy the priests of the dark temple of Tammuz tried by large promises to persuade him to pursue his studies with them, and he attended some of their functions. Their gorgeous ceremonies and elaborate ritual had a certain mystical attraction for him, yet he was often disgusted with them, for he instinctively felt that there was much of insincerity and impurity behind them, and even to enter that temple sometimes made him physically sick.

As he grew up he began to assist his father in the business; he took it up keenly and seemed rather avaricious, but he liked best the more adventurous part of the work—assisting in the loading of the strange-looking ships with bright blue sails, and sometimes even sailing in them to some neighbouring port. Proteus was then the controller of

the port, and his son Selene, though four years younger than Orion, was his friend and frequent companion on such little expeditions, and they constantly discussed the philosophy which attracted them both so deeply. The interest in this continued steadily to increase, and at last quite overpowered Orion's business instincts, so that he went to the High Priest and asked whether he might resign worldly affairs and devote his life altogether to study and to temple work under him. A few days afterwards Orion was called up during one of the services to the meteorite throne, and one of the highly-prized messages was delivered to him.

"Not yet," it said, "can you have your desire. Once before your Master called you, and you would not come. There will come a time when He will ask you again; work *now* that you may be ready to answer *then*, so that through you the world may be blessed."

Orion was tremendously impressed, and resolved that, though he might not enter the temple service, he would at least devote the greater part of his time each day to the study of philosophical truths. Though he had a keen sense of the pleasures of the world, he never forgot this resolution, and he made very good progress in the comprehension of the sacred truths put before him, constantly discussing every step with his mother, and often putting questions to the High Priest. He fell in love two or three times in the ordinary course, but voluntarily put away such thoughts from him lest they should interfere with his studies. His father regarded him as unpractical, because as

time went on he cared less and less for business and devoted himself more and more to religion and philosophy, but his mother always sympathised with him and encouraged him.

In a way his life was uneventful, yet it developed self-control and self-reliance, for it was on the whole a distinctly good life, though lived amidst much of corruption and temptation. He had reached the age of thirty-one when the city of Agade was destroyed by an incursion of warlike barbarians from the interior, probably Scythians, and he was killed in the general massacre of the inhabitants. The priests of the temple of Pallas were warned through the sybils of the impending catastrophe, but were not allowed to tell the people; they might perhaps have saved themselves, but preferred to stand with their countrymen to the last. The priests of the temple of Tammuz had been privy to the barbarian invasion, which was secretly invited by the Hittites in the hope that it might enable them successfully to revolt against the Greeks; but when the attack came, the savage instincts of the robber hordes were too strong for them, and they slaughtered and plundered both races indiscriminately.

Orion's mother contrived to fly from the barbarians, and hid herself in a cave for a while, but unfortunately the roof of the cave collapsed and crushed her, so that she died with great suffering. The High Priest Mercury was killed with the rest, but his power was sufficient to enable him to take the body of a young fisherman who had been drowned in the effort to escape, and

in that body he made his way by degrees to India, staying for some time in Persia *en route*, working there as a goldsmith, and taking a prominent part in the founding of the modern form of Zoroastrianism. In India he joined in the physical body his Master, who had appeared astrally and taught the initiates in the inner subterranean chambers of the temple at Agade.

Selene also was killed in that massacre at the age of twenty-seven, and took birth next near Benares in the year 593 B.C. as Chatta Manawaka, but lived only for thirteen years, so that he and Orion were enabled to return simultaneously to the next life in Greece.

DRAMATIS PERSONÆ

- MERCURY: ... *High Priest of the temple of Pallas. Son: Neptune. Daughter: Fides.*
- HERAKLES: }
 EUDOXIA: }
 RHEA: } *Vestal Virgins.*
 THETIS: }
- AQUARIUS: ... *First Wife of Greek Archon. Sons: Crux, Fortuna. Daughter: Aletheia.*
- TAURUS: ... *Son of Greek Archon's Second Wife (a Hittite). Brother: Arcor. Sister: Juno.*
- ARCTURUS: ... *Other Greek Archon. Wife: Psyche. Son: Gemini. Daughters: Herakles, Capella, Rhea.*

- GEMINI : ... *Son : Pollux.*
- CHAMAELEON : ... *Wealthy Merchant. Brothers : Hebe, Dolphin. Wife : Melpomene. Sons : Lachesis, Atalanta. Daughters : Concórdia, Flora.*
- VEGA : ... *Father : Atalanta. Lover : Liovtai. Husband : Tiphys.*
- PROTEUS : ... *Controller of the port. Wife : Concórdia. Sons : Selene, Trapezium. Daughters : Ausonia, Melete.*
- HEBE : ... *Wealthy Merchant. Daughter : Amalthea.*
- DOLPHIN : ... *Wealthy Merchant. Wife : Capella. Son : Cyrene. Daughter : Pomona.*
- MU : ... *Wife : Helios. Sons : Orion, Sappho. Tolosa. Daughters : Theseus, Egeria, Eros.*
- CLIO : ... *A female student of the temple,*
- URSA : ... *Falls in love with Vega.*
- LIOVTAI : ... *Priest of Tammuz.*
-

CAGLIOSTRO THE MALIGNED

By HUME NISBET

CAGLIOSTRO was a mystic, of whose personality nothing has yet been discovered, beyond his unselfishness and the good which he did to humanity. He was persecuted by the doctors of his day for his miraculous and fee-less cures; and by the priests for his Christ-like virtues, who charged him falsely with being one Joseph Balsamo, an impostor, to account for their causeless and ruthless cruelty and bigotry. Finally, after being tortured by the Inquisition, he was imprisoned by his implacable persecutors in the Castle of San Leo, 1791, a Papal prison, compared to which the Bastille was a paradise. The vile and groundless libels of the Inquisitor-General and that notorious creature, Theveneau de Morande, spy and blackmailer, have unfortunately been repeated by Carlyle, Dumas, and the editors of the eleventh edition of the *Encyclopædia Britannica*, without question.

He came a stranger to the earth;
As all are strangers at each start.
He could not join the heedless mirth,
For pity ruled his tender heart.

The groans of sorrow, want, and pain,
O'er-weighed the laughter of the crowd,
While that keen hunt for fame, or gain
Seemed worthless to his spirit proud.

So little served, so much was sought,
At risks so great to soul and life—
If only surcease could be bought;
Or Peace result from that fierce strife.

If wealth was sought to help the poor,
Instead of pandering to wealth.
That might be motive to endure
Tasks fraught with sin, and risks to health.

He walked alone, misunderstood—
Disliked, suspected, and despised
By those to whom his lofty mood
Seemed arrant folly, undisguised.

He saw, with wearied eyes the guile
That snatched advantage and reward,
He freely gave, with gentle smile,
And gleaned within his own vineyard.

But ruthless foemen gathered round
This Son of God, and jeered and lied.
They were not Jews who mocked and bound.
'Twas in Christ's name they crucified.

Hume Nisbet

IN THE TWILIGHT

“IT is curious,” said the Vagrant, “to notice the confusion of past, present and future which occurs in the astral experiences of neophytes in the astral world. Here, for instance, is a record sent me by a very serious and thoughtful member, who came into the inner circle of the Society in the time of H. P. B. He was, in fact, one of her first pupils. He says that his heart had become much affected after he had witnessed two death-scenes in the astral world, and had suddenly and excitedly rushed back to the physical body; he found himself obliged to move very slowly and carefully, using a cane. He says:

‘At both of these occurrences the body received a great shock. I was not frightened when back in the body; I had no particular feeling about it; but the heart-beats were extremely irregular and queer. The first happened in the early morning of April 9, 1888. I saw a man by the name of Jonas Anderson, related to me by marriage, kill himself. I could bring back no particulars of the sad happening, only the bare fact. I waited for the Swedish mail; it came, and the papers contained the notice that on that very night one of my friends and colleagues, Magnus Elmlad, had died suddenly at Stockholm, supposedly by taking

poison. In letters from home I heard that the man whose suicide I had witnessed was alive and well. "This," I thought, "is merely a *quid pro quo*." And there I left it. In 1895 Anderson did really commit suicide. So I had seen what was going to happen, but was too dull and too ignorant to go to and tell Anderson while in the astral world how bad it would be for him to take his own life, as it now seems to me that I was given an opportunity to do.

The second death scene I saw one morning in October, 1888. Before me lay a narrow country road on a hillside, with a sharp curve in the middle. There came a fine carriage; the two horses before it trotted at a quick speed. In the carriage sat Count Eric Sparre, Governor of my native province in Sweden, Inspector of my College and father of one of my schoolmates. At the curve in the road the carriage was dashed to the ground, and the Count was killed. As a matter of fact, the Count had been killed in exactly this way on the 17th of June, 1886. I seem to have witnessed those two death scenes from a plane on which past, present and future are not so well separated as down here. After these shakings my body was weak for over a year, and our family physician ordered me to take digitalis for it, advising me to move slowly and be extremely careful, as I otherwise might fall down dead any minute. I followed his advice.'

"The latter case is simple enough," went on the Vagrant, "for our friend merely saw the astral picture of an event that had happened. In the first, a confusion apparently occurred in bringing

through the memory, as the event happened at the time at which it was seen, but the person concerned was changed; the strange thing is that the very person who was seen to kill himself did kill himself seven years later. It may have been that the first suicide was witnessed, that the ego of the seer, looking forward, saw Mr. Anderson's danger and tried to impress a warning on the brain of his lower vehicle, and that the two things became mixed up in the etheric brain, and reached the ordinary brain in this curiously substituted form.

Another experience, sent by this same member, is very instructive. He writes: 'On Wednesday, September 18, 1889, on the way from my home to the street-car line, I had to cross a street where they were digging a sewer. Proceeding very slowly, I saw the wide dug-out and wondered how I could cross it, as I was unable to jump over, and as it was also difficult to hobble over on narrow boards, in case there were any laid across. "But," I reasoned, "this body is not myself." I fixed my eyes on a spot at the opposite side of the chasm, thinking at the same moment: "I am there already." Now comes the queer experience. *I was actually there*, as quick as I had thought it, feeling that the body for a moment was walking a short distance behind me, moving at my will, steadily and automatically. *I myself was over the chasm, and I soon had the body with me, too, joining it fully on its arrival.* Perhaps others of you have had some such experience, especially in the early days of your astral development.'"

"I have had a rather unpleasant form of that kind of dual consciousness," said Austra, "in which I found myself, when walking along a London street and thinking of crossing it, in the midst of the vehicles. My thought seemed to have carried my body thither, without my brain consciousness."

"That was rather a dangerous form of it," remarked a new-comer, smiling, "for if the body follows the astral consciousness without knowing what it is doing, it may run considerable risks."

"It *does* run such risks sometimes," said the Shepherd. "One of our members, some years ago, walked physically out of a window of a fourth-floor room, and fell into the street below, with no consciousness that she was acting in anything but the astral body. Such instances are fortunately rare."

"It would seem that children are often unconscious of the difference between the physical and astral worlds," said a member. "They see forms and events in the astral world and talk about them, and are sometimes even punished for untruthfulness when they recount, as things that have 'really' happened, facts that, to their elders, are merely fancies."

"That is unhappily true," answered the Vagrant, "and it is cruelly hard on the children. Besides, disbelief in what they say blunts their moral sense; it is always better to take it for granted that a child is telling the truth, for even if he is saying what he knows to be false, trust begets shame in him for the deception, and he rises to the trust reposed in him. Our correspondent tells us also

of a very wonderful vision he had of the Lord Buddha, when he was lying in danger of his physical life from the weakness of his heart already mentioned. He saw the Lord—his own eyes being wide open—sitting in a dazzling light on a lotus-throne, and the Presence sent warm rays, as of the sun, through and through him; a few hours later, he arose from his bed, and the heart-weakness had gone, never since to return. After some years, a great wish arose in him to see again that blessed vision, and he sat down and closed his eyes, breathing that wish. What followed is very instructive, and I read it in his own words:

‘Immediately upon closing the eyes I saw the beautiful artistic designs that usually come first to me on entering the astral realm. They were clearly outlined and daintily coloured. “No,” I thought at once, “I do not want to look at these now.” The scenes changed quickly. I saw now all kinds of flowers. They had very delicate colours and seemed to be made out of soft, somewhat subdued, light. It looked magnificent. “No,” I thought, “not that.” Then there came a new kaleidoscopic change, and I saw a veritable Garden of Eden: trees and shrubs and fields that looked like a concentration of multi-coloured sun-rays. The scenery gave an impression of sweetness, harmony and peace. “No,” I thought again, “not that, either.” Another change, and now everywhere around me I saw myriads of beautiful heads and faces and eyes, angelic in expression, approaching and receding in rhythmical, wave-like movements all the time. “No,” I thought, “I want to see once more the Blessed One, at

whose Lotus-Feet one third of our race bends down in worship, the first Buddha of our humanity :

In earths and heavens and hells incomparable,
The Teacher of Nirvāṇa and the Law.

Instantly a quick, soft, rippling sound was distinctly heard. It sounded as when silk is torn. And again I saw, this time with my eyes closed, the shining white Form and Figure of the Tathagata. Everything else had disappeared.' ”

CHILD WHO SAW ANGELS

That some children, at least, can see angels is the belief of the Bishop of London.

Preaching at St. Paul's, Haringay, yesterday, his lordship argued that God and the angels were always near us, and he asked the congregation not to regard a child's remark that he or she had seen things as mere fancy. He was confirming in Westminster Abbey and among the congregation, was a girl of thirteen, who had come to see her brother confirmed. Nothing had been put into her mind at all on the matter, but at the service she said to her mother: "Do you see them, mother?" "See what?" asked the mother, and the child replied: "Angels on each side of the Bishop." It was said that the pure in heart shall see God, and was it not therefore possible that a child perfectly pure could see things adults could not see? The Bishop also told the story of five girls whose father-feeling ill, went to lie down. The youngest girl was sent to bed, but came from her room calling, "Come out, there are two angels walking up the staircase". No one else could see anything. Later the child again called: "Come out, the angels are walking down the staircase and father's walking between them". All five girls saw the same thing, and going to their father's room they found him dead.

—*Daily Chronicle*, 6th November, 1911.



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Pilgrims to the Isles of Penance, by Mrs. Talbot Clifton. (John Long, Ltd., London. Price 12s. 6d. net.)

This is a charming book, one to read rather than to review. It is a chatty record of travel, written by a brilliant and cultured woman, endowed with a sense of humour, who writes as she would talk, telling of the places she visited and the impressions they made upon her; she takes the reader into her confidence in the pleasantest way, making no secret of her delighted pride in her husband's prowess—an admirable picture of him is given—and of her intense enjoyment of the unconventional way in which she and the "Explorer" journeyed in well-known and in little-trodden lands. At one moment she gravely sets down her views as to the Andaman Islands and their unfortunate occupants, and the next she tells how she bought "an extraordinarily ugly hat . . . I destined it to be the worst punishment for my baby number two, a girl, Aurea by name No daughter of mine would ever be naughty twice, if, at the first outbreak, she had to go into the town, wearing this hat."

The journey was motivated by the desire to see orchids at home, and to collect them for transplantation. This desire led them by well-known ways to India and Burma, and thence to the Andamans. A pathetic story is told of one My Myi, who had killed a policeman in a fit of passion, for striking his brother, and who found himself in consequence transported to the penal settlement, where he proved a most exemplary prisoner. So respectable was he, despite his one lapse into crime, that he was sent with Mr. and Mrs. Clifton on their pilgrimage through the islands. To Penang they went, after leaving the Archipelago—and My Myi—to Singapore, Java, and then homewards, and they will certainly share their pleasure with the many who will, I trust, read this book. A. B.

Ruskin: A Study in Personality, by Arthur Christopher Benson. (Smith Elder & Co., London. Price 7s. 6d.)

As Mr. Benson remarks in his preface, just at present the works of Ruskin are "more respected than examined, more revered than read". The object of the seven lectures included under the above title is to provoke a discriminating interest in the life and writings of "one of the most suggestive thinkers, the most beautiful writers, and the most vivid personalities of the last generation".

The book is delightful reading. It is the story of Ruskin's life, told and commented upon in the easy and suggestive way, characteristic of the author, which gives satisfaction to the mentally active and inactive alike. The sub-title—*A Study in Personality*—heralds the fact that it is Ruskin the man, not Ruskin the writer, art-critic, reformer, or prophet with which Mr. Benson is chiefly concerned. All through he emphasises this particular aspect of his subject, and the picture he draws of the man's personality is very interesting. More interesting still is his interpretation of the character he has delineated. To him its chief value lies in the fact that it provides the world with another example of how the really great are those who yield up their wills in joyful and unconditional surrender to the Will behind all things, and that, "not simply out of tame and fearful submission," but because they see that Will to be "greater, purer, more beautiful, more holy than anything we can imagine or express."

The last lecture deals with the growth of Ruskin's literary style. The author concludes: "There is no writer—and this is, I humbly believe, the end and crown of art—who could express so perfectly, so sweetly, so truly, the thought that rose swiftly and burningly in his mind."

A. DE L.

Specimens of Bushman Folklore, collected by the late W. H. I. Bleek, Ph. D. and L. C. Lloyd. Edited by the latter. With an introduction by George McCall Theal. (George Allen & Company, Ltd., London. Price 21/- net.)

The work before us constitutes a precious legacy left by that admirable scholar of African languages, Dr. Bleek, and the value of its contents is self-evident from the mere fact that the material it embodies has been collected between thirty and

forty years ago, and yet has remained fresh and an important addition to our present-day knowledge of the Bushmen. As is well known, Dr. Bleek was, up to his death in 1875, at a lamentably early age, assisted in his researches by his sister-in-law Miss Lloyd, and during some years after this date she continued to collect further material from various individuals of the Bushman race. In 1887 "she proceeded to Europe with a view to arranging the stock on hand properly and publishing it. For nine years she endeavoured, but in vain, to carry out this design," as no publisher dared to undertake the publication, the cost of the production of the volume being relatively high on account of the special type required in connection with the Bushman text. At last a publisher came forward who was willing to take the risk, but then Miss Lloyd fell ill and her impaired strength has since that time delayed the completion of the work. But at last the book has been completed and an extremely valuable volume is the result.

The great authority on South African history, Dr. G. McCall Theal, has written an instructive introduction to the book. In it we find the story of how the material was collected by Dr. Bleek and Miss Lloyd. It is scarcely possible to realise the enormous difficulties experienced by these two pioneers, from the sober and brief statements here made. The pathetic history of the book itself roots, indeed, in a pre-history of trouble and grinding labour. And when reading the simple statement that "it would be quite impossible to gather such information now," because of the fact that the Bushmen are fast dying out or getting assimilated by foreign influences, our admiration and respect for the authors of the book only increases.

Dr. Theal gives us a short history of the Bushman race, in itself a poignant drama. This primitive but valiant race of pygmies—of whom it has been said: Give me ten Bushmen and I will fight any hundred Kaffirs—had simply to perish under the Juggernaut car of civilisation. Dr. Theal says: "Every man's hand was against them, and so they passed out of sight, but perished fighting stubbornly, disdaining compromise or quarter to the very last. There is no longer room on the globe for palæolithic man." Whether Dr. Theal is quite right in his ethnographic exposition concerning the Bushmen may be left open. The last edition of the *Encyclopædia*

Britannica seems rather to favour a narrower view of the early expansion and the affinities of the race than that given here.

The main contents of the book are, as the title indicates, specimens of Bushman folklore, but this title by no means exhausts the whole of the contents. First of all the numerous and excellent illustrations, both in black and white, and in colour, must be mentioned. It is a peculiarity of the Bushman race that a considerable amount of pictorial talent is inherent in it, albeit in a primitive stage. Some twenty-five Bushman pictures are carefully reproduced. In addition we find an equal number of portraits (in colour) and photographs of Bushman types, as well as a number of figures illustrating ethnographic objects.

Secondly, a most important addition to the book is, that of all the stories given in translation, the original Bushman text is also incorporated, a most welcome gift to the philologist, and a first-rate supplement to the most scant quantity of Bushman texts available for study at the present day. Text and translation are given everywhere face to face on opposite pages. It is, therefore, tantalising to note an allusion in the introduction, that besides what is presented here "much more that may perhaps follow, has been got ready". And if we remember that Dr. Bleek left forty-eight volumes of unpublished material in manuscript, covering some 4,500 pages, much may naturally be expected if Miss Lloyd be spared to complete her work and if the present volume meets with the reception from the public which it so amply deserves.

A few very clearly and briefly put notes concerning the Bushmen, by Dr. Bleek, (pp. 434-448) are appended to the volume. We cannot forbear to quote that these people have "no names for numbers beyond the third". Yet "the main importance of the Bushman literature lies in the mythological character of the stories. In this characteristic the Bushman literature shows a marked difference from that of the Bantu nations (Kaffirs, Betsuāna, Damara, etc.) who have legends, but, strictly speaking, no mythologies" (pp. 444-445).

And in another place :

"The Bushmen are a hunting race, strictly monogamous, without chiefs, worshipping moon, sun, and stars, speaking a most harsh clicking and guttural monosyllabic language, poetical

in their ideas, with an extensive mythological traditional literature" (p. 435).

As an appendix (pp. 404-433) a few Kung texts are given. Kung is the name of the 'Bushmen,' who call themselves thus, met with beyond Demaraland. Their language is not understood by the Bushmen proper.

If we add lastly, that the book is excellently indexed and typographically very well executed we have completed our general description of it. But now we should glance over the specimens themselves. They number some eighty-five pieces ranging from a few lines to several pages each. They are divided into two main sections:

- (a) Mythology, fables, legends and poetry.
- (b) History, natural and personal.

Both headings are subdivided. Of each piece the name of the narrator has been given, as well as the date when it was told. Short biographies of the various contributors and portraits of most of them are also furnished. For instance, Kábbo (=Dream) is responsible for fifteen pieces, and Hangkass'ō (or Klein Jantje) for thirty-four pieces.

Of the first five sub-sections of the first division (I. The Mantis, II. Sun and Moon, III. Stars, III (a) Other Myths, IV. Animal Fables, V. Legends) we do not find much that lends itself to quotation, and also in the last or VIth (Poetry) there is not much to seduce us. But there is an amusing item called 'Kábbo's song on the loss of his tobacco pouch.' This pouch was stolen by a hungry dog, named 'Blom,' and poor Kábbo, being greatly distressed, remembered a song in the fables of the Ant-eater and other animals, and appropriated it to celebrate the calamitous event. He sang:

Famine it is,
Famine it is,
Famine is here.

Famine it is,
Famine it is,
Famine is here.

To which the (Bushman) narrator and commentator adds gravely and naively

Famine ['tobacco-hunger' is meant here]--he did not smoke, because a dog had come in the night and carried off from him his pouch. And he arose in the night, he missed his pouch. And then he again lay down, while he did not smoke. And we were early seeking for the pouch. We did not find the pouch.

Poor Kábbo! Like the Hottentots the Bushmen are great smokers.

The first subdivision (VII) of the second section deals with 'Animals and Their Habits, Adventures with Them, and Hunting'. We will pass them over. In the next (VIIIth) subdivision on 'Personal History,' however, we find plenty of material for quotation. It contains some charming traits and reveals quite unexpected qualities in the Bushman's mind. The first four stories are Kábbo's adventures. Kábbo had been brought to jail in Cape Town because Bushman life and the white man's civilisation had clashed suddenly, fatally and effectively. The culprit's description of his jail life is pathetic in its directness and simplicity. Here follows his tale:

I came from that place, I came here, when I came from my place, when I was eating springbok. The Kaffir took me; he bound my arms. We (that is, I) and my son, with my daughter's husband, we were three, when we were bound opposite to the waggon, while the waggon stood still. We went away bound to the magistrate; we went to talk with him; we remained with him.

We were in the jail. We put our legs into the stocks. The Korannas [a Hottentot tribe, fellow culprits of Kábbo] came to us, when our legs were in the stocks; we were stretched out in the stocks. The Korannas came to put their legs into the stocks; they slept, while their legs were in the stocks. They were in the house of ordure. While we were eating the magistrate's sheep, the Korannas came to eat it. We all ate it, we and the Korannas.

We went; we ate sheep on the way, while we were coming to Victoria; our wives ate their sheep on the way, as they came to Victoria.

We came to roll stones at Victoria while we worked at the road. We lifted stones with our chests; we rolled great stones. We again worked with earth. We carried earth, while the earth was upon the handbarrow. We carried earth; we loaded the waggon with earth; we pushed it. Other people walked along. We were pushing the waggon's wheels; we were pushing; we poured down the earth; we pushed it back. We again loaded it, we and the Korannas. Other Korannas were carrying the handbarrow. Other people (i.e., Bushmen) were with the Korannas; they were also carrying earth; while the earth was upon the handbarrow. They again came to load the handbarrow with earth.

We again had our arms bound to the waggon chain; we walked along, while we were fastened to the waggon chain, as we came to Beaufort, while the sun was hot. They (our arms) were set free in the road. We got tobacco from the magistrate; we smoked, going along, with sheep's bones. We came into Beaufort jail. The rain fell upon us, while we were in Beaufort jail.

Early the next morning, our arms were made fast, we were bound. We splashed into the water; we splashed, passing through the water in the river bed, while the waggon went first. We walked, following the waggon, being bound, until we, being bound, came to the breakwater. On the way we ate sheep as we came to the breakwater; we came and worked at it.

A white man took us to meet the train in the night. We early sat in the train; the train ran, bringing us to the Cape. We came into the Cape prison-house when we were tired, we and the Korannas; we lay down to sleep at noon.

Kábbo's predominant impressions were threefold: the work he did, the meat he ate and the stocks he was put into. In a second account of the same experience the stocks are still more in evidence.

Then we went to talk with the magistrate; the magistrate talked with us. The Kaffirs took us away to the jail at night. We went to put our legs into the stocks; another white man laid another piece of wood upon our legs. We slept, while our legs were in the stocks. The day broke, while our legs were in the stocks. We early took out our legs from the stocks, we ate meat; we again put our legs into the stocks; we sat, while our legs were in the stocks. We lay down, we slept, while our legs were inside the stocks. We arose, we smoked, while our legs were inside the stocks. The people boiled sheep's flesh, while our legs were in the stocks.

The magistrate came to take our legs out of the stocks, because he wished that we might sit comfortably, that we might eat; for, it was his sheep that we were eating. Kätténg came and ate with us of the magistrate's sheep, while we were eating it; also another man; and still another.

They again put their legs into the stocks; they slept, while their legs were in the stocks. Other Korannas also came, they came into another house.

Of his railway journey Kábbo tells:

I have said to thee that the fire waggon is nice. I sat nicely in the train. We two sat in it, we (I) and a black man. . . . I sat beside a black man; his face was black; his mouth was also black; for they are black.

White men are those whose faces are red, for they are handsome. The black man he is ugly, thus his mouth is black, for his face: black. . . .

In another piece we catch a glimpse of genuine poetic feeling, though expressed in that curiously clumsy and childish language. Kábbo is musing about his approaching return home and says:

Thou knowest that I sit waiting for the moon to turn back for me, that I may return to my place. That I may listen to all the people's stories, when I visit them; that I may listen to their stories, that which they tell. . . . that I may sit in the sun; that I may sitting, listen to the stories which yonder come, which are stories which come from a distance. Then, I shall get hold of a story from them, because these stories float out from a distance; while the sun feels a little warm; while I feel that I must altogether visit; that I may be talking with them, my fellow-men.

For, I do work here, at women's household work. My fellow-men are those who are listening to stories from afar, which float along; they are listening to stories from other places. For, I am here; I do not obtain stories, because I do not visit, so that I might hear stories which float along; while I feel that the people of another place are here; they do not possess my stories. They do not talk my language; for, they visit their like. . . .

As regards myself I am waiting that the moon may turn back for me; that I may set my feet forward in the path. For, I verily think that I must only await the moon; that I may tell my Master that

I feel this is the time when I should sit among my fellow-men, who walking meet their like. They are listening to them; for, I do think of visits; that I ought to visit; that I ought to talk with my fellow-men.

I must first sit a little, cooling my arms; that the fatigue may go out of them; because I sit. I do merely listen, watching for a story, which I want to hear; while I sit waiting for it; that it may float into my ear. These are those to which I am listening with all my ears; while I feel that I sit silent. I must wait, listening behind me, while I listen along the road; while I feel that my name floats along the road; my three names float along to my place... The story is wont to float to another place. Then, our names do pass through those people; while they do not perceive our bodies go along. For, our names are those which, floating, reach a different place. The mountains lie between. A man's name passes behind the mountains' back; those names with which he returning goes along.... The people who dwell at another place, their ear does listening to go to meet the returning man's names; those with which he returns. He will examine the place. For, the trees of the place seem to be handsome; because they have grown tall; while the man of the place has not seen them, that he might walk among them. For, he came to live at a different place; his place it is not.... He is the one who thinks of his place, that he must be the one to return.

Another charming story is that of Hangkass'ō's pet leveret which was killed by his mother. It is quite a surprise to find this little tragic idyll, indicating such emotion, affection and aesthetic sense in a mere Bushman.

Tsātsi was the one who caught hold of and took up a leveret on the hunting-ground: and, he brought it home alive, he came and gave it to me. And I played with it; I set it down, it ran; I also ran after it. And I went to catch it, and, I came to set it down. It again ran; and I again ran to catch it; and I went catching hold of it, I came to set it down. Again it ran; and I again ran after it. And I again caught hold of it; and again, I caught hold of it; and I came to set it down.

Khābbi-ang (my mother) wished that I should leave off playing with the leveret, that I should kill it, that I should lay it to roast. I was not willing to kill the leveret, because I felt that nothing acted as prettily as it did, when it was gently running, gently running along. It did in this manner (showing the motion of its ears), while it was gently running along, nothing acted as prettily as it did; and it went to sit down.

Then they told me to fetch water, for I was one who quickly came away from the water, while I did not go to play at the water. Therefore, I went to fetch water, when I had tied up the leveret. And I went to fetch water; then they killed my leveret for me, while I was at the water. They killed my leveret for me; and then I came and cried about it; because I had thought that they would let my leveret alone. For they must have been deceiving me; they told me to fetch water, while they must have intended that they would kill my leveret for me, which I had meant to let alone, so that it might live on in peace. They had killed it for me. Therefore, I came and cried, on account of it. They said, that we should not again get another leveret; when I wanted them to seek some leverets for me, they said, we should not again get another leveret.

Therefore, they soothing calmed me with the story of the lizard....

The next (IXth) subdivision treats of 'Customs and Superstitions'. From the sub-heading 'Bushman Presentiments' we quote the following:

The Bushmen's letters are in their bodies. They speak, they move, they make their bodies move. The Bushmen order the others to be silent; a man is altogether still, when he feels that his body is tapping inside. A dream speaks falsely, it is a thing which deceives. The presentiment is that which speaks the truth; it is that by means of which the Bushman perceives meat, when it has tapped. The Bushmen perceive people coming by means of it. The Bushmen feel a tapping when other people are coming. . . .

So people feel that springbok are coming when they say: "I feel the springbok sensation"; they "feel the black hair" on the sides of the springbok:

Therefore, we are wont to wait quietly; when the sensation is like this, when we are feeling the things come, while the things come near the house. We have a sensation in our feet, as we feel the rustling of the feet of the springbok with which the springbok come, making the bushes rustle. We feel in this manner, we have a sensation in our heads, when we are about to chop the springbok's horns. We have a sensation in our face, on account of the blackness of the stripe on the face of the springbok; we feel a sensation in our eyes, on account of the black marks on the eyes of the springbok. The ostrich is one, for whom we feel the sensation of a louse, as it walks scratching the louse; when it is spring, when the sun feels thus, it is warm.

About death and after-life an interesting, though obscurely worded, phrase is found in fragment 211 entitled 'Concerning Two Apparitions'.

The narrator saw an apparition, or at least something which he took for an apparition, and relates:

My mothers used to tell me that, when the sorcerers are those who take us away, at the time when they intend to take us quite away, that is the time when our friend is in front of us, while he desires that we may perceive him, because he feels that he still thinks of us. Therefore, his outer skin still looks at us, because he feels that he does not want to go away and leave us; for he insists upon coming to us. Therefore, we still perceive him on account of it.

And to the words *outer skin* the Bushman narrator adds the significant explanation:

That part of him with which he still thinks of us, is that with which he comes before us, at the time when the sorcerers are taking him away; that is the time when he acts in this manner. For, my mother and the others used to tell me, that when we die we do as the Nū people do; they change themselves into a different thing.

Another fragment gives us a glimpse of something like social feeling and mutual good-will amongst the Bushmen.

A man is wont, when returning home, when he feels as if he should not reach home, to throw up earth into the air, because he wishes that the people at home may perceive the dust.

And the person who is looking out, standing up to look out—because she feels that the sun is not a little hot—she stands up, she looks around. And, as she stands looking around, she perceives the dust, she exclaims: "A person seems to be throwing up earth there."

And the people run, run out of the house, exclaiming: "His heart is that on account of which he throws up earth. Ye must run quickly, that ye may go to give him water quickly; for, it is his heart; the sun is killing him; it is his heart; ye must quickly go to give him water." While the people feel that, all the people run to the man. They go, pouring water, to cool the man with water.

And first he sits up, to remove the darkness from his face; for, the sun's darkness resembles night.

About death and its omens, a fragment says:

The star does in this manner, at the time when our heart falls down, that is the time when the star also falls down; while the star feels that our heart falls over. Therefore, the star falls down on account of it. For the stars know the time at which we die. The star tells the other people who do not know that we have died.

From the Kung texts we quote only two small fragments. Amongst these people certain drastic, draconian laws or customs seem to prevail. Here is a sample, simple but potent:

If a man steals, we kill him, we shoot, killing him with arrows, and do not put him into the fire; but, kill him altogether with arrows. It is only a woman whom we burn, burn, putting her into the fire.

As to beliefs: snakes, lizards and a certain small antelope, when seen near graves, are to be respected.

A snake which is near a grave, we do not kill, for it is our other person, our dead person, the dead person's snake. And we do not kill it; for we respect it. And if, during many days, we see it, we do not kill it; looking at it, we let it alone.

Enough has been now quoted from this curious lore to give a fair idea of the contents of this interesting work. May it find many readers and may it pave the way for the future publication of others, of equal value.

J. v. M.

Revolutions of Civilisation, by Professor William Flinders Petrie. (Messrs. Harper & Brothers, London. Cloth 2s. 6d. net.; Leather 3s. 6d. net.)

The present is an interesting volume, written by a famous expert. He attempts a review of civilisation as a whole, and extracts a connected meaning from the different world-periods. The rise and fall of civilisations are regarded as any other recurrent phenomena of nature. There are more elements, of course, in the revolution of a mighty civilisation than in the minor cycles of nature; nevertheless, a calm survey of the different dynasties and periods has led the Professor to certain definite conclusions. He asks if the past phenomena will be repeated, and Theosophists will appreciate his conclusion

that the mixture of many races now going on, owing to conditions never before existing will tend to fuse the whole world. A new type should be expected, and he thinks that that type may depend as much on isolations as on fusion of types.

S. R.

Our Immortal Heritage: An Estimate of Life and Death, by Frederick Charles Baker. (Gay and Hancock, Ltd., London. Price 1s.).

The book is full of insight and is clothed in terse and lucid language. So many books of this stamp appear now-a-days, that the Theosophical reviewer is almost *startled* at the rapid permeation everywhere of modern thought and expression with truth and insight from *within*. So fully has our author argued for the truths of life and death up to the utmost limit of his sphere of vision, that we wish him to take just one step further which will be into the light which Theosophy brings to our understanding of these problems.

C. M. C.

A Study in Theosophy, by N. M. Desai. (The THEOSOPHIST Office, Adyar, Madras, India. Price 12 Annas or 1s.)

This is essentially a book for the beginner who wants a simple but comprehensive survey of the Theosophical teachings, without being overburdened with details and technicalities. All the main lines of Theosophic thought are touched upon and sympathetically expounded. The author's main desire, as expressed in this book, seems to be a longing to urge people forward to attain as rapidly as possible the goal of human evolution—the Perfect Man. The get up is very neat and praiseworthy.

J. R.

The Imperishable Wing, by Mrs. Havelock Ellis. (Stanley Paul & Co., London.)

This is a collection of eleven short stories dealing with the plain homely Cornish people that the author knows and loves so well. They are simple and often pathetic narratives of ordinary people, but every one is original and striking.

There is nothing hackneyed or commonplace either in the plots or in the telling of them. The author's high ideals (except perhaps on the relation of woman to man), her serious view of life, her power of analysing and delineating character, her humour and her naturalness all combine to make this book a very attractive one. The volume should enhance the favourable reputation the author has already gained.

J. S.

The Child's Inheritance, by G. Macdonald. (Smith Elder & Co., London. Price 12s. 6d. net.)

Mr. Macdonald opens his book by laying down the Principles of Reform by which alone true progress can be made. We must seek "the Idea, round about which matter must ever crystallise in submissive obedience". This is the Principle of Life, and this is "the law fundamental," or "the law of Nature only, which is the only law of laws and properly to all mankind fundamental'" (Milton). This ideal law is to be sought, and followed when found. The desires of the child, being the expressions of its life, must be studied and tactfully directed; we must not stuff the child's mind, but "feed his inborn hunger," realising, in fact, that learning is a delight to a child, unless our evil methods make it distasteful; education fails because "it strives to pack the mind, instead of *leading forth* the soul to master alike its ancestral heritage and the new-found world".

From this promising beginning, Mr. Macdonald proceeds to study the law of heredity, guided by Weissman, giving a luminous exposition of the subject, and showing the "storage of ancestral wealth". The awakening of intelligence is due to "the fact that the new-found world is making extraordinary demands upon the ancient heritage". Life is energy, reason limits it, and the hunger after life is healthy and joyful: "It is the starved cab-horse and the anguished monk that hold submission and suffering to be the meaning of life."

Very carefully and in detail does Mr. Macdonald work out his thesis, and his book deserves to be read and pondered by all who have to do with children.

A. B.

Death, by Maurice Maeterlinck. (Methuen & Co., London. Price 3s. 6d.)

This little book is an attempt to justify by argument a poet's intuition that in spite of appearances to the contrary, man's destiny is one of joy. The prospect of death is, in the author's opinion, one of the blackest shadows that fall on life, and it is this that he wishes to dispel. The reasons he gives in support of his conclusions may seem unconvincing to some, but any attempt to rid the world of fear and superstition is an effort in the right direction and, as such, the book should be welcome to all.

The first few chapters deal with the common conception of death. It is a very primitive one, we are told, and points to a lack of discrimination in those who hold it; most of the horrors that are generally associated with death are really part of life; of all the things we dread in looking forward to the end of life, the only one for which we may in fairness blame death, is the fact that when we die, it is into the unknown that we are forced to step.

The author then proceeds to discuss the various possible conditions that may await us after death. His final conclusion is a hopeful one, namely, that, though in this world there will always be questions which we cannot answer, "everything must finish in a state of happiness, or at least in a state exempt from all suffering, all anxiety, all lasting unhappiness".

The book is characteristic of the times. Religious superstitions are cast aside; the agnostic position is abandoned; though no definite attempt is made to answer it, the question is asked: is there no faculty higher than reason by the exercise of which we may solve the problems which so far have baffled us?—but still those certainties, to be "bathed" in which is to be part of our ultimate satisfaction, belong not to this life but the next.

A. DE L.

The Voices of God, by the Right Rev. A. E. Joscelyne, D. D. (Robert Scott, London. Price 1s.)

The author of this little book strikes a high and true note. To him the Divine Heart speaks through all the different aspects of our life and thought, and "every object, every

mental conception is fraught with true lessons. Somewhat of this power to "lay hold upon God" he strives to evoke in his readers by five different presentations of the same idea. The spirit of the book is so true and beautiful that perhaps it is scarcely marred by the narrower bounds of ordinary Christian orthodoxy into which the writer lets his larger inspiration flow; as when, for example, passing from the silent voice of Nature to the spoken message of Revelation, he sets forth the *unique* claim of the Christian Bible to carry the inspired Word of God, and proceeds to harmonise the differences between the various books of that Bible by comparing them all to the pipes of an organ, played upon by the *same* breath. We think if he had but enlarged that conception to embrace all faiths, as well as all divergencies in the one faith, he would have spoken more deeply and more truly still. The rigid orthodoxy which mars the later chapters is wholly absent from the first, the gem of them all. That echoes the sublime truth of St. Paul's words, "the invisible things of Him being understood by the things that are made, even His eternal power and Godhead". And concerning the qualification necessary for the pursuit of that understanding, the author quotes a very pregnant ancient German proverb: "If thou wouldst attain to thy highest, go look on the flowers; and what they do unconsciously, that do thou consciously."

C. M. C.

Letters to Louise on Life, Love and Immortality, by Jean Delaire. (William Rider & Son, Ltd., London.)

In these letters we have a psychological study of much insight and power, of a soul evidently treading the earlier stages of what is called in the East the path of devotion. The titles of the four parts are significant; 'On the Threshold; The Eternal Quest; In the School of Life; The Great Renunciation'. Teresa, who writes, is a very sensitive, passionate, emotional soul, who found for a time spiritual satisfaction in the ritual and sacraments of the Catholic Church, from which the fanaticism of a Calvinistic aunt would have debarred her. Then, as is so often the case, "First the love of God and then the love of man," a mad, romantic attachment; a parting, soon followed by a *marriage de convenance*. Teresa, presents a curious duality of character; she is a student and a philosopher, as well as a woman who would think the world

well lost for love. Catholicism was succeeded by a period of rationalism, introduced to her by one of her Professor friends, and a rupture with her husband brought her as an operatic student to England. There she met Father Bertram "whose birth was a romance, his marriage a romance, and romance and tragedy together make up his daily life," under whose portrait was written, "Sublimely patient, infinitely compassionate; deep, silent, and pure, his very presence is a benediction; and when he speaks men ponder his words in their hearts". Teresa attends his lecture on "Divine Justice and the Doctrine of Reincarnation" shortly before her successful début, at Covent Garden as Elsa in *Lohengrin*, and later she learns from him that essential doctrine of the Ancient Wisdom, belief in the divinity of man. A struggle between love and duty succeeds and Teresa renounces her operatic career, her desire to be near Father Bertram, the man she loves, to return to her husband, who is ill and pining for her presence. The interest of the book is necessarily, from the form adopted, not centred so much in the incidents, the events recorded, as in the character drawing, the self-revelations of a stormy, passionate and proud soul, in whom yet lie the germs of great possibilities. To love much is inevitably to suffer much, as Teresa found; and history and daily life bear witness to this truth. The wisdom of the East teaches that by the paths of knowledge, love, and service, all men find their way back to the Divine, their Source and Father. It is the experience of many that by love, and by love alone, "God may be gotten and holden". Whether we realise the fact or not, in those we love our love pierces through the disguise of flesh to grasp the glory of the incarnate God within. "What more shall I ask of life if to love be given me?" For the smaller loves lead one to the knowledge of the great Love, God, and then we see "God in the star, in the stone, in the flesh, in the soul and in the clod". The wise teachers of humanity, the true priests, the mystics and occultists who recognise this world as a training ground of the soul, see love as one of the mightiest factors in that training, and know that even in its lower aspect of passion, it is a force to be utilised, controlled and guided, and never to be laughed at, sneered at, condemned. Love is *the* power which lifts man from brute to Divinity. And to those who read this volume with sympathy and comprehension, some glimpse perhaps of this great truth

may come, while to others Father Bertram's teaching may bring a feeling as it did to Teresa, as "if their feet had been set upon a path which henceforth they must tread unto the journey's end". Truth told in the form of fiction is welcomed by many to whom philosophy, ethics, religion, pure and simple, are repellent. From a propagandist point of view, I personally always gladly welcome any form of fiction which embraces the Wisdom teachings. Madame Delaire, herself a philosopher, has probably adopted the fiction form of teaching truth to ensure this larger audience.

E. S.

Life and Experiences of Edmund Dawson Rogers. (Office of *Light*, London. Price 1s.).

This booklet of seventy-three pages is a reprint of interviews published from time to time in *Light* and gives the main features of the life of a very remarkable man. Mr. Rogers was a journalist and a spiritualist who, for some time, edited *Light* and held the position of President of the London Spiritualist Alliance. The interest of the book to Theosophists is the independent evidence it supplies of the truth of many of the statements to be found in the teachings of the Wisdom, e.g., of the aura, of the activity of the man during sleep, of the after-death conditions, of the power of thought, etc, etc. Its interest to the general reader is that its obvious sincerity and honesty will pre-dispose him to take at least an unprejudiced view of the great subject of Spiritualism. The book is extremely interesting reading and one must agree with the remark made by the Rev. John Page Hopps in his Prefatory Note that it is to be regretted that Mr. Rogers had never found time to write the story of his own life. We hope a greatly enlarged edition of this book will appear at an early date.

J. S.

Hitting The Thought Trail. Brieflets for Busy Men. By Edward Lyman Bill. (L. N. Fowler & Co., London.)

We have here two hundred pages of virile optimism, self-reliance and honest human good-nature comprised in one hundred appropriately-headed sets of trite maxims and healthy advice

backed by practical illustrations. The author's aim is to induce the busy, the self-seeking, the depressed, the irritable and the hesitating men of the world, especially of the strenuous American business world, to turn their minds for a few moments occasionally to thoughts calculated to aid them in getting rid of some of their little idiosyncrasies; to which end each set of thoughts is complete in itself, so that, just as a man rushes into a saloon for a 'corpse-reviver' or other brand of cocktail, he may here help himself 'in a hurry' to a stimulating thought. To the class of man that the volume is intended to reach it can only bring good, as may be gathered from the following headings which are quoted to indicate the range covered: 'Drifting without purpose'; 'The Value of Observation'; 'Look for Sunlight'; 'Slaves to Custom'; 'Fear and the Effect'; 'Scatter Seeds of Kindness'; 'The Power of Concentration'. Under the heading 'The Music of Niagara' we notice the statement that "people who have made a study of the situation maintain that the Falls do not produce a roar, but a perfectly constructed musical tone—that the trained ear should discover a complete series of harmonic tones as easily recognisable as the notes of any chord in music". Can any of our students throw light on this?

C. L. P.

New Thought Common Sense, by Ella Wheeler Wilcox.
(Gay and Hancock, Ltd., London. Price 4s. 6d. or Rs 3 Ans 6.)

Probably, most of the readers of THE THEOSOPHIST are acquainted with Mrs. Wheeler Wilcox's charming poetry, and know how the true spirit of the teaching we call Theosophical permeates all her work. And the essays in this book, covering as they do a large field of thought, action and ethics, treated in a spirit of strong practicality and a wide spirituality, will appeal, I fancy, to adherents of any advanced thought. As is usual in New Thought literature much insistence is laid on the value of self-reliance, the power of thought, the determination to succeed and the fact that success attends only on those who expect success, all of which is a perfectly sound and true teaching. The author also believes in reincarnation.

E. S.

The Forty Questions of the Soul and the Clavis, by Jacob Boehme. Translated by John Sparrow. Reissued by C. J. B. With emendations by D. S. Hehner. (John M. Watkins, London. Price 10s. 6d. net.)

We have already twice announced the publication of reprints of volumes of Jacob Boehme's collected works, as issued by Mr. Barker and published by Mr. Watkins. Now a third volume in the series—uniform in appearance with the previous ones—lies before us. The volume is as usual admirably gotten up and contains over four hundred pages. At this time of the day it is certainly superfluous to expatiate on the value of Boehme as a Christian mystic, but it may be interesting to note that this reprint shows that after a lapse of nearly three hundred years there is still a demand for the lessons of the simple Görlitz shoemaker, the two books here reprinted having been first issued in 1632 and 1642 respectively. The *Forty Questions* have been published in five languages in fourteen editions before the present one, and the *Clavis* twelve times in four languages. It is significant that of both works the last German edition dates from 1846 and it would seem that the spirit of the so-called Victorian era was not sympathetic towards the mystic meditations of the Teutonicus Philosophus. In 1910 an edition of the *Clavis* appeared in French and in 1911 our present volume was issued. An interesting 'Prefatory Note' by C. J. B. and a note on 'The Emendations' by D. S. Hehner precede the reprinted text. Throughout the work, in footnotes, we find careful emendations of words and expressions in the original translation, the result of a close collation of that translation with the texts of the German editions of 1682 and 1730. May the new volume gain many friends.

J. v. M.

Practical Theosophy, by O. Hashnu Hara. (Published by L. N. Fowler & Co., London)

This is a book rather for the man in the street than for a serious student of Theosophy. For as the author does not like societies, she is not a member of the Theosophical Society and though it is plain she has studied carefully the earlier literature produced by members of the Theosophical Society, her knowledge of the current seems hardly up-to-date. "The use of Samskr̥t terms, the mystery and elusiveness of terminology so liberally employed" of which she complains are not

conspicuous in our recent Theosophical propaganda output. If reliable information is required on any subject, practical or theoretical, it is generally safer to seek it from an expert. Some of the statements in this book are open to question, and with regard to the sex of the astral body (p. 20) a somewhat ludicrous and decidedly mischievous statement has been made. As a dry matter of fact, the astral in common with the other superphysical bodies, is sexless.

E. S.

The Human Atmosphere, by Walter J. Kilner, B.A., M.B. (Rebman, Ltd., London. Price with Screens 30s.)

Dr. Kilner's book offers the first proof, outside the circle of Occultists and clairvoyants, of the existence of the aura, the cloud-like egg encircling the physical body. He accepts the name 'etheric double' from Theosophical nomenclature, "as no appropriate term has yet been devised," and proves its existence "by the sole employment of material means". By the use of flat glass screens, containing dicyanin, Dr. Kilner found that he was able to see a haze surrounding people, and he proceeded to undertake a series of careful experiments, recorded in this volume. Drawings are given of the aura at different ages and of the two sexes, in health and disease. Dr. Kilner has been able to distinguish what we call the 'health aura' from the rest of the etheric double, and shows the two outlines in his pictures. The student should compare these outlines with plates XXIV and XXV in *Man Visible and Invisible* and he will at once understand what Dr. Kilner figures. Dr. Kilner has also observed the striation of what he calls the 'Inner Aura,' and the fact that the striation became 'granular' when the person was in ill-health. Additional diagnoses and four screens accompany this valuable volume.

A. B.

Meister Eckhart's Sermons, translated by Claud Field, M.A. (H. R. Allenson, Ltd., London. Price 1s.)

Born about 1260 A.D. in Thuringia, Eckhart was one of the few great Christian mystics of the so-called dark ages but the writings of this Dominican monk are to-day far too little known, and every student whose work lies among Christians should possess this small selection of his sermons.

We find very prominent such familiar ideas as, (1) *The Immanence of God*—"God is alike present in all things and places."... "He works differently in men than in stones.*"; (2) *The Soul Can Know God*—"If the soul is to know God it must forget itself and lose itself. When it has lost itself and everything in God, it finds itself again in God." "It may arrive at such an intimate union that God at last draws it to Himself altogether, so that there is no distinction left.*"; (3) *Service is Joy*—"If God told an angel to go to a tree and pluck caterpillars off it, the angel would be quite ready to do so, and it would be his happiness, if it were the will of God."; (4) *The Righteous Man Needs No Outer Ceremonies*—"Whichever soul knoweth God's Kingdom, that soul needeth no human preaching or instruction; it is taught from within and assured of eternal life."... "When a man finds this within himself, he can let go externals." Small wonder that Eckhart was haled before the Inquisition! We are glad to be able to add to our devotional shelf a booklet which contains many such gems for meditation as this: "He hath brought me forth His Son in the image of His eternal fatherhood, that I also should be a father and bring forth Him".

C. L. P.

Prayer Book Revision: A Plea for Thoroughness, by a Sexagenarian Layman. (T. Fisher Unwin, London. Price 4s. 6d.)

The initial mistake of this book, lies in the fact that only the intellectual aspect of a many-sided problem is here presented. But reason cannot have the casting vote in anything appertaining to the spiritual life. It is a counsel of perfection of course, but revision of religious creeds, articles, rituals, dogmas and doctrines ought to be attempted only by those in whom the spiritual life has so unfolded its possibilities that they recognise with knowledge and certainty the inner truth which the clumsy and inadequate garment of words often disguises rather than reveals. The revisions of the Reformation, cited here with approval, have caused some to doubt if we had not better bear the ills complained of than adopt the surgeon's remedy of the knife. Where to stop in this question of revision and how to suit all opinions? That is the crux of the matter. For example, to take a minor point, in the author's opinion "angels and demons seem already to be relegated to the same category as elves, gnomes and fairies, though so long as we are not required

to take them very seriously, they grace the narrative and add in measure to the force and beauty of the teaching". The High Church School, on the contrary, lays increasing stress on the angelic ministry and would certainly retain such a teaching. But that there is an increasing demand for revision is admittedly the case, and if an adequate and fitting supply of clergy is to be maintained, the Anglican Church will have to face the facts and take the risks. The arguments for revision are, within the limits the author has set himself, clearly presented in a dispassionate and logical fashion and the high character and the good work accomplished by the clergy of the Church of England are duly acknowledged. Written by a layman, it is laymen that the book will principally interest and it is highly desirable to interest the laity in the subject.

E. S.

Vers la Théosophie, par M. Jalambic, M. S. T. (Publications Théosophiques, Paris. Price 2 francs.)

As we have already written once on a similar occasion, it seems to us that there is still a wide scope for the use of expository talent in our midst to be expended in the attempt to produce a really good 'first introduction' to Theosophy for the use of the general public. Though the number of such introductions is multiplying fast, there are as yet many gaps to be filled in order to meet the demands of various temperaments and idiosyncrasies. The little book (some 130 pages) lying before us is another sister in the great family and it deserves a great measure of praise. The author has divided his little work into two parts. The first (about two-fifths of the volume) deals with 'Preliminary Considerations'. The second part with a 'Brief descriptions of Theosophical Conceptions'. This plan is admirable in principle and in this particular case is executed with considerable ability. We transcribe the sub-headings of this first part, forming a graduated scale of reasoning, as sufficient to show how the subject proper is adequately and gradually lead up to. The author first discusses our modern moral slackening, the positive spirit and the positivist philosophy of Comte. Then he analyses science: science, what do we expect from it; what is the nature of science; science searches only the conditions of phenomena; the limits of science coincide with those of our intellect. Lastly he discusses instinct and intuition, metaphysics and morals, and concludes with a discussion

on the practical value of positivism and of metaphysical realism. After thus having prepared the way he plunges into the subject of the Theosophical teachings themselves. This second part consists mainly of well-chosen quotations from Mrs. Besant—to whom the little book is dedicated—concerning the greater part of the main teachings of the Theosophical system of dogmatics. The usual practical information for enquirers, giving addresses, lists of books, etcetera, concludes the volume. On the whole the little work is quite a laudable one, based on a sound principle, and the introductory statement that “this little volume addresses itself less to Theosophists than to educated people who are susceptible of becoming such” is faithfully adhered to. We, therefore, recommend the work as a useful means of propaganda amongst the French reading public, and we should like to add a recommendation to those writers within our ranks who contemplate producing something similar to carefully study its plan and its execution before finally settling down to write themselves.

J. v. M.

Stories from the History of Ceylon, by Marie Musæus Higgins. Book II. (Musæus School for Buddhist Girls, Colombo, Ceylon. Price Rs. 1.)

We have here a second series of stories from Sinhalese history, told in a pleasant way to children. It is recommended by the Director of Public Instruction in Ceylon, who cogently remarks, in a Foreword, that: “It is surely unnatural that Ceylon children, especially Sinhalese children, should be brought up on stories about King Alfred or Robert Bruce, and should have no familiar associations connected with Siṭa or Dutti-Gemunn”. He hopes that this book will be used as a Reader in Schools, a hope we cordially echo. The stories are well-chosen and well-told, and their reading will ensure among Sinhalese children some pride in their native land.

A. B.

The Philosophy of Life, by Charles Gilbert Davis, M.D. (L. N. Fowler & Co., London.)

This is dedicated “To all the weary millions of Humanity who are seeking happiness”. It came to me, personally, as rather a disappointment to find that the author's philosophy was a whole-hearted belief in the value of auto-suggestion,

which he describes "as the most wonderful power known in the world to-day for the development of the individual". Of the making of many books, dealing with the power of thought in one or other of its many aspects, there is now an ever-growing multitude and "the action of the Immortal mind on the Human Body" seems to be receiving much attention from both the faculty and the laity. It can only work for good that so many medical men are now teaching that good health depends on the control of thoughts and of emotion. "Fear, anger, jealousy, envy, hatred are all the forerunners of disease and the messengers of death. . . In other words *anger, fear, jealousy and hate are poison.*" I do not agree with Dr. Davis, however, that the organ of the Ego, the immortal mind, is the abdominal brain and that the organ of the "mortal mind" "which dies with the body"—again a questionable statement—is the cerebral brain. Also, one knows there is a type of mind incapable of successful auto-suggestion; the very people to whom it would be the most valuable agent are often, it would appear, congenitally incapable of exercising this power. But to many people, I think, the book would be stimulating and helpful; the list of suggestions and the Exegesis are practical, and ethical. The key-note of the book is optimism: its concluding words run "Birth, life and death are equally beautiful. There is no evil—all is good."

E. S.

Brahmabadi Rishi Ō Brahma Vidya, by Tara Kisore Chaudhuri, M.A., B.L. (4 Volumes. Calcutta. Price Rs. 8/8.)

The book deals with the six systems of Hindu philosophy and shows that they are not inconsistent or contradictory in their teachings but all preach the same doctrine and differ only in minor points.

We have no hesitation in declaring the work to be a production of research and merit. The work represents the orthodox view of the Hindu religion and is deeply philosophical and closely reasoned at the same time. A tone of earnestness and sincerity pervades the whole work. The language of the book is pure, clear and forcible. The exposition of the Sāṅkhya, Patañjali, and the Vedānta Philosophy in the 2nd, 3rd and the 4th volumes is lucid. In expounding the Vedānta System the author has boldly got rid of the spell of Saṅkarāchāryā's method of exposition which binds

hopelessly the Bengal Paṇḍits at the present day and he has very clearly exposed the fallacies and the one-sidedness of Sāṅkarāchāryā's system and established the principle of *Dual Unity* promulgated by Nimbarkacharya (whose commentaries are very little known in Bengal) as the true explanation of the Universe, and the true instruction of the Veda Vyāsa the writer of the Vedānta Philosophy. In explaining the Sāṅkhya system also, the learned author has refused to follow the commentary of Vijnanbhikshu and has struck out an original path for himself. We feel tempted to suggest that in the interests of the reading public the author should at once set about the translation of this admirably instructive and interesting work into English.

S. K. D.

Aspects of Islām, by Duncan Black MacDonald, M.A.
D. D. (The Macmillan Company, New York, 1911.)

The ten lectures which make up this book belong to the Hartford-Lamson Lectures on 'The Religions of the World'. They are designed for students who are preparing for missionary work—indeed, the book is practically for missionaries alone. This fact gives it a peculiar interest; for one sees just how a Christian Missionary to Islām should see his anticipated converts. It is an odd picture, and one that bears a little closer examination. The lecturer is of course an expert in his department—Arabic—and we are not allowed to forget it. In the Introduction the future missionary is admonished to study his field and put himself into sympathy with it, for what is a missionary's work? . . . "A planting of germinal ideas and an upbuilding of character." Why? Because "the East has suffered for centuries from creeds without relation to conduct and mystical religion without contact with realities. . . an inheritance of words only and mean nothing. His (the missionary's) ideas must be different and show their difference." He is not to attack Muhammadanism directly, "but to let the new ideas eat away its foundations". What he must do is to leave the Muslim "face to face with the Bible," to convince him of its difference from other books, and of "the reality of its unique influence upon men". But the author is really sincere in his attempt to show how friendly the missionary may be among the people he is proselytising. He seems to like the Muslim literature, the best of it, to appreciate the

Muslim Saints, the noblest of them, and to sound deeply the mind of the Muslim generally. One could easily leave it at that and say that here after all is a man, a missionary at heart, seeing truly into the Muslim faith, only that here is his picture of Muhammad: "*He was a pathological case. But for that fate he, too, might have been one of the great poets of the Arabian renaissance. . . . You might describe him as a poet manqué. . . . From comparatively early days he had trances, fell into fits in which he saw and heard strange things*"! His command from a voice to 'Cry!' and his puzzled reply "What shall I cry?" is given this interpretation—"here we have a case of the re-appearance on the lips of Muhammad, in perfectly unconscious fashion, of some phrase which his sub-memory had picked up when he was in a Christian Church, which he had heard read at a Christian service"! Muhammad considered himself "a successor of the long line of prophets" . . . And this is the explanation of that belief. "What his mind did was this. These scattered fragments that he picked up of the history of the Old Testament he proceeded to weave together into a whole. To these, too, he made additions. It is evident that in his time there were traditions of prophets who had come to the Arabs themselves. These he wove together with the stories of the Old Testament in strange, broken fragments and confused anachronistic order, and made them into what has since become to the Muslim Church its canonical history of revelation" . . . His origin went back . . . to the soothsaying prophet who tells where a stray beast is, or a stolen thing is, and who heals and helps in so many different ways"! But: "It is one of the most outstanding peculiarities of Muhammad's mind that he could not, apparently, get any clear idea of a story on hearing it, and far less could he rehearse a story in distinct historical form after he had once heard it He got a scrap of history; he got an allusion; he got a telling phrase; he got a hint of character. He carried that away, and then with that as a centre and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard"—and always of course from some Christian source! It is easy to see how such criticisms, carefully scattered through the book, would lead the student to a profound even though kindly contempt for the founder of Islām, and lead him to believe that "there lies before the Muslim peoples a terrible religious

collapse"—which he must help to transform into reliance upon the Bible . . . "It is for the Christian schools and preachers to save these peoples," because "as education spreads and deepens, as history vindicates for itself a place, as the moral feeling becomes more watchful and sensitive, so the legend of Muhammad will crumble and his character be seen in its true light. And with Muhammad the entire fabric must go." It is as though the author tries to show that the Muslim faith is reared upon a dream and with the explaining away of the dream the Muslim Faith must go.

To the student of occultism there are certain points that would find far different interpretations because he holds far different keys with which to unlock their meanings. For instance: we are told that Muhammad was a messenger of the Great White Lodge whence are sent the great helpers of men and he knowing whence came his commands described himself naturally as in "the line of the prophets". Again he makes Jesus say: "I give you tidings of a Messenger who shall come after me, whose name shall be Ahmad". Truly "that was not Muhammad's name"—but surely of him for whom the world looks, the "greatly praised" of whom the Prophet knew. To Muhammad Jesus was of course in the line of the prophets but to him the Christ was not killed. "That to Muhammad's mind was an impossible thought. He did not die upon the cross. . . . That a prophet should be killed by those to whom he was sent he may have regarded as possible; but that a prophet should suffer in such a way was an unthinkable thing for him." Then is added naively; "His vehemence on this point is such as to suggest that he is polemizing on behalf of the sect to which his Christian teacher belonged"! There are many Muslim stories as to who suffered in the place of Christ, and it seems clear that in those days 'substitution' was no improbable idea. "I have read," says the author, "in an Arabic book of the lives of the Prophets that Jesus just before the end, said to his followers, 'Whoever has my likeness put upon him will be slain'. Then arose a man from the people and said, 'I, Lord!' And the likeness of Jesus was put upon him, and he was slain and crucified in his stead." A significant story—for which we thank the author.

It remains for the Muslim world to take up books like these, which in their guise of friendliness do far more harm

than open attacks—as the author realises—and vindicate both their Teacher and their Faith. No one else can do it for them, and nothing would interest us more than to hear from out the heart of Islām itself some statement of its own outlook upon the world of to-day, if indeed it does tremble upon the verge of a cataclysm from which the only hope of being saved lies in accepting Christianity as missionaries fondly believe the Bible interprets it.

J. R.

Thoughts on Natural Philosophy and the Origin of Life,
by A. Biddlecombe. (R. Ward & Sons, Newcastle-on-Tyne.
Price 2s. 9d.)

The spirit in which this "little sketch of a true natural philosophy" is written is delightfully alive. All through the book one feels the author's "pleased and awed amazement at the exceeding and marvellous beauty" of nature. The writer remarks in his preface that his thoughts will not have been published in vain if the perusal of them can awaken in the reader the joy he himself feels in the contemplation of her works.

The first essay deals with Newton's first law and the author's emendation of it. The contention is that this law is not really universal, "but is only true when combination and vortication have been set up". The Newtonian philosophy, *i.e.*, one "which starting from a state of rest imagines the motion of matter to have been caused by mutual attraction of its smallest portions," is said to err in that it takes an effect for a cause. Energy (or material motion) not rest, says the author, is the original thing; motion is a condition of matter and from this material motion all natural phenomena are produced.

The "Speed Theory" which is the subject of the second essay is an elaboration of the writer's views on matter and motion. It is based on a study of the phenomena of radio-activity and electricity. In the third discourse we have the speed theory applied in the explanation of the origin of life.

The book is interesting and of the type that attracts those who enjoy reading the productions of minds that do not run along conventional lines.

A. DE L.

Some Master Keys of the Science of Notation, by Mary Everest Boole. (C. W. Daniel, London. Price 2s. net.)

"This science," says the writer, "cannot be taught in words. The possibility of learning it depends on a habit of seeing spiritual law revealed in physical fact." Mrs. Boole is already famous for many books showing forth the spiritual truths which are adumbrated in scientific and mathematical law. More than any other writer, perhaps, has she, in her own inimitable manner, brought very near together the apparently separate realms of scientific thought and every-day moral law. It is difficult for the reviewer to give any clear and short idea of the form and substance of the book. It strikes him as a book of ideas, many of them noble and true, scattered down pell-mell in remarkably terse and plain terms. It is quite original in form and treatment. We can only say "read the book and you will find there many a shrewd vista opened on Truth". A quotation will, perhaps, best of all give an idea of its line of thought. "In the middle of the last century, a bold attempt was made to re-state the doctrine of the Logos in a quite new kind of terminology, not language at all but the notations of the telegraph apparatus, the physical laboratories, the mathematical tripos."

C. M. C.

In the Light of Theosophy, by a Fellow of the Theosophical Society. (The Blavatsky Institute, Hale, Cheshire. Price 1s. 6d.)

Although Theosophy is a wisdom presented in numerous ways, one is rarely afforded a presentation of it in so concise and convincing a form as it is given here by one who modestly calls himself a Fellow of the Theosophical Society. The first chapter on 'What is Theosophy?' makes one eager to continue the consideration of the seven principles in nature and in man, their relations and inter-actions. The first assumption is that the divine nature in man enables him to attain union with, and knowledge of, God; then follow hints to aid him in realising the one important Theosophical doctrine—the living unity of nature, the inseparable kinship of all the myriad lives which throng the Universe. Evolution is explained in its larger and occult meaning. The interweaving of Spirit and Matter forces the higher evolution of man which is attained through reincarnation—a principle the world is fast

recognising and regaining, in its desire to see justice everywhere. The book ends with an interesting chapter on karma, and leaves one with a desire to continue the study in order to follow the intricate ways of Truth.

G. G.

The Religions and Philosophies of the East, by J. M. Kennedy. (T. Werner Laurie, London.)

The tone of this book may be gathered from the dedication: *Ad majorem Nietzschei gloriam*. Its author does himself injustice in the first chapter by crudely assigning the origin of religion to the efforts of the weak to gain security for themselves in face of the strong—a somewhat fantastic idea—and regards Christianity as peculiarly hateful because he considers it as the apotheosis of weakness. Putting aside this idea, partly corrected later, we find much that is interesting and useful in the book, and it decidedly deserves to be read—at least by those who are strong enough to see through the lofty contempt for the poor and weak, which marks much true and valuable thought. It is interesting to note, in the light of the clairvoyant investigations made over a year ago, that Mr. Kennedy thinks that the Āryan Race “cannot have originated much less than 60,000 years ago”—a curiously near guess. He recognises the fact that the Hindū and the Englishman both belong to it, one to its eastern, the other to its western division. Mr. Kennedy approves the caste-system in a rigid form, for he thinks that high and æsthetic culture can only be obtained by the few on a basis of servitude for the many. But he shows the difference between the Hindū and the Nietzschean way of regarding the less developed, by ignoring the fact that in Hindūism the higher castes were bidden to regard the lower with tenderness, as the younger children of the family, while he uses with regard to them language which can but stir up hatred. (I am not forgetting that, in later days, brutality developed among Hindūs in the treatment of Shūdras.)

Mr. Kennedy does justice to the splendid hymns of the *Rg-Veḍa*, but scarcely to the *Bhagavad-Gītā*; he regards it as nihilistic, and falls into the common error, now outgrown by most Orientalists, of regarding Nirvāṇa as extinction, annihilation. The chapter on Buddhism is very unsatisfactory, as

Buddhism, like Christianity, falls under the author's lash as a religion which protects the weak; his superficial view of Nirvāṇa also makes it impossible for him to estimate aright the value of the Lord Buddha's teaching. In dealing with the Prophet Muhammad, Mr. Kennedy's love of strength makes him a little more sympathetic, but his account of the rise of Islām is impoverished by his taking it for granted that the superphysical is out of court, and by the general intellectual arrogance which, after all, is vulgar, like other kinds of arrogance. Mr. Kennedy gives the reason for his sympathy with Islām in quite definite words: "Since Christianity, as is natural, is inoculating as much of the world as it can reach with the degenerate principles of humanitarianism, let us be thankful that there are many millions of Moslems to show us a religion which is not afraid to acknowledge the manly virtues of war, courage, strength and daring—a religion which does not seek new converts by means of cunning dialectics; but which boldly makes converts with the sword."

The remainder of the book deals with the Jews, the six systems of Hindū Philosophy, Confucius, Lao-Tze, Meng-Tze (Mencius), Shintoism, Bushido, and "minor Asiatic religions" in brief fashion. In the last chapter there is a dissertation on East and West that would make some anglicised Indians very angry, and the idea (in the first chapter) as to the origin of religions is widened out to Nietzsche's statement that "religions are invented for the purpose of protecting and perpetuating a certain type of man". If instead of "invented" the word "given" were used, the statement would contain a great truth, for the Founder of each faith so garbs the same eternal verities as to mould a new civilisation for a new human type. Mr. Kennedy brings out the vast influence of India over the thought of the western world, and points to some striking proofs of the knowledge of ancient Indian thinkers. In conclusion he declares, quite truly, that "it is impossible to hold up one form of religion and to say that it suits all men equally well;" that "the religion of men of inferior intellects must be prescribed for them by the higher order of men," as indeed it has been, though Mr. Kennedy thinks the reverse; and that "if only the Brāhminical caste system could be introduced into Europe and maintained in a pure form for three or four thousand years, as was the case in India," then Europeans would become a

really noble type. If Mr. Kennedy would see that 'love' does not mean a feeble and sloppy sentimentality but a strong power to uplift, teach and guide the less developed; if to his clear view of the dangers of democracy—the rule of the ignorant and undeveloped—he would add the duty of the aristocracy, of the more evolved, to train the younger souls, and to render happy and helpful the conditions of their lives instead of to exploit them for their own benefit; if he would realise that Brotherhood is the antithesis of equality, and implies elders and younger with their respective duties; if he would realise man's eternity and his unfoldment by reincarnation—a truth that renders contempt impossible and duty inevitable—then might he become a most useful force in checking the present progress downwards of the European nations into the quagmire of the rule of the ignorant. A. B.

The Church Universal. A Re-statement of Christianity in terms of Modern Thought. By Rev. T. I. Lanier, B. D. (The Macmillan Co., New York. Price 5s. 6d. net.)

This volume contains two of the Reinicker Lectures for 1910, expanded into a volume, with an Introduction by the Bishop of Fond du Lac, U. S. A. The first part is entitled 'The Church Universal', and is a plea and an argument for uniting into one body the many sects of Christendom; Mr. Lanier would separate the *facts* of Christianity from the controversies about their meaning, and points out that the dissensions among Christians are about non-essentials and not about essentials. That which is "necessary to salvation" he would alone recognise as necessary for membership in the Church Universal. All non-Christians are ignored on the basis suggested: "(1) One God and Father of us all; (2) one Lord, one faith, one baptism of all; (3) one body, one spirit, one hope of all." But a wider basis is indicated by the quotation from St. Peter, that "'in every nation he that feareth Him and worketh righteousness, is acceptable to Him,' and him whom God accepts let no man dare reject!" This is scarcely consistent with "one Lord, one faith, one baptism". But the narrower basis would be an immense advance on present conditions.

Part II is an exposition of 'The Sacramental System of the Christian Church'. It begins well by very clear definitions of 'everlasting' and 'eternal,' pointing out that the difference lies in the quality of the life, not in its

length. The necessity of sacraments is well explained by various similes, which, by removing the word from theological connotations, enable the reader to grasp its essential meaning. Baptism in essence is "a death unto sin and a new birth unto righteousness" and it is this which brings to the man that partaking in the divine nature which implants in him eternal life. The remainder of this Part is a somewhat wearisome labouring of these points—perhaps necessary within the Christian Church—and a new view of the inner meaning of Virgin-birth. In the course of this, Mr. Lanier very clearly declares his full belief in the immanence of God, which is indeed necessary to the views he expounds.

Part III consists of lectures on the Church *Catechism*, and demands no special notice here. A. B.

The Sanctuary, by William W. Hicks. Vols. I and II. (The Sanctuary, 43 West Newton Street, Boston, U. S. A.)

These are two pretty little books of the New Thought type. The first consists of the vagrant thoughts of Mr. Hicks, contemplative, clean and gentle; there is a large class to which they will be helpful. The quotations from the *New Testament* are marred by being taken from some modern revised twentieth century version, instead of from the unsurpassable seventeenth century version of the Anglican Church; the English language is not one of the things which has improved during the three centuries.¹

Vol. II is the life of Mahāvīra, the last Jaina Prophet. The fantastic transliteration of the Orientalists bears quaint and natural fruit herein; they turn J into an italic G, for some reason satisfactory to their scholarly brains; the next step is for a writer, ignorant of their subtleties, to transform the italic G into a roman one, and we have Gain, which will be pronounced as Gain by non-Orientalist-knowing and non-travelled America. Mr. Hicks tells the story of Mahāvīra, the Mighty, in very sympathetic fashion, and it is a good work to bring the life of a great eastern Sage to the knowledge of the West. It will, perhaps, be something of a surprise to many readers to learn how the Jainas regulate their lives by vows. A. B.

¹ Compare: "Come to me, all you who toil and are burdened," with the exquisitely musical: "Come unto me, all ye that labour and are heavy laden."

The Science of the Sacred Word, or the Praṇava-Vāda, a summarised translation by Bhagavān Dās, M.A., Vol. II. (THE THEOSOPHIST OFFICE, ADYAR, MADRAS INDIA. Price 6s. or Rs. 4 Ans. 8 or \$1.50.)

The second volume of this large work, of which I reviewed the first last month, continues the third Section on Action, comprising chapters X to XXV. Following the comments on the Vedas come those on the Upaniṣhats, those profound philosophical treatises of unknown antiquity, which existed ere the fifth Root-Race took its birth, and were handed on to it as its most precious treasure. They are studied here as expounding the world-process, and the four fundamental types of atoms—of cognition, action, desire, and the summation—are explained, the atom being the “doer of all work in the world-process”. Each type has within it a sub-division corresponding to the other three, yielding sixteen subdivisions in all. The seven ṭaṭṭvas have severally their four types of atoms formed in them. The sixteen Upaniṣhats, belonging to the four Vedas respectively, deal with the four fundamental elements of cognition, action, desire, and the summation, and they expound evolution, with the ethical duties which are its means. The minor Upaniṣhats are to be regarded as commentaries on the original sixteen.

The Upa-vedas are the summation of the three parts of each Veda, and deal with the combinations of atoms, giving to each separated Self the body which is in accordance with its karma. “As the ideation of any particular jīva (living Spirit) is, so is its karma.” Paṇḍit Dhanarāja names these the *Ayur-veda*, belonging to the *R̥k*, the *Dhanur-veda* belonging to the *Yajuh*, the *Gandharva-veda* to the *Sāma*, and the *Kāraṇya-veda* to the *Aṣṭarva*. The Shākhas, branches, of the Veda are next dealt with, and in this an interesting mention is made of “light-atoms” and “dark-atoms”. Are these the two types of atoms, the positive and negative, or male and female, distinguished by clairvoyant investigation, into one of which energy pours, in the other of which energy disappears? If so, the ancient exposition and the modern discovery do indeed clasp hands. Again, in dealing with the Vedāṅgas, it is remarked that the language of the “Gods” is Sanskr̥t, and in some late investigations it was found that the Hierarchy used this language, and that it was apparently brought from Venus.

Some interesting "rules of study" are given in chapter XIV; true study is study of the Self and the mastery of all means necessary for such study; "While the Self is not known and the truth not understood, so long all time is one long holiday or waste of time, the play-time of the soul, the time of self-forgetfulness." Another valuable and suggestive thought is that pleasure and pain are transformations of "an underlying something that is neither pleasure nor pain, but always and everywhere ānanda, bliss or peace."

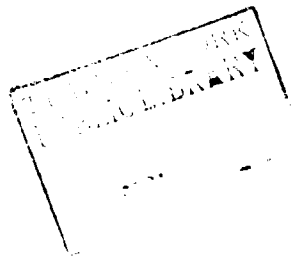
The Upāṅgas or Darshanas (views), the Six Schools of Philosophy, as they are called for the most part, are next considered; anyone who wants a brief and clear exposition of these schools cannot do better than read this chapter (XV) with its notes.

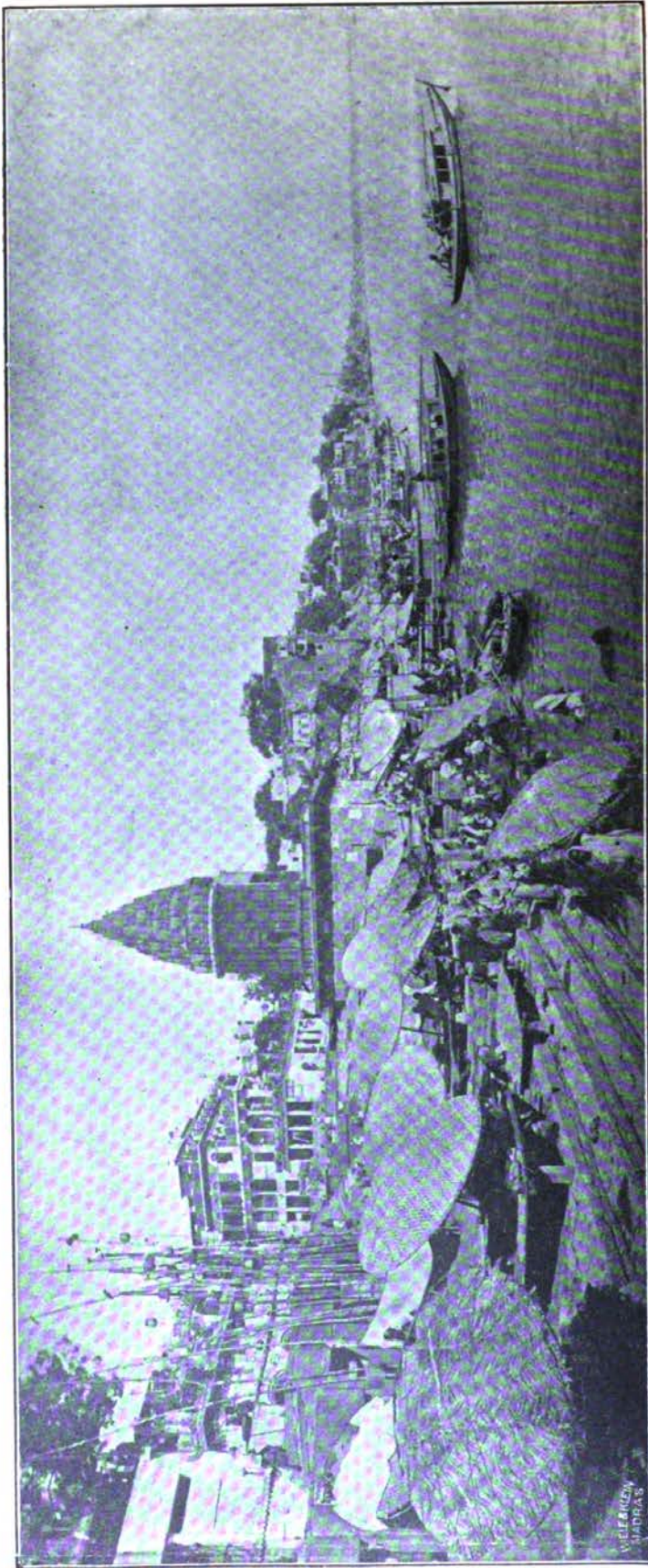
The object of all this study, from that of the Vedas downwards, is to prepare the student for usefulness in the world. "Having so enlarged his intelligence by all this study, the aspirant becomes qualified for, and should engage in the work of Brahman, the righteous Maintenance of the World-process, the continued turning of the wheel, for the benefit of new jīvas. Such is the net result, the practical essence and significance of all this teaching." To know in order to serve is, in truth, the object of all right study.

Chapter XVIII explains the abstract Self, pure consciousness, the abstract Not-Self, the root of matter, and the Nexus between them, the Negation. The translator's own book *The Science of Peace*, is a commentary on this text. Then follow three valuable chapters on the jīvātṃā, a fragment of the Universal Self particularised by embodiment in an atom; a Spirit is the nearest English equivalent, *i.e.*, the Monad, embodied in an ākāshic atom. Four chapters are devoted to the further study of Action, and the volume finishes with a dissertation on 'Light and Shade', a novel but suggestive fashion of regarding the Self and the Not-Self.

A third and concluding volume is in the press, and we must heartily congratulate the translator on the completion of his labour of love. In this remarkable and able summary he has given to the English-knowing world the gist of an ancient and most valuable work, the archaic style of which would probably have repelled any one less in sympathy with its contents.

A. B.





The Ganges with her Ghats, Benares.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Thirty-sixth Anniversary and Convention of the Theosophical Society lies behind us, as I write on this New Year's Day, January 1, 1912, and it has left us only happy memories. We began, in business-like fashion on December 26, 1911, with our T.S. Council, at which were present six Councillors in addition to the General Secretaries of India and New Zealand; we had the advantage of authorised representatives from America and Italy this year, and we invited Mrs. Sharpe, the late General Secretary of England and Wales, to be present. Business was very formal; at this, and the meeting on the 28th, we ratified the President's nomination of Mr. A. P. Sinnett to the Vice-Presidency, elected Sir S. Subramania Iyer, K. C. I. E. as one of the additional Councillors, substituted Mr. C. Jinarajadasa for Mr. Bhagavan Das, who had been elected by a unanimous vote, but who

came on to the Council as General Secretary for India, passed budgets, and generally congratulated ourselves that there was so little to do. The full account will be found in the Report. The rest of the day was given over to outside bodies—Sons of India, Central Hindu College, Co-Masons—and it closed with a Question Meeting with Mr. Leadbeater.

* * *

The Convention opened on December 27th, and was absolutely harmonious throughout. Resolutions acclaiming Mr. Sinnett's return, and thanking the outgoing Vice-President were passed. An appeal by the President for the Rajput widows, starving behind their curtains, brought in, during the Convention, Rs. 835, which have been remitted to Rajkote to a relative of Colonel Olcott's beloved Prince Harsingji, who had appealed to the President for help. The award of the Subba Rao medal to Alcyone for his book *At the Feet of the Master*—which had passed through 5 English and 22 translated editions during the year—was warmly acclaimed. A pleasant feature was the admirable lecture on 'The Vision of the Spirit', delivered by Mr. C. Jinarajadasa, who proved himself to be a most delightful and cultured speaker. The Anniversary meeting was addressed by Mr. Hawthorne, Mr. C. Jinarajadasa, Mr. Hirendranath Datta, Mrs. Sharpe, Rai Iqbal Narain Gurtu, Professor Telang, and myself. The public audiences at the lectures and open meetings, held in the C. H. C. large hall, were—as one paper said—"huge", and they proved to be most friendly and appreciative.

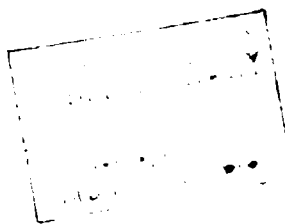
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The Bridge of the Moghal Sarai Station where Mrs. Besant welcomed Mr. Leadbeater and Party.



Mrs. Besant welcoming Mr. Jinarajadasa on the platform of the Moghal Sarai Station.



But the most remarkable of all the meetings was quite impromptu. On December 28th, Mr. Arundale delivered a vivid and heartfelt lecture on the Order of the Star in the East. A large number of people joined, and it was suggested, in a casual sort of way, that the new-comers would probably like to receive their certificates at the hands of the Head of the Order, Alcyone. A meeting was consequently called at 5 P.M., on the same day, and we strolled down to it, unexpectedly. I spoke a few opening words, as one of the Protectors of the Order, and then Alcyone stepped forward; it was arranged that Prof. Telang, the National Representative, should take each certificate from the member as he approached, handing it to the Head, who was to return it to the member. As the simple ceremony began, suddenly, the whole atmosphere changed, and great vibrations thrilled through the hall; the slender boyish figure took on a surprising majesty, the line of approaching members was struck by a common impulse, and one after another, old and young, men and women, Indians and Europeans and Americans, as they reached him, stretched out quivering hands to take back their papers, and bowed their heads at his feet to receive his blessing, while he, serene and with an exquisite smile of welcome to each, bent with hands outstretched in benediction, as simply and as naturally as though naught extraordinary was happening. What the clairvoyants present saw, this is not the place to tell; but all who were present felt the might of the Power manifested in their midst, and knew that they were facing not a Brahmana

youth merely, but one who, for the time, was the living temple of the Holiest. And we elder people, who had never dreamed of anything more remarkable than an ordinary giving of certificates, we sat gazing at the astounding spectacle, and as we left the hall we felt as in the ancient story: "This is none other than the house of God and this is the gate of heaven." What shall be the ending of a mission thus begun and thus consecrated?

* * *

And now 1911 is over, and we face a new year. None may tell what it holds in store for us, but this is sure—that we may go forward fearlessly into the future, since naught can happen that is not for the best.

* * *

We have taken the large Queen's Hall for my Sunday lectures in March, but, unfortunately, we can only have it in the mornings, and morning Theosophical lectures are quite a new experiment. Still, it needs must be, and I can only ask people to help us to make them a success. The subject is: 'The Path to Initiation, and the Perfecting of Man'.

* * *

The eyes of the world were turned on Delhi in the chill days of December 1911, when the closing year saw a panorama of unexampled splendour, unrolling itself, scene after scene. The vast area occupied by the Imperial, Princely, and Government camps was laid out with consummate skill and care under the direction of Sir John Hewett, who fully justified the confidence placed in him.

Lawns and flower-beds surrounded the tents, as though they had been long lived in, instead of being creations for a brief ten days. The electric light turned night into day, while it admirably subserved decorative purposes in little bulbs of white and many-coloured glass. Triumphal arches gleamed white in the brilliant sunshine, the carved wood-work of Kashmir vied with the brass decorations of Bhavnagar, and the rose tents of Mewar challenged the white minarets of Alwar. Fairylike was the scene, brilliant the hues, through which dashed the glittering cavalcades of India's chiefs, escorted by lancers with dancing pennons, fluttering above them as they galloped along the dustless ways.

* * *

The most dramatic moment was, of course, that in which the King-Emperor rose from his golden throne, and proclaimed in brief and weighty words his will that Delhi should become the Imperial City of his Indian dominions, and that severed Bengal should again be one. There was a breathless hush, and then an outburst of cheering, that has since rung through the country in ever-increasing volume, seeming the more overwhelming in contrast with the thin shrill protest that has arisen from a few menaced personal interests in Calcutta. The national sentiment has been touched by the Imperial act, and acclaim the raising of the discrowned City, long sitting widowed in the dust. Again the diadem shines upon her brow, again the sceptre is placed in her hand, and Hindu and Musalman memories of Empire are woven into the Imperial robes which

garb her stately form. One wonders whether Lord Hardinge, who has shown the statesman's insight in the counsel given to his Monarch, will also have the artistic intuition to make the noble Palace of the Fort the Vice-regal dwelling; whether he will revive the splendours of the Halls of Public and of Private Audience, those priceless examples of the Art of the Mughals, and make for himself and his successors an incomparable home of eastern majesty. The barracks, which are an eyesore, would be removed, and some necessary building done which would fit in harmoniously with the stately palace of the past. It is a unique, an ideal opportunity, pointed out, as by a sign-post, by the State Garden-Party held therein by the Emperor and Empress. If we could have a poet and artist as Viceroy, we should have this Vice-regal Palace; is Lord Hardinge such a one?

* * *

However this may be, there is one name which should be perpetuated by a memorial in Delhi, one person to whom honour should be paid—Benjamin Disraeli, Earl of Beaconsfield. It was he who, through ridicule and more serious opposition, won for Queen Victoria the title of Empress of India, had it proclaimed in this very Delhi in 1877, and thus made possible the spread of the Imperial idea. But few at the Coronation Durbar may have remembered that the King-Emperor and Queen-Empress would not have been enthroned in Delhi had it not been for the far-sighted statesmanship of the great Hebrew.

* * *

I sent a telegram from the thousands of Indian Theosophists to the Private Secretary of His Imperial Majesty, expressing their loyalty and devotion to their Monarch on his entry into Delhi; the reply reached me in the short space of two days: "I am commanded to thank you for your kind message." When one thinks of the thousands of telegrams that must have rained into the Royal Pavilion, one can but admire the promptitude of the answer.

* * *

From time to time there is heard from a new quarter a whisper of the coming of the Lord. A Russian friend writes to me: "The first evening I came to S. Petersburg, I heard that a Greek priest had said in a lesson to children: 'Soon a great Prophet will come.'" The Greek Church has many mystics among its Russian children, and some of them will certainly know of the activity in the occult ranks, and the preparation in the White Brotherhood itself for the coming of the Great Teacher. Our work down here is but a faint reflection of the work in the higher world. I would that our brethren in Germany were sharers in this splendid hope, rejoiced in by the vast majority of our members, but few of them, I fear, have yet realised the magnitude of the opportunity now offered to us.

* * *

In my lecture on 'England and India', published in *The Immediate Future*, occurs the sentence: "India grows cotton, exports it over to England, gets it back as cloth." A gentleman kindly writes to me: "Of the raw cotton exported from

India about 70 o/o is shipped to the continent of Europe. Of the small quantity (relatively) shipped to England, only a portion is retained for home consumption—the rest being re-shipped to the continent. The Indian cotton consumed in England amounts in value to only one-fiftieth of our total net imports of raw cotton from the whole world. The manufactured cotton goods which we send in large quantities to India contain in the aggregate only a trifling proportion of Indian cotton.” I am much obliged to Mr. Hicks for sending this correction; it does not touch my main argument, but accuracy in details is also necessary.

* * *

At the Anniversary of the Central Hindu College a tablet was unveiled bearing the following inscription :

This Tablet is erected by the Managing Committee of the Central Hindu College in honour of D. C. Baillie, Esq., C. S. I., Commissioner of Benares 1903—1907, and E. H. Radice, Esq., C. I. E., Collector of Benares 1902—1908, to both of whom the College owes gratitude for unvarying kindness and courtesy and for ever-ready counsel and support. Such men win affectionate respect for themselves and warm loyalty to the King-Emperor, and bind together the hearts of England and India.

Mr. Radice passed away some time later, to the great loss of the Indian Civil Service, but the Hon. Mr. Baillie remains in the administration of these Provinces, and all men know that when Indians need a friend they can find one in this able and gentle-hearted man. The tablet is erected on one side of the picture of H. H. the Maharaja of Benares, the steady friend and benefactor of

the College, and on the other side is to be placed a similar tablet in honour of our beloved, but now disabled, first Principal, Dr. Arthur Richardson, whose faithful services must ever "keep his memory green" in the College which he loved.

* * *

A movement was set on foot at the T. S. Anniversary to purchase, for presentation to the Indian Section, the grounds and buildings identified with my own life in India before I became President of the T.S. It is thought that these should remain in the hands of the Theosophical Society, and I should, personally, be very glad if they can be thus secured, for many dear and sacred memories are connected with them. Their possession would also enable the Section to expand, as otherwise it could not do, being shut in on all sides. The sum required will be Rs. 50,000 (£3,333), of which Rs. 10,000 are already promised.

We have to congratulate our French colleagues on the publication of the Christmas Number of *Le Theosophe*. It is profusely illustrated and very rich in contents. Our Adyar Headquarters occupy a very prominent place and about twenty-five illustrations with excellent descriptive letter-press are given. There also appear portraits of Theosophical Leaders and our active servants in France, and pictures of the C. H. College at Benares, and

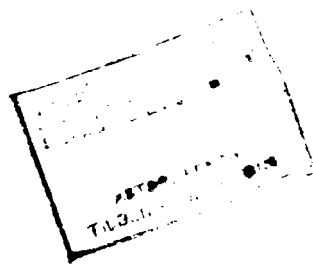
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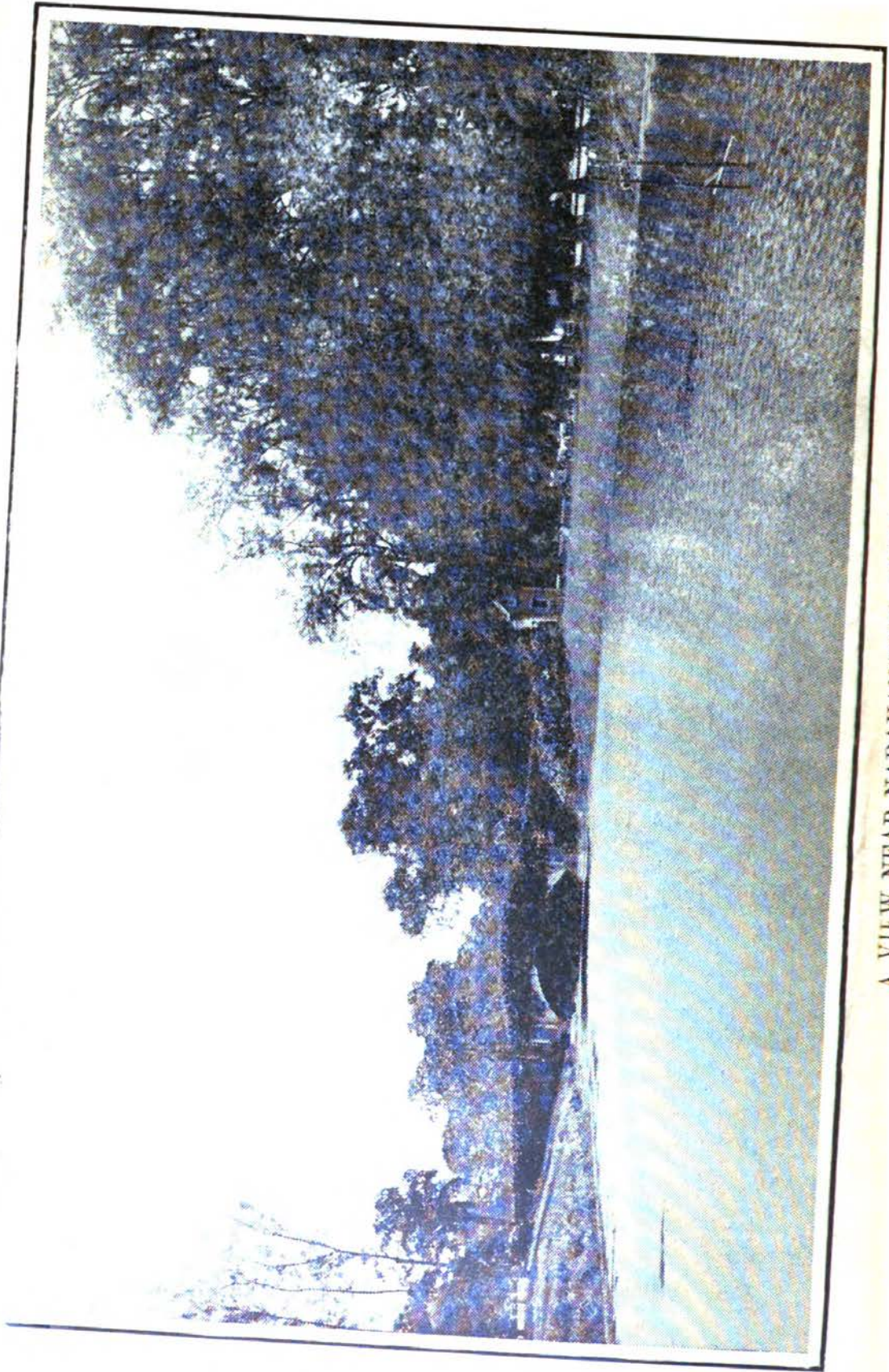
of Mr. Jinarajadasa's famous cat Ji whose praises his master sings in his exquisite style. Among the contributors we find the names of Mrs. Besant, C. W. Leadbeater, Pierre Lotti, Gaston Revel, Louis Revel, J. van Manen, A. Ostermann, C. Blech and G. Chevrier. The number is excellent and we wish it all success.

* * *

The International Club for Psychic Research opened by our President last May in England is doing good work. Mr. George G. Knowles, the organiser of the Club is endeavouring in a very systematic fashion to transform the institution into, as it were, one general "University of Advanced Thought". We are glad to note Miss F. M. M. Russell has taken charge of a large class which deals with all matters connected with Theosophy. One particular development of the Club consists in a group formed to consider the manner in which mysticism and the education of the young, can be specially co-related. We quote with appreciation the following :

Society at the present moment is seriously affected by the extraordinary wave of materialism that is spreading over the land. The right study of Mysticism will, it is hoped, help to bring about a more just appreciation of those forces without ourselves which make for the righteousness not only of the individual, but of the whole world, and there can be little doubt that the International Club for Psychical Research will go far towards the accomplishment of this ideal.





A VIEW NEAR NARAYANGANJ, INDIA.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 330)

WE have now to apply this Law to ordinary human life, to apply principle to practice. It has been the loss of the intelligible relations between eternal principles and transitory events that has rendered modern religion so inoperative in common life. A man will clean up his back-yard when he understands the relation between dirt and disease; but he leaves his mental and moral back-yards uncleansed, because he sees no relation between his mental and moral defects and the various ghastly after-death experiences with which he is

threatened by religions. Hence he either disbelieves the threats and goes carelessly on his way, or hopes to escape consequences by some artificial compact with the authorities. In either case, he does not cleanse his ways. When he realises that law is as inviolable in the mental and moral worlds as in the physical, it may well be hoped that he will become as reasonable in the former as he already is in the latter.

Man, as we know, is living normally in three worlds, the physical, emotional and mental, is put into contact with each by a body formed of its type of matter, and acts in each through the appropriate body. He therefore creates results in each according to their respective laws and powers, and all these come within the all-embracing law of karma. During his daily life in waking consciousness, he is creating 'karma,' *i.e.*, results, in these three worlds, by action, desire and thought. While his physical body is asleep, he is creating karma in two worlds—the emotional and the mental, the amount of karma then created by him depending on the stage he has reached in evolution.

We may confine ourselves to these three worlds, for those above them are not inhabited consciously by the average man; but we should, none the less, remember that we are like trees, the roots of which are fixed in the higher worlds, and their branches spread in the three lower worlds in which dwell our mortal bodies, and in which our consciousnesses are working.

Laws work within their own worlds, and must be studied as though their workings were independent;

just as every science studies the laws working within its own department, but does not forget the wider working of further-reaching conditions, so must man, while working in the three departments, physical, emotional and mental, remember the sweep of law which includes them all within its area of activity. In all departments laws are inviolable and unchangeable, and each brings about its own full effect, although the final result of their interaction is the effective force that remains when all balancing of opposing forces has been made. All that is true of laws in general is true of karma, the great law. Causes being present, events must follow. But by taking away, or adding, causes, events must be modified.

A person gets drunk; may he say: "My karma is to get drunk"? He gets drunk because of certain tendencies existing in himself, the presence of loose companions, and an environment where drink is sold. Let us suppose that he wishes to conquer his evil habit; he knows the three conditions that lead him into drunkenness. He may say: "I am not strong enough to resist my own tendencies in the presence of drink and the company of loose-livers. I will not go where there is drink, nor will I associate with men who tempt me to drink." He changes the conditions, eliminating two of them, though unable immediately to change the third, and the new result is that he does not get drunk. He is not "interfering with karma," but is relying on it; nor is a friend "interfering with karma," if he persuades him to keep away from boon companions. There is no karmic command to a man

to get drunk, but only the existence of certain conditions in the midst of which he certainly will get drunk; there is, it is true, another way of changing the conditions, the putting forth a strong effort of will; this also introduces a new condition, which will change the result—by addition instead of elimination.

In the only sense in which a man can 'interfere' with the laws of nature he is perfectly at liberty to do so, as much as he likes and can. He can inhibit the acting of one force by bringing another against it; he can overcome gravitation by muscular effort. In this sense, he may interfere with karma as much as he likes, and should interfere with it when the results are objectionable. But the expression is not a happy one, and it is liable to be misunderstood.

The law is: such and such causes bring about such and such results. The law is unchangeable, but the play of phenomena is ever-changing. The mightiest cause of all causes is human will and human reason, and yet this is the cause which is, for the most part, omitted when people talk of karma. *We* are causes, because we are the divine will, one with God in our essential being, although hampered by ignorance and working through gross matter, which impedes us until we conquer, by spiritualising, it. The changelessness of karma is not the changelessness of effects but of law, and it is this which makes us free. Truly slaves should we be in a world in which everything went by chance. But according to our knowledge are our freedom and our safety in a

world of law. In the Middle Ages, chemists were by no means free to bring about the results they desired, but they had to accept results as they came, unforeseen and for the most part undesired, even to their own serious injury. The result of an experiment might be a useful product, or it might be the reduction of the experimenter into fragments. Roger Bacon set going causes which cost him an eye and a finger, and occasionally stretched him senseless on the floor of his cell; outside our knowledge we are in peril, and any cause we set going may wreck us, for we are mostly Roger Bacons in the mental and moral worlds; inside our knowledge we may move with freedom and safety, as the well-trained chemist moves to-day. It is true in all the three worlds in which we live, that the more we know, the more can we foresee and control. Because law is inviolable and changeless, therefore knowledge is the condition of freedom. Let us then study karma, and apply our knowledge to the guidance of our lives. So many people say: "Oh! how I wish I were good," and do not use the law to create the causes which result in goodness; as though a chemist should say: "Oh! how I wish I had water," without making the conditions which would produce it.

Again, we must remember that each force works along its own particular line, and that when a number of forces impinge on a particular point, the resultant force is the outcome of all of them. As in our school days we learned how to construct a parallelogram of forces and thus find

the resultant of their composition; so with karma may we learn to understand the conflict of forces and their composition to yield a single resultant. We hear people asking why a good man fails in business while a bad man succeeds. But there is no causal connection between goodness and money-getting. We might as well say: "I am a very good man; why cannot I fly in the air?" Goodness is not a cause of flying, nor does it bring in money. Tennyson touched on a great law when, in his poem on 'Wages,' he declared that the wages of virtue were not 'dust', nor rest, nor pleasure, but the glory of an active immortality. "Virtue is its own reward" in the fullest sense of the words. If we are truthful, our reward is that our nature becomes more truthful, and so sequentially with every virtue. Karmic results can only be of the nature of their causes; they are not arbitrary, like human rewards.

This seems to be obvious: whence then arises the general instinct that success in life should accompany goodness? We can successfully combat an error only when we understand the truth which lies at the heart of it, gives it its vitality—and leads to its spread and its persistence. The truth in this case is that, if a man puts himself into accord with the divine law, happiness is the result of such harmony. The error is to identify worldly success with happiness, and to disregard the element of time. A man going into business determines to be truthful, and to take no unfair advantage over others. He sees those who are untruthful and unscrupulous going ahead of him; if he is weak, he

becomes discouraged, even, perchance, imitates them. If he is strong, he says: "I will work in harmony with the divine law, no matter what may be the immediate worldly results;" inner peace and happiness are then his, but success does not accrue to him; nevertheless, in the long run even that may fall to him, for what he loses in money he gains in confidence, whereas the man who once betrays may at any time betray again, and none will trust him. In a competitive society, lack of scrupulousness yields immediate success, whereas in a co-operative society conscientiousness would 'pay'. To give starvation wages to workers forced by competition to accept them may lead to immediate success as against business rivals, and the man who gives a decent living wage may find himself outpaced in the race for wealth; but, in the long run, the latter will have better work done for him, and in the future will reap the harvest of happiness whereof he sowed the seed. We must decide on our course and accept its results, not looking for money as payment for goodness, nor seeing injustice when unscrupulous shrewdness reaches that at which it aimed.

An instructive, if not very pleasant, Indian story is told of a man who wronged another, and the injured man cried for redress to the King. When the punishment to be inflicted on his enemy was given into his hands, he prayed the King to enrich his foe; asked for the reason of his strange behaviour, he grimly said that wealth and worldly prosperity would give him greater opportunities for wrong-doing, and would thus entail on him bitter

suffering in the life after death. Often the worst enemy of virtue is in easy material conditions, and these, which are spoken of as good karma, are often the reverse in their results. Many who do fairly well in adversity go astray in prosperity, and become intoxicated with worldly delights.

Let us now consider how a man affects his surroundings, or, in scientific phrase, how the organism acts on its environment.

Man affects his surroundings in innumerable ways, which may all be classified into three modes of self-expression: he affects them by Will, by Thought, by Action.

The developed man is able to draw his energies together and to fuse them into one, ready to go forth from him, and to cause action. This concentration of his energies into a single force, held in suspense within him, in leash ready for outrush, is Will; it is an interior concentration, one mode of the triple Self-expression. In the sub-human kingdoms, and in the lower divisions of the human, the pleasure-giving and pain-giving objects around the living creature draw out its energies, and we call these multifarious energies brought out by external objects its desires, whether of attraction or repulsion. Only when these are all drawn in, united and pointed towards a single aim, can we term this single energy, ready to go forth, the Will. This Will is *Self-expression*, *i.e.*, it is directed by the Self; the Self determines the line to be taken, basing its determination on previous experience. In the sub-human and lower human kingdoms, desires are an important factor in karma, giving rise to most mixed

results; in the higher human, Will is the most potent karmic cause, and as man transmutes desires into Will, he "rules his stars".

The mode of Self-expression called Thought belongs to the aspect of the Self by which he becomes aware of the outer world, the aspect of Cognition. This obtains knowledge, and the working of the self on the knowledge obtained is Thought. This, again, is an important factor in karma, since it is creative, and, as we know, builds character.

The mode of Self-expression which directly affects the environment, the energy going forth from the Self, is Activity, the action of the Self on the Not-Self. The power of concentrating all energies into one is Will; the power of becoming aware of an external world is Cognition; the power of affecting that outside world is Activity. This action is inevitably followed by a re-action from the outside world—karma. The inner cause of the re-action is Will; the nature of the re-action is due to Cognition; the immediate provoker of the re-action is Activity. These spin the three threads of the karmic rope.

"God created man in His own image," says a Hebrew Scripture, and the trinities of the great religions are the symbols of the three aspects of the divine consciousness, reflected in the triplicity of the human. The First Logos of the Theosophist, the Mahadeva of the Hindu, the Father of the Christians, has Will as predominant, and shows forth the power of sovereignty, the Law by which the Universe is built. The Second Logos, Vishnu, the Son, is Wisdom, that all-sustaining and all-pervading

power by which the universe is preserved. The Third Logos, Brahma, the Holy Spirit, is the Agent, the creative power by which the universe is brought into manifestation. There is nothing in divine or human consciousness which does not find itself within one or other of these modes of Self-expression.

Again, matter has three fundamental qualities responsive severally to these modes of consciousness, and without these it could no more be manifested than consciousness could express itself without its modes. It has inertia (tamas), the very foundation of all, the stability necessary to existence, the quality which answers to Will. It has mobility (rajas), the capacity to be moved, answering to Activity. It has rhythm (sattva), the equaliser of movement (without which movement would be chaotic, destructive), answering to Cognition. The Yoga system, considering all from the standpoint of consciousness, names this rhythmic quality 'cognisability', that which makes that matter should be known by Spirit.

All that is in our consciousness, affecting the environment, and all the environment affected by our consciousness, make up our world. The inter-relation between our consciousness and our environment is our karma. By these three modes of consciousness we spin our individual karma, the universal inter-relation between Self and Not-Self being specialised by us into this individual inter-relation. As we rise above separateness, the individual again becomes the universal inter-relation, but this universal inter-relation cannot be transcended

WINDOWS OF HEAVEN

By EVA M. MARTIN

THERE are times when we seem to become suddenly aware of the ever-open windows of heaven. In such moments, even the saddest and loneliest of mortals may, if he have but eyes to see, be transported, as by the magic carpet of the fairy-tale, to wide places of ecstasy and wonder, where the soul, with one rapturous gesture, flings off her earthly garment and is made free of paradise.

We often hear it said that in the schemes of this money-making, material age, no place is found for the matters that concern the souls of men, and this is sometimes put forward as an excuse for a general lack of spiritual perception. But the matters that concern the soul are always present. No need to make room for them; they are *there*—infinite, eternal, and all-pervading. It is only a question of recognising their presence. Those who truly desire to see them will find them as easily in this age as in any other.

Many of us are waiting now, with a great hope and a greater need, for a new outpouring of the divine forces that surround and mould us, and there is perhaps some slight danger that in our

eager outlook for this new Revelation, the smaller but no less precious channels of Divinity, which are ever open to us, may be neglected or even forgotten. It would be sad if this were to happen; if our eyes were to be so immovably fixed upon that great door of God, for whose opening we long with so unutterable a longing, that we became blind to the innumerable windows, large and small, through which heaven beckons to us in the life of every day. Let us watch the door, truly—how, in our expectancy, could we do otherwise?—but let us keep eyes and ears open for every sight and sound of heaven that comes near to us in our daily routine. So will our Spirits grow wise, and quick to answer, when the great day dawns.

Windows of heaven! Where are they not to be found? I will try to describe a few through which I have peeped within these last months Straightway my mind goes back to a day in the early spring, when I walked into Kew Gardens, anticipating pleasure, indeed, but no such deep and mystic joy as was awaiting me. The sun shone with a golden radiance; the sky was of that clear, pale shade of blue to which only the April winds can wash it; and I turned a corner and saw—how can one attempt the task? I thought that all the roses of paradise had fallen in a blossomy heap, and lay there before me, floating on a lake of blue. It was a mass of pink almond-trees, encrusted with blossom, and most delicately outlined against the exquisite clean sky. They grew in a large, circular bed, upon which, all around the foot of the rose-pink trees, was spread an unbroken carpet of

Apennine anemones, of that deep, spiritual, flower-petal blue that can be likened to nothing else in the world. The young green of the distant trees, the soft spring light in the air, the almond-blossom breaking in waves of rosy foam out of that azure carpet and up against the paler, fainter blue of the sky as I saw all this I seemed to be on earth no longer. I did not, like Blake—that happy poet!—behold a “small and lovely spirit” sitting in every blossom, but I saw the One Spirit of Love and Beauty at the centre of all. On wings of rapture my soul fled straight to the heart of the almond-trees, the sky, and the blue anemones, crying: “This is my home! This is my true abiding-place! Here will I come to find rest, and to seek wisdom until my journey’s end.”

Later in the year I was sitting one afternoon in a crowded hall, while a very famous pianist played some of Chopin’s loveliest compositions. Wonderful though the music was, I felt conscious of a faint sense of disappointment. Something was lacking. It seemed to me that the interpreter was not at his best, and I longed for him to rise and soar to greater heights, carrying me with him. He played the first movement of the B flat Sonata, and my feeling of disappointment deepened so much that I was half inclined to go home. But almost at once the second movement began, and before three bars were over I knew that the thing I longed for had come about. The music had shaken the player’s soul awake, and he was suddenly transformed from a man to an incarnate Spirit. He ‘played’ no longer, but the composer’s emotion streamed through

him, vibrating in every nerve, floating out over the vast hall with an unearthly sweetness that caught at the heart-strings, and sealed the eyes to all the outer world. The piano seemed no longer a piano: it was a voice, a cry, a muffled roll of phantom drums, a silver flute, poignant and solitary, a chain of crystals, a single, throbbing string . . . fainter and fainter, farther and farther away . . . till at last the sound died breathlessly on the air, and the visible world came back into being. Deep silence filled the hall for a space. It seemed as though a message had been given, upon which it would be sacrilege to comment. In those moments my Spirit was carried far over the boundaries of the unseen worlds, and what she saw and heard there will never be forgotten.

Again, on a day of blazing sun and cloudless sky, I was crossing the wide, open space in front of the British Museum. The heat was very great, and the shadow that lay in the portico and over the broad stone steps looked cool and restful. But before I had covered half the distance I was arrested by a sudden stir and commotion among a flock of pigeons who were feeding on the grass at my right hand. Something had startled them, and they rose, a whirring cloud, into the air. The next instant I was in the midst of them, *hearing the music of their wings*. The *whirr* of a bird's wings one may often hear, but this was *music*, unutterably sweet and soft, like the thrilling of a thousand ethereal harps. I stood still and looked up, as they flew all around and above me in the sunny air, and the colours of them were like a

changing shimmer of blue and mauve and black and grey and silver. They passed, and I walked on. But heat and weariness were forgotten, and my heart overflowed with gratitude to the One who had known, and cared, to devise such infinite beauty of sight and sound in small things as well as great. I knew that in that brief moment of joy I had heard one of the sweetest and purest strains of the symphony that Nature plays for us by night and day, in which the high and airy note of a bird's wing is as necessary as the song of wind-blown forests and never-resting seas.

These are only a few of the windows of heaven that I have found in the course of a very ordinary and common-place life. I could tell of others. Of how one night I lay long awake after a dry and scorching day—one of many—and heard at last the gentle God of Rain come down with comfort and refreshment for the earth, whispering sweet words to the parched, thirsty grass, touching the small flower-faces with cooling finger-tips, slipping with silver kisses from leaf to leaf, and from branch to branch of every patient tree. And of how he came and touched my heart, and murmured to it of the cool waters of love and the deep, inexhaustible wells of wisdom, so that its restlessness was stilled and I fell asleep, and dreamt, like the grateful growing things outside, of new worlds washed free from stain.

I could tell of how I rose one very early summer dawn, and saw the stars, bigger, softer, more lambent, and much more *near* than ever they had seemed to me against the background of

evening or of night. I saw them as they look just before it is time for them to begin to fade in the light of the sun. Since then the stars and I are friends, for I know their morning faces as well as their good-night ones. They have shown themselves to me, no longer as bright points set in a far-off roof of sky—for that is how they generally appear to us, hard though we may try to spur our imagination on to see them as we know they really are—but as globes of radiant matter, gloriously alive, their contours moulded by the Hand that so loves a rounded shape that we find it repeated again and again in the plan of our Universe—in the grape and in the rain-drop, in the eye and in the star, in the seed and in the skull, in the egg and in the orbit of a planet.

Or I could tell of how I lay one evening in bed, after some small illness, and saw an empty turquoise sky fill gradually with an assembly of celestial dancers, clad in gossamer robes of gold and palest rose. In endless chains and circles they gathered, and danced, for in the other side of the sky the sun was going down, and they reflected the rapture and glory of his setting until the evening wind came and blew them all away. Even as they dispersed, they still danced, madly, fantastically, tier upon tier, in chains and rows and circles, and my Spirit flew out and danced with them—danced across the turquoise sky, all among the trailing, blowing draperies, and danced back into my body with feet lighter than those on which she had left it.

But what need to continue? Such windows of delight are on every side, wide open to us all.

And when the Great Door moves, letting through such a flood of Light as has only a few times before been shed upon the world, shall we not be better able to bear that Radiance for having accustomed our eyes to the gleams that shine through heaven's many windows that can never be closed?

Eva M. Martin

In the Mysore Government's *Review on the Prison Administration Report for 1910*, we are glad to see that the Government is utilising the local Theosophical Society and the Ramakrishna Mission in order to find volunteers for giving religious and moral instruction to Hindu convicts in the Central Jail, Bangalore. That is a very useful civic service, and our members should gladly undertake it wherever the opportunity is offered to them.

UTRUM ?

By JAMES SCOTT, M.A.

Days come—days go.
The busy stream of life, in silent flow,
Glides sure and slow ;
And, sweeping onward in majestic rhyme,
Completes the ages of æonian time
And rounds the cycles of design sublime.

The air around with unseen forms
Is dense :

A chain is wound of love profound
And anguished grief intense
Round life and sense :

We see them not, nor any word
From spirit land is ever heard ;
But in the stillness of the night,
Ere life to death is wed in sleep's embrace,
We hear the rustle of an army, led
By one accord, with solemn tread,
Aye sweeping onward to their Head,
Who is God's face.

Not endless is their upward flight
Nor vain their hope of life sublime ;
But sweeping onward, ever upward,
March those myriad spirits, bright
With the ever-growing light
Of nearing God.

Till, the march of ages ended,
Life and Death in one are blended,

And the face of God awe-splendid
Marks the end of Time.

Through the vast realms of unknown Space,
 In awful woe,
With hopeless yearning to be learning
Whither ever from below
Happy spirits mounting go,
Sinful beings lost and lonely
Aimless wander to and fro.
Black Despair and pallid Sorrow,
Groom and bride,
With the lost souls never parting,
Ever ride
And the Past, with bands unyielding
To Eternity allied
Ever present, ever active,
Makes Hell-Memory crucified.

Man, thy Spirit waits the advent
Of a day,
When passing viewless to its Maker
It shall leave its house of clay!
In that army marching onward
Be thy place!
Let the Present feel the glory
Of God's Face!
Work and Life and Love shall teach thee
To renew a nobler youth.
God is Love, and Life is ever,
And God's Word Eternal Truth.

James Scott

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

IF, as Heraclitus declared, "All things are in a process of flux"; if we fail to find in the universe any one thing that is really finished and completed, if evolution and unfoldment be traceable in all the kingdoms of nature; must we not be led to expect, even on these general grounds, that man himself, with all the faculties of his inner nature must also be still "in the making"? And if so, is there any evidence of the appearance (not so much of extended intellectual power, as) of some new faculty emerging into consciousness out of the depths of unconsciousness? A faculty which may be dormant in most men, but is now beginning to be utilised here and there amongst certain more advanced or abnormal people?

The answer is evident throughout the world in the profound movement of religious thought and feeling back towards the mystical interpretation of religions; in the growing realisation of the fact that the specific characteristic of man is the spirituality of his nature; that his true being comes from above and not from below, and more specifically in many of their experiences lately published by prominent members of the Theosophical Society.

We know much of the mind and its grand achievements; we know the deficiencies entailed upon it by a merely physical-brain instrument; we know it by means of the very limitations which are its conditions of usefulness; and we also know that the mind is, in itself, quite unmoral in its nature, and lends itself just as readily to the "gambling of the cheat" as to the "splendour of splendid things" (*Gita*, X. 36); to the emphasis of lust and greed as to the reinforcement of the pure emotions.

And we therefore look higher in man's spiritual nature for a faculty, a stratum of consciousness, which can give the promise and potency of further advance, and we find it in the second principle of the triad, the Wisdom-Intuition of buddhi.

Bhagavan Das, one of our most gifted writers, both intellectually and spiritually, sums up the total of his great work on *The Science of the Emotions*, in these words: "Let us then, strive to grow the buddhic body and unfold the buddhic consciousness, and let the lower bodies take care of themselves; by constantly maintaining the breadth of the consciousness so as to include ALL, by regulating conduct so as to seek in love the good of all; these are the means whereby the buddhic consciousness and body are developed and at last perfected: this must be our aim and object to-day."

This intuitional wisdom does not depend for its power upon the facts and experiences of the present life; it is by no means based upon them, though it deals with them successively on their own planes; it is essentially a spiritual faculty

using its own method, a synthetic instinct which directly cognises the inner core of truth.

The knowing mind finds its highest capacities in the application, to all the facts reported to it by the senses, of the intellectual processes of separating, dividing, analysing, comparing and classifying; and the growth of scientific knowledge depends upon the clearness of the perceptions, and of the distinctions which the mind can make between them.

Intuition, on the other hand, does not need to use any such mental processes, for it is a synthetic and unifying faculty, working in higher space-dimensions, and giving immediate and instant expression to the principle underlying all facts. It is that state of soul-existence which appears to be in direct touch with the cosmic spiritual essence, with the enduring life of the discarnate aspect of the higher self, on the plane of the memory of the Logos; as if a permanent focus therein were in full and constant operation. It cannot therefore be caused by, or identified with, any acts, facts or faculties in the three lower worlds. And, when contact with the vehicles is established, it floods the lower planes with its unifying power, just as the intellect descends and gives the separative and opposing self-consciousness. The general method, the every-day attitude we should adopt, in order to bring about its fuller manifestation, is to recognise that both we and all things in nature are amenable to spiritual control; that we indeed *are* spiritual beings, and that all problems of social progress, and the establishment of harmonious relations amongst political, economic

and humanistic organisations can and will be solved by the growth of this buddhic consciousness, which can and will correct the evils and limitations arising from all undue and excessive emphasis on the lower self.

Buddhi would seem to have three levels of expression and influence; two on the astral and mental planes of manifestation and one on its own plane.

In the astral body, the desire nature: This is by virtue of the direct sympathetic relation ever existing between buddhi, the plane of cosmic love and unity, and the astral plane of desire and emotion. It tends to purify the lower desires, and its full operation on this plane marks the conversion, or turning, of the desire from the self-assertive to the self-denying path. It thus lights up and glorifies desire, as when the astral body becomes more and more purified; and that this may begin at a very early period in a man's career is proved by the fact that the very first contact of the ego with his lower bodies, on gaining individualisation and mind, may take place between the buddhic and astral planes; this would depend upon the character of the desire nature in the astral body of the entity thus obtaining manhood: while, under other conditions, that first contact might come either between the atmic plane power of will and the physical plane will to live, or between the planes of the higher and the lower manas.

The second manifestation of buddhi appears in its own proper vehicle of consciousness, the causal body; here it appears as conceptual, synthetic, *a priori*, intuitional knowledge.

On these astral and mental planes it works unconsciously, and we mistake it for, or confuse it with, the normal working of these planes; but in its third manifestation on its own plane, buddhi can only be apprehended by the expansion of human consciousness to that level after the subdual and control of the astral and mental bodies.

1. First then, let us consider shortly the nature and extent of the thinking mind, so as to distinguish its powers and operations from those of the buddhic intuitions.

2. Next, consider generally the functions and effects of intuition.

3. And then see how intuition works, on the (a) astral, (b) mental, and (c) buddhic (intuitional) planes.

I. MIND

The mind and intellect of man constitute the hinge between animal mentality and spiritual intuition. Up to the present time, the dominating factor in evolution has been the growth of the separative, egoistic intellect, with its inevitable conditions of strife and competition; its great value lies in this very tendency to self-assertion, to divisions, to the pointing and sharpening of the powers of observation of one detail after another.

The mind has no *data* of its own, but rests only on what is *given* by the senses; its principles of action are only applicable to objects of the senses, for the purpose of exposition of phenomena.¹

¹ Kant's *Critique of Pure Reason*, p. 183.

The movement of thought is purely analytical; logical assertions, negations and positions; all judgment and reason are simply the analytic development of given premisses, striving to arrive at some simple, general ideas under which things can be compared with one another.¹

Mind is limited to the investigations of the particular and the finite, and is resolvable into states of consciousness varying in duration, intensity, extent, all resting on sensational reports, which are, of course, limited.²

Reason is but a faculty in the physical brain, making inferences and inductions, and cannot be a quality pertaining to the divine Spirit. Mind is not absolute in any way and is not the only means of knowledge, for all *real* experiences are beyond its reach: it is constructed to aid in the work of those who develop and improve it, and its value and usefulness lie altogether in its limitations, because "knowledge has to be served up in *very small packages*" to be dealt with by the mind. If the mind were self-luminous, there would be no limit to the number of impressions it could receive together; but fortunately, it has the power of seeing only one thing at a time, presenting facts in orderly succession, so that each may be studied, analysed and compared. No more than one impression can be taken in at the same time by the thinking mind, and even the running of a pin through a number of sheets of a manuscript can only be regarded by the mind as a series of successive acts.³

¹ Prof. Caird on Kant, p. 117.

² *The Secret Doctrine*, I. p. 31.

³ Max Muller's *Six Systems of Hindu Philosophy*, pp. 383, 416.

The mind, too, is, by itself, quite unconscious; and its power of knowing anything at all comes to it on the one side from the external world, and on the other from the reflection of the self upon it, giving it a temporary but fallacious appearance of the ego itself.

The mind, too, cannot transcend that sphere of limitation within which the possibility of thought is realised, and the ultimate reach of thought extends no further than to the faculty of transposing, augmenting, or diminishing the material furnished by sensuous experience.¹ It has, *of itself*, no faculty of synthesis, or of *a priori* knowledge; no power of formless or abstract presentation, no intuitive perception; because none of these spiritual powers can arise as a consequence of thought, but only as the operation of the buddhic faculty working in its own vehicle, the causal body.²

Indeed, so far from being able to afford any information upon anything but what is merely concrete, the mind and intellect, by their constitution, can only degrade any real experience we may desire to bring down for expression in them; they shut out our view into the inner being of things; they are incapable of telling the whole truth about anything, and any attempt to do so must end in failure, because truth can only become operative by the denial of self-assertive desire, and that desire is to the mind and intellect the very essence of the existing world. The more that intellect is brought to bear upon the understanding of a thing,

¹ Ueberweg, *History of Philosophy*, Vol. II, p. 132.

² Kant; *op. cit.*, p. 183.

the less chance is there that it can be fully understood: it is quite possible to strive too hard to understand a thing; *that* can best be done when we leave off preventing ourselves *from* understanding it.

The world of denial and self-repression is the only true world, and it is by such difficult means that we have to grasp those things which the nature of the intellect prevents us from understanding.

All this, however, be it well understood, is no depreciation of the mind and intellect; they are what they are in their own office and function, and the man who tries, or even desires, to belittle them, overlooks the fact that they too, are an aspect, albeit the lowest, of the divine Self.

The mind waits upon both buddhi (intuition) and kama (desire): it stands ready to yield its harvest of experiences to the unifying and all-seeing intuitions of buddhi; it stands equally ready to accentuate the sensuous passions and make man more savage and dangerous than the brutes, or to reinforce and enrich the pure emotions of love and self-sacrifice. And its future triumphs lie in its capacity to help the evolution of the astral and mental bodies, just as at present it is working mostly on the physical plane.

II. INTUITION

Now, then, let us take a general glance at the faculty of intuition and note how, in spite of a certain misgiving and distrust of it which prevails in some minds, it is compelling recognition in these latter days.

In the philosophy of the last century, the word was sometimes used to denote the sensuous presentations of the outer world, but more usually the presentation of self-evident truth, necessary and universal. It is a word often on the tongue and frequently used to dignify mere fancies: but it is misapplied if used in relation to any presentation of the senses, of the feelings or of the mind. It should be restricted to that immediate and decisive knowledge of Reality and Truth which is given only on the buddhic plane. It is to be regretted that, in this respect, Theosophical writers, even of the first rank, frequently identify buddhic action with that of manas, and even translate the word 'buddhi' by the word 'reason', a faculty of the lower mind very remote from the clear insight of 'intuition'. It is very desirable that in future any English equivalent for 'buddhi', should not involve it in any merely manasic implications: such as the words reason, discrimination, analysis, comparison, judgment; and in this connection, it seems necessary to abandon the use of the word 'thought', as descriptive of the method of cognition on the buddhic plane and still less so on the nirvanic plane: if, as we see, thought is the function of lower manas only, while buddhic cognition is immediate and uses no intellectual forms, it should be possible in the systematic and scientific classifications of Theosophy to fix definite terms, even if somewhat conventional, for the activities of the several planes.

In systems of philosophy which recognise matter and mind only, such clearness is not

expected; and it is evident that the misplaced elevation of mere thought into the higher spiritual realms has had much to do with the exaggerated intellectualism, against which the foremost thinkers of the day are now so vigorously protesting.

A fuller description of the processes of research, a more detailed nomenclature for the objective methods of investigation even in the three lower worlds, such as would enable the student to follow the various experiments and experiences, as in an astral or mental laboratory, is much to be desired.

Buddhi is the "Active Reason" of Aristotle, and the "Pure Reason" of Plato and Kant, the "Spiritual Consciousness" of the Neoplatonist, and all down the centuries it has been the plane of mystic realisation of the identity of subject and object; of that blending of man with God which carries man out of himself and gives him a view of mind and matter from the very centre of their identity.

All original discoveries, all flashes of genius, every great synthetic law and principle, sudden insight, inspirations of all kinds, noble ideas in art, all conceptions of time, space, or causality, and even the first principles upon which the deductive science of mathematics is based are all of them intuitions arising on the buddhic plane.

No one of these expresses itself on the physical plane as consciousness working through the brain; they appear unexpectedly and impose their authority upon us as infallible utterances of man's divine nature.

These functions or endowments are all exercised apart from any evidence of the senses; they

flow down from buddhi unconsciously without effort of intellect or reason; they are principles and processes which have never concerned the senses at all, nor the experiences of the individual man. Intuition is opposed to thought and to all the products and methods of thought; and is the clearest and most certain knowledge that human frailty can attain to, for it needs no operation of the mind to arrive at it.¹

Deep and potent as are all these immediate conceptions of the soul, they escape direct observation and reveal themselves only on the lower planes in their effects; the wrong and excessive emphasis which we westerners have given to the mind has disturbed the true relationship which should exist between all planes, and has illegitimately excluded the observation and recognition of the intuitive faculties.

So far, our consciousness in ordinary life is almost entirely that of the brain, depending upon the report of the senses and upon the *data* of heredity: all evolution depends upon what is given to the lower by the higher; all power upon any plane comes from the planes above, limited and conditioned, of course, by the nature and degrees of evolution of the forms in which it has to work; the mind itself must be recreated and regenerated by the operation upon it of the influences above it, and many are beginning to find that it is becoming more generally possible so to dominate the lower bodies that the finer vibrations from buddhi can flow down and subdue the mind and the passions

¹ Monckton Sir W. Hamilton, *Principles of Metaphysics*, p. 181.

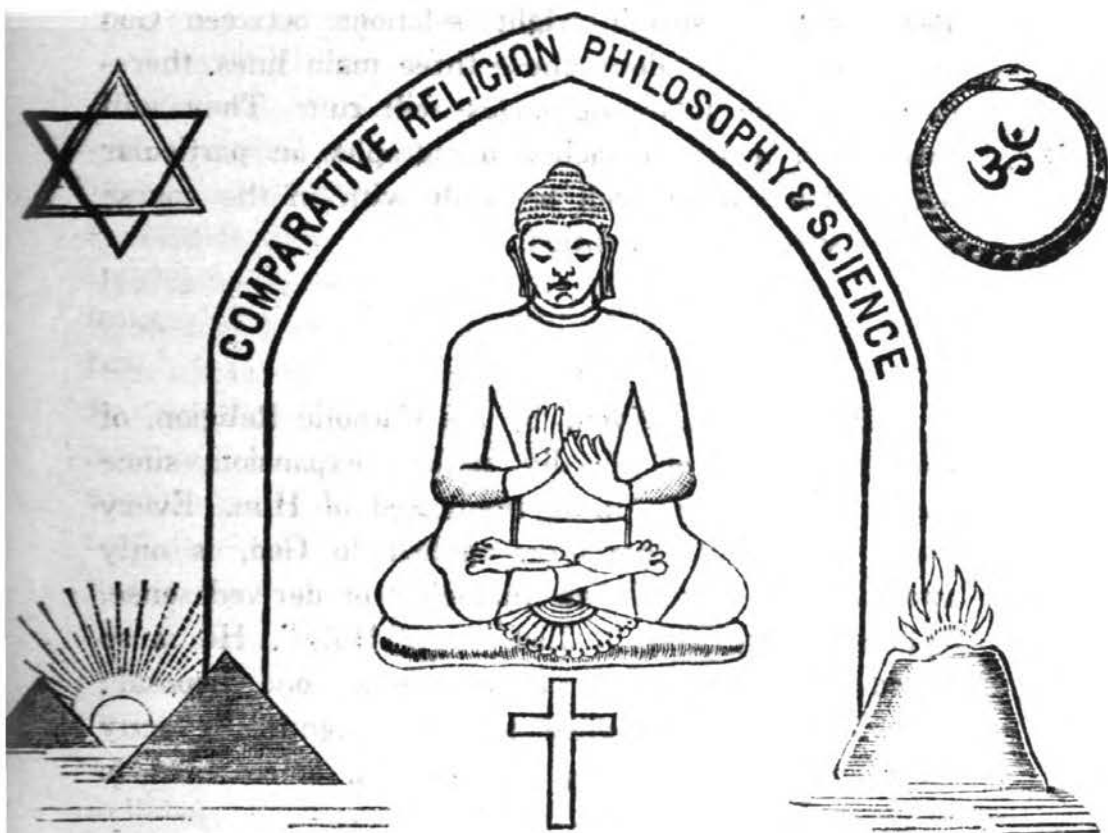
with its authority: oftentimes, however, from defective experience of its working, it is quite possible that we turn our backs upon our intuitions, or are so shy of them that we pass them by.

Those who try to develop the strict and regular habit of meditation, contemplation and fixed attention, find knowledge given to them which has never come from below; a new and distinct faculty is aroused, which reaches out above and beyond all facts and *data* in the brain. That is the natural way in which the faculty can be developed; and if practised, *pari passu*, with the purification of the bodies and the life of self-denial and sacrifice, knowledge of primary causes and of the last essence of things will begin to dawn upon the mind: that is the method, that the purpose and that the result for which, in these latter days, both Occultism and Theosophy stand; not decrying Mysticism and the Mystic way, but pointing out the possibility of an orderly, regular and certain expansion of consciousness from plane to plane, with the positive results that must necessarily accrue towards the spiritual perfection of the individual and the lifting of the sorrows of the world.

But it is important to remember that the approach to this knowledge has no foundation in previous sensible and mental experience, and that, therefore, like Mysticism it must have its beginning in an act of faith, which is in truth the earliest form of direct cognition.

W. Melville-Newton

(To be concluded)



CATHOLICISM

By THE REV. MONSIGNOR HUGH BENSON

A MAN'S religion is, in its essence, that system of faith and morals by which he believes that he can enter and remain in right relations with God. In a description therefore of any religion in particular, three main points must be eminent: (1) the account given of God by that religion—His Being, His Nature, His Action; (2) the account given

of man—his being, his origin, his nature, his final end; (3) the system by which it is hoped to bring about and to sustain right relations between God and man. It is along these three main lines, therefore, that the following pages will run. They will close with a few detached paragraphs on particular points that cannot well be dealt with in the course of the sustained exposition.

I

The account, given, by the Catholic Religion, of God is capable of literally endless expansion, since Infinity is the first thing predicated of Him. Every word or epithet, therefore, applied to God, is only applicable to Him in an analogical or derived sense. When He is called "Just" or "Holy", He is so called since no better words are at our disposal; yet no word so applied to Him signifies exactly the same as when applied to man, since man is finite and God Infinite.

The Being of God. First, then, it is believed by Catholics that God is Eternal, that He has had no beginning and will have no end, that He is in Himself immutable, knowing no progress since He has always been Himself final and ultimate Perfection. His "essential glory" then can have no addition or diminution; it is His "accidental glory" only to which created wills can minister. He alone subsists of Himself; all else exists only by Him. He is "Personal", yet without the limitations associated with that idea.

In the Divine Nature, however, there are Three "Persons", all co-eternal and co-equal; and

the names by which they are known to man are "Father", "Son", and "Holy Ghost". There is no inferiority between them as the "Arian" heresy maintained; neither are they merely three various Actions or Aspects, as the "Sabellians" taught. They are distinct one from the other; yet they are one. A far-off analogy is sometimes used with regard to this "Mystery of the Blessed Trinity"—by which the union and yet the distinctness of the Memory, the Will and the Understanding in man is thought to bear a certain resemblance to the relations of the Three Persons in the One God. Another suggestive analogy is the consideration of the three things necessary to any action or any agent. There must be the Agent, the Action and the Acting: the Lover, the Beloved and the Loving; and a further suggestion as to the value of this analogy is to be found in the Christian term "The Eternal Word" as applied to the Second Person. Under this aspect it may be said that the "Father" is the Originator and Source, the "Son" the Word eternally uttered or "generated" by Him, and the "Holy Ghost" the personal Link between the two, "proceeding from both". Yet it must be remembered that each is a "Person", and each is equal to each;—in other words, that no analogy is exhaustive, or even perfect so far as it goes.

Finally it must be said that every epithet and attribute that predicates goodness or beauty or truth can be applied fully and infinitely and ultimately to God alone. "There is none good save God." All other persons and things are "good" only in proportion as they approach the Perfection of the Divine Will.

The Creation. So far the outline of God-in-Himself only, has been considered—the outline, that is, which Catholic Dogmatic Theology lays down as revealed. Beyond that outline—beyond, that is to say, the numerous dogmas that further develop and safeguard the main Facts which Catholics claim have been revealed by God Himself—there remains a literally infinite field for speculation, beyond even those points on which theologians have disputed in the past. The knowledge of God in its entirety, so far as that is open to creatures, is only possible in the “Beatific Vision” Itself. The next point, then, to consider, is the manner in which Catholics believe the universe to have come into existence.

The word used by the Church is *Creation*, by which she intends deliberately to rule out either that the Universe is a kind of emanation from God in such a sense that the word “Divine” can be applied to its nature; or that it has existed co-eternally along with God. She further explains her meaning by adding that God *created* all things that are or have been, *out of nothing*. It was in no sense by a necessity of His Being that He created the Universe; neither was it by any kind of evolution from Himself that it came to exist. He created all things out of nothing by a free act of His own Sovereign Will. And if it be asked, Why did He so create, it can only be answered, humanwise, that He saw that more “good”—more, that is, to His own “accidental” glory—would be the result than if He had not so acted. His Foreknowledge is perfect; yet it must be

remembered also that the Catholic Church entirely denies Calvinistic teaching to the effect that that Foreknowledge constrains any will that He has created free. The situation may be tolerably summed up by saying, God foreordained because He foreknew; He did not foreknow because He foreordained.

Now this Act of God, called Creation, first brought into being an unknown number of beings purely spiritual, like God Himself. These are named generally *Angels*, and are divided into Nine Orders. It is further believed that these Angels underwent a certain probation; they possessed, therefore, free-wills; and, in the event a certain proportion of these beings "fell". There has been in the past much speculation among theologians as to the nature of the trial they underwent: yet nothing is dogmatically defined on the subject. Following the creation of the Angels there came at some unknown period that of the world in which men live; and, finally, of man himself. So far, however, definition is of the slightest. It is to these main dogmas only that the Church authoritatively witnesses. An enormous latitude is permitted to Catholics as regards the time and the place and the circumstances and even the interpretations of the events of which these doctrines speak. It is at the next point that a far more precise defining begins.

II

Man, unlike the Angels, is not pure spirit: he is spirit incarnate. He was created innocent, with a certain knowledge of God, though not that

full knowledge of which he is capable, and enjoyed Grace. Like the Angels, however, he was created *free*, and like the Angels who fell, he too fell.

Now this is an exceedingly significant doctrine, for upon it depends, in a sense, the entire system known as the Catholic Religion. If man were merely a creature struggling upwards always, the most fundamental Catholic dogmas would be evacuated of meaning. Certainly it is open to a Catholic to believe that a certain kind of evolution had place in the process of man's creation, that his body, for example, was gradually fitted by selection and generation to be the habitation of an immortal rational soul. But it is an essential of the Catholic Faith that man's spirit when first created was both free and innocent, and that it fell from innocence by the abuse of its own free-will.

Man was created then to know and serve God in this world and to enjoy Him for ever in the next world. Yet man's first parents fell from this destiny, and transmitted that fallen nature to their descendants. And it is only possible for fallen man to regain his position by the aid of God's Grace—that is, by free gifts from God of light and strength. Further the Sin of Man is so great an outrage against God that nothing but an adequate sacrifice can compensate for it or can win for man that access to Grace by which alone he can rise again to a state of friendship and union with his Creator. As to what this Sacrifice proves to be, and as to the various methods and channels by which Grace comes, we shall consider later.

This then, the Church teaches, is the state in which the natural man finds himself in this world. He is fallen, but he is not (as Calvin taught) absolutely corrupt: he has still a conscience—that is, a faculty by which he can discern good and evil; he has still aspirations after good, and, by the mercy of God, a certain power of choosing it: he is still “free”, though his freedom is enormously hampered by that downward tendency that is the result of the Fall. Further, it is taught, every man has sufficient grace for salvation—sufficient help, that is, from God, to regain the destiny for which God made him, and to avoid the final doom to which sin naturally leads. He is faced by two final states, and two only; and he has but this one life on earth for his probation. If he “corresponds” sufficiently with the grace that God gives him he passes gradually upwards to that union with God of which he is capable, and in Heaven enjoys eternally the “Beatific Vision”—a state in which he at once preserves his own individuality and yet is united to God. If, on the other hand, he fails to correspond with grace, and yields to the downward drag of his fallen nature in such a degree as to be, when his probation closes with death, in a state of “enmity” with God, he passes to that state which he himself has, *in effect*, freely chosen, and in hell is excluded eternally from the presence of his Creator. Only, it must be noticed in passing, never yet on any individual has the Catholic Church uttered a decision of final condemnation, since the interior dispositions of a man at the time of his death can be known

only to God. No excommunication or anathema can be more than an approximate attempt to deal with the soul so far as she falls under the Church's jurisdiction, and such are issued with the express hope of awakening such a soul to her own condition of danger. Neither does the Church for one moment dare to dogmatise as to the state of those who die outside her pale; for even though, as will be seen later, she claims to be the One Ark of Salvation, this does not in any sense derogate from God's Sovereign right and power to deal with souls in His own way.

III

So far much that has been said is applicable to nearly all Theistic belief. It is as to the nature of the system by which fallen man may be restored that the differences begin to manifest themselves more particularly.

The central doctrine of the Catholic Religion is that of the *Incarnation*. This doctrine teaches that the Second Person of the Blessed Trinity at a certain moment in history was "made man" in such a sense that He assumed complete Human Nature, both body and soul, yet without ceasing to be God or suffering any essential change, that He was born of a woman, lived a human life, and after His death reunited again in the Resurrection both Body and Soul, and finally took back in the Ascension that human nature with Him, perfected and transfigured, to the "Throne" of God. It is by this Incarnation, this "Hypostatic Union" between God and

Man in Jesus Christ, that God and man are reunited. Intimately bound up with the doctrine of the Incarnation is that of the *Atonement*, in which it is believed that the free offering by Jesus Christ of Himself to God—an offering consummated in His Crucifixion on Calvary—constituted the Sacrifice which alone is adequate to compensate for the Sin of Man.

Innumerable interpretations of these doctrines, especially of that of the Incarnation, have been successively rejected by the Church under the name of *Heresies*. It is necessary to touch on a few of these, since it was by their rejection that the Catholic doctrine itself has more precisely emerged. It must be remembered, however, that in the Catholic view all dealings of God with man—of the Infinite with the finite—are bound to be enveloped largely in mystery. The Church claims to state and safeguard the facts revealed by God, not always to reconcile and elucidate them exhaustively.

Heresies on the Incarnation fall roughly into two classes, namely those which minimise, respectively, the Human Nature or the Divine Nature of Jesus Christ. The former, and the earlier in point of history, regarded the Human Nature of Christ as either so drowned in the Divinity as to be practically negligible, or as phantomlike and unreal. In opposition to this the Catholic Church teaches that the Human Nature was completely real; and that therefore the sufferings and needs of that Human Nature were also real. Without this reality the Sacrifice of Calvary would be no more than a drama acted for men's imitation or admiration.

Christ had, in fact, a Human Will also, and was capable therefore of feeling the stress of temptation, though Himself actually incapable of sin. The later heresies, largely adopted at the present day by many who claim the name of Christian, minimise the Divinity of Christ, using that word only to denote either a superhuman quality of goodness or a human quality raised to the utmost intensity; and, in opposition to this the Church teaches that the Person of Jesus Christ, was, and has always continued to be, the Eternal Word, the Second Person of the Trinity, immutable and unchanged; that He possessed therefore all the attributes of the Deity since He Himself was God; even further, that His Human Nature, so intimate was its union with God, enjoyed always and unceasingly even upon earth the Beatific Vision; and, in virtue of that same union was and is a proper object of adoration.

It will be seen plainly then that the doctrine of the Atonement depends absolutely upon the doctrine of the Incarnation. If the Human Nature of Christ were in any sense unreal, the Incarnation would be unnecessary. If the Divinity of Christ were not absolute, His Sacrifice would, at the most, only differ from the death of martyrs and saints in degree but not in kind; and again the Incarnation would be unnecessary. As perfect God and perfect Man, however He accomplished what neither God nor man could accomplish separately: He united real Humanity to real Divinity; and, by His Sacrifice consummated that union, and atoned for that for which man alone was incapable of atoning.

This, very briefly then, is the foundation of the Catholic Religion, and has been, at any rate until comparatively recently, the foundation of all Protestantism as well. It is claimed, however, by Catholics that certain other doctrines follow inevitably (and were actually so revealed by Christ), and that the rejection of these doctrines by Protestantism has led to obscurity and even to positive heresy on the fundamental dogmas themselves.

First, then, the Catholic Religion teaches that the Grace and Spiritual Power released by the Incarnation and the Atonement need, and were supplied with, means by which such grace should be perpetually applied to the individual. Certainly the individual, where such means fail, can, by the mercy of God interiorly apprehend the grace necessary for his salvation; but, it is claimed, Christ who wrought these things under terms of time and space, has provided means also under terms of time and space, by which such grace is applied. Secondly, it is claimed that the truths revealed by Christ need in every age a Living Voice by which vital questions may be answered, and an infallible Authority by which such truths may be safeguarded. A Revelation enshrined in a written book ceases, by the variety of interpretations applied to it, to be a positive or certain Revelation at all, unless there be an authoritative and infallible Teacher on earth to decide between such interpretations. The Catholic Church, therefore, unlike Protestantism, while she regards the Bible as the Word of God and as one fount of Truth, adds as a second and equally important fount of Truth, the Tradition committed to her by

Christ, in the guardianship of which she believes herself divinely safeguarded.

Let us consider these points one by one, in the reverse order in which they have been stated.

(1) Catholics believe that God was made man in order, among other things, to deliver a body of truth to man, much of which he might have guessed at, some of which he might positively have known, some of which he could neither have known nor guessed at. This body of truth was delivered to His Apostles; and it is beyond the power or the rights of their successors either to add to, or to diminish, in the smallest degree, this Divine Revelation.

Christ constituted, however, a *Church*—that is to say a group of persons raised, by certain rites which we shall consider later, to the supernatural state, and intended to embrace sooner or later the whole of human kind; and one of the functions of this Church is to preserve aright and to promulgate the truths revealed to her by Christ. Yet, while the Church may not modify the truths themselves, she will “develop”, as time goes by, their contents; she will, for instance, make more explicit that which was at first implicit or obscure, in answer to questions or denials on matters of faith; and in this action—in the exercise, that is to say, of this supreme dogmatic function of hers—she believes herself so far safeguarded by the assistance of God as to be incapable of teaching error. This gift of *Infallibility*, it will be noticed, is quite another thing from *Inspiration*. The former is rather a negative gift by which she is kept immune from

error; the latter a positive impulse, given to the prophets and the writers of Scripture, including Infallibility, but transcending it. The Church does not claim Inspiration, either for her General Councils or for her Divinely appointed Head; yet she claims entire infallibility for these two mouths of hers by which she formally *defines* truth.

The Unity of the Church is provided for in the following manner :

Christ, it is recorded in the Gospels, chose out one from among His Apostles to be the leader, and, in a sense, the centre of the rest; and He particularised him in many ways. First He gave him a new name, and Himself supplied the interpretation of that name. He called him *Cephas*, or Peter; and added that "upon this *Cephas*" (He) would build His Church, further adding that "the gates of hell should not prevail against" this Church. Next He said that to him He would give "the Keys of the Kingdom of Heaven"; and lastly commissioned him to "feed His sheep". It is noticeable that these three functions thus representatively conferred upon Peter are predicated in their fulness only of Christ Himself: He is the "Foundation Stone", the "Door" and the "Good Shepherd".

Catholics therefore claim that the Church of Christ—that Church to which Christ committed such functions and to which He promised His continual Presence—can be identified by its unity with Peter; and the See of Rome, therefore, where Peter lived and died, is called the "Holy" or the "Apostolic" See; and its occupant is regarded as having inherited the prerogatives of Peter. Among these prerogatives,

therefore, is that of safeguarding and defining the truth; and the Bishop of Rome, or "Pope", is named the "Vicar of Christ". He, therefore, when, as supreme Pastor of Souls, in a matter of Faith or Morals, he defines a truth to be held by all Christians, acts in virtue of his commission from Christ, and is divinely safeguarded from error. His prerogative does not preclude the possibility of his erring in his private capacity, still less does it preserve him from personal sin.

The promises of Christ, however, were made to the whole Church in the person of Peter; and a properly constituted "General Council" therefore, sitting under the presidentship of "Peter", is also believed to be infallible. In cases where such a Council has sat, the Pope does no more than ratify and confirm the decisions which, it is believed, are also safeguarded from error by the same promises of Christ. To the Pope also belongs supreme *jurisdiction*, and from him every bishop and priest draws his right to act in his official capacity. Most of these acts are *valid*, though irregular, even when exercised in defiance of, or separation from, the Pope; some of them—for example, absolution or the Power of the Keys—are *invalid* as well as *irregular* under those conditions.

(2) The second great function of the Church is that of Dispenser of Grace.

The Incarnation and the Atonement, as has been seen, are believed to have released an infinite torrent of grace for the salvation of all mankind; but, this grace must, normally, be applied to the individual through certain channels and agents. Chief

among these channels are the *Sacraments*; chief among these agents is the Sacerdotal Hierarchy; and the second is, normally, the dispenser of the former.

(a) The *Sacraments* are seven in number: *Baptism*; *Penance*; *the Eucharist*; *Confirmation*; *Holy Order*; *Holy Matrimony*; and *Extreme Unction*. First, however, the Eucharist should be considered; as it is more than a Sacrament.

According to the doctrine of the Atonement, Christ offered on Calvary the one perfect and adequate Sacrifice for the sins of the world. A Sacrifice is commonly believed to involve two things; primarily the offering and death of a Victim, and secondarily an Union with God to whom the Victim is offered by means of a feast upon its Flesh. Two things therefore are involved in the Atonement wrought by Christ: there is first the Sacrifice proper; there is next Communion with God by feeding upon the Divine Victim.

Now Christ spoke of these two things expressly in one sentence "The (Living) Bread which I will give is My Flesh which I will give for the life of the world"; and again "Except you eat the Flesh of the Son of Man and drink His Blood, you have no life in you". Further He instituted a Rite by which (1) the Sacrifice once offered should be continually re-presented to God; (2) the Flesh and Blood, thus sacrificed, should be made accessible for human food. This Rite is called the *Eucharist*.

In the Eucharist, by Divine Power exercised through the priest, the "elements" of Bread and Wine are changed *substantially* (though not *accidentally*), into the very Flesh and Blood of

Christ. This is called the dogma of *Transubstantiation* and signifies that while the externals or "accidents" of the elements—those qualities accessible to the senses—remain unchanged, the *substance*—that in which the "accidents" inhere and by which, for instance, the bread *is* bread—is changed into the substance of the Body and Blood of Christ. In the transubstantiated elements there is no actual separation of Body and Blood; the Host and the contents of the chalice are, alike, Christ whole and entire (since a real separation would involve another death of Christ); but the two different elements are used in order to signify and to re-present, mystically, that actual separation which took place on Calvary.

Here, then, in the Eucharist, is, first, the *Sacrifice of the Mass*—the re-presenting, that is, under another mode, of the Sacrifice of Calvary; then, in the Communion, the Body and Blood of the Sacrificed Divine Victim are assimilated by the participators. Lastly, in Catholic Churches, the "Blessed Sacrament" is preserved in the Tabernacle and both here, and in the service of *Benediction*, is adored by Catholics. The Eucharist, therefore, pre-eminently above the other Sacraments, is sometimes referred to as the "extension of the Incarnation," though all the Sacraments are this also in their degree. But in the Eucharist, according to Catholic belief, the Human Nature of Christ is always present on earth—dwelling in the Tabernacle, sacrificed in the Mass, and assimilable in Communion.

Baptism is the Rite ordained by Christ for the washing away of original sin; and *Penance* (or

Absolution) for the further washing away of sins afterwards contracted.

Baptism therefore is the first Sacrament received by the individual. Since man is not pure spirit, but spirit incarnate, the supreme means of grace also have something of this double nature—an external visible part, and the interior grace conveyed by it: and *Baptism* (which, like matrimony does not necessarily require a priest for its valid administration) is an outward ablution accompanied by certain words, which whole rite raises the catechumen to the supernatural life, removes his sins, original and actual, and infuses certain graces into the soul. It is “necessary to Salvation”; yet the Church has always held that the “Baptism of Desire”—*i.e.*, God’s response to a perfectly pure and good intention of pleasing Him, accompanied by an implicit wish to conform in all things to His Will and therefore inclusive of a desire for baptism, if the necessity of such were known to the individual—confers the grace of the sacrament upon those who are unable actually to obtain it.

Penance is the sacrament instituted by Christ, by which post-baptismal sins are forgiven through the ministry of a priest acting judicially, in virtue of Christ’s words to His apostles “Whosoever sins you forgive they are forgiven”.

Confirmation is the sacrament by which certain gifts of the Holy Ghost—seven in number—beyond those received in baptism, are conveyed to the individual, primarily for his strengthening in the battle of life.

Holy Order is the sacrament by which men are raised to the ministry, and made sharers in

and administrators of the Royal Priesthood of Jesus Christ.

Holy Matrimony is the sacrament by which a man and a woman are united before God in such a manner that what would, without grace, be merely a contract terminable or dissoluble, becomes a mysterious uniting of the two that nothing but death can sever. The Church entirely denies divorce, and refuses the sacraments to those who have profited by a legal "divorce" to marry again in the life-time of their surviving partners.

Extreme Unction ("The Last Anointing") is the sacrament by which the sick in danger of death are frequently restored to health, or, if not, purified and made ready for death.

Lastly, on the point of the sacraments, it must be added that three of them—Baptism, Confirmation and Order—confer "Character", or an indelible seal upon the soul; and these three sacraments therefore can be received but once. These are also the three sacraments in which the Holy Ghost acts directly upon the soul and is "given" to her.

(b) The Sacraments are, as has been seen, dispensed by the Church, and for five of them the ministry of a priest is essential for validity; further, for two of these five (for *Order* absolutely, and for the administration of *Confirmation*, with certain rare exceptions) the Episcopal order is necessary. For *Extreme Unction* too the use of oil blessed by a bishop is necessary. In Baptism any rational human being can act as minister; in Holy Matrimony the "ministers", strictly speaking, are the contracting parties, though by recent legis-

lation the presence of the parish priest is, as a matter of fact, also necessary.

Next, therefore, the hierarchy must be considered.

All Priesthood, it is taught, comes from Jesus Christ, who is alone the Supreme and Absolute Priest. But He has raised men to be not only His representatives, but actually the agents by whom that "Melchisedech"—priesthood is exercised on earth. He conferred this gift upon His Apostles at the last Supper, and gave them also the power of passing it on to their successors, under certain restrictions and safeguards: and this Priesthood includes primarily the power to offer the sacrifice of the Mass by consecrating the Eucharist, as well as the power to forgive sins in His Name, to bless, and to administer other means of grace.

There are seven orders in the Hierarchy. First the three *Major Orders*; the *Priesthood* (which in its plenitude is present only in the Episcopate) the *Diaconate* and the *Subdiaconate*; then the four *Minor Orders*; the offices of *Door-keeper*, *Reader*, *Exorcist* and *Acolyth*. The reception of the "tonsure" by which a man becomes an ecclesiastic or "clerk" precedes that of the *Minor Orders*, but is not an order in itself. Now the four *Minor Orders* do not necessarily preclude a man from returning to ordinary lay life in the world: he remains always an ecclesiastic, but he is not bound to wear ecclesiastical dress or to remain unmarried. Usually, however, in our own days, the reception of *Minor Orders* is but a preliminary to the *Major*; and when the *Subdiaconate* has once

been received it is impossible without a special dispensation, exceedingly difficult to obtain, to return to lay life. Henceforward the man is bound to be a celibate, to say the Divine Office every day, and to dress as an ecclesiastic. (A slightly different discipline prevails however in the Churches of the East that are in communion with Rome, by which a married man may become a priest, although a priest may never marry).

It is by this Hierarchy therefore, governed locally by bishops, and supremely by the Pope, that the dispensing of grace, the preaching of the faith, and the preserving of the Tradition undefiled, is effected; and it is an essential of the Catholic Religion that this should be so. It is indeed possible for souls who, without their own fault, are unable to have access to a priest (whether that inability is virtual or physical), to obtain from God direct all necessary graces. An act of "perfect contrition" for example removes the guilt even of mortal sin without the ministry of a priest, under such circumstances; and it is exactly for this reason that the Church never presumes to declare the final fate of any individual soul outside her pale, since God only can know the dispositions of such a soul. Persons may, that is, belong to the "Soul" of the Church who, for no fault of theirs, have been excluded from the "Body". Yet, wilfully to reject the ordinance of Christ—to refuse Baptism, or Penance, for example, when the Institution by Christ of these sacraments is known and their efficacy recognised—is to forfeit all claim on obtaining in other ways the graces conferred by them;

to lose their place in the "Soul" of the Church as well as in the "Body".

Besides sacraments, however, for which the Priesthood is essential, it must be noticed that the Church uses and recognises other means of grace.

First there are those things or rites which she calls *Sacramentals*, resembling the sacraments in their double nature, as well as in the fact of their conferring grace, (though theologically speaking, in a slightly different mode), yet not instituted by Christ Himself. Such a sacramental is *Holy Water*. *Holy Water* is water, with a small infusion of salt, blessed by a priest in virtue of his general powers to bless, and used by the faithful for the purifying away of lesser stains of guilt, for their protection against spiritual assaults, and for the disposal of their mind towards Divine things. Blessed ashes and palms are other examples of sacramentals; and all these depend for their efficacy not only on the blessing that they have received, but on the fervour and the disposition of those who use them.

Next there is *Prayer*, or the lifting up of the heart to God with attention and intention, whether the aspirations are vocally expressed or not. And there is perhaps no department of the Catholic system more minutely or exhaustively treated than is that of *Prayer*.

Prayer is of two main kinds. First there is *Vocal Prayer*, especially that form of *Vocal Prayer* stereotyped in the Mass and in the Divine Office. All Religious and all ecclesiastics above the rank of Subdeacon are bound under pain of mortal sin

to "recite office", except where special exemptions are given to the illiterate or to those otherwise physically or morally incapable of fulfilling the obligation. So high is the value attached to this exercise that among monks it is called *Opus Dei*—The Work of God—and is the supreme duty of their daily life. Further it must be said aloud, or, in the case of private recitation, with at least the deliberate movement of the lips; and, in Enclosed Houses, it forms the chief occupation of every day: a large proportion of it is recited, in choir, in such houses, during the hours of the night. Secondly there is *Mental Prayer*, rising at last into *Contemplation*; and this, though practised widely by the faithful everywhere, reaches, as a rule, its perfection only in Religious Houses where its cultivation is brought to the highest possible pitch. In one Order for example, only partially "enclosed", Mental Prayer or Meditation on the subject of the Passion of Christ is enjoined on all members for two hours every day.

Lastly, the Church regards as means of Grace all good actions done with a pure intention to God's glory; and she names the principal of these, *Spiritual and Corporal Works of Mercy*.

So far, the Catholic Religion has been described in a few of its barest essentials only: and it need hardly be said that a vast number of doctrines and practices—corollaries even further detached from those that have been mentioned—have not

been touched upon at all. Such are the Church's teaching upon eschatology, beyond what has already been said, devotion to Mary and the Saints, the "Religious Life" in general, the place of Miracles, together with a less formal consideration of the system of faith and life as a whole. It will perhaps be better to treat of these now, separately. Their connection with what has already been said will easily be seen.

(1) ESCHATOLOGY

It has been remarked that the Catholic recognises but one probation here on earth, closing with the "Particular Judgment" that takes place immediately after death; and but two final states or places to which the individual Soul can come. Yet he recognises a third intermediate state, not final, through which the vast majority of souls who are, later, to attain the Beatific Vision, must pass. This place is named *Purgatory*; and in *Purgatory* the *temporal* debt due for forgiven sin is paid, as well as the punishment for venial sins in which the soul has left the body.

For the forgiveness of mortal sin (as in *Penance*, for example) does not, obviously, involve the remission of all penalty. A drunkard, for instance, who turns from his sin and is forgiven, does not, as a matter of fact receive his health back again immediately. The *guilt* is forgiven; there is no longer, that is to say, any obstacle between his soul and God; he is restored to the life of grace; and the eternal punishment due to him becomes merely

temporal. It is conceivable therefore, and indeed practically certain, that many souls whose sins have been few and whose sufferings many, pay that debt in this life, and do not, therefore, go to Purgatory. But with the vast majority of souls the case is not so. Many *spiritual* sins, for instance, have little or no perceptible penalty attached to them in this life. Such sinners as these, therefore, as well as those whose sins are out of all proportion to their sufferings, pay the balance due to such sins, in the pains of Purgatory.

Two practical corollaries follow from this dogma.

First there follows the utility and the duty of praying for the departed that they may be purged from their pains quickly and pass to their eternal joy; and for this purpose also the Sacrifice of the Mass is offered for them on earth. For if, as Catholics believe, intercession avails with God, in such a way that the pleading of a soul in grace, on behalf of another, helps and forwards that other soul while still on earth, so too will it avail for souls departed.

Secondly there follows the doctrine of *Indulgences*—a doctrine that has given rise, probably, to more misunderstanding than any other, yet one that is perfectly consistent and inevitable, if the Catholic teaching on Sin and its penalties, and on the common supernatural life enjoyed by the baptised, is once understood.

Briefly the doctrine is as follows:

A soul that has sinned and has been restored to grace yet owes, as has been said, a temporal debt to God; and this temporal debt is, for the

most part, paid only in purgatory. Now all that such a forgiven soul is obliged to do, if she would enter heaven, is to remain in the "state of grace" while still on earth. If then she does more than she is obliged, if she undertakes, let us say, some heroic work for the poor or the suffering, if she strips herself, for the love of God and in reparation for her sins, of her temporal possessions, if she devotes herself to austerity and prayer—it is quite certain that such efforts and reparations on her part must count before a Just God as payment of her debt; and such is of the more value before Him, as she undertakes such acts voluntarily and lovingly.

Now the whole doctrine of Indulgences is, in its essence, nothing more than a systematisation of this very reasonable idea. The Church runs to help, so to speak, a generous soul such as this, and not only directs her in her efforts and gives her special aids and privileges, but further, showers upon her a portion of the superabundant merits of all souls, from the Soul of Christ downwards, who, like her, have done far more than their absolute duty obliged them to do. For so deep and intimate is the interior union between soul and soul in grace, and so authoritative the commission uttered to the Church by Christ to the effect that what she "binds on earth shall be bound in heaven", that the Catholic Church claims to have a kind of "impetratory" authority over such transactions, and to be able to help one soul that is struggling heroically and lovingly upwards, by the merits of other souls that have striven yet more heroically and lovingly in the past.

The "Treasury of Merits" is the phrase used of that vast community of meritorious actions and lives which is placed, in a sense, at the disposal of Christ's Representative and Vicar on earth.

It is hardly necessary to add, then, that "Indulgences" (that is a remission of future Purgatorial pains) can only be gained by souls that are not only in grace, but in the possession of good and fervent dispositions.

(2) DEVOTION TO MARY AND THE SAINTS

When once the doctrine of the Incarnation is grasped, as well as that of the Virgin-Birth of Christ, devotion to the Mother of God is seen to be inevitable. And it is extremely significant that where this devotion ceases, sooner or later the doctrine of the Incarnation grows obscure or is even denied. In fact the use or the disuse of the phrase "Mother of God" is a tolerable guide to the more fundamental doctrinal belief of those concerned, since the phrase is, to the Catholic, nothing but a simple statement of the Divinity of Mary's Son.

(i) Now devotion to Mary, and dogmatic statements as to her Person and office and attributes, are matters of extremely careful and well-tested theology. They are very far from being, as is sometimes thought, the result of popular and rhetorical sentiment. Their origins are found, for example, in the Church of the Catacombs, at which period she was depicted in the attitude of intercession, and given the title of "Advocatrix". Parallels were also drawn, in very early days, between Mary the Mother of the Re-

deemed, and Eve the mother of the fallen. By the disobedience of the one the way was made open for the first Adam to ruin the race at the Tree of Death; by the obedience of the other the way was made open for the Second Adam to redeem the race at the Tree of Life: and all subsequent "Marian" theology takes its rise and form and is limited by her function as an "Assistant", so to speak, of Redemption, not as a source of Redemption. It is not believed by Catholics that Mary is more than this; she can intercede, but she cannot, strictly, "give"; there is offered to her a veneration higher than that offered to any other creature, since she stands towards God, in virtue of her Motherhood and of the privileges He has given her, in an absolutely unique position; yet this veneration never approaches and never can approach, even when offered by the simplest and most uneducated believer, that supreme and unique adoration which is offered to God alone. It is not only that Sacrifice is offered to God alone; there is also another kind of prayer—the outcome of the relation of the Creature towards the Creator—which is given to God and to God only. All the rhetoric of the lovers of Mary, all the devotions performed in her honour, all the sounding titles bestowed on her with or without authority—these can no more be taken to imply an assertion of her Divinity, than the adding together of finite numbers can attain to infinity.

(ii) Following upon this devotion to Mary comes devotion to the Saints and Angels, and, most of all, towards those Saints more intimately associated with the event of the Incarnation—such persons,

for example, as St. Joseph, Spouse of Mary Ever-Virgin, and St. John the Baptist, the Forerunner of Christ. Devotion to these is natural and inevitable, for the same reason as to Mary, though all the honour paid to them can never equal that paid to the actual Woman of whom God Incarnate was born, and who, as Catholics believe, was specially prepared for her high destiny by being conceived in the womb free from the taint of original sin. There is, in fact, no difference in kind between the honour given to such saints as St. Joseph or St. John the Baptist and the honour given to those later and other friends of God who, by the sentence of canonisation, are declared certainly to have attained the Beatific Vision, and to be proper objects for the veneration of the faithful.

For, to Catholics, the grace of God is as powerful as ever, and the stream of "saints" therefore can never cease. There always have been and always will be souls that live lives so heroic, for motives so pure, as to merit this title. Some few of these are detected by the Church, and, at some period after their death, are publicly proclaimed, after an exceedingly searching enquiry, to have reached the technical standard of "sanctity": the vast majority, no doubt, succeed in evading the honours from which their humility would naturally shrink.

It is to souls that have been publicly proclaimed as "saints" that public veneration may be paid, though privately any Catholic may invoke the prayers of any soul or even of all the "holy souls" in Purgatory: and this public veneration is

of course, in a line with the whole main thought of Catholicism in which the *Humanity* of Christ, and not merely His Divinity, is believed to be the instrument of Redemption. Once again it is directly from the full Catholic doctrine of the Incarnation that the veneration of saints springs, since by the Incarnation man is united to God potentially, and by the sanctity of the individual this potentiality becomes actual. It is then merely as from intercessors and advocates that Catholics seek the assistance of the saints, not as from men who have become part of the Deity, and who therefore merit Divine honours.

(3) RELIGIOUS LIFE

The life known as "Religious" is a life fundamentally based upon the three vows of *Poverty*, *Chastity* and *Obedience*; and these three vows form the basis of every strictly "Religious" Rule. By *Poverty* the monk relinquishes his right over all earthly possessions, so that not even his clothes or books are his own; by *Chastity* he vows himself to a single life, and further increases, under penalty of "sacrilege" any future infringement of the law of perfect purity whether in thought, word or deed; by *Obedience* he resigns his own will into the hands of his Superior, and can no longer direct his future except so far as his Superior permits. It is necessary to add, however, that this obedience extends of course only to matters that are "indifferent" from a moral point of view.

All technically "Religious" persons, therefore, whether men or women, are bound alike by these vows. Differentiation begins after that point.

Roughly speaking there are two kinds of "Religious"—Active and Contemplative; of whom the former are very much in the majority. "Active" Religious, although their lives contain plenty of devotion, and indeed are deliberately built upon it and conditioned by it, yet engage in all kinds of outward work—preaching, teaching, study, literature, as well as manual labour, among the men; teaching, nursing, needle-work and manual labour among the women. And such are enabled, of course, owing to their community of life and the complete absence among them of separate individual interests, to compete with secular organisations, very frequently to the disadvantage of the latter. "Contemplatives," however, engage in no such activities; and such books as they may occasionally produce, or such manual labour as they may undertake, are merely recreations or by-products of a life whose sole object is prayer, austerities and intercession.

Now these latter "Religious"—such communities as those of the Carthusians or the Cistercians or the Poor Clares or the Carmelites—are a continual source of bewilderment to such as either do not believe in the principles of Atonement and Prayer or have not thought out such principles to their logical end. For Catholics—unlike most Protestants—do not believe that the Sacrifice of Christ is just a detached and solitary event in history, but rather the type or norm of all sacrifice, as well as the supreme Act which fructifies all human pain and

effort voluntarily embraced for the love of God and of souls. It is the object of every contemplative to be "crucified with Christ"; in the cell of every Carmelite nun hangs an empty cross to remind her that she too must take her place upon it; the scourge of Christ's Passion is a fact in her daily life; and all Contemplatives alike, both men and women, regard it as the one object of their desire, to which all else is subordinated, to suffer in union with Christ, to add their blood, their tears and their prayers to His, and so to extend the Passion He suffered in His Natural Body in that Mystical Body of His of which they are members. And they find that supreme honour with which the Church regards them corroborated by the words of Christ Himself, who, with the sisters Martha and Mary before Him, the first ministering actively to Him, the second contemplating Him, preferred the second, saying that Mary "had the one thing needful", and that she, and not Martha, had "chosen that good part which shall not be taken away from her".

Finally it must be remembered that it has been chiefly among Enclosed Religious, though by no means exclusively among them, that the elaborate Science of Mystical and Ascetical Theology has been brought to maturity. It is impossible, of course, to do more here than merely name this enormous branch of the Catholic Religion, since its ramifications and significances have deeply affected not only all other branches of divinity—Moral and Dogmatic Theology, Exegetics, and the rest—but has helped to shape even the simplest prayers of the smallest child.

Such men as St. John of the Cross, Tauler the Dominican, the unidentified author of the "Imitation of Christ," such women as St. Teresa, and St. Gertrude—these, in their explorations into the darkness that unites God and the soul, have done perhaps more to light up the mysteries of the interior life, and to sketch out for the pilgrim-soul usually under terms of the three great stages of "Purgation," "Illumination" and "Union"—the road by which the Deity must be approached, than all the psychologists and the loud-voiced preachers put together.

(4) MIRACLES

The Catholic, so far as he realises his faith, lives always in direct consciousness of the supernatural. To him the world of natural law in which he lives is not the only world; the double nature of the sacraments and of the sacramental or symbolical acts which he is continually performing; the "acts" of Faith, Hope and Charity he is continually making—his whole religious life, in fact, drives him behind every external action to its "intention," behind the things that are seen to the things that are not seen, behind the range of the natural laws by which this world is ruled to that illimitable range of supernatural laws of which he knows comparatively little.

The manifestation of the supernatural then is more or less taken for granted. Once the miraculous nature of the Incarnation becomes an object of faith; once he realises that the Divine Being has so far intervened in the world as to become

Man and to indicate His Presence by the shower of miracles recorded in the Gospels, it is no longer a matter of surprise to him, but merely one of evidence (in each instance) that the Divine and Supernatural Power of God should continually, as Christ Himself promised, (not infringe the laws of nature, but) intervene by laws still greater. It is not an infringement of the law of gravitation to lift a book from a table; neither is it an infringement of the laws of nature to bring a higher supernatural law to bear upon natural conditions.

The phenomena of Lourdes therefore, or the countless miracles recorded in the lives of the saints, are no bewilderment to the Catholic. Rather he would be bewildered if these evidences of God's supernatural action upon earth were ever to cease. In the Mass, which the devout Catholic hears every day, there is offered to his faith a continually re-enacted miracle by which the Human Nature assumed by God becomes present, whole and undivided, on ten thousand altars simultaneously, in every country of the world. He believes this firmly and unflinchingly; it is scarcely a matter of surprise therefore that when Jesus Christ, hidden in His Sacrament, goes by the couches of the sick at Lourdes, the infirm should leap from their beds, the blind should recover their sight, and the deaf hear, as they did in Galilee and Jerusalem long ago.

It may be that sometimes he is over-credulous, and believes on quite insufficient evidence that a miracle has taken place; yet it must be remembered in his defence that it is only natural that he should be satisfied with far less evidence for such

an incident than can be one who finds it difficult if not impossible to believe in the supernatural at all, and to whom a demonstrated miracle would mean the overturning of all his previous philosophy.

Finally it should be noted that in ordinary processes of canonisation at least two "First-class" miracles must be proved, after very searching enquiry, following upon the act or the intercession of the subject of the process, before the case has a chance of going forward.

It remains to end with a general review of the whole place and significance of Catholicism in its claim to be not merely one of the world-religions, but the single Religion revealed by God as true.

(1) First it should be remarked that Catholicism has a history behind it of unique interest. It arose in the East, or rather at the juncture of East and West; it has laid hold first of the West, in such a sense that the whole of the most progressive civilisation of the world has been shaped by it; and it is at present beginning to lay hold of the East in a way in which no Western Religion has ever succeeded in doing; in a way in which no Eastern Religion has ever affected the West. And it claims further, to possess, as evidenced by its zeal for proselytism, a kind of Divine Self-consciousness which, as manifested originally in the Person of Christ, has been always regarded by Christians as the supreme indication of his Divinity.

(2) Its action upon civilisation has been—as its Founder predicted in His parable of the Kingdom of Heaven as "leaven hid in meal"—one of intense stimulus. A brilliant book, dealing with this

very modernly conceived point, has been written by Mr. Charles Devas under the title *The Key to the World's Progress*. Catholicism has produced, that is to say, an extraordinary kind of ferment, driving up, so to speak, out of the seething mass every kind of individual. It has produced on the one side such Saints as St. Francis of Assisi, St. Teresa, St. Ignatius of Loyola; and, on the other hand, by a kind of reflex action, such monstrous enigmas as Alexander VI, Gilles de Rais and Henry VIII, have made their appearance in the midst of Catholic Society. It has been the occasion of massacres as well as of monasteries; countries under its influence have known in one generation a flood of contemplatives and in the next the appalling phenomenon of the "Black Mass" and Satanism—forms of worship only possible to those who believe truly that Christ is God and that the Blessed Sacrament is Christ, even while they insult Him. Catholicism has been indeed, as Christ predicted, a very "Fire" in its wrath and energy, as well as in its pure radiance and light.

(3) Yet, between these vibrating extremes, it is the claim of Catholicism that it is exactly fitted to the needs of the Average Man. On the one side there stand ranged the Saint, the Theologian, the Philosopher, the Scientist, the Philanthropist—Giants of Love and Wisdom and Pity; on the other the Criminal, the Little Child, the Irish Labourer—these little accounted of (when they are not altogether repudiated) in the kingdom of this world. St. Thomas Aquinas and the little school-girl; Pasteur and the dunce; St. Francis and the

Sicilian brigand—all these believe, at any rate, exactly and precisely the same dogmas down even to the minutest detail of their Faith. *There is no esotericism in the Catholic Church.* It was the proclamation of St. Paul the Apostle that in Christ veils were to be done away and mysteries revealed. There is no slow process of initiation, no secret knowledge possessed by a Hierarchy. The Doctor can know scarcely more than the Penny Catechism can tell him; the child scarcely less.

Yet between these extremes of attainment stands the Average Man—the man with spiritual spasms of enlightenment and long periods of obscure inertia, the man of few and feeble aspirations and endlessly broken resolutions, of glimpses of realisation and disillusionment and carnal entanglements and materialistic stupidities. And it is the claim of Catholicism that to this man, as well as to others higher or lower in the scale, the Catholic religion is exactly fitted.

For it gives him first a distinct and comprehensible scheme of the Universe, with a sense of his own personal responsibility to his Creator. There is a Personal God whom he is taught to call his Father; a God who has become his Redeemer by becoming his Brother and fellow-sufferer, and who will become his Judge; a God who is present always in his heart and speaks through conscience. He has been brought into filial relations with this God through an act performed at a definite place and time—his Baptism; and he is provided with sacramental actions, which he is to perform under strict orders and conditions, which will enable him

to preserve these relations and to restore them if they are infringed. He is not, that is to say, driven back upon his own emotions, and his yet more fallible memory of these emotions, for reassurance and strength. Times, places, actions are all prescribed. He is not forced inwards to find his God: his God, and a God dwelling in Human Nature too, awaits his worship in every Tabernacle, and offers Himself continually as a sacrifice under circumstances which, by discipline, drive His worshipper to meet Him. And these observances and rites are not mere symbols or reminders of truth, but Truth's utter Realities.

Yet the emotional and the intellectual elements are not wanting. The Average Man is met by a ceremonial which for sheer beauty and symbolism is unsurpassed in the history of religion, by appeals to his sense of beauty, such as it is—by liturgy, by music, by ordered movement and rhythm—that can hardly fail to raise his mind to the Absolute Perfection which he worships. And as for the intellect, Sunday by Sunday, if he does his duty, he has offered to him in sermons, and in his daily reading, a scheme of theology hammered and tested by the shrewdest and holiest brains in Europe as well as inspired by the subtleties of the East—so hammered and tested and inspired, in fact, as to evoke the reproach that it is too logical to be true. Yet he is not bound to know all this theology unless he has a taste for it. It is enough for him to say with the French charcoal-burner "I believe all that the Church believes," and then, after a pause, "And the Church believes what I believe".

This then is perhaps that claim on behalf of Catholicism which is most likely to be heard in these days of democratic tendencies. There are a thousand other arguments advanced by the Church in her own cause—the fulfilment of prophecy from the Old Testament and from the New; her miracles; her saints; the indications of philosophy; the growing corroborations of Science; the Supra-national Unity which she has succeeded in establishing among her children, in opposition to the fact that other religious communities have failed, always and consistently, to bring about theological unanimity even on a far smaller basis, her unbroken descent through the ages. Yet in this age perhaps she may be discerned more easily in her relations to the Average Man, and her claim to be the One Church of God judged more fairly when tested by her effects upon him. And, indeed, it is harder to think of any better criterion in any age.

Rev. Hugh Benson

THE MYSTERY OF ETRURIA

By NINA DE GERNET

*Ril Avil!*¹

THE first impression received of Etruria in modern times—received in reverence and sympathy by a woman who was a poet²—was the solemn pageant of Etruscan death. Like the deep glow of sunset over the Apennines, sets the glory of the Unknown Country sinking in the untimely grave willed for her by her 'Veiled Gods'. And a ray of that melancholy and that splendour lay on the graves, the contents of which were brought into his own house by an Englishman, almost a century ago. There "in a tomb wonderfully lit, lay—in the centre—the body of a young priestess, graceful and mournful, with ivy wreathed into her locks, golden ear-rings with big carbuncles in her ears small as a child's." Around her lay "warriors in armour of gold," and there stood exquisite funeral-vases of terra-cotta, orange and black, of silvery, or of semi-transparent blue glass in golden stands.

On the bodies still lay the scarabæus of Egyptian garnet, of Etruscan jasper or onyx, that was never taken off, so as to have "always the Divine

¹ "He lived," a usual inscription on Etruscan tombs.

² Mrs. Hamilton Grey.

presence" with one. On the gems were engraved the images of Mercury, of Isis and Horus—sometimes in a grove of lotus-flowers, as on the scarabæus made of "root of emerald," and the lotus of Egypt was also on the frescoes of the wall. Etruria, "in all things *sister to Egypt*," had the same type of humanity—the long eyes, dark and very big, the slender frame, the black hair, though some were fair and even reddish. Dresses of terra-cotta or blue colour, heavy with gold, covered the bodies. On the lid of their coffins, some of bronze, some of terra-cotta also, were reproduced the figures of the dead, and on the corners winged lions stood on watch.

In one of these tombs was found the body of a "Warrior Queen" with golden breastplate and arms, and a head-gear with the "solar insignia" (one of the Solar line of the great ones?). Her entombment was in a secluded room behind a larger tomb of a warrior and chief. His chariot stood there also amidst a double row of lamps and arms, and in a huge jar, in a separate oval closet, was the body of his faithful battle-steed.

In perusing this description, the remembrance comes of the bones and skull of an Etruscan chief in Etruscan Bologna (in the museum), laid at the side of his battle-chariot. Though it was only a skull, the nobility of the forehead and the outline of the face were still to be discerned. A great peace and strength were on that face, and in a corner of the same room stood a huge black chimæra, from some ancient Etruscan temple, with open jaws and an uplifted horned tail like that of a scorpion.

Now that doomed race, that noble race, was the people of whom Niebuhr says that "Etruria left more evidences of purity and fewer of dissolution than any other". Mrs. H. Grey adds that the great distinction between the Etrurians and other ancient nations was "the noble public character stamped on all their works". Aristotle wrote that "the Indians ruled in the East as the Etruscans in the West," and according to Varro, Etruria was "the only civilised and commercial power of Europe up to the third year of the sixth Olympiad".

People who study deeply Roman history complain that everything *great* in it turns out to be "either Etruscan or Greek". From Tarquinius, Servius Tullius (Mastarna was his Etrurian name) and Numa down to Virgil and T. Livius, through ranks on ranks of great names the glory of Rome—of Rome "founded with Etrurian rites"—was the glow of the sacred fire of Etruria.

Like a human moon she "gave all her principles" to her God-daughter and conqueror, the ruler of earth—Rome. Those who would patiently follow, step by step, what scientist and poet have learned of the mysterious people, we direct to Mrs. Hamilton Grey's books, beautiful still—so near truth her instinct sails—to the more modern Italian studies, one of them by a brother Theosophist (*I secoli degli Etruschi*; in the Roman *Teosofia*), and to Charles Leland's *Etruscan-Roman Remains*—where we see the shadow of Etruria still over the Tuscan hills, over the Roman Campagna. There would be, also, J. de Rosny's dreams in *Amour Etrusque*, if it did not do heavy and undeserved

injury to Etruria's renown of purity. Her women-warriors fought in white, and this was the fitting colour of Etruria in all the battles of life. To her alone, in antiquity, could be applied that term of "white light", used only twice since then, for the first Slavs in decadent Rome, and, much later, for Iceland, the light-bearer of the Norse land in darkest Middle Ages. For even Egypt, the Lotus country, was not so chaste. The silence and resignation of Etruria are equalled only by the silent service of God in the mission in Arcona, dying on its white cliffs in the Baltic.

We are concerned chiefly with the few glimpses of Etruscan occult life, the path that led up to all esoteric science in Rome, and, through her, in her world-dominion; and last, but not least, to the fairest flower, the School of Crotona. And, again, with the singular 'coincidence' of the name, the nature and character of that race repeating itself in another in our time. The Etruscans were in "constant communication with the Oracle of Delphi," and some details seem to point to a close relation with Egypt's temple-lore and with the further East. The rocky columns barring the entrance on the heights, the path to Delphi and to the Voice of the Gods, were not so terrible to face as the 'Veiled Gods' themselves, whose name or nature none knew. They were the "Aesur", above Jupiter, *i.e.*, the Etruscan Tinai,¹ "the Lord". Esus, the Keltic Christ, was perhaps one of the divine Links of that Chain of Fate.

¹ Tinai, (the T being interchangeable with D in Eastern languages, it is dinai).

The Etruscan Isis, Nurtia, was Goddess of Destiny. But by the rules of Tages, the Etrurian Manu, "even fixed destinies could be delayed for ten years by following a certain course of conduct. If certain animals were offered to their allotted Gods, the offerers became divine, above mortal law".

Now, for the student of occult things, this means plainly enough: The law of destiny changes according to certain rules; it is the law of cause and effect—karma, not 'fate', blind or fore-ordained. The "certain animals" bound to "their allotted Gods" are the personalities bound to the egos; sacrificing them to the Higher, the 'offerers' were lifted to divinity and "above mortal law"; they "entered the Stream" by the portal of Initiation.

And indeed their chief God, Vertumnus, is "something between a girl and a young man", a "virgin youth", a Kumara, also the future Androgyne, "above mortal law" indeed. He reminds us at once of the graceful and pure image of an Apollo Citharœdes in the Vatican,¹ Greek in beauty but not in conception. He has the long locks, the ample draperies (falling to his feet) of the Etruscan youth. The face is really divine, and one conceives how such statues could make a temple holy. The Etruscan temple was "made holy" at its foundation, by tracing in its centre, its heart, the sign of the cross, to the silvery music of flutes of lotus-wood.

The *Ars Etrusca*, the *Hetrusca disciplina*—on which Tarquinius Priscus wrote a book spoken of by Pliny—was given to the people we call

¹ Facing the famous group of the Nile.

Etruscans, while they called themselves 'Rasena' or 'Rus' (Niebuhr); the name was given to them by a mysterious great one. His name was Tages (Teriegh)—and he was "born again" in Etruria, in a field that was being ploughed. The child, with the wisdom of a man, sang his instructions on divination, on laws, on arts. The young peasant who first listened to him, Tarchun, learned this wisdom. Having finished his song Tages died, disappearing into the furrow. Tarchun taught the nation and divided it into twelve states.

Before the Child-Instructor "disappeared", he was "received" by a nymph, Bygoe, and she was the commentator on the Laws His disciple Tarchun taught.

The Books of Tages, Bygoe and Tarchun formed the 'Sacred Discipline'. In it were also included the 'sweet songs' of a royal girl-priestess, Princess Camese. The Books were divided into "Haruspicini, Fulgurales and Rituales". The *Libre Fatales* contained ancient prodigies and oracles.

The Haruspices gave "complete religious instruction". The Fulgurales (the Book of Bygoe) instructed as to the Lightning, its management and its portents, and this guided *very high* up, as we shall see. It was practised up to A. D. 408, when Tuscan Fulgatores saved Narnia from Alaric.

The Ritual book "conducted each one, man or state, till prodigies for him should cease, and the will of the Gods to him below be exchanged for intercourse with Them above". For Etruria, like her patroness Minerva (Menrfa), was daughter of Jupiter, born with the storms of Spring. Menrfa

was she who flashed the first lightnings of Spring, the heavenly Sister of the Rasena.¹ Jupiter had three kinds of lightning at command. One was "to communicate with the Veiled Gods," and thus "to change the whole aspect of circumstances". When a temple fire was extinct it could be lighted only by "fire from heaven," and "only Etruria knew how to draw that down".

And, amidst the augurs, when one of them yielded to passion and injustice in his decree, another could oppose him and revoke his sentence, by drawing down a flash of lightning.

In these three types of action of the heavenly Fire—two wielded by the "children of Jupiter," the Etrurian augurs, priests and princes (Lucomo), by the lower Initiate of Tina's temple who could yet "yield to passion," and by the high priest who lit the temple-fire once a year, and the third that which the Father of the Gods alone could use to hold council with the Mystery above—the Etrurians seem to symbolise the three higher Planes.

Under Jupiter were the twelve Gods 'consentos,' then 'infernal' Gods "nearer to man," then the Manes or Lases. To the Etruscan mind, every God had been a great man once, and to become a 'Las' was the first step to Godhead from humanity. This brings us down—through the heaven-worlds to the lowest astral. Indeed there

¹ Mrs. H. Grey thinks they were a "Colony of a Sacred Spring" *i.e.*, they came to colonise Umbria, etc., according to a vow made by their former land in time of plague, vowing that all the youths born that spring would, at 18, go out to far-off lands as a "sacred Colony". They seemed to come from Aturia in Central Asia.

² Nigidius counts four classes of Penates: of Jupiter, of Neptune, infernal Gods, dead men. (He was a pupil of Pythagoras).

were eight doors to hell, or rather to purgatory—the seven sub-planes and the eighth sphere, no doubt. As each plane of life supposes a body to live in upon it, we must take for glyphs of such bodies the teaching that the *soul* has a *likeness* to the body—is clothed in “elastic air” and appears as white and shining. This would give: body, etheric, the radiant body and the soul itself, a Las. The Las become ‘God,’ rising “above mortal law” to the planes whence there is no compulsory rebirth.

The ‘Sacred Discipline’ of the disciple Tarchun guided man through the ‘Sixteen Spheres’, to converse with the Gods; and by the art of fire—of divination by the ‘heavenly flame’ (and this was kundalini and highest clairvoyance, not the temple-fires) taught by Bygoe the nymph who knew the name of the Highest¹—it led through the fane of Lasa, Goddess of Silence, to the most sacred North-East, to which the temple of the Three—Tina, Talna, Menrfa—was turned. And then came the Veil, the plane of the Aesur. The azure Veil of the Toltec adytum transplanted as the Veil “that cannot be passed” into the Shinto temples, as the ever-closed silver gate of Cengant, the highest heaven of the Druid, as the purple veil of mystery into the walls as Arcona, Holy of Holies of the Slavs.

Their name and number was unknown; They were seldom even prayed to. The temple of Silence was indeed the one to worship Them in.

¹ By whispering it into the ear of an ‘ox’ she slew him.

Yet above Them, Etruria acknowledged the One Supreme God.

Janus, the Etruscan deity given to Rome, in Etruria had four heads: he was 'the Four' Who sat to the N. E. But he was also the God of the 'Double Gate', and thus he led through Death into Life again above and below.

As to the Path itself, as taught to Etruria, some hints only remain. That there was a place where mysteries were enacted seems sure. For the Lucomos had a religious College "like the one instituted by the Druids". It was the usage, and later the fashion, for young Roman nobles to be sent to the Etruscan priests for instruction. In fact they all learnt Etrurian, as we now learn French. Priests and augurs came to Rome from Etruscan cities on many occasions of importance, whenever indeed they were sent for. But to learn their lore the pupils had to go to Etruria. Her wisdom was never taught outside her realm. The bond of teacher and pupils was that of father and children.

There must have been the two lines of mysteries, the lesser, the greater. For Etruria worshipped the "Spirit of the Sun *and* Moon". It had, then, the two rounds of evolution. In Caere—the city which gave sanctuary to the vestal fire of Rome when the 'Holy City' was nearly destroyed—there was an oracle of Leucothea, the 'White Goddess', the Dawn, the "Mother of Day". The civil year began on the 1st of March¹ with the reign of the Sun, the sacred year began at the full moon of September. They had also both the sacred

¹The month 'Abil'. Habil means now, in Arabic, a dove.

birds: the Eagle, found everywhere with the worship of the Sun, and the Hawk of Isis (Capys in the Etrurian), or the vulture. Two kinds of sacred games seemed to be a sort of outer mysteries for the masses. All over them glows the lovely colour of the highest Love: the deep rose of sunset, the brilliancy of sunrise. On the Mount of Muses, made all in terraces—the number is not known—stood, step after step, huge cones supporting altars with the sacred fires of Venus, or rather Nurtia, the Virgin Mother. With steel cuirasses, the sacred rod in hand, her priests led round the terraces the Salian dance in honour of Mars. Virgins, also belonging to the Order, in “a kind of military garb” were associated with the priests in sacrifices.¹ The augurs never offered the sacrifice themselves. The Salian Order was instituted by King Morrio, a “descendant of Neptune”; it had colleges at Præneste and Tusculum.

They were all nobles and were ruled by three ‘seniors’, the chief of whom was called ‘Magister’. The Salian had later a college in Rome on the Palatine.

On New Year, in March, with the first rays of red spring, when Feronia, “Queen of Violets,” strews her colours over the Campagna, they donned scarlet robes, short, with broad belts and copper helmets and went through the city singing the “Carmen Saliare” to greet the new life.

On Mount Soracte the ‘Hirpi’ (wolves) led another wilder, gloomier ritual. They had to walk

¹ In Etruria woman, like man, could be an ‘aruspex,’ but both were under the guidance of an augur.

twice barefooted over glowing embers—of the wood of fig-trees—to the altar of Dispater, to snatch from it the victim's remains, remains of the sacrifice, in memory of an attack of real wolves on the sacred spot. Only such an occurrence could explain the beginning of bloody sacrifices in that land which knew that the red stone of sacrifice, the fire on the altar, symbolised the colour of Love, not of blood.

These were some of the striking outer ceremonies. The feast of the Manes, of Lares, took place in the cave of the tomb, when the young ones bore torches. When the Aesur were called upon, it was at the hearts of darkness, under the stars. But of the inner life only veiled hints were given. Yet there survived one or two things, like the few bones of some beautiful pre-historic creature from which science creates it anew. There sprung up in the same realms of Asia where the origin of Etruria is placed, much later, the cult of Mithra, and in this we gather these hints.

The Initiate into the mysteries of Mithra—at the august moment of naming himself—spoke of himself as “the son of N... saying the name of his mother”. Now the only country of the nearer past, which proudly puts forward, in the name of the son, the name of his mother, as chief name, was Etruria. How proudly they wrote it on their tombs, Arnth Lecne Fuisinal—Arnth, son of a Fusne mother; Fel Cfelne Maccnatial, a Cfelne son of a Maccne, the mother always coming first.

The Mithraic formula¹ runs on: “That I, eagle, may soar to Heaven . . . that I may see the Deep

¹ From Mr. Mead's *Mystery of Mithra*.

of the (New) Dawn . . . the Water that does cause Soul to thrill."

The Eagle was the Totem of Etruria, and she gave it to Rome, with the insignia of Kingship, her princes all being priests, consecrated by the gods and to God. These insignia were: the ivory throne, the ivory rod with the eagle, the lictors guarding it, the royal toga and the Crown, made of oak-leaves with jewelled acorns "glittering like dew-drops". These 'dew-drops,' were symbols of the brilliancy that does indeed "cause the Soul to thrill," "that knows no death".

And the Salian dance wound its steps round the sacred Mount crowned with fire—only an outer hint of the Adytum. Who was behind that Door, on the threshold? Was it He who was the "Father of his children"?

The whole race was ready to submit to the great Father in sacrifice. In the year of Rome 666, the Aruspex of Etruria announced to his people that "Tina gave them ten centuries to reign—1,100 years—and that the time was at an end". They knew, and they submitted in silence. Virgil, an Etruscan, says it was so, for it was to them God's will. Rome came and spread over the world Etruria's wisdom, and back to the soil of Etruria came, "born on Samos from Etruscan blood,"¹ He who was Pythagoras. For Etruria was one of the nations which live only to reflect for earth the Master's Light.

Nina de Gernet

¹ *Tiraboschi Maffei*. Guaranacci.

DIONYSIUS THE AREOPAGITE

By A. WILKINSON

A WONDERFUL stream of mystic Christianity runs down the centuries of our era; a stream of spiritual experience and insight, the inner spirit of the Church and the fount of its regenerative movements. Whenever, like the Egyptian Nile, it has overflowed its banks, the seclusion of the cloister and the cell, it has spread abroad an amazing life and fertility, albeit the weeds, too, have sometimes flourished abundantly.

If we trace back this stream of mystic religion, we find two main sources, the Christian Scriptures and Neo-Platonism, and the latter source flows through the writings of the man who wrote under the name of Dionysius, the Greek convert of St. Paul. Just as St. Paul absorbed the Greek doctrine of the Logos and transmuted it into the doctrine of Christ as the eternal Divine Sonship; so the Pseudo-Dionysius absorbed the Neo-Platonic philosophy and mysticism, which, passing through the alembic of his mind and experience, re-emerged as Christian mystic philosophy.

As Father Tyrell justly observed, it is the glory of Christianity that it *could* absorb the many influences that poured into it, and to Theosophists,

at any rate, the process will seem perfectly natural and good.

Under the name of Dionysius we have books on *The Divine Names*, on *Mystic Theology*, and on the Heavenly and Ecclesiastical Hierarchies. There is no incontestible reference to them until the sixth century. Their genuineness was challenged at the Council of Constantinople in 533, though the Church afterwards accepted them as genuine. No student of Plotinus and Proclus can doubt that the influence of those great writers is manifest in the Dionysian works, and if we take the generally accepted view that the author was a Neo-Platonic Christian of the school of Proclus, who taught in Athens up to his death in 485, we may fix the date approximately at about 500 A. D. A Syriac translation existed before 536. The importance of the writings was quickly appreciated and there were many commentators. Eventually they were translated into Latin by John Scotus Érigena (875) and they are quoted by Hugo St. Victor, Thomas Aquinas, Eckhart, Tauler and others, and their influence is everywhere apparent in Christian mystic literature.

The author speaks of his two teachers, St. Paul, and "the most holy Hierotheus". Now early in the fifth century there was in existence an esoteric mystical book called *The Book of Hierotheus*, to which I will refer later.

I must turn now to the Dionysian teaching.

The supreme fact is "the super-essential and hidden Deity". There is no definition of It. It is. "Nor has It a Name." The very name of "Goodness" is inadequate. "The One above

conception is inconceivable to all conceptions; and the Good above Word is unutterable by word." "Wherefore... (the theologians) have given the preference to the ascent through negations, as lifting the soul out of things kindred to itself, and conducting it through all the divine conceptions, above which towers that which is above every name, and every expression and knowledge." It is to be honoured "with inscrutable and holy reverence of mind and with a prudent silence". It "is neither Unit nor Triad," but a super-unity transcending everything that mind can think of it.

Yet it is the super-essential cause and reality of all things—the origin and completion of all; "the one Cause of all—which is before every one and multitude, and part and whole, and limit and illimitability, and term and infinity". All things in their reality were and are contained in It, and in the region of "part and whole" hang, as it were, suspended from It. While transcending all comprehension, it is the most intimate fact in the universe. It is "in minds, and in souls, and in bodies, and in heaven, and in earth, and at once, the same in the same," in "sun, star, fire, water, dew, cloud, and... rock—all things existing", and yet is "not one of things existing". "It is the cause and origin and essence and life of all things; and even of those who fall away from It, both recalling and resurrection; and of those who have lapsed to the perversion of the Divine likeness, renewal and reformation... of those who are being conducted to It, a protecting Conductor; of those being illuminated, illumination; of those being

perfected, source of perfection; of those being deified, source of deification."

"The good indeed is not entirely uncommunicated to any single created being, but benignly sheds forth its super-essential ray, persistently fixed in itself, by illuminations analogous to each several being."

"And all things aspire to It—the intellectual and rational by means of knowledge—things inferior to these through the senses, and other things by living movement, or substantial and habitual habitude."

For all existing things are end-points of these Divine "rays" and, aspiring to the One, may in their measure retrace themselves, and among intelligent beings, those "who elevate themselves unwaveringly to the ray shining upon them", may "in a manner unutterable and unknown, in proportion to the superior union of the reasoning and intuitive faculty and operation within" them, enter into the "Agnosia," the not-knowing, which transcends all knowing.

Proceeding from the hidden Deity, something as Eckhart says "different and yet not different," is the Trinity, the "threefold Unity"—"distinctions within the unutterable union and sustaining source,"—"each of the One-springing Persons is fixed in the union itself, unmingled and unconfused," and very beautifully the author tells us "how from the immaterial and indivisible Good the Lights dwelling in the heart of Goodness sprang forth, and remained in their branching forth, without departing from the co-eternal abiding in Himself,

and in Themselves, and in each other". Again, "The Father is fontal Deity, but the Lord Jesus and the Spirit are, if one may so speak, God-planted shoots, and, as it were, flowers and super-essential Lights of the God-bearing Deity."

The longest treatise in the Dionysian literature is that on "Divine names" such as Light, Love, Good and Beauty, and here is presented the conception of "the beneficent Progressions of the Godhead". From Him all Light, all Love, all Beauty streams forth, as from centre to circumference; all below the One partake of these Divine glories in the measure of their capacity; through all they stream on. Everything veils and yet manifests; nothing is veil only. All the Goodness and Beauty in the world are His, for "He is the source, middle, and end of all things. Every thing has its divine side and is a pathway to God." As Eckhart says, "All creatures are in themselves naught; all things are a speaking of God." Each star, each flower, a divine word.

To our author the beautiful thing is that which "participates in Beauty". Beauty is a divine reality apart from the form which expresses it, through which it shines. The mystic has seen the ideal formless beauty, and knows.

The Neo-Platonic influence produced a *joyous* mysticism. It emphasised the eternal side of manifestation, the divine glory and beauty shining through it—the divine Word uttered by it. The One divine Word echoing down the spheres in endless reverberations. We hear indeed the last faint echoes down here, and yet because they are echoes of

the very Word of the Eternal, they are precious and wonderful.

We find this same joyousness in Sufi mysticism, which also absorbed Neo-Platonic influence. We think of it as essentially Greek in spirit, yet we may not forget Him who said of the flowers, "Solomon in all his glory was not arrayed like one of these," and to whom the common objects of nature, the common things of life, carried divine Words, or parables, of meaning so deep that they could only be expounded "in the house".

Our author says, "the super-essential Beautiful is called Beauty, on account of the beauty communicated from Itself to all beautiful things, in a manner appropriate to each, and as Cause of the good harmony and brightness of all things, which flashes like light to all the beautifying distributions of its fontal ray . . . and end of all things . . . for all things exist for the sake of the Beautiful . . . the Beautiful is identical with the Good . . . This, the one Good and Beautiful is uniquely the Cause of all the many things beautiful and good . . . and there is no existing thing which does not participate in the Beautiful and the Good."

The "Progressions of the Godhead" are expressed in another way in the book on "The Divine Hierarchies". Here the author deals with the intelligent agents of the divine purpose in the universe. There are the nine Hierarchies, in three threefold orders, thus:

- | | | |
|-------------------|------------|---------|
| 1. Seraphim | Cherubim | Thrones |
| 2. Authorities | Lordships | Powers |
| 3. Principalities | Archangels | Angels |

These great beings share in the movement towards the central Deity, a movement which, on the one hand, is the aspiration of those "who elevate themselves . . . unwaveringly to the ray shining upon them", and on the other a divine gravitation by which the One draws all things to Himself. "Now the assimilation to, and union with God, as far as attainable, is deification. And this is the common goal of every Hierarchy."

These Hierarchies are graded in order of importance, and each rays forth in its particular way "the essence, power, and energy" of the central Light. "Angels" (the term is common to all) "are, as it were, heralds of the Divine Silence, and project, as it were, luminous lights, revealing Him Who is in secret,"—"being by participation in a secondary degree that which the Announced is in the first degree as Cause, the Angel is a likeness of Almighty God—a manifestation of the unmanifested light—a mirror untarnished—most transparent . . . pure—receiving the full beauty of the Good-stamped likeness of God . . . shedding forth the goodness of the Silence, which dwells in innermost shrines." (Note the pregnant beauty of this last phrase—a text to translate into life.)

This grandiose conception of the three three-fold orders circling round and suspended from the Divine Trinity and the Super-essential One, is dealt with in detail, but leaves us in uncertainty as to the special functions of the particular Hierarchies. Their common function as agents of the Divine Will, and transmitters of the Divine Light and Power from one to another and to all that is

below them, is clear enough. We are reminded at once of the teaching of Iamblichus about the dæmons, who, suspended from the Gods, “unfold into energy the invisible good of the Gods”—render that which is ineffable, effable; illuminate that which is formless in forms—impart the beautiful to the genera posterior to themselves—bind the one continuity of things from highest to lowest—equally transmit the progression from more excellent to inferior natures.

Our author then deals with the ecclesiastical Hierarchy, which is “akin to the Heavenly”, and through which is transmitted “through the medium of speech . . . without writing”, the most sacred mysteries, but to the commonalty “in sacred symbols”.

And the meaning and purpose of this divine order is the drawing back of all to God, the deifying of all. “Every procession of illuminating light, proceeding from the Father, whilst visiting us as a gift of goodness, restores us again gradually as a unifying power, and turns us to the Oneness of our conducting Father, and to a deifying simplicity. For all things are from Him and to Him.” At present we are far from ‘simplicity’, our life power is scattered, distributed, linked to many things, and so its force is lost; but, “when our divided diversities have been folded together, we are collected into a godlike unit, and divinely imitated union”. We then each become a focussing point, on and through which the Divine Light may play.

God is the supreme reality of the universe. The One and the Many are the two aspects

of it. Yet God is not divided in the many. "By the deification from Itself, by the Divine likeness of many who become Gods, according to their several capacities, there seems a distinction and multiplication of the One God, but He is none the less . . . super-essentially one God—undivided in things divided, unified in Himself, both unmingled and unmultiplied in the many." And here the author uses the symbol of the radii of the circle, showing how in the centre all the lines exist in one union, the point, but as they move away from the centre they become more distant from it, and from each other. But as they aspire to, or are drawn to the centre again, they become nearer to each other and to it. So that we cannot come near to God without coming nearer to our fellows, nor can we come nearer to our fellows without getting nearer to God. And as we approach the centre we become more free; in the centre there is perfect freedom, for God is the "cause for all the free action of each. God in us is perfect freedom, power irresistible, when we have ceased to hinder by energising in separateness".

Aided by the Ecclesiastical Hierarchy, the seeker of wisdom, after purification, endeavours to retrace the ray to its centre, that he may have "the pure knowledge of the truth of the things believed". Purification must come before illumination. It was only after Moses had purified himself fully that he could hear "the many-voiced trumpets".

"And whatever other divinely-wrought illuminations . . . the secret tradition of our inspired leaders bequeathed to us . . . in these also we have been

initiated; now, indeed, according to our capacity, through the sacred veils of the loving-kindness towards man . . . which envelope things intellectual in things sensible . . . and fashion the supernatural and formless simplicity in the variedness of the divided symbols . . . and from these (symbols) we elevate ourselves, according to our degree, to the simple and unified truth of the spiritual visions . . . laying aside our mental energies, we cast ourselves, to the best of our ability, towards the super-essential ray, in which all the terms of every kind of knowledge pre-existed in a manner beyond expression."

"It is super-essentially exalted above all, and manifested without veil and in truth, to those alone who pass through both all things consecrated and pure, and ascend above all holy summits, and leave behind all divine lights and sounds and heavenly words, and enter into the gloom, where really is He who is beyond all . . . a gloom veritably mystic, within which he closes all perceptions of knowledge, and enters into the altogether impalpable and unseen, being wholly of Him who is beyond all, . . . and by inactivity of all knowledge, united in his better part to the altogether unknown, and by knowing nothing, knowing above mind."

"The mind, having stood apart from all existing things, then having dismissed also itself, has been made one with the superluminous rays, thence and there being illuminated by the unsearchable depth of wisdom."

This is the pure Mysticism of Plotinus, and as given by Pseudo-Dionysius in these and similar passages, has become the keynote of that type of

Christian Mysticism which ignored everything in spiritual experience which evoked perception or understanding, and sought only the bliss of the ultimate union. As says Tauler: "So long as there is anything in our perceptions or understanding, we are not one with the One . . . The soul . . . in its hour of contemplation must cast out all saints and angels; for these are all creatures, and hinder the soul in its union with God."

In the Dionysian philosophy there is not room for evil as a positive thing; it is a privation, a lacking of the good. "Neither is evil in matter." It is "an accident" and comes into apparent being "for the reason that we think that which is not good to be good". It is a product of our ignorance. Just as when a body is wholly diseased it is already dead, so a wholly evil thing cannot be, it subsists only by virtue of having something of the good in it. The good is its *point d'appui*, its reality indeed. Even the demons are not evil by nature. That which is the true nature of a being is wholly good; evil comes from a misdirection of its power, an ignorance.

The mysticism of our author has been a dominant influence. His theology has not. John Scotus Erigena revived the latter and presented it with all the power of his keen intellect, but the dualism of good and evil had too firm a hold on the Church. Only the mystics saw the perfect goodness at the heart of all things, and of our essential nature.

To Dionysius the whole universe blossoms forth like a wondrous divine flower; everything is

as natural as the blooming of a flower. The real fact of just that simple thing, is indeed the same fact as the unfolding of the Divine purpose in the world. And the blossoming of the flower is the perfect symbol of it, one of the end-points of the ray of Divine Manifestation. Retrace the ray, and you find at the centre God—as purpose, beauty, life. Even the consummation of the mystic life, the divine union, is but an individual intensification of the aspiration of the spirit in all things towards the one.

There remains a word to be said about Hierotheus. There exists in the British Museum a unique copy of the *Book of Hierotheus*. The reputed author is a Christian of the first century, but tradition assigns the authorship to Stephen bar Sudaili, a Syrian Christian Mystic, who flourished at the end of the fifth and the beginning of the sixth century. It was an esoteric mystical treatise, and seems to have been studiously kept from general circulation. The question as to whether this book was written by the master of Pseudo-Dionysius is dealt with by A. L. Frothingham Jr. in *Stephen bar Sudaili* (Leyden, 1886), and a summary of the contents of the book is given. A full translation from the Syriac is promised, but up to the present has not appeared.

The full title of the book is *The Book of the holy Hierotheus on the hidden mysteries of the Divinity* (lit. 'of the house of God').

Frothingham says: "It is a real theological epic, in which the mystical scenes through which the soul passes in its ascent towards the One are developed

in a vivid manner,”—“Finally comes the description of the various phases of existence as the mind rises into complete union with . . . the primitive essence”—“The keynote to the experience of the mind is its absolute identification with Christ.”

There are five sections or books. The first deals with “the Good . . . *from which* all distinct existences came to be through separation, *by which* their being is sustained, and *to which* they constantly desire to return,” and tells of the fall into confusion (Tohu and Bohu). After ages had passed the Good poured forth its love, “in order that they should acquire the motion of life and consciousness; and then there was born in them a new heart and a new spirit to know good and evil” (the descent of mind?). “It also made Christ head and ruler over them, and this took place when the mind received reason.” All will eventually be redeemed, even those in the hell sphere.

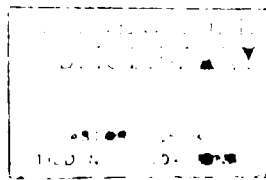
“There are nine orders of celestial essences, each with three divisions, and again each of these contains nine distinctions.” The doctrines of mystic union and agnosia are dealt with in the second book, and concerning the ascent of the mind above the firmament, which is the middle wall of separation, it is written that “it is like a new-born child which passes from darkness unto light”. It is said that “all minds do not descend into bodies from one essence only” but from many. When all is consummated, the mind is laid in the sepulchre to rest there for three days. In the third book the ascent is further described up to the point where it is no longer mind, but

“the Son”—for Christ is nothing but the mind purified, which can say: “All power is given to me in Heaven and in Earth, and there is no God beside me. For Christ is the Lord of those who are asleep, and not of those who are awakened.”

The mystery of the Universal Essence is dealt with in book four. “In all this is the mind instructed by the High-Priest of the Universal Essence, who lays upon it the solemn injunction of silence.” In the ultimate completion of the ascent, when the mind is one with the Good, “it will then begin by a new and holy brooding, to create a new world, and . . . a new man in its image imageless . . . It will mete out heaven with its span, and will measure the dust of the earth with its measure”.

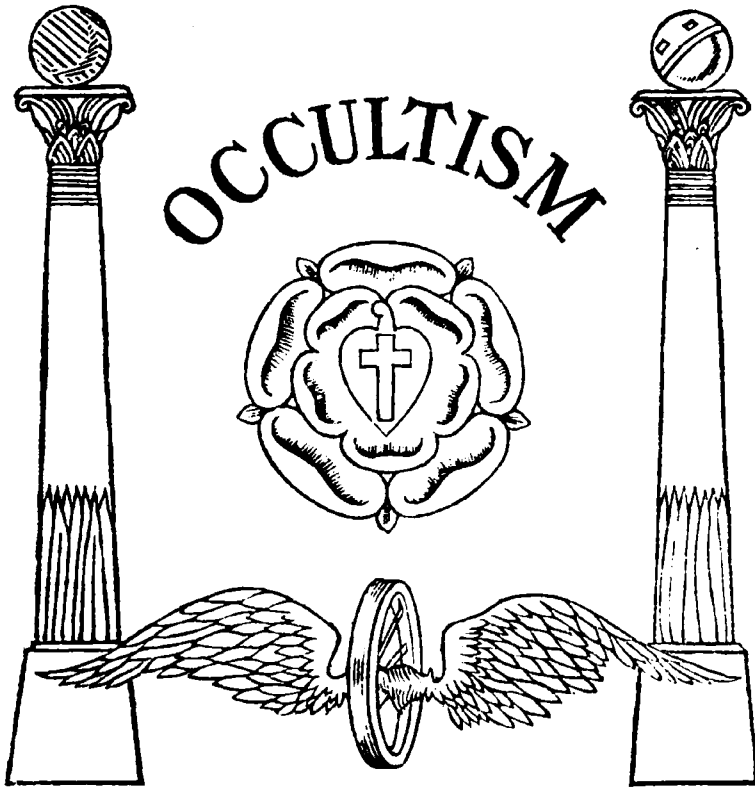
Space will not allow further quotation, but enough has been given to indicate that many of the deepest teachings of Theosophy were current in early Christian esotericism, and one hopes that Mr. Frothingham, or, failing him, some other Syriac scholar will give us a full translation of this wonderful book of Hierotheus.

A. Wilkinson





FUNERAL OF A BURME PRIEST (PONGYI).



RENTS IN THE VEIL OF TIME

LIVES OF ORION

XXIII

OUR hero took birth this time in one of the families of the Eupatridæ at Athens at a troublous and exciting time of Greek history—in the year 499 B.C. His name was Theodoros; his father was Kleomenes (Sirius); his mother Philippa (not one of our group of *Dramatis Personæ*); his

eldest brother Philaethes (Selene); his younger brother Kleon (Mira); and his little sister Agatha (Fomalhaut). They were an especially happy and united family, and the ties of affection between them were very strong. The only weak spot was the second son Anaximandros (Ursa), who did not seem quite to be one of them, had spasms of dislike for his home, and gave a good deal of trouble in various ways. Sirius took his share in the politics and fighting of the period, but his greatest interest was the Pythagorean school of philosophy. In his youth he had seen the great Pythagoras himself, and had been specially helped and instructed by his pupil Kleinias (Uranus), who afterwards came and settled in Athens and founded a school of philosophy there, of which all our characters were earnest students.

Uranus himself had as a wife Vesta, and Agathokles (Erato), the uncle of Orion, married Demeter, one of his daughters, so that the families were very intimate and were constantly together.

Sirius and Erato shared a large house on a hill facing the Acropolis, living on opposite sides of its great courtyard, so that they were practically one family. Erato was a celebrated sculptor, and has been mentioned in exoteric history; he attached to most of his works the assumed name of Kalamis. He had married Demeter, daughter of the philosopher Uranus, and his two boys Bellatrix and Ajax, and his daughters Euphrosyne (Vega), and Psyche were naturally prominent in the life of Orion, though most of them were a good deal younger than he. The girl Vega, for example, was

nine years younger than Orion ; she was an exceedingly beautiful child and all the brothers were very fond of her. Some grand-children of Uranus were also among their playmates.

In spite of the constant wars and turmoils their life was a free and happy one, filled with a joy of living in the sunlight which it is difficult for us in these modern days to realise. The Greek race was a beautiful one, and great attention was paid to physical culture. Orion was handsome and graceful, full of life and vigour, and very good at sports and games. He had a fine intellectual head, and learned quickly and easily. The education of the period was curiously different from ours, limited in certain directions but excellent in others. There was not much actual book-learning, and but little was known of the laws of nature as exemplified in such sciences as chemistry or astronomy. The endeavour was to wake up the faculties of the children rather than to load them with dry facts—to make their daily life bright, happy and active, and to teach them to discriminate between good and evil, and to appreciate the best in art and poetry. All children were taught to make poetry, to sing and to play upon the lyre and the double flute, and Orion did well in all these lines. The maxims of philosophy were directly taught, but great reliance was also placed upon the influence of surroundings, and beautiful pictures and statues were always kept before the eyes of the children, and they were encouraged to try to reproduce them.

Orion excelled in clay-modelling, and was very often in his uncle's studio across the court. He

studied under him later, and did some very good work, making copies in marble of some of his uncle's statues—notably of the boys upon horseback which Kalamis added to the great bronze group of Onatas at Olympia. These specially attracted him because he himself had been the model of one of the boys, and because he himself had taken parts in the games at Olympia. He was very successful in these games, both as a boy and as a young man, and once he won the crown of wild olive which was the greatest honour Greece had to give. He was a kind-hearted and sympathetic child, always anxious to relieve any suffering he saw; wayward and contrary sometimes, but capable of a glorious wealth of affection.

An unfortunate accident in early boyhood produced a considerable effect upon his character. He was always a peaceable child, and shrunk from seeing anyone hurt, but on one occasion he lost his temper in some little quarrel and gave an angry push to a playmate when they were standing at the top of the steps in front of his father's house. The other child fell over the side of the flight of steps to the ground beneath, and was seriously hurt, so that he was lame for some years. The grief and remorse of Orion were great, and he vowed again and again that he would never more strike a blow in a personal quarrel, no matter how great the provocation might be.

He kept his vow, though in later years he had to take part in the defence of his country like the other nobles. He was only nine years old at the time of the battle of Marathon, in which his

father and uncle took part, so he naturally had no share in that great feat of arms, in which an army of over a hundred thousand Persians, under one of the best generals of the time, was defeated with great loss by a body of ten thousand Greeks. Many thousands of the Persians were slain, but fewer than two hundred of the Athenians, and Greece was left in peace for a short time.

The occasion on which Orion won the olive crown was of course one of great rejoicing for his family—the more so as it coincided with his initiation into the mysteries of Eleusis. There was a splendid procession in which the handsome boy, covered with garlands of flowers, was the prominent figure. His mother Philippa, who was always gentle, tender and sympathetic to her children, watched with keen delight and pride. With her was Fomalhaut, and also Helios and Achilles (the two granddaughters of Uranus) who had both fallen deeply in love with the young athlete. He quite reciprocated their affection, and might have found it difficult to choose between them, but presently the elder sister died, and when he was twenty-two he married the younger.

Before this, however, he had borne his part in some stirring events. His father was one of the Athenian delegates to the celebrated Congress at Corinth in 481 B.C. and both Selene and Orion accompanied him on this historic occasion. In the next year Xerxes advanced upon Athens with his mighty army of a million men—drawn, he boasted, from forty-six nations; and as successful resistance was impossible all the Athenians had to withdraw

from their homes, and take refuge on the islands. It was with deep regret that our family left their beautiful mansion, and no doubt the thought of it made them fight with additional valour at the great naval battle of Salamis. In this the Persian fleet was totally defeated, and Xerxes hurriedly marched his army back into Asia, leaving, however, thirty-three thousand men under his general Mardonius. Orion was brave enough in the battle, though horror seized him at the sight of wounds and blood, and he had difficulty to force himself to do his duty.

After the battle the family returned home, and were relieved to find that the Persians, though they had destroyed much of the town, had not reached their quarter. The same good fortune attended them next year when Athens had once more to be abandoned before the advance of Mardonius; and Orion played a noble part in the great battle of Platæa, when the Spartans under Pausanias at last came to the help of the Athenians, and the army of Mardonius was totally destroyed. Orion fought well in the wild charges of the earlier part of the battle, but when the Asiatic soldiers were at last surrounded in their camp and the final massacre which destroyed for ever the power of Persia, had commenced, he turned sick at the awful carnage and had to leave the field.

Once more they all returned home, this time not to leave it again, and Orion began to take part in political life. At this time there were two great parties in Athens, which might be described as in some sense corresponding to Conservatives and Liberals, Aristides was the head of the

Conservative section; he wished to keep everything as in the ancient days, and had vehemently opposed even the building of the fleet that had saved Europe at Salamis. Indeed, he had made so much trouble that he had been exiled a few years before that battle, though he patriotically cast aside all differences of opinion and returned to help in it. The Liberal party on the other hand said that the world was changing, that the old feudal times of the landlord's domination was passed, and that Athens must develop her commerce and have ships to protect it.

The leader of this party was Themistokles, and to him Orion attached himself with great admiration for his clever plans. Themistokles was an exceedingly clever man, and did much for the good of his country, but he was unfortunately unscrupulous in his methods. His ideas were usually excellent, and Orion believed in him, supported him hotly, and would hear no evil of him. Orion's first public speech, which he delivered before he was twenty, was in favour of Themistokles' scheme of fortifications for Athens and the Piraeus. He spoke well and forcefully, with an admirable choice of words, and putting a great deal of feeling into what he said. He also spoke several times in favour of the foundation of the Confederacy of Delos two years later, just about the time of his marriage in 477 B.C. He had six children, the sweetest of them being Anastasia (Theseus).

Themistokles was at the height of his power during the six years after Orion's marriage, and Orion was very useful to him in many ways, though

never in any of his doubtful transactions. However, by degrees the boastfulness and injustice of Themistokles made the Athenians hate him, and in the year 471 there was a determined movement against him and he was ostracised, and went to live at Argos. Orion was very indignant at this, and voluntarily shared his exile; but it was gradually forced upon him that his hero was not faultless, and it was a great sorrow to him to discover it. When, four years later, the complicity of Themistokles in the disgraceful conspiracy of Pausanias was clearly proved, Themistokles fled to Persia, and Orion returned home.

Meanwhile Aristides had died, and Kimon, the son of Miltiades, had succeeded him as leader of the Conservatives; while in place of Themistokles the Liberal leader was now a noble named Perikles. For the first few years after the return of Orion the Conservative party had the advantage, but presently there was a change of policy, and Perikles came into power. With slight intermissions he retained his position until his death thirty-three years later, and during all that time Orion served and supported him faithfully. He came to have great weight in the councils of Athens, and was regarded as one of the finest orators of a peculiarly brilliant type. He was of great assistance to Perikles, because of his thorough-going support of all the reforms introduced. Perikles seems to have been fully worthy of this devotion, not only in his eloquence and wisdom, but also in the nobleness of his character. His central idea was to develop intelligence and good taste in every Athenian

citizen, and then to trust them to govern themselves. He encouraged art, poetry and music to the utmost, and Orion did well along all these lines. He avoided taking any part in the numerous foreign wars, but he fought beside his father along with the "boys and the old men" at Megara against the Corinthians; he was put by Perikles in charge of the building of two tremendous walls, four miles long and two hundred yards apart, which connected Athens with the Piraeus.

The next twenty-five years was a time of great progress for him, for though he still spoke frequently upon political subjects, he devoted himself mainly to the study of preaching and philosophy, his discourses upon which were considered most ennobling and successful. After the death of Kleinias, Cleomenes had become one of the leaders of the schools, and when he died in 454 B.C., Philaethes and Orion took his place, and the latter continued to occupy a prominent position in that work until his own death thirty-one years later. He and his wife, though both then old people, distinguished themselves greatly by the active and untiring help that they gave when the plague devastated Athens in the year 430 B.C.

A particularly close tie of affection bound him to his brother-in-law Aldebaran, and also his younger brother Mira, both of whom worked nobly with him in his efforts to relieve the sufferings of the plague-stricken and to prevent the spread of the disease. He finally passed away peacefully in the year 423 B.C., at the age of seventy-six, thus ending

- HECTOR : ... *Wife*: Pegasus. *Sons*: Leto, Pindar.
Daughters: Aurora, Beatrix, Berenice.
- ALBIREO : ... *Husband*: Leo. *Sons*: Crux, Aletheia, Ophiuchus. *Daughters*: Dorado, Viola, Cassiopeia, Proserpina.
- DEMETER : ... *Husband*: Erato. *Sons*: Bellatrix, Ajax, Wenceslas. *Daughters*: Vega, Psyche, Elsa.
- CALLIOPE : ... *Husband*: Gimel. *Sons*: Daleth, Sappho.
- SIRIUS : ... *Brother*: Erato. *Sister*: Betelguese. *Wife*: Philippa. *Sons*: Selene, Ursa, Orion, Mira. *Daughter*: Fomalhaut.
- ARCOR : ... *Friend of Sirius*. *Wife*: Flora. *Sons*: Chamæleon, Fortuna, Stella. *Daughter*: Aglaia.

III

- CANOPUS : ... *Wife*: Beth. *Daughter*: Cygnus.
- PINDAR : ... *Wife*: Cassiopeia. *Daughter*: Aries.
- CRUX : ... *Wife*: Beatrix. *Son*: Dolphin.
- BELLATRIX : ... *Wife*: Aquarius. *Sons*: Perseus, Taurus, Fides. *Daughter*: Libra.
- AJAX : ... *Wife*: Sagittarius. *Son*: Centaurus. *Daughters*: Andromeda, Phœnix, Lomia.
- ORION : ... *Wife*: Achilles. *Sons*: Draco, Argus, Arcturus. *Daughters*: Theseus, Eros, Virgo.
- MIRA : ... *Wife*: Psyche. *Sons*: Hebe, Juno. *Daughter*: Egeria.
- DALETH : ... *Wife*: Fomalhaut.

TIPHYS: ... *Wife*: Sirona. *Son*: Altair. *Daughters*: Auriga, Pomona, Iris.

IV

DRACO: ... *Wife*: Phœnix. *Son*: Atalanta.

ARGUS: ... *Wife*: Andromeda.

“THE DRUID’S WOOD”—PURLEY BEECHES

With great arms interlaced the trees expand:
 Beneath their shade, the Sanctuary dim
 Seems now the Druids’ tryst, where still they
 hymn

A slow, sad song, and wander, hand in hand,
 As pilgrims in a once beloved land.

With level beams the setting sun-rays limn
 A fiery glow on the horizon’s rim,
 A burning bush its reflex where we stand.

The lordly sun at once bestows the night,
 Midday, and dawn. Just so his counterpart
 In the high realms of the Eternal Light
 Sees Present, Past and Future; and his heart
 Feeds every soul-flame. Unconsumed they burn;
 His Love the Life of eager hearts that yearn.

E. L. Foyster

IN THE TWILIGHT

“ I have received from Hungary,” said the Vagrant, “an interesting account of some phenomena familiar enough to students, but apparently unknown there, for the writer calls them ‘fantastic, incredible’. It seems that a young peasant-girl, living at Korosbanya, was employed as a servant in the house of the local Judge, M. Balint Doczy. On Christmas Eve, 1910, Dr. Zoltan Borbely, a Registrar, and his wife were guests of the Judge, and, as midnight struck and as the party began to exchange Christmas good wishes, pieces of wood and stone, clods of frozen earth, loose grains of corn and dried maize, were suddenly flung against the windows and walls of the house. The Judge and his guests startled, thought that an attack was being made, and did not observe, in their alarm, that the peasant-girl was trembling and was livid with fright. Armed with revolvers and sticks, they rushed out of the house, but could see no one. Yet the stones continued to fall. They returned to the house, and found the ladies present trying to revive the little servant, who had swooned. On her recovery, she explained, sobbing, that she was the cause of the tumult: ‘It’s not my fault,’ she whimpered; ‘whenever I stay more than a month in one place,

trouble begins; after the 31st day, stones, clods, bits of wood, ears of maize, are thrown at me. I don't know why it is like this. Help me, kind gentlemen, or I shall die.' Naturally the Judge did not believe the peasant's story, and as the rain of stones gradually diminished, she was put to bed, and the family retired to their rooms. The next day, in chambers, the Judge related the events of the preceding night, and M. Kincses, the Land Registrar, after listening attentively, remarked: 'This girl was maid-servant in my house in November last, and at the end of a month, all sorts of things flew towards her. I did not believe in this kind of magnetism, and when she constantly begged to be cured, I thought she was mad, and sent her away.' This confirmation of the phenomena caused much excitement, and the acts and movements of the girl were closely watched. Enquiries were made at Lunka, the native village of the peasant, and it was found that she could not remain more than a month at a time in her parents' house, as at the end of that period, all sorts of objects were attracted by her. The girl was overwhelmed with questions, and related her experiences as follows: 'Last summer I was taking care of my father's sheep in the fields, when, for the first time, a dry ear of maize flew towards me. I looked round, but saw no one who could have thrown it at me. I was frightened, and began to run away. Wherever I went, the trees on the road bent towards me, and the tops of quite high trees bent down to my head. On the road, passers-by crossed themselves, for they saw many objects flying towards me. I arrived

at home exhausted, and I crouched down under a mulberry-tree, quite tired out. The flying objects tumbled down all round me, and there they still are. Wherever I go, after the 31st day, this witchcraft begins, and everything flies towards me. I have to leave my employers, for everyone thinks me mad.' Judge Doczy and Registrar Borbely set to work to study this extraordinary case, as did a governess, named Maria Schussel, and all can bear witness to this flight of objects towards the servant. Much excitement arose in the neighbourhood, no one being willing to believe in the facts. Now that they are established thoroughly, people begin to be afraid. Judge Doczy, in spite of the evidence of his senses, still believes that some criminal agency is behind the phenomena, and has applied to the police. Police and doctors both watch the peasant-girl, but no physical explanation has been found of these strange happenings. But, after all," concluded the Vagrant, "there is nothing very novel in them."

"There was a somewhat similar case not long ago in Bombay," said a visitor, "only there was no one person as a centre for the disturbance. A friend of mine took a house, and soon found that stones were flung into the rooms, until the nuisance became so great as to compel him to remove. All his family were witnesses of the facts."

"There are many records of such disturbances," said the Vagrant. "'Poltergeist' is the name given in Germany to the creatures who produce them. They are stupid and annoying, and for the most part irrational. Sometimes noises and movements

of objects are accidentally caused by persons still in the etheric double, blundering about in the immediate neighbourhood of their corpses. D'Assier's book, translated by the President-Founder, gives a number of these cases."

"The Rev. Stainton Moses," remarked the Shepherd, "often found himself a centre towards which objects in the room would fly. In his case, as in many spiritualistic seances, nature-spirits and disembodied persons were the usual agents. Apports, as they are called, are one of the commonest phenomena at seances, but these are distinguished from the stone-throwing nuisance by having a distinct and rational motive."

"Then, again, objects may be deliberately moved by an exercise of super-normal power," said the Vagrant. "H.P.B. would use an elemental—a nature-spirit—to bring her something she wanted. I remember also seeing her basket containing tobacco move across the table to her—probably drawn by an extension of the astral arm, and one day she lighted a cigarette by raising it to the gas-light out of ordinary reach over her head."

"Similarly," said the Shepherd, "the late Lord Lytton—the author of *Zanoni*, not the Viceroy—drew an envelope to his hand across the room. I was a very small boy at the time, and was under the table in the room where he was sitting."

"Any more stories," asked the Vagrant.

"Here are two experiences," put in the Magian, "from one who calls himself a novice on the Astral Plane. I will read them".

I stood on the pinnacle of an enormous mountain. At my feet and for a long distance down the almost perpendicular slope glittered the 'eternal' snow. Miles and miles below lay a fertile valley, with a river winding through it like a silvery serpent. The sun, near the horizon, bathed the fleecy clouds in the most exquisite colours. The glorious panorama and the pure atmosphere filled me with a hitherto-unknown sense of ecstatic well-being.

Suddenly, as I saw my younger brother standing on my left and a stranger on my right, the snow gave way under our feet, and we were falling to what I felt was certain death. A sharp projecting rock stuck out of the snow, and instinctively my hand shot out and grasped it desperately, while I shouted to the others to take hold of my legs. A sharp pull on both legs told me they had done so; but to my horror I felt the rock give way slowly under our combined weight. 'If I kick myself free from the others, I may possibly be able to save myself,' thought I, 'and if I do not, we shall surely all perish. As far as my own life is concerned I do not much care, except that I am aspiring to become a disciple, and wish to make it useful in THEIR service. But even if I see no possible way of escape for my brother and the other fellow, this brief delay may enable them to find something to cling to; anyhow I CANNOT save myself at my brother's expense, and we will slide down together.'

These and many other thoughts flashed through my mind in a few moments while I felt the rock

slipping, and it certainly was a most terrible moral ordeal. At last the rock gave way entirely, and I felt myself and my brother sliding down the glacier. But the stranger had somehow got a secure hold on another projecting rock, and as I slid by him I caught hold of *his* leg. His rock held securely, and gradually, with the utmost caution, we all three managed to creep back on to the ridge and safety. The experience was very vividly impressed on my physical brain when I awoke.

“Here is the second experience,” said the Magian and read.

It is one of the peculiar characteristics of an ordinary dream that the dreamer (in the absence of logical reasoning) accepts all sorts of incongruous situations in a matter of fact way. It was therefore a very delightful experience when one morning early I found myself wide awake on the astral plane in full every-day consciousness.

I was travelling along a winding mountain road on a sort of tricycle-like vehicle with two companions. After wondering with logical sequence where I was and how I got there, I soon felt sure that I was away on the astral plane while my body lay in bed asleep; but it was hard to convince myself that the scenery was not physical because I could not notice any difference. The mountains, trees, flowers, rocks, etc., looked just as solid as they do on the physical plane, and I watched everything with the keenest attention.

At last we stopped before a sort of farm-house or inn and went in. Some good housewife was baking cakes on a red-hot stove, and the appetising

odour made me feel hungry. 'How ridiculous of me!' thought I, 'one does not eat cakes or anything else on the astral plane,' and straightway I forgot the hunger, while a new idea took hold of me. 'Fire does not burn an astral body,' I reflected: 'to make absolutely sure that my finger is not physical, I shall stick it on the hot stove.' I did so, but quickly drew it back to blow on it. The stove 'felt' decidedly hot. Again I reflected: 'It felt hot, but didn't really burn me. Now, the 'feeling' must be all in my imagination, because that stove seems so terribly real, and it is hard to convince myself it isn't physical. Here goes again!' I put my whole hand down on the stove, and the feeling of heat gradually left me. Now that I was convinced that I really was on the astral plane, I stuck my hand through the solid iron and down into the burning coals. Being satisfied with this experiment, I became very anxious to get 'acclimatised,' and make myself fit to be of some use as a helper. I therefore went out to a bluff some distance from the house and jumped off. I fell like a stone, bumped against some trees, rolled down an embankment, and landed all twisted up in the bottom of a creek. I picked myself up and noticed that I did not feel hurt in any way. 'Another case of imagination,' thought I; 'I am so used to the law of gravitation that I could not convince myself that I wouldn't fall, and so I fell in obedience to a sub-conscious impulse. Now I shall climb on to that high precipice on the other side of this creek and jump off again, and make up my mind not to fall.' I did so,

and floated down as gently as a feather this time, although I felt a little dizzy while in mid-air.

When I got down, I decided to go back to the house through the solid rock instead of climbing the hill, but just then I felt myself slipping back into my physical body, and it was with the keenest regret that I found myself in bed and my astral experience at an end.

“This comes from an Irish friend, who would like an explanation” said the Magian and read:

I have recently inherited the property on which this house is situated. Shortly before the death of my eldest brother from whom I inherited it, our steward was walking down our avenue when he met what appeared to him as a headless man galloping on a horse, with his (the man's) head under his left arm. The same apparition appears to have been seen by our shepherd shortly before the death of my father. My father died on September 12, 1873, in this house. My brother died on May 18, 1901 in England and had not been here for nearly twenty years. My eldest brother succeeded my father in the property.

“Well, we will talk about it next time,” said the Shepherd.

THE PILGRIM'S VISION¹

By AIMEE BLECH

The Pilgrim: Sad and perplexed, I call upon thee, for thy voice is my stay; thy light, my guide. Behold! the hour is late, the flowers have closed their fragrant petals and the song of the birds has ceased to lighten my lonely path. Lo! the dusk is drawing in upon us . . . gladly would I finish my journey. Beads of sweat are on my brow; my weary feet are stained with blood. Am I still far from the end?

The Voice: The end? Pilgrim, that which thou callest by such a name is but a sign-post, on reaching which thou wilt see, on a loftier peak, through the mists of the future, an end that is even more inaccessible.

The Pilgrim: Fear seizes upon me lest I never reach the goal.

The Voice: The farther one goes, the more does the goal recede. "Thou shalt enter the light but never shalt thou touch the flame."²

The Pilgrim: Listening to these words, my courage fails me. Not thus didst thou speak in by-gone

¹ Translated by Fred. Rothwell.

² *Light on the Path.*

days; thou didst promise me a reward . . . a goal to be reached, noble joys to be won . . .

The Voice: Do we say to the child as he enters upon life that disillusion and bitterness of soul often follow upon incessant strife and torture? . . . No, we give him smiles and encouragement, before his eyes we dangle the toys of glory, wealth or earthly bliss . . . Pilgrim, thou hast traversed the first few stages of the path, now thou must shake thyself free from the bonds of illusion, replacing the hopes of childhood and the dreams of youth with manly resolves, strong thoughts and the determination to endure everything. No longer think of what thou hast the right to expect—Nature in her generosity has lavished on thee more than thou hast deserved—think rather of what thou art privileged to give. Be willing to bestow on others what has been granted to thyself.

The Pilgrim: Barren and joyless is the path of which thou speakest. Can I continue to tread it without faltering?

The Voice: Now that thou hast reached another stage, to retrace thy steps would be shameful, thou couldst not retreat without experiencing bitter vexation and regret Look! The ascending path is before thee, half concealed by the dim twilight. Advance with resolute will; clear is the vision of the soul that is filled with courage.

Pilgrim, thine hour has come! the time when thou must ally thyself with the divine Plan in full consciousness. All beings and things form part of this Plan: the glorious sun and the atom; the planet and the tiny grain which

nourishes the bird. Whether thou art sun or atom, planet or grain of corn, thou must play thy part, for to give is the Law, but to give oneself is Life.

The Pilgrim: I cannot give myself wholly to the divine Plan, for I have duties which still bind me to earth.

The Voice: These duties will be thy faithful travelling companions.

The Pilgrim: I cannot forsake those who love me and depend on me.

The Voice: When a man enters the Path he neither hardens his heart nor betrays those who trust in him. By giving thyself up to the divine Plan, thou dost not separate thyself from any beloved being, but only from thyself.

The Pilgrim: Separate myself from myself? . . . Can I not take away with me, up this ascending Path, the *I* which is my very life . . . as one would carry off some precious burden?

The Voice: No! for with every step thou takest the burden will become heavier, until its weight causes thee to recede, to stumble and fall.

The Pilgrim: If I forsake the *I*, if I give up my life, what will be left to me?

The Voice: Some day thou wilt understand. "Whosoever loses his life, the same shall find it." To give all is to possess all. Pilgrim, hesitate no longer: the Path lies open before thee.

The Pilgrim: I feel so tired . . .

The Voice: That matters little! . . . Thou wilt be still more tired, but the greater thy fatigue, the greater shall be thy strength.

The Pilgrim: No longer do I see the Path, for night, with all its terror and uncertainty, has entered my heart.

The Voice: I can scatter the darkness by shedding light upon thy soul's glance. Look... Pilgrim, what seest thou?

The Pilgrim: I see... I see a wonderful temple; it is as though it were built on the clouds, so lofty and far-away does it appear. It sheds an opalescent light around... its beams reach even where I now stand.

I see the ascending Path, illumined by the radiance from the Temple, and like a stream of light I see it, far beyond the Temple, losing itself in boundless space.

The Voice: In this marvellous Temple the pilgrim, now a disciple, receives the first great Initiation. The Path of service leads up to it and stretches away beyond, disappearing in the distant horizon... Look again... What seest thou now?

The Pilgrim: I see a thrilling sight... The Path thou showest me, O guide, is composed of steps, and each step is a human body. From these extended bodies shines a radiance... Slight at the beginning of the Path, brighter as the distance to the Temple lessens. And lo! the ascending beams meet the descending ones, and, mingling with them, give birth to a glorious light... softer than that of an alabaster night-lamp, and yet more dazzling than that of the mid-day Sun.

The Voice: Pilgrim, this is a mystery thou beholdest... The Path of service is also that of sacrifice in which Life gives itself up, gladly

and spontaneously, in a song of fervent joy. Sacrifice is the law that governs the world . . . Behold! . . . these living steps are formed by the servants of the great sacred Hierarchy. They are likewise the servants of mankind, uniting to form the steps of the Path, so that the poor suffering race of men may rise, step by step, until they reach the dazzling Temple . . . The humblest of men may aspire to play this part sublime.

Pilgrim, listen to what I now say! it is along the Path of service that He who is to come shall descend.

And in His divine and gracious descent, the greater the number of living steps he finds ready to form a footway for Him, the farther will He be able to enter into the world of men. As a Being of glory, He will pass over the outstretched bodies of His servants, bearing in His clasped hands the torch of the one universal Religion, and these bodies, conscious of His presence, will thrill with joy, these souls will chant pæans of gladness. And the rays of light that stream forth from the Path will shed around the Saviour of the world His most resplendent halo of glory . . .

The Pilgrim: The veil is rent asunder. A dazzling light has dispelled the darkness that was stealing over my heart. Now I comprehend the ineffable mystery in which the whole of nature unites. . . My soul is filled with blessing and praise. . . O guide, the new stage upon which I am about to enter will be called Service. Within me has been kindled the flame of sacrifice . . . for I, too, long to form part of the Path, to become the Path . . .

May my body be a round of the ladder in the painful ascent of my brothers towards the Goal, may it be the step on which the foot of the dear Master will be placed, when he comes down to earth... I give myself for all eternity to the sacred Hierarchy—who sway the world. My life... all my future lives... I lay down at Their feet!

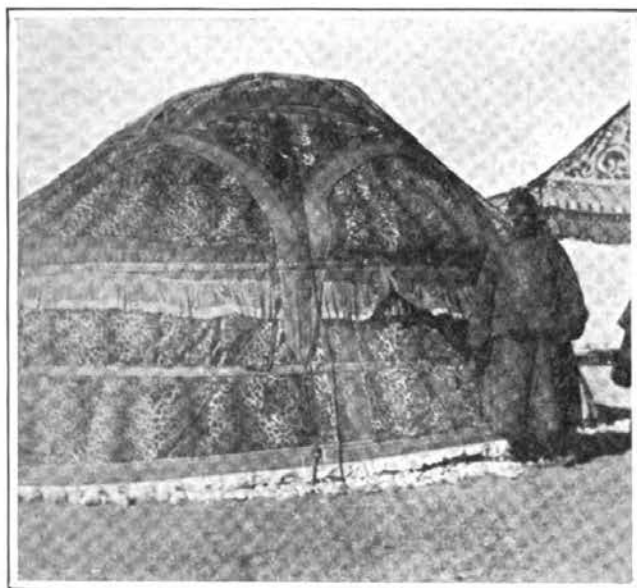
The Voice: Servants of the sacred Hierarchy directing this world, servants of suffering humanity, receive this soul, for its will is to collaborate in the divine Plan, to share in the blessed sacrifice, to give itself without reserve.

Distant bells, ring out for its baptism. Celestial harmonies, blend in one supreme benediction... It has given itself without hope of any return, without reserve... May it now enter into Life Everlasting.

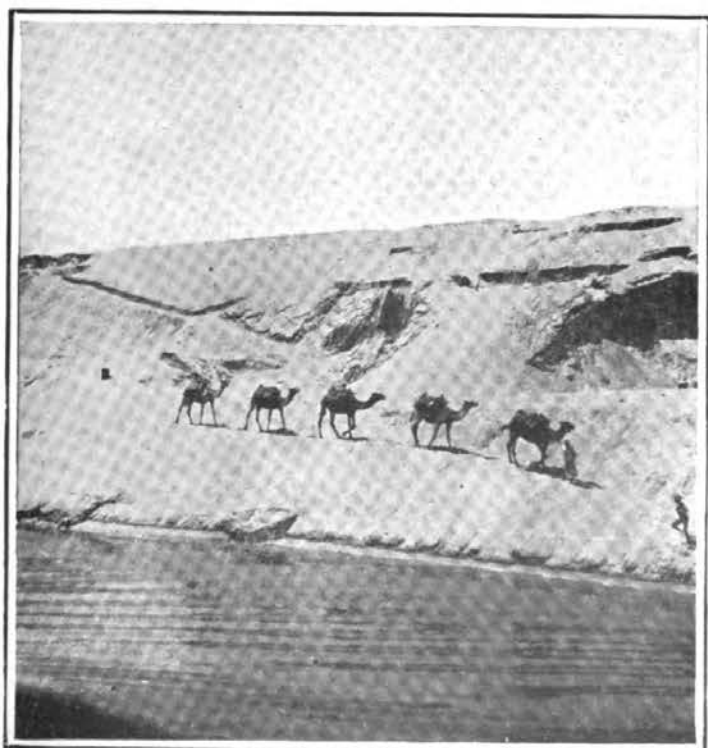
Aimee Blech

The Service of Man is the noblest privilege, and to work for the world the richest of prizes. Our philosophy, our science, our religion have only worth as they make us more useful members of the Brotherhood of Man.

ANNIE BESANT

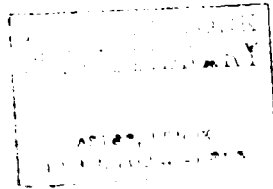


A TENT OF THE TESHU LAMA
(Made of Leopard Skin and Silk).



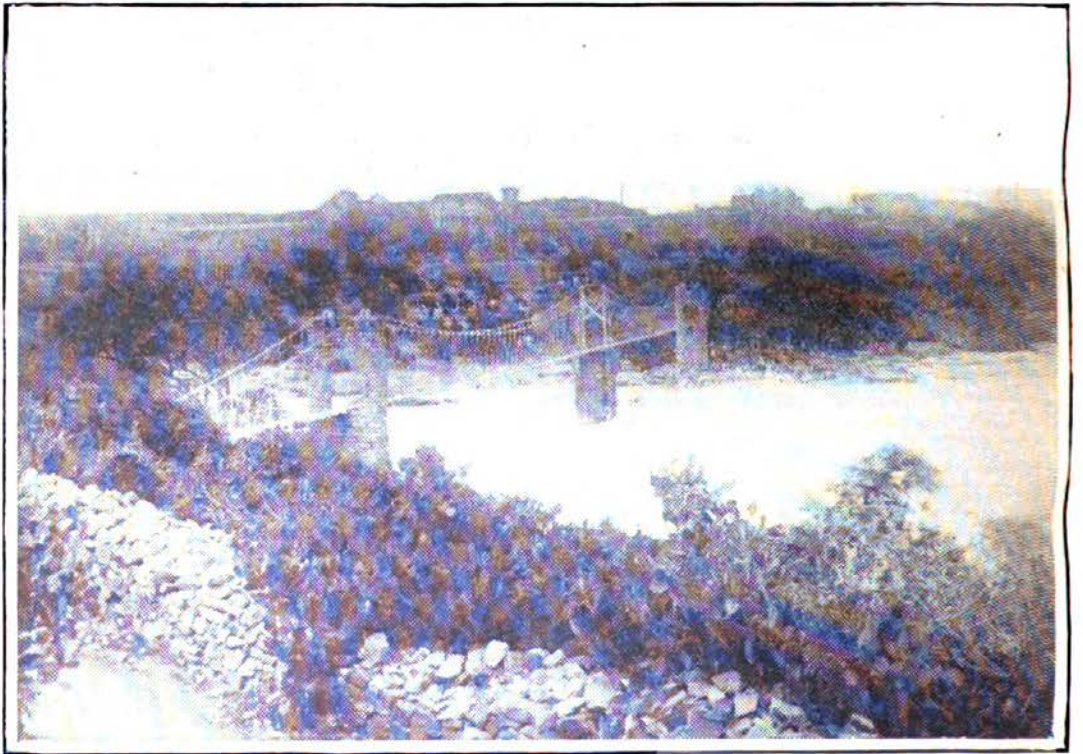
A SCENE IN THE SUEZ CANAL.







A PERSIAN MAIL WAGGON, CHANGING HORSES.



A BIRD'S EYE-VIEW OF THE GOKAK MILLS, BELGAUM.

OUR ILLUSTRATIONS

THE chief event in the Theosophical world during the last month was the Thirty-sixth Convention of the Society held in the ancient city of Benares, where the Headquarters of our Indian Section are situated. Ancient Kashi has its charms, hallowed by sacred memories and the peculiar devotion that it awakens even in our modern days in Hindus of all castes and classes. The mother Ganges is worshipped here as nowhere else and the famous ghats of Benares are an object of admiration to the traveller. We give as our frontispiece an excellent illustration of these, but vivid colour effect and the peaceful feeling that one enjoys amidst all the turmoil, no picture can reproduce.

Mrs. Besant welcoming Mr. Leadbeater and party at the Moghal Sarai Station will be of special interest to Theosophists. Moghal Sarai is a big Junction, a few miles from Benares, where Mrs. Besant, Babu Bhagavan Das and various friends went to meet Mr. Leadbeater when he arrived with Mr. Jinarajadasa, Mr. Krishnamurti and others for the Convention. Mrs. Besant was away from Adyar when Mr. Jinarajadasa arrived at our Headquarters and so met him at the Moghal Sarai Station and heartily welcomed him—a snapshot of their meeting is here reproduced.

Our other illustrations are scenes that out-of-the-way travellers come across and are not without their own charm and interest.

THE WORLD-TEACHER

By MARY T. DUNBAR

O, shall we *know* Him when He comes,
And shall our hearts within us burn?
Shall we as children, pure and meek,
Arise to greet the Lord we seek,
And simply, lovingly acclaim,
 "Behold! The Christ of God"?

Or shall we stand aloof in doubt,
And wait some sign our faith to prop?
Perchance in scoffing as of old,
To scorn, revile, reject the Lord,
With words thus pitifully blind—
 "Son of the Carpenter!"

O Love divine, with Thy pure flame,
Soften the heart, humble the mind,
Till loving, true, with selfless aim,
We seek in *all* the Christ to find—
So shall our souls expand and *know*,
 The Son of God most High!



REVIEWS

Le Secret de l'Univers, par Emile Hureau. (Jules Rousset, 1 rue Casimir-Delaigrne et rue Monsieur-le-Prince 12, Paris.)

M. Emile Hureau is a bold man, and has written an interesting book, though it is hardly the last word, as he claims. The secret of the universe is not a cosmic mechanism but a living Intelligence, and his fluid self-moving conscious atom is more of an assumption than the immanent God, for man's innermost nature however true as a secondary fact, responds to the latter, while the former, does not evoke from it any immediate answer. The infinite number of such atoms, unequal and hurtling against each other, spread throughout space, demands a cause, for difference is not compatible with self-existence. M. Hureau says that man will never know God, His Angels, etc. But the testimony of human consciousness to these as *facts*, not as theories, is as reliable as its testimony to facts of the physical universe.

This said, we may examine his very interesting book. M. Hureau expounds the views of Madame Clémence Royer, whom he regards as "a colossal genius, ignored by the nineteenth century," and who founded her system on the idea of the atom as conceived by Democritus. "This great genius saw at once the true nature of the atom—the atom, being fluid, elastic, extensible, compressible, can be self-moving, living and conscious; it is self-sufficient, and can by itself—without the help of an external power—explain the universe by its own dynamic powers." From the Theosophical standpoint this is true, though not of the physical atom; the highest atom of our Solar System is truly such, for it is the dwelling-place, the body, of our Solar Logos, and the atoms of our System are built by Him from the 'bubbles' in æther. Moreover the atoms of our spiritual world may truly be described by the above language, and when such an atom forms the body of a highly unfolded spiritual Intelligence we have, truly, the builders of a system. Moreover M. Hureau declares that the

essence (foyer) of the atom is consciousness and will. Along this line M. Hureau is leading on a scientific path to Theosophy, and Madame Blavatsky would have rejoiced over his book.

M. Hureau's postulates are:

1. One universal Substance, divided into atoms.
2. These atoms are fluid.
3. They are unequal in force, or substance.
4. The ether is under colossal pressure.
5. Heavy bodies are composed of atoms less charged with ether, *i.e.*, less strong.
6. Cohesion is the universal etheric pressure exercised over the weaker atoms.

Each of these propositions is ably supported by argument.

We cordially recommend this book to the study of these who are striving to understand. It is disfigured by a bitter anti-clericalism, characteristic, unhappily, of Republican France, but this can be left on one side.

A. B.

Methods of Psychic Development, by Irving S. Cooper, with a Foreword by C. W. Leadbeater. (Manuals of Occultism, No. 1. THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

This little volume will be welcomed by all, because it condenses into small space a great deal that is to be found in our standard Theosophical works on psychic development. In the main the work of the Theosophical Society has been to proclaim certain great ideals of purity, tolerance and self-sacrifice, as the main qualifications for realising the hidden divinity in man; but since this message has been given with an appeal not merely to faith but also to the reason and intelligence of man, it has been a part of our work to show the common sense of Occultism and the oneness of the visible and invisible worlds. One may say without exaggeration that the Theosophical contributions to an understanding of the hidden side of men and things stand unique for their sanity and scientific worth in the history of mysticism.

Mr. Cooper, who is about to leave Adyar after a year of devoted activity, states the problem of psychic development in a most logical way; while making, as a Theosophist must, the great distinction between the spiritual life and that of psychism,

he yet shows that the manifestations of psychism can be examined from a scientific standpoint, and that the hidden possibilities in man can be utilised, when an aspirant is ready in other ways, to make his thought and action more spiritual. There is so much now-a-days about methods of psychic development, especially in the large literature of what is known as New Thought in America, and so many people with misguided enthusiasm have ruined their lives by following much of the advice given, that Mr. Cooper's book is most timely. It will also help Theosophists not only in their personal attempts at psychic growth, but far more by giving them a manual which can with confidence be passed on to those who are of a psychic temperament, but who have not yet grasped the true ideals of the spiritual life.

There is a clear exposition in Mr. Cooper's book of those layers of consciousness vaguely called the sub-conscious mind and the subliminal self. Various methods of clairvoyance are described and a distinction is made between primitive clairvoyance, that is most often found among psychic people, and the higher clairvoyance which has linked to it inherent brain capacity. The book has a foreword by Mr. Leadbeater and we can fully endorse his commendation of the manual as a reliable work, with information in plain and untechnical language for those desiring to specialise in matters psychic.

C. J.

Ancient Jewish Proverbs, compiled and classified by the Rev. A. Cohen. (Wisdom of the East Series. John Murray, London. Price Rs. 1-8 or 2s.)

Proverbs are said to be a very safe index to the inner life of a people and they are called 'the people's voice' because they manifest the soul of a nation as a whole. The Jewish proverbs before us are ancient of date and give us an insight into the consciousness of the old Hebrew race. They are very instructive and some of them are worth pondering over. Here are a few.

He whose stomach is full increaseth deeds of evil. (Wealth breeds insolence).

If thy sieve be stopped up, knock on it. (In prosperity one tends to become forgetful of promises and duties, and it requires strenuous means to bring them to one's mind).

Happy is he who hears and ignores; a hundred evils pass him by. (Do not get vexed at every trifle and at once resent it).

Better is one grain of hot pepper than a basketful of pumpkins. (A little keen reasoning is worth more than a great deal of useless learning).

When the kettle boils over, it overflows its own sides. (The wrathful man only harms himself).

While thy fire is burning, go cut up thy pumpkin and cook. (Seize the opportunity as it occurs to you).

Approach the perfumer and thou wilt be perfumed. (Keep good men's company and you shall be of the number.)

B. P. W.

The Holy Viaticum of Life as of Death, by Rev. Daniel A. Dever, Ph. D., D. D. (Benziger Bros., New York.)

This seems in reality to be a meditation on the life of St. Stanislaus Kostka. Whilst the language is cumbrously replete with adjectives, and the book appeals to Roman Catholics, yet there is a certain beauty of spirit which commands respect. Nowhere else, perhaps, in the West is the selfless readiness to reverence spiritual beauty nurtured as it is in the great Roman Catholic Church. Though the book is mainly of a devotional character, occasional sayings strike the mind; as, for example, "Only a saint can understand a saint". "The nations are dead because they have sought to live without the Viaticum of Life. They are commonplace, because, in its absence, all their heavenly inspiration is gone." "Even for us, our instant delight seems to have destroyed all sense of time; and we know now that one thought of that glorious soul contains more of life than a thousand years of sin." But these are few and far between, and the great bulk of the book is picturesque musing on the journey of St. Stanislaus to Rome.

C. M. C.

History of Caste in India, with an Appendix on Radical Defects of Ethnology, by S. V. Ketkar. (Luzac & Co., London.)

This book does little towards clearing up the problems of caste. But it certainly shows the existence of those problems and by giving their origins does something towards estimating

them at their right value. The author's object is to lay down a method for the study of the matter and to find out if its history can suggest any remedies on which it can be remodelled. He approaches the subject from many points of view but ignores that of interdining.

He discusses caste as it is and has been since the third century A. D. which he believes to be the date of the compilation of the Laws of Manu, which are regarded in India as authoritative on all questions of caste. He writes especially for Hindūs and says that they know the institution to be defective, but do not know how to improve it as it is so very complex and, while weakening society as a whole, does not greatly affect individuals—hence the inactivity shown by them. The Government does not meddle in the matter lest its intention be misunderstood. In a footnote he regrets "that the Government of India denies the native any share in the Government, when it is unfit to make any social reform itself". A few lines above in the text he has said: "When individuals cannot remove an evil it is the duty of the community or government to do it." Surely here is the answer—In India as nowhere else communities exist which manage their internal affairs. We might go further and say a community exists that manages the affairs of all on social as well as religious matters; i.e., the Brāhmaṇas who have but to bind themselves to one definite line of action, to agree as to the rendering of the Laws of Manu, keeping the essentials, or all that tends to uplift and purify and is in line with the progress of the race physically, mentally, and spiritually, and dropping the non-essential, all that is narrowing or acts as a present cause of deterioration. If the Brahmanas and those castes recognising their authority agreed upon some specific method of reform, they would not find the government behind-hand in furthering the movement. With the dropping of non-essentials—which includes many customs not necessarily religious that belong to faiths, civilisations and primitive conditions other than Hindū or Āryan—the people would revert again to the original four castes, which are the natural divisions of humanity. Social cleavage is brought about by the development by a number of people of certain ideas and characteristics which throw them into more intimate relations with each other, thus setting up common interests, and greater sympathy, which lead to intermarriage and communal living.

It is easily conceivable that the Manu of the Āryan race should make use of these divisions as a means towards the more rapid evolution of that Race. Excellent results might have been attained by adhering to the four castes with their special dharmas, thus forming an environment conducive in every way to the attainment of certain characteristics required by the incoming Ego for his further evolution. Advantage being taken of social surroundings combined with heredity, unfoldment could be more rapid because freer from obstacles. But in these days mere confusion exists from the multiplication of castes than could arise from ignoring them.

This book covers much ground as may be seen from its excellent Table of Contents. It ranges over many of the issues, such as the philosophical belief of the people in the necessity for the *four castes* (the italics are mine). Their theories of purity are discussed; and under this head the author brings what he has to say of food—a question which is not given anything like the weight in this book that it has in India. The psychology of caste is also discussed with its custom of early marriage, and intermarriage, and the author wonders why these customs are adhered to by the people of India when they are being, or have been dropped by the rest of the world. Is not the answer to this: “So that the rule of these small castes and communities can be more effectually held”? If into the Hindu home grown-up wives whose opinions had been formed in other homes were brought beneath the despotic rule of the head of the house, how could anything like domestic harmony be attained? I know a household composed of six families, covering four generations. The members are all under the rule of the eldest and conform to his wishes. Of just such groups is a Hindū community built up and the most rigid domestic laws are necessary to keep them together.

The question of racial descent is also referred to and it is shown how tribes were admitted to the castes if they became disciples of the Brāhmaṇas. In this way many foreign elements were assimilated by Hindu Society. Chapter iv deals with the Book of the Laws of Manu and its compiler. In Chapter v the author points out that the words ‘Varna’ and ‘Ārya’ have long lost, if ever there had been attached to them, any meaning of colour, or race, in the sense imparted to them by European scholars.

In the Appendix he puts forward a theory that asks for the classification of races according to their characteristics rather than their physical heredity. Now there seems no doubt that the religion and civilisation of India is Aryan—though largely mixed with the customs, folklore and superstitions of all the races of the world—while the people of pure Aryan descent are very, very few; India more than any other country has gathered together and intermingled with all the races of the earth.

We have much the same sort of thing in what is to-day the British dominions, only there it is a question of sub-races, rather than root-races as in India. The language and civilisation is English or Anglo-Saxon, hence saturated with Teutonic thought. While the majority of the people are Keltic by descent, under the tremendous thought current they are gradually losing their Keltic and developing Teutonic characteristics.

This is a book that gives rise to much thought and all attempts at elucidating this tremendous problem of modern India are extremely valuable and will be welcomed by those who have the regeneration of India at heart.

G. M. S.

The Astrologer and His Work and Astrology Explained, by Alan Leo. (L. N. Fowler & Co., London. Price 6d. or 6 Annas.)

These are two booklets by the well-known Astrologer. The former consists of some useful directions and information, intended to be of service to any of those desiring to have their horoscopes cast; and it ends with a remarkable series of short stories showing the success obtained in certain quoted cases. The second book deals with Astrology from the esoteric point of view and gives short sketches of the characteristics peculiar to each month of the year and its sign. Both may be recommended to beginners interested in Astrology.

G. L. K.

Here and Hereafter, by Constance Goodwin. (David Nutt, London. Price 1s.)

This little book of verses covers a considerable range of topics. 'The Speech of Pythagoras' represents the philosopher

as interfering with the slaughter of a sheep, and forbidding his disciples to eat flesh and wear skins. He recalls some of his own past lives and gives as a reason for his dictum that the evolving life in the sheep requires that form. There are many errors in the metre and much of the work is crude, but such poems as 'Death' and 'The Sunflowers' seem to show promise.

M. K. N.

The Supersensual Life, by Jacob Boehme. (Heart and Life Booklets. H. R. Allenson, London. Price 1s. or 12 Annas.)

Messrs. Allenson have done great service in issuing this classic of mystical literature in such a handy and inexpensive form. Written by that prince of mystics, Boehme, the treatise, cast in the form of a dialogue between a disciple and his Master, is full of the deepest wisdom. The key-note struck by the author for the attainment of peace and conscious life in the Spirit seems to be the utter renunciation of self-hood, the giving up of all personal will and desire that the purified heart of the disciple may become a flawless channel for the silent purpose of God. The value of this little book is enhanced by the fact that the translation is in the virile English of that great disciple of Boehme, William Law.

C. M. C.

The Beginnings of Seership, by Vincent N. Turvey. (Stead's Publishing House, London. Price 3s. 6d. net.)

This book is an interesting account of some rather unusual aspects of clairvoyance, written in a refreshingly modest and pleasant fashion. A remarkable feature of the work is that ninety-five per cent of the statements made are borne out by the letters produced as evidence. The author refrains from offering any explanation of the *modus operandi* saying, "I do not for certain know how or why I have done these things". There is a preface by Mr. Stead, in which he says: "The author is an invalid, a gentleman of good standing, in no sense a professional medium, and so scrupulous on the subject of the acceptance of money in connection with the exercise of his psychic gifts that he has made over to me all his copyright in this book, which is published at his own expense." Mr. Turvey is not a trained occultist, but a natural psychic; his gifts or faculties being,

as he carefully notes, not under his direct control. The most curious feature of his psychic experiences is that to which he has given the rather awkward name of 'phone-voyance'. This implies four things: "firstly, there is a demonstration of psychio vision; secondly, there is physical contact; thirdly, that this contact is by means of a telephone company's wires and instruments; and fourthly, that the clairvoyance is simultaneous with the physical contact." This faculty of phone-voyance was first developed in November 1905 when, on being rung up by a friend, Mr. Turvey found he could see the other occupant of the room (a stranger to him) in which the telephone was situated. Another curious feature of this case was that he saw this occupant as wearing a bronze ornament which, though frequently worn, was not then with him. Mr. Leadbeater describes in his book on *Clairvoyance*, (page 65)—a book which Mr. Turvey will find useful—how there are many people "in whom this type of clairvoyance (*i.e.*, in space) is very much facilitated if they have at hand some physical object which can be used as a starting-point for the astral tube". Mr. Leadbeater, in describing the *modus operandi* of this clairvoyance in space, says: "It is possible to make in astral matter a definite connecting line, that shall act as a telegraph wire to convey vibrations, by means of which all that is going on at the other end of it may be seen. Such a line is formed by the polarisation, by an effort of the human will, of a number of parallel lines of astral atoms, reaching from the operator to the scene he wishes to observe. All the atoms thus affected are held for the time with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look... It will be observed that in this case the seer does not generally leave the physical body at all; there is no sort of projection of the astral vehicle, or of any part of himself, towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has to a certain extent the use of his physical powers while he is examining the distant scene. The consciousness of the man is in fact distinctly still at his end of the line." This explains satisfactorily Mr. Turvey's clairvoyant vision by means of a telephone wire which, it is claimed for him and not by him, "opens up a new vista in the unexplained hinterland of clairvoyant vision". Mr. Turvey in some of his other clairvoyant activity may be

employing what Mr. van Manen ('Occult Chemistry Researches,' THE THEOSOPHIST, September 1909) calls "the distance Flash line; a ray emitted by the causal body and sent to an object of observation at a distance; a unit of causal matter flashing with incredible rapidity between body and object and keeping them in touch by its seemingly unintermittent presence at both places simultaneously through this constant and inconceivably rapid vibration". Mr. Turvey tells of numerous instances of clairvoyance private or public—he is connected with the Spiritualistic Society—cases of his spirit visitants—cases of what he calls mental-body-travelling, in describing which he has adopted the use of 'I' in inverted commas "to denote that part of my consciousness which appears to function at a distance from my body" and 'Me' with a capital 'M' and inverted commas, "to denote the body which remains at home and which is apparently fully conscious, normal, and in no way entranced". This 'mental-body travelling' again presents some unusual features; for it is certainly very uncommon for any one but a trained occultist to be able to function simultaneously in two aspects of consciousness. "In the mental-body travelling, the 'I' appears to leave the 'Me,' and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth and can only barely distinguish water from land, forest from city; and then only if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable." Mr. Turvey is able in his mental consciousness to control a medium, to influence and to receive raps by a table; to keep up communication by means of clairaudience with the 'Me' and "at times the 'I' faculties transcend those of 'Me' and at times they are much inferior". From these experiences Mr. Turvey draws the conclusion, quite justified by occult teaching, "that there appears to be no limit to the number of bodies in which a man might function".

There is an interesting chapter on prophecies from which it appears that among other instances Mr. Turvey foretold the war between Japan and Russia and the death of King Edward. His clairvoyance has also been practically useful in finding lost property. This book is to be recommended to the many who are now interested in the study of what the author calls the super-normal. For as he truly says: "I fully recognise that

the super-normal of one generation or race, will, in accordance with the law of evolution, be the 'Normal' of future generations".

E. S.

Shankarāchārya, Philosopher and Mystic, by Kāshināth Triambak Telang, M.A., LL.B. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1 or 1s. 6d. or 40c.)

There is hardly a personality in Indian history surrounded by so profound a mystery as is that of Shankarāchārya, the great Vedāntin. From the original Shankarāchārya, who was a mighty Being (one of the Kumāras from Venus, according to Mrs. Besant's Note added to the essay) have descended various Shankarāchāryas, who call themselves Jagat-Gurus (World-Teachers) and thus speak in an allegorical way a truth that Tradition has preserved for us. The essay under review is a clever, learned but popular writing of a famous Samskr̥t scholar, one who added to his brilliant university degree a wide knowledge of Hindū legends and traditions preserved by the Paṇḍit class. The essay was originally a paper read by Justice Telang in 1871 before the Students' Literary and Scientific Society, to which some valuable notes were added, and these were rescued from oblivion by Col. H. S. Olcott and are now presented here in handy book form. Apart from its scholarship the essay provides a very interesting reading. A few foot-notes of Madame H. P. Blavatsky enhance the value of the booklet.

B. P. W.

The Garden City Folk-Plays, Nos. I., II., and III., by Hope Rea. (Published in connection with the Stratford-on-Avon Folk-Drama Association by the Theosophical Publishing Society, London. Price 1s. net each.)

Among its various activities the Garden City does not ignore the provision of beauty and culture for its inhabitants, and these little books are a creditable effort to revive the old Mystery Play on a higher level, and to turn it once more to the presentation of great truths in simple form. When I was last at the Garden City, I had the pleasure of seeing played the first of these, *The Dweller in the Body*; a large country barn formed the theatre, and the audience sat at one end, while the players occupied the remainder of the floor. The actors, who were dressed symbolically, represented the characters

embodying Knowledge, Art, Affections, Piety, Having (worldly possessions), Being (the essence of the soul), two Lords of Destiny, and other minor ideas, the Dweller in the Body being the ego. There are two scenes, in the first of which the Dweller is allured to worldly joys, but in the second, transcends them and returns to God. It is a graceful play, that might well travel beyond the Garden City.

No. II is in two Parts, and is entitled *The Passing of Baldur*, Part 1 being 'Odin the Watcher,' and Part 2 'The Forlorn Gods'. Odin is Man, in his higher nature, watching the play of earthly life, and the old Norse legend of the slaying of Baldur is retold. In Part 2 we have a charming conceit: Baldur with Nanna, his wife, returns to earth one Christmas Eve, and they find hospitality from an old man and woman, who, poor themselves, give shelter to the forlorn Gods. They long to bestow a gift on their gentle hosts, and Baldur offers up his life to remove from the old woman's heart the pain of the loss of her only son. "Let us be up and meet the sunrise—and our end... Baldur passes for ever into the lasting Shadow." They go forth, and a sunray falls on them. "Shadow! This is no darkness at all! I see the meaning now with the end; passing, I step, Great Will, into Thy beams, and losing so, I find myself."

No. III is called *Dawn*, and it tells a legend of Cumberland, how Bega, the daughter of an Irish king renounced home, father and would-be husband for the sake of Christ, fleeing the shores of Ireland in a merchant's ship. The ship is wrecked, she and her girl-friends escaping, thrown on an unknown shore. What there befell her, and the miracle of snow at midsummer-tide, are here written that all who list may read. It is a pretty legend, told gracefully and well.

Miss Rea has shown in these plays a talent that should be cultivated, and we cordially wish her success.

A. B.

Atlantis and Lemuria, by Dr. Rudolph Steiner. (Theosophical Publishing Society. Price 3s. 6d. net.)

We have been favoured with a copy of this latest work of Dr. Rudolph Steiner, and his many readers will welcome the fascinating way in which he deals with the pre-historic races of man, and the growth of the early germs of memory and

thought. As the statements made are gained from the Ākāshic Records, and have, the author asserts, been carefully tested, we are bound to give the volume serious consideration. As to the actual source of the information, our author states he must for the present, remain silent, and so we should reverently regard these revelations, accepting those that appeal to us and putting aside those that do not. Frankly, some of the statements do not appeal to us, especially where they seem to contradict *The Secret Doctrine*, and while this does not put them out of court, it should be remembered when one is valuing statements by authority. There are many very suggestive statements made, and we can heartily recommend the book to those interested in Atlantis and Lemuria.

S. R.

Photographing the Invisible, by James Coates, Ph. D., F.A.S. with 90 photographs. (L. N. Fowler & Co., London, E. C., and The Advanced Thought Publishing Co., Chicago, U. S. A.)

Dr. Coates has invented a clever title for his book on "Spirit Photography, Spirit Portraiture, and other rare but allied phenomena". He writes very candidly on his much discussed subject, fully recognising the difficulties and the possibility of fraud. The plan of the book is the presentation of photographs, with accompanying notes, and this is clearly the best method of proving the case. 'Fraud' cannot cover such a multiplicity of well-attested phenomena.

A very interesting illustration is a photograph of Dr. Alfred Russel Wallace and his mother; the figure of the latter is in front and is far clearer than that of the famous naturalist, though his mother was in the astral world and Dr. Wallace in the physical. The exposure, apparently, sufficed for the astral form but not for the physical, so that the mother is apparently in the body, and the son, looking over her shoulder, the 'spirit-form'!

One point which arises is that a thought-form may, apparently, be photographed: a remarkably good reproduction of a picture seen and much thought of by a sitter appears over his head in a photograph. There is a good likeness given of Mr. A. P. Sinnett and an astral figure, with two letters from the former; "psychic extra" is the quaint name used by Dr. Coates to denote such astral forms.

"Portraits painted by invisible artists" are next dealt with, and supply two interesting chapters. Two more on psychography follow, and Dr. Coates adds some useful 'concluding observations'. The book deserves to be read by all interested in the subject with which it deals.

A. B.

Second Sight: A Study of Natural and Induced Clairvoyance, by Sepharial. (William Rider & Son, London. Price 1s. net.)

The subject is here treated with great moderation and common sense. Anyone desirous of obtaining a clear idea of the rationale of clairvoyance and the method of its development—at least as far as the faculty of crystal-gazing is concerned—will find much clear information and wise and moderate advice on the subject. Our writer, who speaks from personal experience, seems to place the use of the rock-crystal in the forefront of his *modus operandi*. We have heard that this method tends to destroy the activity of the faculty in any other way, and thus delays the normal and permanent opening up of the next layer of consciousness in man. But those who seek for the true development of their deeper selves, and are willing to work and wait, not only days but lives for it, are few and far between. To the enormously greater number, whose interest in the deeper side of things can only be stimulated by more immediate results and the play of phenomena, this book pre-eminently appeals. In guiding those enquirers the author deserves the heartiest thanks for the lucidity and sanity of his treatise. Very interesting is his description of the positive and negative type of seer, the visions of the one being cast always in symbolic form, and with the second appearing as a literal happening.

C. M. C.

Publications of the Smithsonian Institution, Bureau of American Ethnology. (Washington. Government Printing Office, 1910 and 1911.)

The magnificent work done by the Smithsonian Institution in the cause of the advancement of learning is not only sustained but increases in quality and quantity as the years go by. The special branch of knowledge dealt with by the Bureau of American Ethnology yields a yearly crop of new facts worthily systematised and presented to the public in the

Bulletins of the Bureau. Four new volumes of this series lie before us, all of the greatest value and of absorbing interest.

Bulletin No. 30 has now become complete by the publication of its second volume. It contains a *Handbook of American Indians North of Mexico*. The title, however, is not quite characteristic as the book is really an encyclopædic, alphabetical dictionary describing "the stocks, confederacies, tribes, tribal divisions and settlements of the Red Indians north of Mexico, biographies of Red Indians of note, sketches of their history, archæology, manners, arts, customs, and institutions and the aboriginal words incorporated in the English language". The two volumes cover fully two thousand pages and are profusely and well illustrated. A bibliography of over eighty closely printed columns is appended to the work as well as a one hundred and fifty page list of synonymy, about which more presently. The labours of which this work is the outcome have been truly gigantic. They lasted for nearly forty consecutive years, and taxed the energies of a great body of experts and savants. Two great sections of Redskin-knowledge have been left without treatment in the present work; they are Indian linguistics, and the purely geographical Indian names. Both subjects will be treated in separate works.

The original inception of the present *Handbook*, in 1873, was an attempt to prepare a list of the tribal names mentioned in the vast literature pertaining to the Indians. How necessary such a list was is shown on almost every page of the book. Each tribal name quoted in it is followed by a list of the various forms of the same name as mentioned by the chief writers on that tribe, in chronological order. To indicate the utter chaos now for the first time reduced to kosmos a few examples suffice. Every school-boy knows about the Apaches, the Comanches and the other heroes of Mayne Reid and Fennimore Cooper. In looking up the Apaches in the *Handbook* he would be surprised to see that this tribe has been described under about eighty different names, not only slightly varying ones as Apacci, Apachas, Apaches, Apachis, Apachu, Apaci, Apade, Apaehe, Apatch, Apatches, Apats, Apatschees, Apatsh, Apedes, Apiches, Apichi, Apoches, Appeches and the like, but also as Atokuwe, Awatch, Awp, Chah'shm, Ha-makaba-mite kwa-dig, Igihua-a, Inde, Jarosoma, N'day, Oop, Petchisági, Poanin, Tagui, Tagukeresh, Tokuwe, Utce-ci-nyu-mûh, Yostjéme, Yute-shay and many more.

The second example, chosen at random, is furnished by the Nabadache tribe: fully fifty forms of this name are given, ranging from Amediche, via Nahoudikhe, to Yneci.

So it is for almost every tribe, and one can understand at a glance what a boon this *Handbook* is to every student of Indian lore. As said before, a systematic index at the end of the work refers all these variants to the correct spelling as followed in the book itself.

For Theosophical readers Redskin folklore, beliefs, religion and rites will be perhaps the most interesting portions of the book, but a strong human and absorbingly interesting element is furnished by the many biographies of noted Indians. These articles can hardly fail to interest any reader, and a new or renewed interest kindles within him when reading of many of these heroic chiefs struggling in vain against the invincible onmarch of the white man's civilisation.

In short, if this magnificent work is simply invaluable to the specialist, even the lay reader may find much in it which is thoroughly interesting. Further, its accuracy and completeness are both up to the highest standard of the possible at the present moment.

Bulletin No. 40 consists of Part I of the *Handbook of American Indian Languages*, edited by Franz Boas. The volume contains a general introduction by the Editor and then sketches of ten linguistic families, namely Athapascan, Tlingit, Haida, Tsimshian, Kwakiutl, Chinook, Maidu, Algonquian, Siouan and Eskimo. These languages belong to the northern group. In all some fifty-five linguistic families may, so far as our present knowledge goes, be distinguished in North America, north of Mexico.

The complete work promises, therefore, to become a large one. This present book, also, has been in preparation for a long time and dates back for its inception as far as 1897. Owing to the special subject of the work we need not enter in details here beyond saying that the method of treatment of the various languages given, is not an attempt to give either exhaustive grammars or exhaustive discussions of phonetics. All that belongs to a later stage in linguistic research of this nature. The only thing which has here been attempted is the description, as clearly as possible, of those psychological principles of each language which may be isolated by an analysis

of grammatical forms. To praise the work for its qualities and value is quite superfluous.

Bulletin No. 43 is by John R. Swanton. Its title runs: *Indian Tribes of the Lower Mississippi Valley and adjacent Coast of the Gulf of Mexico*. It is one of those thorough descriptions of the geographical position, physical and moral characteristics, dress and ornaments, tattooing, arts and industries, economic life, medicine, birth, education, division of labour, games, etiquette, marriage, feasts, war, religion and other items connected with Indian tribes, for which the Institution is so justly famous. It is, therefore, sufficient to state that the book covers about four hundred pages, contains over thirty illustrations, is well indexed, answers in every respect to its title and constitutes an excellent piece of work. Lovers of historical hoaxes will delight in the story of the Taënsa mystification worthy of Psalmanasar himself.

The last of the four Bulletins is No. 50. It is written by Jesse Walter Fewkes and is entitled: *Preliminary Report on a Visit to the Navaho National Monument, Arizona*. Though by far the smallest of the four publications it is by no means of insignificant interest. In thirty-five pages, and with the aid of twenty-two full or double page plates, Mr. Fewkes describes lucidly and concisely some important pre-historic ruins in northern Arizona, which have been named the Navaho National Monument. A detailed account of the ruins after a more extended examination is promised for the future, so that the present report has the word 'preliminary' attached to it. In his conclusion the writer states as his belief that these ruins are not of great antiquity. He recommends these cliff dwellings to be excavated, repaired, and reserved as a 'type ruin' to illustrate the pre-historic culture of the aborigines of that section of Arizona. The ruins are well-preserved, important, most characteristic and have suffered comparatively little from Vandalism. The pictures in the book are exceedingly interesting.

J. v. M.

From Cronulla, by R. Wilshire. (Price 2s.)

Beautifully and profusely illustrated in coloured and half-tone blocks are the poems that come to us from far-off Australia. 'Voice of the Divine Guide to One about to Reincarnate' may interest Theosophical students. The booklet is dedicated to "The Seekers".

B. P. W.

Self Control and How To Secure It, by Dr. Paul Dubois.
(Translated by Harry Hutcheson Boyd. William Rider & Sons
Ltd., London.)

Dr. Dubois' extensive practice in medicine has given him great insight into human nature. The result of this he embodies in his book, giving many examples from experience and observation.

It begins and ends with the idea that education is the only means of acquiring right conviction and practice of virtues. Judgment is what we need in life, but schools fail to teach this; what is required is a school to make men. The Church also fails to give the rational education which appeals most to those who cannot accept dogmas. Inconsistency lies in the author's statements that one does not think as he likes, but as he can; man is deluded who imagines himself able to think what he wishes; thoughts force themselves upon us, succeeding one another in our mind without our being able to change the order; they all come from chance excitement from the outside. On the contrary, Theosophists maintain that the mind may be trained by continuous effort, by concentration and meditation. In speaking of meditation, he advances the important idea that the forming of character is the principal need pressing upon us, and advises our utilising for meditation the scraps of time we employ so badly—the time spent in belittling our neighbour. He says, let us criticise ourselves without pity, and correct our faults, for "the beginning of wisdom is the knowledge of one's faults". Self control is acquired only by constant reflection. Real tolerance makes us severer towards ourselves than towards others, for it is easier to influence our own minds than the minds of others. The distinction made between legitimate pride and egoism is worth noting. To recognise that we are always punished for our mistakes is the best method of correcting our faults, contains the idea underlying the law of karma; and how often have we heard of the virtue and the advantage of learning to submit tranquilly to the unavoidable events. The chapter on 'Egoism and Altruism' condemns the common habit of pitying oneself, while under the delusion of pitying the dead. This is natural, but one should not make a virtue of this feeling in which there is neither courage, altruism nor goodness. Another excellent expression of truth is that duty is not understood so long as the least idea of drudgery is mixed with it, and we cannot

benefit by a sacrifice made for us while we feel that it is not made willingly. The author thinks the greatest fault of man is to lower his ideal, while it can never be placed too high. He says that we want intelligence rather than will, thus leaving out of account the fact that will is one of the three great factors of consciousness, without which there can be no intelligence. _____ G. G.

Early Christian Legends and Fables Concerning Islam, by Hafiz Mahamud Khan Shairani. (Luzac & Co., London. Price 1s. 6d.)

This is a reprint from *The Rise and Progress of Mahomedanism* and was originally composed to supplement chapter viii of that book. Much care and study has been bestowed on it and it is an excellent pillar in support of the much maligned faith of the Prophet of Arabia. Every educated Muhammadan should possess a copy of this brochure. _____ B. P. W.

Ombres et Lumières, by Aimée Blech. (Publication Théosophiques, Paris.)

There is a great need of light literature embodying Theosophical teaching and this collection of stories is of the kind now so much in demand. The stories are short, simply and gracefully written without the slightest suggestion of having been produced "with a purpose". The basic truths of Theosophy are beautifully and forcefully illustrated in them in a way that will appeal to the public at large. It is not, however, a book only for interested outsiders. The Theosophical student will see here and there a meaning in the tale, hidden from those unfamiliar with our conceptions, and find a new light is thrown on familiar ideas by some exquisite phrasing or suggestive picture. The language used is so simple that even those whose French is only "after the scole of Stratford atte bowe" may read and enjoy them without waiting for them to pass through the always rather painful process of translation. _____ A. DE L.

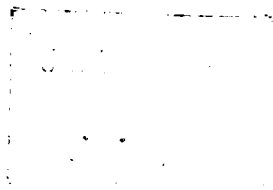
The 'Heathen' Invasion and *The Small Old Path*, by Claude Bragdon. (The Manas Press, Rochester, N.Y. Price 15c. each.)

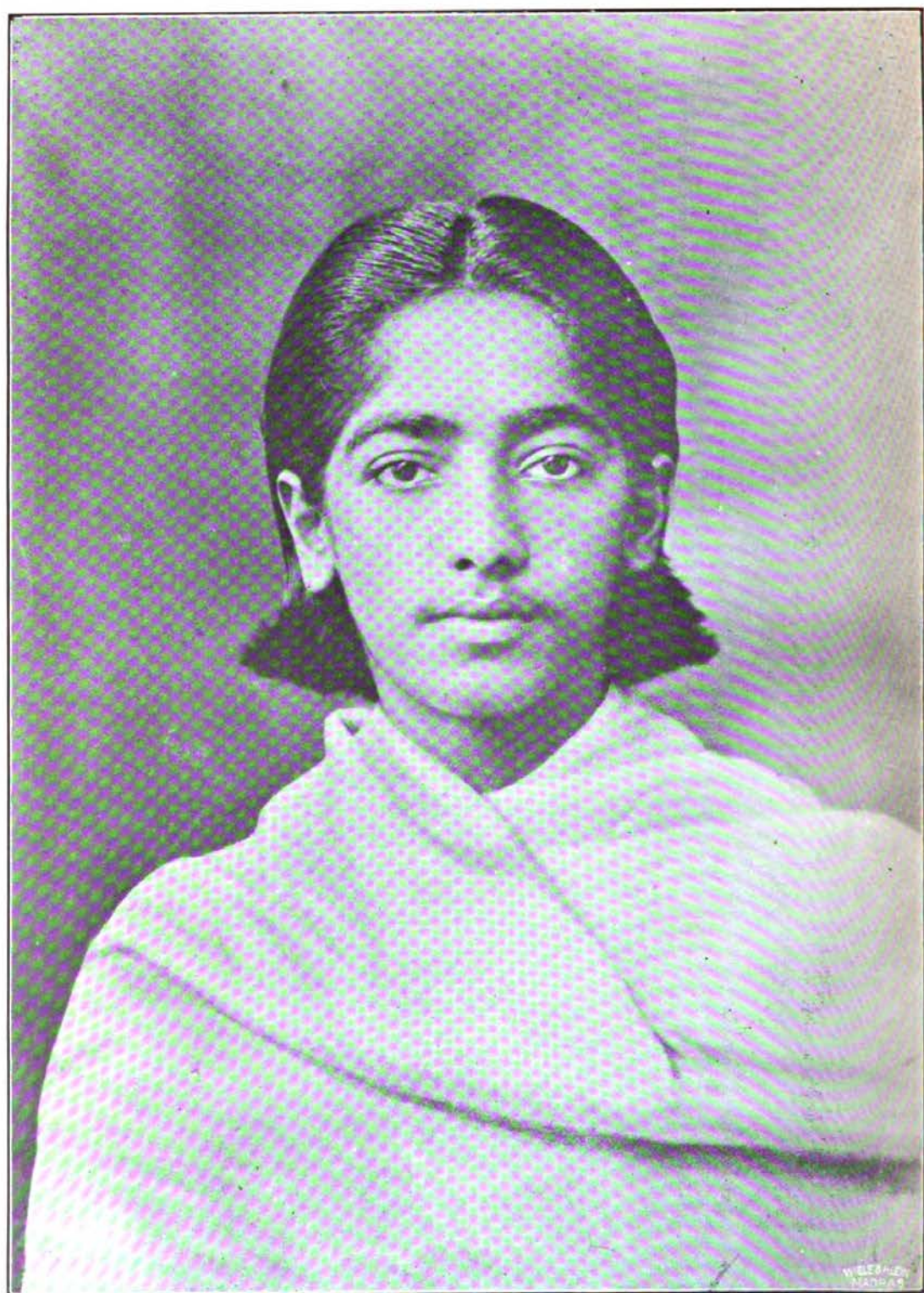
Very neatly printed and admirable for propaganda work are these two pamphlets. The first is an open letter originally

published in the *Hampton-Columbian Magazine* as a reply to an attack made on some who try to live the higher life by an American woman who according to Mr. Bragdon has "proven herself so sensitive to darkness and so insensitive to light". The second pamphlet will be found useful for propaganda work and contains good thoughts.

B. P. W.

On Higher Planes, by Stella Norman. (C. W. Burford, Melbourne), is a prettily written little book, describing the visions seen by the writer, who appears to be a clairvoyant of a pure and gentle type. *The Coming of the Christ and the Order of the Star in the East*, by the Rev. C. W. Scott-Moncrieff, M.A., is a lecture originally read to a meeting of clergymen and members of the Church of England, and is reprinted by THE THEOSOPHIST Office. *The Man of No Sorrows*, by Coulson Kernahan (Cassell & Co., Ltd., London), is an extraordinarily vivid story of the effect on the world of the abolition of sorrow. Noel Amir, the author of *The Black Pearl*—a translation of *Vers la Lumière*—issues another tale, *La Devādāsi* (Hussey & Gillingham, Ltd., Adelaide, S. Australia). It is a well-told story of an English girl, obsessed by a departed Devādāsi (temple dancing-girl), who had eloped with an English officer, and had developed anarchic tendencies. How she is rescued by white magic from the dark power may be read in the book. *Power Through Thought Control*, by Marian Lindsay is a booklet which may bring help to many in the world. (Fowler & Co., London.) In our magazine was reviewed some months ago a very admirable book *Man's Supreme Inheritance*, by F. Matthias Alexander. A useful addenda is now issued, which makes the original work more illuminative. We recommend this book to Theosophists. *Spiritualism and the Light It Casts on Christian Truth*, by the Rev. Arthur Chambers is reprinted from *Light* and is a readable pamphlet.





J. KRISHNAMURTI.

1877

1877

1877



J. KRISHNAMURTI.

THE THEOSOPHIST

ON THE WATCH-TOWER

WHEN this reaches our readers I shall be, if all goes well, in England, engaged in strenuous work. May I be therein but the willing instrument of the one true Actor, and perform only the action which is sacrifice, and which weaves no fetters for the Spirit.

* * *

Quite unexpectedly, after arranging for my two wards to remain in charge of Mr. Arundale, the Principal of the Central Hindu College, to carry on their studies preparatory to Oxford, I was obliged to change everything and take them with me to England. Mr. Leadbeater who was staying with them in my Benares home, was suddenly obliged to take up some important work abroad, and as they must live with the one or the other of us, they had to pack up and come with me. I am fortunate in having been able to secure the help of my dear young Brother, Mr. C. Jinarajadasa,

to prepare them in Samskrit and Pali for Oxford ; as he himself took honours in these, he knows exactly the line of study which it is necessary for them to pursue. He has been good enough to give up, for the time, his American work, in order to stay with me in England, and superintend their studies. I trust that Mr. Leadbeater will rejoin me when I return, and will accompany me to Adyar. The Adyar residents have been most kind and generous in the way in which they have accepted the heavy loss inflicted on them by Mr. Leadbeater's absence, and not a word of complaint has been heard. We will try to make it up to them on our return.

*
* *

A very sad piece of news has reached me : the Hon. Otway Cuffe has passed out of the body at Fremantle, Australia, whither he had gone in search of health. He was one of the most popular General Secretaries of the T.S., and gave up office to labour diligently in Ireland where for the last ten years he has been working, aided and upheld by the Devas in whose special care the Green Island of Saints is ever cradled. He devoted himself to the material uplifting of the country, and is said to have spent, with the aid and co-operation of his sister-in-law, some £70,000 in the promotion of industries in Kilkenny, where the family estates are situated. Gentle, polished, affectionate, of a noble and spiritual nature, Otway Cuffe has left behind him a memory that will not pass quickly from the hearts of his friends.

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Two articles have reached me which are so very funny that I must share my amusement with my readers. They occur in a paper called *America*, and are written by a Rev. Father of the Society of Jesus, named F. Billard. The articles are entitled 'Theosophy in India'. After the usual slanders on Mme. Blavatsky, the Rev. gentleman falls on me tooth and nail; he says that I received the name of 'Sankaracharya' from the residents of Benares, a fact which may astonish the residents, and shows a slight confusion as to sex. Then comes an onslaught on the Hindu College, marked by like inaccuracy, and an allegation that he discovered, from reading the diploma belonging to an inner member, that Theosophy was only a veiled and milder form of Freemasonry, designed to set Indians against Catholicism. After describing how I called "the vengeance of Heaven upon" Trichinopoly, the genial Jesuit goes on to say that "within a few months after" all this triumph, "Mrs. Besant's fame and glory" became "but a thing of the past," and that I had to quit my "beloved Adyar like a fugitive;" after saying that I had gone to London, the writer concludes: "We shall leave her there with the sad reflection that her existence as a Theosophist, after raising her to the pinnacle of glory, has at last brought her to the pass to which all are brought who abandon true wisdom" etc. I give Father Billard a wider circulation than he would otherwise enjoy, in recognition of his oddity, and can only suppose that he feels himself justified in misleading his Catholic readers by the motto of his Order, and that he thinks the slandering

of a heretic justifiable if it be *Ad majorem Dei gloriam*.

* * *

I commented in our issue of January, 1912, on the action of Mr. Justice Shankara Nair, excusing his attack on Hinduism by his membership in the Nair community, which I spoke of as down-trodden. My good friends Mr. T. Ramachandra Rao and Mr. B. Ranga Reddy kindly told me that I was in error, when they saw me attacked for misrepresentation. I at once sent the following letter to the *Madras Standard*, and reprint it here, in order that the correction may reach the circle of readers that saw my original statement.

Mrs. Besant writes from the Central Station, Madras, as she was leaving for Benares last evening:—I learn from two or three good friends, who know that I would not wilfully make a misstatement, that the Nairs have never been oppressed or down-trodden. My experience in the north led me into the error, as there no Benares pandit would teach a Nair boy and no Vidyarthi would study with him. The reason given was the Nair form of marriage. Having been in error, however, I withdraw my statement as to the ill-usage of the Nairs, and apologise to them for making it. I meant it as a defence, not as an attack.

* * *

A huge meeting was held at the Central Hindu College, Benares, in support of the Hindu University, and some seven thousand persons gathered to testify their warm approval of the project. As a very large gathering was expected, the Managing Committee had the School Quadrangle roofed in, so that the verandahs served as galleries, and the crowd could stretch out through the fourth side, which is open, on to the play-ground beyond. H. H. the Maharaja of Benares presided, and his

speech was read by his son, the Maharaja Kumar; His Highness was very enthusiastically greeted, and was evidently pleased by the warmth of his reception; he announced a donation of one lakh—and more as duties to his own people permitted—a yearly subscription, “as much land as is wanted”. Needless to say that this princely generosity was vociferously cheered. The Maharaja of Darbhanga, who was very warmly greeted, made an effective speech, and two poems were then recited by their authors, the Urdu one, by Munshi Sankata Prasad, winning much applause.

My turn then came, and I was followed by one of the Trustees of the C. H. C., Mr. Langat Sinha, and then we had a delightful speech in Hindi from the Hon. Pandit Madan Mohan Malaviya. It is pleasant to see how this able and self-sacrificing man has won the hearts of the people, and his charm of manner and polished tongue make him always a most welcome orator. Then followed a wonderful scene: various announcements of donations were made, and yellow papers were distributed on which people could write their subscriptions; brass pails were provided for collecting, and I espied the Principal of the C.H.C. standing with a pail slung on his arm, as though on household work intent; presently the papers came pouring in—Rs. 1000, Rs. 500, Rs. 100, and so on—and the amounts were read out; then came in rings, watches, bracelets, ear-rings, brooches—what not? one poor man pulled off his coat, and sat down smiling in only his dhoti; caps rained in, rupees, annas, pice, and so on until it grew too dark for

further work. One recalled Savonarola and his sermons, though there the jewels were stripped off for repentance, while here for loving help's sake. It is good to see how men's and women's hearts are moved, and how they love to give.

* * *

H. E. the Viceroy and Lady Hardinge are to visit the Central Hindu College and the Girls' School on February 17th, and my last days in Benares were spent in helping to make the preparations. It is pleasant that they should come so early in their days of rule. His Excellency will receive an address, and will lay the foundation-stone of the King Edward Boarding-House, the loving Memorial of the C. H. C. to the Emperor who has passed away. The following is the text of the address which will be presented:

To His Excellency the Viceroy and Governor-General of India, the Right Honourable Charles, Baron Hardinge of Penshurst, P.C., G.C.B., G.M.S.I., G.H.I.E., G.C.M.G., G.C.V.O., I.S.O.

May it please Your Excellency,

It is with the heartiest pleasure that we welcome Your Excellency here to-day, and we pray you to accept our loyal good wishes for a Vice-Royalty so splendidly begun, and so full of promise for the welfare of our beloved Motherland.

Permit us also to welcome with all respect the gracious Lady who bears with you the burden of your high office, for well, in truth, is it for a land which sees gentleness enthroned beside strength, and kindness beside power.

It would not be fitting, in an address from an educational Institution, to speak of political matters,

yet perchance, as the benefits you have gained for India are national, we may voice a gratitude that you will understand without fuller speech.

As Your Excellency was good enough lately to authorise the expression of your sympathy with the movement for a Hindu University, and as we rejoice to know that Your Excellency will be its first Chancellor, we, of the Central Hindu College, venture to look up to you as to our future Head, and to claim you as, in a special sense, our own. For this College is the nucleus of that larger body, and we have solved successfully here the problem of religious and moral education according to the Hindu Scriptures. Your Excellency sees before you a staff of Teachers and students, who open every College day with prayer and sacred reading; our boys' morality is modelled on the noblest and purest Hindu ideals and so effective have they proved that our discipline is based on love and not on fear. We pray Your Excellency, then, to see here in miniature the spirit which will reign in your future University.

While striving to give our youths the best intellectual instruction, and while the rolls of the Allahabad University tell of our success, we lay more stress on character than on examinations, on manliness, righteousness and loyalty than on prizes for learning. It is our dearest hope to send out into the world men of noble character, who will be honourable citizens and loving servants of their Motherland and of the Empire.

Give us, we pray Your Excellency, your good will and your benediction, that our College now, and our University hereafter, may be nurseries of all that is best and highest in the life of a Nation.

Annie Besant,

Bhagavan Das,

*President, and Hon. Secretary, of the Board
of Trustees, Central Hindu College, Benares.*

On the foundation-stone is engraved the following inscription :

This Foundation-Stone
of the
KING EDWARD BOARDING HOUSE OF THE C.H.C.,
Designed for the training of Indian Students
In the Service of God, the Motherland, and the Empire,
was laid by
H. F. THE VICEROY AND GOVERNOR-GENERAL OF INDIA,
Baron Hardinge of Penshurst,
On February 17th, 1912.

*
* *

Lord and Lady Hardinge are also to visit the Girls' School, where a lovely Benares scarf will be presented to Her Excellency, a little girl saying the following to her :

DEAR LADY,

We are taught in our Scriptures that our Rulers are our Parents; it is theirs to protect and command, ours to love and obey. We see in you the Representative of the Queen-Empress, who has taught all true Indian hearts to love and worship her. Be, then, to us a Mother, and accept the little offering your children bring to you in love and trust.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 649)

THUS we have three factors in Spirit for the creation of karma, and three corresponding qualities in matter, and we must study these in order to make our karma that which we would have it be. We may study them in any order, but for many reasons it is convenient to take the cognitive factor first, because in that lies the power of knowledge and of choice. We can change our desires by the use of thought, we cannot change our thoughts, though we may colour them, by de-

sire; so, in the final analysis action is set in motion by thought.

In the earliest stages of savagery, as with the newly-born infant, action is caused by attractions and repulsions. But almost immediately memory comes in, the memory of an attraction, with the wish to re-experience it; the memory of a repulsion, with the wish to avoid it. A thing has given pleasure; it is remembered, *i.e.*, thought about, it is desired, action to grasp it follows. The three cannot really be separated, for there is no action which is not preceded by thought and desire, and which does not again set them going, after it is performed. Action is the outer sign of the invisible thought and desire, and in its very accomplishment gives birth to a fresh thought and desire. The three form a circle, perpetually retraced.

Now thought works on matter; every change in consciousness is answered by a vibration in matter, and a similar change, however often repeated, brings about a similar vibration. This vibration is strongest in the matter nearest to you, and the matter nearest to you is your own mental body. If you repeat a thought, it repeats the corresponding vibration, and, as when matter has vibrated in a particular way once it is easier for it to vibrate in that same way again than to vibrate in a new way, the more often you repeat a thought the more ready the vibratory response. Presently, after much repetition, a tendency will be set up in the matter of your mental body, automatically to repeat the vibration on its own account; when it does this—since the vibration in matter and the thought

in consciousness are inseparably linked—the thought appears in the mind without any previous activity on the part of consciousness.

Hence when you have thought over a thing—a virtue, an emotion, a wish—and have deliberately come to the conclusion that it is a desirable thing to have that virtue, to feel that emotion, to be moved by that wish, you quietly set to work to create a habit of thought.

You think deliberately of it every morning for a few minutes, and soon you find that it arises spontaneously in the mind (by the aforesaid automatic activity of matter). You persist in your thought-creation, until you have formed a strong habit of thought, a habit which can only be changed by an equally prolonged process of thinking in the opposite direction. Even against the opposition of the will, the thought recurs to the mind—as many have found when they are unable to sleep in consequence of the involuntary recurrence of a harassing thought. If you have thus established the habit, say, of honesty, you will act honestly automatically; and if some strong gust of desire sweeps you into dishonesty on some occasion, the honest habit will torment you as it would never torment a habitual thief. You have created the habit of honesty; the thief has no such habit; hence you suffer mentally when the habit is broken, and the thief suffers not at all. Persistence in strengthening such a mental habit until it is stronger than any force which can be brought to bear upon it makes the reliable man; he literally *cannot* lie, *cannot* steal; he has built himself an impregnable virtue.

By thought, then, you can build any habit you choose to build. There is no virtue which you cannot create by thought. The forces of nature work with you, for you understand how to use them, and they become your servants.

If you love your husband, your wife, your child, you find that this emotion of love causes happiness in those who feel it. If you spread the love outwards to others, an increase of happiness results. You, seeing this and wishful for the happiness of all, deliberately begin to think love to others, in an ever wider and wider circle, until the love-attitude is your normal attitude towards all you meet. You have created the love-habit, and have generalised an emotion into a virtue, for a virtue is only a good emotion made general and permanent.¹

Everything is under law; you cannot obtain mental ability or moral virtue by sitting still and doing nothing. You can obtain both by strenuous and persevering thinking. You can build your mental and moral nature by thinking, for "man is created by thought; what he thinks upon, that he becomes; therefore think" on that which you aspire to be, and inevitably it shall be yours. Thus shall you become a mental and moral athlete, and your character shall grow rapidly; you made in the past the character with which you were born; you are making now the character with which you will die, *and will return*. This is karma. Every one is born with a character, and the character is the most important part of karma. The Musalman says that "a man is born with his destiny tied

¹ See Bhagavan Das' *The Science of the Emotions*.

round his neck". For a man's destiny depends chiefly on his character. A strong character can overcome the most unfavourable circumstances, and overclimb the most difficult obstacles. A weak character is buffeted by circumstances, and fails before the most trivial obstacles.

The whole theory of meditation is built upon these laws of thought; for meditation is only deliberate and persevering thought, aimed at a specific object, and hence is a potent karmic cause. By using knowledge and thought to modify character, you can bring about very quickly a desired result. If you were born a coward, you can think yourself brave; if you were born dishonest, you can think yourself honest; if you were born untruthful, you can think yourself truthful. Have confidence in yourself and in the law. There is another point we must not forget. Concrete thought finds its natural realisation in action, and if you do not act out a thought, then by reaction you weaken the thought. Strenuous action along the line of the thinking must follow the thought, otherwise progress will be slow.

Realise, then, that while you cannot now help the character with which you were born, while it is a fact which must profoundly influence your present destiny, marking out your line of activity in this life, yet you can, by thought and by action based thereon change your inborn character, eliminate its weaknesses, eradicate its faults, strengthen its good qualities, enlarge its capacities. You are born with a given character, but you can change it. Knowledge is offered to you as to the means

of changing, and each must put that knowledge into practice for himself.

Desire and Activity remain to be considered. Will is the energy prompting to action, and while it is attracted and repelled by outside objects, we call it desire, the lower aspect of Will, as thought is the lower aspect of Cognition. If a man, confronted by a pleasure-giving object, grasps it without thought, he is moved by desire; if he holds himself back, saying: "I must not enjoy it now, because I have a duty to perform," he is moved by Will. When the energy of the Self is controlled and guided by right reason, it is Will; when it rushes out unbridled, drawn hither and thither by attractive objects, it is desire.

Desire arises in us spontaneously; we like one thing, we dislike another, and our likes and dislikes are involuntary; are not under the control of the Will nor of the reason. We may make up reasons for them when we wish to justify them, but they are elemental, non-rational, precedent of thought. None the less may they be brought under control, and changed—though not directly.

Consider physical taste; an olive, preserved in brine, is offered to a child, and is generally rejected with disgust. But it is a fashionable thing to like olives, and young people persevere in eating them, determined to like them, and presently they are fond of them. They have changed their disliking into liking. How is the change of taste brought about? By the action of Will, directed by the mind.

We can change desires by thought. The desire-nature with which we are born is good, bad, or

indifferent, and it follows its own way in early childhood. Presently we examine it, and mark some desires as useful, others as useless or even noxious. We then form a mental image of the desire-nature which would be useful and noble, and we deliberately set to work to create it by thought-power. There are some physical desires which we see will bring about disease if left uncontrolled: eating too much, because of the gratification of the palate; drinking alcoholic liquors, because they exhilarate and vivify; yielding to the pleasures of sex. We see in the persons of others that these cause obesity, shaken nerves, premature exhaustion. We determine not to yield to them; we bridle the horses of the senses with the bits and reins of the mind, and deliberately hold them in, although they struggle; if they are very refractory we call up the image of the glutton, the drunkard, the worn-out profligate, and so create a repulsion for the causes which made them what they are. And so with all other desires. Deliberately choose out and encourage those which lead to refining and elevating pleasures, and reject those which result in coarseness of body and of mind. There will be failures in your resistance, but, in spite of failures, persevere. At first, you will yield to the desire, and only remember too late that you had resolved to abstain; persevere. Presently the desire and the memory of the good resolution will arise together, and there will be a period of struggle—your Kurukshetra—and you will sometimes succeed and sometimes fail; persevere. Then successes will multiply, and failures be few;

persevere. Then desire dies, and you watch beside its tomb, lest it should only be entranced, and revive. Finally you have done with that form of desire for ever. You have worked with the law and have conquered.

Two other points concerning desire.

1. Students are sometimes troubled because in their dreams they yield to a vice which down here they have conquered, or feel the stirring of a desire which they thought long slain. Knowledge will destroy the trouble. In a dream, a man is in his astral body, and a stirring of desire, too weak to cause physical matter to vibrate, will cause a vibration in astral matter; let the dreamer resist, as he soon will if he determines to do so, and the desire will cease. Further, he should remember that there will be left for sometime in the astral body effete matter, which was formerly used when the desire arose, but which is now, from disuse, in process of disintegration. This may be temporarily vivified by a passing desire-form, and thus caused to vibrate artificially. This may happen to a man when he is either sleeping or waking. It is but the artificial movement of a corpse. Let him repudiate it: "Thou art not from me. Get thee gone." And the vibration will be stilled.

2. The warrior who is battling with desire must not let his mind dwell on the objects which arouse desire. Again, thought is creative. Thought will awaken desire, and stir it into vigorous activity. Of the man who abstained from action but enjoyed in thought, Shri Krishna sternly said: "That deluded man is called a hypocrite." Nourished by thought, desires cannot die. They will but become stronger

by physical repression when fed by thought. It is better not to fight desire, but rather to evade it. If it arises, turn the mind to something else, to a book, a game, to anything which is at once pure and attractive. By fighting it, the mind dwells on it, and thus feeds and strengthens it. If you know that the desire is likely to arise, have ready something to which to turn *at once*. So shall it be starved out, having no nourishment of either act or thought.

Never let us forget that objects are desirable because of the immanence of God. "There is nothing moving or unmoving that can exist bereft of me." At a certain stage of evolution, the attraction to them makes for progress. Only later on, are they superseded. The child plays with a doll; it is well; it draws out the germinal mother-love. But a grown woman playing with a doll would be pitiable. Objects of desire draw out emotions which aid in development, and stimulate exertion. They cease to be useful when we have grown beyond them, and in ceasing to be useful they become mischievous.

The bearing of all this on karma is self-evident. Since by desire we create opportunities and attract within our reach the objects of desire, our desires now map out our opportunities and our possessions hereafter. By harbouring none but pure desires, and wishing for naught that cannot be used in service, we ensure a future of opportunities for helping our fellows, and of possessions which shall be consecrated to the Master's work.

Annie Besant

(To be continued)

A TEXTBOOK OF THEOSOPHY

CHAPTER VII

REINCARNATION

By C. W. LEADBEATER

(Continued from p. 364)

[These chapters are from a forthcoming volume to be published by THE THEOSOPHIST Office, and therefore we reiterate our rule that "permission for the reprint of a series of articles is not granted". Permission for translation should be obtained from THE THEOSOPHIST Office.—ED.]

THIS life of the ego in his own world, which is so glorious and so fully satisfying for the developed man, plays but a very small part in the life of the ordinary person, for in his case the ego has not yet reached a sufficient stage of development to be awake in his causal body. In obedience to the law of nature he has withdrawn into it, but in doing so he has lost the sensation of vivid life, and his restless desire to feel this once more pushes him in the direction of another descent into matter.

This is the scheme of evolution appointed for man at the present stage—that he shall develop by descending into grosser matter, and

then ascend to carry back into himself the result of the experiences so obtained. His real life, therefore, covers millions of years, and what we are in the habit of calling a life is only one day of this greater existence. Indeed, it is in reality only a small part of one day; for a life of seventy years in the physical world is often succeeded by a period of twenty times that length spent in higher spheres.

Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during his school-day of earth life; then he lays aside the vesture of the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lesson at the point where he left it the night before. Some lessons he may be able to learn in one day, while others may take him many days.

If he is an apt pupil and learns quickly what is needed, if he obtains an intelligent grasp of the rules of the school, and takes the trouble to adapt his conduct to them, his school-life is comparatively short, and when it is over he goes forth fully equipped into the real life of the higher worlds for which all this is only a preparation. Other egos are duller boys who do not learn so quickly; some of

them do not understand the rules of the school, and through that ignorance are constantly breaking them; others are wayward, and even when they see the rules they cannot at once bring themselves to act in harmony with them. All of these have a longer school-life, and by their own actions they delay their entry upon the real life of the higher worlds.

For this is a school in which no pupil ever fails; every one must go on to the end. He has no choice as to that; but the length of time which he will take in qualifying himself for the higher examinations is left entirely to his own discretion. The wise pupil, seeing that school-life is not a thing in itself, but only a preparation for a more glorious and far wider life, endeavours to comprehend as fully as possible the rules of his school, and shapes his life in accordance with them as closely as he can, so that no time may be lost in the learning of whatever lessons are necessary. He co-operates intelligently with the Teachers, and sets himself to do the maximum of work which is possible for him, in order that as soon as he can he may come of age and enter into his kingdom as a glorified ego.

Theosophy explains to us the laws under which this school-life must be lived, and in that way gives a great advantage to its students. The first great law is that of evolution. Every man has to become a perfect man, to unfold to the fullest degree the divine possibilities which lie latent within him, for that unfoldment is the object of the entire scheme so far as he is concerned. This law of evolution steadily presses him onward to higher and higher achievements.

The wise man tries to anticipate its demands—to run ahead of the necessary curriculum, for in that way he not only avoids all collision with it, but he obtains the maximum of assistance from its action. The man who lags behind in the race of life finds its steady pressure constantly constraining him—a pressure which, if resisted, becomes rapidly painful. Thus the laggard on the path of evolution has always the sense of being hunted and driven by his fate, while the man who intelligently cooperates is left perfectly free to choose the direction in which he shall move, so long as it is onward and upward.

The second great law under which this evolution is taking place is the law of cause and effect. There can be no effect without its cause, and every cause must produce its effect. They are in fact not two but one, for the effect is really part of the cause, and he who sets one in motion sets the other also. There is in nature no such idea as that of reward or punishment, but only of cause and effect. Any one can see this in connection with mechanics or chemistry; the clairvoyant sees it equally clearly with regard to the problems of evolution. The same law obtains in the higher as in the lower worlds, and there as here, the angle of reflection is always equal to the angle of incidence. It is a law of mechanics that action and reaction are equal and opposite. In the almost infinitely finer matter of the higher worlds the reaction is by no means always instantaneous; it may sometimes be spread over long periods of time, but it returns inevitably and exactly.

Just as certain in its working as the mechanical law in the physical world is the higher law according to which the man who sends out a good thought or does a good action receives good in return, while the man who sends out an evil thought or does an evil action with equal accuracy receives evil in return—once more, not in the least as a reward or punishment administered by some external will, but simply as the definite and mechanical result of his own activity. Man has learnt to appreciate a mechanical result in the physical world, because the reaction is usually almost immediate and can be seen by him. He does not invariably understand the reaction in the higher worlds because that takes a wider sweep, and often returns not in this physical life, but in some future one.

The action of this law affords the explanation of a number of the problems of ordinary life. It accounts for the different destinies imposed upon people, and also for the differences in the people themselves. If one man is clever in a certain direction and another is stupid, it is because in a previous life the clever man has devoted much effort to practice in that particular direction, while the stupid man is trying it for the first time. The genius and the precocious child are examples not of the favouritism of some deity but of the result produced by previous lives of application. All the varied circumstances which surround us are the result of our own actions in the past, precisely as are the qualities of which we find ourselves in possession. We are what we have made ourselves, and our circumstances are such as we have deserved.

There is, however, a certain adjustment or apportionment of these effects. Though the law is a natural law and mechanical in its operation, there are nevertheless certain great Angels who are concerned with its administration. They cannot change by one feather-weight the amount of the result which follows upon any given thought or action, but they can within certain limits expedite or delay that action, and decide what form it shall take.

If this were not done there would be at least a possibility that in his earlier stages the man might blunder so seriously that the results of his blundering might be more than he could bear. The plan of the Deity is to give man a limited amount of free-will; if he uses that limited amount well, he earns the right to a little more next time; if he uses it badly, suffering comes upon him as the result of such evil use, and he finds himself limited by the result of his previous actions. As the man learns how to use his free-will, more and more of it is entrusted to him, so that he can acquire for himself practically unlimited freedom in the direction of good, but his power to do wrong is strictly limited. He cannot wreck his life in his ignorance, but he can progress as rapidly as he will. In the earlier stages of the savage life of primitive man it is natural that there should be on the whole more of evil than of good, and if the whole result of his actions came at once upon a man as yet so little developed, it might well crush the newly evolved powers which are still so feeble.

Besides this, the effects of his actions are varied in character. While some of them produce

immediate results, others need much more time for their action, and so it comes to pass that as the man develops he has above him a hovering cloud of undischarged results, some of them good, some of them bad. Out of this mass (which we may regard for purposes of analogy much as though it were a debt owing to the powers of nature) a certain amount falls due in each of his successive births; and that amount, so assigned, may be thought of as the man's destiny for that particular life. But all that it means is that a certain amount of joy and a certain amount of suffering are due to him, and will unavoidably happen to him; but how he will meet this destiny and what use he will make of it, that is left entirely to his own option. It is a certain amount of force which has to work itself out. Nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction, just as is the case in mechanics. The result of past evil is like any other debt; it may be paid in one large cheque upon the bank of life—by some one supreme catastrophe; or it may be paid in a number of smaller notes, in minor troubles and worries; in some cases it may even be paid in the small change of a vast number of petty annoyances. But one thing is quite certain, that in some form or other paid it will have to be. The conditions of our present life, then, are absolutely the result of our own action in the past; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in

outer circumstances may not always be able to make himself or his conditions all that he would wish in this life; but he can certainly secure for the next one whatever he chooses.

Man's every action ends not with himself, but invariably affects others around him; in some cases this effect may be comparatively trivial, while in others it may be of the most serious character. The trivial results, whether good or bad, are simply small debts or credits in our account with nature; but the greater effects, whether good or bad, make a personal account which is to be settled with the individual concerned.

A man who gives a meal to a hungry beggar, or cheers him by a kindly word, will receive the result of his good action as part of a kind of general fund of nature's benefits; but one who by some good action changes the whole current of another man's life will assuredly have to meet that same man again in a future life, in order that he who has been benefited may have the opportunity of repaying the kindness that has been done to him. One who causes annoyance to another will suffer proportionately for it somewhere, somehow, in the future, though he may never meet again the man whom he has troubled; but one who does serious harm to another, one who wrecks his life or retards his evolution, must certainly meet his victim again at some later point in the course of their lives, so that he may have the opportunity, by kindly and self-sacrificing service, to counterbalance the wrong which he has done. In short, large debts must be paid personally, but small ones go into the general fund.

These then are the principal factors which determine the next birth of the man. First acts the great law of evolution, and its tendency is to press the man into that position in which he can most easily develop the qualities which he most needs. For the purposes of the general scheme, humanity is divided into great races, called root-races, which rule and occupy the world successively. The great Aryan or Caucasian race, which at the present moment includes the most advanced of earth's inhabitants, is one of these. That which came before it in the order of evolution was the great Mongolian race, usually called in Theosophical books Atlantean, because the great continent from which it ruled the world lay where now roll the waters of the Atlantic ocean. Before that came the great Negroid race, some of whose descendants still exist, though by this time much mingled with off-shoots of later races. From each of these great root-races there are many off-shoots which we call sub-races—such, for example, as the Romance races or the Teutonic; and each of these sub-races in turn divides itself into branch races, such as the French and the Italians, the English and the Germans.

These arrangements are made in order that for each ego there may be a wide choice of varying conditions and surroundings. Each great race is especially adapted to develop within its people one or other of the qualities which are needed in the course of evolution. In every nation there exist an almost infinite number of divers conditions, riches and poverty, a wide field of opportunities or a total lack of them, facilities for development or conditions

under which development is difficult or well-nigh impossible. Amidst all these infinite possibilities the pressure of the law of evolution tends to guide the man to precisely those which best suit his needs at the stage at which he happens to be.

But the action of this law is limited by that other law of which we spoke, the law of cause and effect. The man's actions in the past may not have been such as to deserve (if we may put it so) the best possible opportunities; he may have set in motion in his past certain forces the inevitable result of which will be to produce limitations; and these limitations may operate to prevent his receiving that best possible of opportunities, and so as the result of his own actions in the past he may have to put up with the second-best. So we may say that the action of the law of evolution, which if left to itself would do the very best possible for every man, is limited by the man's own previous actions.

An important feature in that limitation—one which may act most powerfully for good or for evil—is the influence of the group of egos with which the man has made definite links in the past—those with whom he has formed strong ties of love or hate, of helping or of injury—those souls whom he must meet again because of connections made with them in days of long ago. His relation with them is a factor which must be taken into consideration before it can be determined where and how he shall be reborn.

The will of the Deity is man's evolution; the effort of that nature which is an expression

of the Deity is to give the man whatever is most suitable for that evolution; but this is conditioned by the man's deserts in the past and by the links which he has already formed. It may be assumed that a man descending into incarnation could learn the lessons necessary for that life in any one of a hundred positions. From half of these or more than half he may be debarred by the consequences of some of his many and varied actions in the past. Among the few possibilities which remain open to him, the choice of one possibility in particular may be determined by the presence in that family or in that neighbourhood of other egos upon whom he has a claim for services rendered, or to whom he in his turn owes a debt of love.

CHAPTER VIII

THE PURPOSE OF LIFE

To fulfil our duty in the divine scheme we must try to understand not only that scheme as a whole, but the special part that man is intended to play in it. The divine outbreathing reached its deepest immersion in matter in the mineral kingdom, but it reaches its ultimate point of differentiation not at the lowest level of materiality, but at the entrance into the human kingdom on the upward arc of evolution. We have thus to realise three stages in the course of this evolution:

(a) The downward arc in which the tendency is towards differentiation and also towards greater

materiality. In this stage spirit is involving itself in matter, in order that it may learn to receive impressions through it.

(*b*) The earlier part of the upward arc, in which the tendency is still towards greater differentiation, but at the same time towards spiritualisation and escape from materiality. In this stage the spirit is learning to dominate matter and to see it as an expression of itself.

(*c*) The later part of the upward arc, when differentiation has been finally accomplished, and the tendency is towards unity as well as towards greater spirituality. In this stage the spirit, having learnt perfectly how to receive impressions through matter and how to express itself through it, and having awakened its dormant powers, learns to use these powers rightly in the service of the Deity.

The object of the whole previous evolution has been to produce the ego as a manifestation of the monad. Then the ego in its turn evolves by putting itself down into a succession of personalities. Men who do not understand this look upon the personality as the self, and consequently live for it alone, and try to regulate their lives for what appears to be its temporary advantage. The man who understands realises that the only important thing is the life of the ego, and that its progress is the object for which the temporary personality must be used. Therefore when he has to decide between two possible courses he thinks not, as the ordinary man might: "Which will bring the greater pleasure and profit to me as a personality?" but "Which

will bring greater progress to me as an ego?" Experience soon teaches him that nothing can ever be really good for him, or for any one, which is not good for all, and so presently he learns to forget himself altogether, and to ask only what will be best for humanity as a whole.

Clearly then at this stage of evolution whatever tends to unity, whatever tends to spirituality, is in accord with the plan of the Deity for us, and is therefore right for us, while whatever tends to separateness or to materiality is equally certainly wrong for us. There are certain thoughts and certain emotions which tend to unity, such as love, sympathy, reverence, benevolence; there are others which tend to disunion, such as hatred, jealousy, envy, pride, cruelty, fear. Obviously the former group are for us the right, the latter group are for us the wrong. In all these thoughts and feelings which are clearly wrong, we recognise one dominant note, the thought of self; while in all those which are clearly right we recognise that the thought is turned toward others, and that the personal self is forgotten. Wherefore we see that selfishness is the one great wrong, and that perfect unselfishness is the crown of all virtue. This gives us at once a rule of life. The man who wishes intelligently to co-operate with the divine will must lay aside all thought of the advantage or pleasure of the personal self, and must devote himself exclusively to carrying out that will by working for the welfare and happiness of others.

This is a high ideal, and difficult of attainment, because there lies behind us such a long history

of selfishness. Most of us are as yet a long way from the purely altruistic attitude; how are we to go to work to attain it, lacking as we do the necessary intensity in so many of the good qualities, and possessing so many which are undesirable?

Here comes into operation the great law of cause and effect to which I have already referred. Just as we can confidently appeal to the laws of nature in the physical world, so may we also appeal to these laws of the higher world. If we find evil qualities within us, they have grown up by slow degrees through ignorance and through self-indulgence. Now that the ignorance is dispelled by knowledge, now that in consequence we recognise the quality as an evil, the method to get rid of it lies obviously before us. For each of these vices there is a contrary virtue; if we find one of them rearing its head within us, let us immediately set to work deliberately to develop within ourselves the contrary virtue. If a man realises that in the past he has been selfish, that means that he has set up within himself the habit of thinking of himself first and pleasing himself, of consulting his own convenience or his pleasure without due thought of the effect upon others; let him set to work deliberately to form the exactly opposite habit, to make a practice before doing anything of thinking how this will affect all those around him, let him set himself habitually to please others, even though it be at the cost of trouble or privation for himself. This also in time will become a habit, and by developing it he will have killed out the other.

If a man finds himself full of suspicion, ready always to assign evil motives to the actions of those about him, let him set himself deliberately to cultivate trust in his fellows, to give them credit always for the highest possible motives. It may be said that a man who does this will lay himself open to be deceived, and that in many cases his confidence will be misplaced. That is a very small matter; it is far better for him that he should sometimes be deceived as a result of his trust in his fellows than that he should save himself from such deception by maintaining a constant attitude of suspicion. Besides, confidence begets faithfulness. A man who is trusted will generally prove himself worthy of the trust, whereas a man who is suspected is very likely presently to justify the suspicion. If a man finds in himself the tendency towards avarice, let him go out of his way to be especially generous; if he finds himself irritable, let him deliberately cultivate calmness; if he finds himself devoured by curiosity, let him deliberately refuse again and again to gratify that curiosity; if he is liable to fits of depression, let him deliberately cultivate cheerfulness, even under the most adverse circumstances. In every case the existence of an evil quality in the personality means a lack of the corresponding good quality in the ego.

The shortest way to get rid of that evil and to prevent its reappearance is to fill the gap in the ego, and the good quality which is thus developed will show itself as an integral part of his character through all his future lives. An ego cannot

be evil, but he can be imperfect. The qualities which he develops must be good qualities, and when they are well defined they show themselves in each of all his numerous personalities, and consequently those personalities can never be guilty of the vices opposite to these qualities; but where there is a gap in the ego, where there is a quality undeveloped, there is nothing inherent in the personality to check the growth of the opposite vice; and since others in the world about him already possess that vice, and man is an imitative animal, it is very probable that it will speedily manifest itself in him. This vice, however, belongs to the vehicles only and not to the man inside. In these vehicles its repetition may set up a momentum which is hard to conquer; but if the ego bestirs himself to develop the opposite virtue, the vice is as it were cut off at its root, and can no longer exist—neither in this life nor in all the lives that are to come.

A man who is trying to develop these qualities in himself will find certain obstacles in his way—obstacles which he must learn to surmount. One of these is the critical spirit of the age—the disposition to find fault with a thing, to belittle everything, to look for faults in everything and in everyone. The exact opposite of this is what is needed for progress. He who wishes to move rapidly along the path of evolution must learn to see good in everything—to see indeed the latent Deity in everything and in everyone. Only so can he help those other people—only so can he get the best out of those other things.

Another obstacle is the lack of perseverance. We tend in these days to be impatient; if we try any plan we expect immediate results from it, and if we do not get them, we give up that plan and try something else. That is not the way to make progress in occultism. The effort which we are making is to compress into one or two lives the evolution which would naturally take perhaps a hundred lives. That is not the sort of undertaking in which immediate results are to be expected. We attempt to uproot an evil habit, and we find it hard work: why? Because we have indulged in that habit for, perhaps, twenty thousand years; one cannot shake off the habit of twenty thousand years in a day or two. We have allowed that habit to gain an enormous momentum, and before we can set up a force in the opposite direction we have to overcome that momentum. That cannot be done in a moment, but it is absolutely certain that it *will* be done eventually, if we persevere, because the momentum, however strong it may be, is a finite quantity, whereas the power that we can bring to bear against it is the infinite power of the human will, which can make renewed efforts day after day, year after year, even life after life if necessary.

Another great difficulty in our way is the lack of clearness in our thought. People in the West are little used to clear thought with regard to religious matters. Everything is vague and nebulous. For occult development vagueness and nebulosity will not do. Our conceptions must be clear-cut and our thought-images definite. Other

characteristics absolutely necessary are calmness and cheerfulness; these are rare in modern life, but are absolute essentials for the work which we are here undertaking.

The process of building a character is as scientific as that of developing one's muscles. Many a man, finding himself with certain muscles entirely undeveloped, takes that as his natural condition, and regards their weakness as a kind of destiny imposed upon him; but anyone who understands a little of the human body is aware that by continued exercise those muscles can be brought into a state of health and the whole body eventually developed. In exactly the same way, many a man finds himself possessed of a bad temper or a tendency to avarice or suspicion or self-indulgence, and when in consequence of any of these vices he commits some great mistake or does some great harm he offers it as an excuse that he is a hasty-tempered man, or that he possesses this or that quality by nature—implying that therefore he cannot help it.

In this case just as in the other the remedy is in his own hands. Regular exercise of the right kind will develop a certain muscle, and regular mental exercise of the right kind will develop a missing quality in a man's character. The ordinary man does not realise that he can do this, and even if he sees that he can do it, he does not see why he should, for it means much effort and much self-repression. The motive is supplied by the knowledge of the truth. One who gains an intelligent comprehension of the direction of evolution feels it not only his interest but his privilege and his delight to co-operate with it. One who wills

the end wills also the means; in order to be able to do good work for the world he must develop within himself the necessary strength and the necessary qualities. Therefore he who wishes to reform the world must first of all reform himself. He must learn to give up altogether the attitude of insisting upon rights, and instead to devote himself utterly to the most earnest performance of his duties. He must learn to regard every connection with his fellow-man as an opportunity to help that fellow-man, or in some way to do him good.

One who studies these subjects intelligently cannot but realise the tremendous power of thought, and the necessity for its efficient control. All action springs from thought, for even when it is done (as we say) without thought, it is the instinctive expression of the thoughts, desires and feelings which the man has allowed to run riot within himself in earlier days. The wise man, therefore, will watch his thought with the greatest of care, for in it he possesses a powerful instrument, for the right use of which he is responsible. It is his duty to control his thought, lest it should be allowed to run riot and to do evil to himself and to others; it is his duty also to develop his thought, because by means of it a vast amount of actual and active good can be done. Thus controlling his thought and his action, thus eliminating from himself all evil and developing in himself all good qualities, the man presently raises himself far above the level of his fellows, and stands out conspicuously among them as one who is working on the side of good as against evil, of evolution as against stagnation.

The Members of the great Hierarchy in whose hands is the evolution of the world are watching always for such men in order that They may train them to help in the great work. Such a man inevitably attracts Their attention, and They begin to use him as an instrument in Their work. If he proves himself a good and efficient instrument, presently They will offer him the definite training of an apprentice, that by helping Them in the great work which They have to do he may some day become even as They are, and join the mighty Brotherhood to which They belong.

But for an honour so great as this mere ordinary goodness will not suffice. True a man must be good first of all, or it would be hopeless to think of using him, but in addition to being good he must be wise and strong. What is needed is not merely a good man but a great spiritual power. Not only must the man have cast aside all ordinary weaknesses but he must have developed strong positive qualities before he can offer himself to Them with any hope that he will be accepted. He must live no longer as a blundering and selfish personality, but as an intelligent ego who comprehends the part which he has to play in the great scheme of the universe. He must have forgotten himself utterly; he must have resigned all thought of worldly profit or pleasure or advancement; he must be willing to sacrifice everything, and himself first of all, for the sake of the work that has to be done. He may be in the world, but he must not be of the world. He must be careless utterly of its opinion. For the sake of helping man he must make

himself something more than man. Radiant, rejoicing, strong, he must live but for the sake of others and to be an expression of the love of God in the world. A high ideal, yet not too high; possible, because there are men who have achieved it.

When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of Them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may be either shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called the accepted pupil. This brings him into close relations with the chosen Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it. After yet another interval, if he proves himself entirely worthy, he may be drawn into a still closer relationship, when he is called the son of the Master.

These three stages mark his relationship to his own Master only, but not to the Brotherhood as a whole. The Brotherhood admits a man to its ranks only when he has fitted himself to pass the first of the great Initiations.

This entry into the Brotherhood of Those who rule the world may be thought of as the third of the great critical points in man's evolution. The first of these is when he becomes man—when he individualises out of the animal kingdom and obtains a causal body. The second is what is called by

the Christian 'conversion,' by the Hindu 'the acquirement of discrimination,' and by the Buddhist 'the opening of the doors of the mind'. That is the point at which he realises the great facts of life, and turns away from the pursuit of selfish ends in order to move intentionally along with the great current of evolution in obedience to the divine will. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the 'elect,' the 'saved' or the 'safe,' and in the Buddhist scheme 'those who have entered on the stream'. For those who have reached this point have made themselves absolutely certain of reaching a further point also—that of Adeptship, at which they pass into a type of evolution which is definitely superhuman.

The man who has become an Adept has fulfilled the divine will so far as this chain of worlds is concerned. He has reached, even already at the midmost point of the æon of evolution, the stage prescribed for man's attainment at the end of it. And therefore he is at liberty to spend the remainder of that time either in helping his fellow-men or in even more splendid work in connection with other and higher evolutions. He who has not yet been initiated is still in danger of being left behind by our present wave of evolution, and dropping into the next one—the 'æonian condemnation' of which the Christ spoke, which has

'been mistranslated 'eternal damnation'. It is from this fate of possible æonian failure—that is, failure for this age, or dispensation, or life-wave—that the man who attains Initiation is 'safe'. He has 'entered upon the stream' which now *must* bear him on to Adeptship in this present age, though it is still possible for him by his actions to hasten or delay his progress along the Path which he is treading.

That first Initiation corresponds to the matriculation which admits a man to a University, and the attainment of Adeptship to the taking of a degree at the end of a course. Continuing the simile, there are three intermediate examinations, which are usually spoken of as the second, third, and fourth Initiations, Adeptship being the fifth. A general idea of the line of this higher evolution may be obtained by studying the list of what are called in Buddhist books 'the fetters' which must be cast off—the qualities of which a man must rid himself as he treads this Path. These are: the delusion of separateness; doubt or uncertainty; superstition; attachment to enjoyment; the possibility of hatred; desire for life, either in this or the higher worlds; pride; agitation or irritability; and ignorance. The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers.

(To be concluded)

C. W. Leadbeater

BUDDHI: THE INTUITION OF WISDOM

By W. MELVILLE-NEWTON

(Concluded from p. 670)

III. BUDDHI

LET us turn now to the consideration of the three levels of buddhic activity on the (a) astral, (b) mental and (c) buddhic planes.

(a) *On the astral, the region of the desires and the emotions.* The beneficent effect of buddhi may be felt in very early days, as already pointed out, in astral bodies sufficiently advanced; and while the four lower sub-levels would minister to the hatred, anger and selfishness of the natural animal, the three higher sub-planes would respond to the love, devotion and sympathy which can only arise by contact with buddhi.

But, indeed, even now it is early days for the general appearance of buddhic faculty; when the astral body itself is so slightly evolved, there is little facility for the downpour of spiritual gifts: it is to be the characteristic of the sixth sub-race and root-race, but advanced members of the fifth sub-race are beginning to show forth these high moral and spiritual qualities, and in due course of evolution will steadily perfect both wisdom and love,

steadied, balanced and strengthened by the action of the judging mind upon them.

As H.P.B. has reminded us, the coming of Divine Consciousness is possible at any moment: for even the seventh round, with its rich harvest of intellectual and spiritual faculties, is "always present," and we need not wait for it for thousands of years; for "it manifests itself the moment we cease to hinder its manifestation".

It is because we know and feel that the world is governed by feeling, and not by thought which is but the guide of feeling; that all action, from the first moment of manifestation, is the outcome of desire; that religion and not philosophy—and, still less science—is the ultimate interpreter of life and must be able to supply the answer to every question that should be asked; it is because of this that the direct operation of buddhi on desire is of such supreme importance. Buddhi, while still retaining its individuality, tends to root out from the lower bodies that separateness of the self-consciousness which intellect has imposed upon the ego, and the motive power of it is pure unselfish love, the reflex of the first divine emotion in the Supreme.

Buddhi works miracles in kama; for the holiness, the morality, the righteousness she brings down, are all of them contrary to nature and could not arise in man except as a denial of the desire to live. For all such manifestations mean that the separate intellectual existence has to learn the strange and unaccustomed lesson that it must recognise the Self in others; to the intellect, whose

only form of action is self-assertive, that seems at first inconceivable; self-denial is at variance with the natural order of things and with the laws of the intellect.

And yet it is certain that the real moral goal, the proper purpose of our existence, is just that; the turning of the spiritual will along the path of self-denial; although this breaking through of the spirit of denial into the realm of intellectual self-assertion is, indeed, and will always remain a miracle in the kingdom of nature.

In thus basing holiness, morality and righteousness on the spiritual intuitions of buddhi alone, and not upon any lower motive (such as upon any formal deeds of the law, the wish for happiness or the avoidance of pain—as might be suggested by the prudential self-regard of the lower manasic intellect) we may reach the approximate refinement of the moral nature which is the first condition of entry upon any path of occult study; to have experiential knowledge *of* those upper paths and not merely intellectual knowledge *about* them, the feet must be definitely on the return path, and love must be the instinctive, inherent perception of the unity and one-ness of the Self with all other selves.

And if any man realises that, he may—whatever his attainments in the lower worlds—become an important factor in the evolution of the race; for in that spiritual vision, he gains swift knowledge of intuition, he appropriates with rapidity the only form of knowledge which will enlighten him without conscious effort: having attained the

righteousness of the kingdom of God, everything else is added to him.

Here, then, is the outcome of the practical action of buddhi in the domain of conduct; the attainment of certainty in the direction and ordering of life. Hitherto we have temporised; we have done right, self-consciously and for a purpose; we have had to summon common reason to help us, by its balanced and considered judgments, to shape our course from day to day: hitherto, that weather-beaten old finger-post, the conscience, swinging on a loose hinge, has given various readings, more or less truthful. But the coming of buddhi, and the free response of the purified lower nature to the guidance of the Spiritual Will, marks the point of return, the point when intuition replaces judgment, and gives a man that perfect freedom of action which can do no wrong: "He cannot sin, because he is born of God." To such men all true intuitions would come as an overwhelming and commanding certainty, irrespective of any consideration, as true and unerring as an animal instinct.

To anyone who had not yet received his first gleam of intuition, any anticipation of it would be impossible, and when it comes, it could receive no confirmation from the intellect, nor could it be so related to the intellect as to persuade the latter as to its authority.

But once seen, it is as impossible to forget or misunderstand it as it was to anticipate it.

(b) *Buddhi, in the causal body.* In the earlier publications by Theosophical authors (such as *The Ancient Wisdom, The Seven Principles of Man, Lucifer,*

Vol. XIII, p. 152, etc.) the higher manas is regarded as the fount and origin of both genius and intuition. In later issues too (such as *Psychology* by Annie Besant, p. 134, etc.) the powers of synthesis and intuition are ascribed to higher manas.

The three highest levels of the mental plane are those in which the causal body functions; but the causal body is not the vehicle of manas, but of buddhi, as representing the wisdom and will aspects of the ray of the monad; manas, both higher and lower, together using the intellect, as their vehicle of consciousness. The causal body receives all its powers from the higher planes of the Divine Spirit. So that the appearance in the causal body of conceptual, synthetic, or intuitional power is not of a manasic, but of a buddhic faculty.

No doubt the ego lends his self-consciousness to the consciousness in the particular vehicle in which he is acting, and the Self thus appears to be in the vehicle; but although buddhi thus lends itself to interpretation in the causal body, it has no relation to anything finite or conditioned.

H.P.B. speaks of "the consciousness of the ego welling up through the more finely differentiated fabric of buddhi," "resting on the experiences of manas as its basis"¹ or vehicle for manifestation in the lower worlds; of the mental elements submitted to its spiritual insight in the causal body; though in reality, "manas springs from buddhi, in man".²

¹ *The Secret Doctrine*, I. p. 351.

² *Ibid.* I. p. 356.

H.P.B. also points out the intimate relationship between buddhi and manas; as when she says that buddhi (as the great storehouse of the Cosmic Consciousness) "becomes conscious" after death "by the accretions it gets from manas,"¹ which tries to follow the light from buddhi but often fails;" though eventually, "it becomes perfect enough to assimilate buddhi, and eventually to be permanently conjoined with it, when the mind-consciousness is directed steadily inwards and away from the sensible world.

Buddhi, however, can absorb nothing from any other plane; it is one and indivisible, the highest spiritual sense, preserving the fruitage of all the other senses.

That buddhi, the unifier, and not manas, the divider, is the aspect of the ray of the monad which is concerned with the higher consciousness and its results, as seen in the causal body, is illustrated by the following extracts from various authors, on the nature of Pure Reason," "of a *priori*" and "intuitive knowledge".

"The Pure Reason is the reflection of the wisdom-aspect of the Monad and appears in the human Spirit as buddhi." (*A Study in Consciousness*).

"The mind, the Thinker, is one, and is the Self in the causal body." Its subtlest and finest rays "are expressed in the matter of the causal body . . . they form what we call, the Pure Reason, whose thoughts are abstract, whose method of gaining knowledge is intuition; its very 'nature is knowledge,' and it recognises truth at sight, as congruous with itself". (*The Ancient Wisdom*, p. 133)

¹ *Ibid.* I. pp. 264-5.

The apparent contradiction in these two quotations, that buddhi and manas are each separately the origin of pure reason, is explainable by what has been said as to the appearance of buddhi on the mental plane. Doubtless they act together in relation to man's essential being, and the work of the intellect, when thus coming in contact with the decisive principles of buddhi, is to try to reduce to earthly dimensions a far wider outlook, to bring within the narrow compass of finite vision the spacious horizons of the Spirit.

Kant says :

The pure reason constructs a rational idea of an unchangeable substance, possessing personal identity, a simple self-subsistent ego, and this explains all soul-phenomena as totally different from all space-phenomena. Pure reason thus reduces all the grounds of knowledge to one single principle, and we do not find this unity in the nature of things which constitute objective experience: pure reason thus introduces into our cognition a complete unity, which the Mind and Intellect could not of itself produce.¹

Kant maintains, all through, the necessary existence in the Self of a faculty above mind, which is independent of all sensuous impressions; which cannot be obtained from any *data* to which it is applied; and which therefore cannot arise in the mind, but comes down "from the Self". All *a priori* knowledge of time, space and causality is given in that faculty.²

The thinking mind may obtain data from sense-experience and make inferences and inductions from them; that is its proper, special, ultimate function. "But this is not sufficient to give knowledge; and,

¹ *Op. cit.*, pp. 418, 425, 429.

² *Op. cit.* Introd. Vol. I, p. 399 and Fraser on Berkeley, p. 43.

if a world is to be made, it must be by some other activity, and that activity is synthesis: this is an *a priori* activity of a faculty which is not primarily of the mind."¹

Kant constantly asserted the appearance in thought of the synthetic principle, but, as constantly denied that thought has, of itself, or in itself, any power of synthesis. He says:

In Synthesis we get a first principle, an all-embracing idea, beyond which we cannot get further: it requires a principle of Pure Reason to overcome the division between subject and object, to determine the thing-in-itself. But this principle cannot be derived from Thought; the gap between Perception and Conception has to be bridged by the Imagination, to establish the Unity of both, as derivations from the same Self.

The non-intellectual origin of the ideas of abstract form, substance, truth, goodness and beauty, is recognised by Kant, who says "they are reached by the Pure Reason, beyond the province of experience and objective reality;" by McCosh, in his comprehensive work on the Intuitions: "There must be a power by which we can look directly on the Good and the True; but Understanding and Intellect, looking to the phenomenal and fleeting, *cannot* help us, they cannot mount so high. Therefore pure reason, intuition, a transcendental power, alone can give the Universal and the necessary faculty of gazing on Truth, Good, etc.,"² and when the pure reason flows down into the mind and understanding, it is possible for these also to work upon such ideas, in their own limited way, by analysis, comparison, etc.

¹ Caird *Op. cit.*, pp. 198, 325, 387, 668-9.

² *Op. cit.*, pp. 286, 310.

Even more striking is Kant's well known illustration of the non-intellectual character of the deductive science of pure mathematics: "A straight line between two points is the shortest"¹ is a statement of pure intuition, not derived from experience, nor from any intellectual analysis or judgment, and only by intuition could such a statement be possible.

So that the possibility of dealing with pure mathematics depends primarily upon the presence on the mental plane of the power of buddhi; which, however, is obscured by the emphasis placed upon manas.

Kant also shows² that, in relation to the objects of the pure reason there are no questions insoluble by it. There is nothing uncertain as regards pure mathematics, or even pure ethics; while in science, there are an infinite number of conjectures and hypotheses, which can never become certainties, because, as they are not discoverable in experience mind and thought can never solve them.

Professor Orde-Ward observes:³ "There is a blind spot in the human constitution, and it is that that sees farthest and fairest." The intuition, that comprehensive faculty, receives and reconciles the eternal dualism established by the mind and upon a spiritual stage higher than the mind: it does not need either to understand or explain the mode of operation, but at once universalises the reports of experience and realises the fundamental agreement that underlies all differences.

¹ *Op. cit.*, Introduction.

² *Op. cit.*, pp. 299, 301.

³ *Hibbert Journal*, N 11, p. 507.

Coleridge¹ had the same feeling: "The understanding of the mind, in all its judgments, refers to some higher faculty as its ultimate authority. Pure reason is the power of universal and necessary convictions, the source and substance of truths above sense and having their evidence in themselves."

C. H. Hinton, the gifted author of works on the fourth dimension, who through his own *clear* spiritual vision lifted himself to the intuitional plane of consciousness, wrote:²

The true path of wisdom consists in seeing that our intellect is foolishness, that our conclusions are absurd and mistaken; not in speculating on the world as a thought-form projected from the thinking principle; but to be amazed that our Intellect has so limited the world as to hide from us its real existence.

Lift the veil, throw aside the Reason, by giving up the idea that what we think has any value.

And it was Kant himself who clearly defined the relation of faith to knowledge, when he wrote, "To arrive at the knowledge of God, freedom, immortality, we must deprive speculative reason of its pretension to transcendent insight: for as objects beyond the sphere of phenomena, they can be realised only by abolishing brain knowledge, to make room for faith."³

To-day this point of view is strongly insisted on by Professor Bergson and others. It is denied that mind is absolute; it is not the only means of knowledge, for man has a direct vision and intuition of reality. Bergson and his school of

¹ *Aids to Reflection*, Vol. I, p. 168.

² *A New Era of Thought*, p. 94.

³ *Op. cit.*, p. xxxv.

thinkers refuse to grant to the intellect any claim to say one word as to the realities of love, beauty, life; though he has to admit, as we all have to admit, that intuition, so far, does not give the extent of knowledge of a practical work-a-day kind that intellect does with the use of the faculty that however will increase.¹

And if, as we have seen is the fact, the very basis of all intellectual knowledge is the intuitional perception of time, space and causality; if even the surest of all sciences, pure mathematics, is impossible without intuition, then may we not feel that, after all, buddhi has never been very far away from any of us; that even in our school days she has been with us; and that, as we progress in knowledge, in purity and in devotion, she will not fail to keep pace with our needs, and continue to minister to us out of her treasury of spiritual gifts?

(c) *Buddhi: on its own plane.* For Wisdom is the brightness of the everlasting Light, the unspotted mirror of the Power of God, and the image of His Goodness.

“And, being but One, she can do all things; and remaining in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh them friends of God and prophets.”²

“I, pure Consciousness, subtler than space, am not anything limited; such is the eternal buddhi (idea) that freeth from the bonds of Samsara the world-process.”³

¹ L'Evolution Creatrice 1908.

² *The Wisdom of Solomon*, ch. VII, v. 26, 27.

³ Quoted by Bhagavan Das, *The Science of the Emotions*.

“All memory of deeds, thoughts and ideas; all knowledge of any kind, is contained in the consciousness of Logos, and it is upon reaching the buddhic plane that we share His Consciousness of our Universe, the plane on which the Unity of all overpowers the separateness of each: on the attainment of this plane of Consciousness, we come in touch with the Universal Memory.”¹

“All forgotten things, all experiences whatever, are committed to the keeping of this (Buddhic) Superconsciousness; and they re-emerge into our Consciousness in the causal body and then in the mind. This is the limit of power of the buddhic body within the Solar System.”

This Universal Intelligence of the Logos is “the characteristic property of Buddhi;”² the intuitive Omniscience, the spiritual counterpart of Atma.

It is by the power of the Divine Spiritual Will alone that this bliss-body, this body of glory, can be built. This is the building of God, “eternal in the heavens;” “the house not made with hands,” to be attained by every man in the course of evolution, but which may be reached by the resolute and determined even now. Unlike the lower bodies it is not built by the material consciousness; it is not the result of mere earthly experience; but it belongs to the superhuman unfoldment of the Divine in man’s Nature; its growth depends upon the activity of the spiritual nature only.

Here for the first time within the man’s experience, his Life is not limited by grossness of

¹ *Vide* Annie Besant, *Psychology*, p. 289.

² *The Secret Doctrine* I. 277; II. 369.

matter, and man can come into contact with that Life which causes all things to live; he is enfolded within the sympathies of all, as all are enfolded within his.

Here is confirmed the true spiritual brotherhood of man; the full recognition of the Law of Sacrifice as the true Law of Evolution for man, the joy of surrender, the Life of Divine Unity.

Here a man obtains both the powers and the graces of the Spirit.

But the attainment of Cosmic Consciousness does not imply an immediate, unlimited extension of capacity that can be brought down to the lower planes, unless the bodies have been perfectly trained and disciplined to receive them. The higher includes the lower, and all the essence of the mind and intellect that can be gathered up is carried on; but it does not require that the mind should have reached its ultimate development and power before contact can be made with this plane.¹

The man needs no longer to think; thought would be a backward step, for every cosmic principle is before him on which all phenomena are based.

As Jacob Boehme said: "In one quarter of an hour, I saw and knew more than if I had been many years at a University."

It is not by any quality of power of mind and intellect, but by the possession of the graces of the Spirit, that a man can be recognised as a worthy dweller on this plane.

¹ Vide *The Ancient Wisdom*, p. 225.

And this identity of Self with others does not involve a common likeness; because personality is lost, it does not follow that individuality has gone with it. On the contrary, the power of appreciation in the higher consciousness is in proportion to the total worth of the individual as summed up at the moment, and might indeed imply a still wider accentuation of differences and varieties, though without a trace of disagreement or separation, in object and purposes. For in each a different quality predominates, even if each be all.¹

If the heart, the head and the life be properly attuned, the coming of the Cosmic Consciousness may be sudden;² such is the testimony of the Mystics of all ages, as given in Prof. James' *Varieties of Religious Experience*; and also of others, not Mystics, such as Tennyson, who appears to have reached it by close concentration on his own name!

It is in growth and apprehension of spiritual consciousness, on the part of increasing numbers of people, that religious agreement and unity will be found; the dogmatic statements of the intellectual aspects of religious truths lose their meaning, their efficacy, their authority, the moment man can pass to that spiritual region of his nature, which is the source, the well-spring of the very principles of his being.

Up to that point, dogma is good and serviceable, but when "Spirit to Spirit can speak," then to faith is added that knowledge on which dogma itself

¹ *The Inner Life*, by C. W. Leadbeater, *passim*.

² *The Ancient Wisdom*, p. 263.

was built, and of which it is the veiled and *de-graded* form in the lower worlds of mind and matter.

It is in this direction and in the revival of the mystical and cosmic presentation of spiritual truths that strong hope for the immediate future lies, for the unifying of devotional feeling and for the One-ness of Religion.

We must not omit a short reference to buddhi as the inspiration of all true art.

Art is the cosmic memory of the ideas and principles which are the root of all that has been and can be thought, felt or accomplished. It is the ever-present revelation, besides which there is no other: for those who have the eyes to see and the ears to hear, it admits to the inmost sanctuary of spiritual things, where everything—which in nature, in history, in thought and in life, is eternally divided and separated—is fused together in vital and primæval union. It is something more than “the intuitive perception of the hidden analogies of things,” for art (like morality) is not a form of truth or knowledge; it is a whole, in itself, unrelated to any mental process.

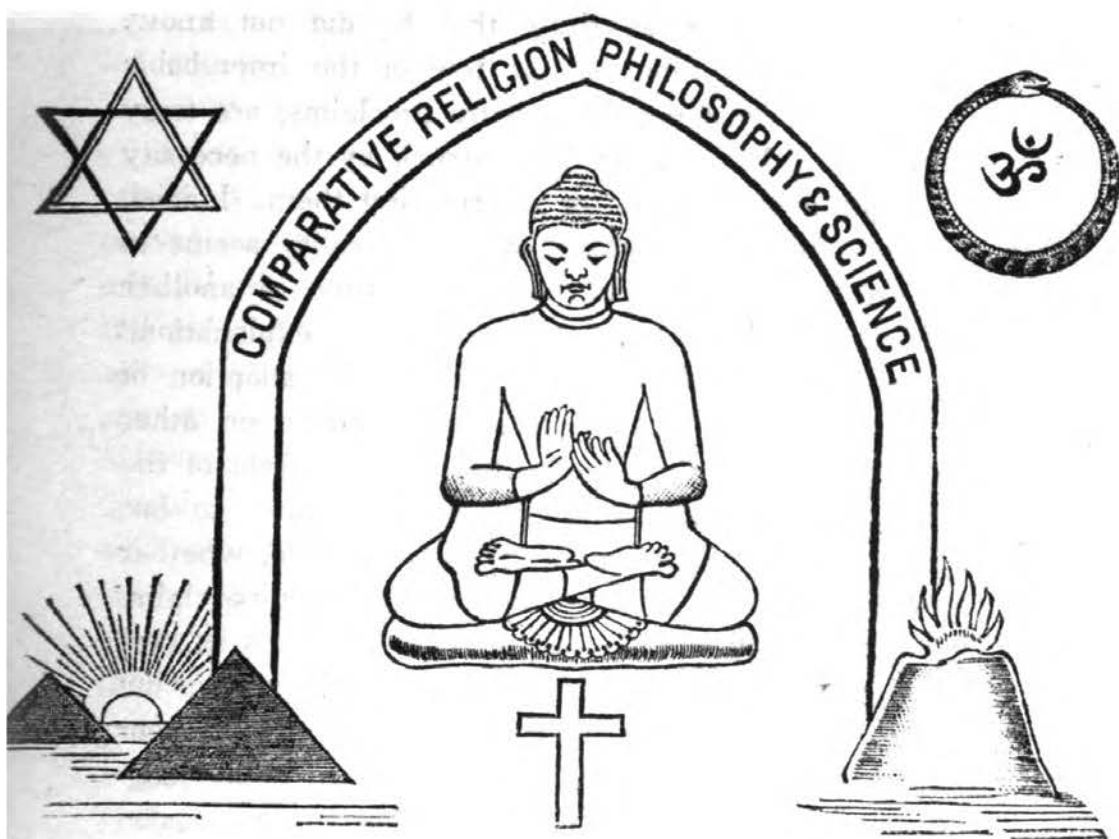
In the East, all art work was regarded as illustrative of the perception of Reality, as a crystallisation of spiritual essence. There in all art, music and poetry, the identification of the artist with the Self was the mainspring of the work. Anything imposed from outside in compliance with rules of any kind, is directly contrary to what is demanded or implied in art or intuition.

That the inner æsthetic intuition is something radically different from the outward expression of

it, may be seen in the common talk of 'Art' Circles of a certain order, and especially in that of the critics: 'atmosphere,' 'pose,' 'tonality,' 'colour schemes,' etc., are the terms in which Intellect appreciates art, adopting, in fact, the only method open to it. The 'Music' is not heard by the intellect, for all its data are of the Spirit: the sounds reach the mind through the senses and are taken to be the music, so that when all the descriptive categories are exhausted, nothing is left to the intellect, while all is still present to the Spirit as an experience far richer than any theory, or any words that attempt to explain it.

But until buddhi is strongly reflected in kama, until a man learns to think and act purely, his emotional nature cannot expand to the pure affections of art and music; for he only can share the full disinterested delights of æsthetic enjoyment, who finds in them nothing whatever that either ministers to, or even estranges from, any suggestions whatever of the lower passions.

W. Melville-Newton



SOME SUGGESTIONS CONCERNING THEOSOPHY

By COUNT HERMANN KEYSERLING

THE present writer is no Theosophist, nor is he likely to become one. The critical philosopher, or the man to whom living means enquiring, and enquiring—testing, to whom, accordingly, any well-ascertained fact, be its character never so distressing,

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is of greater life-value than the most welcome of probabilities, would be untrue to his inmost Self if he believed in anything that he did not know. Now I know that not a few of the improbable facts, whose existence Theosophy proclaims, are truly facts, but I have never been struck by the necessity of adopting her scheme of interpreting them. Indeed, all the phenomena whose objective reality seems to me proved beyond doubt are susceptible of another and, to my mind, more satisfactory explanation.¹ As to those which *could* necessitate the adoption of her doctrine, as being intelligible under no other presumption, or as constituting a direct proof of the scheme's intrinsic truth, I am not sure, so far, whether they really occur, and, if they do, whether they really mean what Theosophical writers claim. I might of course utter an opinion, and this is perhaps what is expected of me in this place; but I have no opinion on the subject. One never should have opinions at all, but abstain from judging until one knows; in which case the conclusion one arrives at will mean no mere opinion but true and real insight.

I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth, and so I must leave this question alone. But I have taken a fancy to her. One is naturally inclined to admire those who dare what one would never dare one-

¹ I have stated my views on this subject on different occasions. See in particular my book *Unsterblichkeit, eine Kritik der Beziehungen Zwischen Naturgeschehen und Menschlicher Vorstellungswelt* (2nd ed. Munich, 1910, I. F. Lehmanns Verlag) and my papers *Das Schicksalsproblem* in *Weltanschauung*, Berlin, 1910, Reichel & Co., Verlag), *Sterndeutung* (in *Hyperion Almanach*, 1911, Munich, Hans von Weber Verlag), and *Das Wesen der Intuition und ihre Rolle in der Philosophie* (in *Logos*, II, 3, Tübingen, 1912, I. C. B. Mohr.)

self, and, besides, Theosophy is really fascinating. She is so delightfully young and inexperienced, old though she professes to be. She is wonderfully life-enhancing in her reckless boldness, and, like many intrepid young knights who went out to accomplish the impossible, she may eventually prove it to be possible, at least to a certain extent; so I should like to help her in her further development, as far as my understanding of her case allows. Disinterested and sympathetic outsiders are sometimes able to see what the actor himself does not see; and this is perhaps my case with regard to Theosophy. Theosophy is not, so far, *arrivee*, as the French say, and this not only in the sense of success in the world, but in that of inner perfection as well; nay, if I am not greatly mistaken, she is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if, now, she misses the right line of progress, as indeed she may, she will wreck her career for long. But she need not miss it. If only she realises in time a few plain truths which apparently have not struck her so far, but which, once pointed out to her, are bound to strike her, unless she refuses to see, then Theosophy is not unlikely to win the battle and become a true and beneficent Life-Force. It is for the sake of contributing to this, that I am publishing in THE THEOSOPHIST the following remarks.

It is doubtful whether the word 'Absolute,' when taken in its usual meaning, corresponds to anything real; but, when used in the sense of

utmost specific perfection, it certainly does so correspond: everything alive, whether body, soul, or idea, can find an expression so perfect, that a further improvement not only seems, but is, impossible. This is due, of course, to the fact that all concrete life-tendencies are limited in themselves; were they unlimited, no expression could ever exhaust them. Every human being belongs to a definite type, race, and time; he is an individual, male or female; and so is every idea the outcome of definite thought-tendencies, individualised, and to that extent limited, although their moving Spirit may be as deep-rooted and as universal in character as Life itself. This seems to mean a fatal limitation from the point of view of pure or abstract reason: just as life is both an ever-enduring and ever-stopped evolution, wherein the Higher appears as the paradoxical result of the Lower's entire consummation; this limitation contains the very principle of all that we call 'great' in this world. Indeed in face of the Infinite no standard could ever prove true; were we not limited, our ideals would have no foundations: there would be no Beauty, no Goodness, no Truth to strive after, for those ideas would never have seen the light. We admire what is perfect, and perfection pre-supposes a standard, and this standard, in its turn, pre-supposes a 'Reality' to which it may be applied without prejudice, so that perfection cannot possibly mean anything but perfect expression of given possibilities. For Platonic Ideas do not *really* exist; their true meaning is different from that which their discoverer imagined it to be, and, consequently, the basis of our ideals cannot

be sought for in another world than this!'¹ This granted, many problems which Transcendentalism has never been able to elucidate, become clear. Why, indeed, do we admire a beautiful woman? Because her being means the perfect expression of the form-tendencies of the whole of her race and type, and in this way, fulfils what other women only promised and made us look forward to all the more eagerly. Why do we admire men like Cæsar, Goethe, and S. Augustine? Because they have realised completely what was tending towards life within them, and is tending towards life within all of us.

The case of ideas and thoughts is exactly the same. Every saying, every thought-system, seems deep to us, and only this kind of thought-forms ever does, which represents a complete realisation of what it intended to be.² At first sight this interpretation of greatness and depth may seem to undermine the truth underlying the wrong idea of a self-centred Absolute; but when one goes deeper into the matter it appears that this is not the case; our interpretation does not lead to relativism, at any rate to no relativism in the usual acceptance of this term. Indeed, if a man be able to express himself perfectly, he is necessarily a superior being, for mediocrity lacks that power; and if he does ex-

¹ See my *Prolegomena zur Naturphilosophie* (Munich, 1910, I. F. Lehmanns Verlag), ch. IV. I have tried to elucidate the same problem another connection and in a more popular form in an essay entitled *Idealismus und Volksbewusstsein* (in *Vergangenheit und Gegenwart* for October, 1911, Leipzig, Teubner).

² I have developed this idea on two occasions: in my lecture *Individuum und Zeitgeist* (2nd ed., Leipzig, 1909, Rudolf Hartmann), when treating the subject of Greek art, and in my booklet *Schopenhauer als Vorbilder* (Leipzig, 1910, Fritz Eckardt Verlag).

press himself perfectly, then, necessarily, he has spoken the truth. However contingent and defective his means of realisation may have been, if he *did* realise in them completely what he intended and meant to say, then, necessarily, he said much more than he ever could mean. This sounds paradoxical, but it is a true and indubitable fact.

It is plain that every living body, however limited in space and time, yet contains and expresses the whole of the life-wave which found therein its passing material substratum; in other words, that the transitory *means* the eternal, and is to that extent identical with it; or, in yet other words, that the limited actually transcends its limits, because expressing the principle of every possible limitation.¹ This is exactly what I stated above about perfect expression and truth. Every idea, fully and perfectly incarnate, contains and expresses not only its actual incarnation, but the principle underlying this, as well as any subsequent one; which means that it is fundamentally true, whatever may be said against its appearance. So death has no power over it but only over its bodies, and every one of these bears the caste-mark of absolute truth, recognisable by all who understand. But this is the case only with *perfect* incarnations, for only the perfect means birth to the fullness of life; the imperfect ones represent mere attempts to live, and no attempt, unless successful, is able to realise its motive principle. So we see that the understanding of perfection, as perfect expression of

¹ See my *Unsterblichkeit*, l.c., in particular the preface and its last chapter; also my essay on *Intuition*, l.c.

given possibilities, does not lead to the shallow idea of some philosophies; that "everything existent is true;" on the contrary, it confirms on a higher level the belief in Absolute Truth. There is, of course, no 'Absolute' in the sense intellectualism posits, but the perfect verily means the absolute, for, being the perfect expression of given realities, it is everything that can possibly be, at a given moment, in an ever-changing, ever-evolving, world.

Let us now face the question from another side. We arrived at the conclusion that only the perfect means a full realisation of the reality meant to be realised; which implies, in the case of living men, that only great men are really alive, and in the case of Truth, that no truth is quite true unless expressed in the proper concepts.¹ However excessive this may sound, history proves it to be literally correct: only really great men *do* survive, only really great ideas or great thought-systems have ever escaped death. For Immortality, in its true and real meaning, is not the lasting of the dead owing to outside circumstances (as rocks last because the atmosphere lacks the power to disintegrate them, mummies, because the corpses in question were embalmed, or persons of no claim to immortality, because the living have not forgotten them, or books preserve their record), but the ever-enduring activity of a principle, *notwithstanding* the successive disappearances of its materialisations; and this is the very sense in

¹ See my lecture *Die Metaphysische Wirklichkeit* in the *Proceedings* of the Fourth International Congress of Philosophy (Bologna, 1911), reprinted in French, under the title *De l'objet réel de la Métaphysique* in the *Revue de Métaphysique et de Morale*, for July, 1911.

which great men and great thoughts are ever alive.¹ But this is true exclusively of the great ones, *i.e.*, of those who have attained perfection; the imperfect cannot continue living, for the simple reason that they are not yet born to life. It is curious how seldom this has been understood. As far as history is concerned, most people believe that great men are something absolute, unconditioned, while, as a matter of fact, they are nothing but the full realisation of tendencies which all contemporaries belonging to the same type shared with them; and, in their own case, they usually flatter themselves that they have enriched mankind with immortal thoughts, while expressing inaccurately what they have dimly conceived and scarcely understood!²

As a matter of fact, and facts have to be faced, however unpleasing they may be, no one has the right even to dream of having achieved anything of lasting value, as long as he has not attained the specific perfection attainable by his individual Self. No idea will ever become a life-force or a life-unit of any real power, until it has succeeded in finding its complete and perfect incarnation. This is no sweeping assertion, but an axiom. Yes, ideas are just like living men in this respect. All believers in reincarnation along the line of Theosophy will probably agree with me

¹ I have developed this idea in my lecture *Vom Interesse der Geschichte* (in *Zwei Reden*, Riga, 1911, Ionck und Poliewsky Verlag; also in my book on *Schopenhauer*, l.c., and my essay on *Intuition*.

² This is, by the way, the reason why men representing a certain tendency usually think the success of the one who succeeds along the same lines unjustified, and behave as his deadly foes; they think that, as they *meant* to say the same as this one person actually *did* say, they have the same right to fame. They fail to realise that expression is everything, and that there is no greater difference in this world than a truth only half, and the same truth fully, realised (*cf.* on this subject my *Metaphysische Wirklichkeit*, l.c.).

(to whom the term has a different meaning) in the following: the discarnate has no real power, disembodied souls cannot act on this world; they have to incarnate in flesh and blood in order to become actual forces. Ideas unexpressed, or badly expressed, are disembodied souls, and for that reason they cannot work.

As I have stated above, all great sayings, all great thought-systems and religious beliefs *have* been such full and perfect incarnations. Not always, to be sure, in the shape of abstract concepts, but always in some form convincing by its very existence.¹ This is true, to a wonderful degree, of the earliest Indian philosophies, and of the sayings of several mediæval mystics. But it is not true, so far, in the case of modern Theosophy.

As I have stated above, I cannot and will not judge the part of her teachings which is beyond my understanding. I shall deal exclusively with what I can test and verify. Now I can verify nearly all statements concerning the inmost nature of the Self; I can verify them all the better, because the Theosophical psychology pretends to be identical with the old Indian one, and so I do not hesitate to affirm that here a satisfactory expression, an expression meaning a full incarnation, has not yet been found. I have read a good number of books on Theosophy written by Theosophists, and in a good many cases I know quite well what they

¹ Living personality, symbolic language or other. If the aphorisms of Herakleitos and Lao Tsz seem obscure from the point of view of mere logic, this is due only to the fact that the point of view chosen is a wrong one: one should never judge music by a standard drawn from painting. As a matter of fact, the symbolic language of Herakleitos is on its own line as clear as Voltaire's is on its.

intend to say: the fact is that they do not really say it, and consequently they do not teach the truth. It has often been pointed out that Theosophy represents one of the most materialistic systems of thought that has ever yet seen the light. This is really the case. Not in this sense, to be sure, that Spirits, Devas, etc., should not be what clairvoyants relate of them—if they exist at all they surely belong to Nature in the same sense, though on another plane than the phenomena which everybody is aware of—but in this sense, that the *conceptions* which most Theosophists form of spiritual powers and entities are inadequate, in the same sense as the conceptions of a Ludwig Buchner, a Lucretius, or a Lamettrie were inadequate. The immediate '*givenness*' of a materialist is not different from that of the idealist—a Buchner's immediate consciousness was fitted with much the same contents as was the consciousness of a Plotinus or a Kant; the difference lies in the way they *understand* the immediate data of their consciousness, and, in this respect, all materialists, Theosophists included, have been hardly fortunate. It would lead me too far to demonstrate this in detail; a single instance must suffice to show what I mean.

Let us analyse the theory of man and his different bodies. Surely there exist different planes of possible consciousness. Very likely these different planes are in contact with matter on different planes also, and nothing can be said in principle against the fact-side of the theory, though most people, myself included, are devoid of the organs fit to test

this. But as to the theory itself, it is surely not true, and would indeed remain untrue when all the facts it is based upon were ascertained beyond doubt. Man, in spite of all the bodies he may have or assume, is no compound being of the sort we are taught; he does not consist of a spiritual nucleus, encased in a series of concentric material shells, of which each higher one is more spiritual and less material: the live man is a spiritual principle *expressed* in a material form, exactly in the sense that an idea is expressed in words. For this reason, a distinction between spirit and bodies cannot possibly be made in the way professed by Theosophy: as any of the latter means an expression of the former, and nothing else, they are all equally spiritual when looked at from the one side, and all equally material when considered from the other. The spirit is present on the physical just as much as on any other plane; it has no plane for itself. Unincarnate, it has no actual existence; incarnate, it bears necessarily a material shape and, as matter is matter, (however different in quality, however different in value, for special limited purposes like knowing and acting) there is not, nor can there be, any plane higher than another in the sense of 'less material,' or 'more spiritual'. A change of plane is nothing but a change of the point of view by the Atman; to it a full incarnation on the physical plane means just as much as an incarnation on 'higher ones'. True, to realise the latter we must get deeper into ourselves than we must for seeing with our physical eye; but then seeing is less than being, and, if we *are* perfect

incarnations on the physical plane (be it merely in the sense of physical beauty), we are much more spiritual than all seers not perfectly incarnate as men; for in beauty the spirit is fully realised, while the latter but look at it from the outside. Now the old Indian Philosophy, as expressed in the Upanishads and in the Sutras of all schools, has never taught anything else' (although it has erred in several directions, for instance in its overrating of consciousness, of the contemplative state of mind, and of the function of knowing as a whole). Theosophy, on the contrary, hypostasises the material phenomena seen from certain points of view into metaphysical realities, and, once started on this line, cannot help constructing a regular scale from matter to spirit, which necessarily leads to a materialistic conception of the latter. I will gladly believe that she does not *mean* to do so; the mere fact of her imagining that she is teaching the same as the Indian Sages proves this abundantly; but as a matter of fact she *does* do it, and a wrong expression inevitably transforms 'truth' into 'untruth'.

A very considerable part of Theosophy's teachings is untrue in this sense. Now, as explained above, ideas, inadequately expressed, or (which amounts to the same thing) not fully incarnate, not completely born to life, are unable to become actual Life-Forces; or, if they succeed in this, they become forces of a very different character from that expected or foreseen. Indeed, Theosophy in her present state is no good working-hypothesis for the inexperienced searcher after Truth; as most students

are unable to distinguish between meaning and expression, between fact and out-reasoned theory, they start with the belief in inadequate fundamental conceptions; then, as the line of research is conditioned by its starting-point, they proceed in a hopeless direction, rarely sharp-sighted enough to recognise it as such while on the way. Nor is this all. The successful opposition they encounter, whenever they come across critical minds, only too often calls forth among them a fanatical clinging to dogma, which cannot help weakening, as all dogmatism inevitably does, the spirit of true research. So Theosophy is on the way to becoming a scholastic system, even before having passed for any length of time through a period of unprejudiced research.

Now, cannot this be helped? I feel convinced that it can. Theosophy should make it her fundamental principle *to abstain from systematising until the facts and their character are perfectly ascertained and understood*. The most formidable danger for her life is the blind belief in authority, in particular in the authority of eastern teachers. Nobody could admire the great thinkers of India more than I do. I have insisted already upon the fact that they have given the most perfect expression as yet found to the fundamental truths concerning the Self. But then the Sages I mean, are *not* the authors of the systems now taken up and worked out by modern Theosophy: the systems are the work of their commentators, and with the latter the case is totally different. *They* were not Seers, as their Masters were—indeed had they been, they would never have dared to ‘explain’ the Sutras

or Logia; they were, as most systematic philosophers are, good logicians and dialecticians, nothing more; and as such, they did not and could not realise that the supreme Truth lies beyond all possible systems, as transcending the grasp of reasoning intellect as such. One cannot infer or conclude safely in following its laws, where the sphere of their validity is transcended.¹

None of the commentators has realised this; and, as in the sphere of their 'givenness' no fact could possibly arrest them, their powers of logic and dialectic did their work almost without control. This is the way in which those elaborate systems of metaphysics have come about. They do not correspond to any real connection, or if they do (which happens every now and then), this is due to mere chance, the chance that they were reasoning upon true statements. The Theosophists of our day, in their youthful difficulty of understanding their puzzling experiences, were anxious to find somebody who could help them, and, as most young minds do when they come across a book or a statement which intends or seems to express what they want to express themselves, they took it for granted at once that their elders had actually succeeded in the task. So they took up as they found them the systems handed down to them by literary tradition. One of the first consequences of their doing so was a very curious, almost amusing, one: as they took the truthfulness of these systems for granted, their personal endeavours, instead of

¹ I have explained this at length in my *Prolegomena*, l.c., ch. V. See also the works of Bergson on this subject.

aiming at unprejudiced statement of fact, became directed towards the confirming of Indian or Mediæval theories, and, as it is always possible to connect any fact with any theory, provided one leaves the effective reality of the connection out of one's critical survey, they actually succeeded in confirming them, though often enough at the cost of Truth. At present many phenomena cannot get dissociated any more in their consciousnesses from interpretations which very frequently are thoroughly unfit to account for them satisfactorily; nay, sometimes they even imagine themselves to have proved the correctness of presupposed doctrines, when relating events much apter to unveil their faultiness.

Now, if this goes on for any length of time, it may become fatal to Theosophy, as the same has proved fatal to the philosophy of the Middle Ages in Europe and of all ages in India, ever since the Great Sages and Teachers died out. This danger is a grave one: all the more so as the recommended method of meditation, or fixing one's mind on a given subject, inevitably leads, when practised for a sufficient time, to its realisation on the subjective plane; so that minds not exceptionally philosophical, when meditating on doctrines ever so wrong, cannot help eventually believing them true because they *experience* their truth.

Yoga-practice is, of course, a very good thing, when carried out by great souls or powerful minds (for these instinctively refuse meditating on subjects unreal, or if they do meditate on the unreal at the beginning of their career they soon enough make out its intrinsic character); ordinary minds, however,

not self-conscious enough, because not sufficiently existent, succeed as a rule only in self-hypnotisation by ideas indiscriminately taken up from the outside. If they were not told before the results they had to attain, they would probably make better progress; but as they are told before, the result attained is usually that which I have already stated. So it has been in the case of the Yoga-School itself. Patanjali, a very great mind, who surely got his information through real self-concentration, not meditation on given doctrines (but who, unfortunately, as most Teachers of genius do, thought teachable what, by its very essence, is not teachable), says somewhere, after having described his vision of the Solar System: "All this, the yet unseen, the Yogi must see, by performing *samyama* on the Solar System, and thence on other connected objects. Let him practise until all this becomes apparent." Well! His followers did practise, and to many of them "all this has become apparent," but in what sense? In the sense of a hallucination. The proof of this assertion lies in the fact that they never got any further than their master reached, except in the sense of systematic elaboration, of which it is evident that it means no expression of a closer acquaintance with fact, but merely a reasoned working-out of second-hand information, or even of fictions of their own minds.

With the modern school of Theosophy the case is, alas! not much different; the system being handed down to the students by their authorities ready-made, or nearly so, they being told from the very start what they should realise, in most cases

realise nothing but that; so that knowledge does not make any real progress. Now the history of Indian Philosophy should convey a warning to Theosophy. She should understand that, even if her present system be true on the whole, performing *samyama* on it will not lead her students any further. No seer has got his insight through meditating on systems, but very many have spoiled their potential knowledge by so doing. It could not indeed be otherwise. Systems are, at best, correct interpretations of fact; they are never facts themselves: so meditation on doctrines means meditation on *interpretations*—a hopeless undertaking in any case—all the more so where the interpretation, as in the case of Theosophy, is as yet far from accounting satisfactorily for the facts. For all these many reasons Theosophy should make up her mind, as suggested before, to abstain from systematising, until the facts and their character are perfectly ascertained; at any rate to lay much less stress on her 'system' than she has been doing so far. I know many of her followers would not like it at all if her leaders thought this suggestion profitable and acted according to it; *they* want things to be explained to them, to believe blindly, and then to be at rest! I know also that no sacrifice seems harder to the mind, as such (as counteracting its most dominant instincts), than the sacrifice of explanation: but here, if anywhere, is 'Yoga-practice' in its place for helping to overcome the desire. Nothing proves more clearly the unculturedness of a mind than the incapacity to make this sacrifice. The uncultured man always explains, interprets,

judges, generalises at once, at any cost; this is the reason for most superstitions and also for the fact that women are so much readier than men to work everything into systems. The cultured man, on the other hand, waits until he has fully grasped the case, and abstains from judging at all if he finds that the time is not ripe for judgment, or that his individual intellect is not sufficiently fit to judge. For if Truth appeals to everyone, only very few are able to express it.

There is sure to arise some day among Theosophists, if their doctrine be true in principle, a mind sufficiently strong to find a perfect expression for the Reality constituting its inmost Self. Anticipating this is of no use, from whatever point of view one may look at it; for, firstly, minds not fitted by Nature to do that kind of work will never succeed in it, however hard they may try; and, secondly, the work they are fit to perform will suffer from their doing something else; and last, but not least, Theosophy *cannot*, by invisible, cosmic Law, become a real Life-Force until she has found her full and perfect incarnation. Or, if she does become such a force, it will not be for good. The fact that this expression has as yet not been found does no prejudice to Theosophy as such, whatever her malignant critics or timid believers may think or say: the highly sensitive natures, able to realise what coarser organisms never will realise, are very seldom intellectually strong; there is usually something feminine about them, a predominance of the sympathetic system over the brain, as indeed

clairvoyant' women are more often to be found than clairvoyant men; so that it would be more than extraordinary if the conjunction of supreme sensitiveness and powerful brain had already arisen within the very short period of her career.

But what does prejudice to Theosophy is the undeniable fact that her followers proclaim as infallible dogmas or revealed doctrines, what are no more than very provisional interpretations. The facts in themselves are so wonderful, that, even uninterpreted, simply stated, they can form the object of a both soothing and progress-enhancing belief; and, as this is all most Theosophists want, I do not see why Theosophy should expose herself to mortal dangers by making (in attempting to teach more than she is able to teach so far), a series of avoidable mistakes.

This leads me to a study of Theosophy in the sense of a concrete Life-Force, independently of her value as an expression of Truth. A stay at Adyar has convinced me that there is a real life-principle behind the Theosophical movement, and, as I feel in sympathy with everything alive, I sympathise with this movement also. I may say more. If all goes well, Theosophy is not unlikely to become one of the most beneficent forces of our day, for her ideals are high, her outlook on life is a broad one, and, whatever may be the exact amount of truth enshrined in her teachings, there is truth enough among them for helping her followers, not only to live in a satisfactory way, but also to progress. Unfortunately, it is not quite certain, as yet, that all will go well. There are

dangers close at hand, serious enough to turn good into evil.

I have already insisted upon the fact that there is far too much interpretation in the teachings and text-books of Theosophy. I have attempted to show how dangerous this may be to the growth of knowledge. The danger is, as indeed it could not be otherwise, more dangerous still for life itself; for what is an interpretation, a theory? A point of view *on* fact, in no case fact itself. For this reason it can prove of immediate value to two kinds of minds only: those who have a first-hand knowledge of the facts, and want to understand them, and those to whom theorising means life itself. To all other minds theory is either indifferent or noxious, as it does not correspond to anything real within them; the facing of theory, no matter whether it be false or true, leads them away from themselves. Indeed, in their case the interest cannot mean anything more than curiosity, and surely curiosity, *i.e.*, "the bending to the Not-Self for the Not-Self's sake" (to speak the language of Indian philosophers), means no virtue but a very real vice.¹ It must be admitted that this vice does but little harm in the case of ordinary science; for most of her objects are so widely apart from all possible objects of actual life that the former can hardly interfere with the latter. Where matters of vital importance are concerned, the case is different. Everyone will agree that man is meant to live. If we complete the sentence by saying that man is

¹I have analysed the true meaning of curiosity in my lecture *Vom Interesse der Geschichte*, l. c.

meant to live up to ideals (which no doubt is true), we must add at once that not all ideals, but only the ideals representing exponents of his natural tendencies and aptitudes, are, when aimed at, able to help his progress. In case he tries to attain to ideals not corresponding to the possibilities of his ego, he will ruin the best that is in him, however high the ideals in themselves may be. Now this happens only too often among Theosophists; very, very few persons are made for occult enquiry, and accordingly very, very few will progress when training themselves for it. The Sages of the Olden Times knew this well enough; they not only refused to train anyone whose nature did not promise to do well along that line, but they never even told of their wisdom to persons not prepared to receive it. This is why they always used a very singular and laconic language in writing: they knew that the 'chosen ones' would understand them all the same (for their language was never *really* obscure; it was, on the contrary, a very clear expression of hardly graspable fact); while the others would suffer no harm through 'understanding' (which in this case means the same as misunderstanding) what was beyond their minds. To-day all this has changed very much. Information of things beyond is simply pouring forth from all imaginable sources; manuals of fact, as well as of method, written for 'the man in the street,' are obtainable everywhere, at the lowest rates; so that everybody who reads at all is bound, sooner or later, to come across them.

The object of these writings is of such vital importance that hardly anybody can help getting

interested in it, and very many take up its study for good. But as this interest corresponds only with very few to real and fundamental life-tendencies, they are seldom the better for it; indeed their interest, whatever they may call it, cannot be anything else than curiosity; and the more they yield to it, the further they get away from what should be their life-aim. I know that most Theosophists pretend to have the vocation for Theosophy, but I know better still that this claim of theirs is not true. To them, not only psychical research, but even meditation (in the sense of Yoga-practice) can bring no advantage, as, owing to their mental constitution, they will never attain by such means to a fuller self-realisation, but simply get hypnotised by some outside idea; and an idea outside of the Self is necessarily a Not-Self, which implies that belief in it, *even if it be true in itself*, means a superstition. No doubt the leaders of the Theosophical movement are aware of this danger, and have warned others against it; it is also true that undesirable results of this kind are inevitable, more or less, at the beginning of any spiritual movement, owing to the fact that the types of humanity most willing to follow it at once (because of their wish to be led) are the feeble-minded, the neurotic and the superstitious. But as, of all the religious movements the world has yet seen, the Theosophical movement exercises, and must exercise, the greatest attraction to individuals of this kind, the danger cannot possibly be emphasised too much.

Most Theosophists do not seem to realise that this creed does not in the very least alter the

ideals of earthly existence as formulated by all great Souls of all ages alike ; and this, because that point has not been accentuated sufficiently, though of course it has been accentuated. They are all anxious to secure a better incarnation for the future. Well! this aim cannot be attained by any other means than by developing, to its utmost perfection, the individuality born into a given life, *along the lines of its specific aptitudes* ; which means that the ruler should try to become the best of rulers, the artist, the best of artists, and *not* that everybody should take up Occultism or try to become a saint, as saintship is and always will be the appanage of a very few. It is a superstition, shared, I am afraid, by some of the leading Theosophists, that an Occultist, who has developed unusual powers, or a saint who has renounced earthly life, is, owing to this, *more* than a warrior, an artist, or a philosopher.

If the man in question has been born for occult research or for saintliness, he surely must seek his perfection along his line ; but, if he attains it, he reaches to no higher but to exactly the same level where stand all beings who have succeeded in giving a full expression to their in-dwelling possibilities. As I explained above, all planes of consciousness are equi-distant from the supreme Spirit, so that there is little gained in this respect (though much in others) through passing from one to another. What really matters is the *expression* given to the spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint,

for the former does mean a full incarnation of the spiritual principle, which any thing imperfect never is.

One may reply to this: "But the saint is more than the artist, for he means the supreme perfection of life." I am afraid this is not correct. It would be so of course, if "the saint" meant the fullest possible realisation of all human powers; but this is not the case. Every saint, who has lived so far, has reached his perfection only by atrophying many elements of his personality, so that the perfection attained means, not the perfection of the man, but only of a fraction of him; this is true even of the Buddha and of the Christ. No spiritual perfection yet realised means the perfect expression of mankind, however perfect it may have been as an expression of a *type* of man, so that if one did not know that every ego is really a bundle of egos, unequally developed and belonging to different types, we might grow suspicious of the value of any spiritual perfection so far attained. There is no definite state of existence representing the highest state of man. If this Truth were better realised, Theosophy would prove a truer and greater life-force than she has shown herself to be, so far. Many Theosophists repeat, in their own case, the mistake of the Christian Creed as a whole, which, though it might have become an element of nothing but progress in its time, has actually meant, in many directions, an element of retrogression, owing to its one-sided ideal of life. They aim at asceticism, *i.e.*, at a fractional state of perfection when looked at from the whole

of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Many, again, imagine that knowledge is essential, or belief in Theosophy's doctrine, repeating the mistake of all religions the world has, so far, ever seen, Hinduism alone, perhaps, excepted. These should realise that knowledge in itself, or belief, as such, will make them no better, nor even help them in progressing, unless they belong to the peculiar type of the philosopher or the devotee. Let those who are in want of a basis of certainty take for granted what their authorities tell them. If owing to this they feel more confident, they are right in believing in dogma. But then let them turn to the actual living of their life and work it out on their given line to its utmost perfection. I feel sure, and, if I knew that Theosophy's doctrine was the true one, I should feel just as sure, that the human being who achieves this, whether believing in Theosophy or not, will rise to a higher plane in the cosmic order than the devoted student, who for the sake of his belief, has failed in his Destiny.

Hermann Keyserling

THE COMING OF THE WORLD-TEACHER

By NAWAB KHAKAN HUSSAIN

THE Muhammadans of the Shiah sect follow the rules laid down by Alimurtaza, after the Prophet of the faithful. After Alimurtaza, his eldest son Hussan is looked up to (may the blessing of Allah be on him). After him precedence is given to the younger son of Ali and the brother of Hussan who is known as Hussen, who gave up his life, his sons, his kith and kin, for the Path and Service of Allah. The remaining nine preceptors are the descendants of Hussen. According to our belief the last of the Imams, Abul Kasam Muhammad, alias Mahdi, was born on 255—fifteenth night of Shabaan. His father died when he was five years old; he was the only son. He performed many miracles while he was a child; *e.g.*, a person wanted to give a name to his new-born babe, he requested Him to choose a name for the child, He told him not to give any name. The man was astonished at the command of the youthful teacher, but obeyed it. After a week the new-born babe died. Then He sent for him and said: "Your wife will give birth to two boys one after the other." And so it happened. Some stranger brought presents for the Imam but had forgotten to bring a sword which

was also an offering entrusted to him by a devotee. The young Imam, after accepting the offering, asked: "Where is the sword which was given by *name*? Perhaps you have forgotten to bring it." The said person was very much impressed and acknowledged his mistake. These are some of the many miracles which he performed.

When the above-mentioned teacher was born, the kingdom was ruled by the Kahlifs of the Abas dynasty. They heard somehow or other that in the family of the Prophet a child would be born who would preach a world-wide religion, based on unity and brotherhood. They became nervous lest a person like this should appear and weaken their Empire, therefore they sought an opportunity to kill him. These conditions compelled him to withdraw himself from the world at the tender age of five. But He was in touch with the world through His four chosen disciples. These four are called in religious books teachers or messengers of the Lord (Sufra). During the period which is called 'Gaibat Kibra' (Long Absence), He was always in touch with the world, inspiring and influencing the best flowers of mankind through the mind. It is the religious belief that the world cannot be without Teachers, or Masters of Wisdom, working under a Power, or Soul, whose task is to look after the teaching department of the world.

Our religious belief declares that it is the part of the work of God to lead his children from the unreal to the Real, from darkness to Light; therefore he has appointed two things as the means

to the real; first, wisdom; second, the messenger, the exponent, of the laws or wisdom.

When the above-mentioned teacher, who is known in our books as Sahib-ul-Asror, the Teacher of the day, shall appear amongst us, certain signs will be visible, His advent will be marked by the corruption of the masses, the prevailing of all sorts of vice; the world will be a hotbed of sin. There will remain only forty persons who will be the faithful—the real believers in God. Men will be fond of mimicking the ways or manners of women, and will bid good-bye to their manliness. On the fifteenth of Ramzan a solar eclipse will take place, and in the end of the month a lunar eclipse, which has never happened before. A voice will be heard from the skies, and every one will understand, each in his own language, its message. The year in which this will happen will be odd, and further it is mentioned that it will be the night of the twenty-third. During the time of His ministry the earth will be blessed, the earth will give out its hidden treasures, people will attain long life, illness will disappear. The following is based on facts. A person asked Ali Murtaza: "Please tell us what will be the name of the Teacher of the day." He said: "My friend, the Prophet has forbidden me to disclose it, and has taken a promise from me to that effect." The person again asked: "If you cannot give His name, please give some description." Hazrat said: "When He will bless the world, He will look very majestic and handsome, His long hair will fall on his shoulders. His hair and beard, which will be pointed, will shine and

will cast a lustre around. The face will be beyond description. Some of the traditions also say that his colour will be that of ripe corn. No definite time is given and no hour and date is specified. But whenever God will wish He will bless the earth and consecrate the soil with His august steps. He will first appear on the sacred soil of Mecca and from there will turn His steps towards Medina. In that time august persons who had left the world thousands of years ago will reappear. Twenty-seven persons will come from Kofa, or the Green Island, which is situated in Gobi Desert in Asia. Out of them seven are those who live in mountain caves and a dog dwells with them.

When the august Personage will deign to bless this soil with His presence, there will be justice all around, people will forget their difference; one year of that period will be equal to the ten of this time and the books say that He will remain for nineteen years only. Some traditions say that after the death of the Teacher Hazrat Imam Hussen Ali-Aslam will come with all the people who were killed with him in the service of God, and with his own hands perform the last ceremonies. His coming will be a great boon to suffering Humanity. He will establish a universal religion, and the whole world will follow the canons of Divine Wisdom and worship one God.

By the above description we come to learn that the great Teacher is living somewhere and the world is awaiting His advent. Authentic traditions inform us that He is sometimes found in "Gazira-ul-Khizra"—the Green Island situated in the White

Sea; the modern geographers and explorers fail to give any trace of the island or the sea. Some authentic books and traditions also tell us that the Teacher has been approached by some and that whenever there was a need He had appeared among us in different forms and after preaching had disappeared again.

Nawab Khakan Hussain

BURIED

By MARGUERITE POLLARD

Buried the love of the years long past
Triumphs and failures and hopes of a day!
Dreams and ambitions all lie at last
Buried.

And now the ship of the soul sails fast
On the Boundless Ocean it speeds away.
How should the Spirit be aghast
With the bonds all broken that gave it stay
With the heavens no longer over-cast,
And the chains of the prison-house of day
Buried!

EXISTING SYMBOLISM OF AZTEC SUN-WORSHIP

By ADELIA H. TAFFINDER

THE National Museum in the City of Mexico contains some remarkable Aztec antiquities of the Sun-worshippers.

A visit to this Museum can leave no doubt in the observing mind, by the visible signs and symbols, that the ancients of the land must have worshipped the Sun and the gods of the elements. Zumarraga, the first archbishop of Mexico, and the missionaries, in the sixteenth century, in their extreme zeal to establish Christianity in the New World, considered the presence of the Aztec hieroglyphs and monuments, incompatible with the establishing of their faith among the heathen. Consequently every record and idol, that could be found, was destroyed. Later the Kings of Spain and the viceroys of Mexico endeavoured to protect the remaining records, and gathered together in the viceregal archives whatever of this nature was considered historically valuable. Thus some of the antiquities were preserved, and can be seen in the National Museum.

In 1521, Cortez concluded the conquest of Mexico by pulling down the Aztec temples. The Calendar Stone and many large idols, and other

objects of worship, were buried in the surrounding marshes of the city by order of the Christian monks. The majority of the Aztec temple relics have been unearthed in the City of Mexico, in the immediate vicinity of the great Cathedral. This must be owing to the fact that the Cathedral occupies the site of a once splendid Temple of the Sun.

That stone known to the world of archæology as the Aztec Calendar, is the finest aboriginal monolith in the western hemisphere. The native inhabitants of the City of Mexico call it 'El Relox de los Indios,' or the 'Indian Clock'. Senor Alfredo Chavero, the distinguished modern archæologist of Mexico, has re-christened it 'The Rock of the Sun'. It was painted red to indicate that it was dedicated to the sun, while the stern face with its grotesque ear-adornments, massive necklaces, and protruding tongue—symbolises the Aztec representation of that disc of golden light.

As this antique monolith deserves special comment it may be well to consider it later in this article. The ancient Mexicans had considerable Astronomical knowledge. The priests observed the course of the stars and planets from the summit or their pyramidal temples, in order to signal the times of their feasts, or the hours of the day and night, giving announcement to the people by means of instruments that could be heard at a long distance. The Sun, was their principal object of investigation. His apparent path or orbit through the celestial arch was represented by means of a sign called in their language *Nahui ollin tonatiuh*, meaning "the four motions of the



CALENDARIO AZTECA O PIEDRA DEL SOL.
EN EL MES DE DICIEMBRE DEL AÑO DE 1790
AL PRACTICARSE LA NIVELACION PARA EL NUEVO
EMPEDRADO DE LA PLAZA MAYOR DE ESTA CAPITAL
FUE DESCUBIERTO ESTE MONOLITO Y COLOCADO
DESPUES AL PIC DE LA TORRE OCCIDENTAL DE LA
CATEDRAL POR EL LADO QUE VE AL PONIENTE
DE CUYO LUGAR SE TRASLADO A ESTE MUSEO
NACIONAL EN AGOSTO DE 1885.

C. B. Riquelme

sun," the equinoxes and the solstices. The market-places were always under the protection of a deity, and in these markets, and at the corners of the streets were placed circular stones. These stones were usually of the size of a shield, and carved with the sign *Nahui ollin*, and other characteristic hieroglyphs. There are some good specimens of these in the Museum. Every four years the Aztecs made human sacrifices at the feast commemorative of the God of Fire, and at the end of every cycle of fifty-two years, there were many human sacrifices and solemn feasts dedicated to the God of the New Fire. At the close of each one of these periods they feared that it was the end of the world, and they would pass the last night in a state of horrible expectation.

They began the vigil by destroying all their household utensils and furniture, and extinguishing all the fires, both in the temples and in the houses. Three hours before midnight an immense procession, headed by the priests, marched to the adjacent sacred hill, three miles from the present City of Mexico. On the summit of the hill, when the constellation of the Pleiades had reached the zenith, upon the breast of a prisoner of war, selected for this sacrifice, was kindled with two sticks of wood, the New Fire. This sacrificial fire was the signal which could be seen all over the valley, and the people hailed the emblem of light and life as a blessed omen of the restored favour of their gods and the preservation of the race for another cycle. At sun-rise, the priests carried the New Fire to the chief temple of Huitzilopochtli, the God of

War, and in every temple and dwelling the fire was re-kindled from the sacred source.

The fortunate event was celebrated for several successive days, all the inhabitants uniting in a jubilee of praise and thanksgiving. During the thirteen days which followed the renewal of the fire, they employed themselves in repairing and whitening the public buildings, and in furnishing themselves with new dresses and domestic utensils. They endeavoured to have everything new, or at least seemingly so, upon the commencement of the new century.

On the first day of the new year, and new century, it was unlawful to taste water before mid-day, for at that hour the sacrifices began, the number of which was suited to the grandeur of the festival.

If one has seen the Sacrificial Stone and the Vase of the Sun which are in the Mexican National Museum, and which were used on these occasions, he will not soon forget them, for surely they are pervaded with terrible elementals.

The Sacrificial Stone is a monolith of trachyte, eight feet in diameter and nearly three feet in height. It was discovered in the principal plaza of the City of Mexico, in December 1791, just one year after the discovery of the Aztec Calendar. It has been the subject of much discussion among antiquarians, but it is conceded to have been a votive monument to the Warriors of the Sun. Much can be said in regard to it, which cannot be included in this article. The Vase of the Sun, is of cylindrical form and was used to receive sacrificial blood,

On the base is represented in a complex design the Setting Sun; on the exterior surface are two belts of reliefs. The upper one is composed of three rows of dots symbolising the three periods of Time.

The lower divisions of reliefs typify the two pieces of wood with which is kindled the New Fire. The ancient historians state that at the foot of every Aztec temple there were always placed two brasiers which contained the perpetual sacred fire and incense. This fire was guarded by priests, night and day. The Museum has an excellent specimen, which is said to have held the Sacred Fire from the Hill of the Star.

The carving on the brasier represents the God of Fire with his many hands, which indicated that it is the god who forms all, and who is constantly creating. There is a statue of the Sun-God (Izcozauhqui). This Aztec word signifies 'golden light,' or the 'light of the Sun'. The Aztecs seem to have frequently blended their worship of the fire and the Sun, and this statue has been called 'The Fire of the Sun,' thus uniting the attributes of the Sun and the God of Fire.

The Aztec Calendar Stone is the *chef d'œuvre* in the Museum. Its history is most interesting. As the interpretation of the Rosetta Stone was a key to the Egyptian hieroglyphs, so is the Calendar Stone a key to the Aztec system of Astrology and the computation of time.

It is chronicled that in the year 1479 A.D.—thirteen years before Columbus discovered America—an immense Zodiac was carved at Coyoacan

by the Aztecs, and that it was brought to the ancient Aztec capital city, Tenochtitlan, the site of the present City of Mexico.

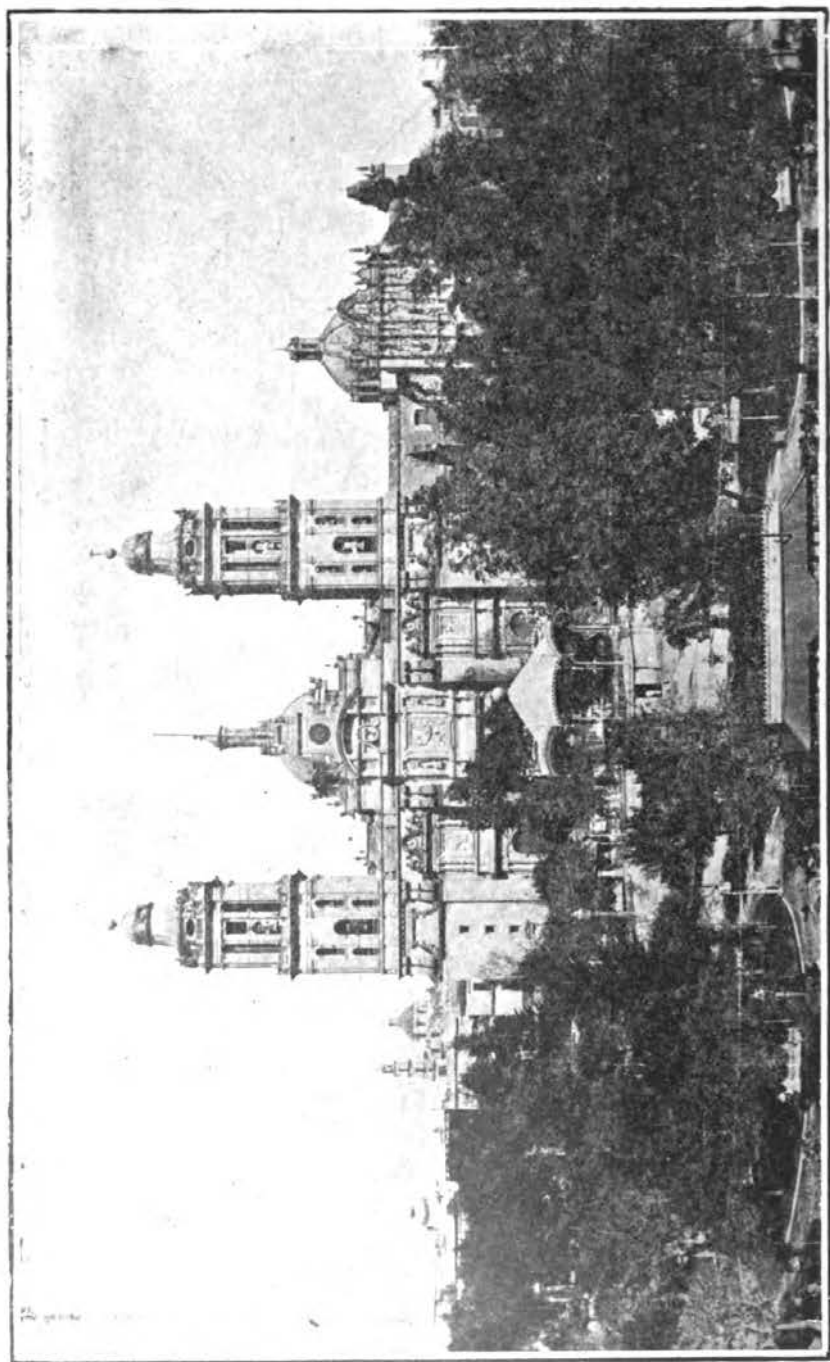
In 1521, during the Cortez invasion in order to preserve it, the Christian monks had it buried in a marsh within the city limits.

In 1551, the Stone was discovered and it was re-interred in 1558. Here it remained "entirely forgotten," until in December, 1790, when the grade of the ancient pavement of the Grand Plaza in front of the Cathedral was being lowered, it again was unearthed.

The wardens of the Cathedral begged it of the viceroy, who promised that it should be preserved and exposed in a public place. They built it into the base of the south-western tower of the Cathedral, and there it remained until August, 1885, when after weeks of laborious moving, they gave it its present place in the National Museum.

Alexander von Humboldt calculated that it weighed 53,792 pounds avoir-dupois. It is eleven feet eight inches in diameter, and is of fine grained basalt. In a painting in the Codex-Mendocino, the Calendar Stone is represented as having been moved by means of a long file of men, who dragged it with ropes over great wooden rollers.

Tezozomoc, the native historian, in 1564 describes the purpose and the securing of this stone. He states that in 1478, two years before the death of King Axayacatl, "who in that epoch ruled the world," that the temple in which great sacrifices were to be made was nearing completion. The King sent forth a decree: "I will give food and raiment to the



THE CATHEDRAL, MEXICO.

labourers that will bring me a great rock, I will give gold, chocolate, and painted cloths to the sculptors who will engrave upon it the images of the Sun surrounded by our zodiacal signs."

This Indian historian describes quite graphically how the labourers sallied forth to the mountains and broke off a "great fragment of a rock; five thousand men dragged it along". When they reached a bridge, alas, the beams were broken into a thousand pieces, and the rock fell into the water. Then the King was very angry and said: "Make a new bridge with double beams and stages, and tear me out a new fragment from the mountains of Coyoacan; bring also another rock and make of it a vase in which shall be caught the blood that will issue from the sacrificial stone, as an offering of reconciliation to our god.

"The rocks were torn out of the mountain side, dragged to Tenochitlan (City of Mexico), passed the bridge of Zoloc safely, and were duly dedicated with great festivities and sacrifices."

King Axayacatl invited the rulers of all the neighbouring friendly nations to be present at the ceremonies of its dedication, which took place in the year Two House, or 1481 A.D. The thirteen priests of the thirteen principal gods of Mexico, armed with their obsidian knives for the sacrifice, ascended the stone before dawn on the day of its inauguration. Seven hundred and twenty-eight captives, reserved from those taken in the battle of Tliluhtepic, decked with gay plumage, were placed near the stone. At sun-rise a priest with a pot of smoking incense marched four times round the

Stone, and then threw the pot upon it to be shattered to pieces." The king then ascended the rock and it is stated that he took part in the most revolting drama of human sacrifice; and that the stone Vase of the Sun on that occasion held seven hundred and twenty-eight human hearts.

This unique calendar can be better understood by a brief narration of the Aztec method of computing time. Clarigero, in his *Historia de Mexico*, published in 1780, says that in respect to civil Government the Aztecs divided the month into four periods of five days, and the year was comprised of eighteen months.

Each day had its name, to wit: 1st, Dawn; 2nd, Wind; 3rd, House; 4th, Lizard; 5th, Serpent; 6th, Death; 7th, Deer; 8th, Rabbit, and so on.

The 5th, 10th, 15th, and 20th were fair or great market days. A month was represented by a painted circle or wheel, divided into twenty figures, signifying twenty days. The year was represented by a larger wheel, divided into eighteen figures of the eighteen months, and the image of the moon was frequently painted within this wheel.

The number thirteen was held in high esteem by these ancient Mexicans. The four periods of which the century consisted, were each of thirteen years. They were the Rabbit, Reed, Flint, and House. The Aztecs likewise reckoned thirteen periods of four years each, and at the expiration of this cycle of fifty-two years, as previously mentioned, they celebrated the feasts of the New Fire.

Clarigero affirms that when they discovered, by this computation of time, the civil year contained

four hours less than the solar year, that "intercalary days" were used which corrected the discrepancy. The difference in regard to the method established by Julius Cæsar in the Roman Calendar, was that they did not interpose a day every four years, but thirteen days every fifty-two years, which produced the exact regulation of time. Ancient historians state that the Aztecs commenced using their calendar 483 years before the ultimate adoption of the Julian Calendar; and that the first intercalation in the Aztec Calendar took place sixteen centuries previous to the arrival of the Spaniards. Two things seem strange in regard to the Mexican system; the months were not regulated by the changes of the moon, nor was any particular character used to distinguish one century from another.

The Aztecs were very superstitious in regard to Zodiacal signs, they predicted the good or bad fortune of infants from the signs in which they were born.

The happiness or misfortune of marriages, the success of wars—in fact every thing—was predicted from the day which they were undertaken, or put into execution. The third and the seventh hours of the day were considered lucky. The hours were announced from the temple-roofs by means of conch shells which were blown by priests. The Aztecs seem to have changed somewhat the order of chronographic signs which they had adopted from their predecessors, the Toltecs. The latter divided the four great Ages or 'Deaths of the Sun,' as follows: 1st, Age of Water; 2nd, Age of Earth; 3rd, Age of Fire; 4th, Age of Air.

The Aztec division was: Age of Water; Age of Air; Age of Fire; Age of Earth. These four 'Deaths of the Sun' are clearly indicated on the face of the Calendar Stone, by four large squares, resembling a Greek cross, within a large inner circle.

These four squares, with their respective hieroglyphs, represented the four seasons of the year. Thus Winter was indicated by the head of a leopard in relief, to symbolise strength.

Spring was the warmest season, and its sign was a house, because in the house is the hearth where the fire was preserved.

Summer, the rainy season, was indicated by a reed, the water sign. Autumn was the harvest time and a rabbit was the emblem.

The Aztec system of numbers was based upon multiples of four, and not upon a decimal notation.

It has been said that "The sun, and the moon and the stars were imaged in the heart of a Peruvian, and dwelt there," so in a comparative degree could the statement apply to the Aztecs.

Even a glimpse into the belief of a past sub-race affords benefit, by awakening a keener realisation of how each ego and each race must ever work unceasingly to find Him who is everywhere.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Partha."

Adelia H. Taffinder



RENDS IN THE VEIL OF TIME

LIVES OF ORION

XXIV

AFTER a long period out of incarnation, Orion returned in 1597 A.D. as Leonardo, the second son of Nu, a Venetian nobleman whose family name was Minuccio—a kindly, generous man, but somewhat dissolute, proud and overbearing. He was much occupied with the intrigues and plots of

the time, and did not care much for religion, though he was superstitious about many things. His mother, Mu, was very fond of him and very kind when she happened to think of it, but most of her life was devoted to dress and to flirtations with the various gallants of the city. So it came about that the little Leonardo was left almost entirely to the care of Gamma, an old nurse from the south of Italy—a good and kind-hearted woman, but incredibly ignorant and full of the most astonishing superstitions. She filled his mind with wild stories of knights and dragons, and of fights against the infidel for the sake of the faith. Even more impossible were some of her stories of the saints and martyrs of the Church; but they fired the boy's imagination, and probably were largely responsible for his desire to join one of the monastic orders.

He liked to see the gay trappings of the knights, but though by no means a coward, he always shrank from the thought of the blood and slaughter which attended a military career, and in those days the army and the Church were the only spheres of activity that were open to the nobility. The powers of the bishops and the Church were enormous, and the family had sufficient wealth and interest to secure rapid promotion, so no opposition was offered to his choice, especially as there was an elder brother to carry on the knightly traditions of the race and sustain its honour in the field.

Orion was a romantic boy; he constantly invented stories of which he himself was the hero. He delighted greatly in the beautiful paintings in

the churches, and in the quaint architecture of that wonderful city, and he often sat on the Piazza, lost in the contemplation of the beauties of San Marco, or climbed the Campanile to enjoy the view over the domes and the sea. He was particularly attracted to the four bronze horses, but he did not know that it was because he had seen them before, and indeed had watched the casting of them. He was very musical, and had a good voice; and he frequently accompanied himself on the guitar. He received most of his instruction from the family chaplain, who highly approved of his desire to become a monk, and told him encouraging stories of the saints and the glories of heaven, varied with lurid pictures of the fate reserved for heretics and enemies of the church.

Thus his childhood passed, surrounded by all the evidences of lavish wealth, but with very little really sympathetic or deep affection. He had a heart full of intense love, but no legitimate outlet for it, so it was only natural that he should fall in love at the first opportunity. The young lady whom he selected was Egeria, who was the daughter of a wealthy merchant-neighbour, and therefore much below him in station. She was supposed to be seeking information on religious subjects from the young postulant, and nobody seemed to have scented any danger in their frequent intercourse, since he was only seventeen years old, and she perhaps a year younger. The relations between them went further than their friends expected, and after a time the young lady's condition could no longer be concealed. There was a

tremendous disturbance; the young lady was so harshly treated by her parents that she threw herself into the canal and was drowned, and Orion was hurried off in disgrace to escape popular execration, and placed in a monastery in the neighbouring town of Padua.

He was full of remorse about the suicide of his young friend, yet he could not understand that his conduct had been as wicked as his superiors evidently thought it. The severest penances were laid upon him, and by degrees he began to believe what the monks told him. The view of religion held in the Paduan monastery was the gloomiest possible, and though he lived the life of fasting and austerities with the rest, he was never happy or satisfied with it all. He was ever seeking for what he never found, for all unknown to himself there was within a half-memory of the joyous open-air life of Greece, and the contrast between that and the unnaturally gloomy asceticism of a mediæval monastery was too great.

He bore it for five miserable years, trying to make the best of the life, and to find in it what some of his fellows seemed to find, yet always knowing deep down in his heart that there was something much better and more natural than this. Then he pined away and died—died nominally of a sort of low fever, but really because he had lost the will to live. This was rather a negative incarnation, though it taught something of the necessity for self-control; but at least it served its purpose of carrying him on to the present time, and making possible a birth which would give

him all the present opportunities. The seduction and suicide of the girl no doubt made undesirable karma, though perhaps less than we might think, for it was the result of ignorance and carelessness, not of any evil intent; and the person most responsible was certainly his old nurse Gamma, who promoted and encouraged the affair out of blind love for her young master, thinking it would be a cheerful and beneficial influence in his life, but never dreaming of the possible result for the other party.

DRAMATIS PERSONÆ

NU: ... *Venetian nobleman.* Wife: Mu. Son:
Orion.

ORION: ... *Old nurse:* Gamma. *Lover:* Egeria.

CONCERNING ALCYONE

By EVELINE

THERE are many among our members who have not seen Alcyone in the flesh. Unto one of those who has had the privilege of thus seeing him is given the opportunity of writing a few words about him, in the hope that when, for his friends known and unknown, the time of such meeting comes, they may find this little picture not wholly out of focus compared with their own conception.

And so, rising into the comparative silence of the thought-world for a moment, let me reach out my hand, as it were, to those who have not met him, that I may remember, as I write, those things for which we can never find words, but the wondrous aroma of which may float through the baffling meshes of speech.

A slim graceful lad, whose body has not numbered more than sixteen summers—one instinctively writes *summers* of Alcyone—stands before me. Unfathomable indeed is the sunlight haunting those dark, quiet eyes, but the dark—or perhaps more truly said the dusk—only throws up the sun. Many a summer, many a winter of lives have put their mystery there.

From a far land—in more senses than one—came Alcyone.

His two namings are known to us; perhaps none others would interpret him so well. This that I have chosen and followed is for me a chord of truest music, liquid, golden in tone, and perhaps because I have the power of looking into names and hearing their harmony or discord, and beholding their colour, I have seen in this one vistas that are those of the old yet new Promised Land, across whose paths move shadow-peoples. How suggestive then those rippling syllables of the swan's movement on the waters, of the waters themselves tranquil, undulating¹.

Thus unfolds the vision some of you will know and love as I do, the majestic white-pinioned bird, drawing the shining boat to the strand; Lohengrin is once again before us! Shall we not welcome *our* Knight of the Grail?

For it is one of the eternal verities this, that lies behind the age-old symbol: "Aye, sweet is rest between the wings of the Great Bird."

"'Tis only by the ship of Om that the Wise may steer unto Perfection."

No hazard then was it that ruled this christening of Alcyone, no idle fancy that portrays in legend the Song of the Swan, as the one and only that ever rises from the feathered throat.

For does not the Knight of the Grail, the Initiate, give forth the music of his inmost being at the hour when he too dies—that the world may live? As Lohengrin, as Hiawatha, shall our young

¹ Alcyone 'a swan'.

Messenger sail away into the Sunset? Of the Sunrise—ah! how little, less than little, may be known.

Out of one name the other, out of the whiteness and mystery and music comes another mystery, another radiance; for when I hear 'Krishna' I see India as she used to be, as she will be, the Aryavarta of the Gods; "the *old* Gods," say some; but can one apply that adjective to Deities?

Alcyone the boy is grave and sweet of nature, full of an ineffable love and compassion for all living things. "But how quiet, how reserved, he is," I have heard some say.

Truly, he does not speak much.

But why should he?

May it not be that he has come to remind us of the Silence that is a Voice?

"What a child he is," mused another; are not those whom the Gods love ever young?

Is it not that symbol of youth which speaks through the Celtic Deity, Aengus, through the Beloved of the Hellenes, Orpheus, which has attracted the passionate adoration of men through all centuries?

Myself I see in Alcyone both the charm of the Spring and the ripening of the Summer. In a little book—the herald of others we hope—lies their blending. For it was no child who could write that. And yet as some of us watch those eyes of his, we can see it brooding there.

For it is of the Timeless.

To talk of the experience, the wisdom, of many incarnations may be technically correct; but to me it seems a little—shall we say?—too classical and cold.

So have I tried to tell you what is seen of me. But vain indeed were it to seek to blend the seeing and the telling.

We do not—some of us, I think—want our Alcyone—if I may call him so—to come down the Golden Stairs too quickly!

He passed up them a while since with eager expectant tread to obey the summons. He lingers, perhaps, both to wrap round him so soon and more closely the little veil of earth.

Yet with us the Messengers from the Morning Land shall not be homeless. Their guest-chamber is that sanctuary into which all loving hearts open, which all yearning of faithful lives builds.

Thus far concerning Alcyone the boy. But of Krishna the man, the Brother in the world that *is* so near and *seems* so far, it is not the hour to speak.

Eveline

Hail Self-existent Illuminator, Who in exercising deepest Wisdom seest the unreality of all that is reached by the five senses, and canst save from all troubles and dangers.

From the Buddhist Tripitaku

NOTES ON TEACHINGS

[Seven of these fragments appeared on pp. 890—896 in **THE THEOSOPHIST** of September, 1911. The following are a continuation, from the same transmitter.—ED.]

(Transmitted, 6-11-10.)

I SEE a big city of white stone; it has a temple in it like that one I drew. There was someone standing at the entrance of the temple. Prayers go up from this temple like smoke to higher planes. By means of this channel the priest of the temple was able during devotions to attain these high planes. This was how I got the knowledge which I now use in reaching the mental plane. By earnest attention the priest, who should lead the people, attains these higher planes. Once there he learns other methods, simpler, of reaching these planes. All priests of genuine religions first are shown their knowledge by this means. But like myself, having attained the knowledge, they must use it and instead of leading the people they keep them in ignorance and so in oppression; then, like myself, they lose the knowledge, which they do not regain until such time that they understand wherein their fault lay. Then they regain the use of those simpler, but more efficacious methods, and can use them to regain—attain those higher planes. They need not again become priests, for no one repeats a path once trodden. Note: That city

and temple were thought-forms produced by helpers or teachers, I do not know which, to show me this. The Priesthood should be the leaders of super-physical thought; that is the object of religion, to reveal the existence beyond earthly life. In ancient biblical times the priests performed their functions, but we can see from the Bible how they fell away and, loosing their powers, produced rituals without the spirit animating them, and gave these, the physical symbols, to the people as religions instead of the principles underlying them; mainly, to cover their own ignorance and retain the temporal power over the people, which they had gained, rightly, when animated by the Spirit, after they had lost this through their own misuse of it. Now-a-days the priesthood does not even know that there was anything or is anything behind the symbols, they simply use them on account of tradition. Those ancient priests, like myself, having worked off the karma, are re-incarnating and regaining this knowledge; so, when the churches say it is the heresies of the layman that are killing religion, in reality, it is the ancient priesthood striving to instruct the modern, that is bringing the true religion to light. Temporal power will never again be to the priesthood, for they can have no power when they preach dogmas in place of spiritual truths; and when, as will be, they are enlightened, they will have received this enlightenment from those, who abused the temporal power necessary in those days and therefore will not wish to reproduce their errors especially as now-a-days the people, being

more advanced, should be instructed by explanation which in old times they could not have understood, and not by creeds which now-a-days they would not tolerate.

I asked who told me that and am answered: "No one; your own intelligence, regaining past memories was drawing logical conclusions. You will not always be told, for of what use would it be if you were always instructed and never learnt anything. A human intelligence as it progresses becomes equal to those that instructed it and the observations are therefore as true. (A human intelligence does not catch up its instructors but gains to the same point as its instructors.) But you must remember that you are dealing with the observations and conclusions of this intelligence functioning on the plane that it was instructed from, and these are not the observations and conclusions of the physical brain, which may be unreliable. Curious . . . I saw a miniature of Napoleon. His was a great intelligence; great was his power but it was misused or misdirected and therefore he, like the priests, fell. The analogy can be worked out—the fact is obvious!

One comes in golden light, attended.

"Where two or three are gathered together in MY name, there will I be in the midst. Blessed are those who come to ME in earnest; I will be with them not only in the one way but in the other. Reconcile all, for as there is one Person of the Father, and another of the Son and yet a third of the Spirit, yet are they all ways to the Light, all means to the End. There shall come a time

when all eyes shall be opened, and they shall all see the Light shining through the (mist), through the dark veil of their quarrels; that Light which descends by many channels; which pours on Earth. Did they but see the Light shining through their own channel, and not strive to prevent the Light shining through their neighbours, their attainment of the ultimate goal would be far easier. O my people, it is not I that am not; it is not my words that are false; but it is the spirit of charity that is missing and the interpretation given to my words which blinds. But I say unto you the Light dawns; the Spirit entereth into its own; tolerance takes the place of intolerance; for assuredly the persecutions of old were not so vindictive as the intolerance of to-day.”

(Transmitted, 11-12-10.)

I see a city of white houses, the people in it are happy, there is no pain, sorrow or idleness. Each person in his appointed place works for the community. There are those in authority, there are those who direct, there are those that work. Each respects those above him and is respected of them. None seeks to climb over others. All strive for advancement. All is orderly. Recreation is taken, but there is neither time nor place for slothful pleasures. And above all the King reigns supreme, loved and loving, respected and respecting. And this is the new Jerusalem which typifies perfected humanity, which shall be.

I see a dark city. The houses are dull, smoke-begrimed. An endless clang as of ironworks rises, and foul odours. And I see the inhabitants toiling,

striving, thrusting, scrambling for their daily food. All is stifling, misery abounds. And here again one sees as in a mirror, distorted system. There are those in authority who have no authority. There are those who direct without knowledge. There are those who work painfully. There is one who rules, hating and hated, by strength alone. And all strive for the places above them, throwing down others weaker than themselves, whereby is no advancement but rather slowing of progress, for the whole. And I see the same city but the work is stopped. There is a stagnant silence of bursting thoughts; for the inhabitants, worried, helpless, worn out by exertions, lie motionless yet alive, conscious yet incapable; still striving with their wills. And this is hell, where the dead souls, their powers of evil action exhausted, their bodies useless, must remain till their evil wills exhaust themselves also and there remain but the soul stripped naked as it was in the beginning. Then the next wave picks it up and it begins afresh.

But this last city is small, very small compared with the other.

(Transmitted, 26-2-11.)

How shall it be possible to place before others one's innermost thoughts, or to read between the spoken words the innermost thoughts of others. Know that this is but possible on planes far removed from that in which you normally function. But one can approximate thereto by giving to those whom one calls, from within, friends by ascribing to them true motives, and in the expression of one's own ideas placing trust in one's friends,

that they will not misinterpret one's spoken words. Now with this subject which occupies your minds deal in this spirit. Fear not to call those who have worked, developed themselves to advancement of themselves but for the purpose of advancing all—your friends. As a friend, not as a Master, I speak, and that which I shall place on paper must be viewed as a friend's view, though perhaps as a more impartial friend, for impartiality must necessarily appertain to this plane. Far be it from me that I should counsel any to seek reward. But encouragement to strive is not reward, it is but result. Where there is no striving there also will be found no encouragement. Let all therefore carefully weigh the sincerity of each before encouraging—but *let none discourage*, for to discourage is wrong. This does not say give encouragement. Now the statement of the difficulties to be met by all who endeavour, no matter from what purpose, to uplift themselves in the way, which for our purpose and to avoid discussion we may call "of broad thinking," are these :

Firstly, one will meet with a certain amount of censure.

Secondly, one will meet with too much enthusiasm.

Thirdly, one will meet with ignorance.

Fourthly, one will meet with worldliness.

Now why the first, and from whom does one meet it? Chiefly from those who dislike having to think, or being removed out of their usual groove. Also by those few who dislike feeling, as some do, thinking it inferior.

Why the second and from whom? Want of balanced thought. By persons who do not wish to think and yet wish for knowledge. They will endeavour to get this knowledge from others, and so thoughtlessly encourage others to study.

Ignorance needs no explanation; it follows necessarily on any evolutionary scheme. Lastly worldliness. Worldliness is of various kinds. There is the worldliness of the selfish. That we may omit. There is the worldliness of the friend who would guard one from all worldly harm, but forgets to consider one's spiritual good, or may perhaps be content to leave that in the hands of a Higher Power. Why should he not leave it all? Whole measures either way are better than half. Now there is another thing which crops up and that is 'unselfish selfness' or the consideration of one's self from selfless motives. That is a danger. Does that need explanation? Perhaps so. It means that one drives oneself into difficulties by the thought that one should face them and it is not far removed from pride. Difficulties *are* to be met with, there is no necessity to seek for them, rather, avoid them where possible.

But now there is one concluding subject; cowardice.

Where difficulties are met, to retreat from them is wrong, they must be met, be faced to be overcome. Retreat along the Path degenerates at once into a blind rout, whence one may fall, and even I cannot say where one may stop.

I know that you would wish definite instructions. If you think, you will see how utterly impossible that wish is of fulfilment.

Now, my friends, consider this from all plane points of view.

(Transmitted, 18-3-11.)

I am in the hall. I see a book. I will call it the 'Book of Ages,' for in it are inscribed historical events in the scheme, not of persons but of things.

The question has been asked: "What was the beginning?" That question is at the same time too vast and too vague for an answer to be given. It must be qualified by stating definitely what beginning is referred to. I turn up the beginning of Man; this I find subdivided into the beginning of the Spirit which is in man, and that which is involved in the beginning of the Spirit of the Logos of man's scheme. Again the beginning of the bodies, which are the outward expression of man, is involved in the beginning of the matter which comprises the Logos' habitation. But there is a definite beginning to the creation of man as we know him on earth. It states:

"When the time in which this thing was possible (had come) the Logos, who gave of Himself to that which was before Him, Matter, gave of Himself for the third time that those things which had been done should find an expression in Himself. 'Let Us make man in Our own image.' These words were spoken and so it was. That which had been fashioned by the inspiration of His innermost Self became a living soul like unto Himself. 'He breathed into his nostrils the breath of Life and man became a Living soul'... And the second stage of the scheme was entered upon.

Before, the fashioned was without knowledge; it followed laws because they were made. Now the fashioned is imbued with the capacity for knowledge, that is, understanding of the laws. It was placed in a position to be able to break the Law, being imbued with the free-will of the Logos who made the Law. It broke the Law to find out the working of the Law." (I finish reading.)

The question naturally arises in us: "Why all this suffering from an apparently legitimate desire to advance in knowledge?" The idea, so far as I can see was that the last created should eventually become creators. Now had they simply been instructed, guided, and kept on the straight road by the Logos, they would undoubtedly eventually attain a position second only to the Logos. They would have learnt of the laws, the results of their workings and their direction. But, they would not know why the laws were made or what was their object. This they could only learn by seeing what befell those who were lawless. Having broken the laws they learn their necessity and in what manner they are fashioned. They can thus rise to a position second to none in the scheme and themselves become creators of the Law, whereas otherwise they could but become creators of things and enforce the laws on these things. The breaking of the Law necessitated suffering so that, when creators themselves they might save others suffering. And, who shall say what suffering the Logos by his just laws has saved us? . . .

Ye have seen a great sight and one that shall answer a great question which has been asked; this is:

“Is it possible that one shall attain unto the Highest and be conversant with the spiritual Guides of our evolution by consciously directed effort along the lines of investigation which ye follow?” The answer I have heard given on the earth-plane was: “No; there is danger, great possibility of error, and the dealing in forces unknown in this path, and it but leads to a fuller understanding of Matter in the end!”

And this answer is considered by some to be inspired. It was inspired, it is inspired, but as an answer to that question it is misinterpreted, erroneously transmitted. That answer deals with the investigation of phenomena in order to study those phenomena. *It does not deal* with the investigation of phenomena through which teachings come, when carried out for the purpose of eliminating errors in the transmission of those teachings.

If the Light has descended so that it shone in the midst of you here, may you not hence rise to the dwelling-place of that Light?

(Transmitted, 11-6-11.)

Ye know the effort that is being put forth in order that the work may proceed. It follows on the preparation which has been taking place for some years, as ye measure time on earth. This preparation of course has been much longer in existence than that. Plane after plane has been prepared, vehicles thereof constructed, developed and refined; that the way of the coming of the Lord shall be a fitting one. Plane after plane has given of its best. The instruments for the transmission of the Divine Intelligence are now to hand. Work has

been done also on the physical plane to this end, that the Word may again become manifest on earth. Many and various are the means which have been employed. Knowing the reason, look ye around and ye shall see the means! Through the scientists with their yet immature theories of a finer matter, with their perceptions of more obscure motion, and more unseen force; through the artists with their reviving symbolism; through the so called 'occult investigators,' those who have established that there is a life after death; through the enlightenment of some of the religious teachers, and, finally, by the throwing off of the dogmatic statements and rules of an exoteric Church by the people, has the way been prepared for the understandable manifestation of the Word. And though the time be at hand, yet is there much to do that the greatest benefit to the human evolution may be obtained by this manifestation.

Unity, Peace and Concord! Though the attainment of this ideal is not yet come, great strides thereto have been made since the Master Jesus strove on earth therefor. And in the signs of the times we read that progress is being made along this line also. When the esoteric teaching reappeared amongst you, it brought some discordance and strife, but this also is now greatly lessened. But before the esoteric manifestation can take place, it is necessary that the minds of humanity shall be ready to receive it. The minds of the people amongst whom came the Christ were prepared, and were ready for an exoteric religion and one was given. Now, when the minds of the people shall be ready

for the esoteric teaching, that shall be given. An exoteric religion with statements unexplained (except to the few—and unexplainable by them to the many) needed force to uphold it; therefore strife, wars, the apparent anomaly of cruel sufferings which have been caused by the great religion of peace, which, through the man Jesus was given to mankind. But the esoteric, being explainable and explained, needs no strife, no suffering for its continuance; only does it need tolerance for its reception, peace for its deliberation, unity for its progression; the Unity of a high ideal, not unity of ideas; brotherhood of assistance not equality of possessions; peace in the heart, not sloth in the body. And that these things may be, let the Light shine forth and enter by the window of the mind opened by the Thinker within, not by the gateway of the senses broken down by the torch-bearer without. Remember it is *essential* that the *ideal* before-mentioned be obtained; and how can this ideal be brought about when by forcing unpalatable, revolting, shocking ideas (to a person who is deeply immersed in the exoteric religion) one reaches the mind, only to throw it into a state of discord, unrest and disagreement. Therefore, let thy Light so shine before men that they may preserve the fruit of the Spirit, and glorify our Father which is in Heaven.

(Transmitted, 1-10-11.)

Look ye and see, ye who strive for knowledge, wherein do ye so strive? Search ye within yourselves, deeper than the heart, search in the soul, the motive. It may be that the search has

been commenced at the prompting of desire. Yet, should ye realise this, the search is not vain. May be there are some who in this wise have commenced but with wider knowledge, having changed the motive, the search has prospered and that which, had it been continued along the same line as it started, would have turned as the figure 8 upon itself continually, by the change in its instigation has arisen as a spiral. I say again: "Look ye, ye who search, at the motive of your search, and should ye find the motive selfish, know that ye must search first for the inward means to change this motive before light will shine forth out of the darkness upon you. Some there be who say that it is vain to give knowledge unto these who for curious or self-seeking motives listen to those who assist. But this is not truth. Give unto those this, knowledge. Let their search through this commence, (ye) may then assist; but satisfy not their curiosity; lead, be not led in giving the knowledge. Remember curiosity is not a sin; it is but ignorance, and ignorance instructed becomes knowledge and avoideth sin."

The cycle of evolution turns slowly but surely in its ascending spiral; below, on earth, that which ye call time moves swiftly in comparison; so swiftly that those who begin to discern that larger cycle cry out in their ignorance for more time, more opportunity, more relaxation of earthly struggles, that they may investigate that which goes on for ever. And some would have it that He who directs all things has made a mistake, has made earth events to move too quickly. But do they ever

think what would be the physical lives of those on earth did earth life-cycles roll with that great one? What of earthly sorrows would ye hold them, whilst life-times may pass in review? Would ye then mourn for eternities? "Yes," you say, "but then our pleasures also!" But what are your pleasures? Do earthly pleasures extend to any length of time? Even on swiftly moving earth are they not rather attained by the very quickness in sequence of events that prevent analysis? How if they were spread over eternity would they still be pleasures or pain? Has then the mistake been with the All-Wise, or with the all-foolish who, in their ignorance, catch a glimpse of that eternity which He holds in a single thought?

(Transmitted, 8-10-11.)

I am in the gulf before the hall; and afar off, I hear the fall of the waters of the River of Wisdom; and I see it falling thence towards earth and yet but part of its flow falls upon earth; some goes beyond and before to other worlds. And I pass to that plane whereon stands the hall, and the roar of the waters is as the roar of the flames fanned by the wind. But herein is another sound—cries—the agitation of those who must part with some of the knowledge they contain ere they pass onward. There is no such discordance in the roar of the waters; therein is but pure knowledge, beneficial, whereas in the flame, to be consumed and purified, is some knowledge of those evil things wherewith men, seeking to raise themselves, but thrust themselves to the level, or the heights, of the Fallen Ones. Before the hall stand many waiting.

Some few there be who have the power painfully to raise themselves step by step to the threshold. But none have the power to cross that threshold, save they only who by their merits have acquired the right to the knowledge herein. Yet even within there lies the black alcove wherein even these purer souls may lose the path, the knowledge even in this plane is of two kinds but those who in righteousness seek to extract from the presence of evil but the knowledge of how to combat it. They pass not within this alcove; they learn how to stay the egress of the dweller within. Those who enter pass not forth again into the hall; by another door they descend malignant, upon earth, there to work out the fruits of their wrong promptings on these high planes; and before they rise again to this height they must eradicate co-equal evil to that which they have learnt therein. Power they gain, but also in like measure power that works against them in their ultimate uprising.

A beautiful blue light fills the dais and passes beyond; in the midst One appears.

“Once again stand I before ye. For I would urge that ye still strive for that peace within and without each one of you, that bond of love which, passing betwixt, shall make possible the further upraising; that concord without which my work can hardly reach you. Forget not this in the time which shall come. In the age of true tolerance, tolerance of the respect for truth, not the tolerance of grinning fear, will He who is all-tolerant appear. So be peace upon you and within you always.”

Diffused among the blue I now see yellow. It comes as it were the first light of the sun through the ethereal blue of a perfect dawn, and it increases in volume until it predominates, yet is the blue always seen within it and—Another appears.

“Such Unity must ye always bear in mind; knowledge and pure devotion to the great Ideal can alone uplift. Strange it may seem, yet it is true, that neither knowledge nor devotion separately can raise to great heights. They uplift for a time, but in this uprising they gain force, force to add to themselves, till all else be excluded. And I say unto ye—great knowledge or great devotion alone, degenerates into selfishness. Do ye make a query of this? Search then the history of your own world.

Devotion untempered; ye find it in the fanatic of any religion, and of whom thinks this fanatic? Of all mankind? Of all humanity? Of all the creatures of the Logos? Nay! of his own sect. Of his own ideas, of himself. These must be pushed by force above all else, and to them alone shall the ultimate blessing come.

Knowledge? Where led the civilisation of Atlantis? They sought knowledge, they gained it; they used it to destroy, and by it were they destroyed. The scientist of some short while ago sought knowledge for its own sake, gained knowledge for the assistance of further gain, threw to the winds all that great inspiration which comes through religion, would make the world a dwelling-place of Atheists. The world was matter! Man was matter! All things were matter! I, even I, the scientist, am matter! What then was the

purpose of his study? That the matter in man might rule other matter, that knowledge might triumph above everything. No selfishness in the scientist? He but sought to raise humanity by *his* knowledge—and therefore himself a little higher than the rest!

But knowledge tempered with devotion, or devotion tempered with knowledge, where do they lead? At every step increasing in both aspects; greater knowledge but leading to greater love; greater devotion but opening up wider vistas for study; the knowledge to help and the wish to help the knowledge of what true selflessness means, the love which it inspires. The stretching forth one hand for assistance in the search, the stretching down of the other to pass the blessings down and to raise up those below. Acting in unison with the Great Ones above, being one with the strugglers below. Search, yea, search for Knowledge; hold, hold fast to Love; thus shall ye fulfil your duty and your destiny. This—has it not been shown in the dual nature that manifested upon earth? Thus shall it manifest once more, and by these two attributes—knowledge of that which ye worship, and worship of the sublime understanding—shall the veil be rent from your eyes, and ye shall see Truth.”

And the blue shines forth again until its intensity equals that of the yellow, and in the pure, sublime, perfect blending—the green of thankful understanding—the two stand hand in hand. Slowly they fade beyond our vision, yet from them the mystic green enters into our Souls.

A SERMON BY SOCRATES¹

Translated by F. L. WOODWARD, M.A.

IN the *Gorgias* of Plato, from which I have translated §§ 523—end, Socrates tries to prove to Kallikles that virtue is its own reward, and that it is better to be unjustly treated than to do an unjust act. The aim of the dialogue is to “discuss the ethical principles which conduct to political well-being”. Plato, under the Silenus-mask of Socrates, here maintains that the philosophic life is best of all; that the philosopher is the only true scientist in life. Gorgias, the famous teacher of rhetoric at Athens, maintains that virtue can be taught by the rhetorician; while Socrates holds that rhetoric is a mere sham, and seeks not Good but Pleasure, and tickles the mental palate as a confectioner tickles the bodily palate. The end is mental dyspepsia. Incidentally, but seriously, Socrates proves that “it is better to be wronged than to wrong,” and, after his manner, drives home his arguments with a picture of the life after death, where the ‘astral body’ is seen in all its nakedness by the controllers of the other worlds.

Listen now to a very beautiful story, which *you*, I have no doubt, will think a fable, but which *I* maintain to be quite rational; for what I am

¹ This is interesting from the view given of the after-death state.—Ed.

about to tell you is facts, true facts. Zeus and Poseidon and Pluto, as Homer tells us, divided the sovereignty of the world between themselves, when they took it over from their father.¹ This, then, was the law concerning men in the time of Kronos, and always has been and still is the law among the Gods; namely, that a man who has spent his life justly and righteously, when he dies departs to the Isles of the Blest, and there he lives in all happiness and free from woe; but the man who has lived unrighteously and godlessly goes to the prison of justice and retribution, which men call Tartarus. Now, in the time of Kronos and even in the days when Zeus had recently acquired the throne, these men were tried while yet alive by judges who also were alive, who judged them on the day when they were doomed to die. Therefore the trials used to be wrongly tried. So Pluto and the overseers of the Isles of the Blest came and complained to Zeus that men used to come to their respective realms without regard to their deserts.

So Zeus replied: "Well, I will soon put a stop to that. As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies, with the blessings of birth and wealth; and, when the trial takes place, many witnesses come forward on their behalf, to testify that they have lived righteously. And by these witnesses the judges are confounded, and besides they, too, are sitting in judgment with their clothes on, with the *veil* of eyes and ears and

¹ Kronos (Saturn), who took it from Uranus.

body physical before their soul. All these things are hindrances to sight, not only their own garb but that of the culprits too. So first of all we must put a stop to their having fore-knowledge of their death. For now they know beforehand when they must die. Therefore I have already given instructions to Prometheus¹ to put a stop to this. And, secondly, they must be tried when stripped of all these clothes. For they must be tried when they are dead. And the judge also must be naked and dead, and see them soul to soul, immediately upon the death of each, deserted by all their kinsfolk and leaving behind on earth all that clothing and finery, that the trial may be just. And, as I have known these things before you, I appoint as judges my three sons, two from Asia, Minos and Rhadamanthys, and one from Europe, Aiacus. So, when these die, they will judge *in the meadow*, in the place where three ways meet, whence leads the path to the Isles of the Blest and the path to Tartarus. And Rhadamanthys shall try the men from Asia, and Aiacus those from Europe. And to Minos I will give the presidency, to act as arbiter in case the other two are at a loss, so that the trial about men's proper paths may be as just as possible."

Such, friend Kallikles, is *what I have heard* and what I do believe. And putting two and two together my conclusion is as follows. Death is, it seems to me, naught else than the parting of the two, soul and body, from each other. Accordingly,

¹ Foresight. Prometheus, as giver of foresight, could also take it away (said the Greeks).

when they are separated, each one retains with little change the same habits which it had when the man was yet alive, the body preserving its own nature and the effects of its discipline or of accidents, still plain to view. Thus, for instance, if a man were bulky in body, either by nature or by feeding, or both, when he was alive, so also when dead his corpse would be bulky too. And were he fat, his corpse would be fat too, and so forth. And again, if he wore his hair long in life, the corpse would also have long hair. And, once again, if he were some miserable prisoner and bore the marks of blows he had received in life, scars of the whip or ignominious marks, imprinted on his body, so also after death one might still behold these scars.

So, too, if a man had broken limbs or limbs distorted in his life, when he dies these limbs are seen to be unchanged. In a word, exactly as a man's bodily equipment was in life, so, when he is dead, all these things, or most of them, are plain to view for a certain period.

Now, Kallikles, I think the same holds good with regard to the soul. When the soul is stripped of its bodily clothing, all these qualities are plainly seen in it, its natural or accidental properties, ingrained by the habits of each man, contracted by him and stamped thereon. Thus, when they come before the judge, those from Asia to Rhadamanthys, he calls them up before him and inspects the soul of each separately, not knowing whose it is. And often, for example, he lays hold of the soul of the Great King, or of some other King or ruler, and finds there is nothing sound therein, but sees it

scarred from head to foot, and full of wounds, the result of perjuries and wrong-doings, those blotches left on each man's soul by reason of his evil deeds; and he finds it all awry, distorted by lies and boastings, and nought he sees of straightness therein, because it has been nurtured without truth; and he beholds the soul burdened with disproportion and ugliness by reason of his waywardness and insolence and wantonness and lack of self-restraint in all his conduct. And at the sight he packs it off, all shamefully, straight to the place of custody.¹

'Tis fitting, then, that every man on trial should either be justly punished by some other, or should grow better and be benefited, or be a fearful example to the rest, that others, when they see him suffering what each would fear himself to suffer, may be improved thereby. Nevertheless, by sufferings and pains are men profited both in this life and in the unseen world. For 'tis impossible to be quit of wickedness in any other way. And whosoever have done irreparable wrong, and through these unjust acts are incurable, are held up as examples; and they themselves can no longer be profited thereby, being past help and cure, but other men are profited by seeing them suffering for the whole of time² most terrible and painful tortures by reason of their errors, *literally hung up as warnings in that dungeon down in Hades*, to be a spectacle and example to all evil-doers who come that way [Here Socrates gives some names of 'execrable sinners'.]

¹The limbo of purgatory.

²'The whole of time,' according to Olympiodorus, means the *Megas Eniautos* or Great Year (Kalpa) or Period during which the planets regain their radical positions. Cf. Plato, Phaedrus, 256 E.

So, as I said, when Rhadamanthys lays hold of such a one, he takes no notice of his person nor his parentage, but simply sees his wickedness. And thereupon he sends him down to Tartarus, denoting by his private mark whether he be curable or no. And when the soul gets there he suffers his deserts. But when he sees another soul that has lived a holy life and true, be it the soul of a layman or other, but chief of all, Kallikles, in my opinion, of a *philosopher who has minded his own business*¹ and been no busy-body in his life—he is struck with admiration and sends him off to the Isles of the Blest. And so does Aiacus as well. And each of these judges has a staff in his hand. And Minos sits as judge of appeal, alone holding a golden sceptre, as Homer's Odysseus says he saw him :

With a golden sceptre in his hand,
A-judging of the dead.

So I, Kallikles, am persuaded by these tales, and look about to see how I can exhibit my soul to the judge's eye in the healthiest condition. And I turn my back upon the honours of mankind, and fix my eye on truth and *try to live it* and be the best I can in life and death, whene'er I come to die. And I call upon all other men, as far as in me lies, to do the same, and you, especially, I challenge to this holy life and contest, which I deem to surpass in worth all worldly contests; and I reproach you with being unable to help yourself

¹'To mind one's own business' has a special meaning in the *Republic* of Plato. Cf. Bk. 4. 433A, where it is called justice or righteousness, because the *righteous man* always acts according to the law of nature, (in Buddhism he is *dhammiko*), checking *kama* (appetite) by reason (*manas*). He therefore *minds his own business*.

when your trial takes place—of which I spake to you just now; for when you come before the judge, Aegina's Son, and he lays hold of you and leads you off, you will gape and swoon before that tribunal, just as I might before a human court,¹ and perchance one shall strike you a blow by way of insult and treat you with the spurning of contempt.

So perhaps, after all, you will think what I have said an old wives' tale and of no account. Indeed, 'twere no wonder that we should despise it, if, on searching, we could find things better and more true than these. But, as it is, you see that you three, the wisest of all living Greeks, you and Polus and Gorgias, are quite unable to disprove to me that one should live in this world a life which will profit him in the next world; nay, after such a heap of arguments, of which all the others are refuted, *this* only stands its ground unshaken—that we should take care not to *do* wrong rather than not to *be* wronged, and that a man should strain every nerve to *be* good rather than to *seem* so, in private life and public too. And if a man does evil in any thing, he must be punished for it, and this, in the second degree after being good, is a blessing, namely to become good and be punished and pay the penalty. . .

So, in conclusion, lend an ear to me, and follow in the path to the state where, on arrival, you will be happy, both in life and death, as the story shows us. And suffer men to despise you as a fool, and spurn

¹ Socrates is like a fish out of water in a law-court and professes utter ignorance of its ways. So also, in the *Theaetetus* we read how the philosopher is the sport of serving-maids and others.

you, if they will. But do you, a'God's name, quite cheerfully submit to that last indignity, to be buffeted with open palm: for you can suffer nothing terrible, if you are truly *a gentleman*,¹ who practises all righteousness. And then, thus living together in this practice, if you think fit, we will set our hand to politics, or anything you like, and try to take counsel as more honest counsellors than men now are. For 'twere a shame, living as we do now, to give ourselves airs as men of some account, whereas we never hold the same opinion on one disputed point, though it be of supreme importance to us all: to such a pitch of lack of discipline have we reached. So let us use the story I have just told you as our guide, for it plainly shows us that this is the noblest way of life—to *practise righteousness* and all other virtues, and so to live and so to die. Then let us follow this our guide, and call upon the rest to follow too, and not that will o'the wisp which you would have me do, O Kallikles, for it leads to nought.

F. L. Woodward

¹The untranslatable word *kalos k'agathos*, 'a man fair and good,' the ideal man of the Greeks.

GURU AND DISCIPLE

By THE SISTER NIVEDITA

[We very rarely reprint from another magazine, but the following is so admirable that we have asked and received the permission to reprint from *Prabuddha Bharata*.—ED.]

ALL exchange of high things is, to the Indian mind, "mere shopkeeping". And indeed the man who gives himself, and, doing so, strikes a bargain, is, in all lands, held to be contemptible. This is why *Gurubhakti* so rightly demands that we offer "all or nothing". Very properly 'nothing,' until we are absolutely convinced that here we owe all. Why should we offer anything, if in our heart we believe that the teacher is an enemy—that we must protect from him something of our highest life? To give anything at all, is the merest weakness, while there remains such a shadow in the mind. Only if 'all' appears to us as nothing to give, will it be strength to make the offering of discipleship. Only if 'all' seems far too little, have we the right to call a man our Guru? Only if he is absolutely identified in our eyes with the highest striving towards the highest right, have we the call to offer him allegiance. But if he is so identified, how can we set a limit to our sacrifice, to our gift?

As the soldier follows his officer into the flaming breach, throwing his life away for the instinct of faithfulness, as the engine-driver stands by his engine, even in flood and fire, for the blind impulse of duty, so without a thought of any alternative should be the life once dedicated. "He that putteth his hand to the plough, and looketh back, is not fit for the Kingdom of God."

One of the greatest of Sri Ramakrishna's sayings was that about the amateur farmer. The gentleman-farmer will give up his farming, as soon as one bad season gives him a hint of disappointment. But the born peasant, the farmer by caste, will farm on, though year after year his crops fail. He has no conception of any other course. His whole view of life is bound up in this vision of seed-time and harvest, and though hope die in him, the dog-like habit itself survives.

The love and devotion that we owe the Guru is greater far than our relation to our parents. With his father, a man may, as age advances, make a treaty. No man who is worth his salt, seeks to make a treaty with his leader! Can flame make treaty with flame, when—kindled with kindler—they rush to devour the forest between them? Can the idealist set bounds to the idea? 'Thus far shalt thou go, and no farther'? Ah no! in the life of the mind, the heart, the soul, 'all' is too little to give, once giving begins; 'nothing' too much to consider, where no giving is best.

On the other hand, the Guru makes no demands. The gift of discipleship is free. The Guru indicates

the ideal. There is a vast difference between this, and the attempt to enslave. Nay, there is none who so strives to give the freedom in which ideals grow and ripen, as does the Guru. The disciple's devotion is for ever out-stripping anything that could be asked of it. In his own time, the Guru ends personal service, and proclaims the impersonal mission. But this is of his doing, and not of his pupil's seeking.

The Guru's achievement is the disciple's strength. And this, though it be the common ideal that is followed by both. Better to be no man's son, than an original genius, without root or ancestry in the world of the Spirit! Quickly, how quickly, shall such wither away! They wither, and the men who set limits to their own offering never strike root. Which of these two is the deeper condemnation?

If we learn nothing else, let us learn to *give*, let us learn to *serve*, let us learn to renounce. Let us root out the last remnant of 'shopkeeping' from our hearts. Let us offer ourselves and all that we are, not for the sake of self-culture, but for the ideal itself. Love for the sake of love. Work for the work's own sake. These are the highest terms of the Indian Aim.

“LOOKING FOR THE COMING”

The following is of interest :

On that Advent Sunday the important question suggested itself: What is my ultimate prospect? Is it the day of my death, or something vague, describe it as they might, eternity, or perhaps better still salvation? Was it the second coming of our Lord Jesus Christ? Of course we professed our belief in this by our creeds, but to all practical purposes it was treated as a dead letter in many quarters, and was occasionally attempted to be explained away. It might, however, be truly said before God that we were waiting for the second coming of Jesus. This was their foundation of a vital personal religion; there must be a revelation of Christ to us, come what and how it might. It was significant at this time when there appeared a little slackness of thought and practical indifference in reference to the revelation of Christianity that a clarion note had been sounded by one commonly regarded as being opposed to Christian ethics. Mrs. Besant, the famous author and former upholder of Charles Bradlaugh, had been delivering an address in London on the coming of One whom she called the Lord of Love. So remarkable had been that address that Dr. Horton, one of the leading Nonconformist ministers, felt it right to lecture to his people on that address. Mrs. Besant touched upon the very question which ought to be in every Christian heart. She declared that in the near future another great World-Teacher would appear; that He would be able to gather together the several religions of mankind, to bring together in one the scattered and divided races, and institute an epoch of peace and good-will among men. She did not know when this World-Teacher would appear, but in the most explicit terms she declared that He was one whom they all knew as Christ, the Lord of Love. The position apparently was that at the beginning of every great civilisation there had been an impediment in human beings—that leading Spirit who had been the guiding

spirit in education was absent. Her anxiety was lest we should be unfit to meet Him and that our selfishness would blind our eyes. They must therefore prepare for the meeting. The rich should be glad to distribute their knowledge, and the pure should be ready to share their purity with the empire. Whether Mrs. Besant's forecast be true or not he (the speaker) knew not, but he was persuaded that it was worth their taking to heart, for it struck a true personal note that should be heard by all who were waiting for the unveiling or revealing of Our Lord Jesus Christ. He would advise them to wait and to look away from all that tended to distract their attention. They should look forward with holy eagerness and show Him when He came that they were awaiting Him. Remember that He was the Lord of Love and the Lord of Justice, and they should greet him with trustful love and patient hope.

Our readers may wonder whence this extract is taken—perchance from the *Christian Commonwealth*, or some similar paper. It is a summary of a sermon preached in York Minster, before the Lord Mayor of York, and the members of the Corporation, attending in state. The sermon was delivered by Canon Austen, and was reported in the *Yorkshire Herald* of December 4, 1911.

Surely we have here a noteworthy utterance.

Would ye His followers be?
 Then turn you from the Sea
 Of human passions, cast no net again
 In its salt waves; behold,
 Now, even as of old,
 Fishers your Lord shall make you, but of men:
 Seek Him not that your sorrow cease,
 But that to sufferers ye be blest to bring His peace.

CORRESPONDENCE

May I be permitted to reply to Dr. Mariette's letter which you published in THE THEOSOPHIST of August last?

I have gone very carefully through the report of the Punjab Committee of 1910 and the resolution of the Lieutenant Governor of the Punjab Province, which is based upon it, and I am unable to understand why Dr. Mariette should allege that the comment upon that report, which was made in THE THEOSOPHIST of November, 1910, conveys a wrong impression of its contents.

I will deal with his points in the order in which he does, and under the same numbers.

(1) and (2) Dr. Mariette appears to think that rats are undoubtedly responsible for plague in men, because the Punjab Plague Committee was of opinion that they are; but the point is very far from being a settled one. Assuming however that they are responsible, can you prevent or check the disease by slaughtering them? The Punjab Plague Commission answers this question in the negative, on the ground that, as things are, the slaughtering, in order to have a chance of reducing the rats in numbers sufficient materially to influence plague epidemics, would have to be carried out on lines which would be prohibitive in cost and impracticable on a large scale, assuming that they would be successful even in the case of any individual village; as to which the Committee say they are not pre-

pared to express any opinion (para. 23). It is true that the Committee go on (in para. 24) to recommend that, in the comparatively few areas "in which it" (*i.e.*, the plague) "is believed to exist during the quiescent period," (*i.e.*, when no epidemic is raging) "an attempt should be made to stamp it out by rat destruction in the manner they indicate," but consider how faint-hearted is their language: "Some good may result; at all events they consider" "the procedure should be tried." In these circumstances is 'craze' too strong a word to apply to persistence for no less than three years, at a very heavy cost, in a policy, which was from the outset doomed to failure, and is it not perfectly right to say that the report declared rat destruction to be useless? Dr. Mariette must remember that scientific susceptibilities—which are not the most blunted of feelings—had to be considered, and that the Committee could hardly have spoken more plainly in recommending the abandonment of a policy so dear to experts in India and elsewhere without being accused of want of courtesy. It is interesting to note that the Committee was composed of three non-medical and two medical members, and it is not quite idle to speculate what would have been the nature of the report had the majority been the other way.

(3) If, in your comment, you had admitted the present utility of inoculation, I could have understood Dr. Mariette's observation, but as it is I cannot. You clearly implied that in your opinion inoculation has never been of any use and that ultimately its uselessness will be generally admitted. In stating what the Committee said in favour of inoculation you have followed the wording of the Lieutenant Governor's order, which really put the case higher than the Committee themselves put it. The Committee did not say that inoculation was "splendid for individual protection" but merely that it was an "excellent prophylactic," which "confers a considerable degree of immunity on the individual".

(4) Apparently Dr. Mariette objects to the words "useless before an epidemic" on the ground that the Committee did not say inoculation was useless (or as they more delicately put it "was of but little value") *per se*, but merely as the result of existing conditions. Whatever the reason is, the fact remains that it cannot be used to check an epidemic, as the Lieutenant Governor himself stated in his order, and therefore in a summary way it may with perfect propriety be termed 'useless'. A word on Dr. Mariette's own argument. Assuming that inoculation is useful for the individual, it does not follow that it would be efficacious as a means of suppressing epidemics in India, even if no popular dislike stood in the way of its universal application. The immunity obtained by anti-plague inoculation is not, even by its warmest advocates, claimed to be more than a matter of months, say twelve at the very outside, and presumably in the opinion of experts India would not be safe unless every man, woman and child in it were inoculated. I leave to my readers the task of calculating the cost and inconvenience of inoculating nearly 300,000,000 people at least every other year and probably more often.

A believer like Dr. Mariette might also reflect on the danger of contamination, which is said to attend any manufacture of vaccines, and would be specially great in production of them on such an immense scale as would be necessary; a danger which was commented on by the Indian Plague Commission in their report dated the 26th July, 1901, and is said by the experts to have brought about the terrible catastrophe at Malkowal, where nineteen people are reported to have died as the result of the bacillus of lockjaw having by mistake been introduced into some anti-plague vaccine. In view of the possibility of a repetition of such an occurrence, an impartial person will not be surprised at the existence in India of 'prejudice' against inoculation.

(5) Again, I am not sure of the precise nature of Dr. Mariette's complaint under this head: hygiene and sanitation are none the less "the only ways" to prevent plague, because they can only be introduced slowly. Or is it that he thinks that readers of your comment may come to the conclusion that these ways are not being introduced fast enough? I judge that the Punjab Plague Committee, at any rate, came to that conclusion after hearing the witnesses who appeared before them; for although they undoubtedly used in para. 34 of their report the words quoted by Dr. Mariette, they also said in para. 35 that "efforts directed towards improving the habits of the people are what is called for at the present time, and while they believe that the plague staff have been of some service in this respect, they consider that further efforts in the same direction should be made". If it be true (and I fear it is) that Indian Plague officials have been laggards in pressing sanitary reform, they can hardly be blamed, considering the truly astounding conclusions to which the Indian Plague Commission came in the report above mentioned, to which the plague officials naturally look for light and leading in the whole matter. In para. 354 of the report the Commissioners say: "We can hardly find justification for the belief that plague is a filth disease in the sense that the growth of its bacillus is favoured by the presence of dirt. If therefore dirt is contributory to the spread of plague it can only be when owing to its association with moisture it plays a part in retarding the destruction of the plague bacillus by dessication. Except in so far as dirt in a house may exert an effect in this direction, its presence would appear, from the point of view of the spread of plague, to be a matter of indifference, unless possibly as an indication of the absence of any efforts on the part of the inhabitants to purge their houses of infective material, supposing such to have been introduced. On the other hand, from the point of view of a

sanitarian, a clean room manifestly may constitute as dangerous a nidus of infection as a dirty room, inasmuch as the specific micro-organisms of the disease may effect a lodgment or remain in the room in spite of any amount of sweeping and cleaning." An excellent instance of the dangers of 'thinking bacterially,' as it has been called, and of the need for careful scrutiny of the names, professions and known opinions of the persons chosen to sit upon such a Commission, before deciding the degree of reliance to be attached to the conclusions to which they may come. This Commission consisted of three medical men and two departmental officials, and upon its composition Dr. C. Creighton, the leading epidemiologist, author of *Epidemics in Britain*, said in the paper which he read on the 18th March, 1905, before the Indian Section of the Society of Arts, on his return from the special visit he had paid to India for the purpose of investigation; "that there was not a single epidemiologist upon it," and that its "scientific character" (the inverted commas are Dr. Creighton's, not mine) was ruined by two causes: first "because the two medical members who wrote the report put aside such evidence as did not come within their bacteriological point of view," and secondly, "because the two departmental members were disinclined to look into the errors or omissions of sanitation which had prepared the way for plague, especially in Bombay city".

After the remarkable pronouncement of the Indian Plague Commission above quoted, it is comforting to note that the tide has turned in the direction of common-sense and universal experience. As proof of this may I mention that the Punjab Plague Committee themselves emphasise in paras. 34—36 of their report the importance of sanitation; and the Under-Secretary of State for India in a speech he delivered in the House of Commons in August last was coached by his experts to say that: "The most urgent need is the educa-

tion of the masses in the principles of hygiene. There is a limitless field indeed for private enterprise here. Tolerable though archaic habits and practices may be in the open country, when transferred to the crowded town they become insupportable. If there were less ignorance and less perversity, plague would never find in the country the lodgment it has. It is an established fact that people living under proper sanitary conditions are virtually exempt from the disease."

I am glad that Dr. Mariette himself also acknowledged that sanitation is highly desirable, though I note that he treats it rather summarily in his haste to quote words which will support his favourite doctrine that more important than all is the part played by the rat. His haste is so great that he lumps together sanitation and disinfection (which the Punjab Plague Committee carefully kept separate) and quotes a remark on the latter as applicable to the former. He also apparently did not notice the following passage in para. 38: "As a means for preventing the importation of infection into plague-free areas, disinfection is of the utmost importance, and the Committee are of opinion that when applied in this manner it is a most useful prophylactic measure."

I have now dealt with that part of Dr. Mariette's letter with which I am principally concerned. The rest of it has nothing to do with your comment on the Punjab Committee Report and I will therefore leave it unanswered, as this letter is already more than long enough. I think, however, that I could show that his praise of Haffkine's vaccine is as unjustified as his complaint of your comment.

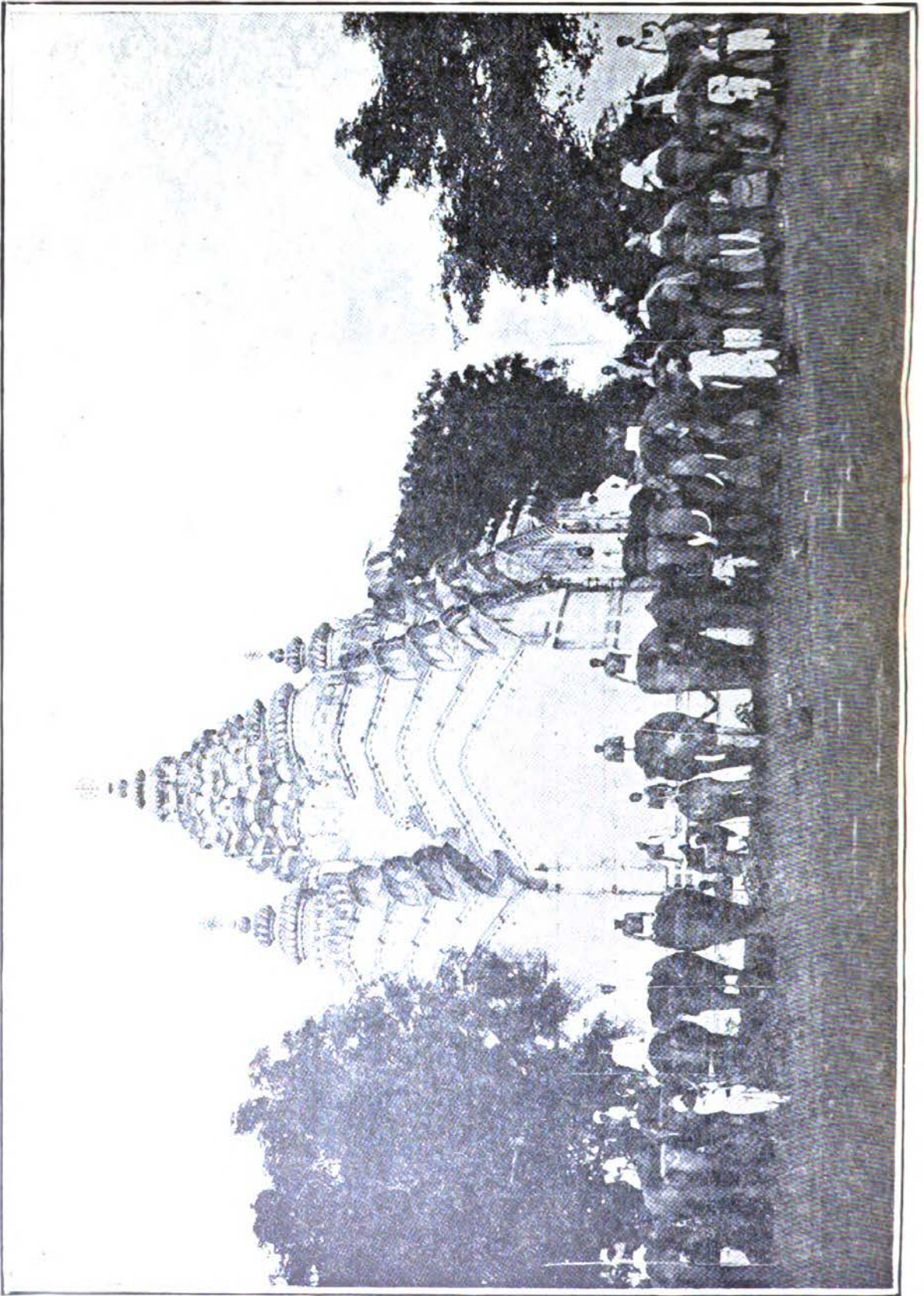
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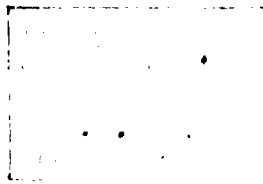
OUR ILLUSTRATIONS

The frontispiece is the new portrait of Mr. J. Krishnanurti which our many readers will be glad to possess. His priceless little book *At the Feet of the Master* has made him famous and in many hearts, in all parts of the world, dwell love for and gratitude to the writer because of the light, cheer and inspiration he has brought to them through it. The popularity of the book is great. Thousands of copies have been sent out and still the demand continues; our THEOSOPHIST Office is publishing a new edition and it is the largest on record for any Theosophical work. Apart from the book, Alcyone's personality has a charm and attraction that is unique. The effect produced by him on all good people is very marked. A Buddhist friend, a monk, remarks in writing of him: "Little as I have seen of him, I greatly admire the clean purity and serene atmosphere he bears." The spotless purity, as of a little child, with the quiet wisdom which sometimes drops from his lips, make a combination as delightful as it is rare.

The famous elephants of Orissa have been prized amongst the rulers of India for twenty centuries and the accompanying illustration will be of interest especially to our non-Indian readers.

We also give two scenes in the out of the way, wild Waziristan.

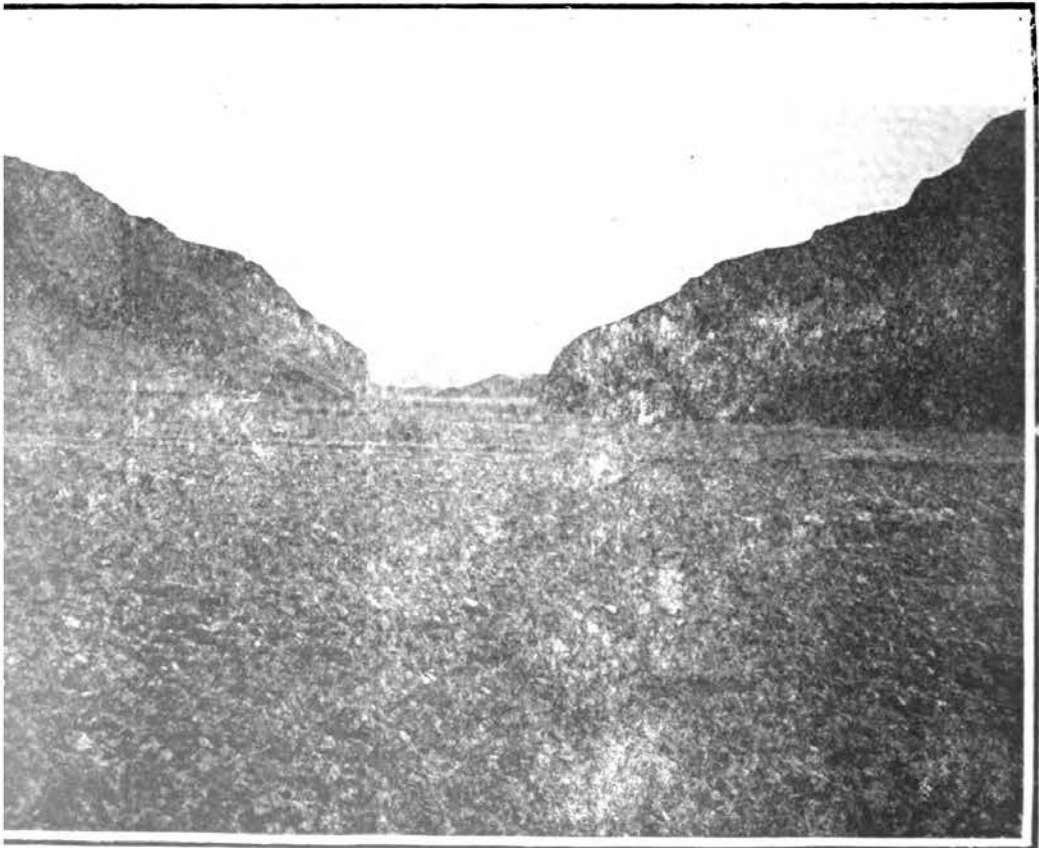






A GROUP OF MAHSUD WARRIORS.

SCENES IN WILD WAZIRISTAN.



A TYPICAL NULLAH IN WAZIRISTAN.



REVIEWS

The New Testament of Higher Buddhism, by Timothy Richard, D.D., Litt.D. (T. and T. Clark, Edinburgh. Price 6s.)

Books written with a strong Christian bias are always puzzling, they so throw out of proportion one's carefully built up perspective of other religions. For instance, we are accustomed to looking upon the Buddhism of Ceylon as belonging to the Hināyāna School, but our author calmly assures us "that the Hināyāna form of Buddhism was comparatively local and short-lived, while it was the Mahāyāna School of Buddhism which was so widely adopted in China, Korea and Japan, lasting to this day" (p. 2). It is only much later that we discover the reason for such a statement. "During Gauṭama Buddha's life there were no books of His teaching written, but according to a Japanese book on Buddhism called *Pachung-Kangyo* . . . tradition says that during the first four hundred years after Gauṭama Buddha's death. . . the Hināyāna School flourished greatly, while the Mahāyāna was not known. But five hundred years after Buddha's death, Maming (Ashvagosa) wrote the book on *The Mahāyāna Faith*. The Mahāyāna School then began to flourish everywhere, while the Hināyāna went under a cloud. This makes the rise of the Mahāyāna School contemporaneous with the rise of Christianity" (p. 40). This being so, "the Mahāyāna Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour Jesus Christ, in Buddhistic nomenclature, differing from the old Buddhism just as the New Testament differs from the Old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of East and West, namely the bond of a common religion" (p. 39). Ingenious, at all events! We wonder what Ashvagosa would say to it; and also how long it will be before Christians realise that Truth is common property and does not depend upon a single expression of it from the lips of a solitary Teacher. "Ashvagosa,"

goes on our author, "was the Apostle Paul of Buddhism, and lived only about fifty years after Paul. Where Ashvagoshā got his ideas we do not know. Some say from the Apostle Thomas, who is supposed to have been together with him in the court of Gondophorus or Kanishka. But we await further light on the historic meeting-place of Christianity and Buddhism before more definite pronouncement can be made. Still, the amazing fact remains that the deification of Sākya-muni the atheist (!) took place at this time, and the old original Buddhism from this time on was superseded by the New, which believed in God" (p. 27). "When Buddha began to preach he appeared exactly as teachers, professors, or leaders of thought appear in our day. He had a theory of life which commended itself to a large class of disciples, who in turn commended the same theory to their disciples, just like Darwin, Herbert Spencer, or Mrs. Eddy" (p. 25). That leaves one somewhat breathless;—but what is the use of comment! Such statements stand self-condemned.

The author's translation of *The Awakening of Faith*, Ashvagoshā's superb treatise, seems to be good. We do not, however, think that the terms 'True Modes' and 'Model Come' are inspired translations for the terms Chen Jū and Julai. "Seek the Eternal's wish"—recommends Ashvagoshā. That wish is "an evergrowing desire to save all living beings without exception, so that all may reach the supreme Nirvāṇa of the Higher Faith, where one follows and obeys the nature of the Eternal for ever".

The second part of the book is a translation of *The Lotus Scripture*, a truly exquisite thing. Our author translates from the Chinese essence or synopsis of it, and says that it has "never been translated into any European language before". All lovers of spiritual teachings will feel grateful for the opportunity of having this in English. And as it is marked with full references to parallel statements in the Christian Bible it is of great value to the student of Comparative Religion. A small section at the end of the book gives the "Creed of Half Asia"—which, we are told, is daily recited by devout Confucianists, Buddhists and Taoists. It is very beautiful. We are sorry that the binding is so unattractive and inartistic.

J. R.

Are You Alive! And Influences which shaped my career, by Ella Wheeler Wilcox. (Gay & Hancock, Ltd., London. Price 4s. 6d.)

Mrs. Wheeler Wilcox should guard against the common danger of literary overproduction which so easily besets the successful author. This little volume of essays, intermingled with poetry, hardly seems to be on her usual level of excellence and has surely followed on the heels of its predecessor with startling rapidity. Every essay is packed full of exhortation and advice, much of it of the most obvious nature, but one has to remember that the American nation is still a nation in the making and so may need the instruction that children are given here. But the exhortation is sound and the advice very sensible and the tone of all one of optimism and tolerance. The fact of reincarnation is also insisted on with much more emphasis than is usual in books of a New Thought tendency. Terseness of expression is one of Mrs. Wilcox's characteristics which give her books a touch of distinction among the many of the same school marked by a transcendental vagueness and sloppiness of style.

E. S.

An Introduction to Experimental Psychology, by Dr. Charles S. Myers. (Cambridge University Press. Price Cloth 1s.)

Truly we must specialise to be up-to-date, but we are helped in this by good condensed manuals. Dr. Myers is the Lecturer in Experimental Psychology at Cambridge, and his manual will appeal to the teacher, physician, artist and neurologist—all, who in whatever sphere, come across the more practical side of psychology. Two good coloured plates show the passing of one colour into another by imperceptible changes. The Müller-Leyer illusion with the lengths of two straight lines might provide some fun for winter nights, and, if we mistake not, has already been used by enterprising advertisers. The main result from experiments is to show the extraordinary range of sensibility among different subjects. In æsthetics, e.g., how different the rhythms appreciated in music, the curves and colours in architecture and painting. The value of a discord or a dull colour can be experimentally measured. I was glad to see that the much-abused phonograph has considerable value as an instrument in the psychologist's laboratory. The value of association has been sometimes tried in the proving of guilt in a criminal. Various questions are asked,

and it is seen how long are the associations, of course, the test is not perfect, and indeed some of the experiments mentioned would provide better fireside fun than actual scientific result. It is interesting, *e.g.*, to give a certain word to a group of people, asking them to state the first association that arises in their mind. From their answers, their temperaments may often be deduced. In the last chapter a number of mental tests on children is given.

S. R.

The Multiplicities of Una, by E. Douglas Hume. (William Blackwood & Sons, Edinburgh and London.)

Una is not the very unusually attractive heroine that her author evidently conceives her to be and her occasional transitions from a flirtation of the usual English type to transcendental musings seem to be rather abrupt. But she is a kind-hearted girl, and one of good principle, who resists the temptation that comes to her and does her duty as she sees it. There is a certain sense of humour in the book; its style and its English are good; the story is quite readable and the descriptions of life and scenery in the East, where the scenes are mostly laid, are sympathetic and occasionally artistic. The author, as an ardent antivivisectionist, is to be congratulated on letting her literary sense dominate her feeling for the cause. Una's sympathies with humanitarian reforms are indicated rather than insisted on and in conclusion her multiplicities seem likely to vanish in the unity of a happy matronhood.

E. S.

The Story of Gösta Berling, by Selma Lagerlöf. Translated by Pauline Bancroft Flach. (Arthur F. Bird, London).

This book, the translator's Preface tells us, was published in Sweden in 1894. It is now a national Söga. People make pilgrimages to the lonely Värmland where the scene of the story lies. The thread of the story winds round the figure of Gösta Berling, the priest whom loneliness drove to drink, who deserted his post to live out a weird existence full of the greatest inconsistencies. He is a figure essentially Swedish, rugged, smooth, strong and weak—like the Värmland itself. Many characters come and go in the book with the dramatic and natural suddenness of fairies in a fairy tale. They are described with a vividness that recalls some of the terrors and

fascinations of those portrayed by Dickens. But the pen of Selma Lagerlöf is swifter, her imagination more riotous and so the great and petty, the sublime and the ridiculous are thrown into closer juxtaposition. The 'wicked Sintram' is a startling picture of the evil genius of the country, and the 'major's wife,' mistress of the famous Ekeby, a strange though compelling example of kindness and compassion. The story is too long, too complicated, to bear summarising; it must be read. Often one is repelled by it, but one is forced to acknowledge that only a genius could make peep through each character something of the elements that go to make up the Swedish nation. All through the story Gösta Berling's erratic genius reveals the stern, transient moods of the people, and also their childlike fears and horrors. At times he is the lofty hero of the Grail, at others the sobbing child of circumstance. The writer's style, as expressed in the translation (which seems excellent), recalls the fragrance of Björnson's rich directness and forcefulness. This and other works by Selma Lagerlöf, the little retired woman whose genius was late in asserting itself, are fast moulding Swedish thought, and have won for their famous authoress the Noble Prize for Literature, and a place in the nation's honour akin to that of Shakespeare's in England.

J. R.

Life and Death, by A. Dastre. Translated by W. J. Greenstreet. (The Walter Scott Publishing Co., Ltd., London. Price 5s.)

This may be called a philosophy of the science of physiology. Such a philosophy is one of the 'royal roads' of science, apparently inaccessible to the minds of past civilisations. The book will interest two classes of readers; the one to whom science means general science, and the professional student of physiology. The general theories of life and death have gone through successive transformations—animism, vitalism, monism—through the acquisitions of contemporary science, yet the human mind cannot be satisfied with positive science, simply because the last days of physiology are in the infinite future. So we ultimately depend upon a philosophy, but the philosophy must ever be changing as new facts are appreciated.

Our author would call the three worlds of Theosophy, matter, life and thought, and points out that animism, vitalism and monism are different ways of looking at them. Although some of the problems seem to belong to metaphysics, yet

science often can test and compel theory to alter. Cuvier and Bicat, for example, held that the forces in living beings were different from and opposed to physico-mechanical forces, but we know now that such an antagonism does not exist. And so to-day, animism and vitalism counts comparatively few supporters among scientists, for such theories are seen to be pagan, and no more foundation than the fabled Prometheus. Of course, the Theosophist has always a last word to offer in such a connection, but there is no doubt that the more material way of imaging life and death is fast being dropped. The graceful Psyche may leave the body as a butterfly—it is beautiful, but material. The ancient doctrine of animism can claim but few supporters, and these, only because the continuity of the soul is allowed. The most famous living animist, G. von Bunge yet admits a guiding principle. Our author gives an excellent resumé of the different theories; the seat of the vital principle, *e.g.*, has been held to be in the stomach, and in the blood, the latter theory being the reason why Jews were forbidden to eat meat that had not been bled. The point is, that all these theories have some foundation, and it is instructive to see exactly why certain things have been believed. Even the exploded definition of the Encyclopædia that "Life is the contrary of death" can readily be understood when we remember the common illusions of nearly all the scientists regarding the vital principle.

The various forms of energy are touched upon, and it is shown that nearly all modern philosophies circle round the two conceptions of energy and matter. The science of *energetics*, in fact, has become an all-dominating science. *Energetics* coordinates and embraces the other science.

Our author has provided us with an excellent text book. It may not be said to be interesting reading—what text book is!—but an extraordinary number of interesting theories have been collected. Finally, he ends up optimistically. Disease, he affirms, will be conquered by science; and as for old age, Metchnikoff says that life can be prolonged without diminishing in value. We can grow old, and yet not fear old age. As for death, we should, like the fabulist "leave life just as one leaves a banquet, thanking his host, and departing".

S. R.

The Lair of the White Worm, by Bram Stoker. (William Rider & Sons, Ltd., London. Price 6s.)

This is a disappointing book to have come from the author of *Dracula*. The work seems to show traces of having been written in a hurry, to have been thrown together without sufficient attention having been given to character, circumstance, or construction of plot. In consequence the book neither mystifies, horrifies, nor arrests the attention. The scenes are laid in England and are so wildly improbable as to annoy rather than attract, and lack that craft of workmanship which can make the improbable appear the probable. The story deals with the possibility of a primæval monster of the past surviving to the present day and manifesting either as a gigantic reptile or occasionally in woman's form as the Lady Arabella who is the evil genius of the book. The idea is a novel one, and carefully handled it should have proved of interest. As it is we can only hope that in his next book Mr. Bram Stoker will again let us admire those qualities of literary ability which produced *Dracula*.

E. S.

The Christ Myth, by Arthur Drews, Ph. D., Professor of Philosophy at Karlsruhe. (T. Fisher Unwin, London. Price 7s. 6d. net.)

We understand that this book has aroused Protestant Germany in very strong opposition to its conclusions; and that Protestant England is following the same course and is taking active measures against the spread of Prof. Drews' views. And yet there is really no necessity for such measures; the truths in Christianity can well withstand any and all investigations; of anything less than those we need not regret the disappearance. We find in Christianity, so-called to-day, a fatal chaos of myth, mystery, fact and history that sorely needs to severe sorting to which it is being subjected by keen, clear minds like Drews, Robertson, Frazer, Winckler and others. Orthodoxy fears the few words in the Preface (p. 11) where Drews says: "Learning as such has long since come to the point when the historical Jesus threatens to disappear from under its hands." Christian circles are flooding their world with literature which fervently supports the 'uniqueness' of Jesus, and is striving to arouse anew the devotion of Christians to belief in the "One Saviour of Mankind". This is quite natural, but, buttressed with faith, Christians ought

to be prepared to face calmly the deductions of the Higher Criticism, and realise that in the end it will help them to see through the confusion of myth and history that has clouded their view of the development of Christianity and will reveal the real origin and growth of their religion. In this they will be helped by Theosophical teachings and investigations, as will appear. Students of Madame H.P. Blavatsky's works will not be startled by the findings of Prof. Drews. In her swift and sure way she long ago laid bare the same facts that our author is now putting before his own world. Especially will *The Secret Doctrine* and *Isis Unveiled* be found useful in corroborating his chapters concerning the mythic origin of the 'Pre-Christian Jesus'—which constitute the first part of the book. After examining "The Influence of Parseeism on the Belief in a Messiah," and "The Hellenistic Idea of a Mediator," and expanding Robertson's ideas of "Jesus as a Cult-God in the creed of Jewish sects," he remarks that, "Joshua or Jesus was the name under which the expected Messiah was honoured in certain Jewish sects" (p. 57); that "Jesus (Joshua) was originally a divinity, a mediator and God of healing of those pre-Christian Jewish sectaries" (p. 62); that "three times in the history of the Israelites a Joshua appears who leads his people into their promised home, into Canaan and Jerusalem, into the Kingdom of God—the 'New Jerusalem,'" (p. 58). Further, says the author, "the Jews clothed their expected Messiah with the attributes of the Mandaic God of Mediation," because the Jews never hesitated to borrow from Babylonian, Persian and Greek their polytheism, and this "in spite of the trouble which the composers of the so-called historic books of the Old Testament have taken to work up traditions in a monotheistic sense and to obliterate the traces of the early Jewish polytheism, by transforming the ancient Gods into patriarchs, heroes, angels and servants of Jahwe" (p. 55). H. P. B. also said: that the Jews took the Babylonian and Egyptian Gods and "quietly and modestly transformed them into Patriarchs" (*S. D.*, vol. 1, p. 719).

Prof. Drews then deals with the sufferings of the Messiah, His Birth, Baptism, Self-offering and Symbols, and shows of course how the Christian teachings concerning these had long been anticipated by antiquity. The steps he traces are already familiar to the student of *The Secret Doctrines*, and of *Esoteric Christianity* by Mrs. Besant. But there is one special

point of difference between the views of the Higher Criticism and Theosophical expositions. Professor Drews and his confrères see in the similarity of myth and legend only the fanciful symbolising of natural happenings by ignorant humanity. This brings us to a blank wall whereon we see writ large: The ancients symbolised the mysteries of nature under such and such forms—but they knew not of what they spoke. Contrary to expectation we are compelled to exclaim: If the ancients *could* do all this then they cannot be accused of ignorance; for in these symbols we, of our day, can read those truths that underlie every known religion—Christianity included. Such proofs of an early similarity of teaching do not detract from Christianity; they merely make more firm its basic doctrines. Theosophists see in such similarities the setting forth from time to time of the eternal verities by Those well qualified to speak, and who in their wisdom guided the peoples of an earlier day.

'The Christian Jesus' is the subject of enquiry in the second part of the book. Having apparently proved the mythic nature of Jesus, Professor Drews of course tries to prove from the Gospels that Jesus as an historical person cannot be found in them. First he examines 'The Pauline Jesus,' and says: "From Paul, therefore, there is nothing of a detailed nature to be learnt about the historical Jesus" (p. 174). "Paul did not preach the man Jesus, but the heavenly spiritual being, Christ" (p. 182). "Paul himself never disguised the fact that he had seen Jesus, not with mortal eyes, but only with those of the Spirit as an inner revelation" (p. 170). Then he says conclusively: "The fact is therefore settled, that Paul knew nothing of an historical Jesus" (p. 207); Paul preached the Christ—not Jesus; and "Christianity, as the religion of Christ, of the 'Lord,' who secularised the Jewish Law by his voluntary death of expiation, did not 'arise' in Jerusalem, but, if anywhere, in the Syrian capital Antioch, one of the principal places of worship of Adonis. For it was at Antioch where, according to the *Acts*, the name 'Christians' was first used for the adherents of the new religion, who had till then usually been called Nazarenes" (pp. 209-210). As H. P. B. remarks: "All this is perfectly true and correct . . . But it is also true that the *New Testament*, *The Acts* and the *Epistles*—however much the historical figure of Jesus may be true—are all symbolical and

allegorical sayings and that it was not Jesus but Paul who was the real founder of Christianity" (*S.D.*, vol. III, p. 122).

Professor Drews points out that the Synoptic Gospels do not give the same account of Jesus and says they belong to different periods, but have a common source, which is a 'collection' written in the Aramaic tongue (p. 222). It is interesting to compare this with what Mrs. Besant says in *Esoteric Christianity* (pp. 139-140), where she describes the process of this 'Collection' of the Master's sayings. Professor Drews goes on to say that, "according to Chrysostom these names (Matthew, Mark, etc.) were first assigned to them towards the end of the second century . . . So that they indicate at most only the persons or Schools whose particular conception of the Gospel they represent" (p. 215); also that "the much admired Sermon on the Mount is constructed by placing together individual phrases of Jesus, which belong to all periods of his life, perhaps made in the course of a year" (p. 222). From all this it would appear that, "we know nothing of Jesus, of an historical personality of that name to whom the events and speeches recorded in the Gospel refer . . . Jesus, the Christ, the Deliverer, Saviour, Physician of oppressed souls, has been from first to last a figure borrowed from myth, to whom the desire for redemption and the naïve faith of the Western Asiatic peoples, have transferred all their conceptions of the soul's welfare. The history "of this Jesus in its general characteristics has been determined even before the evangelical Jesus" (p. 235). Here, we venture to think, Professor Drews has pressed his point too far. We have the testimony of at least two great occultists as to the existence of an historical Jesus who did promulgate the great, eternal doctrines, which later on Paul moulded into Christian dogmas. They set forth the connection between the mythical, mystical and living Christ and the historical Jesus and the Gospels that relate his story. Mrs. Besant writes in *Esoteric Christianity* that, "the occult records partly endorse the story told in the Gospels, and partly do not endorse it; they show us the life, and thus enable us to disentangle it from the Myths which are intertwined therewith. The child whose Jewish name has been turned into that of Jesus was born in Palestine, B. C. 105, during the consulate of Publius Rutilius Rufus and Graeus Mallius Maximus" (p. 130). She then describes his wonderfully pure life; how at nineteen he went to

the Essene monastery, a seat of mystic learning, whence he passed to Egypt where he was initiated into the true mysteries. Exquisitely pure and gracious, he won all to gentleness. Twenty-nine years passed. Then the 'Son of God,' the 'Lord of Compassion' needed a body through which to teach the world again and the pure young Hebrew yielded his to the Lord of Love. That descent was the Baptism of the Spirit, which Professor Drews finds it difficult to understand. That was the coming of 'the Christ,' who had come often before in the world's history and in the traditions of whom the Professor rightly sees similarities with this later coming for the sake of the Teuton race. That also is why the Christ and Jesus are looked upon as one person—for the 'Light of the World' shone through the young Initiate, Jesus; and whose Initiation has been given as an integral part of the account of his life. It was; but that Initiation was not peculiar to Jesus alone—all must pass through it to reach the Goal. Three years only of public ministry, and then the body was killed. (See pp. 130-144).

Mr. Leadbeater says in the *Inner Life* Vol. I (pp. 184-185): "The truth is that the four gospels at any rate were never intended to be taken as in any sense historical. They are all founded upon a much shorter document written in Hebrew by a monk named Matthæus, who lived in a monastery in a desert to the South of Palestine. He seems to have conceived the idea of casting some of the great facts of initiation into a narrative form and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another quite obscure fanatical preacher, who had been condemned to death and executed in Jerusalem about 30 A.D." (In his book *Pagan Christs* Robertson goes so far as to say "that the Gospel story of the last Supper, Passion, Betrayal, Trial, Crucifixion, and Resurrection, is visibly a transcript of a Mystery Drama, and not originally a narrative".) Mr. Leadbeater continues: "He sent this document to a great friend of his who was the chief abbot of a huge monastery at Alexandria, and suggested to him that he, or some of his assistants, might perhaps recast it, and issue it in the Greek language. The Alexandrian abbot seems to have employed a number of his young monks upon this work, allowing each of them to try the task for himself, and to treat it in his own way. A

number of documents of varying merit were thus produced, each incorporating in his story more or less of the original manuscript of Matthæus, but each also adding to it such legends as he happened to know, or as his taste and fancy dictated. Four of these still survive to us, and to them are attached the names of the monks who wrote them, Matthew, Mark, Luke and John . . .”

There are several other points of considerable interest in Professor Drews' book, but space forbids any discussion of them. Though of immense interest in showing how far the Higher Criticism has gone yet, *The Christ Myth* is a book that has in it serious gaps and wrong conclusions that only Theosophical teachings can fill up and correct. It is essentially a work for the student, and to such it is a very valuable study of Christian origins.

J. R.

A New Law of Thought and Its Logical Bearings, by Miss E. E. Coustance Jones. (Cambridge University Press. Price 2s. net.)

Miss Jones has already written a primer of logic, and we here have a clear statement of the Law of Identity, accompanied by the small circles and large circles and concentric circles all to prove things that I am afraid are apt to annoy the amateur into saying 'he knew them all before!' However, if the amateur does know anything, we must admit that he does not know it logically! There are three Laws of Thought: Identity, Contradiction and Excluded Middle, and it is the first of these that Miss Jones could wish to call the Law of significant assertion. The old Law says: "A is A," but, as she points out, this is merely saying A twice over and asserts nothing about A. Professor Stout paraphrases her new statement into saying that in every affirmative proposition, the subject term designates something as characterised in one way, and the predicate designates the same thing as characterised in another way. The logical professor considers that Miss Jones has established her significant assertion as a fundamental Law of Thought, but is not so sure that it is the only rendering of the traditional Law of Identity. What more can we say?

S. R.

Explanation of Psychic Phenomena, by Relliméo. (L. N. Fowler & Co., London.)

This is another of the very many books repeating what has been very often said before and dealing with the genuineness and possibility of psychic phenomena in a rather scrappy and cursory manner, the school of philosophy it represents being that of the New Thought. There is nothing that is new in the book; as regards religion it is tolerant in tone, teaching the oneness of the universe and of all religions. It insists on the importance of good character being established before psychic training is undertaken. Some of its conclusions are naturally not in line with the Theosophical. From his very sweeping conclusions against occultism, in seeing it as the opposite pole to that of the spiritual consciousness, the author does not seem to draw the usual distinction between black and white magic. And from a Theosophical standpoint it is perhaps rather unfortunate that an author who says that conscientious motives alone inspired him to send out this book, should recommend meditation on the solar plexus to gain the Christ consciousness, a method which I am afraid is more likely to upset the sympathetic nervous system than to fashion the Christ within!

E. S.

The Sense and Nonsense of Christian Science, by Leon C. Prince. (Sampson Low, Marston & Co., Ltd., London. Price 5s. net.)

The phenomenal and continued interest in the various forms of mental therapeutics, has created a timely demand for such information as this admirable book contains. It covers the whole subject from the three important standpoints of philosophy, religion and experience, and clearly defines the true and the false with reason, knowledge and tact. A short sketch is given of the four Schools concerned with the practice of curing disease by non-physical means—an effective practice of all ages. These four schools, Christian Science, New Thought, Mental Therapeutics and the Emmanuel Movement, have kept pace on the life side, with the numerous scientific discoveries on the form side. Christian Science, the most popular of them, claims to be a system of therapeutics, religion and philosophy, and differs from the others in utterly denying the material world, while they merely claim the supremacy of mind over

matter. An interesting chapter is devoted to Mrs. Eddy and her disciples. The author thinks the nonsense of the Science lies in carrying the 'illusion' theory to extreme limits of absurdity, its assumed necessity of denying experience, the attaching of extraordinary import to words and phrases, the indiscriminating use of the word 'reality' and the failure to recognise two kinds of reality. He tries to explain metaphysically the sense in which it is correct to deny the existence of matter, but not as the Christian Scientist does, by repudiating the testimony of experience—the valid and fundamental principle upon which all science and knowledge rest. The book leaves no room for any fictitious estimate of the subject, points the truth throughout, and fulfils that which the author states as his purpose, to throw the searchlight of criticism upon a subject more or less obscured by prejudice and distrust. Its circulation is emphatically recommended among Christian Scientists, who have a truth sometimes misunderstood.

G. G.

The Conversion of India or Reconciliation between Christianity and Hindūism, by Emil P. Berg. (Arthur H. Stockwell, London.)

This is a rather curious production. Acknowledging that "so far the attempted conversion of India to Christianity has been a disappointing enterprise" the author proposes to change this state of affairs by presenting his ideal of Christianity to India. The first part of the book consists of friendly arguments between some Hindūs and Christians as to the difficulties of converting India to Christianity and the arguments for, and against that course; the second part consists of very brief chapters dealing with specific Hindū doctrines such as *Māyā*, Fatalism and Metempsychosis. The author is liberal minded; his religious views are concisely and clearly presented, and though with some of his conclusions and the main thesis of his work we do not agree, the little book is quite worth reading.

E. S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th November to 10th December, 1911, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. Otto P. H. Bey Warri, Southern Nigeria, West Africa £1/- for 1911-1912	15	0	0
Mr. José de Vircarrondo Villalon, Madrid, 10 Shillings for 1911-1912	7	8	0
Russian Section £7-8-8 for 1911	110	5	10
Australian Section £9-13-4 Balance Fees and Dues for 1911	143	11	8
Secretary, Buddhist T. S., Moulmein, Burma £7-10-0..	112	8	0
General Secretary, T. S., in South Africa £5-16-8...	87	8	0
Italian Section £10-4-9... ..	152	0	1
American Section £101-9-8	1,507	7	4

PRESIDENT'S TRAVELLING FUND

Australian Section, Donation £1-5-0	18	9	1
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DONATION

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A. SCHWARZ,

Treasurer.

ADYAR, 11th December, 1911.

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FINANCIAL STATEMENT

The following receipts from 11th November to 10th December, 1911, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
General Secretary, Australian Section. £4-1-6	60	8	6
Mrs. Mand M. Foote, Cleveland	6	3	0
Bai Bachubai Dorabji Khandalvala, Poona	5	0	0

			Rs.	A.	P.
Mr. Frank Zossenheim, Harrogate. £2/-	...		...	30	0 0
Donations under Rs. 5/-	...		...	10	9 0
			Rs. 112 4 6		

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S., Adyar.

ADYAR, 11th December, 1911.

ORDER OF SERVICE

Two Leagues have been started in Italy during 1910. The one is the "League for the Diffusion of Theosophical Literature" (Genoa), which has already done good work distributing over five hundred books and two thousand pamphlets. The second is in Turin and its activity is indicated by its name, the "League for the Power of Thought".

HELEN LÜRKE,

Hon. Secretary, Central Council.

ADYAR, December, 1911.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Sydney, N. S. Wales ...	Gnosis Lodge, T. S.	... 20-6-11
Sti, Spiritus, Cuba ...	Leadbeater Lodge, T. S.	... 7-9-11
S. Ramon, Costa Rica, Cuba.	Estrella de Oriente Lodge,	... 27-9-11
Utunado, Porto Rico, Cuba.	J. Krishnamurti Lodge, T. S.	... 10-10-11
Mikkeli, Finland ...	Otava No. 2 Lodge, T. S.	... 21-10-11
Vasa, Finland ...	Astra Lodge, T. S.	... 21-10-11
Le Havre, (Seine Inf.) France.	Caritas Lodge, T. S.	... 24-10-11
Nice (Alpes Maritimes), France.	Chr. Rosenkreutz Lodge, T. S.	... 4-11-11
Closepet, Mysore, India...	Closepet Lodge, T. S.	... 8-11-11

ADYAR, }
12th December, 1911. }

J. R. ARIA,
Recording Secretary, T. S.

LODGE DISSOLVED

The Hyde Park Lodge, T. S., Chicago, Illinois, U. S. A. was dissolved in October 6, 1911.

ADYAR, }
12th December, 1911. }

J. R. ARIA,
Recording Secretary, T. S.

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

HEADQUARTERS' IMPROVEMENTS

The following sums are acknowledged with thanks :

					Rs.	A.	P.
Rev. W. G. John	...	...	...	...	13	0	0
Bājñāth Singh	...	...	...	...	11	12	0
Miss Claxton	...	...	...	...	150	0	0
P. P. Lucifer	...	...	...	...	105	0	0
					279	12	0
Acknowledged in December 1911					4,906	11	3
					Rs. 5,186	7	3

ANNIE BESANT, P.T.S.

BADGES FOR CONVENTIONS, ETC.

It has been found useful at large gatherings of Fellows of the T.S. and members of allied bodies, to recognise the use of small coloured badges—a fragment of ribbon is sufficient—as denoting a body to which the wearer belongs. The following have already been recognised: *For members of E. S.*: White, Orange, Rose, Bright Blue, Green; the members themselves know the grade denoted by each. *The Order of the Star in the East*: Officers, Gold Triangle or Gold Star; Highest Grade, Purple, Silver Triangle; Second Grade, Gold, Silver Star; Third Grade, Pale Blue, Silver Star. *Sons and Daughters of India*, Yellow.

ANNIE BESANT, P.T.S.

DEWAN BAHADUR T. SAḌĀSIVA IYER, F.T.S.

Our readers will be glad to know that one of our most loyal and earnest members has just been appointed a Judge of the High Court, Madras. Dewan Bahadur T. SaḌāsiva Iyer, when he entered the Society, was a District Munsif, and later was deputed to Travancore, where he was Chief Judge for some years. On his return to British India, he went as District Judge to Berhampur, and has now been selected as a Judge of the High Court. His noble character and spotless integrity well fit him for this responsible office, which has been previously held by two of our Fellows, Sir S. Subramania Iyer and the Hon. Mr. V. Krishnaswami Iyer. The Adyar residents will all rejoice at the coming to Madras of this respected Brother.

ANNIE BESANT, P.T.S.

AN APPEAL TO LOVERS OF THE ADYAR LIBRARY

On the 28th of December 1911, the Adyar Library completed the first twenty-five years of its existence. It is thought that it would be fitting to commemorate this jubilee in some suitable manner as a token of gratitude to and admiration for the Founder of the Library, the late Colonel H. S. Olcott, whose far-seeing policy and splendid energy made it possible that this institution should have reached in the brief space of a quarter of a century its present important status.

To-day the Library can boast of possessing, besides an extensive and useful range of books of reference and for study, a considerable number of series of valuable publications and of rare and important western and eastern works both printed and in manuscript, of which latter the collection of Saṃskṛt MSS. ranks with the premier collections of the world.

The group of works under the heading 'Buddhist Texts' is noteworthy as to completeness, including as it does: The whole Tripitika or Canon, in a printed Pāli recension as issued by the late King of Siam; The same work in the editions of the Pāli Text Society; A costly Pāli manuscript of the complete Canon; An entire copy of the Tokio edition of the Chinese recension; practically all texts so far published of the Samskr̥t versions. The only version wanting is the Tibetan one, namely the Kandjur (in 100 vols.) and the Tandjur (in 225 vols.). With these in our possession the Library would have a practically complete collection of Buddhist texts. An exceptional occasion now offers of acquiring one (and possibly both) of these exceedingly rare sets for a very moderate price: and a sum of Rs. 5,000 (£335 or \$1670) is needed to effect the purchase of the books and pay the cost of transit and of their installation in the Library.

To enable the many friends of the Adyar Library to unite in presenting an appropriate memento of its twenty-fifth birthday, there has been opened a subscription list for the purpose of raising the sum mentioned in order to acquire these sets of books. In order that the opportunity may not be lost, and that the negotiations for their purchase may be carried through forthwith, arrangements have been made to borrow sufficient money to cover the purchase price: the amount borrowed will be repaid out of the donations resulting from the present appeal.

The following committee has been formed to carry through the business and receive donations.

CHAIRMAN :

Sir S. Subramania Iyer, K. C. I. E.
(Councillor, T.S.)

HON. SECRETARY :

Johan van Manen, Esq.,
(Assistant Director, Adyar Library.)

xvi SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

HON. TREASURER :

A. Schwarz, Esq.,
(Treasurer, T. S.)

All donations should be sent to the Hon. Treasurer :

A. Schwarz, Esq.,
Theosophical Society,
Adyar,
Madras, S.,
India.

I heartily recommend the above to all lovers of our great Library, and I have sanctioned the loan necessary to secure the books.

ANNIE BESANT, P.T.S.

The acquisition of the Kandjur and Tandjur is of the utmost importance not merely from the standpoint of Buddhist or Tibetan but also from that of Samskr̥t literature. For they contain word-for-word translations of hundreds of once famous Samskr̥t works the originals of which are now lost. A great service will be done to us by all who respond to the above appeal.

F. OTTO SCHRÄDER, PH.D.,
Director, Adyar Library.

ADYAR, *January*, 1912.

PRELIMINARY LIST OF DONATIONS FOR THE ABOVE

	Rs.	A.	P.
Mrs. A. Besant	100	0	0
Sir S. Subramania Iyer	100	0	0
A. Schwarz, Esq.	100	0	0
The Theosophist Office, Adyar	50	0	0
Mrs. C. Bayer-de Bruin	50	0	0
	<hr/>		
FIRST TOTAL Rs.	400	0	0
	<hr/>		

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
General Secretary, Scottish Section. £9-13-4 for 1911 ...	145	0	0
Mr. Henrique Serra, Brazil, South America, 10 Mg.			
Balance of Annual dues for 1911	5	4	0

DONATION

Mr. C. R. Parthasarathy Aiyangar, Vakil, Chittoor	20	0	0
	<hr/>		
	Rs.	170	4 0
	<hr/>		

A. SCHWARZ,

ADYAR, 11th January, 1912.

Hon. Treasurer.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th December, 1911 to 10th January, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Collection on Coronation Day	10	4	6
Mr. J. Scott	15	0	0

xviii SUPPLEMENT TO THE THEOSOPHIST FEBRUARY

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskar Aiyar, Executive Engineer	10	0	0
Little Cecile and Teachers of the O.P.F. Schools ...	54	6	6
Donations under Rs. 5/-	3	0	0
Mr. John Madrige, Hobart, Tasmania £1/- ...	15	0	0
	Rs. 107 11 0		

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S., Adyar.

ADYAR, 11th January, 1912.

ORDER OF SERVICE

Under the name of "Our little Brothers" a league for the humane treatment of animals has been formed in Brooklyn, N.Y.

HELEN LÜBKE,

Hon. Secretary, Central Council.

ADYAR, January, 1912.

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th January, 1912 to 14th February, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs. A. P.
Mr. J. Arnold, Hankow, for 1912	15 0 0
Mr. I. L. C. Reed, for 1912 £1-5-0	18 12 0
Mr. Samuel A. Fatobe, Lagos Lodge, W. Africa, for 1912 ...	7 5 0
Mr. J. H. Cousins, Presidential Agent for Ireland, £1-15-0	22 8 0
Major A. G. B. Turner, Baluchistan £1/- for 1912 ...	15 0 0

DONATION

Mr. Peter de Abrew, Colombo	15 0 0
	Rs. 93 9 0

A. SCHWARZ

ADYAR, 14th February, 1912.

Treasurer

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th January, 1912 to 14th February, 1912, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyar, Executive Engineer, for January 1912	10 0 0
Bai Hirabai Jamsetji Petit, Bombay	50 0 0

xx SUPPLEMENT TO THE THEOSOPHIST MARCH

	Rs.	A.	P.
Bai Bachoobai Mervanji Jeejeebhay	30	0	0
Miss Dhumbai F. Banajee	5	0	0
Mr. N. Parthasarathy Iyengar, Tanjore	5	0	0
Lotus Circle, Hollywood \$3.64	10	9	0
Madame Bayer, Adyar	5	0	0
Mr. N. H. Cama	5	0	0
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyar, Executive Engineer, for February 1912	10	0	0
Blavatsky Lodge, Chicago T.S., £1-4-2	17	13	1
Donations under Rs. 5/-	3	0	0
	Rs. 151	6	1

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S.

ADYAR, 14th February, 1912.

CENTRAL ORGANISATION FOR THE T.S.

RECORDING SECRETARY: Mr. J. R. Aria

INTERNATIONAL COUNCIL

America	...	...	...	Miss de Leeuw.
India	...	...	...	Mr. B. Ranga Reddy.
England	...	...	...	... Mrs. Sharpe.
Australia and New Zealand	...	...	...	... Miss Ware.
France and Belgium	...	...	...	Baroness d'Asbeck.
Netherlands	...	...	...	Mr. Johan van Manen.
Java	...	...	...	Mr. J. Huidekoper.
Italy	...	...	...	Don Fabrizio Ruspoli.
Germany	...	...	...	... Mr. Cordes.
Russia	...	...	...	Miss Kamensky.
Bohemia	...	...	...	... Mr. Beer.
Switzerland	...	...	...	Mr. Schwarz.
South Africa	...	...	...	Major Peacocke.
Norway and Sweden	...	...	...	... Miss Blytt.
Denmark	...	...	...	Miss Struckmann.
Scotland	...	...	...	... Miss Codd.
Hungary	...	...	...	... Miss Neff.
Finland	...	...	...	... Mr. Brown.
Cuba	...	...	...	... Mrs. James.
South America	...	...	...	... Miss Severs.
Spain	...	...	...	Countess Hertha Schack.
Ireland	...	...	...	... Mr. Ransom.

THE WORK OF THE RECORDING SECRETARY

1. The Recording Secretary should keep in touch with the General Secretaries, and

(a) Receive from them for filing, where necessary, all news, information, etc., regarding their respective sectional work.

(b) Supervise generally the work of the National Representatives at Adyar, watching and guiding the latter.

2. The Recording Secretary should preserve in his office files of all correspondence, communications, news, information, etc., and keep them posted up to date, as far as possible.

3. The Recording Secretary should concentrate the news of the Theosophical activities all over the world and use the same in the manner he deems fit.

THE WORK OF THE NATIONAL REPRESENTATIVES

The work of the National Representatives consists in :

1. (a) Receiving, collecting, collating and filing all information about the work and progress of the Theosophical Society in the countries they represent.

(b) Keeping in touch with public criticism, favourable or unfavourable, of Theosophy and the Theosophical Society, its leaders and members.

2. Being in constant communication with the General Secretary (or his representative) of the Section of which he is the ambassador at Adyar.

3. Sending copies of Adyar talks and lectures, under the guidance of the Recording Secretary, for use in the Sectional Magazine or for Lodge meetings or propaganda work.

4. Writing every month very brief, chatty notes for *The Adyar Bulletin* and THE THEOSOPHIST.

It is my hope that this Council may draw the T.S. more closely together, and may meet the wish, so often expressed, to know what is going on all the world over.

ANNIE BESANT, P.T.S.

xxii SUPPLEMENT TO THE THEOSOPHIST MARCH

INTERNATIONAL COMPETITION

FOR THE AUVARD PRIZE, 1912

Under the Auspices of the T.S. in France

This competition, open from January 1, 1912, and carrying a prize of 1,000 fr. (£40), is restricted to Fellows of the T.S. The Jury will be composed of fourteen Fellows, whose names will not be published. The subject is "Altruism, or Theosophy in Practice".

It must be presented in an essay of from thirteen to fifteen thousand words, making from 50 to 70 pages of print in 18. The prize will be awarded on December 31, 1912. The competition will close on August 1, 1912, for MSS. from France, European countries, Algeria, Tunis and Egypt. For other countries the closing is on September 1, 1912. Essays in foreign languages, except those written in English, should be accompanied by a translation into French. The successful essay will be published in *Les Annales Théosophiques*. The other MSS. will be returned.

The essays must be anonymous; each paper must bear a device, which must be reproduced outside a sealed envelope, within which shall be a paper, bearing the name and address of the writer. The MSS. should be registered, and the Jury can accept no responsibility for packets which go astray.

MSS. very clearly written, or, if possible, typed, must be addressed to the Theosophical Society, 59 Avenue de la Bourdonnais, Paris, the envelope inscribed: "Prix Auvard."

NOTICE TO SUBSCRIBERS OF THE DYANESHVARI

Early last May I was quite unexpectedly ordered by His Highness the Mahārāja of Baroda to proceed to Europe on special duty. My sudden departure and the special nature of my official work prevented my continuing the publication of the *Dyaneshvari* after the first issue of Vol. II. I have only recently returned from Europe. I assure my readers that the publication of the same quarterly is to be resumed and that they will receive the second issue of Vol. II in April. They will generously pardon this unavoidable delay. *The work will be finished at any cost.*

AMRELI,)
January 20, 1912. }

V. G. PRADHAN,
Editor.

Printed by Annie Besant, in the Vasantā Press, Adyar, Madras, and published for the Editor by the Business Manager, Theosophist Office, Adyar, Madras, S.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, JANUARY 1912

OUR NEW PUBLICATIONS

METHODS OF PSYCHIC DEVELOPMENT

BY IRVING S. COOPER

7½" × 5". Cloth and gilt. Pages 113.

Price : Rs. 1 or 1s. 6d. or 40c.

Postage : India 1 Anna ; Foreign 2½d. or 5c.

CONTENTS: Foreword by C. W. Leadbeater; Preface; Chapters i to ix: i. A WORLD WITHIN A WORLD: Where is Heaven? The Unseen World; Overwhelming Evidence; Its Subtle Influences; Its Utter Reality; Sleep and Dreams. ii. WHY WE ARE NOT PSYCHIC: The Veil which Blinds; Dangerous Advice; Balance and Common-sense; 'Know Thyself'; Premature Psychism; Astral Influences; The Protective Web; A Stern Reality. iii. PSYCHIC COMMUNICATIONS FROM OTHERS: By Telepathy—from the Living; The Positive Attitude; By Telepathy—from the Dead; Inspiration; Automatic Writing and Painting; Trance Speaking; Materialisation; Slate Writing; The Method of an Occultist. iv. MEDIUMSHIP OR PASSIVE TRANSMISSION: A Physical Peculiarity; Telegrams and

Revelations; Vestal Virgins; The Dangers of Modern Mediumship; Impure Surroundings; Ideal Conditions; The Strain of Materialisation; Etheric Pollution; Obsession. v. THE LARGER CONSCIOUSNESS: The Limitations of the Brain; Confusion of Terms; The Working of Consciousness; The Automatic Consciousness; The Superconsciousness; Memories of Astral Experiences; Foreseeing the Future; Tapping the Larger Consciousness. vi. THE MECHANISM OF PRIMITIVE CLAIRVOYANCE: Clairvoyance in Atlantis; Psychic Centres; The Growth of Intellect; A Transition Stage; Another Set of Centres; Second-sight; Out-grown Teachings; Ancient Precautions; Some Cases of Injury. vii. DEVELOPMENT OF PRIMITIVE CLAIRVOYANCE: The Necessity for Trance; Breathing Exercises; Their Purpose; Their Results; Concentrating on the Solar Plexus; Crystal Gazing; Work without Profit. viii. DEVELOPMENT OF HIGHER CLAIRVOYANCE: The Way of the Occultist; Anticipating Evolution; Mind the Builder; The Law of Repetition; Preliminary Steps; Daily Training; Concentration; Meditation; Contemplation; The Awakening of Clairvoyance; A Special Method. ix. AN AFFIRMATION.

“An attempt has been made to express in clear and simple language, free from technical terms, the laws, practices and results of psychic development.... The statements made are facts, not theories, as they are based upon researches by those whom I have reason to believe are the most advanced clairvoyants of our modern times.”

—THE AUTHOR *in the Preface.*

“There is a great need in the present day for a series of books such as this..... The writer of this book is a student, and his endeavour has been to present to his readers some part of what he has learnt, putting it in language so plain and untechnical as to give them in a few hours the benefit of what it has taken him years of labour to acquire. As an older student of the same school, I heartily recommend his works to those who

are fortunate enough to be interested in these matters, and to desire reliable information about them."

—C. W. LEADBEATER *in the Foreword.*

THE VALUE OF DEVOTION

BY ANNIE BESANT

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Price: 2 Annas or 2d. or 4c.

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A valuable and instructive pamphlet of practical utility.

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A NOTE BY ANNIE BESANT

A very scholarly but vivid essay by a famous author on a subject of enthralling interest to Theosophists. Mrs. Besant's note throws new light on the mysterious personality of the original Shaṅkarāchārya.

THE ADYAR BULLETIN

VOL. IV

(DECEMBER)

No. 12

EDITED BY ANNIE BESANT

9½" × 6½". Strong Wrapper. Pages 32.

Price : 4 Annas or 4d. or 8c. *post free*.Annual Subscription : Rs. 2 or 3s. or 75c. *post free*.

CONTENTS : 'Headquarters' Notes'; 'Letter from the President'; 'The Criminal,' by Annie C. McQueen; 'The Order of the Star in the East'; 'At the Feet of the Master'; 'Rejoicing' (Poem), by Dr. W. A. English; 'From My Scrapbook,' by Felix; 'The Great Initiates,' by Josephine Ransom; 'Note,' by A. B.; 'Via Crucis,' by M.; 'Victory,' quoted by B. Fay Mills; 'Advent Hymn,' by M. R.; 'Theosophy in Many Lands'.

From the next Number—January 1912—begins Volume V.

 THE THEOSOPHIST

VOL. XXXIII

(JANUARY)

No. 4

EDITED BY ANNIE BESANT

9½" × 6½". Handsome Wrapper in blue and silver. Pages 160.

Six Half-tone Illustrations.

Price : 12 Annas or 1s. or 25c. *post free*.Half-yearly Subscription : Rs. 4 or 6s. or \$1.50. *post free*.

Yearly do. : Rs. 8 or 12s. or \$3. do.

CONTENTS : 'On the Watch-Tower,' by the Editor; 'A Textbook of Theosophy : Chapter VI. After Death,' by C. W. Leadbeater; 'Theosophy and the Man in the Street,' by E. M. G.; 'Theosophy and Modern Drama,' by Basil Hodgson-Smith; 'Professor Bolland and Reincarnation,' by Francis Sedlák; 'The Temples of Shivaji' (Four Illustrations); 'The Christ Child,' by

Clara Baker Smith; 'A Morning Meditation' (Poem), by X.; 'The Story of the Weaver's Daughter,' by F. L. Woodward, M.A.; 'Count Ferdinand de Hompesch,' by J. I. Wedgwood with a Note by Annie Besant (two portraits); 'Rents in the Veil of Time: 22nd Life of Orion in Agadé about 1500 B.C.; references to a temple where vestal virgins under the guidance of Mercury and over-shadowed by His Indian Master are found; also refers to destruction of Agadé'; 'Cagliostro, the Maligned' (Poem), by Hume Nisbet; 'In the Twilight': 'Quarterly Literary Supplement: Book Reviews by Annie Besant, James Scott, Johan van Manen, Anna de Leeuw, Elisabeth Severs and others.

Our Forthcoming Publications

THE HERALD OF THE STAR

VOL. I

(11TH JANUARY 1912)

No. 1

EDITED BY J. KRISHNAMURTI

7½" x 5". Handsome Wrapper in blue and silver. Pages 32.

Price: Single Copy: 4 Ans. or 4d. or 8c.

Postage: ½ Anna or ½d. or 1c.

Yearly: Rs. 1 or 1s. 6d. or 35c. *post free.*

CONTENTS: 'The Order of the Star,' by J. Krishnamurti, Head of the Order; 'An Opportunity,' by C. W. Leadbeater; 'When He Comes,' by C. Jinarājadāsa; 'The Star in the East' (Poem), by Viktor Rydberg; 'Devotion, Steadfastness, Gentleness,' by William H. Kirby; 'An Invocation to the Spirit of the Star' (Poem), by James Scott, M.A.

A Special Telegraphic Message from the President of the Theosophical Society.

Printed on Superior Featherweight paper in excellent pica type.

No member of the Order of the Star in the East should fail to procure a copy. Use the blank form overleaf.

THE PERFUME OF EGYPT

We have to announce that the first edition of this book is exhausted and we regret not to be able to fill the many orders received. A second edition will soon be issued.

AT THE FEET OF THE MASTER

A NEW EDITION

The big second edition of this famous book is exhausted. A further large reprint will soon be issued by this Office. A new portrait of the author, recently taken, will appear. Early orders will receive prompt attention.

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No. 19 of *The Adyar Popular Lectures Series*

Price: 1 Anna or 1d. or 2c.

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100 copies Rs. 5 or 7s. or \$1.75; 500 copies Rs. 21 or 28s.
or \$7; 1,000 copies Rs. 40 or 54s. or \$13.50; *postage extra.*

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BY T. SUBBA RAO

7 $\frac{1}{2}$ " x 5". Boards and Cloth.

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THE PRANAVA-VĀDA, Vol. III

OR

THE SCIENCE OF THE SACRED WORD

BY BABU BHAGAVĀN DĀS, M.A.

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THE HIDDEN SIDE OF THINGS

BY C. W. LEADBEATER

9½ × 5½. Cloth. Handsome strong Binding.

This long promised book will be published soon. The author has thoroughly revised and enlarged his Manuscript. There will be only one edition issued. Orders are now registered.

NEW PHOTOGRAPHS

OF

ANNIE BESANT AND J. KRISHNAMURTI

We have now ready for sale latest photographs of Mrs. Besant and Mr. Krishnamurti. Those of the former are taken in England. New photographs of Mr. Leadbeater and Mr. Arundale are now on sale.

Mrs. Besant's Cabinet Bromide. Various poses. Rs. 1-2
or 1s. 6d. or 40c.

6" × 8". Bromide. Various poses. Rs. 2 or
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J. Krishnamurti's Cabinet Bromide. European and Indian
Dress. Various poses. Re. 1 or 1s. 6d.
or 40c.

Supplement to the Theosophist

The Theosophist Office

ADYAR, MADRAS, INDIA

CIRCULAR, MARCH 1912

OUR NEW PUBLICATIONS

The following have been issued during the month of February :

THE IDEALS OF THEOSOPHY

By ANNIE BESANT

7½" × 5". Cloth and Gold and Boards.

Price : Cloth : Rs. 1-8 or 2s. or 50c.

Boards : Rs. 1 or 1s. 6d. or 40c.

Postage : India 1 Anna ; Foreign 2¼d. or 5c.

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CONTENTS : I. (a) Introduction ; (b) Brotherhood Applied to Government. II. Brotherhood in Education and Criminology. III. (a) Tolerance ; (b) Knowledge. IV. The Perfect Man.

These Lectures are useful both for students and enquirers and are very suggestive and helpful. They are the result of mature thought which finds expression in the beautiful language and powerful eloquence of Mrs. Besant.

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100 copies Rs. 5 or 7s. or \$ 1.75 ; 500 copies Rs. 21 or 28s.

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A most inspiring lecture of great practical value.

THE ORDER OF THE STAR IN THE EAST

PAMPHLETS

No. 1. *Revised and Enlarged.*

The Order of the Star in the East: Its Outer and Inner Work. By PROFESSOR E. A. WODEHOUSE. *Gen. Secy. of the Order.*

This admirable pamphlet has been in great demand and a huge edition is now published. Members of the Order are requested to send early orders direct to *The Theosophist Office* for quantities.

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No. 3. *A Remarkable Sermon.*

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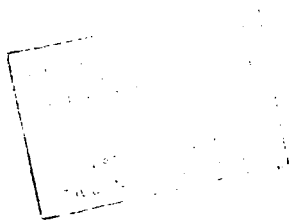
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THE FRONT VIEW OF THE INSTITUT THÉOSOPHIQUE ET PENSION VÉGÉTARIENNE.

THE THEOSOPHIST

ON THE WATCH-TOWER

From Aden

A LARGE number of affectionate friends met us at Bombay on February 3, and, after covering us with many garlands, conveyed ourselves and our belongings to the Ballard Pier. There we, perforce, had to bid them farewell, and walked away, a little party of four—C. Jinarajadasa, Krishnamurti, Nityananda and myself—to the P. and O. launch awaiting us. Across to the pretty white 'Salsette' we steamed, with the golden cock on her bows, proclaiming to all that she held the record for speed. There, Mrs. Charles Kerr welcomed us, and soon we were dancing on the sunlit sea, leaving dear India behind us, with faces set steadfastly to the West. A farewell to India for some years for my Indian wards, for they are now to settle down in England for two years of steady work, preparing to enter Oxford in 1914.

* * *

The P. and O. Company is very kind to us on our many journeys, providing us with a separate table and vegetarian diet, to our great comfort.

We thus avoid the annoyance of the fumes of meat, wine and whisky close at hand.

* * *

In the Red Sea

As usual, there was a lecture on board on the way to Aden; I spoke on 'The Meaning of Theosophy,' and one, at least, of the audience is now at work on a Theosophical book. We reached Aden on the 7th February, and there also a lecture had been arranged; on the morning of the 7th, a Marconigram informed me that all was ready, and, soon after the 'Salsette' had dropped anchor, Colonel Nicholson and some friends appeared on board, and carried us off on a steam-launch. The lecture was given in Colonel Nicholson's bungalow at Steamer Point; the audience was small, composed of Europeans, Hindus and Parsis, and they all listened with keen interest. As Captain and Mrs. Powell, and after them Colonel Nicholson, had been talking on Theosophical teachings during the last two years, I took as subject the reproclamation by Theosophy of the "narrow ancient path," a subject that proved very welcome to the listeners. After the lecture, we flew off again, by motor-car and steam-launch, and climbed up to the high deck of the 'Malwa,' to which, during the interval, our goods and chattels had been transferred.

* * *

London, February 23rd

Once more in England and in London, under weeping skies and in murky atmosphere, but with snow-drops ringing their fairy bells, and yellow daffodils nodding gaily, and a low whisper of sap

in the still bare branches, telling of the swelling of buds that will presently be leaves. Crocuses, too, are pushing up their golden spikes from the brown earth, and are reminding us that the Spring is coming, and little trills and twitters are heard from birdlets, who have just found out that Winter is slipping away. Spring, in these western lands, has a charm which is all its own, for it prophesies ever of a future brighter than itself, and looks forward as hopefully as Autumn looks back regretfully. And Spring is on the threshold, with her wistful smile, so near to tears.

* * *

The Mediterranean did not treat us very nicely as we crossed from Port Said to Brindisi in the little 'Isis,' but we arrived in good time none the less, and rolled away in the postal express at 3.30 P.M. We had the pleasure of a few hours with Mr. Leadbeater and Mr. Macbean, and later with Professor Penzig, and many kind friends greeted us in passing, and we ran into Calais soon after 8 A.M. on February 16. There we were dumped with the mail into a tiny steamer, which carried us to Dover, and deposited us on a very muddy wharf, whence we had to paddle through puddles to an adjoining station, having suddenly collapsed from our *train de luxe* into a kind of *bummelzug*—no other word expresses the conveyance so adequately—which trundled us slowly and sadly up to London. It called itself a 'postal express,' but it stopped at every station. One merit of its slowness was that it gave us time to contradict all our former telegrams as to place and hour of

arrival, and gave time to friends to assemble in the new locality. Very warm were the greetings, if the weather was cold, and we were soon in Mrs. Bright's ever hospitable home. Our dear hostess is brave and gay as ever, despite her imprisonment in an invalid's chair.

*
* *

The next day brought many visitors, the Vice-President—who is looking very well—and the General Secretaries of England and of Scotland among them. And many have come since, all with news of cheer and pleasant faces. A big programme for March has been planned out and even before March comes in like a lion, February demands fitting toll. The Northern Federation gathers at Manchester on February 24 and 25, and thither on the 24th Miss Bright, Lady Emily Lutyens, Mr. Laycock and myself betake ourselves, for two meetings on Saturday and three on Sunday, the last of these in the Free Trade Hall. I am going to address the members on 'Variations in Clairvoyant Investigations,' for many do not seem to realise that observations, whether on the physical or on higher planes, are matters depending on accuracy and clear definition, which vary with the observer. On the Sunday, the subject at the Free Trade Hall will be: 'Why we believe in the Coming of a World-Teacher.' The London lectures, to be delivered during March, on 'The Path of Initiation and the Perfecting of Man,' will be published week by week in the *Christian Commonwealth*, and issued in book-form later, probably in May.

*
* *

The movement for liberal Christian thought has received a severe blow from the compelled partial withdrawal of the Rev. R. J. Campbell from public life. He remains at the City Temple, and will occupy its pulpit as before, but resigns his connection with every organisation outside it. The work at the City Temple is fortunately the most important of all, but Mr. Campbell will be sorely missed in the various organisations that he has built up. He is suffering from "nervous exhaustion and grave heart weakness," and hence the necessity for lessening his labours. All his friends and admirers will hope that the mischief has been discovered in time, and that this noble and spiritual pioneer will be spared for many years to hold up the torch of Truth.

* * *

Occult novels are increasing in number. Mrs. Campbell Praed has issued *The Body of his Desire*, a striking commentary on the creative power of thought. Mr. Fergus Hume, the well-known writer of the *Mystery of a Hansom Cab* and of many another thrilling tale of crime and its detection, has in the press a powerful story, entitled *A Son of Perdition*, which is sure to find a large audience. It is a significant fact that stories which turn on some occult force are being more and more demanded by the public, and it is desirable that authors who are really students of "nature's finer forces" should not leave this demand to be satisfied by those who take the subject up without serious study, only to meet the public whim. Members of the Theosophical Society, like Mr. Fergus Hume, are in a position to deal with these subtle questions

correctly and effectively, and will instruct, instead of misleading, their readers.

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One does not associate much mysticism with the *Financial News*, and it is therefore the more significant that an editorial in this paper should contain the following paragraphs :

Ages of unfathomed thought have conferred upon the Oriental a deeper insight into the eternal realities than has been granted to the Western peoples. That instinct which may be paradoxically called an indomitable fatalism pervades his view of existence. It is not despair, but rather a confidence in the ultimate righteous evolution of the mysteries of the world. This is the reason why Western civilisation has always looked, and still looks, towards the rising sun for the solution of the riddles of our mortal life, for the promise of better things to come, and for the language in which its deepest emotions might find their utterance. The Bible is Eastern literature, and Buddha has His British devotees. *Ex oriente Lux* is as true in the moral and spiritual worlds as in the physical life that sojourns on our whirling globe.

After speaking of the King's visit to India, the writer proceeds :

The last twenty years have wrought a great change in us, and especially in the most deeply reflective section of the community made up of its business men. There, at all events, is to be discovered, nowadays, a profound recognition of the fact that the inspirations and enthusiasms of the future are more likely to come from within than from without. There, with almost furtive quietude, has arisen the conviction that while we must bate no jot of our endeavour to extend and fortify our material prosperity, our success is not the end in itself, but only the means to its attainment. Every factor in the outlook at this most critical period in the history of the world is full of suggestion that the uplifting of humanity depends upon the blending of the material and the mystic. Is it coincidence, or is it Design, that has joined under one Imperial flag the fearless adepts of the mystic and occult, and the restless conquerors of the material resources of the earth ? Or have we in this combination one more reminder, latent

but unambiguous, of the splendid destiny which is before us, and of the inscrutable Pilotage which is steering us towards it?

In reflections such as these the true and entirely Imperial interpretation of the King's Indian journey is to be discovered. . . . If we turn from the transient pomp and circumstance to the eternal verities behind them we may come to see that the onward path of Imperialism lies through a more intimate blending of Western modes of action with Eastern habits of thought. And—be it said with the profoundest gratification—that is precisely the direction in which the best Imperial sentiment is steadily tending. Touch the notes of material progress, and you evoke a prompt response from a nation which is well aware that for immeasurable future ages human advance must be partly based upon material sufficiency. But this is, after all, only prudence and prevision. By this time we are all aware that to evoke the more permanent stimuli, and to arouse real enthusiasm among modern Imperialists, the notes of mysticism must be added to the chord: and the resulting harmony will awaken East and West alike.

This is, indeed, an article to rejoice over, and if this is the usual tone of the *Financial News*—this is the first copy of the paper which I have seen—it is doing a great and noble work, for it is spiritualising the business world.

* * *

Very pleasant news comes from New Zealand. The General Secretary writes:

The Annual Convention of the New Zealand Section of the T.S. was continued on Saturday afternoon. An offer of one hundred and ten acres of land in the vicinity of Auckland for educational purposes made by a member of the H. P. B. Lodge of Auckland to the New Zealand Section was accepted unanimously, and a hearty vote of thanks was tendered to the donor. It was resolved that the Section officers confer with the donor so that a practical scheme might be evolved.

This generous gift may enable the T.S. in New Zealand to start a School on Theosophical principles, and to set a good example to others.

* * *

The T.S. in Scotland is again to the fore in dramatic work. Mr. Graham Pole sends a programme of a 'Charles Dickens Centenary Celebration' under its auspices, and it looks quite delightful. Artistic work of a high character, such as is produced under the care of Miss Isabella Pagan and her band of co-workers, is a most useful part of Theosophical duty.

* * *

I have received a letter of warm thanks from Mr. Harbhamji of Rawa Vyllas, Rajkote C.S., Kathiawar, the President of the Girasia Association, for the help sent by Theosophists from our Convention to the starving Rajput widows. He sends me an extract from a speech of Mr. Claude Hill, the Agent of the Governor-General in Kathiawar, which sums up the distressful situation:

I think I ought—not only for the benefit of would-be subscribers outside Kathiawar—to draw attention to the existence in this Province of a class—more numerous here than anywhere else in India—of proud but exceedingly indigent landowners, whose tradition it is to own land but not to work, and whose circumstances, owing to the practice of subdivision of the estate for the maintenance of all members of the family, have become deplorable. These people, in a year like this, are probably in a more pitiable plight than anyone else in the Province. They and their women-folk ought to appeal most cogently to the generosity of those who are willing to subscribe for the purpose of relief outside the boundaries of the Rajkote civilisation.

Any one who wants to help these suffering people should send directly to Mr. Harbhamji at the address given above. I am out of India and regret cannot therefore serve further as a channel.

* * *





MRS. ANNIE BESANT

Delivering her Lectures on "The Ideals of Theosophy" at Benares.

Our readers will be amused to see the accompanying snap-shots of the President, taken while the last of the Convention lectures were being delivered.

* * *

London, February 28th

A great effort is being made to strengthen the influence of Christian Missionaries in Ceylon in opposition to the ancestral faith of the people.

It is therefore the more important that the Sinhalese Buddhists should exert themselves in defence of their faith. In a pamphlet written by Mr. A. A. Fraser, the author pleads for a training colony for the 'Messengers of the Churches in Ceylon,' and outlines a very admirable plan; he is obviously in earnest, and no one can blame him for trying to bring to Ceylon what he believes to be the greatest blessing. But, on the other hand, it is the duty of the Sinhalese Buddhists to defend their children, and to protect their villages from aggression. One can imagine how English Christians would resist a similar attempt over here to convert villagers and their little ones to Buddhism. Mr. Fraser says:

The opposition in Ceylon which the catechist and teacher has to meet is, as a rule, much more constant and dangerous than that in India. There are nineteen Europeans in Ceylon who support the Hindu and Buddhist opposition, some of them being active Buddhist or Hindu missionaries. The rationalistic books of West are freely translated into Sinhalese, and a Sinhalese newspaper, published bi-weekly, and containing these translations, is read in almost every village. The Buddhists have recently also sent to England one of their ablest men that he may study Western rationalism in England and Europe, with a view to returning to attack Christianity. The village schools are organised also by an English Buddhist. Two of their higher schools for boys, and one higher school for girls, are in the hands of European Buddhists also. Much of the

Hindu evangelistic work in the villages is carried on by an American who has embraced Hinduism. All this means that, on the intellectual side, our teachers and catechists have to meet the objections of European rationalism.

The object of the Buddhists is to defend their own religion against aggression, rather than "to attack Christianity," and if Christianity would leave them in the peaceable enjoyment of their own faith, there would be no attack. Mr. Fraser remarks:

Buddhism is endowed in Ceylon to an extent which can perhaps find no parallel elsewhere. In three provinces of Ceylon alone the Buddhist temples have endowments of £70,000 per annum from the rent of rice lands alone. That does not include the rental of other lands, such as the planting lands, etc., and all this land is inalienable and held in mortmain.

Let Buddhists bestir themselves, and take Mr. Fraser's hint. Let them persuade the trustees of the Buddhist temples to set aside a large part of their income for education on Buddhist lines in religion and morals and on western lines in science; if they would do this, no money gathered in Great Britain and America would suffice to injure their own sublime faith.

* * *

We had a magnificent meeting at the Free Trade Hall, Manchester, on February 25, the hall being crowded to listen to my lecture on 'Why we expect the Coming of a World-Teacher'. It is important that we should lay before the public the reasons for our expectation, so that they may be judged upon their merits. The Northern Federation, in connection with which this meeting took place, held its quarterly Conference at Manchester, so that many old friends were present, and we all had a pleasant tea together. On the evening of the

24th, I spoke to the members on 'Variations in Clairvoyant Investigations,' an interesting and, I think, useful subject. On the evening of the 28th, I gave the first of two lectures on the same subject in the Temporary Hall on the site of the new Headquarters. The foundations of the new buildings will be proceeded with on March 18th, and we hope that the whole will be completed in from eighteen months to two years. The flats are letting rapidly, I am glad to say, thus providing for the ground-rent.

* * *

There is a considerable demand in Germany for the later Theosophical literature, and we have to thank Mr. Ostermann of Colmar, who, in collaboration with the well-known author, Dr. Hubbe-Schleiden, one of our oldest members, is just issuing *The Immediate Future*. Dr. Vollrath, also, is giving much publicity to our literature, and it will be remembered that he issued a very beautiful edition of *At the Feet of the Master*. One or two German publishers are writing for permission to translate, so there must be a growing German public who desire to study Theosophy along the wide lines originally laid down by our Founders.

* * *

The Order of the Star in the East is making steady progress, and belief in the coming of a World-Teacher is spreading far outside its ranks.

There are already seventy members of the Order in Hungary, mostly from outside the Society; fifty-two have joined in Russia, where the beautiful *At the Feet of the Master* is spreading very rapidly

—among the peasantry, strangely enough. One of them, seeing the picture of the young author, cried out: “The Boy! the Boy! he is like the Christ!” The semi-official paper, *The Messenger*, of Petersburg, edited by Prince Ouchtomsky, has had two articles from Nina de Gernet, the representative of the Order in Russia, one an exposition of Dr. Horton’s sermon on the Order, and the other on the movement in England, Alcyone’s book, and Mr. Stead’s remarks on him as possibly the coming Teacher. This paper is taken in all official institutions in Russia, and thus reaches an immense number of readers. A military review in Moscow accepted a story of hers, ‘Thy Birth,’ in which a child asks his mother how they can recognise the Christ when He returns, as He promised. Mlle. de Gernet had also a paper on Muslim women in a Russian Muhammadan review, which ended with a quotation of a prophecy that the end of the world will be preceded by a return of Jesus, “whose hair is parted in the middle,” the “Master of the Hour”. This review goes everywhere in Russian Islam, and into Afghanistan and Morocco. The Russian Adventists—a persecuted sect—proclaim the coming as within the next thirty years. And so the thought spreads. There have been one or two letters suggesting that the ‘Messiah’ who is to spread peace and good-will among men is Anti-Christ, not Christ—a quaint idea.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 799)

WE have now to consider how karma works in relation to activity, the third aspect of the Self. Our activities—the ways in which we affect the outer world of matter—spin the third thread of our karma, and in many respects this is the least important. Our thoughts and our desires, so soon as they flow outwards, by producing vibrations in the mental and astral matter surrounding us, or by creating specific thought-forms and desire-forms, become activities, are our action on the

outer worlds of life and form, of consciousness and bodies. The moment they speed outwards they affect other things and other people, they are the action, or the reaction, as the case may be, of the organism on the environment. The reaction of our thoughts on ourselves, as we have seen, is the building of character and of faculty; the reaction of our desires on ourselves is the gaining of opportunities and objects and of power; the reaction of our activities on ourselves is our environment, the conditions and circumstances, the friends and enemies, that surround us. The nearest circumstance, the expression of part of our past activities, is our physical body; this is shaped for us by an elemental specially created for the task; our body is nature's answer to such part of the sum of our past activities as can be expressed in a single material form, and 'nature' is here the Lords of Karma, the mighty Angels of Judgment, the Recorders of the Past. Two parts of karma we bring with us—our thought-nature and our desire-nature, the germinal tendencies we have created in our age-long past; the third part of karma we are born into, that which limits our Self-expression and constrains us; our past action on the external world reacts upon us as the sum of our limitations—our environment, including our physical body.

It is probable that a close study of past activities and present environment would result in a knowledge of details that at present we do not possess. We read in Buddhist and Hindu Scriptures a mass of details on this subject, probably

drawn from meticulous careful observation. At present, we modern students can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reacts on inquisitors, on brutal parents and teachers, on vivisectors, as physical deformity, more or less revolting and extreme, according to the nature and extent of the cruelty.

From the physical agony inflicted results physical agony endured, for karma is the restoration of the equilibrium disturbed. Motive, in this region, does not mitigate, any more than the pain of a burn is mitigated because the injury has been sustained in saving a child from the fire. Where a good motive existed, however intellectually misdirected—as the saving of souls from the torture of hell, in the case of the inquisitor, or the saving of bodies from the torture of disease, in the case of the vivisector—it has its full result in the region of character. Hence we may find a person born deformed, with a gentle and patient character, showing that in a past life he strove to see the right and did the wrong. The Angels of Judgment are utterly just, and the golden thread of completely misdirected love may gleam beside the black thread woven by cruelty; none the less will the black thread draw to the doer of cruelty a misshapen body. On the other hand, where lust of power and indifference to the pain of others have mingled their baleful influences with the infliction of cruelty, there will be found also a mental and emotional twist; a historical case is that of Marat, who, instead of expiating the cruelty of the past, intensified

it by new cruelty in the very life in which he was reaping the harvest of previous evil. Hereditary and congenital diseases, again, are the reaction from past misdeeds. The drunkard of a previous life will be born into a family in which drunkenness has left diseases of the nerves—epilepsy and the like. The profligate will be born into a family tainted with the diseases which spring from sexual vice. A 'bad heredity' is the reaction from wrong activities in the past. Often the man who is reaping this sad harvest shows in his moral nature that he has purged himself from the evil, though the physical harvesting remains. A steadfast patience, a sweet enduring content, tell that the evil lies behind, that victory has been gained, though the wounds sustained in the conflict smart and sting. So may a soldier, sorely maimed in a fierce battle, remain mutilated for the rest of his physical life, and yet not regret with any keenness the anguish and the loss which mark that he has gloriously discharged his duty to his Flag. And these warriors who have conquered in a greater battle need not lament too bitterly over the weakness or deformity of a body which tells of a strife which is past, but may wear patiently the badge of a struggle with an evil they have overcome, knowing that in another life no scar of that struggle shall remain.

The nation and the family into which a man is born give him the field suitable for the development of faculties he needs, or for the exercise of faculties he has gained, which are required for the helping of others at that place and time.

Sometimes a strenuous life passed in the company of superiors, which has stimulated latent powers and quickened the growth of germinal faculties, is followed by one of ease amid ordinary people, in order to test the reality of the strength acquired and the solidity of the apparent conquest over self. Sometimes, when an ego has definitely gained certain mental faculties and has secured them as part of his mental equipment by sufficient practice, he will be born into surroundings where these are useless, and confronted by tasks of a most uncongenial nature. A man ignorant of karma will fret and fume, will perform grudgingly his distasteful duties, and will think regretfully of his "wasted talents, while that fool Jones is in a place which he is not fit to fill;" he does not realise that Jones has to learn a lesson which he himself has already mastered, and that he himself would not be evolving further by repeating over again that which he has already done. In a similar situation, the knower of karma will quietly study his surroundings, will realise that he would gain nothing by doing that which it would be easy for him to do—*i.e.*, that which he has already done well in the past—and will address himself contentedly to the uncongenial work, seeking to understand what it has to teach him, and resolutely setting himself to learn the new lesson.

So also with an ego who finds himself entangled with family responsibilities and duties, when he would fain spring forward to answer a call for helpers in a larger work. If ignorant of karma, he will fret against his bonds, or even break them,

and thus ensure their return in the future. The knower of karma will see in these duties the reactions from his own past activities, and will patiently accept and discharge them; he knows that when they are fully paid, they will drop away from him and leave him free, and that meanwhile they have some lessons to teach him which it is incumbent upon him to learn; he will seek to see those lessons and to learn them, sure that the powers they evoke will make him a more efficient helper when he is free to answer to the call to which his whole nature is thrilling in response.

Again, the knower of karma will seek to establish in his nation and his family conditions which will attract to each egos of an advanced and noble type. He will see to it that his household arrangements, its scrupulous cleanliness, its hygienic conditions, its harmony, good feeling, and loving-kindness, the purity of its mental and moral atmosphere, shall form a magnet of attraction, drawing towards it and into relationship with it egos of a high level, whether they be seeking embodiment—if young parents are members of the household—or be already in bodies, coming into the family as future husbands and wives, friends, or dependants. So far as his power extends, he will help in forming similar conditions in his town, his province, his country. He knows that egos must be born amid surroundings suitable for them, and that, therefore, by providing good surroundings he will attract egos of desirable type.

With regard to national environment, the knower of karma must carefully study the national condi-

tions into which he is born, in order to see whether he is born therein chiefly to develop qualities in which he is deficient, or chiefly to help his nation by qualities well developed in himself. In times of transition, many egos may be born into a nation, with qualities of the type required in the new conditions into which that nation is passing. Thus, in America, which will presently develop the beginnings of a Commonwealth in which co-operation shall replace competition, there have been born a number of egos of vast organising ability, of highly developed will-power, and of keen commercial intelligence; they have created Trusts, organisations of industry built with consummate ability, manifesting the economical advantages of doing away with competition, of controlling production and supply, of meeting, but not overmeeting, demand. They have thus opened the way to co-operative production and distribution, and prepared for a happier future. Soon will be born the egos who will see in the securing of the comfort of the nation a greater stimulus than personal gain, and *they* will complete the transition process; the one set have gathered into a head the forces of individualism; the other set will bend these forces to the common good.

Thus is environment governed by karma, and by a knowledge of law the desired environment may be created. If it grips us when once called into being, it is none the less ours to decide what that being shall be. Our power over that future environment is now in our hands, for its creator is the activities of the present.

Here is the light for a good man who finds himself surrounded by unhappy conditions. He has made his character, and he has also made his circumstances. His good thoughts and desires have made him what he is; the misdirection of them has created the environment through which he suffers. Let him, then, not be satisfied with being good, but see to it also that his influence on all around him is beneficial. Then shall it react on him as good environment. For instance: a mother is very unselfish, and she spoils her son by yielding, at her own cost, to all his whims, aiding him not at all to overcome his own selfish inclinations, fostering the lower nature, starving the higher. The son grows up selfish, uncontrolled, the slave of his own whims and desires. He causes unhappiness in the home, perchance brings upon it debt and disgrace. This reaction is the environment she created by her unwisdom, and she must bear the distresses it brings upon her.

A selfish man may, on the other hand, create for himself in the future an environment regarded as fortunate by the world. With the hope of gaining a title, he builds a hospital and equips it fully; many sufferers therein find relief, many sick unto death have their last moments soothed, many children are lovingly nursed back into health. The reaction from all this will be easy and pleasant surroundings for himself; he will reap the harvest of the physical good which he has sown. But his selfishness will also sow according to its kind, and mentally and morally he will reap that harvest also, a harvest of disappointment and of pain.

The knowledge of karma will not only enable a man to build, as he wills, his own future, but it will also enable him to understand the workings of karmic law in the cases of others, and thus more effectively to help them. Only by knowledge of law can we move fearlessly and usefully in worlds where law is inviolable, and, secure ourselves, enable others to reach a similar security. In the physical world the supremacy of law is universally admitted, and the man who disregards 'natural law' is regarded not as a criminal but as a fool. Equal is the folly, and more far-reaching, of disregarding 'natural law' in the worlds above the physical, and of imagining that, while law in the physical world is omnipresent, the mental and moral worlds are lawless and disorderly. In those worlds, as in the physical, law is inviolable and omnipresent, and of all is it true :

Though the mills of God grind slowly, yet they grind exceeding small ;
Though with patience He stands waiting, with exactness grinds He all.

Annie Besant

(To be continued)

Seed of good or ill we scatter
Heedlessly along our way,
But a glad or grievous fruitage
Waits us at the harvest day.

A TEXTBOOK OF THEOSOPHY

CHAPTER IX

THE PLANETARY CHAINS

By C. W. LEADBEATER

(Concluded from p. 822)

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The scheme of evolution of which our Earth forms a part is not the only one in our solar system, for ten separate chains of globes exist in it which are all of them theatres of somewhat similar evolution. These then are commonly called schemes of evolution. Each scheme of evolution takes place upon a chain of globes, and in the course of each scheme its chain of globes goes through seven incarnations. The plan alike of each scheme as a whole and of the successive incarnations of its chain of globes is to dip step by step more deeply into matter and to rise step by step out of it again.

Each chain consists of seven globes, and both globes and chains observe the rule of descending

into matter and then rising out of it again. In order to make this comprehensible let us take as an example the chain to which our Earth belongs. At the present time it is in its fourth or most material incarnation, and therefore three of its globes belong to the physical world, two to the astral world and two to the lower part of the mental world. The wave of divine Life passes in succession from globe to globe of this chain, beginning with one of the highest, descending gradually to the lowest and then climbing again to the same level as that at which it began.

Let us for convenience of reference label the seven globes by the earlier letters of the alphabet, and number the incarnations in order. Thus as this is the fourth incarnation of our chain, the first globe in this incarnation will be 4A, the second 4B, the third 4C, and the fourth, which is our Earth, 4D, and so on. These globes are not all composed of physical matter. 4A contains no matter lower than that of the mental world; it has its counterpart in all the worlds higher than that, but nothing below it. 4B exists in the astral world; but 4C is a physical globe, visible to our telescopes, and is in fact the planet which we know as Mars. Globe 4D is our own Earth, on which the life-wave of the chain is at present in action. Globe 4E is the planet which we call Mercury—also in the physical world. Globe 4F is in the astral world, corresponding on the ascending arc to globe 4B in the descent; while globe 4G corresponds to globe 4A in having its lowest manifestation in the lower part of the mental world. Thus it will

be seen that we have a scheme of globes starting in the lower mental world, dipping through the astral into the physical and then rising into the lower mental through the astral again.

Just as the succession of the globes in a chain constitutes a descent into matter and an ascent from it again, so do the successive incarnations of a chain. We have described the condition of affairs in the fourth incarnation; looking back at the third we found that that commences not on the lower level of the mental world but on the higher. Globes 3A and 3G, then, are both of higher mental matter, while globes 3B and 3F are at the lower mental level. Globes 3C and 3E belong to the astral world, and only globe 3D is visible in the physical world. Although this third incarnation of our chain is long past, the corpse of this physical globe 3D is still visible to us in the shape of that dead planet the Moon, whence it is usually called the lunar chain.

The fifth incarnation of our chain, which still lies very far in the future will correspond to the third. In that, globes 5A and 5G will be built of higher mental matter, globes 5B and 5F of lower mental, globes 5C and 5E of astral matter, and only globe 5D will be in the physical world, but this planet of course is not yet in existence. The other incarnations of the chain follow the same general rule of gradually decreasing materiality; 2A, 2G, 6A and 6G are all in the intuitional world; 2B, 2F, 6B and 6F are all in the higher part of the mental world; 2C, 2E, 6C and 6E are in the lower part of the mental world; 2D and

6D are in the astral world. In the same way 1A, 1G, 7A and 7G belong to the spiritual world; 1B, 1F, 7B and 7F are in the intuitional world; 1C, 1E, 7C and 7E are in the higher part of the mental world; 1D and 7D are in the lower part of the mental world.

Thus it will be seen that not only does the life-wave in passing through one chain of globes dip down into matter and rise out of it again, but the chain itself in its successive incarnations does exactly the same thing.

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: (1) that of an unrecognised planet Vulcan, very near the sun, which is in its third incarnation, and so has only one visible globe; (2) that of Venus, which is in its fifth incarnation, and also therefore with only one visible globe; (3) that of the Earth, Mars and Mercury, which has three visible planets because it is in its fourth incarnation; (4) that of Jupiter, (5) that of Saturn, (6) that of Uranus, all in their third incarnations; and (7) that of Neptune and the two unnamed planets beyond his orbit, which is in its fourth incarnation, and therefore has three physical planets, as we have.

In each incarnation of a chain (commonly called a chain-period) the wave of divine Life moves seven times round the chain of seven planets, and each such movement is spoken of as a round. The time that the life-wave stays upon each planet is known as a world-period, and in the course of a

world-period there are seven great root-races. As has been previously explained, these are subdivided into sub-races, and those again into branch-races. For convenience of reference we may state this in tabular form :

7 Branch-Races	make	1 Sub-Race
7 Sub-Races	„	1 Root-Race
7 Root-Races	„	1 World-Period
7 World-Periods	„	1 Round
7 Rounds	„	1 Chain-Period
7 Chain-Periods	„	1 Scheme of Evolution
10 Schemes of Evolution	„	1 Solar System

It is clear that [the fourth root-race of the fourth globe of the fourth round of a fourth chain-period would be the central point of a whole scheme of evolution, and we find ourselves only a little past that point. The Aryan race, to which we belong, is the fifth root-race of the fourth globe, so that the actual middle point fell in the time of the last great root-race, the Atlantean. Consequently the human race as a whole is very little more than half-way through its evolution, and those few souls who are already nearing Adeptship, which is the end and crown of this evolution, are very far in advance of their fellows.

How do they come to be so far in advance? Partly and in some cases because they have worked harder, but usually because they are older egos—because they were individualised out of the animal kingdom at an earlier date, and so have had more time for the human part of their evolution.

Any given wave of life sent forth from the Deity usually spends a chain-period in each of the

great kingdoms of nature. That which in our first chain was ensouling the first elemental kingdom must have ensouled the second of those kingdoms in the second chain, the third of them in the Moon-chain, and is now in the mineral kingdom in the fourth chain. In the future fifth chain it will ensoul the vegetable kingdom, in the sixth the animal, and in the seventh it will attain humanity. From this it follows that we ourselves represented the mineral kingdom on the first chain, the vegetable on the second, and the animal on the lunar chain. There some of us attained our individualisation, and so we were enabled to enter this Earth-chain as men. Others who were a little more backward did not succeed in attaining it, and so had to be born into this chain as animals for a while before they could reach humanity.

Not all of mankind, however, entered this chain together. When the lunar chain came to its end the humanity upon it stood at various levels. Not Adeptship, but what is now for us the fourth step on the Path, was the goal appointed for that lunar chain. Those who had attained it had, as those in evolution ever have, seven choices before them as to the way in which they would serve. Only one of those choices brought them, or rather a few of them, over into this Earth-chain to serve as guides and teachers to the earlier races. A considerable proportion—a vast proportion indeed, had not attained that level, and consequently had to reappear in this Earth-chain as humanity. Besides this, a great mass of the animal kingdom of the Moon-chain was surging up to the level of

individualisation, and some of its members had already reached it, while many others had not. These latter needed further animal incarnations upon the Earth-chain, and for the moment may be put aside.

There were many classes even among the humanity, and the manner in which these distributed themselves over the Earth-chain needs some explanation. It is the general rule that those who have attained the highest possible in any chain, on any globe, in any root-race, are not born into the beginning of the next chain, globe or race, respectively. The earlier stages are always for the backward entities, and only when they have already passed through a good deal of evolution and are beginning to approach the level of those others who had done better, do the latter descend into incarnation and join them once more. That is to say, almost the earlier half of any period of evolution, whether it be a race, a globe or a chain, seems to be devoted to bringing the backward people up to very nearly the level of those who have got on better; then these latter also who, in the meantime, have been resting in great enjoyment in the mental world, descend into incarnation along with the others, and they press on together until the end of the period.

Thus the first of the egos from the Moon who entered the Earth-chain were by no means the most advanced. Indeed, they may be described as the less advanced who had succeeded in attaining humanity. Coming as they did into a chain of new globes, freshly aggregated, they had to establish the forms in all the different kingdoms of nature. This

needs to be done at the beginning of the first round in a new chain, but never after that; for though the life-wave is centred only upon one of the seven globes of a chain at any given moment, yet life has not entirely departed from the other globes. At the present moment, for example, the life-wave of our chain is centred in this Earth, but on the other two physical globes of our chain, Mars and Mercury, life still exists. There is still a population, human, animal and vegetable, and consequently when the life-wave goes round again to either of those planets there will be no necessity for the creation of new forms. The old types are already there, and all that will happen will be a sudden marvellous fecundity, so that the various kingdoms will suddenly increase and multiply, and make a very rapidly increasing population instead of a stationary one.

The lower class of human beings of the Moon-chain, then, established the forms in the first round of the Earth-chain. Pressing closely after them were the highest of the lunar animal kingdom, who were soon ready to occupy the forms which had just been made. In the second journey round the seven globes of the Earth-chain, those who had been the most backward of the lunar humanity were leaders of this terrene humanity, the highest of the moon animals making its less developed grades. The same thing went on in the third round of the Earth-chain, more and more the lunar animals attaining individualisation and joining the human ranks, until in the middle of that round on this very globe D which we call

the Earth, a higher class of human beings from the Moon descended into incarnation and at once took the lead. When we come to the fourth, our present round, we find all the rest of the lunar humanity pouring in upon us—all the highest and the best of them. Some of those who had already even on the Moon entered upon the Path soon attained its end, became Adepts and passed away from the Earth. Some few others who had not been quite so far advanced have attained Adeptship only comparatively recently—that is, within the last few thousand years, and these are the Adepts of the present day. We who find ourselves in the higher races of humanity now were several stages behind Them again, but the opportunity lies before us of following in Their steps if we will.

The evolution of which we have been speaking is that of the ego himself, of what might be called the soul of man; but at the same time there has been also an evolution of the body. The forms built in the first round were very different from any of which we know anything now. Properly speaking, those which were made on our physical earth can scarcely be called forms at all, for they were constructed of etheric matter only and resembled vague, drifting and almost shapeless clouds. In the second round they were definitely physical, but still shapeless and light enough to float about in currents of wind. Only in the third round did they begin to bear any kind of resemblance to man as we know him to-day. The very methods of reproduction of those primitive forms differed from those of humanity to-day and far more

resembled those which we now find only in very much lower types of life. Man in those early days was androgynous, and a definite separation into sexes took place only about the middle of the third round. From that time onward until now the shape of man has been steadily evolving along definitely human lines, becoming smaller and more compact than it was, learning to stand upright instead of stooping and crawling, and generally differentiating itself from the animal forms out of which it had been evolved.

One curious break in the regularity of this evolution deserves mention. On this globe in this fourth round there was a departure from the straightforward scheme of evolution. This being the middle globe of a middle round, the midmost point of evolution upon it marked the last moment at which it was possible for members of what had been the lunar animal kingdom to attain individualisation. Consequently a sort of strong effort was made—a special scheme was arranged to give a final chance to as many as possible. The conditions of the first and second rounds were specially reproduced in place of the first and second races—conditions of which in the earlier rounds these backward egos had not been able quite to take advantage. Now, with the additional evolution which they had undergone during the third round, some of them were able to take such advantage and so they rushed in at the very last moment before the door was shut, and become just human. Naturally they will not reach any high level of human development, but at least when they try again in some future

chain it will be some advantage to them to have had even this slight experience of human life.

Our terrestrial evolution received a most valuable stimulus from the assistance given to us by our sister globe, Venus. Venus is at present in the fifth incarnation of its chain, and in the seventh round of that incarnation, so that its inhabitants are a whole round and a half in front of us in evolution. Since, therefore, its people are so much more developed than ours it was thought desirable that certain Adepts from the Venus evolution should be transferred to our Earth in order to assist in the very busy time just before the closing of the door, in the middle of the fourth root-race. These august Beings have been called the Lords of the Flame and the Children of the Firemist, and they have produced a very wonderful effect upon our evolution. The intellect of which we are so proud is almost entirely due to Their presence, for in the natural course of events the next round, the fifth, should be devoted to intellectual advancement, and in this our present fourth round we should be devoting ourselves chiefly to the cultivation of the emotions. We are therefore in reality a long way in advance of the programme marked out for us; and such advance is entirely due to the assistance given by these great Lords of the Flame. Most of Them stayed with us only through that critical period of our history; a very few still remain to hold the highest offices of the Great White Brotherhood until such time as men of our own evolution shall have risen to a height where they are capable of relieving their august visitors.

The evolution lying before us is both of the life and of the form, for in future rounds while the egos may be steadily growing in power, wisdom and love, the physical forms also will be more beautiful and more perfect than they have ever yet been. We have in this world at the present time men at very widely differing stages of evolution, and it is clear that there are vast hosts of savages who are very far behind the great civilised races of the world, so far behind that it is quite impossible that they can overtake them. Later on in the course of our evolution a point will be reached at which it is no longer possible for those undeveloped souls to advance side by side with the others, so that it will be necessary that a division should be made.

The proceeding is exactly analogous to the sorting out by a school-master of the boys in his class. During the school year he has to prepare his boys for a certain examination, and by perhaps the middle of that school year he knows very well which of them will pass it. If he should have in his class some who are hopelessly behind the rest, he might very reasonably say to them when the middle period was reached: "It is quite useless for you to continue with your fellows, for the more difficult lessons which I shall now have to give will be entirely unintelligible to you. It is impossible that you can learn enough in the time to pass the examination so that the effort would only be a useless strain for you, and meantime you would be a hindrance to the rest of the class. It is therefore far better for you to give up striving

after the impossible and to take up again the work of the lower class which you did not do perfectly, and then to offer yourself for this examination along with next year's class, for what is now impossible for you will then be easy." This is in effect exactly what is said at a certain stage in our future evolution to the very backward egos. They drop out of this year's class and come on along with the next one. This is the 'æonian condemnation' to which reference was made a little while ago. It is computed that about two-fifths of humanity will drop out of the class in this way, leaving the remaining three-fifths to go on with far greater rapidity to the glorious destinies which lie before them.

CHAPTER X

THE RESULT OF THEOSOPHICAL STUDY

"Members of the Theosophical Society study these truths and Theosophists endeavour to live them." What manner of man then is the true Theosophist in consequence of his knowledge? What is the result in his daily life of all this study?

Finding that there is a supreme Power Who is directing the course of evolution and that He is all-wise and all-loving, the Theosophist sees that everything which exists within this scheme must be intended to further its progress. He realises that all things are working together for good, not only in the far distant future but also now

and here. The final attainment of unspeakable glory is an absolute certainty for every son of man, whatever may be his present condition, but that is by no means all; here and at this present moment he is on his way towards the glory; and all the circumstances surrounding him are intended to help and not to hinder him if only they are rightly understood. It is sadly true that in the world there is much of evil and of sorrow and of suffering; yet from the higher point of view he sees that, terrible though this be, it is only temporary and superficial, and is all being utilised as a factor in the progress.

When in the days of his ignorance he looked at it from its own level it was almost impossible to see this, but now that he raises himself above it and looks upon it with the eye of the spirit he regards it as a whole and so he comprehends it. While he looked from beneath at the under side of life, with his eyes fixed all the time upon some apparent evil, he could never gain a true grasp of its meaning. Now he rises above it to the higher levels of thought and consciousness, and looks down and understands it in its entirety, so he can see that in very truth all is well—not that all will be well at some remote period, but that even now at this moment in the midst of incessant striving and apparent evil the mighty current of evolution is still flowing, and so all is well because all is moving on in perfect order towards the final goal.

Raising his consciousness thus above the storm and stress of worldly life, he recognises what used

to seem to be evil and notes how it is apparently pressing backwards against the great stream of progress; but he also sees that the onward sweep of the divine law of evolution bears the same relation to this superficial evil as does the tremendous torrent of Niagara to the fleckings of foam upon its surface. So while he sympathises deeply with all who suffer, he yet realises what will be the end of that suffering, and so for him despair or hopelessness is impossible. He applies this consideration to his own sorrows and troubles, as well as to those of the world, and therefore one great result of his Theosophy is a perfect serenity—even more than that, a perpetual cheerfulness and joy.

For him there is an utter absence of worry because in truth there is nothing left to worry about, since he knows that all must be well. His higher Science makes him a confirmed optimist, for it shows him that whatever of evil there may be in any person or in any movement, it is of necessity temporary, because it is opposed to the resistless stream of evolution; whereas whatever is good in any person or in any movement must necessarily be persistent and useful, because it has behind it the omnipotence of that current, and therefore it must abide and it must prevail. Yet it must not for a moment be supposed that because he is so fully assured of the final triumph of good he remains careless or unmoved by the evils which exist in the world around him. He knows that it is his duty to combat these to the utmost of his power, because in doing this he is working upon the side of the great evolutionary force, and is

bringing nearer the time of its ultimate victory. None will be more active than he in labouring for the good, even though he is absolutely free from the feeling of helplessness and hopelessness which so often oppresses those who are striving to help their fellow-men.

Another most valuable result of his Theosophical study is the absence of fear. Many people are constantly anxious or worried about something or other; they are fearing lest this or that should happen to them; lest this or that combination may fail, and so all the while they are in a condition of unrest; and most serious of all for many is the fear of death. For the Theosophist the whole of the feeling is entirely swept away. He realises the great truth of reincarnation. He knows that he has often before laid aside physical bodies, and so he sees that death is no more than sleeping—that just as sleeping comes in between our days of work and gives us rest and refreshment, so between these days of labour here on earth, which we call lives, there comes a long night of astral and of heavenly life to give us rest and refreshment and to help us on our way. To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve that bodily vesture as long as possible, and gain all the experience he can; but when the time comes for him to lay it down he will do so thankfully, because he knows that the next stage will be a very much pleasanter one than this. Thus he will have no fear of death, although he realises that he must live his life to

the appointed end, because he is here for the purpose of progress and that progress is the one truly momentous matter. His whole conception of life is different; the object is not to earn so much money, not to obtain such and such a position; the one important thing is to carry out the divine plan. He knows that for this he is here and that everything else must give way to it.

Utterly free also is he from any religious fears or worries or troubles. All such things are swept aside for him, because he sees clearly that progress towards the highest is the divine Will for us, that we cannot escape from that progress, and that whatever comes in our way and whatever happens to us is meant to help us along that line; that we ourselves are absolutely the only people who can delay our advance. No longer does he trouble and fear about himself. He simply goes on and does the duty which comes nearest in the best way that he can, confident that if he does this all will be well for him without his perpetual worrying. He is satisfied quietly to do his duty and to try to help his fellows in the race, knowing that the great divine Power behind will press him onward slowly and steadily, and do for him all that can be done so long as his face is set steadfastly in the right direction, so long as he does all that he reasonably can.

Since he knows that we are all part of one great evolution and all literally the children of one father, he sees that the universal brotherhood of humanity is no mere poetical conception but a definite fact; not a dream of something which is to be in the

dim distance of Utopia, but a condition existing here and now. The certainty of this all-embracing fraternity gives him a wider outlook upon life and a broad impersonal point of view from which to regard everything. He realises that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not to him an article of religious belief, but a scientific fact proved to him by his study.

He sees that since humanity is literally a whole, nothing which injures one man can ever be really for the good of any other, for the harm done influences not only the doer but also those who are about him. He knows that the only true advantage for him is that benefit which he shares with all. He sees that any advance which he is able to make in the way of spiritual progress or development is something secured not for himself alone but for others. If he gains knowledge or self-control, he assuredly acquires much for himself, yet he takes nothing away from any one else, but on the contrary he helps and strengthens others. Cognisant as he is of the absolute spiritual unity of humanity he knows that in this lower world also in real truth the interest of one can never be opposed to the interest of all, and that no true profit can be made by one man which is not made in the name of and for the sake of humanity; that one man's progress must be a lifting of the burden of all the others; that one man's advance in spiritual things means a very slight yet not imperceptible advance to

humanity as a whole; that every one who bears suffering and sorrow nobly in his struggle towards the light is lifting a little of the heavy load of the sorrow and suffering of his brothers as well.

Because he recognises this brotherhood not merely as a hope cherished by despairing men, but as definite fact following in scientific series from all other facts; because he sees this as an absolute certainty, his attitude towards all those around him changes very greatly. It becomes a posture ever of helpfulness, ever of the deepest sympathy, for he sees that nothing which clashes with their higher interests can be the right thing for him to do, or can be good for him in any way. And so it naturally follows that he becomes filled with the widest possible tolerance and charity. He cannot but be always tolerant, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true. Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. The standard of the Theosophist as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature. He realises how the sin appeared to the sinner at the moment of its commission, and so he makes more allowance than is ever made by the man who is ignorant of all this.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchful help-

fulness. He feels that every contact with others is for him an opportunity, and the additional knowledge which his study has brought to him enables him to give advice or help in almost any case which comes before him. Not that he is perpetually thrusting his opinions upon other people. On the contrary, he observes that just this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires from him explanation or advice he is more than willing to give it, yet he has no sort of wish to convert anyone else to his own way of thinking.

In every relation of life this idea of helpfulness comes into play, not only with regard to his fellow-men but also in connection with the vast animal kingdom which surrounds him. Units of this kingdom are often brought into close relation with man, and this is for him an opportunity of doing something for them. The Theosophist recognises that these are also his brothers, even though they may be younger brothers, and that he owes a fraternal duty to them also—so to act and so to think that his relation with them shall be always for their good and never for their harm.

Pre-eminently and above all, his Theosophy is to him a doctrine of common-sense. It puts before him as far as he can at present know them the facts about God and man and the relations between them; then he proceeds to take these facts into account and to act in relation to them with ordinary reason and common-sense. He regulates his life according to the laws of evolution which it has

taught him, and this gives him a totally different standpoint and a touchstone by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself.

Always he applies this criterion; is the thing right or wrong, does it help evolution or does it hinder it? If a thought or a feeling arises within himself, he sees at once by this test whether it is one he ought to encourage. If it be for the greatest good of the greatest number then all is well; if it may hinder or cause harm to any being in its progress then it is evil and to be avoided. Exactly the same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view a thing be a good thing then he can conscientiously support it; if not then it is not for him.

For him the question of personal interest does not come into the case at all. He thinks simply of the good of evolution as a whole. This gives him a definite foot-hold and clear criterion, and removes from him altogether the pain of indecision and hesitation. The Will of the Deity is man's evolution; whatever therefore helps on that evolution must be good; whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and immemorial tradition.

Knowing that the true man is the ego and not the body, he sees that it is the life of the ego only which is really of moment, and that everything connected with the body must unhesitatingly

be subordinated to those higher interests. He recognises that this earth-life is given to him for the purpose of progress, and that that progress is the one important thing. The real purpose of his life is the unfoldment of his powers as an ego, the development of his character. He knows that there must be development not only of the physical body but also of the mental nature, of the mind, and of the spiritual perceptions. He sees that nothing short of absolute perfection is expected of him in connection with this development; that all power with regard to it is in his own hands; that he has everlasting time before him in which to attain this perfection, but that the sooner it is gained the happier and more useful will he be.

He recognises his life as nothing but a day at school, and his physical body as a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning lessons is the only one of any real importance, and that the man who allows himself to be diverted from that purpose by any consideration whatever is acting with inconceivable stupidity. To him the life devoted exclusively to physical objects, to the acquisition of wealth or fame appears the merest child's-play—a senseless sacrifice of all that is really worth having for the sake of a few moment's gratification of the lower part of his nature. He "sets his affection on things above and not on things of the earth," not only because he sees this to be the right course of action, but because he realises so clearly the valuelessness of these things of earth. He always tries to take the higher point

of view, for he knows that the lower is utterly unreliable—that the lower desires and feelings gather round him like a dense fog and make it impossible for him to see anything clearly from that level.

Whenever he finds a struggle going on within him he remembers that he himself is the higher, and that this which is the lower is not the real self, but merely an uncontrolled part of one of its vehicles. He knows that though he may fall a thousand times on the way towards his goal, his reason for trying to reach it remains just as strong after the thousandth fall as it was in the beginning, so that it would not only be useless but unwise and wrong to give way to despondency and hopelessness. He begins his journey upon the road of progress at once—not only because he knows that it is far easier for him now than it will be if he leaves the effort until later, but chiefly because if he makes the endeavour now and succeeds in achieving some progress, if he rises thereby to some higher level, he is in a position to hold out a helping hand to those who have not even reached that step on the ladder which he has gained. In that way he takes a part, however humble it may be, in the great divine work of evolution. He knows that he has arrived at his present position only by a slow process of growth, and so he does not expect instantaneous attainment of perfection. He sees how inevitable is the great law of cause and effect, and that when he once grasps the working of that law he can use it intelligently in regard to mental and moral development, just as in the physical world we can employ for our own

assistance those laws of nature the working of which we have learnt to understand.

Understanding what death is he knows that there can be no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves. It has come to them all often before, so there is nothing unfamiliar about it. He sees death simply as a promotion from a life which is more than half physical to one which is wholly superior, so for himself he unfeignedly welcomes it, and even when it comes to those whom he loves, he recognises at once the advantage for them even though he cannot but feel a pang of regret that he should be temporarily separated from them so far as the physical world is concerned. But he knows that the so-called dead are near him still, and that he has only to cast off for a time his physical body in sleep in order to stand side by side with them as before. He sees clearly that the world is one, and that the same divine laws rule the whole of it, whether it be visible or invisible to physical sight. So he has no feeling of nervousness or strangeness in passing from one part of it to another, and no feeling of uncertainty as to what he will find on the other side of the veil. He knows that in that higher life there opens before him a splendid vista of opportunities both for acquiring fresh knowledge and for doing useful work; that life away from this dense body has a vividness and a brilliancy to which all earthly enjoyment is as nothing; and so through his clear knowledge and calm confidence the power of the endless life shines out upon all those around him.

Doubt as to his future is for him impossible, for just as by looking back on the savage he realises that which he was in the past, so by looking to the greatest and wisest of mankind he realises what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb. It is just because of the unchangeableness of the great law of cause and effect that he finds himself able to climb that ladder, because, since the law works always in the same way he can depend upon it and he can use it, just as he uses the laws of nature in the physical worlds. His knowledge of this law brings to him a sense of perspective, and shows him that if something comes to him, it comes because he has deserved it as a consequence of action which he has committed, of words which he has spoken, of thought to which he has given harbour in previous days or in earlier lives. He comprehends that all affliction is of the nature of the payment of a debt, and therefore when he has to meet with troubles of life he takes them and uses them as a lesson, because he understands why they have come and is glad of the opportunity which they give him to pay off something of his obligations.

Again, and in yet another way, does he take them as an opportunity, for he sees that there is another side to them if he meets them in the right way. He spends no time in bearing prospective burdens. When trouble comes to him he does not

aggravate it by foolish repinement, but sets himself to endure so much of it as is inevitable, with patience and with fortitude. Not that he submits himself to it as a fatalist might, for he takes adverse circumstances as an incentive to such development as may enable him to transcend it, and thus out of long-past evil he brings forth a seed of future growth. For in the very act of paying the outstanding debt he develops qualities of courage and resolution that will stand him in good stead through all the ages that are to come.

He is distinguishable from the rest of the world by his perennial cheerfulness, his undaunted courage under difficulties, and his ready sympathy and helpfulness; yet he is at the same time emphatically a man who takes life seriously, who recognises that there is much for everyone to do in the world and that there is no time to waste. He knows with utter certainty that he not only makes his own destiny but also he gravely affects that of others around him, and thus he perceives how weighty a responsibility attends the use of his power. He knows that thoughts are things and that it is easily possible to do great harm or great good by their means. He knows that no man liveth to himself, for his every thought acts upon others as well; that the vibrations which he sends forth from his mind and from his mental nature are reproducing themselves in the minds and the mental natures of other men, so that he is a source either of mental health or of mental ill to all with whom he comes in contact. This at once imposes upon him a far higher code of social ethics than

that which is known to the outer world, for he knows that he must control not only his acts and his words, but also his thoughts, since they may produce effects more serious and more far-reaching than their outward expression in the physical world. He knows that when a man is not in the least thinking of others, he yet inevitably affects them for good or for evil. In addition to this unconscious action of his thought upon others he also employs it consciously for good. He sets currents in motion to carry mental help and comfort to many a suffering friend, and in this way he finds a whole new world of usefulness opening before him.

He ranges himself ever on the side of the higher rather than the lower thought, the nobler rather than the baser. He deliberately takes the optimistic rather than the pessimistic view of everything, the helpful rather than the cynical, because he knows that to be fundamentally the true view. By looking continually for the good in everything that he may endeavour to strengthen, by striving always to help and never to hinder, he becomes ever of greater use to his fellow-men, and is thus in his small way a co-worker with the splendid scheme of evolution. He forgets himself utterly and lives but for the sake of others; realising himself as a part of that scheme; he also realises the God within him, and learns to become ever a truer expression of him, and thus in fulfilling God's will he has not only blessed himself, but becomes a blessing to all.

C. W. Leadbeater

MAN'S RELATION TO HIS ENVIRONMENT

By HELEN VEALE

THE question of man's relation to his environment seems to be but a small part of a much larger question, the relation of Spirit to Matter, involving the whole problem of the purpose of life; for man is pre-eminently the concrete symbol, on the physical plane, of the spiritual principle, and represents Those who made him in Their own image, and endowed him with the articulate utterance that marks him as the special vehicle of the Logos.

Just as the whole manifested Universe literally embodies the relation between Spirit and Matter, so Man's relation to the field of his activities may be said to be embodied in social institutions and customs, politics and states, his own world that he has brought forth by his creative faculty. It is significant that the term 'world' is generally used to denote its inhabitants rather than the terrestrial globe, as in the expression 'a rise in the world,' which has no reference to mountain climbing. Indeed, it is generally recognised that a man has a certain 'sphere of influence;' that is to say, that he has creative power over his environment within a circumscribed area, the limitation being inherent in himself, rather than imposed from without. In this

respect too he is the microcosmic copy of the Logos of a system, who commences His Self-manifestation, we are told, by describing his own circle, the field of His activity, Himself its centre and circumference.

So far as we can see, the purpose of a world seems to be the evolution of individualised consciousness, and primarily the production of a race of Gods, or Divine Men. Spirit is to realise itself through Matter, and each self-conscious unit has to gain by experience the strength and wisdom necessary to make it able to serve in its turn as a centre or focus of the All-Life, the seed of a future Universe.

The Logos, then, wills to produce Sons like to Himself, to be raised to His own level. He shares His very being freely, gives Himself to all in the sacrament of life, and so must we also do in our small worlds, if we would live in harmony with His plan. So freely has this been recognised, that whenever, even in the restricted compass of a single, personal life, this self-sacrificing spirit has been perfectly manifested, the human exemplar has invariably been associated in human thought with the Logos, as His very Incarnation, and His life-story made to conform, in popular tradition, to the bafflingly recurrent Solar-Myth!

We are evidently, then, so far as our influence extends, to aid the development of all forms of life and intelligence lower than our own—to level up—and the first requisite to enable us to do this effectively is that we study present conditions of life, and fully realise the nature of mutual human relations, their origin and true lines of growth.

From this point of view, there are two attitudes towards life which must be condemned: first, that of the recluse, who tries to forget that he is on earth; and secondly, that of the ordinary man, who is content to bear the stamp of his environment, to be the product of his time and race, with their prejudices and limitations.

Neither of these is acting up to his human responsibilities and dignity, for neither is helping forward the evolution of the race. The recluse, unless his retirement is merely temporary, for the purpose of future increased usefulness, errs essentially in that he is withholding his due creative effect on the world around him; he is not helping to turn the wheel. Immersed perchance in abstract studies, in problems unrelated to his special point of time and space, he is ineffective, and might just as well be in that limbo to which practical men mostly consign him. But, on their side, these same practical men usually err as fundamentally, in that they allow themselves to be moulded by their circumstances, swamped by popular feeling and prejudice, and regulated by conventional moral standards, having never given themselves time to think on their own lines. Such may be serving collectively as the vehicle of the evolving Spirit of Humanity, or for that of the Race-consciousness, being respectively just so many copies, handsomely or meanly bound, of John Bull, Jean Crapaud or Uncle Sam, as the case may be; but they have scarcely yet realised their individual manhood, as incarnations of the Thinker, placed in this world of thought-forms to control and modify them into

the likeness of their divine prototypes in the ideal world.

To those of us who have begun to realise what our manhood means and entails, three things are specially necessary. First, we must be versed in a comprehensive philosophy of life, to which we can relate every form of human activity, and which will supply us also with the goal towards which we are to work, and the general plan of evolution. This is just what the practical men mostly lack, unless they are lucky enough to stumble on Theosophy, veritably an exposition of the great Architect's plan, in accordance with which alone every stone can be "well and truly laid".

The next necessity is that this knowledge of general principles be applied to contemporary conditions, in every branch of our practical, everyday life. To be effective in our worlds we must clothe our ideals in forms suited and organically related to modern conditions, remembering always that we are dealing with living organisms, or rather manifestations of the One unfolding Life, and neither attempting the presently and locally impossible, however desirable, nor wasting energy over trying to foster modes of growth foreign to the particular organic structure with which we are dealing.

So far, then, we must combine the attitudes of the recluse and the practical man, but we must learn to add something to which both of them are, as a rule, strangers. This is the power to stand free, unbound by our worlds, "enthroned on high, unattached to actions". This can only be

gradually and very partially acquired, but in proportion as we acquire it will grow our power of usefulness, and we should all, at least, as Theosophical students, have begun to understand something of its meaning and value.

To be lords of our worlds, we must first have freed ourselves from the thralldom of sense-objects; we must view them from above.

At our present stage of evolution, so little removed from the grossest materialism, this seems at first well-nigh impossible, and perhaps it is by our own individual efforts alone, but we are not left unaided.

It seems as if man's higher spiritual consciousness, like his animal consciousness in the pre-human stage, is being evolved by means of a kind of spiritual group-soul, so that collectively heights can be scaled which would be individually unattainable, and the individual also can achieve greatly beyond himself by realising his spiritual union with the Head and Fount of his higher being. So the religious devotee reaches ecstasy by joining himself to the object of his devotion, and so the Theosophist enters his Master's Heart, and, in that blessed expansion of consciousness, feels something of what it is to be unattached to the fruits of action.

Not till that spiritual maturity has been fully reached shall we be really possessed of free-will, which is nothing less than the divine creative power, our heritage. Meanwhile, we can be content, and joyfully willing, to be vehicles of the Master's consciousness, and to use whatever means

are offered us to come more in touch with Him, with a view to greater usefulness in His work.

If this line of thought leads anywhere, it is to the conviction that we must not, as Theosophical students, hold aloof from the great living movements of our day, but instead must take leading parts in them, so far as we are able, keeping our heads well above the flood to see our way. We are to be practical idealists, seeing the end in all beginnings, the Spirit through its veil of Matter, quick to hear and re-echo the master-tone which can bring all jarring notes of life to vibrate in harmony with itself.

Especially have we English Theosophists an important work to do just now as citizens. We are in a better position than most people to judge the evils of our present party government, since the occult science has taught us something of the order of the Divine Plan, and of the principles on which states and politics are built and can alone subsist. How appallingly out of harmony with a spiritually governed universe appears a State which is the political embodiment of the principle of strife and competition, in which excess on one side is balanced by subsequent excess on the other, with no attempt to keep the scales even, and in which the national moods find expression rather than the national mind, since at a general election no pains are spared to rouse men's passions and prejudices, to the obvious detriment of their reasoning powers!

Yet we must not be appalled, but must apply ourselves to the task of altering public opinion, till it shall see that distrust and suspicion are poor

foundations on which to build national efficiency, and that it is time that the civil war of the seventeenth century ceased to vitiate the relations between sovereign and people. We have been told by our revered President to try all popular movements by the touch-stone of Brotherhood, and, so tested, Socialism claims our support. But we must be open-eyed supporters, not blind adherents—we must seek to lead rather than to follow, if we will use these mighty forces in the Master's work, as builders and creators under Him. If we see in the Monarchy a symbol of divine rule, in the King, a living sacrament, shorn of which the national life would be poorer, yet we may be allowed to recognise great value in socialistic schemes of economic reform, and to look forward to a time when the King shall be a Socialist, leading the forces of social co-operation into constructive rather than destructive channels.

In all departments of life, we members of the Theosophical Society have to seek to lead the thought and action of our day, preparing ourselves first by a close study of modern conditions in the light of our philosophy of life, then applying our general principles in a practical struggle against the social powers of darkness, and ever preserving in our inmost hearts a shrine to which we may repair at will, or rather, where we may have our constant abiding-place and fixed centre, listening to the Master's voice and taking of His life to pour it forth over the world that He loves.

Helen Veale

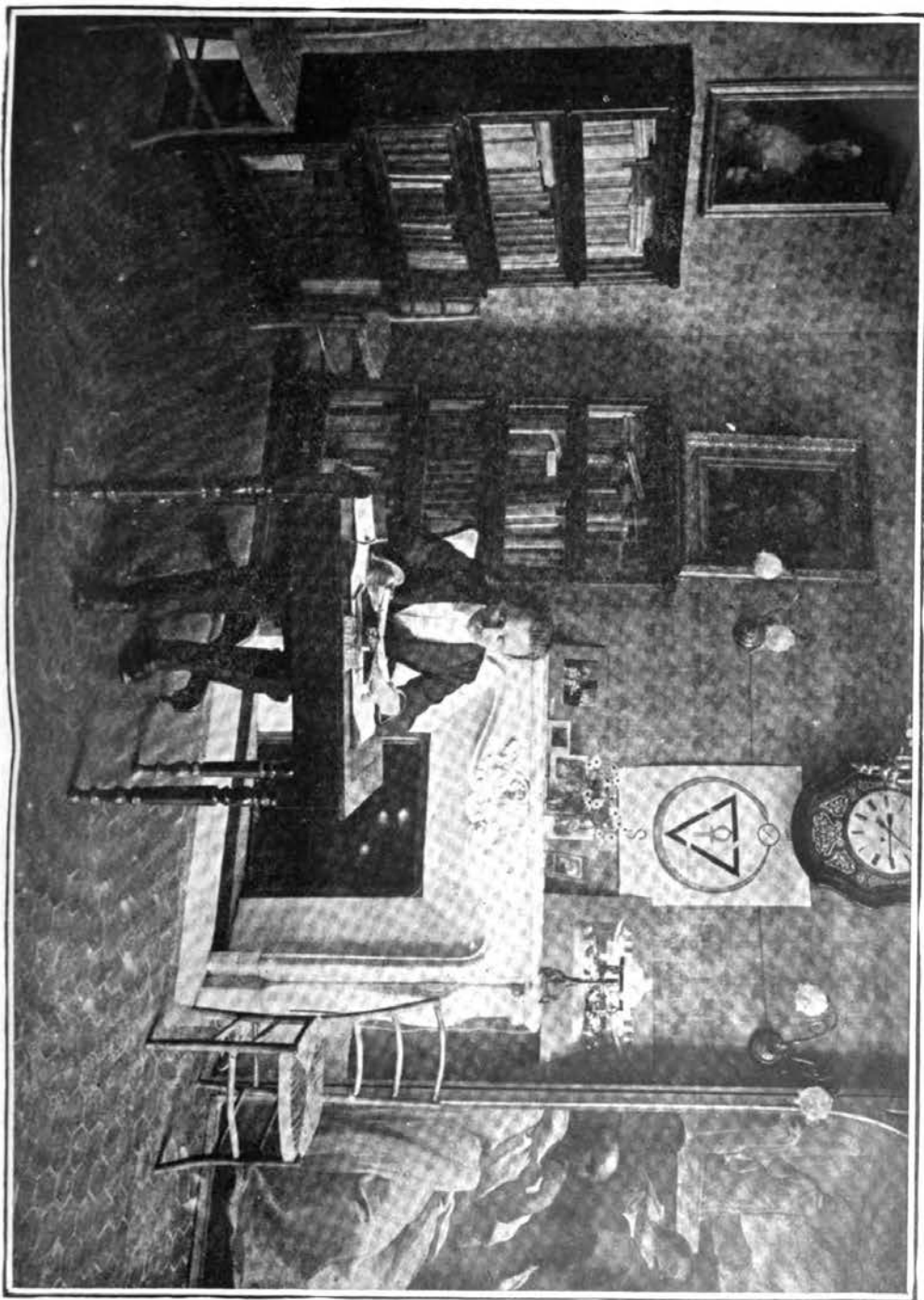
A THEOSOPHICAL INSTITUTE

By ANNIE BESANT

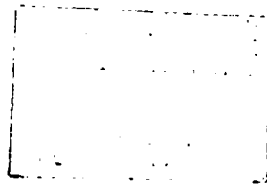
I REFERRED in December last to a Theosophical Institute in the Riviera, and promised some further particulars. These I am now able to furnish, from information kindly supplied by M. Kotchetov himself. The whole plan is a huge one, and its complete realisation must depend on the financial support which M. Kotchetov succeeds in securing; but a part of it is already accomplished.

The Villa Illusion, the property of M. Kotchetov is to be enlarged and transformed into the Theosophical Institute, and will become the Villa Mukti. Our first illustration shows its delightful situation on the Cap d'Ail, overlooking the Mediterranean and embowered in trees. The wealth of flowers is characteristic of the Riviera.

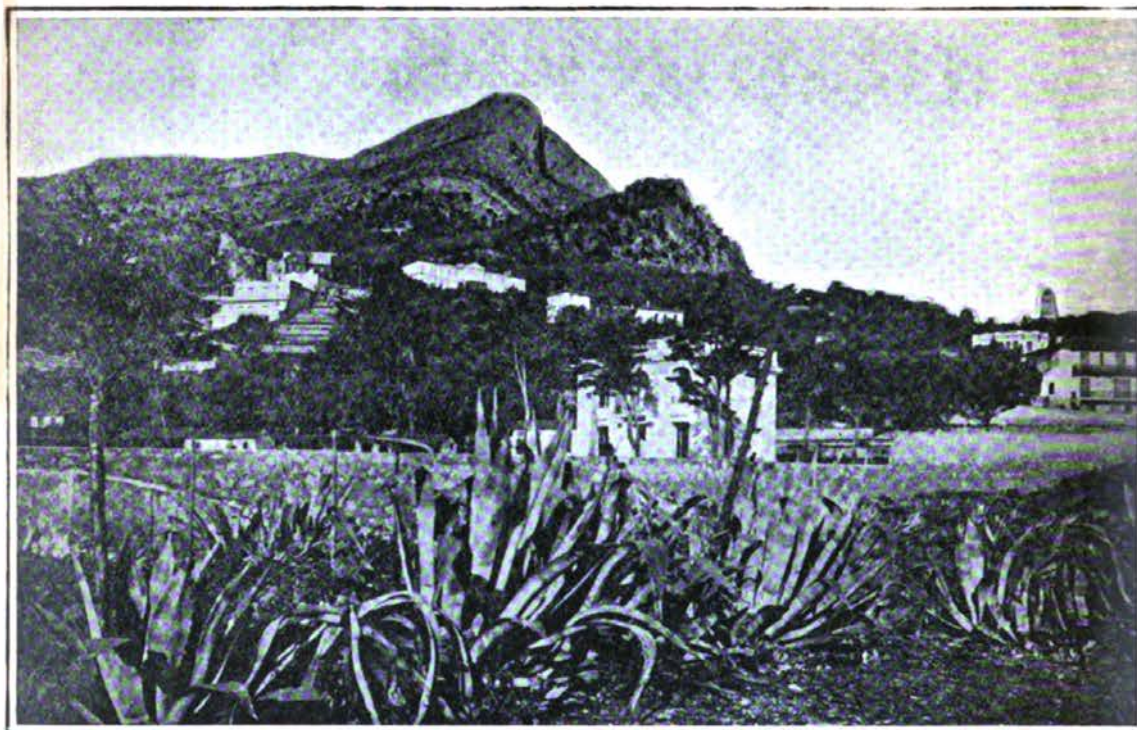
The second illustration shows M. Kotchetov in the Library, while the third gives an idea of its surroundings, and the fourth part of a neighbouring landscape. The Cap d'Ail is a small town with eight-hundred and sixty-four inhabitants, with a most picturesque environment, and a small natural harbour is immediately in front of the Villa. There is to be a large library, flanked by two charming bow-windowed rooms with toilette and bath-rooms and bed-rooms, and two other stories, in one of which is a lecture hall. The whole is lighted throughout with electricity. On the rez-de-chaussee is a hall for physical culture. M. Kotchetov writes hopefully of the success of his project, and his own generous gift ensures that success to some extent. All good wishes will go to him that he may find the helpers necessary to carry out his plan.



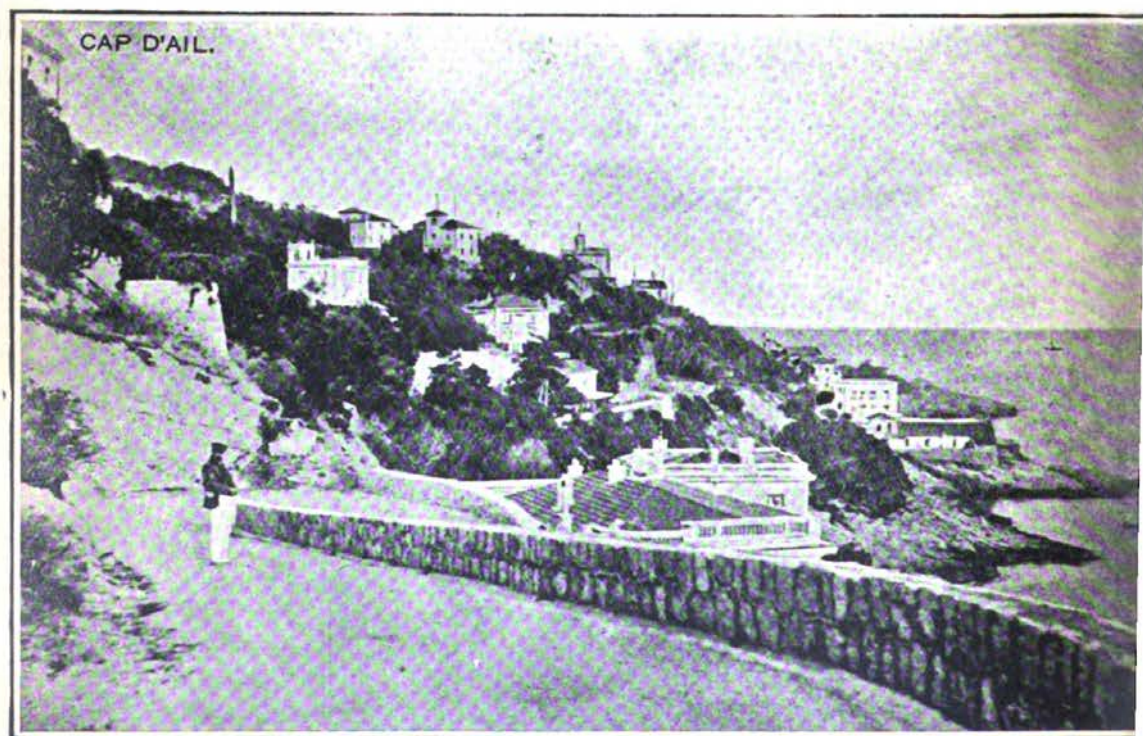
MR. J. KOTCHETOV IN THE LIBRARY AT HIS VILLA ILLUSION.



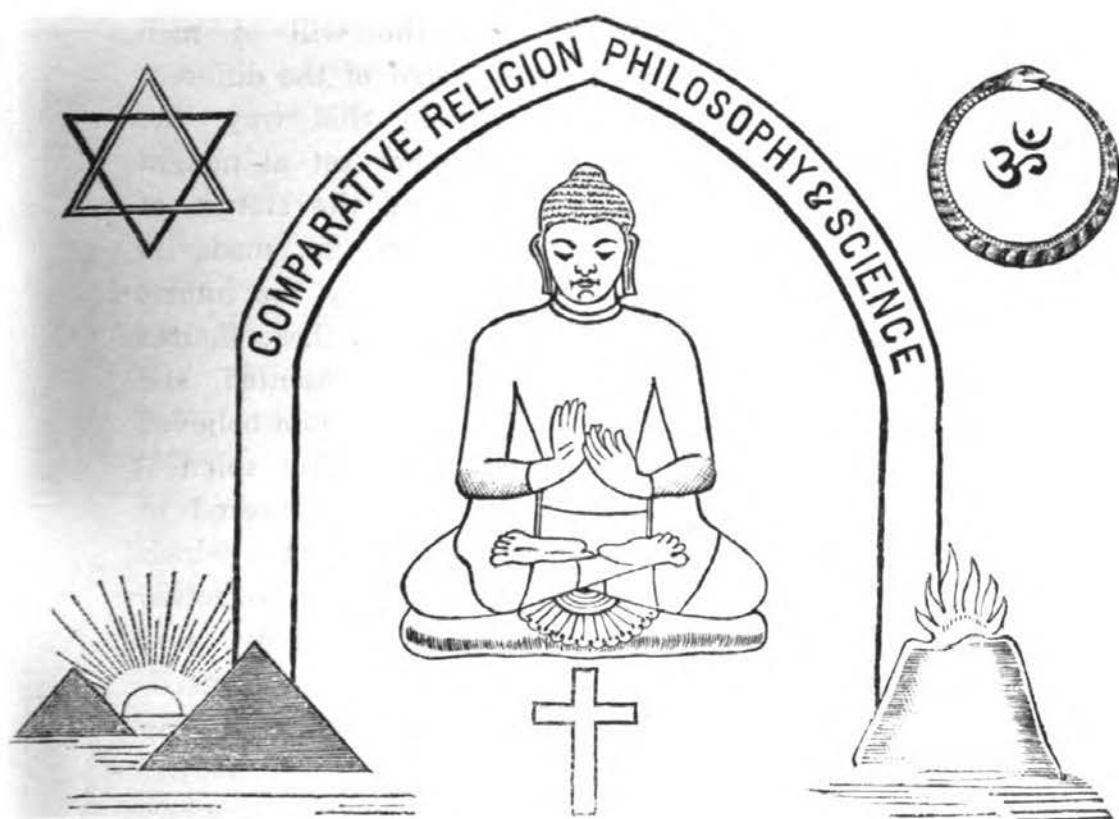
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LES CAPS FLEURIS AND LA TÊTE DE CHIEN.



CAP D'AIL.



THE ANIMATED STATUES OF EGYPT

By COUNTESS MADELEINE DE BRYAS

EGYPT has yielded up the records of her glorious past, and a century of painstaking investigations has led to the discovery of those very secrets, that generations of hierophants had jealously guarded against the curiosity of the non-initiated. Among these secrets must certainly be mentioned magic, for it occupied a very prominent place in their

ceremonies and even in their religion. The Egyptians believed that every object, animate or inanimate, could be made to obey the will of men who possessed a thorough knowledge of the different spells and 'words of power'. In this way, the customary limitations of matter were set at naught by the well-instructed magician, and the statues of gods and men were endowed with life, made to perform certain acts and even prophesy the future. It was thought possible to transmit to these figures the soul of the being whom they represented, and "from time immemorial, the people of Egypt believed that every statue possessed an indwelling spirit".¹

The inscriptions that have been discovered in the tombs, describe a curious ceremony by which the double, *ka* — a living and coloured projection of the human figure,² or the astral body, was infused into the statues. The first ceremonies consisted of evoking the double, and confining it in the statues. An officiating priest "pursued the shadow," and tried to catch it as with a net, like Isis, when represented as pulling the drifting body of Osiris out of the water. He exhorted the dead in the words: "Inhabitant of the tomb! Inhabitant of the tomb!" and at the same time he covered his head with a veil.³ The various incantations that he murmured, soon established a current between the deceased and the statue, on his declaring that "the air was penetrating". He then covered his shoulders with a thicker veil, and continued the magical

¹ E. A. Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² M. G. Maspero. *Histoire Egyptienne*, pp. 108-110.

³ M. Gayot. *Le destin, la divination Egyptienne et l'oracle d'Antinoüs*, p. 15.

phrases. After many perorations, the double was at last compelled to enter the statue, and the priest triumphantly announced that the net had finally captured him. The next thing to be done was to attach the *ka* definitely to the statue and give it back its senses. This was the subject of further and complicated ceremonies. A last office consisted in touching successively the eyes, nostrils, and mouth of the effigy with the sacred amulets, whilst a priestess, playing the part of Isis, whispered in its ear: "Now are thine eyes made, now is thy mouth made, now are thy nostrils made. Horus has opened thy mouth, he has opened thine eyes; he has given breath to thy nostrils with the divine amulet that opens the eyes."¹

It is very possible that through the magical virtue of this operation, a link might actually be made between the astral body of the dead man and the statues that represented him in the tombs, and that in this case, the deceased could keep in contact with those he had left behind, as in most seances of spiritualism, where, in our modern times, the 'spirit' has generally become a table-rapper, or the inspirer of sentences, that are easily communicated with the help of the 'planchette board'. Moreover, the Theosophical teachings² tell us that the ego, after death, is in close rapport with his physical corpse, and that the embalming of his body is "a distinct temptation to him to delay, and immensely facilitates his doing so if he should

¹M. Gayet. *Le destin, la divination Egyptienne*, p. 16.

²C. W. Leadbeater. *The Inner Life*, Vol. II, p. 21.

unfortunately wish it". But naturally, this would only be in the case of egos in an unadvanced stage of evolution, for none amongst the more advanced would allow themselves to be "detained upon the astral plane even by a proceeding so foolish as the embalming of their corpses". The funeral statues were not the only ones that could be animated; those in the sanctuaries, or the living representatives of the gods, were also endowed with life. It would not seem improbable, that in this case, a powerful elemental was attached to them.

In some of the temples, the statues were also used in healing. The king, or the ordinary mortal who wished to be healed, crouched down at the feet of the divinity, with his back turned towards it. First, the statue kissed the afflicted one, and then, four times in succession, it placed its right hand on his spine, or on his neck; the fluid that flowed out during these passes was called the *Sa*¹—the mysterious fluid that gave health, strength, and life. This ceremony, however, had but a temporary efficacy, and had often to be renewed, if the beneficial effect were desired to last some time.² These statues were certainly highly magnetised, and possessed the property of imparting health by contact, as efficiently as any modern galvanic belt, or overcharged battery³; they could even cure people possessed by an evil spirit. The Theban inscriptions describe, on a celebrated stele, how the god

¹ *Sa*, or *Prāṇa* in Samskr̥t.

² Maspero. *Bulletin Critique de la religion Egyptienne. Le Rituel du Sacrifice funeraire*, pp. 17-18, et. 28-29.

³ H. P. B. *Isis Unveiled*, Vol. I. p. 283.

Khonsu¹ freed a young princess of Bachtan, sister-in-law of one of the Pharaohs. This curious legend has been quoted in many works on Egyptology².

The statues in the temples were the object of rites of the most complicated nature, which were to be performed daily. M. Moret, in his learned book on the Egyptian rites,³ gives us an excellent description of the different stages of this ceremony.

The priest entered the sanctuary, and began by purifying the atmosphere with fire, fumigations and water⁴. The purifications in the temple, held an important place in the ceremonies, especially after foreign invasions.⁵ The officiating priest took the censer, after having thrown some resin on the flame, and proceeded towards the Holy of Holies. Each one of his movements, was accompanied by strange formulæ, in which he set himself forth as a god. It was evident that he was representing the king who was divine; for let us not forget that the Pharaohs, like the Peruvian Incas, were absolute autocrats, who ruled by divine right. M. Naville has tried to demonstrate that, in this case, the divine nature was like an emanation, an effluvia, that could be transmitted from the God to him who officiated, and from the latter to all the objects that he touched, or of which he made use.

¹ Amon, Khonsu and Mut were the gods of the Theban triad.

² G. Maspero. *Contes populaires de l'Égypte Ancienne. La fille du Prince de Bachtan et l'esprit possesseur.*

³ A. Moret. *Le Rituel du culte divin journalier*, Paris, 1902.

⁴ According to Plutarch, the priests purified the air with fumigations of resin in the morning, of myrrh at noon, and hyphi in the evening. (See *De Isis et Osiris*, pp. 79-80).

⁵ E. Lefébure. *Rites Égyptiens*, p. 40.

It was thus that every object had a divine name, and was apostrophised as a divinity. This was, for example, what the priest said to the censer: "Hail to thee! thurible of the gods who are the followers of Thoth. My two arms are on thee like those of Horus, my two hands are on thee like those of Thoth, my fingers are on thee like those of Anubis, chief of the divine pavilion. I am the living slave of Ra, I am pure, for I have purified myself and my purifications are those of the gods." Those words were the very same that would be addressed to Amon himself.¹ It is likely that those phrases were special forms of spells that were destined to bring about certain magical results, for the Egyptians believed that words of power were sufficient to obtain such results, but they did not realise, that it is the will that is behind the mantram, that really works the miracle.²

The second act of the ritual consisted in the entrance of the priest into the naos,³ where he was to purify the statue, and take it in his arms. He broke the seal and removed the sigillated earth, for the naos was hermetically closed, then he pushed back the "finger of set" or the bolt, and found himself facing a statue entirely covered with an animal's skin, which he removed. The face of the divinity was thus disclosed, and the priest could see the God. To look at a divinity was a privilege granted only to the king, or to the officiating priest, his representative, nor was

¹ Ed. Naville. *La religion des anciens Egyptiens*, p. 246.

² C. W. Leadbeater, *The Inner Life*, Vol. II, p. 409.

³ Naos or shrine.

it devoid of danger, either for the one who looked, or even for the God himself, as the look that fell on him was that of a king, in other words, of a God. The influence of the eye was considered to be terrible and even destructive in its results. Remnants of this belief are still to be found in the Italian *jettatura* and, according to Lane, the modern Egyptians never look in a mirror, without pronouncing certain formulæ preventing them from fascinating themselves.¹ The priest addressed the divinity in these terms: "My face is preserved from the God, the God is preserved from my divine face, for the Gods have made the path that I tread, and the king has sent me to look upon the divinity." In this singular fashion and with the spell of these words, neither of them ran any risk. The priest then prostrated himself, and literally lay down flat on his face. Each one of his movements was accompanied by phrases such as the following: "Hail to thee, Amon-Ra. Thou art well established in thy dwelling. I bow before thee, for I fear thee. I kiss Kel and Hathor, so that I shall be strong and not fall a victim to the sacrifices of this day."

The priest, after various fumigations with incense, offered the statue a perfume made of honey. Then he kissed it; nay, he even clasped it in a close embrace; this however, was no difficult accomplishment, as the limbs of the statues were always articulated.² After this, the priest retired

¹ Lane. *The Modern Egyptians*, 5th edition, 1860, p. 236. See *Lefébure, Rites Egyptiens*, p. 10.

² Those statues were of gilded wood, beautifully inlaid with precious stones.

from the naos, then came in again, and offered the divinity a small statue, representing the goddess Maat, or the goddess of justice, truth and law. M. Wiedemann has written an interesting article on this subject, in which he is of opinion that this Goddess is supposed to be eaten by the God, and that, in this way, he becomes master of all the powers.² This however, does not seem very probable, and I would rather accept M. Naville's explanation of the rite, being a symbolical idea, by which the priest gives the God to understand, that he will consider him as his judge, and accept his decisions as law.³

The statue was then submitted to the ceremony of being completely dressed. The priest began by washing it with water taken from several vases, and again burnt resin before it; then he proceeded to clothe it. The first part of the ceremony consisted in presenting the effigy with two white bandlets, with which its head was to be carefully bound round, the same operation being repeated afterwards with a green bandlet, and lastly with a red one. Then the priest enveloped the body of the divinity with a piece of cloth, and offered it various kinds of unguents and perfumes, the natures of which have not yet been ascertained. All these offerings were accompanied by symbolical and magical formulæ that are incomprehensible to us. Finally, after several purifications, the priest went into the outer part of the temple, but not without having previously hermeti-

² A. Wiedemann. *Maa, déesse de la Vérité et son rôle dans le Panthéon Egyptien. Annales du Musée Guimet-tome dixième.*

³ Ed. Naville. *La religion des Anciens Egyptiens*, p. 249.

cally fastened up the naos and applied the sigillated seal.

Some of my readers will, no doubt, tax me with superstition in believing that animated statues did exist in remote times, and yet H. P. B. herself, declares in *Isis Unveiled* that "the same knowledge and control of the occult forces, including the vital force, which enabled the fakir temporarily to leave and then re-enter his body, and Jesus, Apollonius and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues and cause them to act and speak like living creatures"¹. "Who would dare disbelieve in our days," she adds, in another part of the book,² "the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of Gods could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write without contact? We know that from the remotest ages, there has existed a mysterious, awful science, under the name of Theopæa. This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues, and blocks of inert matter became animated under the potential will of the hierophant." Mrs. Besant also, has fully illustrated the terrible consequences of this art, in the tenth life of Alcyone,³ in which she has rendered, with her wonderful descriptive

¹ *Isis Unveiled*, Vol. I, p. 485.

² *Ibid.* Vol. I, pp. 612, 614, and 283.

³ See *THE THEOSOPHIST*, July 1910, *Rents in the Veil of Time*, p. 1338.

and dramatic talent, a scene of magic and orgy in an old Atlantean temple. Nowadays, many 'wonders'¹ do happen, but the sceptical public is always mortally afraid of playing the part of the ingenuous fool who believes every story that is told him. Those who have given themselves up to psychical research, have invented extremely clever methods of controlling the manifestations of our brothers in the next world; but we find most people crying treachery and falsification at every 'uncanny' thing they witness; their efforts never landing them beyond trying to convince others that, either this world ends in matter and decay, or that there is really 'something' to await terrified sinners on the other side of the grave.

The eminent Egyptologist, M. G. Maspero, has written a remarkable chapter on the *ka* and the prophetic statues, from which I will quote the following passage.²

Those statues were animated, they really spoke and moved, . . . it is impossible to doubt that at least at Thebes, under the XIX and the following dynasties, the statues of Amon worked real miracles. The inscriptions prove, that under the last Ramessides, nothing was undertaken without first consulting the statue of the God. The king explained the business in question to the statue, either in the sanctuary or sometimes even in public; if a negative answer were to be returned, the

¹ *The Annals of Psychical Science*, April—June, 1910, published a long letter sent to Mr. W. T. Stead by Señor B. Corralès, in which the latter declares: "The double of our companion in research—Don Alberto Brenes Cordoba (Professor at the Law Academy, Member of the High Court)—was projected one night in such conditions, and with such truth and abundance of proofs, that I could not say which was really the personality of my friend. The two were in the same place, clothed exactly alike; they conversed and even shook hands with each other. (In a way, this is quite as astonishing as making statues speak and move!)"

² Maspero. *Etudes de Mythologie et d'Archéologie*, § I. See the Chapter 'Le Double et les statues prophetiques'. See also 'Notes sur différents points,' in the *Recueil*, § I, pp. 158-159.

statue remained motionless after the question was put to it, or if the reverse, it indicated "Yes" by a profound inclination of the head, which action it repeated twice. On a stele of Bahhtan, a certain statue of Khonsu, in order to transmit the magical power to another statue of Khonsu, makes the movement of infusing the *Sa* four times—that is to say, it places itself behind the other statue and four times over, places its hand on the neck of the other. The fragments of the great inscription of Deir-el-Bahari, seem to indicate that it was after a real conversation with Amon, that the Queen Hatshopsitou sent a fleet to discover the *Country of Incense*, and bring back the perfumes that were necessary for religious ceremonies. This proves, that if the inscriptions are nearly always full of dialogues between the gods and the king, they were not the work of imagination, but the expression of a living truth.

Amongst the most celebrated works attributed to Hermes, we also find a passage referring to the subject of animated statues. It is taken from the famous speech of hermetic initiation, or the speech to Asclepsios.

"If the Father Creator," says Trismegistus, "has made the eternal Gods in His image, humanity has made its gods to its own likeness. These are the animated statues, full of feelings and aspirations that enable them to achieve the greatest prodigies; the prophetic statues which foretell the future by dreams and other means, and which strike us down with illness, or heal our sufferings according to our merits".¹

Madame Blavatsky corroborates this statement in *Isis Unveiled*².

These statues were very widely used, and we find them in honour in Ethiopia at Napata, as well as at Thebes, the City of the Hundred Gates. When however, the glorious civilisation of Egypt began to decline, the true hierophants were dispersed by the conquering swords of various invaders; the rites

¹ *Le Double et les Statues prophétiques.*

² *Isis Unveiled*, Vol. I, p. 613.

fell into desuetude, or degenerated into mere priestly speculations. Having lost the secret of those arts that their fathers had made use of, and in order to keep their sway over the masses, the descendants of the High-Priests of Amon, substituted for the magical statues artificially animated dolls. Some of these are still in existence, and can be seen in the French Archæological Museums. The Louvre, in Paris, is in possession of at least one of them. When the statue in question was supposed to deliver an oracle to the king, the priests had it transferred into the chambers in the temple, specially accommodated for this purpose. The floorings were in silver,¹ and perhaps were even movable, like that in the temple of Ceres, at Eleusis, or that in India spoken of by Philostratus in the *Life of Apollonius*. If we believe Theodoret, "the statues of the gods, when they were of large dimensions often possessed cavities, which the priests entered through hidden passages, in order to deliver oracles." (*Hist. Eccl.* Vol. XXII.)² It is evident that illicit means and tricks were frequently used by the Egyptian, Greek and Roman priesthood, during the later times of their respective histories, and I should advise anyone who would be particularly interested on this subject to read Heron of Alexandria's treatise on puppet shows, translated in part by M. Victor Row, and Colonel A. de Rochas' most interesting book entitled *Les origines de la Science*.

Personal ambition and excesses of power often led unscrupulous priests, initiated in the mysteries,

¹ Ed. Naville. *La religion des Anciens Egyptiens*, p. 219.

² See *Magic*, compiled and edited by Albert A. Hopkins, 1898, pp. 203-251.

to make bad use of their knowledge, and dabble in the blackest of magics. It is in Egypt, that we trace the ancestors of the mediæval sorcerers, and there we find the widespread use of 'magical figures' made of wax or papyrus. To do harm to a man, the magician made a model of him and wrote his name upon it. When a lingering and painful death was sought, the sorcerer held the waxen statuette over hot ashes, and as it slowly melted, "he made gashes in it, or struck pointed wires into the parts of it where he wishes the pain to come, and recited the name of the person who was represented by the figure".¹ When on the contrary, a swift death was required, the statuette was cast into a bright fire, and was made to burn as quickly as possible. This horrible proceeding has still many adepts among the Christian sorcerers in Italy, and the negro Voodoos at New Orleans, and even in our prosaic epoch, mysterious deaths are not all traced to the guilty hand.² This phenomenon can be partly explained by the extraordinary property that wax possesses of storing up the nervous fluid, and remaining in intimate connection with the person whose effluvia it retains. St. Simon in his *Memoirs*, relates on this subject a curious little story, which I cannot refrain from inserting here: During the winter of 1702, several masked balls were given at Court, and all who attended, were supposed to have their wax masks made to order. When, in the following year, these masks were required for a similar purpose, two of

¹ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 161.

² *The Secret Doctrine*, Vol. III p. 251.

them were found to be most cadaverous looking, in spite of everything that could be done to them; these were the masks belonging to two noblemen, Bouligneux and Wartigny, who were killed in the next campaign.¹

But to return to Egypt; it must not be supposed that witchcraft was left unpunished, for the papyri testify that more than one magician was sentenced to the death penalty.² The Harris papyrus,³ and the judicial papyrus of Turin,⁴ both relate, how an overseer, named Hai, was punished to death, for having taken part in a conspiracy against the life of Ramses III, a king of the twentieth dynasty, and for making use of exorcisms, acquaintance with which he had come by illegally in the Khen, (the occult library of the palace), in order to enter the harem of the Pharaoh.⁵ The judges who examined the culprit accused him of "building a place, and finding a very deep place, and producing men of Menh," or the magical homunculi, bearing a close resemblance to the Jewish teraphim "who talked with men". The statuettes were not however, always intended for criminal purposes. Wax figures of men and animals were also made to serve as receptacles for evil spirits, which were expelled from men, whilst others, were supposed to minister to the wants of the dead, as in the case of the *ushabtiu* figures that were buried in the tombs⁶.

¹ Lefébure. *L'occulte à la cour de Louis XIV.* Published in the *Initiation* of April 1900, No. 7.

² *The Secret Doctrine*, Vol. III, p. 250.

³ *Papyrus de Chabas*, pp. 170-174.

⁴ *Dévéria*, pp. 124-137.

⁵ Maspero. *Contes populaires de l'Égypte ancienne* *Introd.* lxxiii.

⁶ Wallis Budge. *Handbook for Egypt and the Sūdān*, p. 162.

The religious books of Egypt are filled with allusions to magical operations and ceremonies, some of which are of the most extravagant nature, and several ancient writers have handed down to us many traditions, that were still credited in the early Christian days, and that now appear well-nigh impossible to believe. An Arab polygraph of the tenth century of our era, named Macoudi, has described at length in his well-known work,¹ how Deloukeh, an Egyptian Queen, initiated into the principles of magic, "gathered into the temples the secrets of nature, the attractive or repulsive properties contained in minerals, plants and animals". Besides this, she placed in these *berba*, images of the races and nations surrounding Egypt, together with the figures of their horses and camels. The Syrian tribes, who could invade the country by way of the sea, were also represented in a similar manner, and like the first, were placed under the exalted influence of certain planets. In this way, when an army was advancing, from the Hedjaz or the Yemen, in the hope of conquering Egypt, its representative figures in the temple were seen to disappear into earth, and the same fate immediately befell the invading hordes, who were annihilated on the spot. This writer also relates, that the first lighthouse erected by Ptolemy Philadelphus, was built in the sea, on a glass pedestal at the extremity of the Island of Pharos, near Alexandria. The summit of the edifice was crowned with

¹ Maçoudi. *Les Pruiries d'Or*. Tome ii, p. 898. Translated by C. Barbier de Meynard.

bronze and other metal statues. One of these statues held in its right hand a wand, that always turned towards the sun; when the sun was at its meridian, the rod pointed upwards, but, when in the evening the great orb sank below the horizon, the hand of the statue was inclined in that direction. The hours of the day and the night, were indicated by another statue, which emitted harmonious sounds that were different for each hour; whilst a third statue held its arm out towards the sea whenever the enemy was within a night's distance by sail, and when the fleet finally came into view, a fearful noise that could be heard at two or three miles' distance, issued from this extraordinary figure.¹ Another Arab writer, named Murtadi, confirms a similar version of a red stone ram, that stood on a pedestal in a skiff, adorned with a hawk's head, and which was always seen to turn in the direction of any advancing army.²

Without any semblance of heresy, we may suppose that magic was not a gift brought to Egypt by the Horian conquerors, as they are called by M. Naville,³ and who invaded the country with Menes at their head, after the great catastrophe of Poseidonis. It is evident that the historical Egyptians had inherited these magical arts, from the Kings and Initiates of the Third Divine Dynasty, mentioned by Manetho, who in their turn had very likely inherited them from the hoary times of Atlantis. The Arab legends have faithfully conserved

¹ Maçoudi. *Les Prairies d'Or*. Tome ii, p. 433.

² Murtadi. *Les merveilles de l'Égypte*. p. 14-17. Translated by Wattier.

³ Ed. Naville. *La religion des Anciens Égyptiens*, pp. 1-43.

the traditions concerning the great flood, and they give us circumstantial details about the statues and spirits that were created to protect the Pyramids. Let us remember that these buildings were built "partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power, during the submergence which the Initiates knew to be impending,"¹ and that it appears quite possible that such protectors should have been created, as they would constitute the most efficient Cerberuses.

"King Saurid," says the Arab legend,² "after having enclosed in the three great pyramids the bodies of the prior kings, the pontiffs and the idols, to preserve them from the deluge, established a guardian for each pyramid." The Guardian of the Oriental pyramid was a black and white idol, seated on a throne, and having its two eyes wide open; next to it was a halberd. If any unhappy intruder caught sight of the halberd, he immediately heard a tremendous noise that made his heart turn faint, and death quickly ensued. There was also a spirit whose duty was to serve the Guardian, but this without speaking to it. The Guardian of the Occidental pyramid was an idol in hard red stone, holding in its hand a kind of halberd, and on its head a coiled up serpent, which threw itself on all who approached it, twisting itself round their throats, and killing them on the spot. There was a spirit appointed to serve this Guardian, but it was ugly and deformed. A small idol in

¹ W. Scott-Elliot. *The Story of Atlantis*, p. 38.

² Maspero. *Le Double et les statues prophétiques*.

bahe stone was the Guardian of the third pyramid; it fascinated those who looked upon it, and attracted them in such a way, that they either died or went mad. Like the two others, this statue had its faithful spirit also.

It is not only during the 'Zero' dynasty, as Mr. Flinders Petrie has called the prehistoric period of Egypt,¹ that we see artificial elementals of enormous power for destruction, acting as protectors of the pyramids. During the reign of the human dynasties, or the Pharaohs comprised between Menes and Nectanebo the magician, we often find trained occultists, rather inclined towards 'the grey or black side of things,' who undertook to defend the entrance to their mastabas, by creating guardians "so charged with magnetism that they could even bring about physical results". The Arab legends are full of wonderful tales about these 'genii'. "The genius who inhabited the Ikhmin," writes Makrizi, "appeared under the shape of a beardless youth. Several people who attempted to enter the tomb were chased, and so brutally beaten by the spirit, that they were compelled to run for their lives."² The artificial elementals were not only attached to the mastabas, but were closely linked to the mummy itself, or sometimes even to the "top of the sarcophagus in which it was originally laid". Such was the case of the famous mummy of the High-Priestess of Amon-Ra, now in the British Museum, and

¹ E. Guimet. *Recentes découvertes en Egypte. Conférences faites au Musée Guimet.* See Tome xvii, p. 41.

² Maspero. *Le Double et les statues prophétiques.*

celebrated for the series of tragedies that occurred during its transportation from Egypt to London.¹

I will now end this long article with a few words on the statue of Amenophis III, more generally known as the Vocal Colossus of Memnon. Formerly, this statue stood with another one, in front of the pylon of a calcareous stone temple which was built by Amenophis III. They were hewn out of hard grit-stone and both were monolithic. The upper part of the statue in question was thrown down, either by an earthquake about 27 B.C., or owing to the injuries inflicted upon it by Cambyses, during the Persian invasion, in the fourth century before our era. This latter hypothesis is by far the more probable. At all events, the monument was badly damaged, and the broken bust which inclined towards the East, was every morning bathed in the solar rays, and passed abruptly from the cold of night to the high temperature of a blazing Egyptian sun. This sudden change, occasioned a dilation of the crystalline molecules of the statue, and two loud detonations, prolonged by the sonority of the stone, were heard. Even in our days, when the statue is struck by a fragment of stone, it vibrates, resounds, and gives out a melodious 'A'. This monument is, in reality, like an enormous tuning-fork. A few years ago, M. Guimet gave an interesting lecture on the Vocal Statue of Memnon, and, it is from the book subsequently published, that I have taken some of these notes². M. Guimet

¹ See an article in *THE THEOSOPHIST* of May 1911, p. 282.

² E. Guimet. *La statue vocale de Memnon*, 1905.

affirms that such detonations are given out by several Egyptian monuments, and particularly from among the broken blocks of stone that are scattered amidst the ruins of Karnak. "This phenomenon," he adds, "is noted by every traveller. If one visits these temples in the morning, a noise, like that of pistol shots, is heard all around, and if questioned, the Arabs explain that 'the stones are singing under the warming influence of the sun'." I visited Karnak myself, some two years ago, under the guidance of M. Legrain, the charming director of the Karnak excavations. In fact, I went over the ruins several times, but personally, I never heard any such noises, nor did any member of our party of drogmans and tourists mention noticing this phenomenon. However, M. Guimet's affirmation must be the correct one, for he is most certainly qualified to know.

Many ancient writers such as Strabo, Plinus, Juvenal, Pausanias, and Philostratus, the historian of Apollonius of Tyana, have mentioned the singing Colossus in their works. Pausanias declares that the statue "emitted a sound like that produced by the cords of a cithara, or a lyre, that would suddenly snap sharply". The vocal Memnon was often the subject of pious pilgrimages, but at times, the statue was silent, much to the fury of the superstitious pilgrims. This silence was evidently due to the Khamsin, or the terrible southern wind; when it blows as I have seen it blow in Egypt, the ground is without dew in the early morning, and the sun is thickly veiled with a dreadful mist of sand. Once the Khamsin nearly played a nasty

trick on the unfortunate Memnon, at a time when the Empress Sabina came in great pomp to see the Colossus. There then occurred a scene somewhat analogous to the one that is to be witnessed every year in Naples before the miracle of San Genarro. The Empress threatened the statue with Adrian's anger if it did not sing. When the sun rose dimly, through a haze of thin sand, Memnon remained mute, for the Khamsin was blowing violently, and the wrathful Sabina swore she would be avenged on the disobedient god. Fortunately for the Colossus, the frightened elements came to the rescue; towards the evening the wind sank, and the next morning two tremendous reports were heard. Then as a just reward to Memnon, the whole Court was seized with enthusiastic frenzy, and the poetess Balbilla had a long inscription engraved on the monument, to the glorification of the God.

As we see, this strange phenomenon was a case of pure chance, and the Vocal Statue of Memnon cannot be classed among the animated statues of Egypt. The detonations were due to no magical cause, and when the statue was repaired by Julia Domna, the wife of Septimus Severus, the Colossus brought its era of grand *Maestro* to a close, and sang no more.

In conclusion, I would say that every nation evolves along a given line, so that the fruit that it bears shall add new qualities, new possibilities, to the human tree of perfection. Mrs. Besant has told us in her lecture on the 'Emergence of a World-Religion' that the note Egypt sounded in her religious life was Science, just as Purity was the

keynote of the Persian civilisation, and Beauty that of the Greek. It is my personal conviction that in Egypt science as well as religion found a very strong point of contact in magic, in what I should call ceremonial magic. Life, for the Egyptians, was made up of elaborate rituals that were to be observed as rigidly in household, as in religious ceremonies. Their prodigious memories enabled them to retain any number of spells that were supposed to bring about definite results, and their animated statues prove that they were certainly very clever magicians. But all the while, they were unwittingly developing that most essential quality in man, the reflection of the first aspect of the Logos: the Will.

M. de Bryas

Always add, always walk, always proceed; neither stand still, nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that moveth out of his way.

ST. AUGUSTINE

CHAITANYA, THE PROPHET OF BENGAL

By PURNENDU NARAYAN SINHA, M.A., B.L.

(Author of *A Study in Bhagavata Purana*)

THIS is only a bare outline of the life and teachings of one, who plays a most important part in the life of the people of Bengal.

Sometime before the birth of Chaitanya, a holy ascetic named Madhavendra Puri, visited Vrindavana and roamed about the forests, full of associations with Sri Krishna's sacred deeds. Lost in rapturous devotion, he was seated one day at the foot of the hill of Govardhana. He hardly knew that the day was well-nigh over and he was without any food. A boy came with a pot of milk, and with sweet words induced the ascetic to accept it. At night, the boy appeared in dream and revealed himself as Sri Krishna. Thus Madhavendra knew the secret of Chaitanya's appearance and he confided the secret to two of his disciples, Advaita and Isvara Puri. Advaita lived at Santipur, not far from Nadiya, where Chaitanya was to be born, and he confidently asserted before the devotees who used to assemble every day at his place about a great appearance in the near future.

Another extraordinary man appeared at the time named Nityananda. He gave up the world and

assumed the robes of an ascetic at a very early age. He roamed all over India, went to the seat of Vyasa in the Himalayas, met a mysterious Brahmana and his wife on a mountain called Sri Saila in the South and eventually found out Madhavendra, who confided his secrets to him as well.

Nityananda knew that Chaitanya was born in Nadiya, but he did not come there, saying, "The time has not yet come, when he is to reveal himself and I must wait till then". So it was. Chaitanya grew up as an unusually brilliant boy, well skilled in rhetoric and grammar and fond of flooring his opponents in debates that he would force on them. His great intellect was a bar to his being overshadowed by the divine presence that hovered over him as it were.

The first effort of over-shadowing upset him. "All on a sudden," says his biographer, "the Lord made unusual sounds, and rolled on the ground. He laughed and roared and would beat any one that came near. At times his body stiffened, and he had fearful fits. He exclaimed: 'I am the Lord of all beings. I am He, but people do not know me.' After some time, however, he came back to his normal state."

But Chaitanya had not to wait long for the final surrender of his body for divine use. He went to Gaya, to offer *pinda* or oblation to his deceased father. There he met Isvara Puri and begged that ascetic to initiate him in the *mantra* of Sri Krishna. He got the *mantra* and recited it in deep meditation. He keenly felt the absence of Krishna and pitiously wept to find Him out. He

made up his mind to go to Vrindavana in search of Krishna, but a voice from the heavens asked him to go back to Nadiya. So he went back and on his way stopped at a village. What happened in that village, I shall give in Chaitanya's words: "A boy came to me smiling. He was dark as the Tamala tree, with curled hair, and peacock's feather in the head. He was glittering with jewels and had a beautiful flute in His hand. On His breast were the mark Srivatsa and the jewel Kaustubha. He had yellow cloth and Makara shaped ear-ring. He embraced me and then went away, I do not know where."

Chaitanya was now a changed man. The divine influence gradually settled on him. He organised a Sankirtana party and proclaimed the name of Krishna from house to house. At night, he would meet the inner circle of devotees at the house of Srivasa and there at times would manifest distinct divine powers. Nityananda joined him now. Still Advaita, who was anxiously awaiting the divine appearance, would not know him. So he sent a message to him one day, while under divine influence. "Go thou to Advaita's place," said Chaitanya to one of his disciples, "and tell him of my appearance. He for whom he has meditated, and wept and fasted so long, has for his sake made appearance, spread Bhakti in this world. Tell Advaita in secret that Nityananda has joined me. So let Advaita come soon with his wife." Advaita wept in joy and hastened to Nadiya with his wife. But he kept himself back at the house of Nandana and sent

words through the disciple that he had not come. The disciple came and had not opened his mouth, when Chaitanya exclaimed: "Advaita wants to test me. He has come to Nandana's house. Go bring him soon." So Advaita came and there was accession of force to Chaitanya. The loud proclamation of Krishna in musical procession went on from day to day.

After some time, Chaitanya thought he could not fully carry out his mission, without renouncing the world. So he became a Sanyasin and went to Jagannatha. His followers in Bengal came to him every year and remained for four months at Jagannatha, taking part in the Sankirtana, organised by him. He then undertook a tour over India, particularly visiting all the places of pilgrimage in the south. In his own life, Chaitanya showed the deep love of Gopi to Krishna and he was frequently seen to suffer intense pain on account of Krishna's absence. Either he would imagine that Krishna was taken away from Vrindavana by Akrura, the messenger of Kansa or that Krishna had disappeared amongst the Gopis in Rasa. The pain of separation was so real to Chaitanya, that he would bitterly weep and get into fits that frightened his disciples. Latterly he would pass days and nights piteously weeping because of his separation from Krishna and at times run away and jump into the black sea, taking it to be the river Yamuna. Once he thus ran into the temple of Gopinatha an idol near the seaside and was never seen again.

Chaitanya believed in both the Saguna and and Nirguna aspect of Brahman and found the

potentialities of Saguna in the Sat, Chit and Ananda aspects of Brahman. These aspects are Saktis, which give rise to manifestation. Chaitanya made a distinction between Sakti and Maya. Maya he said, was illustrated in our identifying the Self with the body. But he emphasised the truth that neither Isvara nor Jiva was born of Maya. Jiva is a part of Isvara and the chief mission of Jiva should be to serve Isvara. One who does not believe in the Sakti of Brahman takes only an incomplete view. "Vyasa," said Chaitanya, "has told the truth in the Vedanta Sutras. The Sutras are in perfect accord with the Upanishads. Sankara Acharya has by the sidelight of his commentaries eclipsed the direct meaning of the text. The Acharya is not in fault. He had a command from Isvara to do so."

Chaitanya took his stand on the *Gita* and the *Bhagavata Purana*. His particular mission was to accentuate the Love aspect of Isvara. This aspect was shown in ideal perfection by Radhika, the chief of the Gopis, who by her intense selfless love became merged as it were in Krishna and became His Sakti of Ananda or Love. To fit one self for this path of Love, one should be humbler than the grass, more patient than the tree, void of any sense of I-ness, but full of respect for others. He should also place the love of Radhika as an ideal before him.

Purnendu Narayan Sinha

NOTES ON THE STUDY OF TAOISM

By JOHAN VAN MANEN

ONE of the most eminent European sinologists, Professor Edouard Chavannes, stated only a few months ago¹: "The study of Taoism is for sinologists one of the great tasks still to be accomplished." This statement may come as a surprise to those admirers of Lao Tsz's immortal little book, who are easily able to quote ten or more renderings of the *Tao Te King* in European languages; but anyone who has even so much as dabbled in Taoistic studies beyond that five-thousand-words classic, knows how true the words quoted are.

It is commonly said that three religions exist side by side in China: Taoism, Confucianism and Buddhism. Some writers deny that Taoism or Confucianism are religions in the strict sense of the word, but it seems that this distinction is too captious to have any practical value.

Modern western writers agree generally in dividing Taoism into two main divisions or aspects.

Grube² expresses himself as follows on the point:

"Modern religious Taoism is a degenerated product of philosophical Taoism. What is common to

¹ *T'oung Pao*, Vol. XII, December 1911, p. 749.

² The late Professor Dr. Wilhelm Grube, *Die Religion der Alten Chinesen*, Tübingen, 1911, p. 65.

both, is the conception of Tao, which, however, has altogether lost its original sense of a metaphysical and ethical principle in religious Taoism, and which has assumed instead the meaning of a mysterious, magic power, the possession of which enables to reach immortality, to make gold and to work miracles of all kinds The teachings of philosophical Taoism root in the little book ascribed to Lao Tsz, the *Tao Te King*, the 'Canonical Book of Tao and Virtue'."

To indicate the difference between this popular and later Taoism, and the philosophical, earlier aspect, some writers have adopted the term Taoism as denoting the philosophy of Lao Tsz and Taoszeism for the doctrine of the Tao-sze, the 'doctors' of the Tao. The latter mode of Taoism has, probably under Buddhist influence, developed into a church with a 'pope,' monasteries and specific teachings of its own.

The tendency of modern western scholars is to make the dividing line between the two aspects of Taoism a very rigid one, and on the whole they give the impression of modern Taoism being *all* superstition, alchemy, necromancy and low occultism, in contrast to the purely philosophical and ideal values of original Taoism. Now it is precisely here that much has to be disentangled.

A friend, who had long resided in China and who spoke the language well, once told me that he had, over and over again, met with 'followers of the Tao' who proved to be wandering philosophers and mystics of an elevated type: philosophers, not charlatans, absolutely akin to the better class of Indian Svami or Persian Sufi. Recently a report

of a religious symposium held in Shanghai brought out this point very strikingly¹.

Mr. Tsang Kuan Foh, 'resident priest of the White Cloud Temple, a branch of the famous temple at Peking' expressed himself as follows:

"Tao is truth, life, immortality, the beginning and the end of all things, all relations, all phenomena. Its expressions in life are three in number, *viz.*, the establishment of virtue, the rendering of service and the possessing of potential energies and dormant qualities to serve . . . I have been a follower of Lao-Tsu for over twenty years. I have studied this great master's words with great care. . . To Taoists any Tao in truth, is nature. Therefore, if I live according to the laws of nature and non-action there will be no bad effect. . . If I do not have so many wants I am sure to be rich. Therefore, in our religion the highest virtues are: humility, disinterestedness and non-action. Humility overcomes violence. Disinterestedness avoids disputes. Non-action brings peace."

This living quotation certainly lifts us far above the atmosphere of quack-alchemy and superstition.

But, then, in how far has living Taoism been revealed to us? In how far have our travellers and Chinese scholars been able to separate the *strata* of modern and living Taoism. As Madame Blavatsky said so well: we must not compare the sublime examples of our own beliefs with the dregs of other beliefs. It is as unjust and useless to compare Berkeley's Christendom with the Buddhism of a nature-worshipping barbaric Buddhist, as it would be to compare the Christianity of an ignorant Neapolitan *lazzarone* with the Buddhism of an Ashvagosha.

¹ *The China Press*, Shanghai, February 2, 1912.

Then again: how long has it taken our own West to discover and appreciate the mysticism of its own origins? How long have the Gnostic doctors waited for their rehabilitation? And how little advance have we yet made in the deciphering of intention and expression in the quaint jargon of mediæval sorcery, alchemy, and magic!

We are in a much worse position with regard to the vast jungle of Taoistic alchemic literature. The few texts which the late Professor A. Pfizmayer has translated and commented upon—and he has been almost the only worker in this field—give one the impression of being renderings made without living contact with their contents.

And then: how vast a literature to survey!

Wylie¹ devotes in his Chinese bibliography ten pages to the enumeration of Taoistic works, mentioning some hundred titles; and we also hear of a Chinese edition of the whole Taoistic canon in six hundred and two volumes, covering 83,198 printed pages. And that edition was printed as early as seven hundred and twenty-five years ago, about 1190 A. D.

If we remember that the study of comparative Theosophy is only of most recent growth; that Sufism is only now slowly beginning to be known and understood; that Indian mysticism had no general influence on the West before the Theosophical Society began to propagate it there (in a profoundly unscientific way, it is true, but with such living enthusiasm that it evoked

¹ A. Wylie, *Notes on Chinese Literature*, New Edition, Shanghai, 1902, pp. 215-225.

an equally living response) then we can be scarcely surprised that China's mysticism has not yet been introduced into the West with such detail as could only be the result of the sympathetic and painstaking labour of many hands. The field of Chinese studies is perhaps the widest of any in the Orient; yet its workers are less in numbers than those in the fields of Arabic, or Samskrit, or Hebrew studies.

Just now, however, some important new works have appeared or are appearing, which will fill very important gaps in our material about Taoism. In the first place a big work¹ by Dr. L. Wieger, S. J. must be mentioned. Two volumes have so far been announced, perhaps more are to follow later. The first volume, which has been published, gives a general bibliography of all Chinese works on Taoism, and mentions no less than 1,464 titles. It will be seen at once that the reader whose knowledge of Taoism rests on a familiarity of the *Tao Te King* alone can hardly boast of knowing the system, but at best of knowing only its most famous text. The second volume of the work will be devoted to 'the Fathers' of Taoism.

Another work announced is a posthumous one by Professor Grube, an important source of knowledge concerning the mythology and legendary lore of popular Taoism. It is a translation, half finished by Professor Grube and completed by his pupils after his death, of a Chinese work of considerable length.

¹ Dr. L. Wieger, S. J., *Taoisme*, tome I, Bibliographie générale, Hokienufu, 1911.

Although there is already a quite extensive literature on Taoism in European languages, the material for study is exceedingly difficult to collect. Most of it is to be found in rather inaccessible and rare periodicals such as the *Chinese Recorder* and the *China Review*, copies of which are only to be found in first-class libraries. Many excellent articles are contained in general books on Chinese religion, but always as a subordinate section of a greater whole, and never with Taoism as the sole *point de depart*.

There is, as far as my knowledge goes, only one work which claims to be written solely on Taoism, by Léon de Rosny,¹ but even this confines itself practically exclusively to Lao Tsz and his book.

It might be said that there are too many translations current of the Tao Te King, but this could never be the case, for every translation, however bad, reflects *something* of the priceless value of the book itself. Chinese scholars often scoff at them², precisely because they *only* speak as scholars and forget the perennial life of their source ever flowing anew in each new version.³

I have seen most of the European translations, at least some thirty I should say: in all of them there are mistakes, in greater or smaller numbers,—and yet in all of them some wisdom is transmitted.

¹ Léon de Rosny. *Le Taoisme*, Paris, 1892.

² As e.g., Henri Cordier, unpleasantly, (*T'oung Pao*, série II, Vol. 5, p. 627; and Chavannes with pleasanter sarcasm, in this year's *T'oung Pao* (p. 749)

³ The only exception is the absolutely worthless so-called translation by 'Matgioi' (Albert de Pourville), Paris, 1894 (?). This rendering is not only ridiculous, it is 'clownesque'. But the translator has, I believe, corrected himself since, to some extent, in a more recent attempt.

Cordier¹ mentions some hundred and seventy books and articles under the heading Taoism; of these about twenty are translations of the *Tao Te King*. Since this bibliography was printed, several new translations have appeared. The current and previous years produced about five new versions.

These translations may be classified in certain categories. There are renderings by:

1. Sinologists by profession (academical or practical).
2. Dilletante sinologists, lovers of this special book (their dilletantism a variable quantity.)
3. Pure outside enthusiasts.

In comparing versions one should first obtain some perspective in one's views regarding the relative status of their authors. The experts' translations are not always and everywhere the best; the enthusiasts' translations are often in many places (but by no means everywhere) ludicrously wrong.

It is not my intention here either to give a reasoned bibliography of Taoism or even to map out a course of study for this subject. I only desire to point out two widely prevalent misunderstandings.

The first is that Lao Tsz and the *Tao Te King*, when studied together, exhaust or cover Taoism. There was a Taoism before Lao Tsz, there was a Taoism different from and contemporary with that of Lao Tsz and there has evolved an ever-changing, many-sided, multicoloured Taoism after Lao Tsz. All phases, all forms and transformations,

¹ Henri Cordier, *Bibliotheca Sinica*, 2nd Edition, Paris, 1904, Vol. I, col. 714-727.

all elements covered by the above must be taken into account when dealing with Taoism.

The second misapprehension is that we must regard it as a settled fact that later Taoism, so-called popular or religious Taoism, is entirely a debased system of superstition and corrupt practices. At the present moment our knowledge of the subject is too limited to warrant such a decisive statement. Just as we are only now beginning to unravel the mystic phraseology about wine and love and drunkenness in which the Sufi hides his mysteries, so have we to unravel the phraseology of the *better class* mystics of Taoism before real insight can be gained.

Before Taoism has been studied historically and genealogically, before the evolution of Taoistic thought has been minutely traced, no dogmatic statements on the body of Taoistic practices, beliefs, teachings and literature can be taken as final.

It may well be that further research will lead us to find precisely in China another centre of the body mystic and gnostic, to be added to those already known in India, in Persia, and in the Mediterranean world.

Johan van Manen

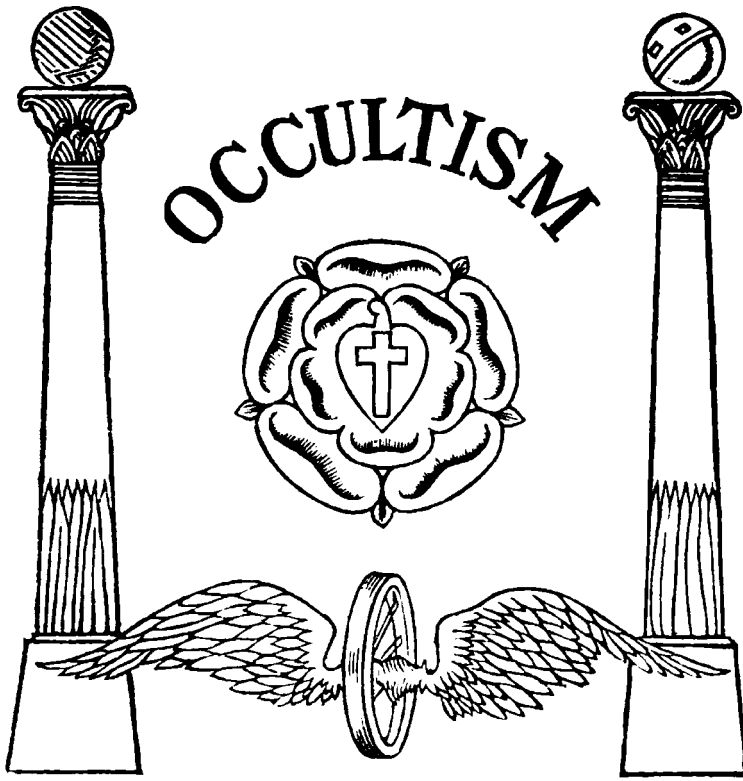
THE BEAUTY OF TERRIBLE THINGS

By LILY NIGHTINGALE

I have seen the sword of the Lord
 Gleaming and flashing,
I have heard the cymbals of calamity,
 Deafening, clashing,
I have touched with my lips the vessel of
 His wrath,
Yea, the chalice of the bitterness of His displeasure,
And I have savoured the beauty of it all,
 and proud am I to drain its fullest measure.

I have gazed at the Sun in its redness,
 Wounding and blinding,
I have sunk, pierced with the night's awful
 deadness,
 Felt the slow grinding
Of dreadful places, where the light was pallid
 with a great despair,
Where faith was banished, and expectancy, and
 all that might make foulness fair.

This I say, who am bowed, not crushed
 By the great waters,
That not one note of my pæan is hushed
 To Him whose sons and daughters
Are nearer brought to His Feet by great waves,
 though dashed by rocks and hurled
On the stones and thorns, and the piteous
 ways that lead to Him from the world.



RENDS IN THE VEIL OF TIME

WE take now a series of sixteen lives, of a character less remarkable than the two sets which have hitherto been studied. The hero passes from life to life in regular succession, developing high artistic capacities, with little of serious catastrophes, in strong contrast to the stormy lives of Orion. It will be found useful in these to trace the more ordinary working of the laws of reincarnation and karma; also to note the regular succession of sub-races. There is no jumping backwards

and forwards; steadily through the sub-races of the fourth, and then steadily into those of the fifth he goes. One feels the presence of a refined, serene and gracious ego throughout.

THE LAST SIXTEEN LIVES OF ERATO

No.	Birth.	Death.	Sex.	Place.	Length of Life.	Interval between Lives.	Root Race.	Sub-Race.
1.	B.C. 19245	B.C. 19169	M	Chaldæa	76	2022	IV	4
2.	17147	17075	M	Egypt	72	1787	IV	5
3.	15288	15244	M	Poseidonis	44	498	IV	6
4.	14746	14691	F	N. America	55	653	IV	1
5.	14038	13976	F	N. America	62	1887	IV	2
6.	12089	12004	F	Peru	85	2367	IV	3
7.	9637	9625	F	China	12	22	IV	4
8.	9603	9564	F	Poseidonis	39	995	IV	5
9.	8569	8510	F	Etruria	59	1053	IV	6
10.	7457	7392	F	Japan	65	1513	IV	7
11.	5879	5804	M	Egypt	75	1772	V	1
12.	4032	3987	M	India	45	1829	V	1
13.	2158	2090	M	Arabia	68	1517	V	2
14.	573	561	M	Persia	12	41	V	3
15.	520	449	M	Greece	71	1952	V	4
16.	A.D. 1503	A.D. 1522	M	Bavaria	19	328	V	5

I

In the first of the present series of lives Erato, our hero, was born in 19245 B.C. as the

eldest son of a priestly family in a large and prosperous town situated on the north-western shore of the Persian Gulf. The race to which he belonged was that great third offshoot of the Aryan stock which, pouring in through Kashgar about 30000 B.C., had overrun the whole of the vast territory comprising Persia, Mesopotamia and Chaldea, and established an Empire which at the time of its greatest extension, stretched, we are told, from the Pamirs to the Mediterranean, and from the Persian Gulf to the Sea of Aral, and which lasted, with various internal changes, for the quite enormous period of twenty-eight thousand years. Its Capital seems to have varied with the changes just mentioned, but at the time with which we are dealing it lay not far to the north-west of Erato's birth-place—a vast city with magnificent palaces and temples, built in storeys of different-coloured brick, and great walls on which several chariots could drive abreast; it was situated on the banks of a mighty river, and probably, from its geographical position, was one of those eight or ten earlier Babylons, superimposed one upon the other, in the course of ages, which modern archæological research has brought to light. There at this time reigned the Emperor Theodorus, who figures so frequently as leader and ruler in the recently published lives of Alcyone. The son and heir of Theodorus was Deneb, a gallant and dashing young warrior.

A hundred centuries of imperial life had brought the civilisation of this great Empire to a high pitch of splendour. The religion was outwardly

star-worship; though to the instructed this was less a worship of the stars themselves than of the great Intelligences behind them. On its more philosophic side it was a lofty Pantheism, while upon this background had been woven a rich and complex Polytheism, including all the splendours of the Stellar Host. The chief object of the religious services was the invoking and utilising of the benign influences of the planetary and sidereal Spirits, and for this purpose a very elaborate ritual had been devised, in which much was done by means of ceremonial dances and by the use of the colours, scents, and musical notes peculiar to the particular Being invoked. To find these out and to employ them with the right effect was the celebrated Practical Magic of the Chaldean Magi. Every Priest had to be versed in this lore, and besides this there was much to learn in connection with times and seasons, longitudes and ascensions, which was essential for the exact performance of the ritual.

Such was the training required of the hereditary sacerdotal caste into which Erato was born in this life. We must now turn to the events of the life in question: but, in order to understand these properly, we must go back two generations to the time of Erato's paternal grandfather, Castor.

Castor, was an exceedingly scheming old person who, although not connected with the capital, had been a very prominent man of the priestly caste in his time, and had obtained many concessions for his Order and increased its power all over the country. He had married Amalthea, a nice quiet

woman, but one of an intensely jealous temperament; and in due course she presented him with twin sons, Melete and Aglaia. Unfortunately—and here was the rub—the nurse on duty lost her head and got the two children mixed up; and since they were as like as the proverbial two peas, it became quite impossible to say which was the elder. Consequently, as the only way out of the difficulty, Castor decided that they should be co-heirs. It was out of this decision that all the subsequent trouble arose.

The fact was that the two children were of very different temperaments and this difference became, as was only natural, more and more strongly marked as they grew up. Melete was of a somewhat stolid and careful type, quite prepared to maintain his own rights but, generally speaking, bluff and good-hearted. Aglaia, on the other hand, developed into a young man of violent prejudices, quite unscrupulous in getting his own way, and full of a jealous strain which he had presumably inherited from his mother. It soon became apparent that the joint arrangement, however smoothly it might work while Castor was there to look after things, would enter upon a most precarious existence as soon as the restraining influence was withdrawn. For, although the two young priests to all outward appearances performed their joint duties amicably enough, yet, as time went on, the idea that he must have been the elder shaped itself more and more definitely in Aglaia's mind; and with it came a kind of eating discontent which soon passed into bitter resentment, and from that,

by an easy transition, into the thought of actually plotting against his brother. There were times when he had spasms of resurgent affection, and of remorse for the direction in which he felt his mind to be tending; but these became rarer as the years passed by and, even before Castor died, Aglaia had come to look upon his brother as an enemy and as an obstacle somehow or other to be removed from his path. The general tension was increased rather than relieved by the marriage of the two brothers. It was apparently compulsory for members of the priestly caste to marry, and so, as soon as the twins came of age, Melete married Ausonia, while Aglaia took to wife Pomona. Both pairs had children, Pomona giving birth to a son Phocea, while to Melete and Ausonia was born our hero Erato. Aglaia now became even more fixed in his attitude of hostility and determined, once and for all, that, however things might fare with himself, at least his son Phocea, and no other, should succeed to the family inheritance. Thus it was that, automatically, the feud extended itself to the second generation.

The time came at last for Castor to go the way of all flesh. No sooner had this happened than Aglaia began to set his schemes on foot. Castor's original arrangement—that the two brothers should officiate at the festivals side by side—had certainly proved inconvenient in practice; and in view of this Aglaia was able to suggest to Melete that instead of officiating together they should do so alternately; the real idea at the back of this being that, by judicious management and the exercise of

his undoubtedly superior wits, he might, in the actual working out of the thing, secure all the most important festivals for himself, and so win what far more than mere money was his true object—namely, influence and prominence in the eyes of the people. Much as Melete disliked any interference with his dead father's wishes, he was at length half coaxed, half commandeered, into giving his consent; and so the new arrangement came into being.

All seemed to be going well for Aglaia, after this initial victory, when all of a sudden a terrible blow befell him in the shape of a serious illness which, dragging on for month after month, kept him helpless in his bed, while Melete reigned supreme. There he was forced to lie gnashing his teeth, practically unknown to the populace who were becoming every day more familiar with his brother. The climax was reached when the reigning Emperor Theodoros happened to visit the city on one of his royal progresses before Aglaia had sufficiently recovered to resume his duties. This meant that Melete had to do the honours in all matters touching religion: the consequence of which was that Aglaia's jealousy rose positively to fever-pitch, and with it the last traces of his old affection for his brother disappeared. From henceforth the story of the family becomes one of a series of plots on the part of Aglaia against his brother and nephew.

The first of these was of no great importance, being rather a mean little affair of which the details are not worth recording. It may be mentioned, however, that by some means or other

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Melete became aware of it; and, trivial though it was, it nevertheless opened his eyes to his brother's character, and from that moment, in place of the admiring devotion which Melete used to have for Aglaia, we find a kind of contempt mingled with distrust, which was not likely to make matters any smoother in the time to come.

The next plot, however, was more serious, being nothing less than a plot to kill the boy Erato. The agent chosen was his cousin Phocea, who was to administer poison to him. This conspiracy, in its turn, was defeated by the affection which, in spite of the feud between the parents, existed between the two little cousins. Erato, who was a nice handsome little fellow with a good kindly disposition, was very fond of his cousin Phocea, and felt for him that kind of hero-worship which a young boy often feels for one cleverer than himself. Phocea, on his side, though possibly somewhat sly and cunning, yet reciprocated this affection; and so, when his father took him into his confidence, absolutely refused to do what was suggested. He added however—perhaps a trace of heredity peeping through—that his father need not worry, since he (Phocea) could perfectly well manage Erato and get whatever was necessary out of him when the time came. . .

But to Aglaia, who was by this time practically obsessed, to fail once was only to try again. Disappointed by his son he looked about for a more fitting instrument for his designs, and found such an one near at hand in the person of Cancer who, well but not pleasantly known to most of

our readers by this time, happened, at that point in his chequered round of births and deaths, to be living as a servant in Aglaia's household. Tempted by a sufficient bribe, Cancer undertook to lure Erato away and imprison him in some distant spot, far out of reach of his family. This he had actually succeeded in doing, and Erato's fate would have been sealed, had not Phocea, somehow getting wind of the plot, once more interfered with its success. Following up the pair without being observed, he was able to set Erato free and to restore him to his family; not however without first exacting a promise, for the sake of his father Aglaia, that not a word should be said as to the true cause of his temporary absence from home.

As things turned out this silence did nothing to allay the suspicions of Melete and Ausonia. Suspecting some foul play behind, they found in Erato's awkward prevarications only a confirmation of their fears; and feeling fairly certain that the thing had been somehow due to Aglaia, they decided that it would be better to send Erato away for a time out of reach of further danger. So the young man was despatched into the country to stay with a relative; and there he remained for many years, thoroughly enjoying himself, and entering with zest into all kinds of rural sports and occupations. The relative alluded to seems to have been a stodgy, bourgeois kind of person of no particular interest to our story. He had, however, a wife, Stella, who appears several times in the present series of lives.

We now pass over a few years, at the end of which time we find Aglaia's attitude becoming

worse and worse, and at times almost approaching insanity. About seven or eight years after the first, Aglaia had a second serious illness, but this time instead of everything being left in Melete's hands, Phocea was now old enough to take his father's place. Professionally the young man did well enough, but it was clear that his general character was not improving. He was becoming a sharp lawyer-like type of fellow, with a keen eye to the main chance. It was characteristic of him that he was by no means anxious for his father's recovery, finding his own temporary importance quite to his taste. Melete heartily disliked him, though Erato seems all along to have kept up his old affection for him.

We now come to Aglaia's next effort, which was of rather an elaborate nature. One of the ceremonies in the religion of the time was something rather like a Holy Communion, the central feature of which was the eating by the assembled people of a number of little round cakes dedicated to the particular Star, or Planetary Spirit, who was being worshipped at the time; the idea being that they were enjoying the hospitality of the Spirit in question. On one of these occasions, while Aglaia was still sick and Melete was in charge of the service, the former contrived that Cancer should be present at the preparation of the cakes and poison them. This time the plot came off successfully. Along with many others, Melete was taken violently ill and died, though for some reason Erato escaped.

The whole town was thrown into confusion by the news of this tragedy. The Governor ordered

an enquiry to be made, and very soon suspicion fell on Cancer, who in the meanwhile had been seized with panic and fled, in spite of all the clever arrangements he had made to conceal his guilt. Very strong suspicion too was aroused against Aglaia, but in the absence of Cancer there was no direct proof of his guilt. Nevertheless popular feeling ran high against him, and his share in the matter was more or less an open secret. One result of this was that Aglaia found it necessary to remain in the background, instead of, as he had hoped and expected, succeeding to an unchallenged supremacy on the death of his brother. So Phocea and Erato were now in joint charge of things. The two managed to get on well enough together, and Erato was always distinctly friendly, though Phocea was obviously far the cleverer of the two and took every possible advantage of the other, not altogether without the knowledge of the latter.

Things went on this way for some years, Aglaia still remaining in the background, broken in health and afraid to show himself in public. But the idea of getting sole possession of the inheritance for his own branch of the family still seethed in his brain, and it was not long before he made another desperate effort to achieve his purpose. He was stung into this by some rather shady transaction on the part of Phocea which had brought the latter into bad odour with the populace. Fearful lest this should react to the credit of Erato, Aglaia once more secured the services of Cancer, by means of a munificent bribe, and induced him

to come back and make another attempt on Erato's life. Phoea meanwhile knew nothing directly of this, but had a kind of suspicion that something sinister was afoot. He seems, however, to have adopted a policy of *laissez faire*, and to have remained quietly watching developments.

The plot itself was again rather complicated, but it was arranged that, should it fail, Cancer should simply stab Erato. Apparently it did fail, since it came to stabbing. But in attempting to murder Erato, he stabbed the younger brother, Juno, by mistake. Juno, although terribly wounded, managed to grapple with the assassin, and wounded him severely in his turn; but he died before he could tell his story. Cancer himself was captured, but was by this time delirious in consequence of his wound; so nothing could be learnt for the present from either.

Once again the Governor of the town intervened; but this time the case was taken out of his hands by no less a personage than the Emperor Theodoros, who happened to visit the town just at the time when the matter was upon everybody's lips. It was customary during such visits that the Emperor should make personal enquiry into the administration of justice; and so being interested in this case, the hearing of which was pending at the time of his arrival, he summoned the parties concerned before him.

Cancer, who by this time was dying, had supplied no definite information, but there was little doubt as to Aglaia's guilt. Sent for and interrogated by Theodoros, the latter became terrified and

confused and broke down completely under cross-examination. The Emperor, seeing how matters stood, declared him to be insane and ordered him to be shut up.

Meanwhile Cancer died, but before dying made a clean breast of everything. The whole city was filled with intense horror at Aglaia's villany and suspicion also fell on Phocea, who however managed to clear himself. In spite of this the situation, as regards the two cousins, was obviously impossible, and this was recognised by the Emperor, who solved the difficulty by suggesting that Phocea should remain in sole possession of his present office, and inviting Erato to his own capital to fill a vacancy at the Great Temple, which had been caused by the death of Proteus. We may therefore take farewell of Phocea from this point, leaving him to grow old in his priesthood and to bring up a family with the assistance of his wife Melpomene. Meanwhile Erato departed for the capital, full of gratitude for the kindness of Theodoros; a kindness which, by the way, he was later on able, in some measure, to repay, since a few years afterwards he was instrumental in unmasking a plot against the Emperor's life.

Erato now entered upon an entirely new life, far from the intrigues and persecutions which had hitherto darkened his way, and surrounded by every kind of helpful and ennobling influence. Chiefest among these was the great High-Priest under whom he had been summoned to serve. Pallas at this time was a man of somewhat advanced years, ripe both in worldly wisdom and in the

science of the Gods. For many years he had presided over the Great Temple with power and dignity, and the fame of his learning had spread far and wide. Under his tuition Erato was soon conscious of an inner development which he had not known before, and increased not only in his knowledge of the secrets of his craft, but in virtue and spirituality. He was by this time a man of tall, dignified presence, with the dark flashing eyes of his race; and it was thus that the investigator first saw him many years ago, when these lives were first looked up. The lives of Erato represent the earliest attempt ever made at this kind of occult inquiry, and this Chaldean life was of course the first of these; and the writer well remembers that the very first picture that he then saw was one of our hero, as he appeared soon after going to the Capital, standing upon the white stone roof of the temple in the moonlight, and raising his arms in invocation to the Spirits of the Heavenly Host. On another occasion he was to be seen observing ascensions by means of a rude semi-circular instrument of brass, over which a bar moved, marking off the degrees; or yet again, still on the temple roof, pointing at a star with a long wand, and then writing its signature on the white floor with the end of the wand, which seems to have been tipped with some bituminous substance of a self-luminous nature—not, however, phosphorus. Another feat, more definitely belonging to practical magic, consisted in causing a flame of a lovely crimson colour to rise and fall upon the altar; the colour being that connected with the ritual of a particular star.

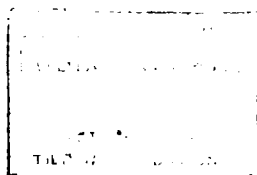
Earlier in life Erato had done something along artistic lines, in the shape of brilliantly coloured mosaics of polished tiles, with which it was customary at this time to decorate the walls of temples. But, skilful though he was, he seems to have given up this kind of thing on taking up his new position. He was now concerned with the holding of the public services, which he performed arrayed in gorgeous vestments made of some curious texture, seemingly metallic, rather of the appearance of shot silk, breaking into various hues as the light fell on it. The service consisted, in part, of reading to the assembled populace from sets of very ancient silver tablets containing moral precepts. These tablets dated probably from Atlantean times, and were held in the highest reverence by all. They were bound together by leathern thongs, and were by this time totally discoloured by age. From these Erato would read on ceremonial occasions, standing on the temple steps, while the people gathered in enormous crowds to listen; a pleasant, peace-loving folk, for the most part, yet good fighters when occasion arose.

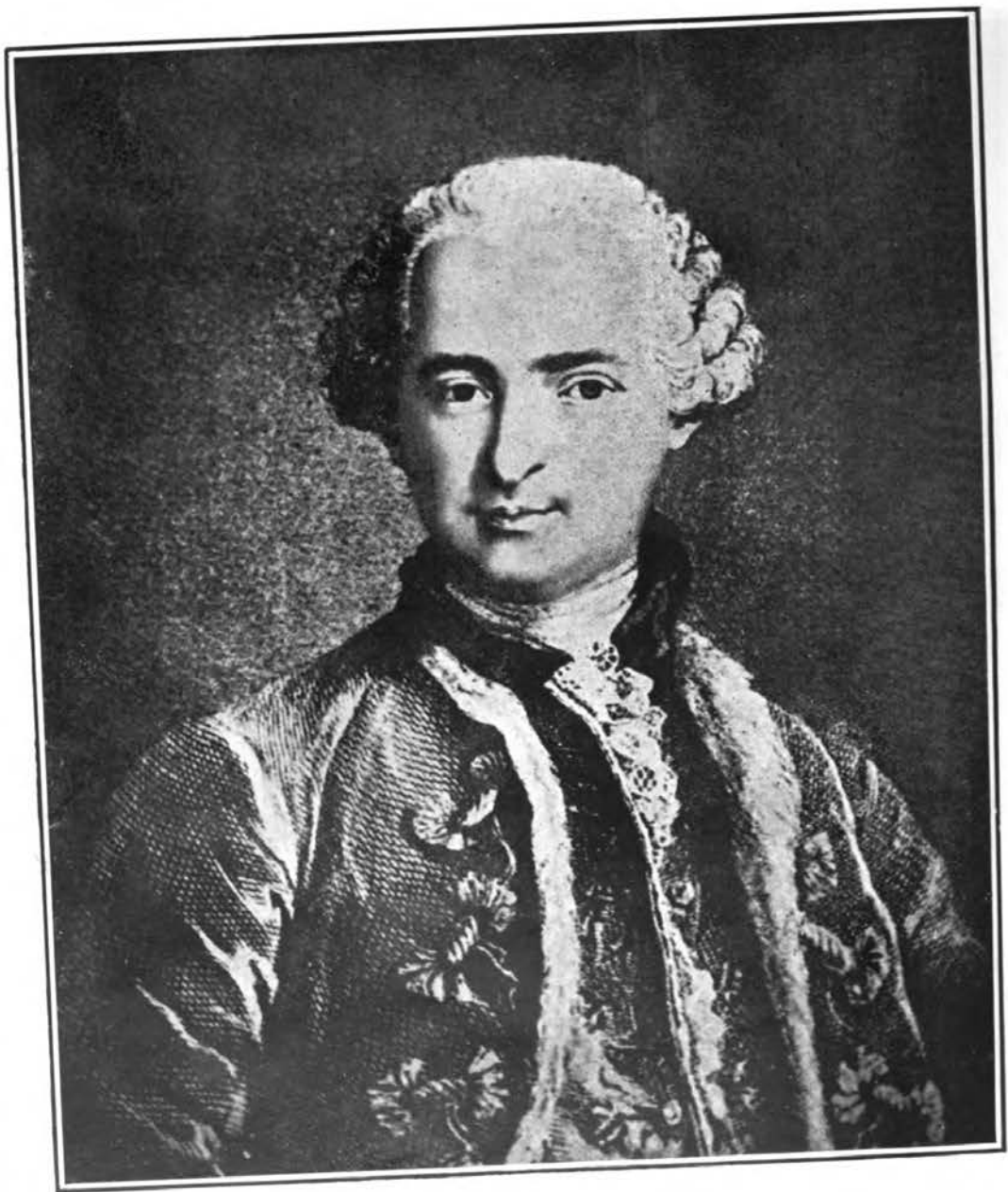
A very much more sacred service was the one referred to in an earlier place, at which the hospitality of the Star-Spirit was enjoyed, in the shape of specially dedicated wheaten cakes: while yet more holy and mysterious was another ceremony of the inner temple, at which the officiating priest threw himself into a prophetic trance, and the august Lord of the Star spake through him, proclaiming His will to the people. Most sacred of all, and rarest, was the supreme achievement

of the devotee, when, by a last effort of aspiring love, he succeeded in uniting himself with his parent-Star and passed away from this planet to that loftier realm.

After holding the chief priesthood of the great temple for a full half-century, Pallas at last passed away, and was succeeded by our hero. The latter was now himself an old man, and only survived a few years in the enjoyment of his exalted office. The rest of his life passed uneventfully, until, in the seventy-seventh year of his age, he followed his great predecessor into the astral world. The last picture which we had of him in the investigations of twenty years ago was of a majestic figure with long flowing white beard lying in state, clad in ceremonial robes, while troupes of mourners filed through the death-chamber, each taking, as he passed, a small round cake with white powder on top, which was supposed to be the last hospitality of the deceased. As he did this, each of the guests repeated some formal phrase of greeting and farewell, and so amid all the state and ceremony of the national religion the High-Priest went upon his long journey. The body was then placed upon a vessel and was taken out to an estuary, where it was dropped into the water, to be carried thence out to sea.

This life, which had, for the greater part of it, been passed amid surroundings well calculated to bring out the higher and more spiritual side of Erato's nature, was followed by a prolonged period in the heaven-world.





DRAMATIS PERSONÆ

- THEODOROS : ... *Emperor. Son : Deneb.*
 PALLAS : ... *High-Priest.*
 PROTEUS : ... *Priest of the Great Temple.*
 CASTOR : ... *Priest. Wife : Amalthea. Sons :
 Melete, Aglaia.*
 MELETE : ... *Wife : Ausonia. Sons : Erato, Juno.*
 AGLAIA : ... *Wife : Pomona. Son : Phocea. Ser-
 vant : Cancer.*
 STELLA : ... *Wife of relative of Erato.*
 ERATO : ... *Wife : Dolphin. Son : Canopus.*
 PHOCEA : ... *Wife : Melpomene.*
 CANOPUS : ... *Son : Psyche.*

 COUNT FERDINAND DE HOMPESCH

Under the above heading we published an article in the January number of our magazine which was illustrated by two portraits. A third portrait of the same great personality is given now.

WHITE CLEMATIS

Led on with Light in trances and in visions.

TENNYSON

THE following remarkable experiences are absolutely true, and have led me to believe in re-incarnation, though formerly I considered it a most absurd theory, and to believe also that under certain conditions a past incarnation may become one with the present life. Should anyone feel competent to advance other reasons for the occurrence of the following phenomena, I shall be pleased to receive them.

A few years ago I was continually startled by vibrations from another continent, which conveyed the idea that I was in mental contact with someone there. These vibrations grew more and more frequent and the form of a man appeared, rather indistinct at first; head, hands, and feet merged into the atmosphere while he approached backwards; later he appeared sideways; then finally stood before me face to face, as clearly as any friend on the physical plane. I often met him in our house, brushing his hair before a mirror, and the following words impressed themselves upon my brain continually: "You will soon have the complete circle and one who has journeyed with

you all the way will then become manifest." I did not understand their import at the time, but their wonderful meaning was revealed in due season.

This continued at intervals for four or five months, when, to my great surprise I met this gentleman in Victoria; he had recently arrived from another continent.

Through my profession I was brought into touch with him for a year and a half. In those days such terms as astral plane, clairvoyance, psychometry, etc., were unknown to me, but on various occasions most remarkable experiences were mine.

Soon after we became acquainted he stood before me in a vision, calling my name loudly, and surrounded by an exquisite white light, through which floated wonderful symbols, and beings of angelic appearance; he pointed to a mystic book-case; "What books are those?" I asked. "They are the books of life, which we shall read together," was his reply. Then he vanished in a still more dazzling light, the room was filled with sparkling silvery fountains, symbols of outbursting founts of life. The deep rich chiming of soft melodious bells continued long after his departure.

Three months later, he passed me a paper-knife, and, as I touched it, it changed into a strange looking sword; the ground seemed to move, while a pale grey fog filled the room.

Out of this fog arose a fair young man dressed as a *toreador*, with a pensive-faced, Spanish dancing girl beside him. They were in a place of amusement, surrounded by hundreds of faces. The *toreador* fell backwards, as though dying in agony,

calling : "Margheta! Margheta!" I felt that I was Margheta, the Spanish dancer; a wave of unspeakable sorrow surged over me, as I leaned towards my dying brother.

The foglike cloud then vanished and I seemed to float back into the immediate present, knowing that the *toreador* and the man beside me were one.

It is impossible to give an adequate description of such occurrences, they must be experienced in order to be understood. Though fully aware of our present existence I was also conscious of our past life, while past and present made a perfect whole. Just as the sunset varies both form and tint yet still remains the sunset, so did our lives alter form and tint yet still remain one life.

Two months later the earth seemed to reel. I appeared clothed in a white linen robe, fastened on one shoulder with a clasp. I walked through a spacious building, and met this gentleman wearing a robe similar to my own, though if I remember correctly, his was adorned with a wide blue border as a mark of honour. With calm yet exultant feelings I listened as he spoke of the White Brotherhood, and felt he had given me a certificate of membership. Later on, the earth again seemed to move from under my feet, and I found myself in an enormous cave on the Italian coast, wearing the dress of a bandit queen, with a strange double crown on my head, in the form of two tongues standing upwards. A voice called: "Bartra! Bartra!" I groped through the darkness by the aid of a queer little light on the end of a reed, then

reached a part of the cave covered with barbaric carvings, strange weapons, cruel pictures, etc., and saw upon a rough couch a dying bandit chief, with fierce eyes, long lank hair, and a great sword gash across his chest. He seemed to melt into the gentleman I am writing of, then merged as swiftly back again into the dying bandit.

He asked me to bring him a friar, as he wished to speak with one. I left the cave and journeyed through many white hills, called the White Pass. Then a cloud arose and I knew no more, till I found myself beside the bandit, telling him I could not find a friar, but delighted at having secured a crucifix, which I held above his face, saying it was a holy thing and would surely do him good. I shall not soon forget the intense feeling of faith and peace which filled my ignorant heart as I held the crude repulsive-looking symbol. I did not know it was a symbol, but believed it to be a holy thing which helped people into Heaven. He seemed disappointed, and did not care for the crucifix. Between his dying gasps he gave me a box telling me to bury it and place stones on the top, then earth, and to be sure to grow weeds over the spot so that none would suspect that treasure was hidden there. A wave of dread, loss and agony swept over me when I found I was a widow, for in those ignorant days the bandit chief had been the one great object of my worship. On that occasion I lost all consciousness of the present life, living only in the past.

In the present incarnation this gentleman was, as a rule, very reserved, but surprised me

greatly on one occasion by saying: "You remind me of a sacred picture; that is why people feel drawn to you."

Perchance his soul was thinking of the bandit-queen who held the crucifix over the face of her dying husband.

One day he suddenly appeared in a vision surrounded by brilliant sunshine, we stood in a richly laden orchard, cherries hung from his hat and ears, and he spoke of cutting a tree down; then held up a sack, saying: "Fill it." After I had filled it, he vanished. Possibly this scene also arose from a past life, but in this instance I did not feel as though the earth moved.

One day, when standing at the telephone, he suddenly changed into a Hebrew of magnificent proportions, wearing an ancient dress; a hubbub of voices arose, swords flashed, strange-looking horses rushed along; there were cries of "Saul! Saul!" and I seemed to be living in a distant era. Probably we had been in touch with Saul at one time, or the picture would not have arisen.

On another occasion I felt as though the leaves of a book opened gently inside my forehead between my eyes, then this gentleman stood before me and we journeyed along a broad path accompanied by an Egyptian harpist, whose harp was of a quality unknown in these days and whose playing excelled any I have ever heard. Servants opened large gates, and we went down some steps to a splendid boat, on which were many women singing something to the following effect: "We are thy maidens, thy servants true." I could not understand their

language, but caught their meaning psychometrically. We seemed to be going on a state journey.

We often strolled around Egypt together; one evening I touched a sphinx, but its vibrations were too powerful for me. Pictures, people, voices, writings, battles, etc., rose thick and fast, till at last I grew afraid, and we left the spot.

In another instance, I looked like a Roman lady, while he was a little girl waiting upon me and carrying a quaint looking musical instrument.

Next, he came as an Ethiopian, while I appeared as a Nubian woman.

I was awakened one night by his calling loudly; then in vision I saw him holding a basket, saying, at the same time: "Fill this." "I have nothing to fill it with," I replied. Then he gave me bunches of white clematis, saying; "Fill it with this."

There were times when I felt certain I visited him in an equally strange manner, for I often saw myself before him, and in one instance heard him say: "This baffles me, I cannot understand it." Then he looked at me thoughtfully, as though he were trying to solve a mystery. On another occasion, he appeared very suddenly, holding a large lamp, saying: "Why do you come so often, I cannot understand it?" "I do not come deliberately," I replied: "I see myself before you but cannot say how I get there, and *will you please cease visiting me, for these occurrences puzzle me greatly.*"

I was ignorant of occultism in those days, and did not know we were working according to

the law and order of Providence. I thoroughly enjoy similar experiences now, and would not part with them on any consideration.

During the present incarnation there was no sentiment or friendship between us, though I ever found him courteous and considerate; if he had expressed a preference for my companionship, I should not have thought it wise to have granted it, having various reasons for not desiring his society continually and at that time was a little afraid of his supernatural appearances. Though highly educated, very generous to the poor, and possessing other good qualities, his temper was so violent that many people became ill after coming into touch with him; some thought him not quite sane at these times. He would foam at the mouth, using offensive language over the most trivial accident or annoyance, and, as a rule, insult all who came near; but no matter how fierce the frenzy, he would immediately become calm on coming into contact with me. I always felt great sympathy for him, wishing I could have saved him from the suffering caused by such violent passion, though prudence forbade my telling him so.

It was a common thing for a coloured magnet over a yard long to form itself in the atmosphere between us. Many things led me to believe he was a Theosophist and that he also felt the influence of past incarnations, but could not broach the subject, though I am under the impression he tried to do so on three occasions; but a barrier seemed to rise up between us immediately, turning my lips to iron, so that I could not meet him

half-way. On one occasion I felt as though some one stood beside me and placed a hand upon my lips. I have come to the conclusion karma would not permit such disclosure.

There were times when knowledge of life together on one of the heavenly or spiritual planes simply poured upon me.

A cloud of golden light would surround us, extending further and further, till at last it seemed to cover the whole of the sky. From out of this golden light floated a wonderfully idealised and mystic edition of ourselves, while flashing waves of jewel-light revealed temples of such magnificence, that Solomon's would have been dim compared with them.

On one occasion while journeying onward and upward through scenes of spiritual splendour far beyond mortal description, a form like unto the Master Jesus emerged from an arch in a wonderful crystal rock. His clothing was brilliant, and he held a child who leaned upon his shoulder. Extending towards me a goblet filled with wine he repeated the following words:

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." (*Matthew*, xxvi. 29).

Fully eighteen months elapsed before the meaning of his words was given to me.

Since those wonderful flights the following words of Tennyson have revealed a new and inner meaning though perhaps not exactly that which he intended to convey. "Dwelt on my Heaven a face most starry fair, but kindled from within as

'twere with Dawn Led on with Light in trances and in visions."

After this gentleman had passed out of my life for a few months, he suddenly appeared in a vision, surrounded by amber light, and said I should hear of his marriage, giving me details as to time and place. It came about exactly as he had predicted.

A month later he came again in a vision, standing upon a steamer; his eyes looked heavy with weeping and he held a bunch of rosemary towards me, saying: "Rosemary means remembrance; know that I think of you always. Good luck, and good-bye, for I am going a long journey. I have prayed for your happiness." A few weeks later a friend told me he had sailed for another continent.

I intended to have brought this paper to a close with the previous paragraph signing my name as Rolleston, for I fully believed I should not hear from this remarkable man again; but to my intense astonishment he appeared in a vision on the following day, saying: "I find you have been writing about me." Seeing my embarrassment, he smiled and said: "I don't mind. You have written pure gold. Truth is pure gold. God bless you. Some day I may write about you."

Our present surroundings then vanished, we stood in a large and starlit garden with mystic mountains in the distance, and the soft air was laden with the odour of daphne. He sank into a reverie, as though dreaming of a beautiful, sacred, far-away past, and murmured gently yet with an intensity of feeling: "Sign the paper 'White Clematis;'

I gave you that name long ago, because I thought it suited you and was approved of by the other Brethren and Those Beyond." Volumes of meaning were revealed in the last five words.

White Clematis

Man is essentially the creator of new values, and if he seems to be destroying, it is only that he may rebuild, and that in a more enduring way. But all challenge of accepted views, whether in art, science, or religion, and in this latter branch of knowledge much more seriously, is regarded as blasphemy, and the advocates of the new views have a hard time of it at first, though at last they win the embattled field. Of such an experience the great painter, Holman Hunt, who lately passed, may be taken as a striking example. Bold and extreme negations, with all their ruthlessness and coldnesses, are seen to be clearers of the way, and so a chief means of real progress. The divine spirit of religion, as Carlyle reminded his unwilling age, is ever calling to be "embodied in a new vehicle and vesture, that men's souls may live". And doubt of any sort cannot be met, except by a brave tackling of it. Now to such a movement the name of scepticism should not be applied, for here there is no resting in doubts, but a true overcoming of them, a conquering of them indeed, an on-going to their solution and so to their cessation.

—BUCHANAN BLAKE

IN THE TWILIGHT

“ I HAVE received an interesting letter from New Zealand,” said the Vagrant, “it tells about a most unpleasant ghost, whose appearance was accompanied by very violent physical manifestations. The member who writes showed great courage under trying circumstances. Here is the letter :

“ The person to whom the house belongs bought it some nine or ten years ago, and very soon after the family went to the house, they used to see some one pass a certain window, sometimes once or twice a month. They got so used to it that they thought nothing of it. This went on for years, and then, some nine months ago, they commenced to see this person coming every week, then every day, and sometimes twice a day, and it began to get on their nerves. The person who owns the house has a large family. She is rather psychic and can see many things, but she is not religious at all, though she has read some of Mr. Leadbeater’s books that I have lent her. She had told me when they first went to the house about this person passing the window ; as I had not heard them speak of it lately I had nearly forgotten about it. She asked me what she could do to prevent its coming, when it began to come so often. I thought at first it might be some one

she knew, who might want help. I told her to try to see who it was (the face had always been turned from the window), and to make the sign of the Cross, and if she could not find out, or did not know, who it was, to say: "Begone, in the name of God." One of our Fellows had told me to do this, in the case of an evil influence coming near, and to make a mental picture of a golden disc with a blue five-pointed star in it, and to say the sacred word. I only told her to make the Cross, and did the other myself, when she asked me to do something. One day she saw this person coming fast, and as she looked, she also saw her little dog coming up the path. He saw the figure, and he cried and crawled along the ground; the thing threw up its hands, and threw them out as if throwing something at the dog; then the dog ran into a field, and was found dead there the same day. She saw the face when the thing threw up its hands, and it was a terrible one, she said. Again she woke one night, and saw the man in the room bending over her daughter (who slept in another bed in the same room), making a drawing motion with his hands, as if drawing the girl to him. The girl did not wake, but groaned in her sleep. The man was dressed in a long brown robe, with something white, falling from the neck to the feet. The mother was so frightened for her daughter, that she sat up in bed and made the sign of the Cross, and said: "Begone, in the name of God." The man disappeared, and there seemed to be a whirling in the room, and a silver mounted bottle split with

a noise. The next day there were dreadful thumps on the outer wall. So one thing and another kept occurring, but it always stopped for two or three days after I had said the word there, and then it commenced again. On one occasion she saw it outside very plainly in the afternoon, and she spoke to it, and asked it what it wanted and it answered, but not in a language she knew. She said the man looked like a Hindu or Malay. Whatever he said, it must have been evil, for presently he pulled out a curved knife and came at her; but she advanced on him, and he disappeared. She asked me if I could not do something to send it away. I did not know of anything, but I thought that I would try, and I went into the bed-room, and folded my hands, and centred myself in the heart, and said a mantra seven times. As soon as I began, something, some force, whirled round me, up and above me; it seemed at one time as if it would lift me off my feet, but I stood firm till I ended the mantra, and I kept my mind fixed. The lady was looking on all the time, and said she could see smoke or mist of a violet shade whirling round me, very quickly, and she said I seemed to be nearly lifted off my feet. We went into the kitchen, where something had been seen (every one in the family had seen it, and strangers had too). I did the same thing there, and the same thing again occurred. The next morning the parrot in the kitchen was found dead, and a tree just outside the bed-room window was broken right down to the ground. She said she had seen me come in the night; and that it was towards the window I always looked,

and towards which I seemed to be drawn, though I did not move, of course. She said she often saw me at night, and when she did she was not troubled by anything, and had no bad dreams; and that when I came there was always a smell of incense, as there was the night I said the mantra. The same night that I said the mantra when I was going home, she came to her gate with me, and as we stood we saw a luminous figure coming towards us. I advanced to meet it, and I said the word and the mantra, and told it to be gone, and it disappeared; neither the family nor herself was troubled with it afterwards for a month. But last night, when I was at the house, some members of the family said that they could feel something just outside the front gate, as if something was close to them, but they saw nothing. So I said the mantra and word there, and we saw something like a wave undulating along the road, and a small black object (which had also been seen in the house before I said the mantra) in this undulating wave, going up the street very quickly."

"A very unpleasant ghost," concluded the Vagrant. "A point of interest is the suggestion of the Malay appearance and the curved knife, indicating the low and violent type of the elementary."

"Can such a creature harm one?" asked a listener.

"Not unless you become frightened," answered the Vagrant. "Always remember that, on the physical plane, you are stronger than such an elementary, but you must not play into his hands by being afraid."

“I remember,” said the Vestal, “that two hands once seized me by the throat, and I felt frightened, but the creature let me go.”

“We have all been frightened at times,” smiled the Vagrant, “but even so, we must always pull ourselves together, and face such an assailant, refusing to give way, and thinking firmly: ‘I am stronger than you; you cannot hurt me.’ And if you can manage to feel kind and compassionate, the unfortunate creature will retire and fade away.”

“Is incense useful?” asked the Doctor.

“Yes,” replied the Vagrant; “incense, five-pointed star, mantra, the sacred word—all are useful. But a brave heart and pure conscience are the best of all. There are evil forces in other worlds and in this, but nothing can injure the pure and the fearless.”

NOTE

We have been sent a copy of the resolution passed by the Bengalee Community referring to abstinence from animal sacrifice to the Goddess Kāli. The resolution is issued under the signature of Sadānanda Brahmachari, priest of Kalibari, Ferozepore Cantt. India:

We the Bengalees residing in Ferozepore and maintaining the Kāli Bari have resolved by a decided majority to abstain from animal sacrifice in the Kali Bari premises, as such sacrifice is not necessary or essential for the worship of the Deity.

In pursuance of this resolution we give notice to all whom it may concern that with effect from the date of this resolution, viz., 20th September, 1911 there shall be no such sacrifice in the Kali Bari.

OF LOVE AND LIFE

By PHILIP OYLER

[The following are in the words of the author, "just a collection of sentences taken at random from my note-books, but they contain, to my mind, some of my best work, being things that have come through to me by the Light. Moreover, they should be acceptable to the world now, for the West has gained and the East regained enough vision to read something more than the mere words that are seen."—ED.]

Go often to the hill-tops. From there you will see the mist in the valley of your mind.

Love always is, always has been, but some day arrives from sleep into eternal waking.

It was when man learned to speak that he began to misunderstand his fellow.

See the good that is in your neighbour, and he will show it to you. See the good that he may become and he will become that too.

When others laugh at you, laugh too.

Perfect communion is not by words but by feeling. Feeling is and always has been and always will be the universal language; and only by that do we understand one another, whether we speak or not.

It is easy to love one's friends and be kind to them. There is no merit in that. Every one can do that. The test is whether we can love those who are not well disposed towards us.

Everything great is above thought, above proof or words or rules or definition.

To command by will is no better than to command by wealth or whips or muscles. We all need to live by love and in love, not fear.

Ignore all criticism and watch your star.

When we cease to see anything new in our friends, we begin alas! to look for new ones. But the fault is as much ours as theirs. If our vision were greater, we should find the oldest friendship as new as every dawn, as miraculous as the eternal march of the stars.

Do I not know the beauty of your lover by what you are yourself?

The Infinite Truth is what the far sky means. That is why it is so good to watch.

Love is all-seeing: 'tis we who are blind.

If you say or think anything ugly; nay, if you but only dream it, commune with yourself in silence and repent of it.

Why search the world over for wonders? Are there not sunsets everywhere? Are there not for each the miracles of life and love and eternity?

When we can no more watch through the trees the peeping stars, we can shut our eyes and look up to the infinite skies within us.

What is more sacred or more pregnant than silence? Is it not in silence that our lights meet and know one another?

Look at each blossom that brightens the high ways of life. The most insignificant hides some beauty, if you will but seek for it. Moreover, some day perhaps you may see in one the face of love. Love is so like a flower.

However many different ways we take, we all seek soon or late the road to the city of truth.

Nature does nothing, is everything.

Grief is a luxury, and should be treated as such. Indulgence in it leads to the same goal as indulgence in any other luxury. That goal is disease.

Your actions can do good to but a few. Your waves of thought and love may wash on the shore of every heart.

If we do not understand, let us look for a larger, wider, nobler meaning than the obvious.

Speech is of the moment and for the moment. Feeling is of eternity.

What have years to do with age? We are as old as we feel and can always be children.

If you live for the perfecting of yourself, you live for all others.

Every ideal will some day be realised.

It is no use that we observe, if we do not observe with sympathy.

Nothing that has been beautiful or true for us can ever have been so in vain. We may grow to feel greater beauty, farther truths, but it is only by plodding up the stairways of ignorance that we can hope to reach the watch-tower from which we can survey the infinite.

The greater our love, the more beauty do we see.

There is only one real way to travel—on foot and without the idea of getting anywhere. Rapid transit has the same effect as a rapid meal—indigestion.

Let us never condemn. Surely both those who fall and those who strive to climb are thankful for a helping hand.

To each one youth is the good old times. Therefore let us be young till we die.

The supreme moments of life are those in which we lose ourselves to the exigent only to find ourselves in the timeless ecstasy of the infinite.

Hope and Despair are not two fellow-travellers, but one, who now laughs and runs ahead encouraging us to follow, and now lags behind leaving us guideless in the dark.

Love is the one true gift. We can give what we are. We have nothing else to give.

If you would realise upon what unreal bases are builded our laws, our moral codes, our creeds and conventions, go forth into the world alone, penniless; eat nothing for three days of winter weather, and you will soon begin to see things with other, larger and truer eyes. Then return to your home and simplify life for yourself and for all around you.

As there may be joy below tears, beauty of heart without beauty of form, so pure motives may lie beneath ill-seeming actions.

Some flowers open to the sunlight, others to the stars. Let your heart be open day and night.

If the universe is a riddle, we are all solutions to it.

Prayer is not for moments or for fixed times. Life should be a prayer, a long process of aspiration.

Till you love all, you cannot love one to the full.

If you have no sense of humour, have nothing to do with children.

The truth of the universe is in the sky; the truth of a soul is in the eyes.

There is no one so weak that he cannot answer with a flower for a flower. Therefore be kind and courteous to all.

Philip Oyler

TO A BUDDHA-RUPA

By H. M. BARNARD

[There stands in Birmingham, on the staircase of the Art Gallery in Chamberlain Square, an ancient statue of the Lord Buddha, in the attitude of blessing: a strange figure of peace, "there where the long street roars," still inspirative of the "stillness of the central sea," of the Peace of Nibbāna that passeth all understanding.]

Here, in the vexed fore-front of time,
A stranger from a sunnier clime,
Serene Thou standest and sublime.

In the great city's inmost heart,
'Mid stir and traffic of her mart,
Aloof Thou standest and apart;

Thy placid brow, contemplative,
And bounteous hands outstretch'd to give
—The blessings whereby man may live.

Transplanted from Thy native skies,
There dawns nor anger nor surprise
In those unvex'd, far-seeing eyes.

Thy gaze, though centred æons hence,
Scans with a large benevolence
Us creatures of the present tense.

We buy and sell, we toil and trade,
Men money-ruined, money-made—
Thou seest—and art not dismayed.

Wheels clatter in the whirring mill,
Coins rattle in the busy till—
Thou hearest—and Thou smilest still.

A stranger-God! ah! strange indeed!
How foreign to our western breed
Thy mystic, meditative creed!

Strange, if from yonder bustling street,
Re-echoing with its strenuous feet,
Any should seek Thy still retreat.

What time have such to meditate?
What leisure wherein to debate
The mysteries of human fate?

How should they know the soul's increase,
The secret of its last release
And that unfathomable peace?

Yet even, here from crowds set free,
Perchance may find his way to Thee
Some solitary votary;

And here perchance in pensive mood
The offspring of an alien brood
Seek solace at Thy feet, O Buddh!

H. M. Barnard



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Body of His Desire, by Mrs. Campbell Præd. (Cassell & Company, Ltd., London, New York, Toronto and Melbourne, Price 6s.)

Mrs. Campbell Præd is so well-known and so powerful a writer that one is inclined to say: "Good wine needs no bush," and to leave her book unreviewed. Her wonderful story *Nyria* placed her, once for all, high among the authors who tread successfully the realms of the occult, and when she issues a new book she is sure of a warm welcome.

The present 'romance' is a curious and striking tale, illustrating the power of intense desire, strengthened by physical repression and psychical indulgence, and recalling the pregnant words of Shri Kṛṣṇa that the deluded man who rejects the objects of the senses but dwells upon them in thought is a hypocrite.

Douck Van Dreen—such is the terrible name of a very wise and admirable Occultist—goes to hear a Revivalist preacher, Reginald Chalmers, ascetic and austere, and sees in his aura the pictured head of a very beautiful woman, provocative yet innocent, drawing its life from the fiery vitality of the orator's eloquence. After the sermon he seeks the preacher, and, with a strength more insistent than courteous, partially forces his unwilling confidence, tells him that he must dispose of this attractive phantom lest it should destroy him, and offers his help. After some weeks the priest sends for him, and confesses that he is afraid; he had possessed from boyhood an extraordinary power of gaining what he desired, and he had determined to make himself a power in the Church; finding that he was thrown into special difficulties

with the emotional women who crowded round him, he protected himself by asceticism, and shut women out of his life as far as was possible. But, on the other hand, he encouraged his imagination and his strong power of visualisation to dream of love, and created for himself an ideal Eve in an exquisite mental paradise. One evening, when thus feeding his fancy, he realised, as in a flash, that in a far past he had loved and been beloved, and gradually he re-lived himself into that past, and imperiously willed "that the most perfect beauty should be revealed to me in woman's form". Out of the past came to him the woman he had then loved in the form that he had imaged, living, breathing, with his life, his breath. At first she was sleeping, but, after a time, her eyes opened and looked into his, and he realised, with a shock, that he had created a being whom he loved and yet feared. How a struggle arose between the two so strangely re-united, how the priest broke his chains, how his beloved became his torment, and how freedom was gained for both, the reader must discover for himself.

From the occult standpoint the form created by passion and a powerful will must have had as inhabitant an elemental, not a human soul; for the fair Neseta of so far-off a past could not have been summoned by a craving, however strong, to dwell in the thought-form created by her lover of that ancient time. The moral of the tale is, however, a useful one: to take care how we use the mighty creative power which lies within us, lest out of a fascinating vice we weave a future scourge. Stronger than many dream is the creative intelligence, and unless turned to noble ends it may readily dig a pit for our feet.

A. B.

The Ideals of Theosophy, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price: Boards, Re. 1 or 1s. 6d. or 40c.; Cloth and gold Rs. 1-8 or 2s. or 50c.)

Those who were present at the last Benares Convention of the Theosophical Society will remember the excellent addresses delivered by the President on four successive days. The last three years at these Conventions the usual lectures were not delivered by Mrs. Besant as was her custom in the previous decade. This year once again we had the pleasure of listening

to the eloquence of the gifted speaker and when we read them published in an attractive book we seem, very naturally, to get out of the lectures even more than we did when we heard them. The Ideals of Theosophy as presented by Mrs. Besant cover a wide ground and bring out fundamental truths which it is the privilege of Theosophy to proclaim to the modern world. The form in which they are put forward is not only attractive and convincing but is helpful for our thoughtful members, whether students or propagandists.

The first lecture introduces the whole theme, defines Ideal as "a right or true fixed idea possessed by the man, and so living that it shall influence his character" (p. 6) and then deals with the Ideal of Brotherhood applied to Government. The lecture ought to be studied by all young and aspiring politicians; it would give them food for some thought and inspiration for some work along right and healthy lines.

The second treats of the Ideal of Brotherhood in Education and Criminology. The right place and position of the child in the family and the state is pointed out, individual and national duties in reference to its culture and growth are outlined, excellent and practical remedies for the existing difficulties are suggested. Fresh light of practical value and utility is thrown on Criminology and the chapter closes with a beautiful story of Olive Schreiner from which an admirable moral is drawn thus: "For purity does not come from lack of contact with the impure, but from the love that stoops to redeem and to uplift, and only when, with heart of love, we embrace the miserable and the degraded, only then shall we learn to understand the glory of God in every human form, and realise that the love which redeems is the characteristic of the Saviours of the World, who, being themselves free, can alone break the bonds that hold others in misery." (p. 67.)

Ideals of Tolerance and Knowledge are the subjects of the third discourse. Tolerance "does not mean the contemptuous permission to those whom we think wrong, to go their own way to destruction without hindrance. It does not mean: 'Yes, I tolerate you, I allow you to express your views.' It means the definite recognition that each individual should be free to choose his own way without dictation from another, without interference from another in the road that is selected. . . . It sees that wherever a human spirit is seeking after God. .

there a road to God is being trodden, and the treading will inevitably lead to the goal." (pp. 70-71). Knowledge "is not in any sense complete, which is confined to the physical world, nor even to the other physical worlds that roll around us in the immensity of space. Science for us is not only science of our physical earth, but a science that includes the super-physical. . . Our third Object holds that up as the Ideal of Knowledge. And I want now, if I can, to show you why that Ideal is more life-giving, more uplifting, more useful." (pp. 76-77) Superphysical research is well justified in this section and the exposition presented is worth pondering over.

The last is in some respects the best of the four lectures. It opens with the ancient injunction, "Awake, arise, seek the great Teachers and attend" and goes on to show how that cry was always in the world, how to-day the same teaching is given through Theosophy, and how we can set about to seek the Masters of the Wisdom. Full of practical hints and valuable suggestions, the lecture should be carefully studied by all members of the Society.

The book is a very handy and attractive volume and deserves an extensive circulation.

B. P. W.

Time and Free-Will. An Essay on the Immediate Data of Consciousness, by Henri Bergson. Authorised translation by F. L. Pogson, M.A. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Matter and Memory, by Henri Bergson. Authorised translation by Nancy Margaret Paul and W. Scott Palmer. (Swan, Sonnenschein & Co., Ltd., London. The Macmillan Co., New York. Price 10s. 6d. net.)

Laughter. An Essay on the Meaning of the Comic, by Henri Bergson. Authorised translation by Cloudeley Brereton, L. ès L., M.A., and Fred. Rothwell, B.A. (Macmillan & Co., London. Price 3s. 6d. net.)

Creative Evolution. Authorised translation by Arthur Mitchell, Ph.D. (Macmillan & Co., Ltd., London. Price 10s. net.)

The enterprise of two English publishers has, within the last two years, rendered accessible to the English reading public all of Professor Bergson's larger works, as indicated above.

His academical thesis of 1889 (*Quid Aristoteles de loco senserit*) and some thirty essays, short notes, introductions and reports still remain to be rendered into English in order to complete the translation of his collected works.

Henri Bergson was born at Paris on October 18, 1859 and studied in the Lycée Condorcet from 1868 to 1878. Hesitating a moment between the choice of science or arts as the subject of his further studies, he chose the latter and in 1878 he entered the École Normale. In 1881 he left that college as an 'agrégé de philosophie'. From 1881 to 1900 he taught in various schools and colleges in Angers, Clermont and Paris, and in the latter year he was appointed a professor in the Collège de France at Paris. The next year he was elected a member of the French Institute.

The four works enumerated above were first published in the years 1889, 1896, 1900 and 1907 respectively, and though they treat of the most abstruse subjects imaginable (save perhaps the essay on *Laughter*), their extraordinary popularity is attested by the fact that the first work is now in its seventh edition, while of each of the remaining three books six editions have appeared. Besides, several of the works have been translated into various languages. Another striking proof of the uncommon position held by Bergson in the modern philosophical world is that the translator of his first-mentioned book is able to append to his version a bibliography of works and articles on Bergson and his philosophy, in five languages, enumerating about hundred and twenty titles. Besides, as Steenbergen says in his book on Bergson (p.5): "Much may have escaped me; furthermore, every month brings new material."

All four books as they are now presented to us are admirably translated and competent critics have declared that they read hardly at all like translations. Except *Laughter* they are all suitably indexed, *Creative Evolution* even containing an index of over thirty pages small print in double columns.

That there is an exceptional brilliancy of ideas, a subtlety of reasoning and a wealth of illustration displayed in Bergson's work is the common assent from all sides. But there is more. All who read this author, friend and foe alike, are filled with admiration for his masterly language, his exquisite style, his lucid exposition, his splendid similes and metaphors.

This stylistic excellence contributes, undoubtedly, in a potent way to the popularity Bergson has so widely gained. Besides these elements of his success we have another: originality, for he brings new answers and new problems.

All the above is, of course, merely external, and serves only a practical purpose: to tell the readers of this Magazine that Bergson's books are to be had in English, where and at what price they can be purchased, and lastly—if the reader could conceivably still ignore it at this time of the day—that these books are of great importance.

At this point, now, the reviewer should not end but rather begin his task and give a short and reasoned digest of the teaching presented, together with such favourable or critical comments as would show his own position with regard to the works dealt with. In the present case this is exceedingly difficult. Not only would it be a feat of the highest intellectual capacity to summarise so subtle, so compact, so organic a body of thought as is presented to us in the one thousand two hundred odd pages to be excerpted, but taking it for granted that some clever person might be able to achieve the task, he would certainly not be able to do so within the space of the few pages available for the purpose in this department of 'Reviews'. Certainly, as Theosophists, our readers should be interested in this remarkable philosophy which has in many respects claims to our closest attention, but special articles would better serve such a purpose. Yet I shall try to put a few, a very few, of Bergson's ideas as tersely as possible before our readers.

1. Intellect and Intuition.

Man is rather a doer than a thinker; he is in the first place a living, willing, and acting being. Intellect is an inborn knowledge of relations between things; instinct is the inborn knowledge of things themselves. Mind is directed towards matter; instinct gives knowledge about life. Mind is a practical capacity, principally directed towards the utilisation of matter. It is only one of the results of the evolution of *Life*, only a centre in consciousness, neither co-extensive with the whole of consciousness, nor with the world. So it can grasp the true meaning neither of spirit, nor of the world. In mechanics and physics mind has its power; the nearer it comes to spirit the less it is able to achieve. The world is a becoming and this becoming is not intelligible to mind which can only grasp the static. Instinct is

an experience from a distance and is related to mind as seeing is to feeling. 'Common sense' is related to this instinct or intuition. Intuition is more closely related to perception than to thinking. Intuition gives us always new and fluid conceptions; the mind dries them up and cuts them into rigid pieces. Though mind shows the way, all real knowledge comes from intuition. Both are equally necessary for knowledge. Mind alone forces us to further inquiry, and intuition alone can give us new knowledge. In philosophy, therefore, the soul (or: life-unrest) must be lifted above the idea (clear intelligibility.)

2. Time and Space.

Space is an *a priori* of the mind, the limit towards which our mental activity naturally tends. Space has for Bergson a *practical* meaning, it is the scheme for our action on matter. Time, in its real meaning, is quite different in nature or value from space. The real essence of time is duration: the continuous flux of happening, pure heterogeneity. Time is an absolute reality and we must see in it the true stuff of reality. Its meaning can only be the constant creation of new forms, new actions and new thoughts. Duration, the real time (to be distinguished from so-called time which is a mere mask of space) has an irregular rhythm. Matter lives in a quicker tempo than mind; that is why mind is mightier than matter: we condense millions of material vibrations through perception into a few moments. The past inserts itself, through the present, ever further into the future. Our instinct closes the past behind us; the past persists in reality as memory and character. The essence of real time is spontaneity and creative liberty.

3. Matter and Spirit.

Matter and spirit are not two entities. Matter is the reversion, stabilisation and hardening of the life-stream. It is a distension of spirit, the dissolution of ever-becoming into a sum of static units. Life in pure, creative duration is spiritual life; matter is spatial becoming. The general nature of reality is not of a static but of a dynamic order. All is flux. Yet reality does not strive in only one direction: it consists of two diametrically opposite streams. The positive, spiritual stream leads to new, unexplained creations, the negative, material stream tends towards law, homogeneity, spatiality. The material world is only the reverse of the real creation. The creation of the world never ceases.

The above poor attempt at a summary of Bergson's teachings on only three points will be sufficient to show how wide a field the author surveys. We might also have tried to sum up his teachings concerning Soul and Body, Freedom and Liberty or the illuminative doctrine of the Vital Impetus, but we desist. Interested readers should go to the books themselves and study in the original text the arguments and reasonings of which we have only *indicated* some results.

A word, however, must be added about the Essay on *Laughter*. The above summary is only concerned with the three other works. *Laughter* stands by itself. It is, if we may call it so, more popular and far easier to read than the others. It gives a philosophical, psychological and æsthetic analysis of laughter and the comic. It does not move on the same high plane of abstract thought as the other volumes but contains in return much which is in a more direct way thoroughly attractive, beautiful and illuminative. It may interest some of our readers to notice that one of the joint translators of this work is our friend Mr. Rothwell, a member of our Society, who has already won his spurs as a translator by rendering into English works of Schuré, Dr. Pascal and Mlle. Blech.

J. v. M.

The Evidence for the Supernatural: A Critical Study made with "uncommon sense," by Ivor Ll. Tuckett, M. A., M. D. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 7s. 6d. net.)

This book consists of a Preface, Chapters on 'What is Truth? The Value of Evidence; Spiritualism, Occultism, Psychic Force; Telepathy and Clairvoyance; Prayer; Miracles; The Soul; Rational Altruism or the Gospel of Common Sense;' and Appendices. Its appearance and its sub-title are due to the author's reading (and disagreeing with) a series of articles which appeared in *The Westminster Gazette* in 1907 under the title of 'Occultism and Common Sense'. Its standard is that of the rational agnostic, in Huxley's sense of the word, and Huxley's opinions and essays are frequently quoted. The author's own gospel is that of a rational altruism or the Gospel of common sense. We regret that the 'uncommon sense' on which the author so evidently prides himself was not more profitably employed. He requires, it is certain, a much higher standard

of evidence for the supernatural than that our law courts claim for the natural. For a scientific standard of evidence for the supernatural of truth he "insists that all observations and inferences made therefrom should be verified and that only by combining the objective method (verification) with the subjective method (induction and deduction) can truth be established and knowledge enlarged." With regard to evidence the conclusions arrived at are :

(1) that the only satisfactory type of witness is one who combines integrity with expert knowledge, and who never makes assertions based on mere assumption and unverified inference;

(2) that all assertions should be verifiable by documentary evidence made, if possible, at the time of the experience;

(3) that the respectability neither of the witnesses nor of the psychic subject of an experiment should influence us to any great extent "for in the delicate and difficult questions of science *paroles d'honneur* have a quite unappreciable weight".

When one reflects on the improbability of finding this satisfactory or rather perfect witness, in connection with chance psychic experiences, plus the scientific standard of truth required, one does not wonder that Dr. Tuckett finds that, practically, all the evidence he has studied in connection with the subject is either unreliable, or vitiated by some one or other circumstance. Such is his opinion apparently with the evidence of Crookes, Lodge, Barrett, Wallace, Richet, Lombroso, etc.

On bias in favour of any particular supernatural occurrence the author is particularly severe. Myers' testimony is specially debarred on that account. But though he has touched on the point, Dr. Tuckett has underestimated the immense practical difficulty in finding anyone at all interested in any aspect of the supernatural—still less an investigator—free from bias either for or against the reality of the supernatural. Confessed or ignored, bias for or against is general on a subject on which hinges that great problem which concerns all mankind, the question of human immortality.

To the question "What proof is there that psychic force exists at all?" Dr. Tuckett would reply: "There is no convincing proof." He considers that the mere fact "that reputed possessors of psychic force have repeatedly been exposed as resorting to trickery, at once lends probability to the suggestion

that all their performances may be explained by conjuring tricks and not by psychic force." Madame Blavatsky figures, of course, in a short list of exposed mediums, on the authority of Mr. Hodgson's S. P. R. Report plus the following rather surprising assertion: "After her death her associates fell out over the question of who should be President of the Theosophical Society, and made charges against each other, giving the whole 'show' away." (!!!) No comment is necessary on this. Mrs. Besant is let off more easily. Her changes of religious opinion are cited as a case of "how easily the mind deceives itself if it takes an emotional attitude towards truth instead of relying on reasoned evidence". One is in short a fool and the other a knave! Dr. Tuckett is, however, mistaken in saying that Madame Blavatsky was proved an imposter "on evidence which has never been refuted". We would suggest that he should peruse Mrs. Besant's *H. P. Blavatsky and the Masters of Wisdom* in which the evidence brought forward by Mr. Hodgson is very carefully sifted, clearing Madame Blavatsky completely of complicity in fraud and with rather disastrous conclusions as to Mr. Hodgson's own method of procedure in this case. But of course it is possible that Mrs. Besant's well known bias, according to Dr. Tuckett's standard, in favour of Madame Blavatsky, may vitiate even the proofs here brought forward in favour of Madame Blavatsky's bonafides.

With regard to the other subjects dealt with, prayer, like telepathy, cannot be proved or disproved in the scientific sense. A miracle is defined as "an occurrence reputed to have taken place contrary to the scientific reasoning and general experience of mankind at the present day". Why the unexpected should be thus ruled out of court by a writer possessed of 'uncommon sense' it is hard to perceive. It is as a matter of fact by the happening of what is unexpected to the man in the street that the world advances. But it is with the question of the Christian religion, the Christian Founder and various Christian doctrines that the chapters on 'Miracles' chiefly concern themselves, with the result of a preference for the agnostic position. Soul is defined as "the mental aspect of that development of brain which is characteristic of the human being" and modern man is considered to be "an animal possessing a twentieth century mind". The final chapter deals with the positive gains of agnosticism; gains which entirely ignore the differing moral and mental development of

man; gains which in consequence would be to many of a very hypothetical nature. The book is ably written from the standard adopted, and, in Theosophical parlance, affords a striking example of the predominance of the concrete mind over the spiritual nature of man, of the activity of the lower mental principle unilluminated by the spiritual principle of pure wisdom, a mental stage which the Theosophist recognises as a well-defined and necessary stage in human development.

E. S.

Christianity and the Modern Mind, by Samuel McComb, M.A., D.D. (Methuen & Co., Ltd., London. Price 5s. net.)

Here is a good attempt to be tolerant, yet as is the case with many similar attempts, it is marred by its claim of uniqueness for Christianity, and its sympathetic pity for the 'heathen'. If Buddhism does appear to our author as a religion of despair, it can only mean that the Buddhist ideals are supernally high. What to one is despair means to another a mighty optimism. How could He 'who was one with the Father' give a teaching of despair!

It is made clear that the teaching of Jesus alone cannot constitute the whole of Christianity; nevertheless we need to trace carefully His influence, and to discover what were the feelings and thoughts of the Apostolic age. The thing to discover is, what revelation does Christianity offer of the spiritual order? Our author shows that, primarily, the *sonship* of man to His divine Father is established. True, the early hymns to Jesus make an end of the old order, and tries to do away with sermons, sacrifices and legal institutions. But does not the Christ continually do this? How can one say that the effort in this direction made two thousand years ago is unique? The secret of Jesus, as pointed out by Dr. Schweitzer was that He must suffer for others that the Kingdom might come, and it is clear how much this new commandment has influenced the church and her saints. Lastly, Christians have been given the conviction that their Master conquered death, and entered into an unbroken fellowship of life with God.

Dr. McComb tackles the "eternal problem of suffering" and shows how a realisation that "God is love" enables us to get the right attitude. In dealing with "immortality and science" and also in touching on some of the pressing social

deadlocks Dr. McComb has some noble passages, and any who have relations with our Christian brothers would do well to read this volume.

S. R.

Great Religious Teachers of the East, by Alfred Martin. (The Macmillan Co., New York, 1911. Price 5s. 6d.)

This collection of addresses, delivered at the Meeting-House of the Society for Ethical Culture of New York by the Associate Leader of the Society, forms very interesting and useful reading. Indeed, for clarity of thought and expression, for the steady grasp of the essential meaning and kinship of religious thought, they could not well be surpassed. Though naturally lacking the idea of any special sacredness in the great Teachers themselves, Mr. Martin has drawn sketches of many of them and their messages to men with much insight, and an admirable faculty for presenting the essential features with clearness and simplicity. Emphatically a useful book, and every Theosophical Lodge library would be the richer for its presence on its shelves, being admirably calculated to give enquirers along the line of our Second Object a well-balanced bird's-eye view of the great Faiths of the world and their sublime Founders. The price, we regret to point out, is very high for a small popular book of 268 pages.

C. M. C.

Early Religious Poetry of Persia, by J. H. Moulton, M. A. (The Cambridge University Press. Price 1s.)

Taking up this manual with the intention of running through a light essay, the reader will find a pleasant surprise awaiting him. It is a semi-scholarly, semi-popular treatise on Avestic literature, based on philological research. Though it is true that philology does not help us much to thoroughly grasp the inner, mystical meaning of the ancient scriptures, it is often not fully appreciated nor the great labour its study entails wholly understood. The science of philology has done immense good to ancient religions like Hinduism and Zoroastrianism; and when further enquiry, study and research is made, we shall find ourselves in a few years on surer ground in assigning true values to the many-sided contents of the scriptures; and more, shall be able to evolve the science of Higher Criticism, which has done Christianity such lasting

good. Such is the impression made by this little book on the reviewer, who is a Parsi by birth and who has had an atmosphere of religious reverence on the one hand and superstitious awe on the other influencing his view of the faith from early boyhood. It is imperative that proper values be assigned to religious books, dogmas and teachings in terms of present-day knowledge expanding in all directions; and this manual has enabled him to realise more than ever that philology is a very great help in this difficult task.

The Avestic poetry has never appealed to me as a great feat of art impressing profoundly our æsthetic sense; nor has Avesta philosophy answered fully and finally the problems of existence and evolution. Of course, its fragmentary condition makes the presentation of a coherent science or an all-embracing philosophy impossible. I have often wondered if the true importance of our possession of the existing fragments did not lie in the fact that it filled a peculiar place in the creation and evolution of the science of philology. This manual makes me tend toward that conclusion; that seems to be the right function (and indeed it is a very high one) of the patient, persevering and deliberate but more or less unknown scheme by which were handed down from generation to generation the fragments of the ancient Iranian religion.

The lack of spiritual perception in the learned author's interpretation and exposition is the weak point of the book. To give but one of the many examples, the subject of the 'Powerful Kingly Glory' of the *Zamyad Yasht* could be better understood in the light of Theosophy. Students of H. P. Blavatsky's *Secret Doctrine* (Vol. III, Section xliii) can lay their finger on what the 'Glory' really is.

We recommend this work to all followers of the Zoroastrian faith and all students of that ancient religion.

B. P. W.

Mystics of the Renaissance, by Rudolf Steiner, PH. D. Authorised Translation from the German by Bertram Keightley, M.A. (The Theosophical Publishing Society, London. Price 4s. 6d. net.)

The general trend of treatment of these Renaissance Mystics is indicated by Dr. Steiner in his preface, thus: "I hope to have shown in this book that one may be a faithful adherent

of the scientific conception of the world, and yet be able to seek out those paths to the Soul along which Mysticism, rightly understood, leads." A strong vein of philosophy is also apparent in these short essays, to the exclusion of the devotional aspect which was so marked a feature of the nature and teaching of Eckhart, Suso, and Boehme. The book will be most appreciated by those who have some previous acquaintance with the lives and teachings of these Mystics, for, to them, Dr. Steiner's treatment, which is interesting and scholarly, may throw fresh light on the very enthralling genius of these teachers of the religious life. The essay on Cardinal Nicholas of Cusa includes some interesting matter on the scholasticism of the Middle Ages and its methods. We shall all probably agree with the quotation from the 'Cherubinean Wanderer' with which the book concludes: "Friend, it is even enough. In case thou more wilt read, go forth, and thyself become the book, thyself the reading."

E. S.

The Riddle, by Michæl Wood. (Rebman Ltd., London. Price 1s. net.)

Powerfully told in two chapters, we have here the story of a boy who vicariously bears the evil spirit of his family. The head of the family had, for generations, been cursed with suicidal tendencies, and the hero, having in a vision seen the cause of the evil spirit's power, prays that it may descend upon him, believing that he will be able to fight it. For seven long years of misunderstanding the inner fight goes on, till finally, this scapegoat dies under the roof of a wise confessor, who understands what this cross has meant. Expiation was made, and we are led to believe that the family was freed. The Rev. Barclay Power is a finely drawn character. He did not understand the boy and was cruel in consequence, but the magic of past ties drew them fast together.

S. R.

The Knights Templars, by A. Bothwell-Gosse, P.M., 18^o; Transaction 1 of the Golden Rule Lodge. (The Office of the Co-Mason, 13 Blomfield Road, London, W. Price 3s. 6d.)

Few stories equal in interest and in pathos the short and brilliant history of the great militant Order of the Knights

Templars, founded in poverty and pity in 1118, and perishing with De Molay at his stake in 1314. Within those brief two centuries how much of heroism and glory; at their closing, how much of intolerable agony, of faithfulness unto death.

In this very valuable Transaction of the Co-Masonic Lodge, 'Golden Rule' we have a most careful and scholarly piece of work, in which P. M. A. Bothwell-Gosse has devoted a large amount of labour to lifting the veil which enshrouds these mediæval Masons. After a brief recital of the history and the destruction of the Order, Miss Bothwell-Gosse takes up the accusations which doomed it to perish, accusations obtained for the most part either from renegades or from Knights under extremity of torture; there is, however, much in these which implies the Manichean view of Jesus, a view likely to be held in an Order so penetrated with Eastern tradition, and much, also, which to every Mason, obviously refers to ceremonies which might be readily misunderstood. The "trampling on" was probably "entering on"—a sign not of contempt and denial, but of reverent and grateful acknowledgment of a holy and sustaining symbol. To suppose that the Knights outraged the Cross for which they fought and died is an absurdity. The points which justify the Knights are well put on pp. 61—65, and on p. 88.

The charges of the murder of children in the secret ceremonies was a favourite one in early religious circles; the Christians and the Jews were alike accused of it, and it is not surprising to see it rehashed against the Templars. So also with the "ritual kiss," as it is here named. The wearing of a girdling cord was another of the accusations brought against them, another eastern and masonic symbol.

Very interesting information is given as to the admission of woman to the Order—a point I do not remember to have previously seen. Brothers and sisters had similar titles in all grades, and the remains of a woman "in the correct Knights Templar attitude" were found in Fortrose Cathedral; a regulation in the Dijon MS. forbids their reception thenceforth.

The cipher alphabet is a very clever device, obtained from the eight-pointed Cross of the Templars, and would form a cypher difficult to read for anyone who had not the key.

The learned author's reconstruction of the Initiation Ceremony and tracing of the connection between Masonry and

Templardom are very valuable contributions to the elucidation of the mystery which has veiled the meaning of the accusations levelled against the Knights. We heartily commend this little volume, and congratulate the Golden Rule Lodge on its admirable first Transaction.

A. B.

The Secret Tradition in Freemasonry, by A. E. Waite. (Rebman Ltd., London. In two Volumes. Price 42s.)

One thousand pages in two volumes of imperial 8vo size—a big order for a poor reviewer! Add to this the fact that the contents do not at first sight seem interesting or instructive and that the only charm of the tomes appears to consist in the fine illustrations, and the deadening of enthusiasm is complete. To those who love to tread the mazes of symbolism or to watch the growth, by accretion, of rites and ceremonies the volumes furnish a fascinating field for investigation. But seek for proofs of the accuracy of some of the statements, try to assign a value to some of the sources of information and you meet with a deadlock. Be that as it may some progress may be made in Masonic knowledge by the help of these bulky volumes. They are said to be an “analysis of the interrelation between the Craft and the High Grades in respect of their term of research expressed by the way of symbolism.” There are prolegomena, there is a preface, an introduction, and the argument, strewn with symbolic illustrations of all kinds and sorts, some speaking wisdom and others meaning very little. Mr. Waite has his own philosophy to expound and he lays down the law with great patience, which may be admirable for him but is very trying for his poor reader. His conclusions also, in various cases, are not wholly true.

We are amused at the air with which Mr. Waite disposes of Co-Masonry: “there is a person at this day resident in Hungary who affirms that he is the dubious Count in *proporia persona*, that he is not as such re-embodied but perpetuated apparently in the flesh for ever and ever. It does not seem clear that he is the concealed guardian of the thing called Co-Masonry, and in the contrary event what attitude would be taken up by that doubtful body should the claimant appear in England is a question for those who are concerned.” Well, time must prove.

Mr. Waite has devoted labour on the volumes and we cannot but appreciate it; but, the value of such a work is its historical interest and usefulness; and that mainly rests on authentic and accurate testimony, on the reliability of the sources of the latter. On the whole, the book under review, lacks that testimony. It is a curious production but time and money are too precious to be bestowed on such a performance.

B. P. W.

The Coping Stone, by E. Katharine Bates. (Greening & Co., Ltd., London. Price 3s. 6d.)

In the space of one hundred and twenty-six pages this little book treats of many and varied subjects. The author is at first concerned with the "disease of the age" which is due to an increasing sensitiveness in our nervous system and the only cure for which lies, according to her, in some new spiral of Evolution. Thus far the book is straightforward, but the writer suffers from a great lack of continuity in argument, so that the reader is led through many bye-paths, finally to arrive at the Coping Stone in a rather bewildered state of mind. It is difficult to discover quite what Miss Bates means by "the Coping stone," but this much may be revealed: it has something to do with the twin soul theory of which she is a staunch upholder.

In the interval of wandering from the 'disease of the age' to the 'Coping Stone,' the author gives us her views on Christian Science, Spiritualism, and Theosophy, which last she misunderstands entirely. Through a Cosmic Vision vouchsafed to her, she has arrived at the conclusion that Love rules the universe! She has much to say on modern marriage and utters a warning note against heedlessly falling in love. She forgets, apparently, that young people will be young people, and fall in love just when they have a mind to. The reader will find many interesting anecdotes personal and otherwise dispersed through the book; many old theories served up in a slightly new form.

The book is very disjointed, and in places hysterical. It is, however, an honest attempt to share with others the experiences and lessons that the author has gained, but, though interesting in places, it cannot be regarded seriously.

T. L. C.

Health for Young and Old: Its Principles and Practice, by A. T. Schofield, M. D. (William Rider & Son, Ltd., London. Price 3s. 6d.)

This "unconventional handbook" as its author styles it, is very sensible and to be recommended to all—as there are unfortunately now too many—who are inclined to be fussy and faddy about their health. For the point is ever insisted on: "Let our own health ever occupy the least possible portion of our attention. When necessary, let us take what measures are required, and then dismiss the dangerous subject from our thoughts as speedily as possible." The book is divided into two parts: (i) 'The Principles of Hygiene,' which includes chapters on 'The Story of Life; Body, Soul and Spirit; How to Preserve Health; How to Keep Young;' etc., and (ii.) 'The Practice of Hygiene'. This second part deals with all stages of health from that of the baby to the old man; with 'Town and Country Life;' and finally with 'How to restore Health'. An attractive feature is that Dr. Schofield has no particular axe to grind, no special remedy to offer. He lays down broad general principles and asks his readers to apply them individually. He considers "that man really possesses three lives in one; vegetable life, or the life of the body; animal life, or the life of the soul; and spiritual life, or the life of the Spirit; having their respective seats in the lower, middle and upper sections of the brain". The spiritual nature of man receives due recognition of its sovereignty when we find our author writing: "Love is *the* secret and the only secret of perpetual youth. . . It is not in the power of man's body to keep him young, nor in the power of his soul or animal life. It is by the Spirit alone and the Spirit steeped in love, in unison with God, that the strong man becomes a child again and never grows old." We should probably all be comfortable, healthy, and more useful members of Society if we practised the principles of hygiene that Dr. Schofield lays down for our guidance in his very practical and interesting book.

E. S.

Christian Ideals, by J. G. Simpson, M. A. (Hodder and Stoughton, London. Price 6s.)

A volume of twenty-one sermons, preached on various special occasions by the lecturer of Leeds Parish Church. Some of the

sermons must have caused a little criticism at the time of their delivery. The one given on the Leeds Musical Festival, for instance, strikes a welcome note in these days when music has largely become the monopoly of the rich. In Athens, the music theatre held thirty thousand spectators; yet Leeds, with its three hundred thousand souls is content with a 'tiny room'. Mr. Simpson treats the preacher's function as that of a critic of life, and he therefore inevitably provokes criticism. While some of the sermons may be called commonplace, they nearly all contain some suggestion regarding the prevailing thoughts of our time. I consider it a special gift to be able to read sermons with unflinching interest but there are some who can do it, and to those, we recommend this volume.

S. R.

Smithsonian Publications:

(1) *Twenty-seventh Annual Report of the Bureau of American Ethnology*. 1905-1906. Washington, Government Printing Office, 1911.

(2) Bulletin 44, Smithsonian Institution, Bureau of American Ethnology.

Indian Languages of Mexico and Central America and their Geographical Distribution. By Cyrus Thomas assisted by John R. Swanton, Washington, Government Printing Office, 1911.

(3) Bulletin 51, Smithsonian Institution, Bureau of American Ethnology.

Antiquities of the Mesa Verde National Park, Cliff Palace. By Jesse Walter Fewkes. Washington, Government Printing Office, 1911.

(1) As the years go by the mass of invaluable material for the study of American ethnology, history and linguistics gathered and published by the Smithsonian Institution becomes more and more imposing. The annual report (for the year 1905-1906), is as usual the 'pretext' for publishing a most valuable monograph. As a matter of fact the report covers eight pages print, whereas the monograph or 'accompanying paper' covers over six hundred and fifty quarto pages and contains sixty-five full-page plates, one hundred and thirty-five figures in the text and two maps!

From the report we learn the continued, concentrated energy with which the Bureau pursues its work. Field work

and editorial labours constitute the main part of its activities, but the planning and organising of research is another part of the utmost importance.

The accompanying paper is a bulky monograph on the Omaha Tribe, jointly written by Alice C. Fletcher, who for some thirty years lived and moved amongst that people, and Francis la Fleche, a member of the Omaha tribe and the son of a former principal chief. The result is a magnificent piece of work, a veritable cyclopædia of the subject and it is impossible to speak otherwise than enthusiastically of so fine a production, an honour alike to its authors and to the Institute that publishes it. The Omahas (who in 1884 only numbered 1179 members) live in the state of Nebraska.

Of course it cannot be our intention to give any detailed description here of the manifold contents of this profoundly interesting work, but we cannot resist the temptation to give one quotation, illustrating a charming ceremony in the tribal life.

Man was thought of, in Omaha belief, as travelling during his life-period, over a rugged road stretching over four hills, marking the stages of infancy, youth, manhood and old age. Every child born in the tribe was formally introduced to the outside world on his arrival from the 'no-where' into the here. The following beautiful chant was used, expressing "the Omaha belief in the oneness of the universe through the bond of a common life-power that pervaded all things in nature animate and inanimate" (p. 115.)

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
 I bid you hear me!
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air,
 I bid you hear me!
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the
 I bid you hear me! [earth,
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,
 Ho! Ye Animals, great and small, that dwell in the forest,
 Ho! Ye Insects that creep among the grasses and barrow in the
 I bid you hear me! [ground,
 Into your midst has come a new life.
 Consent ye, I implore!
 Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the air, all ye of the earth:
 I bid you all to hear me!
 Into your midst has come a new life.
 Consent ye, consent ye all, I implore!
 Make its path smooth—then shall it travel beyond the four hills!

We have no space for further extracts, but must regretfully state that the Omaha language contains at least one gem-word which we whole-heartedly envy it. Would we had such a thing in European languages and *thoughts*; it is the word *ice'waçpe*. Our authors say that it cannot be translated in a shorter way than by 'something to bring the people into order and into a thoughtful composure'! (pp. 596, 607.)

(2) This little volume, precious though it be, is of purely technical contents. It attempts to describe our present knowledge as to the geographical distribution of the Indian languages of Mexico and Central America. The two authors, Dr. Swanton and Dr. Thomas, studied the subject and drew up a preliminary statement. This they submitted for criticism or approval to a number of experts. Corrections and additions were made as a result, and finally the present report was issued. The publication, it is expressly stated, is "now submitted, not as a final work, but as an attempt to represent the present state of knowledge regarding a subject which may never be cleared entirely of obscurity". About a hundred languages are dealt with. A very clear linguistic map accompanies the letterpress. No comparison or classification is attempted in the volume.

(3) This little book is a fully illustrated (thirty-five plates, four figures in the text and one map) monograph on the 'Cliff Palace' of the ruins in the Mesa Verde National Park in Colorado. It is the second of a series of papers on these curious ruins. The same writer, Jesse Walter Fewkes, issued the first one, on 'Spruce-tree House' as Bulletin 41 of the Institution and we reviewed it at the time of its publication in these pages.

The Mesa Verde ruins are pre-historic cliff dwellings of considerable size and extent. They were unknown to the white man until as recently as 1880-1890. The name of their discoverer cannot even be fixed with certainty. Only in 1890 the scientific world learned of their existence. A few years elapsed before the U. S. Government moved in the matter; in the meantime the general public had heard of the existence of these remains and with the advent of the tourist a deplorable vandalism came to reign supreme until the Government, by the enactment of a special law, effectively protected them from further mischief.

It is claimed that these Mesa Verde ruins, and specially the 'Cliff Palace' constitute the finest example of pre-historic cliff dwellings as yet known in the United States, but though it is now carefully described and investigated not much positive knowledge has been acquired as yet concerning its origin, its date and the people who lived in it before they deserted it some hundreds of years ago. Mr. Fewkes repaired the ruins carefully and thoroughly, but his labours are only the beginning of further research and work. The pictures of the ruins and their separate parts are most interesting.

J. v. M.

Shadows Cast Before: An Anthology of Prophecies and Presentiments, by Claud Field. (William Rider & Sons, Ltd., London. Price 2s. 6d. net.)

A good deal of the material in this book has done previous yeoman service in establishing, or helping to establish, an evidential basis for belief in the superphysical, for it includes such well known instances as Cazotte's prophecies of the tragedies of the French Revolution; Swedenborg's assistance in finding a receipt by his communication with the dead payee; the prophecies of the Brahan Seer; the case of Lord Tyrone and Lady Beresford; the murder of Percival Spencer; etc., to take a few cases only. The book is arranged in alphabetical order, according to the names of the percipients, a somewhat awkward arrangement, taking no heed of chronology or of the mode of presentiment of these prophecies. The book would have gained in attraction if the matter had been subdivided according to subjects. The book gives in a small compass a large amount of valuable evidence to those interested in the subject.

E. S.

Religion and Modern Psychology. A study of Present Tendencies, particularly the religious implications of the scientific belief in survival; with a Discussion on Mysticism. By J. Arthur Hill. (William Rider & Son, Ltd., London. Price 3s. 6d. net.)

In spite of certain limitations due to the author's lack of knowledge of occultism and of true mysticism, this book can be recommended as likely to be of value and interest to the ordinary reader; to the student, however, it brings nothing apart from a number of more or less useful quotations. Its aim is to demonstrate the practical utility of Spiritualism and the comparative uselessness of mysticism (occultism not being worthy of notice) in furnishing definite proof of the survival of personal consciousness after death, without which (as the author rightly remarks) no rational scheme of things is possible. The first half of the book, after setting forth the practical temper of the age and the failure of abstract morality to take the place of religion, seeks to establish psychical research and spiritualism as the only hope left to man. Says the author, who no less than three times disclaims the label of *Spiritualist*: "Spiritualism, while it may not be quite true . . . is a scientific hypothesis, or at least is as scientific as any that is possible." Although we might demur at so sweeping an assertion in view of the existence of a very ancient body of teachings (whose hypotheses may likewise be dubbed scientific) which not only fully explains spiritualistic phenomena, but which also gives a rational scheme of things that embraces the vast range of problems untouched by modern Spiritualism, yet, knowing how crassly ignorant the majority of people are concerning the *facts* of Spiritualism, we cannot but welcome a book which in a very sane and common sense manner exposes those *facts* and their bearing on religion and morality, for doubtless the first step to take in the search for an explanation of the universe is to convince oneself of the permanency of the individual consciousness (on which point unfortunately we find stated that most misleading notion that "Buddhism has no God and no personal immortality").

Like the title of the book itself many of the chapter headings lead one to expect more than is to be found therein, for example: in the chapter headed 'History of the Belief in Survival' a couple of pages serves to cover the ground up to the days of the Grecian and Roman poets, ten lines dismisses "the farther East" as tending "towards extinction of

personality," and a few brief references to Jesus, Dante, Milton and Swedenborg brings the reader to the statement that: "The descendants of Swedenborg are the Spiritualists; and, although I do not accept the label for myself, it seems to me that the Spiritualist at his best has the strongest position of any religious thinker at present extant." Again, the chapter headed 'The Nature of the Future Life' consists of a few general and perfectly obvious remarks upon the necessity for caution and discrimination in accepting messages from *soi-disant* spirits who may have to express their ideas to us symbolically, followed by the usual statements of forms of religious belief not mattering and the spirit's progress after death through stages of purification. All very true and commendable, but it leaves us just as wise as we were concerning the scheme of things. There is nowhere any mention made of reincarnation, nor is the subject of the inequality of opportunity at birth touched upon.

It is, however, in the second half of the volume, dealing with mysticism, that one is most disappointed. The author mainly bases his remarks, which he supports by numerous quotations, on the utterings of certain Christian religious ecstasies male and female, revival services, experiences under drugs, and hypnotic suggestions: his conclusions are on the whole just those which any other sensible and unprejudiced man would draw from such materials. It is regrettable that so much space, which could have been used to better purpose, was devoted to an unprofitable discussion of hysterical rantings whether sub- or supra-liminal. Furthermore, it seems a pity that a writer who is able to express himself clearly and logically, and who is evidently broad-minded, should make the grievous mistake of attempting to expound a subject of which he is so palpably ignorant; for instance: the only mention made of occultism (as distinct from mysticism) is this: "I fancy that the objection of some modern mystics to spiritualistic productions is their simplicity. The mystic is apt to yearn for obscurity and mysterious symbolism. This, anyhow, is true of the 'occultist'. Probably it is a survival of the child's love of secrets. The 'occultist' has not quite grown up." Shades of H.P.B. and all the great Initiates! Eastern mysticism is treated to a quotation from *Early Buddhism* by Rhys Davids, and the following remark: "The Oriental Yogi probably does throw himself into abnormal states by posturing, fixed gazing, repeating mantras,

and other devices for counteracting the pull of the phenomenal world and getting afloat on the sub-conscious." Lastly, 'Theosophist' is dragged into the book once only, where, after referring to some typical cranks who anyhow "bring forward evidence of sorts," the author proceeds thus: "The inner-consciousness person rises superior to evidence, which is a mere affair of the lower intellect. Accordingly, Mrs. Besant, in her usual *ex cathedra* manner and with her usual charm of literary style, assures us—among other things—that Jesus is again incarnated . . . while Dr. Rudolph Steiner (the most able and influential Theosophist after Mrs. Besant) discourses *ore rotundo* on the history and civilisation of the submerged continents of Atlantis and Lemuria . . . I have no doubt about the sincerity of these people, but their Pope-like style seems to indicate a lack of humour and perspective. . . . and their revelations, after all, are not particularly original. Mr. Rider Haggard or Miss Corelli could do much better." Curiously enough this is the only unfair passage in the book.

The author, who, we repeat, seems to be eminently rational, refers to himself as: "I, who in the days of my ignorance have scoffed at 'Spiritualism' as much as most people." Some day, may be, he will make a similar remark (if he further extends his knowledge) wherein for 'Spiritualism' he will substitute 'Mysticism and Occultism'.

C. L. P.

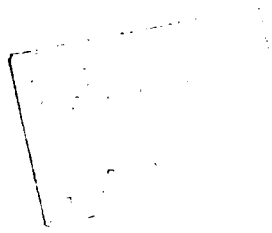
Das Rätsel des Lebens im Lichte der Theosophie. Von Annie Besant. Aus dem Englischen übersetzt und herausgegeben von der Gesellschaft zur Verbreitung der Theosophie. Düsseldorf. Ernst Pieper. Ring-Verlag, 1911. (In two editions; A, on hand-made paper. Price Marks 0.50; B, on Japanese paper. Price Marks 1.—)

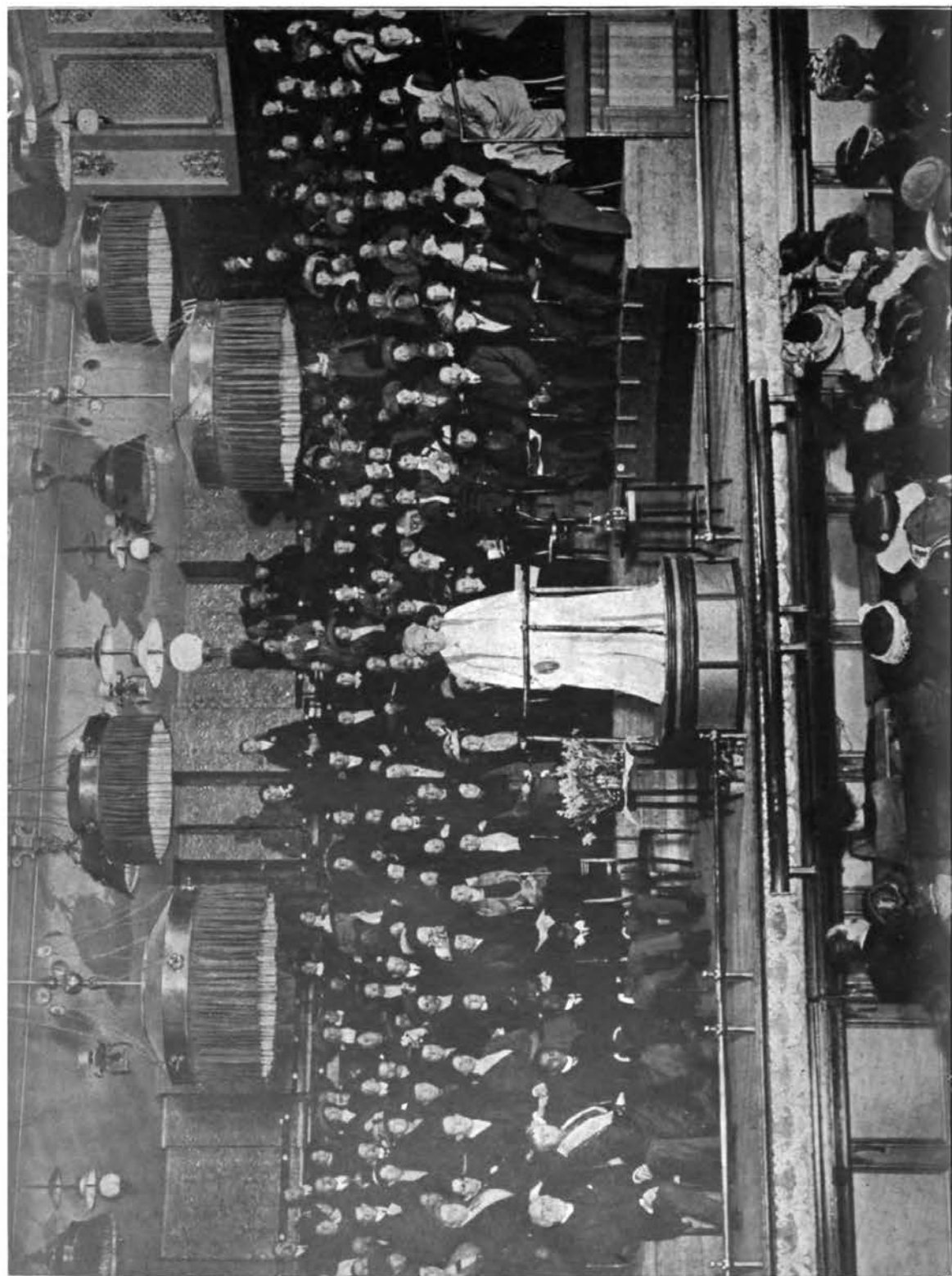
Only in exceptional cases do we make special mention of translations into continental languages of English Theosophical books. The little volume we notice here is such an exception. It is a German rendering of Mrs. Besant's *Riddle of Life*. The special feature by which it distinguishes itself is its artistic execution. The work is printed like an Indian manuscript, the lines running parallel to the back of the booklet instead of parallel to the top of the pages. A thick and black, very clear-cut letter has been chosen for its composition and has been set up very close

recalling ancient black letter prints. A simple but effective border sets off the pages and an appropriate and artistic line-display opens and closes the work. The material for printing chosen is an exceedingly thin Japanese paper, and the whole is bound in the Japanese style. Altogether this is a graceful production, perhaps even more an art-production than a Theosophical propaganda book. We welcome the experiment, for experiment it must be, most cordially.

J. v. M.

The Shining Hour, by F. W. Macdonald, (Hodder and Stoughton), is a booklet of eight socio-religious essays, thoughtful and instructive. *Letters from Hell* (Macmillan) is a new edition of an old and well-known book. Mr. Elliott O'Donnell is the most delightfully weird teller of ghost-stories; he now gives us a book on *The Meaning of Dreams* (Evelyn Nash, London), which is rather a disappointment. Very minute details are given as to the meaning of the appearance in dreams of all sort of animals and plants, but they are not convincing. Has not each person, to a great extent, his own dream-cipher? Mr. C. C. Caleb, M.B., M.S., has issued a metrical version of the *Bhagavad-Gītā*, under the title of *The Song Divine* (Luzac & Co.) The title challenges comparison with Sir Edwin Arnold's *Song Celestial*, and this is a little unfortunate. The book is a conscientious and careful piece of work, but we think good prose would have been more inspiring. *The Soul of the Far East* by Percival Lowell (Macmillan & Co.,) is a new illustrated edition. This well-known book needs no recommending review. *Dream Songs for the Beloved* by Eleanor Farjeon (2s. 6d.) and *The Renewal of Youth*, by A. E. are Nos. V and VIII of The Orpheus Series and provide excellent reading. *Poise and Power* and *Thinking for Results* are handy booklets written by C. D. Larson (L. N. Fowler & Co., London) containing good New Thought teaching. *Smallpox and Vaccination in British India* (The National Anti-Vaccination League, London), is an admirable collection of facts and figures and deserve a very wide circulation. *Reincarnation, a Christian Doctrine* by A. Tranmer is a useful pamphlet. *The Message of Buddhism to the Western World* is a reprint from *Many Mansions* by W. S. Lilly (The Galle Buddha-Dhamma-Saṅgama). *Ninety Years Young and Healthy: How and Why*, by J. M. Peebles might be found interesting.





THE THEOSOPHIST

ON THE WATCH-TOWER

March 7, 1912

THE first Sunday morning meeting at the large Queen's Hall was a great success; a picture of the crowded orchestra with myself in front appeared in the *Graphic* and in the *Christian Commonwealth*. The *Graphic* had a very kindly notice. On the following evening, March 4th, there was a very full drawing-room meeting at the Earl of Plymouth's, and the interest shown in the address was very keen. Tuesday found us all at Cambridge; the meeting filled rather more than half the Guild Hall, and though a little chilly at first—like the weather—it grew enthusiastic later. On Wednesday I addressed the London Lodges on the differences of view between Dr. Steiner and myself on the question of the Christ, and urged on the members the duty of maintaining complete liberty of opinion within the T.S. Thursday

belonged to Coventry, and we had a crowded meeting in the beautiful Guild Hall of the ancient borough. A Lodge was formed there out of a study class that had been meeting for some time, and one is forming at Cambridge, thanks to the work of Messrs. Patwardhan, Sri Prakasa, and Christie, the last-named being a nephew of Lieut.-Colonel Nicholson, now at Aden. The first of a series of at Homes, held at the Headquarters by Viscountess Churchill and Mrs. Charles Kerr, drew a large gathering on Friday. It was pleasant to meet Mr. Harvey, who looked in, and many old friends.

* *

The Co-Masonic Lodge Golden Rule has begun a charitable work on true Masonic lines, by establishing a cottage by the sea for poor and delicate children. It was taken in January, 1912, and is near Westcliff, with a big field in front, and a small garden in the rear. A working matron, who is a member of the T.S. and an enthusiast in her work, has been engaged; the home was opened on March 9th, with four delicate children as inmates. May it flourish and grow exceedingly, and have many other similar homes as its imitators in course of time. The Companions of the Round Table are supporting one child.

* *

The Leeds Lodge is giving a very useful series of lectures on religions by adherents of the faiths. The Rev. Father Dowling speaks on Roman Catholic Christianity and a clergyman of the Establishment on Anglican. Quakerism, the Jewish faith, Unitarianism, and Buddhism, follow, and the Rt. Hon.

Syed Ameer Ali speaks on Islam. The course finishes with a lecture by Mr. Hodgson Smith on 'Theosophy, the Source of all Religions'. This series is a useful carrying out of our Second Object.

* * *

We hear from Burma that ten more Buddhist monks and one High Priest have joined the T.S., in consequence of the lectures of Bhikkhu U. Indu. Three Chinese have also joined. Some land is being secured in a suburb of Rangoon for a Headquarters, and the Vernacular centre is to be at Mandalay, near the Asakan Pagoda, where the Relic of the Lord Buddha is enshrined.

* * *

The Order of the Golden Chain is spreading in America, and many Superintendents of Schools have warmly welcomed its promise. One of them sends the following admirable 'Oath of the Athenian Youth,' which is, he says, hung up in every school-room in Cincinnati. Some schools over here might copy:

We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us.

* * *

March 12, 1912

It is very painful to see the callousness and irresponsibility with which the miners of Great Britain have plunged millions into suffering, have

disorganised industry, and crippled nearly every trade. The picture papers show them racing their dogs, flying their pigeons, and amusing themselves gaily, while their victims, thrown out of work and not enjoying strike-pay, are starving and freezing, helpless and forlorn. The Prime Minister, who abuses the Suffragettes, tries to coax the miners into a better spirit. Women who have broken windows as a protest are given hard labour in prison, while strikers, who are causing untold suffering to millions, are gently entreated. One notices, also, that men who break Suffragettes' windows are allowed to do so with impunity. Sauce for the goose is not sauce for the gander. Mme. Berton, a Frenchwoman, has the following caustic comment on the present state of affairs:

That the women who march to the Houses of Parliament to petition for a voice in the laws which affect their labour, their homes, and their children, should be repulsed and buffeted by thousands of policemen, and imprisoned with criminals, has for us in France thrown a strange light on the political condition of the Englishwoman, specially where we learn at the same moment that the Irishmen, who are guilty of far more serious political offences, are treated with great leniency in comparison with these ladies.

In France our feminists are received and welcomed even within the sacred precincts of the people's Chamber of Deputies, as happened the other day. Everywhere their deputations are treated always with courtesy. As to sending these ladies to prison, such a proposition would be enough to create a revolution. It is certain that the men in France would rise *en masse* to defend mothers, wives, and sisters from such brutality as is quietly and circumstantially set forth in the prison scenes of *No Surrender*, and of which the author's preface guarantees the "chapter and verse".

The civilised world, outside England, is shocked at the brutal treatment meted out to these women,

whose sex is held to justify the infliction of severer punishment than would be imposed on men. And it must be remembered that some of them are women eminent for their distinguished talents. One man wrote that they should be flogged, and another, expressing agreement, suggested that fathers and husbands should assume this duty. The truth is that many men feel furious with the militants because their revolt is regarded as the revolt of "a servile class" and one which is so necessary to the welfare of the State; hence there is panic behind the violence and the endeavour to crush it into submission. Hysteria is much more apparent on the bench than in the streets, and I have tried, in a letter published in the *Times* of March 12, to plead for a more rational view of the question. The trade war and the sex war alike show the incapacity of the democracy to govern, and Parliament is becoming more and more discredited. When will the King move?

* * *

The Distressed Indian Students' Aid Committee, of which Mrs. Herbert Whyte is Hon. Secretary, has issued its first Annual Report. £222 has been spent in loans and gifts, and it is a promising sign that students have already repaid £64 out of this. The Secretary of State has lent £100, to be repaid as it is possible. The office expenses amount only to £7-4-2 — a most creditable fact.

* * *

The Theosophical Society in America suffers a great, but we trust an only temporary, loss by the retirement of its most valuable General Secretary,

Dr. Weller van Hook. He is obliged for a time to devote much of his energy to earning a livelihood, as he has suffered very heavy pecuniary loss by his faithful discharge of his duties. Our love and gratitude follow him in his retirement, and we are glad that he will still edit, at least for a time, *The Theosophic Messenger*. Mr. A. P. Warrington, 322 Wilton Place, Los Angeles, Cal., U. S. A., has very generously consented to take over the duties of Secretary until the term of office expires. America is fortunate in having so good a second string to her Theosophical bow. Mr. Warrington is devoted and able, and is also a good man of business.

* *

The Roman Catholic Church just now is showing much activity against the Theosophical Society, and Theosophists should be on their guard. The Jesuits are, as usual, the active agents, and their ingenuity is great. I have to warn friends in America that I have nothing to do with a body called 'The Besant Union,' which pretends to be working in my interest, and which is trying to gather E.S. members into its fold. I am offered, in connection with this, the headship of a Federation of secret Societies, a post to which I do not aspire, and am requested to communicate mysteriously to a certain address. I hope American members will not fall into these traps.

* *

This is March 12, and I am at Glasgow in the delightful house placed at the disposal of the Glasgow Lodge here by a well-known and respected brother. It is on the brow of a hill, and looks

over the city, the University of Glasgow standing in the foreground of the wide spreading view. The house is very spacious and well-arranged, fitted throughout with electric light; there is a large room for the Lodge meetings; a room for the E.S.; a reading-room, big drawing-rooms, and a number of bedrooms. So the Glasgow brethren are very well housed. As trains are uncertain, this must be posted before the public meeting in S. Andrew's Hall, at which the Lord Provost of Glasgow presides. To-morrow, I will report the Scotch meetings.

* * *

Mr. Lutyens, our architect for the London Headquarters, has had his generally recognised position of premier English architect confirmed by being sent out to Delhi by the Government to plan the new city. It is the opportunity of a lifetime, and we Theosophists cannot but be glad that it has fallen to our Vishvakarman, F.T.S. He leaves the plans of our building complete, and all arrangements made. The digging of the foundations begins at 7 A.M. on March 23rd. The two sides of the Quadrangle will be built first. The flats are most delightfully planned, and one feels quite anxious to live in one! I hope soon to present our readers with a sketch of the building.

* * *

March 14, 1912

The first item on the Glasgow programme was a Reception of Fellows and Associates, at which I had the pleasure of meeting many of our good

workers. Mr. Graham Pole, the General Secretary, had joined my daughter and myself at Edinburgh, and was an efficient supporter, with the gay, debonair manner which veils so much real earnestness and devotion. The reception was followed by an E.S. meeting, and in the evening the members gathered to hear a talk on 'Variations in Clairvoyant Investigations'. On the following day, March 13, there was a crowded meeting of non-members, invited to hear a discourse on 'Intuition as seen by Philosophy and Theosophy'. It was followed with the keenest interest, and one hopes that some may be induced to seek for the light which Theosophy throws on obscure realms of thought. In the evening, we had a public lecture in Glasgow's largest hall, the well-known one dedicated to Scotland's Patron Saint. It was well filled by an immense crowd, and I spoke on 'Memories of Past Lives'. The Lord Provost of Glasgow presided, and opened the proceedings with a kindly and sympathetic speech.

* * *

March 14th found us in the train for Edinburgh, and we began work at noon with a meeting of the Order of the Star in the East. At 4 P. M. there was a crowded meeting of invited non-members, to whom I spoke on 'Memories of Past Lives;' it is interesting to notice how many clergymen are beginning to accept the idea of reincarnation. The members gathered at 8 P.M. for the same subject as that I discoursed on to the Glasgow members, and so ended a well-filled day.

* * *

March 21, 1912

The plan adopted in Glasgow and Edinburgh of inviting non-Theosophists to a meeting from which Theosophists were excluded proved very successful, and two pleasant gatherings, crowded to excess, were held. It is most encouraging to see the widespread interest in Theosophical ideas, and the eagerness to understand them. People are really hungry for the knowledge that Theosophy brings them. The east winds of Edinburgh, I am sorry to say, gave me a shocking cold, which has made the visit to Holland very hard work.

* * *

The Queen's Hall on March 17th was crowded to listen to a lecture on the Qualifications for discipleship. It is delightful to see that it is these subjects, bearing on noble living, which attract most. In the evening we left for Holland, and, after a rough crossing, reached the well-known Hook of Holland, and went on to Amsterdam.

* * *

The big Concert Hall in Amsterdam was crowded on the evening of March 18th, as was a similar hall in the Hague on the following evening. It is astonishing that such crowds should gather to hear a lecture in a foreign tongue, but Holland has been well sown with Theosophical seed, and it is bearing fruit. Two members' meetings and two for E.S. completed the work in Amsterdam and the Hague. To-day we go to Utrecht.

* * *

A pleasant story comes to me from Benares of a visit paid to the Girls' School by H.I.H. Princess William of Sweden; she pointed out to the children on the map where she had been born—at Moscow; she was a Russian Grand Duchess—and told them how she had enjoyed the ice and snow there, when she was a child, how she married and went to Sweden. She also visited the College, and sat for a quarter of an hour listening to Miss Herington's teaching, which quite fascinated her. A strong interest in Theosophy seems to have led to the visit.

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New Zealand is going ahead, in its own vigorous way. Miss Christie—who is doing splendid work—writes of the very successful Convention. Land has been acquired for the building of Headquarters near Auckland. The movement for making Headquarters to be owned by each National Society is gaining ground everywhere, and the World-Teacher, when He comes, will find a centre for His work, I hope, in each land. Mr. Burn is also doing admirable work in New Zealand, both for the T.S. and the Order of the Star in the East. They are hoping to have a Branch of the latter, and a Centre or Lodge of the T.S. in every town of any size during the next two years. Our readers will be glad to know that Miss Christie's sight is quite recovered and the glaucoma cured, thanks to the skill and care of Colonel Elliott at the Madras Eye Hospital.



A STUDY IN KARMA

By ANNIE BESANT, P.T.S.

(Continued from p. 21)

WE have seen that our present is the outcome of our past, that by thought we have built our character, by desires our opportunities of satisfying them, by actions our environment. Let us now consider how far we can modify in the present these results of our past, how far we are compelled, how far we are free.

In the thought of the outer world, quite apart from the ideas of reincarnation and karma, there has been much opposing opinion. Robert Owen

and his school regarded man as the creation of circumstances, ignoring heredity, that faint scientific reflection of karma; they considered that by changing the environment the man could be changed, most effectively if the child were taken ere he had formed bad habits; a child taken out of evil surroundings and placed amid good ones would grow into a good man. The failure of Robert Owen's great social experiment showed that his theory did not contain all the truth. Others, realising the force of heredity, almost ignored environment; "Nature," said Ludwig Buchner, "is stronger than nurture". In both these extreme views there is truth. Inasmuch as the child brings with him the nature built in his past, but dons the garments of a new mentality and a new emotional nature, in which his self-created faculties and qualities exist indeed, but as germs, not as fully developed powers, these germs may be nourished into rapid growth or atrophied by lack of nourishment, and this is wrought by the influence of the environment, for good or ill. Moreover, the child puts on also the garment of a new physical body, with its own physical heredity, designed for the expression of some of the powers he brings with him, and this can be largely affected by his environment, and developed healthily or unhealthily. These facts were on the side of Robert Owen's theory, and they explain the successes gained by such philanthropic institutions as Dr. Barnardo's Homes, wherein germs of good are cultured and germs of evil are starved out. But the congenital criminal, and beings of that ilk, none may redeem

in a single life, and these, of various grades, are the non-successes of the benevolent rescuer.

Equally true is it, as the opposite school affirmed, that inborn character is a force with which every educationalist must reckon; he cannot create faculties which are not there; he cannot wholly eradicate evil tendencies which, below the surface, throw out roots, seeking appropriate nourishment; some nourishment reaches them from the thought-atmosphere around, from the evil desire-forms which arise from the evil in others, forms of thoughts and desires which float in the air around, and cannot wholly be shut out—save by occult means, unknown to the ordinary educationalist.

The more modern scientific view that organism and environment act and re-act upon each other, each modifying the other, and that from the modifications new actions and re-actions arise, and so on perpetually, takes in that which is true in each of the earlier views; it only needs to be expanded by the recognition of an enduring consciousness, passing from life to life bringing its past with it, ever-growing, ever-evolving, and with its growth and evolution becoming an ever more and more potent factor in the direction and control of its future destiny.

Thus we reach the Theosophic standpoint; we cannot now help that which we have brought with us, nor can we help the environment into which we have been thrown; but we can modify both, and the more we know, the more effectively can we modify.

The first step is deliberately to examine what we may call our 'stock in trade;' our inborn

faculties and qualities, good and bad, our powers and our weaknesses, our present opportunities, our actual environment. Our character is that which is most rapidly modifiable, and on this we should set to work, selecting the qualities which it is desirable to strengthen, the weaknesses which form our most pressing dangers. We take them one by one, and use our thought-power in the way before described, remembering always that we must never think of the weakness, but of its corresponding power. We think that which we desire to be, and gradually, inevitably, we become it. The law cannot fail; we have only to work with it in order to succeed.

The desire-nature is similarly modified by thought, and we create the thought-forms of the opportunities we need; alert to see and to grasp a suitable opportunity, our will also fixes itself on the forms our thought creates, and thus draws them within reach, literally making and then grasping the opportunities which the karma of the past does not present to us.

Hardest of all to change is our environment, for here we are dealing with the densest form of matter, that on which our thought-force is least potent. Here our freedom is very restricted, for we are at our weakest and the past is at its strongest. Yet are we not wholly helpless, for here, either by struggling or by yielding, we can conquer in the end. Such undesirable part of our surroundings as we can change by strenuous effort, we promptly set to work to change; that which we cannot thus change, we accept, and set ourselves

to learn whatever it has to teach. When we have learnt its lesson, it will drop away from us, like an outworn garment. We have an undesirable family; well, these are the egos we have drawn around us by our past; we fulfil every obligation cheerfully and patiently, honourably paying our debts; we acquire patience through the annoyances they inflict on us, fortitude through their daily irritations, forgiveness through their wrongs. We use them as a sculptor uses his tools, to chip off our excrescences and to smooth and polish away our roughnesses. When their usefulness to us is over, they will be removed by circumstances, carried off elsewhere. And so with other parts of our environment which, on the surface, are distressful; like a skilful sailor, who trims his sails to a wind he cannot change and thus forces it to carry him on his way, we use the circumstances we cannot alter by adapting ourselves to them in such fashion that they are compelled to help us.

Thus are we partly compelled and partly free. We must work amid and with the conditions which we have created, but we are free within them to work upon them. We ourselves, eternal Spirits, are inherently free, but we can only work in and through the thought-nature, the desire-nature, and the physical nature, which we have created; these are our materials and our tools, and we can have none other till we make these anew.

Another point of great importance to remember is that the karma of the past is of very mixed character; we have not to breast a single current, the totality of the past, but a stream made up of

currents running in various directions, some opposing us, some helping us; the effective force we have to face, the resultant left when all these oppositions have neutralised each other, may be one which it is by no means beyond our present power to overcome. Face to face with a piece of evil karma from the past, we should ever grapple with it, striving to overcome it, remembering that it embodies only a part of our past, and that other parts of that same past are with us, strengthening and invigorating us for the contest. The present effort, added to those forces from the past, may be, often is, just enough to overcome the opposition.

Or, again, an opportunity presents itself, and we hesitate to take advantage of it, fearing that our resources are inadequate to discharge the responsibilities it brings; but it would not be there unless our karma had brought it to us, the fruit of a past desire; let us seize it, bravely and tenaciously, and we shall find that the very effort has awakened latent powers slumbering within us, unknown to us, and needing a stimulus from outside to arouse them into activity. So many of our powers, created by effort in the past, are on the verge of expression, and only need opportunity to flower into action.

We should always aim at a little more than we think we can do—not at a thing wholly beyond our present powers, but at that which seems to be just out of reach. As we work to achieve it, all the karmic force acquired in the past comes to our aid to strengthen us. The fact that we can

nearly do a thing means that we have worked for it in the past, and the accumulated strength of those past efforts is within us. That we can do a little means the power of doing more; and even if we fail, the power put forth to the utmost passes into the reservoir of our forces, and the failure of to-day means the victory of to-morrow.

When circumstances are adverse, the same thing holds good; we may have reached the point where one more effort means success. Therefore did Bhishma counsel effort under all conditions, and utter the encouraging phrase: "Exertion is greater than destiny." The result of many past exertions is embodied in our karma, and the present exertion added to them may make our force adequate for the achievement of our aim.

There are cases where the force of the karma of the past is so strong that no effort of the present can suffice to overbear it. Yet should effort be made, since few know when one of these cases is upon them, and, at the worst, the effort made diminishes that karmic force for the future. A chemist often labours for years to discover a force, or an arrangement of matter, which will enable him to achieve a result at which he is aiming. He is often thwarted, but he does not acknowledge himself defeated. He cannot change the chemical elements; he cannot change the laws of chemical combination; he accepts these ungrudgingly, and there lies "the sublime patience of the investigator". But the knowledge of the investigator, ever-increasing by virtue of his patient experiments, at last

touches the point where it enables him to bring about the desired result. Precisely the same spirit should be acquired by the student of karma; he should accept the inevitable without complaint, but untiredly seek the methods whereby his aim may be secured, sure that his only limitation is his ignorance, and that perfect knowledge must mean perfect power.

Another fact of the greatest importance is that we are brought by karma into touch with people whom we have known in the past, to some of whom we owe debts, some of whom owe debts to us. No man treads his long pilgrimage alone, and the egos to whom he is linked by many ties in a common past come from all parts of the world to surround him in the present. We have known some one in the past who has gone ahead of us in evolution; perchance we then did him some service, and a karmic tie was formed. In the present, that tie draws us within the orbit of his activity, and we receive from outside us a new impulse of force, a power, not our own, impelling us to listen and to obey.

Many of such helpful karmic links have we seen within the Theosophical Society. Long, long ago, He who is now the Master K. H. was taken prisoner in a battle with an Egyptian army, and was generously befriended and sheltered by an Egyptian of high rank. Thousands of years later, help is needed for the nascent Theosophical Society, and the Master looking over India for one to aid in the great work, sees His old friend of the Egyptian and other lives, now Mr. A. P. Sinnett, editing the lead-

ing Anglo-Indian newspaper, *The Pioneer*. Mr. Sinnett goes, as usual, to Simla; Mme. Blavatsky goes up thither, to form the link; Mr. Sinnett is drawn within the immediate influence of the Master, receives instruction from Him, becomes the author of *The Occult World* and of *Esoteric Buddhism*, carrying to thousands the message of Theosophy. Such rights we win by help given in the past, the right to help in higher ways and with further-reaching effects, while we ourselves are also helped by the tightening of ancient links of friendship won by service, royally recompensed by that priceless gift of knowledge, gained by one and shed abroad for many.

In truth, in this world of law, where action and re-action are equal, all help which is given comes back to the giver, as a ball thrown against a wall bounds back to the hand of the thrower. That which we give returns to us; hence, even for a selfish reason, it is well to give, and to give abundantly. "Cast thy bread upon the waters, and thou shalt find it after many days." To give, even from a selfish motive, is good, for it leads to an interchange of worthy human feelings, by which both giver and receiver grow and expand, so that the Divine within each has opportunity of larger expression. Even though the gift, at first, be matter of calculation—"He that hath pity on the poor lendeth unto the Lord," and look what he layeth out it shall be paid to him again—yet gradually the love evoked shall make future giving spontaneous and unselfish, and thus karmic links of love shall bind ego to ego in the long series of human lives. All

personal links, whether of love or hate, grow out of the past, and in each life we strengthen the ties that bind us to our friends, and ensure our return together in the lives that lie in front. Thus do we build up a true family, outside all ties of blood, and return to earth over and over again to knit closer the ancient bonds.

Annie Besant

(To be concluded)

FALLING STARS

By MARGARET EAGLES SWAYNE

Happy the Pure that follow thee
 Pale star! on thy dark way—
 For they beyond thy plane shall see
 The dawn of their new day!

Through thy eternal silence lead
 Them on, expiring light—
 Where anger, hatred, violence, greed,
 Like thee are lost in night!

Lead them toward the starry plane
 Where Light for ever glows
 And washed at last from earthly stain
 The soul Life's Fullness knows!

AMERICA, PAST AND FUTURE

By WELLER VAN HOOK, M. D.

WE have been told by our great leaders what is to be the future for America and it is well for us to think about America as it has been, and what it is in preparation to become as the home of new races.

The broadest and greatest ideas we can form with reference to the future of America are those relating it to the archetypal thought of the Logos for the hemisphere, and the requirements of the Manu as to a scene for the upbuilding of His Race. Think of the preparations made geologically for many thousands of years on this part of the globe for the reception of the great races to come, preparations beautiful and glorious, so that all should be in readiness; there were to be formed great waterways and lakes, mountain-ranges and plains; there were soils to be prepared; rocks and minerals to be formed; all with definite forethought, since nothing happens by chance.

For many thousands of years the old Atlantean stock of men has dwelt on this continent, and long preparations have been made for the coming of the white men, those of the fifth Root-Race.

The Manu who is to come has for many, many centuries known what is to be His work

and has materially aided in the preparation, so that things shall be far along when He comes physically, with His children. Think what it means for Him thus to have had continuous thought of this continent, to have observed it from afar, and to have travelled over it in astral consciousness many times during the long period of its preparing. How He must love all parts of it that shall be theatres for His children's dramas!

Then there came the period in the history of the world when it was possible for Him to consider with propriety the sending of the first of His stocks of peoples from Europe to live here. That was done after the historically recognised discovery of America by Columbus.

After Columbus there came at first only a series of adventurers, hare-brained explorers, who wandered out to view a new country and to seek for fortunes to be had for the finding. It was not till more than a century later that a substantial effort was made to colonise the country. But at last the time came when colonies were to be formed, and since then, almost continuously, white people have come over from Europe to make new homes in America.

If we could know all the secrets of the past and the future, know all that lies hidden of the karma of nations and of races, we should understand why it was that the accredited discovery of America was made in such a way, and why the thought-force of myriads of people should flow back, as it does, to Spain and Italy with gratitude for their part in them. We should know why it was that the

English and the Dutch established strong colonies here toward the north, and the French their colonies in the south as well as in what is now Canada, in both places leaving powerful influences. We should understand why the Germans, hardy and strong, give their mark of character to our people. The same we should know of the Slavs and the Poles, the Scandinavians and the Russians, the vast array of Anglo-Saxons and Kelts. If we should classify these people we should see that almost all the ethnic types of Europe have come hither and live here, scattered or in bodies. Some Asiatics there are, too, and, curiously, that vast body of black Africans of the ancient Lemurian race, swarming in our South-land.

What was the nature and the feeling of the life upon this continent before these peoples came? If one could look back to the time when no Europeans were here, no doubt there would be found a mixture of two or three main types of feeling. First, there would be that almost non-human feeling, that super-earthly, eerie feeling one gets under the influence of the Devas, an influence from those not of our own mode of being.

He would sense stillness pervaded only by their gentle presence, all the open spaces and the woods filled with their dainty touch. In those days Devas came down near to the soil, and many earth-places, all the country over, were permeated with their spirit influence.

Then, too, there was a large number of old Atlanteans, who were held in strong memory of their traditions by their medicine-men, their priests,

who practised many magic rites handed down from their ancient Atlantean forebears, and many of these observances are maintained by them to-day. These so closely contacted nature that they were deeply influenced by the Devas. As we so often read in regard to our Red Indians, they had all sorts of magic charms and rites for propitiating those Devas, working in harmony with them and often engaging their help in their enterprises.

It was this mixture of alien feelings that the Europeans found when they came here, and we can understand that in these feelings lies part of the explanation of their settling along the coastline where they could contact a little more easily the influence of Europe, and hold the thought that they might some day go back and have again the old home feelings of Europe. Yet they never realised their dream, but later and slowly they and their children penetrated into the heart of the continent.

The pioneering of these, our forefathers of America, was of immense importance. We cannot think they came to our shores uninspired; we cannot imagine how they could have had the hardihood of spirit to have launched out on such a journey, how they could have come here and lived in such order and number if they had not been specially guided and helped. The effect of this pioneering upon the people was to develop such a spirit as that which the Manus always give to those who start their Root-Races, the spirit of hardihood, courage, adventure, independence, of leaning upon the forces of self instead of upon those of others. Atma must be a factor in creatings. Methods

of quickly adjusting themselves to circumstances of dire import were speedily developed, each priding himself upon his ability to carry his own individual share of the burdens of the little colony. The effect of that pioneering upon our people at large has not yet died away; it is still strong within us; the hearts of us all fairly leap when tales are told us of that era, of the going out into new fields as our people spread swiftly all over the country into parts new, unknown and unexplored.

The wars of America have been, like the wars of other countries, of immense importance to our nation's developing. First came the wars with the Indians, the old Atlantean stock that was left. Of the injustices practised on both sides, it is sad to speak—it had to be so. It has always been that old and outworn races have been displaced by new ones, usually with violent outworkings of ancient karma, the balancing of the forgotten deeds of the past.

Before the period of independence from England came, there was much of chaos in the life of the American white people. Those that had come over lived in communities scattered a little way from one another, sometimes united more or less in thought or feeling, but having no compelling common bond to join them. The uniting of the thirteen original colonies, after the battling with the British nation, over something that in itself meant practically nothing to either party to the strife, was marvellous in its influence and had its origin, we can have no doubt, in the thought of the Manu and of His lieutenants, and was of His planning. We can see as we look back, that that union took

place in order that minor colonial differences might be swept away and a strong bond be established between those separate peoples of different origins, that they might cast all their force together for united efforts in the future.

There is something about the War for Independence that ought often to be thought about by all true and worthy American Theosophists: That the guiding of its details must have been by those who understood, who knew, who loved human evolution, who had an intelligent and exact knowledge of the requirements of the case. The Manu of the coming sixth Root-Race had pupils who were far along upon the Path of Holiness and had powers very great; for they were almost on the threshold of Adeptship itself, and they had long been engaged with the greatest of the problems of the European nations. These guided our young country's Revolutionary War to a successful conclusion, a long and trying war that expended the energies of our people, but at the same time laid the foundations of the unifying spirit needed in our life to come. Washington was given to serve as a model of foresight and action for our people during all succeeding historic time. Independence followed miraculously, as one by one the older army's efforts were rendered nugatory. The English gave way rather willingly, not deeply wishing to prosecute a war against those toward whom they felt the friendly ties of blood-relationship.

There are two documents pertaining to our history of that period which bear evidence of being inspired. One of these is the Declaration of

Independence. It starts out with words that indicate without doubt an inclusive view of human affairs: "When in the course of human events it becomes necessary"—etc. A thought of the whole sweep of human history is included in the very first clause. The other document that sounds the same note is the Constitution of the United States; it bears the same stamp of majesty of feeling and expression as does the Declaration of Independence.

The War of 1812 was of a different type altogether; it was of a subsidiary character, and it had the purpose of balancing the karma of the young peoples who were growing side-by-side, and of aiding the Manu by giving Him the opportunity to gather into a single tract the vast and almost vacant territories of America for the uses of His people who should follow. The men of that time had no conception of what should be the future of the continent with its vast new sub-races, and the new Root-Race that should be established here. They could not know that facilities for the simultaneous living on the earth of a much larger population would be given later on, and could not calculate that huge territories of land then inhabited by wild animals and savage men would be fully occupied by their descendants. It required a far greater power of prevision than they possessed to see that the wars of 1812 and of 1848 were giving our forefathers opportunities for the easy acquisition of territory not then much desired, but later to be a necessity in the ordered upbuilding of the race.

But the War of 1862, the Civil War, had another quality and another character. One rather

marvels at that war, as he looks back at it, to think of the large number of problems it solved for this country. There was first the problem of unity, which to Lincoln seemed the larger one; he kept that idea before him all the time, and all other problems were to him subsidiary. Lincoln was like George Washington, a nation's model, a pioneer hero to be held up to men for ages as a pattern of greatness.

The War of 1862 had also much to do with solving the problems that existed between the whites and blacks. The negroes had been brought over from Africa for a definite purpose, which was that they might do the work of the fields; for the English people who had come here brought aristocratic ideas and were, moreover, not sufficiently numerous to work a-field, and to send back to England the cotton and tobacco needed to exchange for manufactured goods. So they imported African slaves, thousands and thousands of negroes, under circumstances sometimes of great cruelty, and these, in the course of time have increased to great numbers and have become an important factor in the economics of our country. Now the blacks had really been brought over for the occult purpose of giving them contact with the whites, so that their Root-Race might be carried on in evolution far more swiftly than would have been possible in their own country, and that the karma of their Race might, to a greater extent, be lifted before that Race disappeared from the earth! Much of the suffering of the south is due to its anachronistic maintenance of slavery. It knew better.

The War of 1862 had further effects in this: there were bindings and unbindings to be made with some of the nations of Europe; with the French, for example, there was a huge karmic debt to be arranged as well as with Germany. With Poland there is a beautiful karmic relationship still existing; there is no American who understands his country but whose heart leaps when he hears the name of Kosciusko and of Pulaski, and of other Poles who aided in our pioneering days. Some day this relationship will be renewed in an exquisite way that will make humanity happy, and enable America to repay her debt of chivalry.

There are yet other things that the War of 1862 accomplished. It seemed to clear up much of the unfriendly domestic karma of our aggregated peoples, the karma of childhood. Our races were to be further unified and made to recognise in a few short years that they had passed out of infancy into manhood and must take their part among men, and, together, as a great nation among the nations of the earth. Many of the huge thought-forms of pioneering days were disposed of, the thought-forms of colonial and sectional differences. Almost everyone knows how, after that war, there was an undreamed of expansion for America. The world could hardly believe that a debt of several hundreds of millions of dollars should be paid off in a few years, that the whole continent should be cultivated and banded with railways, and that prosperity should spring forth from plant and animal life, from the minerals of the earth and from manufactures; all a process so inspiring that

it can be explained in one way only—as the work of guiding hands from the other side, under favouring conditions found for it.

Then came the need to establish our international dignity, which was brought about through the little Spanish-American War. Europeans then came to see that the United States constituted a powerful nation, and must be reckoned with in all the affairs of the world-at-large. To be sure the diplomats knew that already—but a war tells it to the populace.

If we go back to the thought of the races that are now represented in America and consider for a moment what it is that the Manu has to do with them, we can see how wisely He has ordered; how He has planned them to be great parts of our young races, not merely individual human beings or families transferred from older stocks. And as individuals He has taught them to be woodsmen and plainsmen, and yet to be men of a certain dignity; to have the simplicity of childhood and still to have the power of grown people; to be easy to be taught but strong in knowledge and conviction; of heterogeneous origin but laughing that they come from so many different lands; rejoicing in the fact that they have different tendencies and ways of doing things, and yet that they can so quickly adjust themselves to one another and work in a queer harmony that makes the old-world peoples doubt, while we know in our hearts that all is well!

The Manu has given to our peoples a broad and manly liberalism of thought, so that they are

able to take up new ideas and principles and new modes of thinking, that spread over our country so quickly that the alien observer feels dismayed and thinks everything is going to wreck—that we have no stability of purpose. Again our people smile, realising the difference between a passing phase of feeling and a deeper intuition that fits the new idea to our heart-fixed purpose.

What is that deeper intuition? What is the genius of our people? What is our dominating *motif*?

A very peculiar mode of looking at law is characteristic of the American people, characteristic of our genius. People grow into a great ideal not because they hold it over themselves but because a Great Being holds that ideal over them, and that feeling which is growing in the American heart and spirit is this: that they shall live, not in the recognition of an outward law alone but in respect and joyful obedience to an inner law. They have long since recognised that the outward law is their own, that through their representatives they have made their outward laws; but they interpret that outer law with the aid of a lofty and much cultivated inner sense of intuition, of equity. The alien observer of things American is one, the native observer of America is quite another. The alien observer, seeing our people sometimes evading the forms of law in certain cases, feels that respect for law is lost; the native-born American realises that the spirit of the law binds our people closely together and that the genius of our people sees that all is well in that inner idealism that feels itself superior to forms, obedient

to an ideal. Though mighty difficulties arise and many great breaches of the law occur, there is an infinite number of beautiful observances of the law due to that inner feeling that the law belongs to ourselves, and that the moral law, once recognised, will quickly express itself, as it were, in the forms of outer law. As our people feel themselves to be the makers of the law, so they feel themselves to be responsible for it.

What does this result in—that this peculiar feeling and thought has been held over this people for so long a time? It results in the people having peculiar manners and customs—a certain frankness of manner, a brusquerie, an immense self-assertion and self-possession, such as we understand but seems to the old-world cultivated observer to be wholly without polish and to be solely dominated by an unhappy rudeness. As a matter of fact, the manners of our people spring from their hearts directly, as is natural with pioneers. As time goes by we shall see that these little outward differences of manner will be polished away, as has been the case with other nations in times past.

We have been told frequently that our people are lacking in reverence, that they do not regard as great those placed in power and in authority; that, not properly regarding law, they do not properly respect those who have its administering. We who are of this country and know the feeling of the people, deny that this is true; on the contrary, we know that quite the opposite is true. For our people being dominated by an inward sense of law and equity, of the rightness and

balance of things, only apparently and outwardly seem not to yield obeisance. We of America know little of genuflections, have not much cultivated the art of outwardly bowing low; but in the presence of real greatness, at the proper time, we know how to bow in the heart in reverence of spirit, though outwardly it may seem we only stand erect!

There is nothing which illustrates better the working out of the genius of our people with respect to methods, than our attitude toward those reprobated Trusts that have been spoken of with such hostility by alien observers. The Trusts have been formed as a result of the recognition of dominant commercial laws by men who have made a careful study of international commerce and the value of obedience to those laws. These men have formed huge combinations, which have made it possible to do for America a great many civilising things not so beautiful in the immediate doing as in the end. The Trusts depend essentially for effectiveness upon the recognition of larger commercial laws, and, secondly, upon the ability of our people on the one hand to go out into new territories and make use of their pioneering instincts and, on the other hand, upon their willingness, in a friendly spirit, to yield obedience to those in authority without laws being made for them which shall bind them rigidly in slavish detail. So the phases of our life which seem most evil, most morbidly excrescent, are a natural and normal outgrowth of the spirit of our people and the inheritance and outworking of ancient karma. These very activi-

ties are those which are making our people great in swift ways by giving one set of men vast authority, and bringing another set of men, in large bodies, to work effectively and with much individual freedom, each in a field and realm of his own while recognising a superior power above. The genius of our people is well illustrated in this, that each one of the subsidiary companies that forms a part of a Trust is given a certain kind and amount of work to do and in that field of effort the Trust has little to do with the effectiveness of the minor company. Although the sense of pressure may to some extent be felt from above, yet at the same time, within great fields of liberty, action may be carried on that has a far-reaching significance. By and by the proper methods of utilising the advantages of great aggregations of capital and of business organisations will be found, and these great evils of our day will be swept aside.

Another thing which has seemed to result from the fundamental efforts of the Manu and His great lieutenants is this: that Americans are now in the midst of a deep study of the practical effectiveness of human effort. The idea of practicability, of utility, of effectiveness in turning human energy into useful products, interests our people strongly both commercially and intellectually. It is being rapidly shown that certain ways of working in friendly associative effort will bring about a further increase of effectiveness for the whole of our nation, and hence an immense increase in the wealth of the nation and in its power to spread its influence over distant parts of the world.

We can see that the coming Manu, who is guiding these peoples, will have no trouble in seeing at a glance what the stocks of people are from which He may draw; stocks from all the peoples of the earth have been gathered together by the coming Manu for the building of His Race, gathered in one vast body occupying almost all the continent. It is easy to see how He will have no trouble in the future to draw this group and that one together, this little strain of blood from that part of the globe and a little more of another quality from another part of the globe, until the combined influences of physical heredity and astral and mental character have been joined into such blendings as He wishes. It is a vast liberty He has! Time is His, opportunity is His—for He has made it! He can mould, can mingle, can make to grow, and by and by we shall see accomplished that wondrous thing, the building of new races of men.

What shall be the political march of this people, shall it be toward division, or shall it be a march toward closer union? Shall our people be broken and separated, or shall we remain as a whole? Is it possible that the character of the government under which we shall live shall be altered or broken by Monarchies forming, or shall we remain a Republic, feeling as strongly the guidance of the Manu in the acts of presidential, judicial and legislative authority under our electoral system as we would feel that influence as coming from a Monarch and an earthly nobility of some few centuries of physical heredity? Shall there be

a growing tendency toward rigidity of form, or shall there be an increasing plasticity, with enough power to maintain the form? This query of course belongs to the world-plan of the Manu. What He wills shall be done! And yet if we can properly analyse the past, if we can at all see what was done with older nations and for what purpose, we shall confidently look toward the continued maintenance of the unity of our people. And we cannot help feeling that as time goes by and the feeling of Buddhi comes over our people, so natural an outgrowth of our national spirit of confraternity, and as all our race loses a little of its old karma and rises in the scale of vibration, all nations springing heavenward together, there will be added to the feeling on this continent the recognition in some ways of an underlying spiritual basis of community of being, on which all the principles of government and life itself shall rest, until the great Manu and His Brother shall have no trouble in giving to the world through this wonderful American people, this great and beautiful people, so heterogeneous in form yet so equalised and unified in spirit, the message They wish to give—that which the coming Christ will tell, the note of good-will, of peace, and brotherly love to all men!

Weller van Hook

THE CHRIST IN ART

By MARGUERITE POLLARD

IT is interesting to speculate as to what part Beauty will play in the great movement for spiritual upliftment now beginning all over the world. In considering the work of the Divine Manifestations most of us turn instinctively to the aspects of Goodness or of Truth. But the Good, the True and the Beautiful are one, and Beauty, no less than Truth or Goodness, is potent in the regeneration of mankind.

Looking back over the panorama of the ages we see that every era of intellectual and spiritual enlightenment has always been an era of great Art. The wonderful temples of Egypt, the sculpture and poetry of Greece, the drama and painting of the Renaissance, all testify to this fact of artistic life. May we not then at the present moment expect in Art and in Literature creative production worthy of the great cycle upon which we are entering? When the Great Ones come forth Their light shines upon every department of human life.

In this age of mysticism we are learning to recognise the Christ under many forms. We know Him as the Universal Christ, the great restoring and redeeming principle of the Universe; we know

Him as the mystic Christ, who is born and dies and is glorified in every Son of Man who follows the path of human service; we know Him as glorious symbolical figures on the pages of history; we know Him latent in the heart of the most degraded and debased. But He manifests also in the world of Art and in a very real sense every great poet is the Christ. To realise this we have only to think what the world would be without Beauty, without the Beauty-Makers who follow in the steps of the Supreme Artist of the Cosmos, and instantly we become aware to what an extent we are dependent on Beauty for our knowledge of God, and how closely He unites Himself to us through His divine, and our human Art.

The Christ-myth is paralleled very closely in the legends which have gathered round the lives of some of the early poets of various nations, notably in the case of Cædmon and of Orpheus. The study of comparative religion shows that in all the lives of the World Saviours and Teachers the spiritual development symbolised by birth is invariably represented as taking place by night in a cave or stable. A heirophant or angelic messenger usually makes known the important event about to take place. In the account given by the Venerable Bede of Cædmon's initiation into the Christ-life of Art, his birth into the kingdom of the spiritual mysteries of Beauty, both of these elements of the Christ-myth are present.

We are told that before Cædmon received the divine gift of song-craft he was wont to leave the banquet, when the harp approached him and it

was his turn to sing for the entertainment of the guests, and to go out to the stall of the cattle. One night when he had done so there stood by him a man, as in a dream, who called him by his name, saying: "Cædmon, sing me something." Then answered he: "I cannot sing and for this reason I left the banquet and came hither." But he, who was speaking with him replied: "Nevertheless thou shalt sing to me." Then said Cædmon: "What shall I sing?" Said he: "Sing me the Creation." When Cædmon received this answer he began to sing in praise of God, the Creator, verses and words that he had never heard before.

So runs Bede's story. It is significant that Cædmon is bidden to sing the Creation, when for the first time he receives the creative fire and becomes a maker (*poietes*). His first verses are full of mystic significance: "Now we must praise the Guardian of the Heavenly Kingdom, the might of the Creator and the thought of His mind, glorious Father of Men; how He the Eternal Lord, formed the beginning of every wonder."

The fire of the Gods has touched his lips and he opens them to pour forth the praises of the Lord of Life.

Another feature of the Christ-myth is the visit of the Saviour to the spirits in prison. The Christ, triumphant over Death, goes down into the Kingdom of the Dead, to release those who are bound fast in the gloom and torments of the under-world. His spiritual power gives life to the spiritually dead, healing to the spiritually afflicted and distressed. In the myth of Orpheus this function of the Christ

is attributed to the Divine Singer. We are told that so beautiful were the songs of this poet that, when he sang and played, even the woods did not stir and the rivers stood still, the hart no longer feared the lion, nor the hare, the hound, and no beast had any fear of another because of the sweetness of those rare sounds. Orpheus in the myth descends into the lower-world to seek Eurydice, his wife (symbolically the Soul of man), and his harping softens even the Gods of hell.

Cerberus, the three-headed hound comes against him but is fascinated by his lays; Charon, ancient guardian of the way, the terrible Parcæ or Fates, even Pluto himself cannot resist his magic song. As he plays, the torments of all the inhabitants of the under-world cease; the restless wheel of Ixion no longer turns; Tantalus forgets his thirst; the vulture no longer tears the heart of Prometheus. "Let us give the man his wife again for he has earned her with his harping," says the Lord of Hell. Orpheus in the legend is not wholly successful, for at the boundary of night and day he loses Eurydice. Perhaps this is to suggest that no World Saviour or Teacher has ever yet had more than partial success in his work for the upliftment of humanity, and that though he constructs a pathway by which his fellows may pass from darkness into light, yet ultimately each one must work out his own salvation, and that mankind as a whole can never be finally saved until the last man of the race has arrived in his inward life at the measure of the fulness of the Stature of Christ.

There is another analogy between the work of the poet and of the Christ. The Christ-principle in the Cosmos is called the Logos, Verbum, the Word. It is the power of manifestation, of expression, and just as the office of the universal Christ is to be the manifestation or mode of expression of the Father in the Cosmos, so the office of every poet in the world of Art is to be a new Word of God. The poet is Christ-like in his power of utterance, for in him the thoughts of many hearts are revealed.

Thine, Christ of Song, the glory lyrical,
The gorgeous rhythm and the passion strong,
The noble thought, the grace angelical,
Thine, Christ of Song.

Melodious utterance healing aching wrong,
And metaphors of meaning mystical,
Soft words of peace and words that rush and throng
Flying like arrows, swift, satirical,
The regal words of wrath that roll along,
Grand prophecies in garb majestic,
Thine, Christ of Song.

To the artist mere expression is the supreme and only mode of life. It is by utterance that he lives. Self-expression is as truly his meat and drink, as for the Christ to do (*i.e.*, to reveal or manifest to men) the will of His Father. There is no selfishness in this, as the Philistine would have us believe, for self-expression is the poet's gift, his means of service, and in uttering his own thought he becomes the voice of thousands of silent ones, the Logos of his age.

The poet stands in symbolic relation to the art and culture of his time, just as the Christ

stands in symbolic relation to its religion and its moral life. Each has to be about his Father's business, and from childhood is aware that he is a consecrated Spirit with a destiny to accomplish, and that it is his stupendous dharma to be the abstract and brief chronicle of his time. Oscar Wilde in his *De Profundis* has noticed the close connection between the office of the poet and of the Christ as the Logos or Word:

With a width and wonder of imagination that fills one almost with awe, he took the entire world of the inarticulate, the voiceless world of pain, as his kingdom, and made of himself its eternal mouthpiece. Those who are dumb under oppression and 'whose silence is only heard of God' he chose as his brothers. He sought to become eyes to the blind, ears to the deaf, and a cry in the lips of those whose tongues had been tied.

His desire was to be to the myriads who had found no utterance a very trumpet through which they might call to heaven. And feeling, with the artistic nature of one to whom suffering and sorrow were modes through which he could realise his conception of the beautiful, that an idea is of no value till it becomes incarnate and is made an image, he made of himself the image of the Man of Sorrows, and as such has fascinated and dominated Art as no Greek God ever succeeded in doing.

A poet is always a Man of Sorrows. It has often been said that the lives of the poets are a sadder record of human suffering than any series of biographies of any other class of men except, perhaps, of the World-Saviours themselves. The sensitive soul, which renders them alive to all the beauty and joy of life, makes them also fatally responsive to the touch of pain. If they scale the heights they have also to descend into the abysmal depths. The poet who confessed that there

was no pleasure that he did not experience claimed also that he had passed through "every possible mood of suffering," and, like Wordsworth, knew the 'infinity' of pain. The law of action and reaction holds in the world of the emotions, but in the universality of experience there is power. From "fire and tears ascend the visions of ærial joy; the harvest waves richest over the battlefield of the Soul, and the heart, like the earth, smells sweetest after rain".

Oscar Wilde saw in the Christ the union of classical perfection with romantic personality. He says His place is with the poets, that Shelley and Sophocles are of His company, and that His entire life is the most wonderful of poems.

One always thinks of Him as a singer, trying to build out of the music the walls of the city of God; or as a lover, for whose love the whole world was too small. I see no difficult at all in believing that such was the charm of His personality that as He passed by on the highway of life people who had seen nothing of life's mystery saw it clearly, and others who had been deaf to every voice save that of pleasure heard for the first time the voice of love, and found it as musical as Apollo's lute; that evil passions fled at His approach, and men, whose dull unimaginative lives had been but a mode of deaths rose, as it were from the grave, when He called them.

From the foregoing remarks it will be seen that the analogy between the work of the poet and of the Christ is very close. It is particularly interesting to trace their connection at the present time. In the spreading of a new religion, the work of the literary artist is of paramount importance. What would the world know of the Divine Manifestations in the past, but for the great

artists who portrayed Their lives and gathered together the words of truth that They uttered. Comparatively few recognise the great Teacher during His life upon earth; many from age to age bear testimony to the wisdom of His Book. The life of such a One is indeed marvellous, but His Message is greater: He may perform many deeds of might, but the power of His word endureth for ever. As a recent teacher has said:

Let us take for granted that Moses (Peace be upon Him) has, as is believed by the Jews, chosen the sea, brought forth water from the rock, changed his rod into a crawling serpent, and manifested other signs. Let us concede that Christ (glory be to Him) has quickened the dead, restored those born blind, and cured lunatics. How can all these wonders be of any value when compared with the Gospels and the Bible? Verily these, even though they might be literally true, were witnessed by a limited number of men, whereas the lights of the Heavenly Books are shining, their signs are radiating, their hymns and verses are sung, their psalms and prophecies chanted, throughout all lands and regions during cycles and ages. Every reader reads them, every hearer hears them, every seeker finds them, and every man of capacity is profited by them. Through them insight is illumined, eyes are consoled, morals are reformed, souls are quickened and hearts and breasts are dilated.

Hence we find that whenever a great Teacher comes forth, there come in his train artists great enough to render the supreme figure permanent for ages upon the pages of history. The Master Himself does not always write a book, though a sacred book is always left as a record of His work. His utterances, in this case, come to us through oral tradition, and are gradually collected and written down by the disciples who have the literary qualifications.

If we believe, as the *Quran* asserts, that the Great One is "the return of all the prophets," and His companions are the return of His comrades in the days of yore, is it not interesting to speculate as to what great artists may soon be among us? Does it not behoove us to prepare the way for these Men of Sorrow by creating a literary atmosphere ready for their reception, so that after their long sojourn in the heavenly places they may not walk the earth with bleeding feet?

Marguerite Pollard

NOTE

Mrs. Mann (Maud MacCarthy) is doing Indian Music good service in England; she gives delightful lectures on it to picked audiences, illustrating her propositions with playing and singing. Her charming personality wins her hearers, and the artists present honour her as a great artist. She is working diligently in England to introduce Occultism into music, and she is well equipped for her task. I bespeak special attention for her brief communication elsewhere on the T. S. musical group that she is forming. We may hope to see her again in India.

THE ORDER OF THE STAR IN THE EAST
COMMENTS ON THE PRINCIPLES OF THE ORDER

By FRANK J. MERRY

Introductory

THE member of this Order is perhaps not unconscious of having been led, step by step, to the point of realising that the compelling force of destiny has brought him to the place where he now stands, to play some small part in a coming world-drama, the inevitableness of which is being ever more and more impressed upon him. And yet he cannot escape, at times, some sense of bewilderment at sight of those blinding realities which have been momentarily flashed before his eyes. He wonders, perhaps, how such great opportunities have come to *him*, not realising what profound causes in the past have directly led up to such momentous events as are now maturing in his present life, and the lives of those with whom he has become so closely knit.

Great events are best judged at a distance; and to understand them rightly, it is necessary to separate oneself from the present, and view them apart. Let us therefore try to look at this matter from a more distant standpoint.

Imagine a human soul, that had long ago in the past, perhaps for many lives, aspired after absolute knowledge and truth, sojourning between one earthly incarnation and another in some region of the heaven-world, where life's verities showed more clearly than upon these dull planes of earth, and where past and future lay open as a book. And imagine that in response to this persistent aspiration, or perchance because of some deed of pure devotion which shone like a star amid the motley tints of good and evil which marked its past, that this soul, after many trials, was offered the opportunity of coming into the presence of a World-Teacher, of winning its way to truth and freedom by serving Him. And so, side by side with many other chances—lives of greater opportunity—offering wider means of personal enjoyment, greater scope for ambition or of worldly fame, there came the possibility of another kind of life than this, full perhaps of struggle, shut in on many sides, a life which at first seemed a failure, yet in the midst of which one golden opportunity should arise.

And in such case, which of these alternatives do you think the aspiring soul would choose? And in thinking deeply over this question, some may glimpse the faint recollection of such a choice made long ago in the history of his own soul.

For all who, in spite of the clinging contacts of past evil, yet feel within them some deep longing after the highest goal that life offers, must realise that they have taken firm hold of the mightiest of all talismans and powers. For the karma of

high spiritual aims, too subtle to relate itself to the prizes and treasures of earth, may truly leave its possessors far behind in the race for things of sense. But yet so potent are these aims in their own sphere, that they must unfailingly lead their possessor direct to the highest possibilities of spiritual progress upon earth, even to the feet of the Holy Ones Themselves.

The *Bhagavad-Gita* speaks clearly of the high opportunities falling to those who have once striven after the highest spiritual life, even though, for the time, they fail in their ideal.

“Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house; or he may be reborn into a family of wise yogis; but such a birth as this is most difficult to obtain in this world. There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection . . . By that former practice he is irresistibly swept away.”

This is a statement of the law regarding the former yogi, and powerful as is the law when the karma of evil is concerned, yet more potent a thousandfold is it in bringing opportunity to those who have sought the highest good. Yet the law works in manifold ways, and thus it is that sometimes the disciple is reborn where he may seek retirement into the forest or the monastery; at others he may be brought to the feet of his Lord amid the dust and the whirl of cities. Yet ever the good law brings its own fulfilment.

(1) We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

This Order is an association of those who have already sufficient grounds on which to base their belief in the coming of a World-Teacher. At the present stage of things no attempt is being made, by the production of irrefutable proofs concerning the expectations of the Order, to compel belief in them. Far better is the way of sweet reasonableness. Thus certain broad lines of argument have been outlined, along which the intellectual possibility of the coming of the Teacher may be shown. When, later, more concrete and objective evidences begin to appear, larger numbers of people will be convinced by them, but for the present it is an immense gain in all respects that preparatory work should be done by those who have already grasped the law by which great Teachers come out into the world, and who are ready at all times to welcome their appearance. Among these may be included the growing number of people who understand the nature and value of such evidence as is independent of the physical senses, and who welcome the help and guidance of trusted leaders, who are in touch with the superphysical worlds.

It is most important also that sharp lines of division should not be drawn between persons who already see this event coming and those who do not. Belief must be spontaneous, and they who really need more physical-plane evidence are perfectly justified in

awaiting the time when in the nature of things more of such evidence will be forthcoming. Yet we must remember that the greatest prizes of life are gained by those who are receptive to the message of the times, and who are prepared also to take risks.

Still there is room for both sorts of people in the big, broad movement of preparation. The existence of different groups both inside and outside the Theosophical Society serves to differentiate the workers, assigning to each his proper task, in the sphere where his greater usefulness lies. If, for example, all members of the Theosophical Society joined the Order of the Star in the East in a body, there might be a lack of helpers in certain unworked localities where ordinary Theosophical propaganda was more needed, and where this additional belief might, for the moment, confuse the issues.

Thus it stands out as the main business of this Order to enrol all those, who in spirit, already belong to it; while maintaining open and harmonious relations with others who need to be convinced of its objects by ordinary methods. Later on, when the beliefs of the Order tend to become established by events in the outer world, a greater closing up of all ranks will be possible.

(2) We shall try, therefore, to keep Him in our minds always.....

Whenever we think of a person, whether far or near, we tend to establish contact with that person. And since the action of thought is not confined to the physical world alone, but is an intimate part of that inner substance of things

upon which the physical world is builded, it follows that wherever the object of our devotion is, whether in this world or any other, our thinking of him will affect him in some intimate way. And although greater Beings, inhabiting the loftier regions of spiritual existence, remain unaffected by the influences of the lower mental or astral planes, yet whenever our thought is sufficiently pure and high to rise above the illusions of the lower worlds it undoubtedly does reach to Those with whom man is linked through his higher bodies. Thus a constant dwelling in thought upon the Coming Christ, the Bodhisattva, with devotion and aspiration, does assuredly reach Him, opening up a tiny channel through which He may send back an answering benediction which some, whose inner natures have become delicately sensitised to such vibrations, may recognise and know.

There is one great law of devotion, by the action of which the devotee gradually takes on the qualities of the One worshipped. Thus whether the response be consciously received or no, by this continual thinking upon a greater Being some reflection of His sublimer qualities is engrafted into the heart of the disciple. Thus may the spiritual life of the devotee be fed; thus will he grow towards the likeness of his Ideal; thus will he possess the touchstone by which he may recognise the Master when He appears.

. . . and to do in His name . . . all the work which comes to us in our daily occupations.

Readers of the *Bhagavad-Gita* will not have forgotten the importance therein attached to what

is called the "renunciation of the fruit of actions". Every action we perform bears its own fruit, which, through the working of the law of karma, returns to the doer. Thus, no less than evil deeds, good and helpful action performed on the physical plane must return to the doer while he is living upon the earth. Hence we are confronted with a curious difficulty. For example, the ardent devotee, infused with a passion for service, tends to accumulate a store of good karma, which, did it return on him in a like stream of physical benefits, would only overload him with the good things of this world, things of no real use to him in the spiritual life, whose action could only tend to delay his higher progress. Hence the performance of good deeds, while renouncing their fruit, is regarded as the path of the higher progress, the merit of such actions thus being transmuted to spiritual levels.

Now it should be recognised that the great Teachers have each a definite work to do in the world, and a force which from our point of view is immense, with which that work is to be performed. Yet They are graciously pleased to accept, from Their humbler disciples, such tiny gifts of merit as may be used in the divine economy to bring about increased good in the world. As we read in the *Bhagavad-Gita* :

He who offereth, with devotion, a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest . . . do thou as an offering unto Me . . . Thus shalt thou be liberated from the bonds of action.

Indeed, although we little realise it, the gifts of the Holy Ones to humanity would be incomplete did they not inspire, in return, gifts from mankind to Them. For thus is set up a perpetual current circulating between the higher and the lower worlds. When this is feeble and diminished, the result is the same as with the enfeeblement of the physical body under like conditions: whole worlds and nations are impoverished. But when this current is full and strong, currents of health and well-being circulate freely through all worlds. Conditions of poverty and unhappiness in the mass, springing to the surface from economic conditions, have their roots in a broader and deeper sense in the damming up of spiritual life-currents between the different planes of the universe, currents which are to-day on the eve of re-establishment. Thus it is that the humble offering of the devotee possesses a very great deal more than a mere sentimental value, since it shares in so vitally important a task as the bridging of the planes of nature.

The gift again binds the recipient to the giver, the Teacher to His disciple. And while, with a true relationship of this nature, the question of bargaining can never enter, the great Ones ever pay Their debts in full. And this is so, not only because it is Their pleasure to show forth the Law, but also because it is Their nature to give, and this in a way which is not to be measured by the balances of karmic law, but by the constraint alone that is imposed by Divine Wisdom.

.....and therefore to the best of our ability.....

We offer only of our best. And to aim at the best at all times and places, both in and out of season, at work and play, when on duty and when off duty, this is the highest discipline that life can offer. With professional work that we are paid to do, we recognise that a definite standard is essential. Yet with unpaid work, with voluntary help, we do not feel the responsibilities so keenly as when in the presence of our employers or our superiors. Yet nothing is more true of, for example, modern philanthropy, than that it is well meaning, and yet how inefficient! So long as our aim is to do good, so long as we give of our charity we are satisfied, and by no means consider as to whether we have done the very best thing possible in the circumstances. Yet lacking skill in action the work we set out to do remains half undone. It is not sufficient to be charitably disposed, it is necessary, here also, to plan and study in order to do the perfect work that should ever be our aim.

And in the doing of the best work, the advantage is not only to the work, but also to ourselves, as the instrument by which the work is done. For while we are perfecting the work, we are doing something far more important—we are perfecting ourselves as instruments for better work in the future. This, of course, is permanent benefit, for the perfected instrument at last produces the best work automatically.

Finally, we come to a most important consideration, and it is this: That the true and ultimate test of a man's creed, of the truth that is in

him, lies in what he can achieve with it, for the tree must always be judged by its fruit. Thus the man who can do the good and perfect work has the truth indubitably. The multitude follow success, they cannot help themselves; and while there is a sense in which they may be wrong, there is also a sense in which they are profoundly right. Yet when success is vulgar and luxurious it by no means exemplifies the perfect action which we here uphold. How poor indeed is such success. Neither, again, when high aim and earnestness fail has justice perished. For in reality such events are but parts of a moving panorama, which can only be understood by comparison with its past and future, no less than by its present. In vulgar success we see something in process of degradation; even one thing perfectly done has produced success, but the advantages of this have been choked in the admixture of other things ill done. In noble failure, on the other hand, is seen the struggle in the turning-point from evil done in the past to the more perfect action of the future. And these confusions arise from the admixture of aim which now rules in human affairs.

But the constant devotion to a pure ideal and the elimination of those adverse factors which mar the splendour of the true human life, this must in the end produce the pure action, unmarred by the contradictions which to-day nullify the good. Yet, in the future will be set before the world the example of achievement which is noble, just and merciful, of work that is perfect; and thus of deeds which shall bear the legible impress of

the truth which lies behind them. Thus we see something of the full import of the perfect work, and they who strive towards it the most earnestly will be helped most to achieve it.

(3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

As has already been pointed out by Professor Wodehouse, the work of preparation is both of an inner and of an outer nature. Not only active work in the outer world is needed, but also an inner personal preparation. For all new movements which are destined to become powerful and far-reaching must first take deep root within the consciousness of individuals. This first essential being secured, outward manifestations of strength and security must naturally follow. Hence in the observation of this principle, one's own personal preparation must not be forgotten. Propagandists of exoteric movements are inclined to overlook the consideration that life as a whole may be divided into two main spheres. The first of these belongs to a man's own nature, over which he has unlimited sway; the second comprises the natures of others in which region his rights are limited. Thus in outer movements most concern is felt where one's responsibility is least. But in all occult movements this process is reversed, and in spite of the fears of those who do not understand the law, progress is the greater and the more inevitable.

The first duty, therefore, of the wise propagandist, must be to combat his own prejudices,

to keep himself open-minded and accessible to new ideas. Thus he may set an example which others will imitate, creating around himself an atmosphere of receptivity to unexpected truth which will certainly help him in the delivery of any new message which he himself has for the world. Thus he sees his own relationship to other vital movements of his day, and, where possible, he links himself up with them in some way. And while keeping his own ground, and refusing to be drawn uselessly into any and every cause he comes in contact with, yet to discover and uproot his own prejudices, to enter by thought and sympathy into other useful movements not specially his own, mixing in helpful relationship with all hopeful and aspiring individuals, this might be regarded as part of the necessary preparatory work of our third principle.

Other important personal work falls under the head of study. One of the difficulties of the member will undoubtedly lie in the indifference of a section of his friends to the message of the Order. Yet another difficulty of an opposite kind is not infrequent as when some person unexpectedly develops an intelligent interest in the subject and asks for full information, point blank. Hence the member needs to be prepared with as much ready information as possible bearing upon the work. And it is the privilege of the Theosophical student to possess knowledge upon such profound topics as the universal laws under which World-Teachers appear, which should prove of deep interest to many.

Of much importance, therefore, must be the study of such a subject as Avatars. From the popular standpoint a religion is based upon the appearance of some great Teacher in the world, and the legacy which He leaves behind Him in the shape of a body of followers, plus the records of His life and sayings. To the Theosophist, however, these historical manifestations of the past, and the expectation of future manifestations of a like order, all centre round the law by which such appearances are governed. Yet the attitude of him who studies the law of these appearances, and would yet ignore the Teachers themselves when they come forth, would be that of the pedant rather than that of the true Theosophist. Thus while studying the esoteric sciences themselves, he turns with untiring interest to the lives of the great Teachers of the past. For each of these is in a very special sense the manifestation of the Divine consciousness in Man. All of us, in our many previous incarnations, have worshipped in the great religions of past ages, have been helped in our evolution by the great Teachers of ancient civilisations, and have at certain favoured epochs of our lives come under the actual influence of Their gracious presence. Thus to study Their lives in the present day, perchance merely to hear Their names, awakens hidden memories, only half forgotten, and arouses in us spontaneous reverence and worship. Thus comes the welcome task, under the third principle of the Order, to revive the glorious memory of past Avatars and Teachers, to bring to light all that can be found relative to

Their lives on earth, and to make this a prominent theme of our public lectures, our printed articles, our answers to enquirers.

A study of the Christian Gospels, also, should not be forgotten. In the articles in *THE THEOSOPHIST* for June and July, 1911, entitled 'History Repeats Itself,' some illuminating comparisons were made between events at the beginning of the Christian Era and those of the present day. Yet the personal study of the Gospels on the lines here laid down cannot fail to be of extreme fruitfulness to members of the Order, as a help in the reading of the signs of the times, and in creating a spirit of watchfulness in the present day for such events as ever cluster around the Divine appearances in the world of men.

In the New Testament also, the Second Advent of the Christ is a doctrine definitely laid down, and in addition to the study of New Testament prophecy some attention paid to the views of Christendom upon this subject, both in the past and in the present, should prove both a fascinating and a useful work. Many societies now exist in the present day which are preparing for the return of the Christ in the near future, and they quote the signs of the times very much in the same way as these have been referred to by our own leaders; these things indeed are fairly obvious to anyone who will look for them. Much reliance is also placed upon the prophecies in the book of Daniel, although what the system of interpretation is is not apparent on the surface, and this might be something for our own symbolists to unravel. There

is of course a fairly considerable literature in existence upon the book of Daniel, and also a number of periodicals bearing upon the subject of the Second Advent.

The type of Christian interested in these matters is one that is perhaps strongly individualised and not particularly accessible to the views of other bodies. Whether any good effect could be made on these by Theosophical presentations of their own message could only be decided by experiment. From such camps indeed occasional attacks are made upon Theosophical prophecies relating to the Coming, in the magazines already referred to. Possibly replies to these articles, especially if undertaken sympathetically by members upon the Christian side of our own movement, would have a definitely good effect.

Returning now to the more orthodox Churches, we may observe that the doctrine of the Second Advent, which in the past held such an important place in their teachings, now tends to be gradually dropped, along with belief in miracles and the like, as the Christian religion, under the pressure of a scientific materialism which it has no longer the knowledge to contest, becomes more and more of the nature of an ethical system, to be retained mainly for its pragmatism value. To revive interest in the Second Coming in the Christian Church is therefore another useful and practical work. To those in touch with clergymen and teachers, a simple enquiry as to the beliefs of their Church in the past and in the present with regard to this doctrine, would invariably stimulate thought in this direction,

and into minds so stimulated from below, knowledge could penetrate more easily from higher worlds where coming events cast their shadows before. Members could also add further suggestions regarding the views of the Order if opportunity offered.

Finally we must not forget the value of indirect work, a famous illustration regarding which is to be found in the writings of Herbert Spencer. The great evolutionist remarks that in the process employed by the skilled workman in the flattening of a piece of metal which has become injured by a dent, no attempt is made to hammer upon the damaged part direct, by which method still greater harm might be done. Instead, the workman gently taps upon the portion of the plate immediately surrounding the injured part, and thus coaxes the metal back into its original condition. And so with this work. If we have accomplished all the direct action which seems possible, there still remains a circumference all round the sphere of direct work which may be acted upon by means of less immediate preparation. Such a field is to some extent covered by the sixth principle of the Order, which teaches reverence for greatness, in whomsoever shown, and this will be treated of in its turn. Meanwhile we might note that the teaching of reverence for the past, the insistence upon the necessity for beauty in the common things of life—such aims promulgated among those who do not respond to the immediate message of the Order yet have an indirect bearing upon its objects, and the

development of these is also no mean preparation for the future.

(4) We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

Devotion means many things which are obvious and many that are hidden. One characteristic note of devotion is that, having glimpsed one object, the sight of which satisfies all the longings of the heart, that there shall be a gradual turning away from lesser objects, a process of exclusion of those extraneous influences which lie outside the more perfect relationship. This is not, however, a narrowing of the sympathies in any sense, rather is it the withdrawal of the desires from dead inanimate things, in order to establish a living relationship that shall hereafter express itself in vital sympathy for all that lives.

Deeper students of the action of hidden forces know how devotion links the disciple to the Master, so that the life of the greater One may strengthen the other, and the intenser vibrations purify and raise him. Thus it is possible for the transcendental qualities of the Teacher to begin gradually to germinate in His disciple, in course of time completely transforming him. But the law under which these high forces are bestowed exacts that such powers should be used solely for the beneficent purposes for which they have been bestowed: for the helping of humanity, for the raising of those less directly endowed with the living consciousness of spiritual things. The frittering away of such forces upon such small and aimless pursuits as

may once have filled the mind, and which sometimes tend to acquire an unexpected zest from the heightened sensitiveness or vitality of the devotee, these must be forsaken if continued progress is to be made.

Thus in high stages of spiritual communion, wherein the great consummation of devotion is sought, the disciple relinquishes his own ambitions, striving to become absorbed in the higher aims of his Lord, allowing nothing to detract from the close and perfect relationship which he desires above all things to establish. Hence the cutting off of these extraneous interests in life, when the time arrives that they may be wisely dropped out, when the disciple finds himself in that still haven of security safe beyond the perils of reaction, when the supreme and mystical act of union draws nearer.

In turning from the virtue of devotion to that of steadfastness, we see that the emotional characteristics of the disciple, the cultivation of his finer spiritual feelings, must be adequately balanced by qualities of the sterner type. Otherwise they degenerate into sentimentality or morbidness. For the pure and beautiful spiritual emotions depend for their highest manifestation upon the support of an adamant strength.

How short are our memories when we have put great objects before us. Sublime resolutions are made, noble ends planned, yet half an hour later, through the glamour of some unexpected diversion, all is forgotten. It has been said of certain advanced souls that they have been able to keep before them permanent pictures of things which it has

been necessary they should remember. And a great step forward is marked by those who are able, in imagination and memory, to keep constantly before them, amid the bewildering changes of everyday life, the memory of solemn resolutions and pre-determined ends. Of such a mental attitude steadfastness is born.

The third quality is that of gentleness. It is said that the higher we rise in consciousness, the finer and subtler grow the sensibilities. Hence gentleness, to a spiritually developed person, may be something quite different from the same quality in an undeveloped one. On the lower planes gentleness may seem to be allied to that which is weak, sluggish and sentimental; while on the higher levels of consciousness this will possess a more subtle quality, and will be in its action swifter and more intelligent; and although fineness and subtlety may to some suggest weakness, on the spiritual levels this fineness becomes the very secret of power. These qualities on the emotional levels correspond to water, like a stream flowing in the bottom of a valley. On comparing the greater swiftness and freedom of the air, and the power which the wind exercises over the waters, we see the increased range and power which symbolises the mastery of the emotions by the subtle strength of the mind. But the spiritual forces are far rarer and finer than these: they correspond to higher forces still, to the potencies of electricity and of light, and these are powers indeed.

So in the spiritual life we seek to transmute the coarser, duller aspect of things, which is life

veiled in gross matter, into the subtle omnipresent powers which belong to the free Spirit. Hence spiritual gentleness is not the soft placidity of the stream, lying hidden in the bottom of the valley, nor even the scent-laden breeze caressing the leaves of the trees by its banks. This may be symbolised more truly by the gentleness of the subtler omnipresent forces of nature, the tender rays of the dawn lighting up a whole world in a moment of time, the subtle energies that pour down upon us from the planetary spheres, which are part of our own life, and are felt, yet not perceived.

Thus is laid down for members of this Order the task of the cultivation of three qualities, one being tempered and balanced by the other. Upon looking into himself the member will see that he possesses each of these, in a more or less rudimentary state of development, however. According to the declaration of principles it becomes his task to make these qualities prominent characteristics of his daily life.

[The fifth principle has not been commented upon by the writer of this article—ARG. ED.]

(6) We shall regard it as our special duty to try and recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

We might note here that the art of reverence has almost disappeared from the life of to-day. It has become the fashion to despise and disparage. If we count up the number of those whom we ourselves habitually regard with a real and deep reverence, we may be dismayed to discover how few these are. Yet when we reflect upon our

own inferiority to many of these, we recognise how far we fall short of the true ideal of reverence. It has been well said that it is by reverence we grow, and this is true in a more real sense than many have imagined. For reverence evokes powers of the Spirit, such as are in the highest degree creative, and to become centres through which these spiritual forces play is to experience life and growth in a real and abundant way. Conversely, criticism and contempt close in the natural avenues through which this higher vitality flows, narrowing and stunting those natures in which such types of thought are habitual.

It is true that in the present age intellectual greatness has been the ideal of the race, and this, when divorced from spirituality fails to evoke the highest reverence. For this reason also the truest reverence of the present day has gone out towards the men of genius, the poets, painters or musicians of our age, in whom intellect has been combined with an ideal love of beauty; and in these, indeed, men have seen something of that high and perfect object which reverence craves. In the new race and age which are coming, however, we shall see again spiritual greatness upon the earth, and spiritual giants are again coming amongst us to mix with men. Hence it is necessary to prepare a right mental attitude for their reception, if we would not be continually isolating ourselves from them by our mental brutality, callousness of thought, and cynicism. For these mental habits will remain with us, in spite of ourselves, if we do not take stringent measures to overcome them while there is time.

So we should begin even with those lesser than the great and sublime, and bear reverence for that which is already perfect in them, not seeing incidental flaws. When this youthful faculty of criticism grows riper and more mature, it will become the true discrimination which singles out the admirable qualities in order to acclaim these, rather than acting according to the more ignoble method.

Ultimately we shall find that every man is deserving of a due meed of reverence, not so much for what he is as for what he is to be, for That which abides in him shall make him truly great when It has manifested. Thus we need to cultivate reverence towards all those in whom we see the higher qualities present, whether actually or potentially, and to endeavour to stimulate this feeling in others, wherever we possess influence. It will naturally express itself in different degrees according to the manifested power of its object, but yet, small or great, it will help to build up that atmosphere of reverence essential for a great age, in which noble deeds may be performed by many, great institutions may arise, and high standards of life become common and habitual, an age in which the greater Ones may again take up their abode with men.

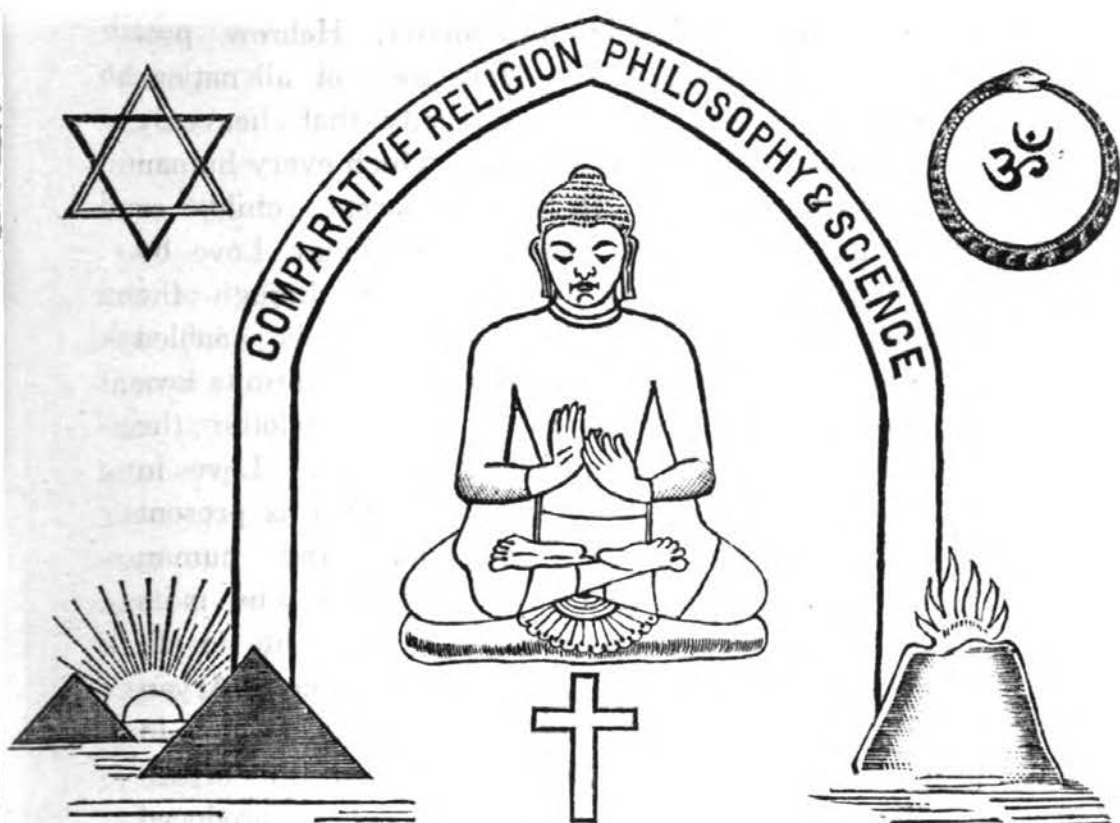
Lastly, let us remember that the body is always a limitation, and that which we reverence and worship in those who evoke our highest feelings, is something which the physical world cannot express. The human form which we see, however noble, the words which we hear, however eloquent, the acts which we witness, however

exalted, it is not these to which our hearts go out, however these have stirred and moved us. These indeed are but a maya, a curtain, which conceals from our view the real being who dwells in the mind and the Spirit, which the eye of flesh shall never see, which the concrete mind shall never know, yet from which strength and wisdom and beauty ever proceed.

So far a few notes on the principles of the Order, the importance of which, or of the task which it has to perform, is not for the moment recognised by all. Others, entering fully and confidently into this work have seen its meaning deepen, have felt the crooked pathway of their life straighten itself out, have recognised the purpose and the meaning of all that has gone before. The consciousness has arisen that it is for this work and for nothing else that, they have been born, since this has satisfied some deeper intimations of the Spirit which things known before have failed to touch.

Frank J. Merry

Pierce we ever so far in our inward journey, we encounter the infinite. Solid forms melt at our touch, the material becomes immaterial, matter becomes energy, and, though atoms are formed, and 'live' a while, and then 'die', energy remains. The things which are seen are temporal, and the things which are not seen are eternal. Whether outwards or inwards, we encounter evidence of an "Infinite and Eternal Energy from which all things proceed"—the vesture and the deeds of what we can only call Deity.—Harmsworth's *Popular Science*, p. 137.



**BHAKTI (DIVINE LOVE) IN HINDU, HEBREW
AND MOSLEM LITERATURE**

By **MRS. ALICIA SIMPSON, M.R.A.S.**

Author of *Bhakti Marga*

THROUGH all the ages the longing of the human soul for God has made itself manifest, and the literature of Hindus, Hebrews, and Muhammedans alike bears witness of a similar aspiration. The writings of saints and mystics of various lands

show the same passionate striving towards a comprehension of the Divinity; the same ardent love of God animates Hindu philosopher, Hebrew prophet, and Christian saint. Holy men of all nations have used similar parables to typify that heavenly love, taking the earthly affection which every human creature knows and feels for parent, child, or friend as a symbol of that greater Divine Love by which God is revealed to man. Thus through the earthly symbol the finite human mind is enabled to form some imperfect concept of the infinite love of God to man. The seers of old may clothe the expression of their sense of the Divine Love in different forms, but at heart a like idea is present in all religion—the devotion which the human heart should naturally feel for that God who is its Creator, who in His goodness has given life to all. The hymns of the *Rig Veda*, the oldest Aryan literature in the world, are magnificent pœans in praise of the mighty Lord who infused the breath of life into the void, and out of chaos produced cosmos. In their philosophic pantheism there is the same spirit of adoration that breathes, through the apocalyptic vision of St. John the Divine, in the worship of the four and twenty elders before the throne of God: “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”¹ Later than the *Rig Veda* Manu pointed out the way by which the soul may attain the highest happiness of union with the Eternal Being. The *Katha-Upanishat* also set forth

¹ *Rev.* IV, 11.

the means by which mankind might reach and grasp the wisdom of the Deity, and showed the bliss which enwraps the soul that has gained such knowledge. The great epic poem of the Hindus, the *Mahabharata*, contains numerous passages written in loving worship of the mighty Brahma, Eternal, Supreme, the Highest of the High, mystical assimilation with whose Essence constitutes the highest bliss to which the human soul can aspire. To see God in everything has ever been the keynote of mysticism. "He who perceiveth that creatures of endless variety are but the same, and merely diverse outpourings of the same Essence, may be said to have attained Brahma," says Yudhishtira in the Santi Parva. As well as the special methods of the Yogis, certain general means to become partaker of the Divine nature are repeatedly pointed out in the *Mahabharata*. To restrain desire, cherish no hate, to fear nothing and be feared by none, to act without sin towards every creature in deed and thought and speech—thus it is that the wise man of enlightened soul may attain salvation and acquire eternal happiness, the "nectar of Emancipation".

So through ancient Hindu literature, which contains perhaps the oldest documents extant which show the working of the human intellect, we see that the finite mind of man ever strove to shake off the shackles of the senses and to solve by various theories the mysteries of Divinity. The question of the means by which men have succeeded in catching glimpses of the Divine Life beyond the veil of the senses has been a subject of much discussion. Can the human mind approach

God by means of reason? Or is the effort to comprehend Divinity an emotional ecstasy into which reason does not, cannot enter? Max Muller defines religion as "a mental faculty which, independent of, nay, in spite of sense and reason, enables man to apprehend the Infinite under different names and under varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetishes, would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." The effort to comprehend God is the intellectual, the philosophical, the theoretical side of religion; the state of communion with God is the emotional, the practical, the higher aspect, without which all purely intellectual speculation must prove ineffective. Mystics hold that where reason stops, a higher faculty takes up the thread, carrying conviction and truth to the soul. They do not disregard the part that reason plays in religion, for since they consider the mind of man to be a portion of that greater Divine Mind, how could they belittle what is to them a "spark from God's vast store"? Lewes' definition of theology is "a doctrine in which Reason undertakes to deduce conclusions from the premises of Faith". The Hindus, who, like most Eastern nations, were always naturally inclined to mysticism, believed that all knowledge came to them from God, from Atma (Spirit) who breathed it into the great Rishis or Seers, who in their turn passed it onward to humanity. Thus knowledge of all

things, including religion, was granted to individuals through inspiration. Instances of the revelation of Divine love through direct inspiration abound in the religious annals of most countries. We read of it in the *Mahabharata*, in the Hebrew Bible, in the histories of the religious orders of Europe, in the stories of the Sikh Gurus, and in the writings of Swedenborg. In many other more modern records we find descriptions of inspirational moods during which the percipients were aware of a direct Divine influence, which filled them with superhuman knowledge and superhuman happiness. Such experiences partake of the nature of that Divine vision which came to the Buddha beneath the sacred Bodhi tree, where He first saw clear before Him the part of love He was to play in the uplifting of humanity.

Ecstatic meditation was part of the Buddhist teaching, as it was a practice of the Yogis, Vedantins, and various other sects of Hindu philosophers. In the highest state of ecstatic vision, called by the Yogis Samadhi, all knowledge was said to be revealed to the percipient. It has been pointed out, however, that the Yoga vision partook more of an intellectual nature, while the Vedantin ecstasy contained in it more of the bhakti or love element. The methods adopted by these philosophers to abstract the mind from its material bonds were the most powerful agents for the increasing of Divine love.

Plotinus, the chief exponent of the mysticism of the Neo-Platonists, a philosophic school founded in Alexandria in the third century, is reported to have attained many times during the course of

his religious experiences to the state of ecstatic union with the Divinity, in which the soul of the devotee is supposed to 'see' God, and lose itself in the glorious effulgence of that vision. St. Augustine, who in his famous *Confessions* has described the mystical strivings of the soul to reach the One Eternal Wisdom that dwells above all, was the western theologian of the ancient Church who showed most clearly the influence of Neo-Platonism. Neo-Platonism in its turn is credited with having derived a part of its religious philosophy from the East. The ecstasy of Divine love experienced by these saints is the same rapture which Tennyson depicts as thrilling the soul of the pure knight Sir Galahad when he is permitted to behold the Holy Grail :

Ah, blessed vision! Blood of God!
My spirit beats her mortal bars,
As down dark tides the glory slides,
And star-like mingles with the stars.

In such ecstatic moments, the existence of which has been recorded in every religion removed above the worship of the savage, the soul is intoxicated with the sense of the power and love of God. It has been said that every soul has in it the germ of this faculty of higher worship, but in most it requires arousing and cultivating. In this Divine love resembles other powers, of whose existence and capacity for development the human mind cherishes no doubt. Sages and saints have discussed the matter, and in their conclusions there would seem to be little need for divorce between philosophy and religion, since the aim of both is

in the end the same—to acquire a fuller knowledge of the springs that govern the universe and of that Supreme Being who in His love has created all mankind. Hindu philosophy may couch its object in somewhat different terms to those in which the Christian religion expresses the goal of its endeavour. The early Hindus set up as their great ideal the attainment of knowledge or wisdom, a knowledge which meant knowledge of all things, spiritual and temporal, since Brahma was indwelling in all living creatures. But in revealing the greatness of God, they also taught the love of Him, which follows from knowledge. In many passages of the *Mahabharata* the importance of knowledge is set forth, wisdom such as will lead men to a comprehension and love of the Divinity, resulting finally in a blessed absorption in the Supreme Soul of the universe.

Hindu, Hebrew and Muhammedan alike have borne witness to the value of Divine inspiration in awakening in the soul of man the love of the Eternal Being. “Even if all men desire to love God,” says the Musalman Bhagat (Saint) Shaikh Farid in the *Grantha Sahib*, or holy book of the Gurus, “they will not succeed by their own endeavours: this cup of love belongeth to God; He giveth it to whom He pleaseth”.¹ “Not every heart,” said Shaikh Farid, “is [of itself] capable of finding the secret of God’s love. There are not pearls in every sea; there is not gold in every mine”.²

¹ *History of the Sikh Gurus*, by M.A. Macauliffe, Vol. VI, p. 396.

² *Ibid.* p. 381.

But though, acting alone, the Soul may be powerless to comprehend the Divine, yet there are aids which may be adopted to induce that emotional mood in which the sense of the Divine floods man's Spirit. These aids are solitude, abstinence, concentration of thought, the fixing of the wandering mind on God. Yoga ascetics, Buddhists, Muhammedans, Greek and Roman philosophers, Christian saints, all who in transcendental experiences were made aware of God's glory and infinite power, practised methods similar in character though differing in degree, to abstract the soul from its material surroundings. Abstinence is one of the means most frequently mentioned whereby the spiritual faculties can be fostered. Among many others, the case of the Persian mystic poet, Jalal-ud-din Rumi, of whom I shall speak more fully presently, is said to have fasted during three consecutive periods of forty days, taking as sustenance nothing beyond a little water and a few barley loaves. At the end of these trials his spiritual guide, Burhan-ud-din, declared him an adept in all wisdom, Divine and human. It may be remarked in passing that most of the great intellects of the world have not been lovers of material pleasures. There would therefore seem to be some intellectually stimulating power in abstinence, which as we have seen, likewise promotes strong religious feeling.

The special method which the Yogi should adopt to kindle in his breast the love of God is described in the *Bhagavad-Gita*.

Let the Yogi, seated in a secluded place devote himself constantly to the Self, alone, with thought and body

subdued, without hope and without longings for reward. Having sat down in a pure place with his body in a firm position, neither too high nor too low, with a cloth, deer skin and grass underneath, there having concentrated his mind on one point, with the workings of the senses and thought controlled, resting on his seat, let him practise Yoga for the purification of himself, maintaining the body, head and neck in equipoise, unmoved, steady, looking steadfastly downwards, without looking about; with the soul pacified and fear departed, firm in his vows of constancy, controlling his mind, let him sit, devoted, thinking on Me, intent on Me. The Yogi, thus constantly devoted to the Self, with his mind controlled, attains Peace, the Supreme Nirvana that is in Me.

We have already seen that the hymns of the *Rig Veda* and many passages of the *Mahabharata* are transfused with the expression of the love of God as the Creator of the universe. Especially in the *Bhagavad-Gita* is bhakti, or the adoration of the Deity, set forth as the great necessity, the practice which supersedes all other modes of acquiring knowledge of the Divine. The *Gita* has been called the Hindu Gospel of St. John, and in the mystic writings of the disciple whom Jesus loved frequent parallels to its teaching have been found. Sir Edwin Arnold's poetical version of some lines in chapter viii, the *Book of Religion by Devotion to the One Supreme God*, may be quoted as an instance :

I am alike for all! I know not hate,
I know not favour! What is made is Mine!
But them that worship Me with love, I love;
They are in Me, and I in them!

—words which have been likened to Christ's parable, "I am the Vine, ye are the Branches".¹ In the *Bhagavad-Gita* Krishna sets forth the great

¹ St. John, xv, 5.

doctrine of Bhakti-Yoga and in chapter xii (Bhakti-Yoga) we read in Sir Edwin Arnold's version the message of love, which Krishna proclaims to Arjuna as the only means to lead man to salvation :

Cling thou to Me !
Clasp Me with heart and mind ! So shalt thou dwell
Surely with Me on high.

In numerous other passages throughout the *Bhagavad-Gita* does Krishna describe the mystic happiness of those whose worship unites them with the God whom they adore :

But most of all I love
Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being!

Behind all Creation lies Divinity, if man could but perceive it. It is mystic love alone which can lead him through Creation to Creation's God :

Hard it is
To pierce that veil divine of various shows
Which hideth Me ; yet they who worship Me
Pierce it and pass beyond.¹

Later on, Hindu religious teachers arose who inculcated plainly the doctrine of Divine love as the means whereby men could gain peace, bidding them turn to a living, loving, personal Deity full of compassion towards his creatures. The great prophet of this love doctrine was Ramanuja, who lived in the twelfth century in Southern India. He was a preacher of the worship of Vishnu the Preserver, in preference to that of Siva. Ramanand was another great preacher who taught the

¹ *Bhagavad-Gita*, Sir Edwin Arnold, vii, 14.

doctrine of bhakti to his followers. He lived about the first half of the fifteenth century, in the north of India, and held as one of his tenets that the mere fervent utterance of the name of God brought the highest spiritual bliss to the worshipper. This continual repetition of a word or phrase to foster religious emotion has always been a practice of devotees. The great mediæval saint Francis of Assisi used to repeat the Doxology for that purpose. Similarly the repetition of prayers in the Roman Catholic ritual is intended to awaken a spirit of devotion in the worshippers.

The most notable disciple of Ramanand was Kabir, the famous Vaishnava religious reformer, who lived in the fifteenth century. His life was passed chiefly at Benares, and he seems to have been originally a Musalman. The hymns which he wrote are imbued with the spirit of heartfelt devotion to God. They are simple; if mystical in language, and set forth the doctrine of a personal loving Divinity. In one he urges his disciples to look with equable eye upon happiness and misery, leaving all in the hands of God :

Long not for a dwelling in heaven, and fear not to dwell in hell ;
What will be, will be ; O my soul, hope not at all.

Sing the praises of God from whom the supreme reward is obtained.
What is devotion, what penance, and austerities, what fasting
and ablutions,

Unless thou know the way to love and serve God ?¹

In another we find the simile of the saint who longs for God as the wife sighs for her absent lord :

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. VI, p. 175.

Her heart is not happy; she retraceth not her steps in the hope of seeing him.

Why fliest thou not away, O black raven, (a bird of ill-omen, here used to typify man's evil passions) so that I may quickly meet my beloved?

Saith Kabir, perform God's service to obtain the dignity of eternal life;

The name of God is the one support; repeat it with thy tongue.¹

Another reveals the saint's absorption in God:

Now Thou and I have become one; seeing that we are both one, my mind is satisfied.

When there is worldly wisdom, how can there be spiritual strength?

Saith Kabir, God hath taken away my worldly wisdom, and instead of it I have obtained perfection.²

A notable Vaishnava work on Bhakti is the *Sri Bhagavata*, and there is another even more remarkable treatise on Divine love, the famous *Bhagavad-Vishayam*, a collection of literature having as its subject the utterances of the saint Nammazhvar, also known as Parankusa, the chief of the Dravidian saints called Azhvars. The intense rapture of their love for God is everywhere manifest in their writings. Their doctrine is salvation through the love of God, the same principle taught by Christ and by the Moslem Sufis. Saint Nammazhvar had many moments of ecstatic union with Divinity. In one of those blessed states of happiness he declared that he felt filled with the whole spirit of God's universe, alike of Heaven and Hell. By this he meant that if a man love God, the bliss of Heaven and the pains of Hell would be the same, were

¹ Macauliffe: *Lives of the Sikh Gurus*, pp. 176-7.

² *Ibid.* Vol. VI, p. 180.

God Himself present in him, for the spirit of God indwelling in his heart would render happiness and misery immaterial. The ecstasy of this saint Nammazhvar often so intoxicated his soul that his spirit well-nigh burst its mortal bonds, a state comparable to the cases which sometimes come to our hearing of men and women who have died from a shock of excessive joy.

The famous Hindu sect of the Vaishnavas of Bengal, founded by Chaitanya about the beginning of the fifteenth century, holds the doctrine of bhakti as the great tenet of its religion. It divides bhakti into five degrees, each a little higher than the last: (1) *santi*, or tranquil meditation upon God; (2) *dasya*, a condition of active service for God; (3) *sakhya*, a feeling of personal friendship for God; (4) *vatsalya*, or love for God as between a child and parent; and (5) *madhurya*, ardent devotion to God, the highest stage of emotional development. By this sect the analogy between human and Divine love was frequently employed to bring home to the human heart the mystery of the relationship between God and man. The same analogy is found in the Hebrew Song of Solomon, where the Church of Christ or the individual soul (for both interpretations have been given in commentaries on these much discussed Canticles) is typified by the Bride, and Christ by the Bridegroom. The passionate adoration of the Soul for its God is the subject of this wonderful love-song, attributed to Solomon. "Set me as a seal upon thine heart, as a seal upon thine arm;" is the impassioned cry of the Bride, the Soul, to her Bridegroom, Christ. "For

love is as strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”¹ The language of the mystical hymns of the Sikh Gurus contains the same imagery. The Gurus held that the Deity was a personal God, to whom man might draw near through a love which resembled that of the faithful wife for her husband, and Nirvana, or the complete union by absorption in God, they held to be the final joy attainable by man. The earthly love which they took as type of spiritual happiness has, as is noticed by Mr. Macauliffe, to some extent a parallel in Greek mythology, where Psyche, the human soul, who has lost the love of Eros, the Divinity, passed through many trials that she might once again enjoy the love which she had forfeited. In the hymns of Nanak, the first Sikh Guru, the metaphor is employed over and over again, and the restlessness of the soul when banished from God is typified by the grief of the true wife in the absence of her spouse. The *Sohila*, a collection of five prayers used by the Sikhs at evening, a hymn, which Guru Nanak bade the attendant crowd of Hindus and Musalmans sing before he died, speaks of death as the marriage which unites the Soul, the Bride, with the Lord, the Bridegroom:

The year and the auspicious time for marriage are recorded;
O relations, meet and pour oil on me, the bride.

¹ *Solomon's Song*, VIII, 6-7.

O my friends, pray for me that I may meet my Lord.
This message is ever sent to every house; such invitations
are ever issued.

Remember the Caller: Nanak, the day is approaching.

In another of Guru Nanak's hymns the love which man should bear for God is illustrated by similes taken from nature:

O man, cherish love towards God like that of the lotus
for the water,

Which loveth so, that even where the waves o'erwhelm it,
it blossometh still . . .

O man, cherish love toward God like that which the fish
hath for the water,

The more of which it hath, the greater grows its happiness,
and the deeper its content.

Life even for one instant without water were impossible for
it; God only is aware of its pain . . .

O man, cherish love toward God like that of the chakwi
for the sun,

Who taketh no rest, knowing that her mate is far from
her.¹

This last simile is explained by Mr. Macauliffe to be an allusion to the habit of the chakwi (duck), which if separated from her mate at evening, passes the night in lamentation until the sun rises, enabling her to join him again.

The Sikhs are a sect of Hindus whose spiritual teachers, the Gurus, were credited with mystic communings with spiritual powers. Many miraculous tokens of Heaven's favour are also recorded as having been showered upon them, and Nanak especially is related even in his youth to have been subject to trances and Divine visions. The chronicles report that when quite a boy he lay down and remained

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. 1, p. 190.

in the same posture during four days, apparently oblivious of his surroundings. The pain of separation from God was the agony which was tormenting his soul. In answer to a physician who was summoned to cure his supposed physical weakness, the youth exclaimed in inspired verse :

“The physician in his ignorance is unaware that it is my mind which needeth healing . . . It is my Lord Who filleth me with His Divinity . . . The Creator Who sent this visitation upon me knoweth how to cure it.” Again, for three days he disappeared in the forest and men deemed him dead, but amid silent communion with Nature and Nature’s God, Divine inspiration came to him and he composed the opening lines of the *Japji*, the morning prayer of the Sikhs :

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful.

The True One was in the beginning; the True One was in the primal age.

The True One is, was, O Nanak, and the True One also shall be.¹

Parallels to these ecstatic visions, resulting in an increasing outpouring of love towards God, are found in the literature of Hindus, Christians and Muhammedans. The retiring to solitude to commune with God is a characteristic of mystics and saints. Did not even Christ withdraw at intervals from his followers, that in quietness and seclusion He might renew within Himself the spiritual force on which contact with the world daily made such great demands?

¹ Macauliffe: *Lives of the Sikh Gurus*, Vol. I, p. 36.

The idea of the religion of love is not confined to Hinduism and Christianity. The Sufis are a Muhammedan sect which arose in Persia about the ninth century, and whose members also hold this doctrine, which they have derived in great part from the Hindus. God is to them an all-pervading Being, identical with the universe, whom it is man's duty to worship apart from any expectation of reward. Their aim is to teach man to become conscious of his oneness with God. The Greek philosophers of the Neo-Platonic school had a powerful influence upon Sufi theology. One of the most celebrated Sufi poets, Jalal-ud-din Rumi (1207—1273) has been supposed by many to have written his great work, the *Masnavi*, under the influence of direct Divine inspiration, and passages have been quoted in which the author acknowledges the super-human force which led him to embody his religious thought in his famous philosophic-religious poem. In the *Masnavi* he uses the forms of parable and fable to convey his spiritual teaching. The eternal existence of the spiritual part of man and the loving Divinity which permeates all creation are the objects of Rumi's unceasing adoration. Love and Faith are the essence of his doctrine. In the *Masnavi*¹ he writes :

Know that the outer form perishes, (and) that the world of soul and spirituality remains for ever. . .

Through ignorance you see the shadow (*i.e.*, the material world) as the person (*i.e.*, the spiritual world); for that reason the person is to you a trifling and slight thing.

Wait till one day that thought and imagination spread their wings without any veil :

¹ Book II, p. 90, C. E. Wilson's translation.

You will see the mountains (even) as soft wool; (and) this world of cold and hot annihilated.

You will see not the sky, nor the stars, nor any existent being; (you will see) nothing but God, the One, the Living, the Loving.

As appears in the religious thought of so many other countries, Rumi likens the Deity to the Sun, without whose light all creatures must perish:

Do not believe of me that I can keep from or do without the Sun any more than the fish (can keep) from (or do without) the water.

In another passage is depicted the utter absorption of the soul in God:

When the ego-ism of my ego has become extinct, He remains One and Alone; I become as dust before His horse's feet.

The inspiration divinely accorded to Prophet or Saint is finely imaged by Rumi:

The Universal Spirit has come into contact with the individual Spirit; this (latter) spirit has taken a pearl from It and put it into its bosom.

The glory of the Lord, says Rumi, surpasses that of mortal man as the ocean is larger than a drop of moisture: "The Light of God is a Sea, and the senses are like a dew-drop."

Rumi's teaching as regards worship of God is that forms matter but little, if love be the indwelling spirit in man's heart:

I have not commanded (to worship) [says the Deity] in order to receive some profit (Myself), but in order to bestow a kindness upon (My) slaves. . .

I do not look at the tongue or speech; I look at the soul and condition. . .

Enough of these words, conceptions, and figurative expressions! I wish for ardour, ardour! . . .

Light up a fire of love in your soul, (and) burn entirely thought and expression.

The doctrine of devotion is the all-important thing for man to learn:

The religion of Love is apart from all religions. God is the religion and sect of Lovers.

Meaning as Mr. C. E. Wilson explains, that the lover of God is beyond intellect. He sees and knows nothing but God.

God's prophets Rumi likens to many candles burning in one place. Each is a separate agent of light, but the radiance of all combines without distinction to shed clearness abroad. So are God's Light and Truth extended upon earth. The metaphor of fire to express the vivifying power of love is often employed by him:

Dead heart of stone if He but touch with love's live coal,
A magnet straight becomes, no longer quits the pole.¹

The insufficiency of the material world to satisfy the cravings of man's spiritual nature is frequently acknowledged:

The world of matter and its forms is narrower still;
A prison all too straight for mind to have its will . . .
Beyond our senses lies the world of unity,
Desirest thou unity? Beyond the senses fly!²

The overwhelming consciousness of the soul's dependence on and need for utter annihilation in God is an emotion prominent in Sufism:

Let thy existence in God's essence be enrolled,
As copper in alchemist's bath is turned to gold.

¹ *Masnavi*, Book 1, Tale 3, Redhouse's version.

² *Masnavi*, Book 1, Tale 2, Redhouse.

Quit 'I' and 'We,' which o'er thy heart exert control.
'Tis egotism, estranged from God, that clogs thy soul.¹

One of the most famous exponents of Sufism is another Persian mystic Jami, who in the *Lawa'ih*, a treatise on Sufi Theosophy, sets forth intuition or inspiration as the chief source of knowledge. In this tenet Sufism coincides with Platonism and the doctrines of the Neo-Platonists. The meaning of *Lawa'ih*, 'Flashes of Light,' implies the purpose of the work, to explain "the intuitions and the verities displayed on the pages of the hearts and minds of men of insight and divine knowledge, and of those who enjoy spiritual raptures and ecstasies".² Says Jami:

Man's spiritual nature, is that which his thoughts and surroundings make it. Wherefore it behoves thee to strive and hide thyself from the sight of the world, and occupy thyself with very Being, and concern thyself with the 'Truth'. For the various grades of created things are theatres of His revealed beauty, and all things that exist are mirrors of His perfections. And in this course thou must persevere until He mingles Himself with thy soul, and thine own individual existence passes out of thy sight. Then, if thou regardest thyself, it is He whom thou art regarding; if thou speakest of thyself, it is He of whom thou art speaking. The relative has become the Absolute, and 'I am the Truth' is equivalent to 'He is the truth'.³

Love, to the Sufis, is a spiritual clearness of vision, a thing apart from intellect. Reasoning is of no avail, says Jami, without love. Theological

¹ *Masnavi*, Book 1, Tale 10, Redhouse.

² Preface to *Lawa'ih*, translated by E. H. Whinfield and M. M. Kazvini.

³ *Lawa'ih*, Flash VI, Whinfield and Kazvini.

argument will but serve to veil the eyes, so that they fail to perceive the sun of Truth.

Strive to cast off the veil, not to augment

Booklore: no books will further thy intent.

The germ of love to God grows not in books;

Shut up thy books, turn to God and repent.¹

It is the eternal beauty of God, says the Sufi, which calls forth the love of man. It is God's supreme beauty which is reflected in the rose, in the sun, in the lotus, in man himself, everywhere throughout all created things. This thought of beauty and Divinity has inspired some of the sublimest, sweetest passages of Jami, and is one of the keynotes of Sufi mysticism.

His Beauty everywhere doth show itself,

And through the forms of earthly beauty shines

Obscured as through a veil. He did reveal

His face through Joseph's coat, and so destroyed

Zuleykha's peace. Where'er thou seest a veil,

Beneath that veil He hides. Whatever heart

Doth yield to love, He charms it. In His love

The heart hath life. Longing for Him, the soul

Hath victory.

The four successive stages through which the Sufi passes are Shariat, the observance of the ordinances of the Moslem law; Tariqat, or traveling in God's way; Marafat, or knowledge of God; and Haqiqat, or union with God, the consummation of Divine love. When a man has attained this state of perfect realisation of God, he is emancipated, according to the Sufis, from observance of the law.

We have seen how fire and light have always been usual metaphors to depict the vivifying power of Heavenly love. Love—earthly love—and

¹ *Lawa'ih*, Flash XXVI, Whinfield and Kazvini.

² Jami's *Yusuf u Zuleykha*. Version by E. G. Browne.

Wine, as symbols of Divine inspiration, are employed by the celebrated Persian poets Hafiz and Omar Khayyam in their verses, to which theologians have ascribed a mystical meaning. The passion of love shadows forth the mystic happiness of union with the Deity, the wine-shop is the temple, and the dizzy rapture caused by the vintage is the clouding of the human faculties in presence of the heavenly vision. This is the sensuous side of mysticism, as opposed to the asceticism of the early Hindus and of the mediæval Church in Europe.

As aids to religious emotion, the different sects of the Sufis have urged different methods. Some have advocated abstinence and various ascetic practices, others such opposite pursuits as dancing and singing, to help them to a knowledge of the Divine. Jalal-ud-din established a special order of dervishes, who by their dancing were intended to lead souls to God. With the dancing he also employed several kinds of instrumental music, accompanied by singing, as a means of attracting the people and arousing them to a state of religious exaltation. The Sikh Gurus recognised the power of music, and we read that Guru Nanak was constantly accompanied on his wanderings by the minstrel Mardana, who played on the *rabab* to Nanak's singing of devotional hymns. Music has always, both in East and West, been the handmaid of religion, and of all the arts it exerts the greatest influence over the emotions. Chateaubriand calls it "the child of prayer, the companion of religion," and Beethoven has named it "the mediator between the spiritual and sensual life".

While speaking of Muhammedan mystics, mention may be made of one of the latest prophets among them, a contemporary preacher of Muhammedan mysticism, who proclaims the "splendour of God," Abbas Effendi, third prophet of the Bahais, who also teach the doctrine of love. Their path to God lies through seven valleys. The first is the valley of Search, where the wanderer goes seeking for God, and learns that He is to be found everywhere, even in the dust that is blown along the highway. Next comes the valley of Love, through which he is guided by pain, since pain teaches selflessness. These two valleys lead between the mountains to the valley of Knowledge of God. The fourth valley is Union with God, after which blessed consummation the wayfarer comes in all happiness to the fair valley of Contentment. The sixth valley is Amazement, where earthly riddles are made plain, and the traveller marvels at the revelation of Divine truth and love thus vouchsafed. Finally, he attains the valley of Poverty, where he is taught the emptiness, the illusion of worldly glory, and the value of renunciation. It is the same spirit which has animated alike Brahman ascetic, Greek sage, Christian mystic, and Persian poet.

These are but a few of the Eastern poets and writers who have striven to reveal the mystic beauty of Divine Love, which stands with them as the sole connecting link between the human soul and Deity. Their call of peace and love seems alien to the spirit of the present times, when all is strife and tumult and eager competition, when wars and rumours of wars distract the world.

Nor, in this materially-minded, noisy world of ours is there any lack of unbelievers who turn an incredulous or unheeding eye upon the Divine rapture of the saints and the outpourings of the mystic school of poets. Yet scoffers might remember the words quoted by Rumi: "He who has not tasted does not know."

Alicia Simpson



Disciple. "O Master, the creatures which live in me hold me, that I cannot yield myself, as I willingly would."

Master. "If thy will stands apart from the creatures, then the creatures are forsaken in thee; they are in the world, and only thy body is with them, but thou walkest spiritually with God. And if thy will forsakes the creatures, they are dead in thy will, and live only in thy body in the world. And if the will doth not lead itself into them they cannot affect the soul. . . Let the Holy Spirit dwell in the will and the creatures in the body. . . ."

"They love thee because thy will nurtures them, but the will must forsake them and hold them as enemies.

"If thou dost that, thou standest in a daily dying of the creatures."

JACOB BOEHME

ON BELIEF

By COUNT HERMANN KEYSERLING

ONE day while we were sitting discussing the MASTERS, a friend observed that of the two problems (i) whether super-men like the Masters exist, and (ii) what ought to be our attitude towards them, the latter was certainly the deeper one. He was right: but why so? It may be of use to make this point clear.

The absolute reality of the object of one's religious belief is of secondary importance, because the religious value of that object does not depend on its existence in the external world but on the ideal that it incorporates. Now an Ideal, as such, is never an objective reality, and cannot be one, because what we call an ideal means the projection of inward tendencies upon the plane of the imagination, and never means anything else. Therefore the question of objective existence does not even arise so long as the Ideal is reflected upon; and as the inmost meaning of the belief in Masters is simply due to the fact of their representing ideals to strive after, it is evidently of no paramount importance that such men as the Masters do or may exist. Enquiry into the latter problem however is both interesting and useful, for scientific knowledge

is the goal: but it is not only useless but even noxious where the aim is religious realisation. In that case it only leads the mind astray. Jesus Christ said: "Blessed are those who do not see and yet have Faith." This saying has led to the most deplorable errors, yet it is profoundly true in itself. It has become the authoritative basis for the pernicious theory that religion means blind assent to unintelligible dogmas, simply because it has not been understood by the Church.

Christ, when speaking of Faith in the sentence quoted, meant exactly what I have tried to formulate as being the true essence of religious belief: the power to realise an ideal in one's imagination and to make it the leading force of one's life. Now obviously the man able to do so without any help from outside stands higher than the other who cannot do without such assistance.

The meaning usually attached to the idea of religious belief is different. Most people hold that it means fundamentally the same as ordinary belief, that is, assent to fact¹: and that the difference lies only in the object, the one being empirical, the other transcendental. This is a fundamental misapprehension. Belief in the sense of religion has nothing whatever to do with acknowledgment of objective Truth and it is of vital importance that this should be understood. The Rationalistic Epoch was right in postulating that religion must be able to stand intellectual criticism, but it was utterly wrong in the way it interpreted that postulate.

¹ I have studied the meaning of *Belief*, in the epistemological sense, in the third chapter of my book *Unsterblichkeit* (second edition, München, 1910, J. F. Lehmanns Verlag.)

Religion must be rational, no doubt, but its *rationale* lies in another dimension than that of science and cannot be tested by enquiries into the objective reality of its object. Very likely the Religion of Humanity will some day be founded on objective truth throughout, but this does not imply that by that time every one will be truly religious. Prove to the man of irreligious mind that the Theosophical theory of the cosmic order corresponds to facts throughout and he will accept the proof; but this will not turn him into a devotee; he will merely grow richer in his knowledge. The *reality* of a Faith lies *inside* the believing man, not outside of him; and this again not in the scientific sense that God actually lives within the heart of man, which no doubt is true, but that, so to speak, religious belief means the force pulling out the Inmost Self and making it the centre of one's being. This 'dynamic' is the essence of religion; everything else is but expression, shell, condition, or result. 'Devotion' is its foremost expression, being the natural attitude of man towards an Ideal realised; at the same time it is its condition, in so far as, without that attitude, the 'Ideal' is difficult to create. And the realisation of truth is, on the other hand, a necessary result; for an Ideal really 'pulling out' one's innermost Self, makes one inevitably conscious of reality.

This then is the reason why the object of one's faith is unimportant in principle, why it makes no real difference whether Ganesha or Parabrahman be worshipped, nay, whether a man believes in God at all or simply strives out of

his inmost heart, without definite objects of Faith, towards utmost self-realisation. The latter is the typical attitude of most highly-evolved souls not belonging to the devotional type, and, personally, I do not doubt that some day all fully developed men will reach the stage, where concentration on symbols is wanted no more and every individual will be able to live by God-consciousness. But this stage is not reached by many as yet and for this reason definite creeds are still necessary. Now, whenever an ancient Ideal has lost its power it must be replaced by a new one more adapted to the conditions of the age. There lies the value of the Theosophical conception of 'Masters'; but as, according to the authorities, these Masters actually exist in this World, it is even more necessary perhaps for Theosophists than for others to realise that the religious value of objects worshipped does *not* depend on their existence, but exclusively on this, namely—that they mean ideals to strive after, and are accordingly both symbols and anticipations of anyone's inmost Self. Only in this sense, or regarded from this point of view, is the problem of the Masters a religious problem.

In our day a full and universal grasp of the true meaning of religious beliefs is of an importance difficult to overrate. Indeed, on this will it chiefly depend whether religion shall mean a force as real in the future, as it has been in the past; and, if so, whether for good or evil. There can be little doubt that, in the later phases of most historic religions, the latter more than the

former has been the case: they have retarded progress instead of directing it, and this without keeping up the standard of the beginning. The real meaning of the doctrines has mostly been lost; the religious impulse (which brings about understanding of itself) having grown weak, the religious systems became more and more mere codes of superstitions; for every belief which does not correspond to an inward reality, even a belief in Truth, is a superstition. Now one might object that, in the case of new religious movements, the insisting on the meaning of religion is superfluous, as the mere existence of a genuine impulse should prevent all misunderstanding; or again, that a new impulse means essentially a reaction against the misconceptions of the old. But I fear both objections do not hold good. Close observation has taught me that the belief even of many Theosophists means no more than the filling of the old skins with new wine, and, as it is new skins that are desired, the better wine, if better it be, does not improve matters much.

As to those who have found the right way for themselves, only a few of them know what they are doing, and 'Avidya' is always fatal in the long run. They may end by losing their way, and, once it is lost, they will never find it again. The history of all religions illustrates the danger of ignorance: why have almost all of them degenerated, instead of developing in unison with the Race? Because men did not really know what religion is and so went astray, once the natural impulse had lost its original power. Now it ought to be understood

that this course is inevitable for a time wherever the progress follows intellectual lines. Intellect cannot help beginning its career as a destructive force wherever deeper problems are concerned, for the following reason: once it becomes the dominant force of the Soul, man changes, so to speak, the plane of his consciousness. Since he cannot now realise the deepest in himself immediately as before, he has to realise it intellectually, and as this is impossible in the beginning, the instrument not being sufficiently developed for it, he gets altogether out of his depth, and consequently denies its existence. So it is perfectly natural that religion has been decaying more and more among the western races; man has to stand below or above our present level in order to be conscious of his inmost Self. Accordingly religion has retained its vital power only in those whose intellect is not enough developed to show forth its destructive force, as in the case of the Islamic races, or where the inner development has gone beyond ours, as was the case in ancient India.

Now surely the case of the western races is far from being ideal; never, perhaps, has man been living farther off from himself; but, bad as it is, it still means the threshold to a higher level than those of the religious epochs gone by, and therefore nothing could be more ruinous than the dropping back to previous states which many religious teachers want us to do. The developed man cannot possibly believe in the same way as the early Christians did, because the latter expression of religion was simply conditioned by lack of

intellect: to them it truly meant self-realisation; in his case the same thing would mean a metaphysical lie. The typical cultured man of our day is essentially a mental being, and therefore religion cannot become the central force of his life, so long as he does not understand what religion means.

To the mind no reality is really existent before it is understood, in exactly the same way as nothing exists for the senses that they are unable to perceive.

'Mind' is the focus of our present being, it is the true focus, notwithstanding the fact that higher states are already longed for all over the world and no doubt will be reached ere long. For this reason it seems certain to me that at the present time the future of all religious movements depends chiefly on this—that men should learn to understand *what religion means*.

Hermann Keyserling

THEOSOPHY AND DOCTRINE

By JOHAN VAN MANEN

SINCE the advent of epistemology as a science it has become an axiom that the value of truths can only be approximated if preliminary research has fixed the limits of man's instruments for the conception of truth: internally the mind and externally the brain. An additional factor in the manipulation of truth is language, and only very scanty results have as yet been achieved in the critical study of the inherent limitations, capacities and value of language as a thought-handling and thought-bearing instrument.

To that aspect of mind generally called 'common-sense' this is evident, and we find—as in every other case where we deal with, or even approach, realities and things of importance—that at the very threshold of our consideration of the subject formidable paradoxes confront us on every side. One of these will have struck most people. It is the almost comic, if not tragic, fact that those conceptions which lie nearest to man's heart, which constitute the most potent mainsprings of his actions, which are dominant factors in his life, are denoted by words which have the vaguest meaning, if they really can be said to have any

precise meaning at all—words so difficult to define, that the multiplicity of possible and seemingly adequate definitions which are mutually contradictory, supplementary, or even exclusive, leaves hardly any definite boundary lines at all wherein to enshrine the living value. Such words are like living flames, with somewhere and somehow a centre, but shooting forth in all directions, leaping, playing, writhing, moving in directions incalculable and forms indescribable.

Such words are not only the names of purely individual and psychic manifestations as love, honour, truth, but also of collective and semi-social manifestations as patriotism, religion, theosophy.

I do not pretend to be able to analyse these facts to any great depth; philosophy as a science has such inquiries amongst her many tasks. That the symbolising in a single word of an indefinable complexity of thought is useful in practical life we all know and realise with more or less satisfaction. Goethe has already put it in an epigram:

Und eben wo Begriffe fehlen,
Da stellt ein Wort zu rechter Zeit sich ein.¹

But though we all recognise the fact and acknowledge its usefulness, not everyone always realises clearly certain concomitant dangers inherent in the process. One such danger I want to discuss in connection with the mysterious word 'Theosophy' with which I may suppose my readers have fallen as much in love, in one way or another, as I myself. Falling in love is, as the trend of very

¹ Just where conceptions are lacking, there a word presents itself at the right moment.

universal and trustworthy testimony of experts would seem to indicate, both an exceedingly pleasant and an exceedingly dangerous predicament—if this term may be excused.

I understand, being fairly inexperienced in these matters myself, that it is possible to fall in love with a face, with a character, with a soul or with a mind, not to mention other elements. But the love of a face may be the first step towards the discovery of an unforeseen character, which may or may not harmonise with expectations in this direction; and the fascination for a mind may temporarily blind the sight so as not to see a face that will only slowly and gradually unmask itself in a way that will give, as often as not, æsthetic satisfaction equal to the mental contentment first evoked.

Precisely the same holds good for our love for Theosophy. We may fall in love with it (or her) because of its charming face, or even queenly beauty; we may woo it from a feeling of mental admiration, or for the homely well-being it seems to promise. Yet a married life of some duration alone will bring us to a lasting realisation of whether our love was superficial or deep, directed towards essentials or externals.

And as the romantic lover is apt, in his first raptures, to predicate nothing short of perfection of his love, so the incipient and enthusiastic Theosophist is apt to invest his elected Theosophy with a marvellous character, perfect and unique.

The married man finds out that, though attainments like those of being able to interpret

Beethoven's Septette to perfection *are* delightful, yet clothes have to be mended, the house to be kept in order, the food to be well cooked. So also Theosophy has not only to provide beautiful ideals, but it should also be able to come down to actual life, in short it must be workable and applicable.

Now what is Theosophy? I have been a member of the Society for some seventeen years only, so I cannot profess to know—as yet, or any longer. It is many things and many things it is not, so much is evident. There are many definitions but they differ. Madame Blavatsky has, so stories go, called people real Theosophists who were, for aught we know, simply good men. Yet we feel that to call all good men Theosophists would be inadequate. If it were adequate we might well change the Theosophical Society into a Goodness Society, and not many members, I believe, would be willing to do so. On the other hand Theosophy is sometimes identified with mysticism, but certainly there have been many mystics whom it is difficult to classify as Theosophists. The more one thinks about it, the more difficult it becomes to say what is the distinctive mark of the Theosophist. Is the Theosophist the man who has risen above all forms of a specific religion and has attained to some universal religion? But then it would be incorrect to speak of Christian or Hindu Theosophists. In short I simply beg the question and am content to take Theosophy for the moment, and for all practical purposes, to be some primitive category which stands by itself and is self-explanatory; though I admit at the

same time that this solution is not sufficient from the theoretical standpoint which has also its rights and its place in the totality of our make-up. At all events, if the story be true that our Society owes the name to the more or less fortuitous experiment of a chance glance in a dictionary, as Colonel Olcott tells us in his *Old Diary Leaves*, the whole question of the real significance of the name might well be taken as having no great importance and we might feel justified, also from the historical standpoint, to resort to the far truer expedient of questioning the real and living forces manifesting in the Theosophical movement as we know it.

Now I used a few moments ago the simile of falling in love with a face. I believe most present day Theosophists have done so in becoming attached to modern Theosophy. At least I know that a great number of members of our Society have done so. The beautiful face of Theosophy means, in my comparison, its teachings. How many of us remember with what elation we first heard of Karma and Reincarnation, of the Masters and Initiation, of the Races and Rounds, Planes and Globes, in short the whole grandiose scheme of evolution, human, sub-human and super-human. And many of us have devoted long years of our best thought and reflection to understand and interpret and apply; to harmonise, assimilate, and realise. After some time, however, many have found that behind all this *teaching* there lies something deeper: a *life*. They have come from the face to the character. They have found that these teachings are an external thing, a

manifestation, a projection in time and space, temporal, conditioned, historically dependent and of necessity to some extent impermanent. Behind all that lies a motive power, an impetus, a force—and this they then found to be a deeper perfection, a more permanent good, a greater reality than what they had recognised at first sight.

It is for those who have realised this to choose whether they will find their inspiration finally in the outer or the inner, in the figure or the force. Of course there is a still higher stage when, to continue my comparison, the character is forsaken for the spirit, but this is occultism in the sense of the word in which I have come to look upon it, and that I do not wish to discuss here. The case then is simply this: is the serious Theosophist to look upon the specific teachings of Theosophy as essential, or is he going to choose the life-wave they manifest, the spiritual impetus they betoken, as the reality to which he shall give his allegiance? The decision of the majority of Theosophists on this point will decide whether Theosophy will become a doctrinal religion or a spontaneous, self-living, permanent quickening of life and spirit in mankind. In other words, whether Theosophy will become a religion (a specific phenomenon) or an Outpouring (a general fountain of Life). The two attitudes which may be taken are those deriving from Form and from Life.

The conclusion seems simple: a deeper love for Theosophy cannot see in its doctrine its essential factor. But this conclusion should be applied with rigorous consistency. *No* doctrine matters, the life

impulse is *all*. I would personally carry this thesis very far indeed. I would say that (theoretically) the teachings concerning Karma, Reincarnation, the existence of Masters, of Planes and Principles are not greatly important. I can conceive very well of the idea that a deeper consciousness might deny many of these things. For instance, as far as I understand the doctrine of Reincarnation, I am inclined to believe that a human being who centred his consciousness permanently and fully in the causal body might just as well deny the truth of Reincarnation as a tree might deny such a doctrine if the annual renewal of its leaves were called so, or as an ordinary man might deny that he reincarnates because new hairs keep continuously sprouting out on his head. The naming and the formulating of natural truths are infinitely more dependent on the point of view chosen than is commonly realised. "Long live the King" denotes treason in France, civic virtue in England, and *vice versa* with "Long live the Republic".

From some Atmic or Paramatmic state the seven planes may perhaps dissolve into unity, into a deeper, truer unity than the mayavic separation down here, and from the same states even Karma may dwindle into a non-existent illusion. From the practical and actual standpoint these teachings, in the shape in which they are formulated, may be 'as true as Charing Cross,' and useful, even necessary—as far as things are ever necessary at all—for our times, conditions, and civilisation. But it is only reasonable to expect that other conditions of civilisation and mentality and human needs may arise

in which fundamentally other aspects of the same phenomena may have to be accentuated and formulated, aspects which *on the physical plane* may seem their negations, nay, the proofs of their untruth. It must certainly have struck many a Theosophist, that if it be true that humanity is guided and watched by the Elder Brothers with care and wisdom and power scarcely to be realised, and if it be further true that the Christian Religion was founded and fostered by a Very Great One, aided by another Holy One under His supreme care, that the fact that reincarnation totally dropped out of its teachings might also be interpreted as part of a divine intention: to emphasise the value of individuality, to teach the moral value of the 'eternity' of every single moment—one view of duration conducive to perhaps as many and as valuable lessons as that other view which we now speak of as Reincarnation. Perhaps various civilisations need various 'angles of vision,' none of them essentially more true or less false than any other.¹

So far then I have argued that any single Theosophical doctrine or even several of them together should not be the essential elements binding us to that mysterious something called Theosophy which I have previously disclaimed competence to define or to express in words. It might be asked: but what remains if you take the doctrines away? I do not know, but *something* remains. I know it in myself, and I have

¹ Some people *do* misunderstand. For them I state that amongst my few beliefs is one in Reincarnation, as the most logical, the simplest and most satisfactory practical hypothesis on the subject concerned. I even attach very much value to such personal testimony concerning its reality as has come to me.

found that others too know it in themselves. Such of us know that teachings may fall and teachers may fail and yet some ungraspable reality shall still continue to beckon us forwards and to urge us on. We feel that we have acquired some contact with what for want of a better word might be called the soul of Theosophy, instead of with its body (and I leave out of the question whether there is still a spirit or even something still higher to be searched after).

All this must be fairly evident to most serious students. Ten years ago mankind remained 1,500 years in devachan. Nowadays this has altogether changed. For a believer in doctrine only this is a very great matter, for me it is the correction of a typographical error at most—to be followed by further corrections as time goes by. Owing to the very important announcement that the Bodhi-sattva Maitreya, who is stated to be the Christ, will shortly move once more amongst mankind, some people have felt a difficulty: this was not in the old doctrine. It may or may not have been implied in the old doctrine, but what does it matter? Theoretically the whole old doctrine is only one vast argument that such a thing should be possible, and on the other hand those who can honestly say they *know*, yes or no, about the subject, may probably be counted on the fingers of the hand. But what has the truth or untruth of this announcement to do with all the vital problems of the development of the inner life, of the spiritualisation of one's being? To those who intuitively believe in this specific teaching, such a belief must

be of the utmost value as a concrete motive for uttermost exertion; so to them (and through them to the world) it is likely to effect much good. To those who do not accept the statement the Theosophical life-impulse remains the same, if they are only strong enough to continue *positively* along the lines of their own intuitions instead of wasting energy in acting *negatively*, in fighting against what is after all to them a mere teaching. To a philosopher nothing can seem more ridiculous and inconsistent than a demand for teaching together with an *a priori* ruling as to which teachings shall be true and which not. All strife about *teachings*, whether it be about a coming Christ, or about an *iota* in a Greek word is a proof of allegiance to externals, of an absence from the core of things. I, for one, pray heartily: may our teachers (as they have happily already done) contradict themselves often, correct their own statements, change their points of view and leave enough difficulties to be solved to save us, the Theosophical Society, from obsession by a ready-made, tight-fitting, lifeless, perfectly codified system of dogmatics which will kill the Spirit and stem the freely flowing inspiration of a living Theosophy.

All of this is only one side of the question however. It is true that to what lives deepest in us doctrine is not of the supremest value, but life is. On the other hand doctrine has its use, but this use should be realised in its true light. Just as in us consciousness is the supreme thing and body its instrument, so is, in Theosophy, the spiritual impetus the supreme fact whilst doctrine is its instrument. Doctrine

is the picture on the screen, not the living scene itself. Mind is a tool—at the most an expression—of consciousness, not consciousness itself. In order to work adequately in this world the inner must be reflected in the outer. The indivisible and unnameable must be symbolised, cut up in items, described in words, in that it may be conveyed, handled, used. This is where doctrine comes in. The living plant of consciousness flowers within us. We hand over its seeds that our neighbour may plant it in *his* garden and may make it grow, and flower, and bear fruit. And if we have evolved roses and lilies instead of thistles and nettles, we should hand over the seeds of roses and lilies, and not those of lowlier plants. Therefore the outer, latent, dormant, rigid expressions of what lives in us and may live again in others should be adequate, adapted to the conditions of the world, the times, the circumstances under which we live. We have to erect huge structures of description, in many respects, if not in all, more perfect, more direct than previous ones. Primitive legendary, symbolic, poetic descriptions have been transcended. Such forms may reappear in higher forms if future times demand them, but just now intellectualism makes its demands with which we have to comply. But the structure of description is a tool, not an end. It must be demolished as soon as used.

In one sense, therefore, Theosophical doctrine is exceedingly useful, exceedingly necessary, but only as a transmitter, as a bearer, as a vahan, never as anything else; a shadow indicating realities.

Modern Theosophy has already achieved much in the attempt to create such a vehicle of expression, but when all is said and done, only a very few have worked at it, for a very few years, and infinitely more has still to be done. This can be brought about only if we are strong in the realisation of the utilitarian character of doctrine, of its servile nature in contrast to that of its true master which is the life striving towards self-perfection or at least self-realisation. If we keep this spirit alive Theosophy will prevail; if not, mere scholasticism will set in. In the first case there will be saints and sages, in the latter Theosophical theologians and schoolmasters, as the result of perhaps the most significant, most spiritual and most essential attempt for the quickening of the unfolding of mankind's life that has been made in our times.

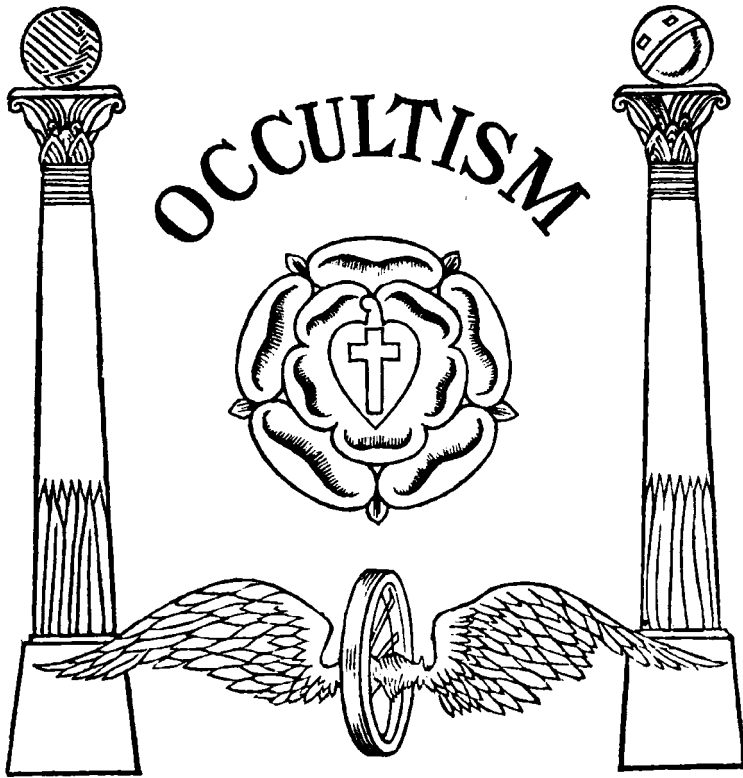
The reader will by now have seen the real purpose of the above. Its purport can be expressed in a very few words thus: the reality of insight into the nature of Theosophy is indicated by the amount of intellectual tolerance shown by its students.

Johan van Manen

MEDITATION IN THE ANGLICAN CHURCH

By ANNIE BESANT

An interesting movement has begun in the Anglican Church for the practice of congregational meditation; there was a large congregation at the church served by the Rev. Dr. Dearmer, at Hampstead, to listen to a sermon on the subject from Mr. Hopher of Newcastle, who had been struck with the value of it when visiting New Zealand, where he came across a circle of Christian people, chiefly Theosophists and Quakers, who met regularly for this purpose. A higher Presence was so clearly felt at their meeting that he introduced the practice in other places he visited. A small gathering was held later, and an Anglican Priest spoke, among other things, of the spiritual enlightenment of some Theosophists he had met who practise meditation. Finally it was decided to meet for half an hour's meditation once a week during Lent. There are two or three things which should be remembered by promoters of such gatherings: (1) The position adopted should be, as Patanjali says, "easy and pleasant," for bodily discomfort draws the attention of the mind away from the subject of meditation. (2) A definite subject should be fixed on beforehand, or announced by the leader, for thoughts on different subjects will be mutually disturbing, and will cause mental friction and scattering of ideas. (3) Nothing should be said, except the announcement of the subject, and, if possible, a chanted phrase of a few syllables only. (4) The benediction should close the meeting. Meditation is the food of the soul, and in its silence the inner Voice may be heard.



RENDS IN THE VEIL OF TIME

LIVES OF ERATO

II

THE first glimpse that we get of Erato in this life is that of a naked brown baby rolling about in a tent, amid a camp-full of camels and other evidences of a wandering life. He had been born in 17,147 B. C. as the son of the Chief of a nomad tribe of Arabs, and in his infant years had travelled about with them, sharing all unconsciously many a breathless adventure. For the tribe lived like

others of its kind mainly by petty pilferings and plunder, and its whole existence was one of swift attack and swifter escape. At any moment one of these expeditions might draw down a crushing retribution on the adventurers; and the danger was increased by the fact that the chief victims of these depredations were the Egyptians dwelling on the borders, and Egypt was at this time the centre of a large Empire, and well capable of defending itself from aggression.

For a long time little notice seems to have been taken of these robberies. But one day, encouraged by immunity, the tribe went a little too far, and the result was a sudden punitive expedition, fitted out by the Egyptian government, which fell upon it unawares and defeated it utterly. Most of its fighting men, including its Chief, were killed. The women and children were taken into captivity; and amongst these went our hero Erato, now a little boy of nine, who, having been the son of the Chief, became the property of Dolphin, the commander of the Egyptian force, and was given as a kind of slave-companion to Egeria, Dolphin's son, a boy of about the same age.

In this way Erato's real life began, with a sudden and total reversal of fortune, which might have seemed the very crown of unhappiness. But, as things turned out, he was actually happier, and found a more congenial life opening before him, after the adventure than before it. Dolphin and his family treated him with the utmost kindness. He became fast friends with Egeria, and grew up to all intents and purposes as one of the family,

living with them and eating with them and having, neither in dress nor in anything else, any outward mark of his servitude. Furthermore there grew up as time went on, an attachment between him and his master's daughter Cyrene, which, long fostered by the two in silence, and growing all the stronger by concealment, came to its due fruition after Dolphin's death, and ended in their marriage, with Egeria's full consent. Being moreover of a stronger and more masterful type than Egeria both in intellect and character, he found himself after his master's death in the position, for all practical purposes, of head of the household. His servitude had thus been a stepping stone rather than a fall. Respected by the brother, loved by the sister, Erato was no longer a slave even in name. He had come once more to his own.

From henceforth the fortunes of the three were inseparably knit together. Owing to a sudden loss of nearly the whole of their property, they decided to leave that part of Egypt and settle in a town much further down the Nile. Here they set up house. Egeria, for some reason—possibly owing to his bringing up—seems to have been a drone in the establishment, and to have done nothing in particular for the common support; but Erato set to work and earned sufficient for the little family's needs by taking employment as a scribe. His work seems to have consisted, for the most part, in copying deeds and documents and drawing and colouring plans of estates; this last being, by the way, the only sign of anything approaching artistic work in this incarnation.

It was his work as a scribe which eventually brought him the happiness of renewing one of the strongest links of his last life in Chaldea—that, namely, with Pallas, who, having been Erato's predecessor of yore, as High-Priest, in the great Babylonian Temple, was now nearing the end of another incarnation in the town in which our hero had recently taken up his abode. In his earlier years Pallas had been librarian and keeper of the archives at a great temple; but, being possessed of much hereditary property, had found it necessary, on the death of his father, to give up this post in order to look after the family estates. All his tastes and inclinations however were wrapped up in other things—in the study and writing of history, and in the secret wisdom of the Egyptians and thus it was not long, before, tiring of the arduous duties of a man of property, he decided to employ someone to perform these for him. The selected agent, Stella, proved an excellent and devoted servant; seeing which, Pallas came to leave things more and more in his hands and buried himself, with much content, in his congenial studies. Later on, thinking it useless to retain property on such terms, he resolved to get rid of it altogether; although Stella strongly opposed the idea, being, for quite disinterested reasons, sorry that his master should give up his ancestral inheritance. Eventually Stella undertook to buy it himself, promising to pay for it in instalments extending over a number of years; the idea being, somehow, that he would double the producing power of the estate and that, in this way, a large amount of money would ultimately

accumulate in Pallas's hands. So the estate passed to Stella who, in course of time, honourably fulfilled his contract and paid off the necessary sum; while Pallas, now left entirely free, devoted the remainder of his years to the compilation of the great work of his life, a history of the Divine Kings of Egypt.

Many years ago Pallas had had an only son who besides being the apple of his father's eye, had been of great assistance to him in the writing of the history. But that son had died; and not only had the father's heart been left void, but the scholar sadly missed that willing and unremitting aid which the younger mind had once given him. It was this need which led to the reunion of Pallas and Erato. Hearing of the latter's skill as a scribe, the old man sent for him and tried him as his secretary or assistant. The two had not been long together before Pallas felt that the Gods had indeed sent him another child in recompense for the one he had lost. So swiftly was the link renewed, that after a very short time Erato and his wife were invited to take up their abode in Pallas's house; and it was here that the children were born.

So for some years things went on very happily, while Pallas and Erato worked at the history and the latter's family grew up. There had been three children by his marriage with Cyrene, two boys, Dorado and Algol, and one girl, Sappho.

All three were well-favoured children and were carefully brought up by their devoted parents; nor did anything much happen to disturb the calm and even tenour of the family life.

There were, however, two small episodes which might have ended unpleasantly had not the harm fortunately been arrested in time.

The first of these happened when the children were quite young. One day there appeared a kind of fortune-telling person, half witch, half adventuress, who had been introduced to Cyrene by a friend as a marvellous prophetess and psychic. This was Lacerta, a great flamboyant creature with gorgeous red hair, who rapidly succeeded in fascinating them all and getting the family under her thumb. Her first victim was the gentle Cyrene, who thought her divinely inspired. Egeria too, who was himself somewhat psychic and sensitive, rapidly fell into the toils; while Erato, at whom the lady made a dead set, was soon at her feet. The upshot of it was that she was invited to live with them, installed in the household, and treated as a kind of tutelary Goddess: her exceeding sanctity lying in her claim to be in intimate relations with some Deity—a kind of Bride of Heaven in other words.

So she lived, making hay while the sun shone, and waxing rich at the expense of her simple adorers, until one day Stella happened to come that way, and surprised them all by not being in the least impressed. In point of fact, he betrayed an easy and somewhat contemptuous familiarity which greatly shocked them. Warned that he should be more careful how he bore himself towards a Bride of the Gods, "Bride of the Gods!" he cried, "why! she is merely the runaway wife of one of my subordinates, Cancer, and a thoroughly

bad lot at that!" We may imagine the consternation produced by this. Lacerta fell into a most ungoddess-like rage and, quite abandoning all self-control, lapsed into a vulgarity which she had long been careful to conceal. But the family's eyes were opened, and at length after much noisy volubility and threats of exposing Egeria, whom she had certainly succeeded in compromising, Lacerta was got out of the house.

The other episode came later on, when the children were grown up. Sappho, who was now of marriageable age, had somehow managed to fall under the influence of a certain young man, Thetis, a youth of no particular attainments or attractions, but possessed of some mesmeric power, which he used in order to compel her love, and to force from her a consent to their marriage. So thoroughly did he succeed in his aims that the poor girl became madly infatuated, and eventually the two were betrothed—not, however, without much opposition from the parents, Erato and Cyrene, who knew nothing of Thetis' family or antecedents, and had taken a dislike to him personally. But before long vague rumours of an unpleasant nature began to reach their ears in connection with the young man; and ultimately it turned out, as these grew more definite, that Thetis was merely an adventurer pure and simple, that he had been mixed up in some very shady transactions, political and otherwise, in the not very remote past; and last but not least that he was already married.

Needless to say, Erato promptly sent Thetis about his business and forbade his daughter ever

to think of him, or have anything to do with him again. But this was more easily said than done. The hypnotic influence was still strong; and for a long time Sappho was forced to suffer bitterly, longing for her lover, until the spell slowly wore off and she became herself again. A few years later she married Amalthea.

These seem to have been the only two breaks in the otherwise smooth and untroubled life of the family. The work of the history went on, and it was much that the younger man learnt, as the story of the past unfolded itself, of the Divine Kings and their wondrous works, of the wisdom and magic of old Egypt, and of the pyramids with their mysterious chambers and their maze of secret passages which have remained hidden even to this day.

Sorrowful indeed was the day when the partnership came to an end and, spent in years, Pallas laid aside his physical body, leaving to his adopted son two legacies—the one, the whole of the wealth that remained from the sale of his property; the other, a more sacred trust, the task of completing the history.

So Pallas died, leaving behind him a memory to be ever cherished in our hero's family, and a void that could not be filled. And perhaps it was the very strength of this regret which prompted, not long after his death, a particularly rash experiment in magic, which, but for the intervention of Pallas himself, might have been fraught with disastrous consequences for all concerned.

Amongst the books which the sage's well filled library contained were many works on practical

magic—white, grey, and black—safe enough in the hands of Pallas, who was a deep student of these matters, and knew how to discriminate, but hardly safe for the uninstructed. It was just about the time when Pallas's loss weighed most heavily on the soul of the little family, that Egeria discovered in one of these books the description of a process by which the dead might be drawn back into contact with their friends on the physical plane. The idea was eagerly taken up by them all; Erato's attitude in the matter being that whatever was to be found in one of Pallas's books must obviously be all right. So in spite of the very curious nature of the prescription in question he gave his consent to the experiment, being, it need not be said, more eager than any of them to communicate with his old friend and master again.

They proceeded, therefore, to follow out the injunctions given in the book. These were, briefly, that an image of wood should be made and dressed in the clothes of the dead. In this image certain hollows were left, which were afterwards to be filled with fresh blood. Meanwhile magic herbs, "gathered in the moon's eclipse," were to be strewn about, and pungent incenses were to be burnt. Other ceremonies consisted in the chanting of invocations, and the sprinkling of the room with bunches of hyssop dipped in blood. All of which culminated, or was meant to culminate, in the obsession of the wooden figure by the deceased, which would then speak to the bystanders and answer whatever questions might be put to it.

The experiment proved successful. At the psychological moment, an unearthly voice issued from the image and, in awful sepulchral tones, gave directions for further sacrifices to be made and demanded a number of additional rites of an altogether impossible and objectionable kind. Just while our friends were hesitating whether to carry out instructions which were so unlike all that they knew of Pallas, or to break off the experiment, Pallas himself suddenly appeared, having utilised sufficient of the preparations to enable him to speak as well as in some degree to materialise. Sternly he forbade them to have anything more to do with that kind of abomination. Then, turning to the image which lay in state on a kind of wooden platform at one end of the room, he exorcised it, causing it to burst with a loud explosion, while all the blood spurted its horrors over the walls and floor. Which done, Pallas himself vanished in a cloud of glory, leaving everyone very much frightened. They resolved never to try such an experiment again. To make doubly sure of this—if anything more were needed to supplement the lesson—the offending book was committed to the flames.

Little more remains to be told of this incarnation. Some years elapsed before the *History* was completed; but eventually it was finished and a copy of it was despatched to the reigning Pharaoh by the hands of Dorado, now a handsome full-grown man, and the holder of a prosperous official appointment. The monarch received it in full state, surrounded by his court, and ordered it to

be placed among the royal archives. Wishing, moreover, to reward the author for his labours, he sent for Erato and offered him an honourable position in connection with one of the royal libraries. But Erato, ill-liking the prospect of the pomp and unrest of life at the Capital, and wishing only for ease and retirement, begged to be excused on the plea of advancing years. Furthermore, he pointed out that the history was not his own work but that of Pallas; that he had merely put together and edited the latter's materials, and that, therefore, no particular honour was due to himself.

The Pharaoh did not press the offer, but graciously permitted him to follow his bent. And so, much to his relief, our hero found himself able to retire to the peace and beauty of his estate in the country, where he spent the evening of his life between his mystical and philosophical studies and the breeding of fish in artificial ponds, a hobby in which he had recently become very much interested. Neither he nor his Cyrene seem to have feared the idea of death: somehow it was not the habit of the age or race to fear it. So they grew old happily together; and when the time came for Cyrene to pass away, the knowledge that he would soon join her was sufficient comfort to Erato in his sorrow. A few years later he himself died quietly in his sleep, honoured far and wide for wisdom and sanctity.

This incarnation had started with misfortune; but by diligence and honesty our hero had been able, in the course of time, entirely to neutralise

this and to place himself not only in an honourable position but amid influences of a very helpful and elevating nature. All this was much to his credit, and the life may be regarded as a great success. It was followed by a long sojourn in the heaven-world of one thousand seven hundred and eighty-seven years.

DRAMATIS PERSONÆ

- DOLPHIN : ... *Egyptian Captain.* Son : Egeria.
 ... *Daughter : Cyrene. Slave : Erato.*
- ERATO : ... *Wife : Cyrene. Sons : Dorado, Al-*
 ... *gol. Daughter : Sappho.*
- PALLAS : ... *Historian. Steward : Stella.*
- LACERTA : ... *Fortune-teller. Husband : Cancer.*
- THETIS : ... *Adventurer.*
- SAPPHO : ... *Husband : Amalthea.*

IN THE TWILIGHT

“OUR Vagrant sends from London” said the Magian, “the following striking story”:

A remarkable ‘miracle of healing’ is chronicled in the *Evening News* of February 20, 1912. Dorothy Kerrin, a girl of twenty-one years of age, living at 204 Milkwood Road, Herne Hill, has been losing health since she was fourteen, and has been unable to stand upright for five years. At that time she went to a consumptive sanatorium near Reading, but was sent home, after nine months, no better. She had measles, and then gastric trouble, and was in S. Bartholemew’s hospital for nine weeks. Later she was refused admission to a hospital at Hampstead as being too far gone in consumption, and went to a nursing home in S. Leonards for a short time. She then was an inmate in S. Peter’s Home for Incurables in Kilburn, and was brought home in the ambulance two years ago, it being thought that she would not then live for a week. She grew worse, but did not die, and, at the beginning of February, 1912, she became blind and deaf. Twenty-eight doctors have seen her during the five years, so that her case can be traced without difficulty.

On Sunday February 18, her eyesight and hearing suddenly returned, she got out of bed,

declared herself to be free from pain, and during the following days she walked about the house, took food like other people, made her own bed, and appeared to be quite well. The girl's own account of this astonishing event is as follows:

I saw a circle of fire, and it seemed to have two hands. The two hands took hold of my two hands. They were warm hands. I heard a voice saying: "Dorothy, your sufferings are over. Get up and walk."

The two hands then made my hands touch my eyes, and I found myself sitting up in bed and able to see my mother and father standing in the room.

To-day I feel quite well. I have no pain at all. I feel as if I had never been in bed at all—not even shaky.

The *Evening News* next gives the evidence of the doctor who has attended the girl during the last two years; he has been in practice for twenty-five years. He is an F.R.C.S. of England. Along with this he has a number of other degrees. He is a J.P. for the county of London and holds a number of official appointments. In attending her he had found all the gravest symptoms of advanced tuberculosis, of diabetes, and other complications. She had been attended, under him, by Jubilee nurses up to the present, and a chart was kept of her temperature. This chart shows that her temperature rose and fell in the most alarming way—sometimes reaching as high as 105 degree. He cannot offer any explanation of the sudden recovery. Such is the remarkable story published all over England. The long illness, the observation of so many doctors, seem to take the case outside the possibility of deliberate fraud, such as has been found to exist in some instances of apparently sudden recovery from

grave illness. One would like to know if any direct effort had been made to help Miss Kerrin by any body of people engaged in the endeavour to heal, or if any special prayer had been offered for her recovery, that might have drawn to her the attention of any Invisible Helper.

“*Apropos* of healing” said the Magian “the Vagrant narrates another story. Here it is”:

In a letter from an Australian correspondent, an interesting case of healing is given; my correspondent writes: “Just at the end of September I had a wire to go to H. in the Great Riverina district N.S.W., to a step-daughter dangerously ill; when I arrived the doctor said it was impossible for her to live two hours. But I had been healing a good many people before I left, and power was granted to me so that she lived. The Doctor and Matron said: ‘It is like a miracle;’ I said: ‘Faith is once more justified of her children; also the life of her child was given to me’ The Hospital people soon got interested, then the Presbyterian minister, and the interest is still continuing.”

“The Vagrant further remarks” added the Magian “that she met the other day, a well-known gentleman, who told her that he had healed cases of cancer and paralysis, as well as smaller ills. His method is an intense concentrated prayer, and the cure follows.”

“Here are some other stories,” he continued, “forwarded by our good Shepherd. He has the name of the Doctor concerned, and the name of the country town, but has not received permission to publish them”:

A Doctor in a small country market town had a call in the early hours of the morning to go to a child at a farm two miles out; he, having an assistant living with him, asked the assistant to go. The latter called the groom up, got the horse and conveyance ready, and set off. It being a very foggy night they missed the gate turning into the field to the farm-house, and went along the road about two miles before they found out their mistake; they turned round, and eventually arrived at the farm to find that the child had been dead two hours, and that no one was able to throw any light upon the cause of death. The assistant returned home. In the morning when the assistant came down to breakfast, the Doctor was having his, and after saying: "Good morning," the Doctor asked the assistant what he had been doing to miss his way to the farm. He said it was on account of the dense fog. The Doctor then said: "Why, the child had been dead two hours when you got there, and died through having a pea in the larynx." The assistant was rather inclined to be angry with the Doctor and wanted to know how he had come to know what had happened. The Doctor, however, would not tell him, but asked him what his certificate was going to be; he replied he did not know, and thought he must have a post-mortem. The Doctor agreed that this was the best course to take, and said he would go with him to assist in the post-mortem. They went, and arranged that the assistant should make the examination and the Doctor should take the particulars down. The assistant pronounced

all the organs perfectly healthy, although the Doctor suggested to him that the lungs were congested. The Doctor then said: "Well, you are no nearer your certificate. What is it going to be?" The assistant said that he could not tell. The Doctor said: "Now, if you won't cut into the larynx, I will." The assistant did so, and there was the pea. This is a perfectly true story, and can be substantiated by the Coroner, the jurymen, the Doctor and the assistant. The pea was shown at the inquiry.

This same Doctor was staying all night at the Great Northern Station Hotel in London, and during his sleep saw every particular of an execution. When he went into the station in the morning, he was anxious to know if what he had seen in his sleep had actually occurred; so he went to the book-stall and asked for a paper with an account of the execution. The man at the stall told him that it had not been published, but, if he was anxious to know about it, there was Marwood the executioner on the platform with the black bag. The Doctor approached Marwood, and, after apologising, asked him if he had had an execution that morning, to which Marwood replied: "Yes." He then told Marwood all that had happened at the execution. Marwood was staggered to tell how he knew, and passed the matter off by jokingly stating that the Doctor had a lovely neck for a rope.

OUR ILLUSTRATIONS

VISIT OF H. H. THE MAHARAJA OF MYSORE TO THE C. H. C.

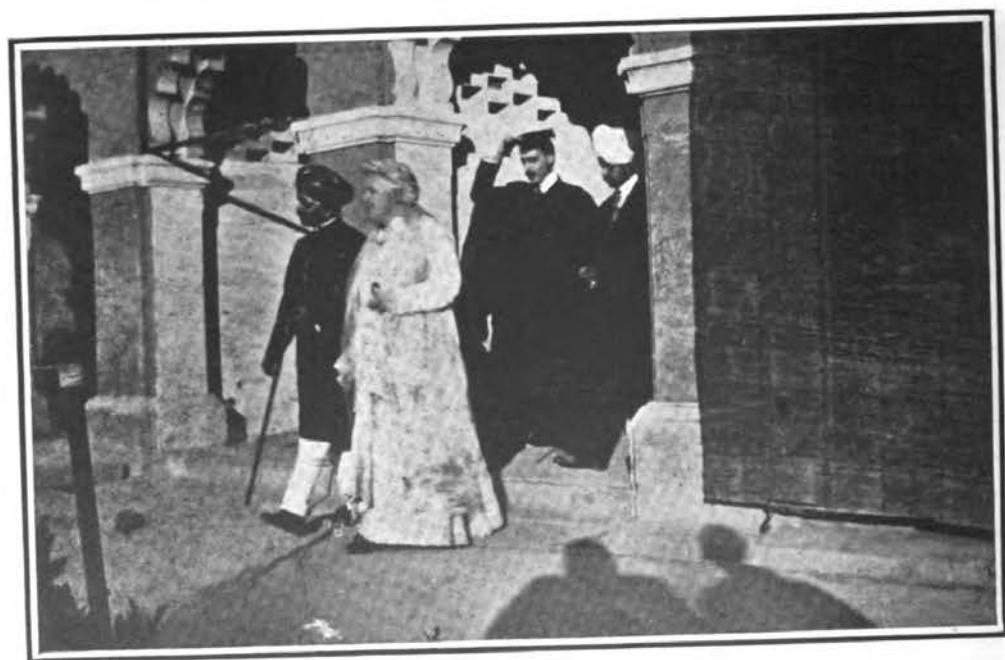
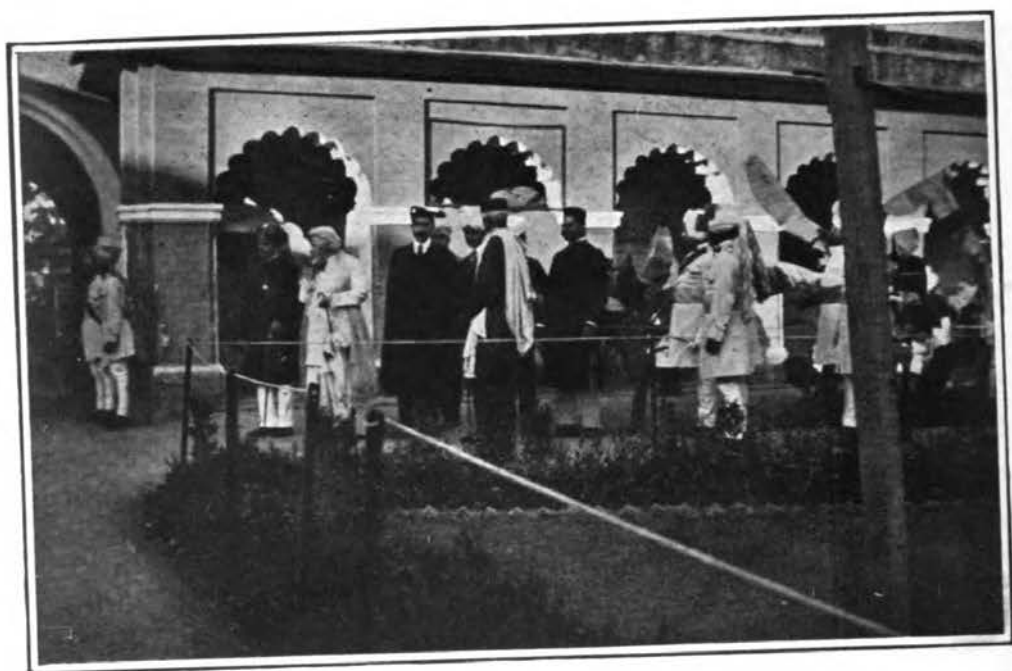
THESE various snapshots were taken in the middle of the day, when light and shade were too strong, on the occasion of a quite informal visit of one of the Patrons of the C. H. C.—H. H. the Maharaja of Mysore.

The first picture shows his reception, and gives a good likeness of His Highness, and a large view of the back of his Private Secretary. In the second, he is introducing his brother, the Yuvaraj. In the third, he is walking in the Boarding House Garden, Mr. Arundale being immediately behind. In the fourth, he is entering the Boarding House, Mr. Arundale and the Yuvaraj walking together.

THE ADYAR LIBRARY STAFF

LAST December the Adyar Library celebrated the twenty-fifth Anniversary of its foundation. On that occasion a photograph of its Staff was taken, which we reproduce in this number. Seated in the centre, are the Director, Dr. F. O. Schrader (left), and the Assistant Director, Johan van Manen (right). Dr. Schrader has to his left Pandit Yajneshvara Dikshita (head-priest, Mylapore), next Pandit Ramanujacharya (head Pandit) and Pandit V. Krishnamacharya. To the right of Mr. van Manen the following workers in the Western Section of the Library are seated: Mrs. H. Lubke, Major C. L. Peacocke, Miss J. Whittam. In the back row, from left to right, are: Pandit Vijayaraghavacharya, Pandit S. K. Padmanabha Shastri, Pandit M. Ramanaatha Shastri and Pandit Gopalaiyer. The last person in the row is M. K. Munusvami Naidu, the Chief-attendant. Seated in front, from left to right, are the attendants: M. K. Gurusvami Mudaliar, C. K. Ellappan, S. Kanniappa Mudaliar and Singaram Pillay.





SERVICE OF RELIGIONS BY THEOSOPHY

By ANNIE BESANT

The Theosophical position—of reverencing all religions and of helping each in its own domain—is very puzzling to the Christian missionary, who feels that there is only one true religion, and that his own. I give below an example of this bewilderment, which appeared in the *Methodist Times* of January 11, 1912, from the pen of a doubtless earnest missionary. It is quite true that I help the eastern religions in their own lands, and should no more think of teaching Christianity in Ceylon than Buddhism in London. To myself, personally, Hinduism, the oldest religion of our fifth Race, is the most satisfactory exposition of the WISDOM, the mother of all religions, probably largely because I have been born there-into so many times, and feel most 'at home' therein. But fair and beloved are also the other branches of that great Tree of Life, and joyfully do I seek to tend each in its own domain. No 'disciple' of mine, and no true Theosophist, would use the harsh terms quoted as levelled against Christianity. These are, unhappily, the missiles of exoteric believers of all faiths, who "turn the Bread of Life into stones to cast at their enemies". One can only say, sadly, that missionaries often provoke these reprisals by using hard words against the religions which are as dear to their followers as

Christianity is to the Christian missionary. But they sound very ill, when coming from the nominal followers of the Blessed One who said: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." Here is the statement:

THE THREE MRS. BESANTS
HINDU, BUDDHIST, AND THEOSOPHIST

Doubtless, many eastern missionaries, like myself, have been asked by intelligent Methodists and others many suggestive and remarkable questions about Mrs. Besant and her Theosophic propaganda in England, especially since Dr. Horton's famous sermon has been so widely circulated by the English Theosophical Society. Those who have followed her missionary career in India, Ceylon and England, and have read the lectures delivered in these countries, will probably agree that this able and accomplished woman is the most subtle, dangerous opponent to the Gospel of Christ, as understood by the Evangelical Churches, has to encounter. Many English people who read her 'London Lectures,' which are characterised by much eloquence and learning, and are often beautiful expositions of the moral truths of Christianity, are led to believe that Mrs. Besant is a modern John the Baptist, a brilliant and dauntless forerunner of Christ, the world's Redeemer. Unfortunately, English people generally do not know that there are at least three Mrs. Besants. In England she is a Christian Theosophist; in India a Hindu of the Hindus; in Ceylon a devout and militant Buddhist. It is well-known that in Ceylon the most remarkable Buddhist educational activity, which has resulted in the closing of many mission schools, was inspired and largely financed by Mrs. Besant and her European Theosophic friends. When she visits Ceylon she has no word of commendation for the many intellectual and moral blessings the missionaries have, at great sacrifice, brought to the people. She visits the temples, but not the churches; she is on intimate

terms with the Buddhist monks, but the missionaries and the Sinhalese ministers and Christian laymen, who are trying to regenerate the race, she ignores. Her comrades and disciples in Ceylon describe missionary work as "malignant cruelty," "diabolical perversion," "pernicious influence," and other equally strong epithets are used in the Buddhist Press. Sir Valentine Chirol, an impartial witness to Mrs. Besant's influence and teaching in India, says in his valuable book, published last year, entitled *Indian Unrest*, that "no Hindu has done so much to organise and consolidate the [Hindu] movement as Mrs. Annie Besant, who in her Central Hindu College at Benares and her Theosophical Institution at Adyar, near Madras, has openly proclaimed her faith in the superiority of the whole Hindu system to the vaunted civilisation of the West. Is it surprising that Hindus should turn their backs upon our civilisation when a European of highly-trained intellectual power, and with an extraordinary gift of eloquence, comes and tells them that it is they who possess, and have from all times possessed, the key to supreme wisdom; that their gods, their philosophy, their morality, are on a higher plane of thought than the West has ever reached? Is it surprising that with such encouragement Hinduism should no longer remain on the defensive, but, discarding in this respect all its own traditions as a non-proselytising creed, should send out missionaries to preach the message of Hindu enlightenment to those still groping in the darkness of the West?" English people who know Mrs. Besant only from her occasional lectures in England may regard her as a pioneer of new thought and high ideals; those of us who know of her many activities in the East sorrowfully confess that this gifted woman wields a sharp and powerful axe at the roots of the Tree of Life, which was planted by apostles, martyrs, and saints in our Indian Empire.

Henry Long .

OUR PRESIDENT IN ENGLAND

We print below two very interesting notices of our President's Queen's Hall Lectures. By kind permission of the *Graphic* we reproduce our frontispiece and also reprint the following from its columns:

Many a Church of England clergyman might have envied the immense congregation of men and women that filled Queen's Hall last Sunday morning to hear the first of a series of five lectures by Mrs. Annie Besant, under the general heading of 'The Path of Initiation and the Perfecting of Man'. No music (except for an organ voluntary) in this hall of music, nothing theatrical to draw a crowd: only the strong personality of the woman and the obvious sincerity of her message. The only æsthetic note was a bunch of rosy tulips and white narcissus at her right hand, while grouped below was a little cluster of growing crocuses in tiny pots—perhaps to symbolise the blossoms of a spiritual spring. Very dignified—almost austere—looked Mrs. Besant with her silver hair, serious face, and mysterious, burning eyes—fit windows of a wakeful soul. She wore a loose, creamy over-robe, and spoke in clear, carrying tones, without a note, for one hour. Her theme was 'The Man of the World: His First Steps'. The path to initiation, she said, is set in human life, and the first step is to be found in the conscious service of man—personal service, unselfish and strenuous. One must be obsessed with the ideal, the passion of service; for the life of the spirit is a flowing-out to others.

The second is taken from the *Woman at Home* :

A great hall packed with people agreeably expectant of an unusually interesting lecture from a peculiarly attractive woman. The appointed hour comes, and as it passes by several minutes, the hushed talk is absorbed in an anxious silence. Then, quite unaccompanied, and so gently, as if floated in on the wing of fleeting Time, there appears on the platform a figure clad in white drapery, with colourless head encircled by a halo of white hair that serves to intensify the lustrous penetration of wonderful, deep-set eyes. A voice is heard, so soft yet so clear that it travels to the farthest limits of the hall, to deliver a gentle caress to each attentive ear. Enchanted with its beauty, folks turn on each other glances of sympathetic approval. Then they give themselves up to the lecturer, and fall so completely under the spell of her fervent eloquence that soon they lose all critical faculty, cease to be mere individuals gathered to hear a famous expounder of strange doctrine, and become one vast intelligence offering itself generously for the reception of a great message. Later, when the white form has vanished as quietly as it came, there supervenes a sense of gratitude for some vague benefit received, and a certainty that she to whom it is due has indeed passed in her life "through storm to peace".

‘ THAT THEY MAY BE ONE EVEN AS WE
ARE ONE ’

By EVELINE

Many the ways we dream are Thine and glorious;
Knee-deep in splendour, set about with flame.
On Thy red battle path we walk victorious,
In Thine own temples call upon Thy Name.

Many Thy Names; we, moving through our Shadows,
Whisper them softly, shout them o’er the throng;
Afar in song-swept wood and fragrant meadows
Pant for Thy fragrance, listen for Thy Song;

Sometimes impatient clutch th’ elusive beauty
White with the silence from the Ways of God;
Breaking our hearts upon the Cross of Duty
To find the Pathway Thy bruised Feet have trod.

And only thus to find it! Oh! Supremer
Than we have dreamed Thee in our highest hour;
Thou the Great Inspiration of earth’s dreamer,
Thou Sun of Suns that brought the worlds to flower.

This is to seek Thee! Whom no chart or vision
Can once enfetter, compass or declare,
Till the fond, soul outlooking from its prison,
Tasting its draught of yon remoter air,

Cry with a mighty voice that Angels hearken:
"Choose I the vigil here behind the bars,
For that *thine* eyes, Beloved, shall not darken
But gaze for ever on th' untroubled stars!"

This then, to know Thee! Oh! Unspoken Wonder
Only at last when our hearts may not know.
Giving as giving! though it clove asunder
The first great Barrier long and long ago!

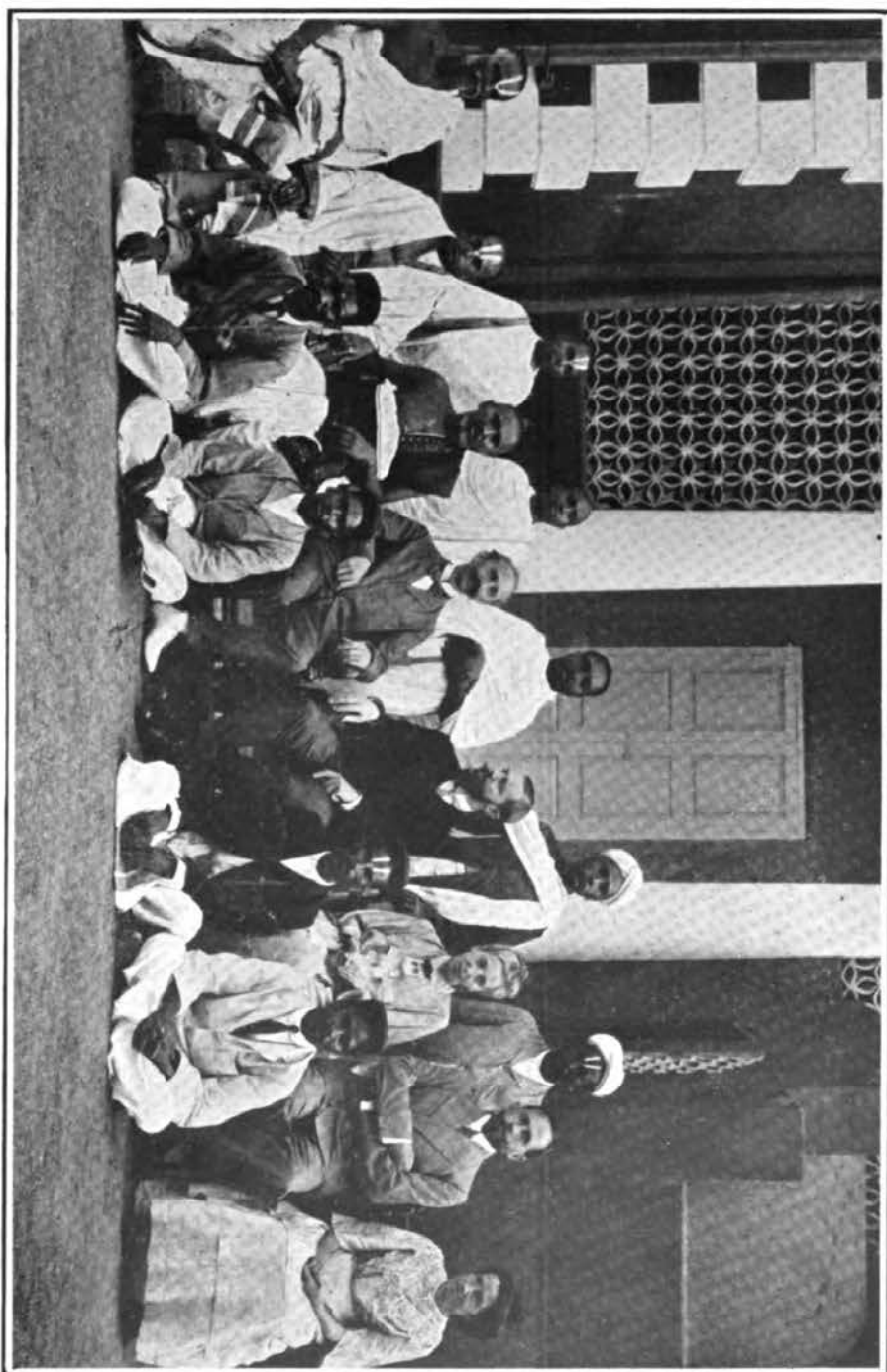
This then, to find Thee! when th' alluring faces
Gathered in One Face blending all the rest
Have ceased to beckon through the stony places
And in their stead the spear points to the breast!

This, to become Thee! yet, and ah! for ever
Failing to render what those eyes shall see—
Knowing in all the Universe that never
Can I once utter what is All of me!

Lo! in the utmost of yon Blank of losing
They around whom my life tide beat and rolled
Came there a moment of some mighty Fusing,
Deep in the Depth what stream of molten Gold!

Pale with the passion of Transfiguration
Lover nor yet Beloved cried: "Undone."
But where Two Shadows dreamed of revelation,
Hovered a Presence waking in the Sun.

Eveline



THE ADYAR LIBRARY STAFF.



REVIEWS

The Life after Death, and How Theosophy Unveils It, by C. W. Leadbeater. Riddle of Life Series, No. 2. (T.P.S. London. THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Annas or 6d. or 12c.)

We have here nine admirable chapters on the after-death life, written with all the lucidity for which we look from Mr. Leadbeater; the tenth chapter is a reprint of an article written by myself in 1896, on 'Thoughts are Things'. Mr. Leadbeater begins by answering the question: "Is there any certain knowledge with regard to life after death," pointing to three ways of gaining knowledge: evidence given in books, modern Spiritualism, and direct investigation. The investigators speak with first-hand knowledge. Chapter II speaks of the first experiences of the incarnate man, while chapter III explains purgatory, and shows how our occupations here affect that stage of life, and how new avenues of activity open out to selfish and unselfish. The heaven-world is described in chapter IV, and chapters V and VI give many exquisite details of the heaven life. Chapter VII is devoted to Guardian Angels, and chapter VIII to Human Workers in the Unseen, chapter IX speaking on Helping the Dead. Seven coloured illustrations of thought-forms are given.

Thus, in a cheap and simple form, there is placed before the public knowledge of priceless value, which all may take who will. Those who have lost a dear one by death—and who has not?—may here find balm for the healing of their wound, and may learn the joyous truth that "death is but a recurring incident in an endless life".

A. B.

Philosophy of the Bhagavad-Gītā. An exposition. By Chhaganlal G. Kaji, L.M.&S., F.T.S., Vol. II, (chap. VII to XVIII). (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 3 or 4s. or \$1).

On the *Bhagavad-Gītā* much has been published, yet none too much. This book is so fundamental, radiates such perennial life, that any attempt to spread it, comment on it, or popularise it, is *per se* justified, just as any attempt to be good would be. Some time ago we welcomed our brother Kaji's first Volume, now we hail the second and final one with equal cordiality. The plan of the work is to give the text in Devanāgarī with a translation, into English, and an extensive commentary, in the same language, to almost every verse. The commentary is of an ethical nature and the whole book is therefore a manual of devotion. In the East this work (now complete in two volumes, over six hundred pages large octavo) will certainly find its way, but it may be specially pointed out to those western students who, though feeling vaguely attracted to the *Gītā*, complain that it is too technically Oriental and that it contains too many eastern terms and allusions. The present commentary is chiefly written from the standpoint of the individual human being and attempts to interpret the moral value of the scripture to all mankind.

J. v. M.

The Eight Pillars of Prosperity, by James Allen. (L.N. Fowler & Co., London. Price Rs. 2-10 or 3s. 6d.)

This little book will have an additional value, because of the fact that it is the last written by James Allen who has left this world only a few weeks ago. His teachings are popular in all parts of the world among a certain class of people and have done good service.

In this book an attractive presentation of a discreetly selected group of eight qualities is given which is not devoid of practicality. The eight pillars are: Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality, Self-Reliance.

Energy is the working power in all achievement, and is economised by the formation of good habits, as all vices are a reckless expenditure of energy.

Divine Economy being a universal principle of Nature, turns everything to good account, and it is man's function to

share this principle—to concentrate his power—if he would sustain his place as a working unit in the great scheme of life. His mental capital is of far more importance than his material capital.

Integrity plays its important part in every occasion in life, and belongs to the fixed law of things.

System is one of the great fundamental principles in all progress: it is that principle of order by which confusion is rendered impossible. It relieves the mind of superfluous work and strain. Disorder in space would mean the destruction of the universe, and in man's affairs, it destroys his work and his prosperity.

Sympathy makes people permanently self-restrained, firm, quiet, unassuming and gracious.

Human society is held together by its sincerity, for life is made sane, wholesome and happy by the deep-rooted belief in one another.

Impartiality requires the ability to see things from more than one point of view, and enables one to get rid of prejudice—a great achievement. The wise man adapts himself to others, the foolish man cannot.

Self-reliance is looking to one's self for support and strength.

It need not be said that a temple with eight such pillars cannot but be of service to Divine outpouring and human uplifting.

G. G.

The Flight of the Dragon, by Lawrence Binyon. (John Murray, London. Price Rs. 1-8 or 2s.)

The object of this quaintly named little volume is to bring English readers into more intimate touch with the thought underlying the great masterpieces of the far East; and so help them to arrive at a truer understanding of their meaning and value. With this end in view the author has evidently made a wide and sympathetic study of the works of art themselves and of eastern history and philosophy. The result is an attractive collection of quotations and stories interwoven with his

own philosophy of art and permeated with the rare quality of suggestiveness, of which he feels the æsthetic value so keenly. One is frequently inclined to lay the book aside, and, falling into the author's mood, to wander in delightful reverie through a fairy-land of mellow-toned prints, curious, rare bronzes and quiet landscapes over which broods the Taoistic spirit of peace.

In broad, free outlines he indicates the ascent of Chinese Art to its culmination in the great Sung period, and its gradual decay; he also traces the intimate relations between the art of China and the art of Japan. A vivid impression is given of the simplicity and serene seriousness of these Poet-artists who were at the same time philosophers; and of the spontaneity, refined power and spiritual vitality of their work. With them, the painting of a picture partook of the nature of a sacrament; it necessitated a preliminary mental preparation and a purification of their physical surroundings. How then could their work be otherwise than great?

Whether these great men scaled the mountains and in communion with nature won the power which made their landscapes "pre-eminent in the landscapes of the world in suggesting infinite horizons;" or rested beside the running waters of some forest stream, impressing its beauty indelibly on their hearts; or wandered through fragrant gardens, pausing to touch with delicate, reverent fingers the blossoms to be painted later; in all and through all they sought "Spiritual Rhythm," "the Life movement of the Spirit through the Rhythm of things," the supreme canon of Chinese art. So strongly and consistently was this lofty aim kept in view, that, even in the later days of decadence, when the world depicted by the artist is no longer the "world of ideas" but the "world of the senses" still "Rhythmic Vitality" is insisted upon.

It is not possible to dwell here on the broad distinction the writer draws between the conception of art as Imitation or Representation and art as "essentially the conquest of matter by Spirit;" nor on the comparison of ideals in art, "nobly complementary" of the East and West; nor the place assigned to Landscape and to Portraiture by each; nor yet again on the contrasts of medium, subject, style, method and training in eastern and western Schools of art. All these points are discussed in a particularly graphic style in this interesting

little book, which cannot fail to give pleasure alike to the amateur and to the Theosophist who loves the East.

A. E. A.

The Animals' Cause. A selection of Papers contributed to the International Anti-Vivisection and Animal Protection Congress. Edited by L. Lind-af-Hageby, Hon. General Secretary. (The Animal Defence and Anti-Vivisection Society).

The book contains 57 papers, with a few exceptions short, the longest contributions cover 10, 12, 13, 14 and 22 pages; the rest average about 5 pages apiece. A list of officials of the Congress opens the volume and then a short outline of its programme is given. Then follow 20 resolutions passed at the Congress, one of which was proposed by Mrs. Besant and seconded by W. T. Stead. It ran:

“That this meeting of supporters of the International Anti-Vivisection and Animal Protection Congress, July 6—10, condemns cruelty to animals in all its forms, and prays the Governments of all countries represented to amend the laws relating to animals, so as to abolish all customs and practices which involve avoidable cruelty and suffering.”

The papers here brought together touch on almost every aspect of the question of the protection of animals: methods of slaughtering, the cattle trade, vivisection (numerous papers), the germ theory and bacteriology, nature cure, the protection of birds, the manipulation of horses, racing, draught dogs, sealskin production, sports, the history of the movement, the social rôle of the movement, the church and the movement, the psychic or spiritual factors of the problem, the ethics of the problem, education and the problem, are all adequately dealt with. The collection brings together a wealth of data and arguments. Only occasionally the effect is marred by sentimentality. The phrase “poor and innocent animals” occurring here and there is one of its manifestations. The “innocence” of an animal is a thoroughly vague conception and has, besides, no connection with the question of cruelty inflicted on it. To a few articles we turn of course more readily than to others. To Theosophists Mr. Ernest Bell's paper on ‘An After Life for Animals’ should be interesting. It contains curious observations and we note a summary of the Theosophical view of the subject. The conclusion is quite definite and affirmative: “We find that even after the extinction

of life in the body communications can yet be made between the minds of the human and sub-human."

Another interesting essay is by William E. A. Axon, on 'The Poets as Protectors of Animals.' Some crying infringements of the law of *ahimsa* in India are described by Mr. A. M. Lennox in 'The Need of Humane Work in India' and in Herr Magnus Schwantje's paper on 'The Relation of the Animal Defence Movement to other Ethical Movements, etc.' we find the Theosophical Society mentioned as a natural ally in the philozoic work. We regret the inclusion in the volume of one paper, the contribution by Agnes von Konow entitled 'Das Verbot des Jüdischen Schächtens in Finnland'. (The interdiction of the Jewish method of slaughter in Finland.) Not only are there too many political allusions in it about the relations between Finland and Russia, but quite apart from that we are not certain whether this essay is not primarily rather an anti-semitic treatise than a humanitarian one. Papers of this kind must do much harm to the cause, and work for disruption instead of for harmony. As I am no Jew myself I may say so. That so excellent and bulky a volume is without an index is almost a crime, but the work itself is good. All animals' friends should procure a copy.

J. v. M.

Essays, by Joseph Strauss, Ph. D., M.A. (The Walter Scott Publishing Co., Ltd., London.)

The eight essays included in this volume are very pleasant reading, their only drawback being that in some cases they are exceedingly short: the one on Hillel, for instance. Here we are given a delightful picture of the sage, "the pious, the modest one" as his disciples called him, a few anecdotes are told us, his main teachings are very briefly sketched and the curtain drops before an interested audience clamorous for more. But perhaps this brevity combined as it is with various kinds of excellence is a merit rather than a defect, specially in papers originally delivered as lectures before Literary Societies and College students, as these essays were. For it stimulates the reader to thought and further reading along the lines indicated by the author instead of leaving him satisfied and content. This same quality characterises the essays on 'Zionism' and 'Kant's Eternal Peace.' With the exception of these last and that on 'Woman's position in Ancient and

Modern Jewry' the essays are cast in biographical form. The subjects are Hillel, as mentioned above, Spinoza, Heine, Goethe's Mother, and Moses Mendelssohn. In all these the author treats his subjects sympathetically and succeeds in giving a fair and unbiassed account of the lives and principal achievements of the men and women he portrays, without obtruding his own views on the reader. In the essay on Spinoza we are shown more of the author's own point of view than anywhere else in the book. He gives an outline of the philosopher's system and comments on it a little by the way. With others of Spinoza's critics he mourns over the fact that according to the view elaborated in his philosophy we must think of our human nature as essentially frail and imperfect. "As in a forest of lofty pine trees planted on commanding heights, so in the philosophy of Spinoza we breathe pure and refreshing air. All around us is lucidity, but we shudder at the thought that our being is only an accident, like the pine-needle dropping from the lofty tree." He sums up his view of the system as follows:

"Spinoza's philosophy shows a consequence and consistency of thought such as has not been attained by many to those who are armed with the principles of his ethics, the strife between the men of science and the dogmatic worshippers of the letter of the Bible appears as the war of pygmies. For whether the world was created five thousand six hundred and seventy years ago or required five thousand millions of years to come into existence, whether man has gradually evolved from lower forms or at once been placed on earth as a higher developed being, is quite irrelevant to a morality and a religion which arise from the highest knowledge and the intellectual love of God. With a reconciling voice, Spinoza addresses the contending parties, saying: In the first place seek to rid yourselves of your obnoxious passions, and then endeavour to attain true knowledge, which leads to the supreme love and elevates you to the eternal infinite mind, and thus strive to become as much as is in your power like unto God."

For giving to the reader a popular idea of the subjects treated of, the book is highly to be recommended.

A. DE L.

Heredity and Society, by W. C. D. Whetham and Mrs. Whetham. (Longmans Green & Co., London. Price 6s. net.)

It is profoundly interesting to Theosophists and to all lovers of the Ancient Wisdom to see how modern science is approaching the older conceptions of Society, and how the insight of Manu, in His building of a social polity, is being justified by the most advanced modern thought. Mr. and Mrs. Whetham declare emphatically in favour of caste, as necessary to civilisation, and warn democracy that the confusion of castes will mean a return to barbarism. Any movement "which tends to bring about a more correct segregation of the different classes eases the conditions in which the biological factor can accomplish its mission". "There is no record of any race that has risen into prominence without having first of all undergone a lengthy process of careful graduation. A disintegration of society and the breaking up of these natural divisions seems to be a preliminary step in national decay." Our writers remark on the way in which the leading nations, "are deliberately attempting to eliminate the distinctive barriers of occupation, type, and social status," thus endangering their social stability, and they lay stress on the value of class divisions in carrying on the life of a nation in an efficient way. Specialisation, in human society as in the individual organism, means a better discharge of functions. "In a blind, rudimentary and imperfect way, successful nations have bred different qualities into different sections of their people, just as they have, to a clearer extent, into the different species of their domestic animals; . . . this segregation of qualities makes for efficiency, by adjusting the inborn qualities of each man to the work which will lie ready to his hand. Once the process has started, either in man or beast, we are in a fair way to build up the class distinctions which seem to some people, where man is concerned, the height of stupidity, prejudice and injustice, and, in the animal world, a triumph of foresight and human intelligence." Hence our authors plead for the choosing of mates within distinct limitations of good birth and gentle breeding, and urge that the more refined should not shrink from the high duty of contributing to the State a sufficient number of children to preserve Society from falling into the hands of lower human types. The birth-rate "is highest in those sections of the community which, like the feeble-minded and insane, are

devoid of individual personality, or, like many of the unemployed and casual labourers, seem to be either without ideals, or without any method of expressing them”.

To make the theory perfect, re-incarnation should be recognised as a fact in nature; then it would be obvious that for individuals of advanced evolution highly specialised bodies must be provided, if they are to perform their duties to the world. But, even without this, nothing but good can come from the circulation of books like this, and we cordially wish that it may find a large circle of readers.

A. B.

Etain the Beloved and other Poems, by James H. Cousins.
(Maunsel & Co., Dublin. Price 3s. 6d.)

Those who have read Mr. Cousin's earlier volumes of verse will welcome this latest addition to their number. The author belongs to that circle of poets who are imbued with the love of ancient Erin, and who therefore revive, for the modern world, its charm and magic. There will be for some a haunting fragrance even in the title of the opening melody 'Etain the Beloved'. Mr. Cousins being a Theosophist, as well as a poet, has, as explained in some accompanying notes written on a loose sheet—used the characters in the story as types of the human and Divine Self of man. Thus we have Mider as the Atma, Etain, the Soul, Cochaidh, Manifestation, Ailill taking the part of attendant genius (Divine Teacher on earth?). The scene of the chess game and the staking of the wife Etain recalls the eastern story of the great gambling festival described by Mrs. Besant in a series of lectures some years ago. Our readers will doubtless trace the interesting analogy. In this manifestation symbol the poet strikes perhaps the deepest chord where Mider exclaims :

And far from self thy feet have hither moved
To the high purpose of the sacred fire
That burns thine upward path through joy and pain,
Through birth, through life, through death to me again.

These are fine lines that meet us later :

Ah! Love is thine whose all-transfusing sun
Burns out the mystery of life and death;
Now to that timeless hour Time's footsteps run
To rear our throne....

Now have I seen the shining hand of Him
Who sifts the world for His divine desire,
And gathers, and within His quern's wide rim
Grinds all things meet for His transforming fire,
And kneads them to a purpose far and dim.

Of the shorter songs that where 'the schoolboy plays Cuchulain' sounds a very attractive note:

On other fields, in other mood,
The ancient conflict is renewed,
And Michael and his warring clan
Tramp onward through the heart of man.

The martial pageantry of words takes us as we read,

Then shall he with his Spirit's lance
Unhorse cold Pride and Circumstance,
Shake Wrong's old strongholds to the ground,
And Right's victorious trumpet sound.

'A paper-seller' (touching present-day struggles) gives us what we are all probably grateful for, the glimpse of a consummation of some heroic motives expressed through a band of dauntless people, many of whom, in a very poignant moment, cannot foresee the outcome of labour and self-abnegation. Yet truly is it sung for these:

Thine are the thorns of Christly souls who bend
To lift the world; and thou shalt ascend
To thine own Heaven and everlasting Crown!

We regret that space forbids our dwelling longer on this latest achievement of our friend and fellow-member. The contents and the get-up are just what would be desired.

E. L.

Theurgica or the Egyptian Mysteries, by Iamblichos. Reply of Abammon, the Teacher, to the letter of Porphyry to Anebo together with solutions of the Questions therein contained. Translated from the Greek by Alexander Wilder, M.D., F.A.S. New York. (The Metaphysical Publishing Co. Price \$ 2.50.)

Although *On the Mysteries*, which was traditionally ascribed to Iamblichos, is now by common assent of modern scholarship attributed to another author, whose name cannot be fixed, but who is reckoned to have belonged to the Iamblichian school, the work itself remains as attractive as ever on account of its contents. The only English translation known to us is that by Thomas Taylor, originally published in 1821, and re-published in a neat and almost fac-simile edition in 1895. However deep Taylor's knowledge of Neo-Platonic thought may have been and however great his enthusiasm, the serious

drawback detracting from the usefulness of his many works, was his barbarous style. A new translation of the curious work was, therefore, not uncalled for and the new translator, Dr. Alexander Wilder, so well known a figure to students of the early beginnings of the Theosophical movement, issues this present version with the single prefatory remark that its aim is to express "the original, the whole original, and nothing but the original and withal good, readable English". A comparison of Wilder's with Taylor's version will show at once that a decided improvement in general readableness has been gained. The initial paragraph will suffice as an example.

TAYLOR

I commence my friendship towards you from the Gods and good dæmons, and from those philosophic disquisitions, which have an affinity to these powers. And concerning these particulars indeed, much has been said by the Grecian philosophers; but, for the most part, the principles of their belief are derived from conjecture.

WILDER

I will begin this friendly correspondence with thee with a view to learn what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but they for the most part have derived the substance of their belief from conjecture.

Dr. Wilder adds a fair sprinkling of foot-notes to his translation. These notes are mostly of a mystical nature, and embody what might be termed elucidations based on a study of comparative mysticism.

The translator adds no introduction or preface to his work; he does not say a word concerning its author or authorship and does not even indicate from which text-edition he translates, unless indeed the last note on p. 28 should be meant as a clue, which does not seem to be the case. But we will not quarrel with him on these points. From the mystic standpoint the general contents of the work constitute the main point to be considered. The absence of an index (to translation *and* notes) is a graver shortcoming.

We do not know if the present translation is a first edition in book form, but we believe we have seen it previously as a serial in an American magazine. At all events the work will certainly be welcome to many and has a place to fill; hence, we wish the issue all success.

J. v. M.

William James and other Essays on the Philosophy of Life,
by Josiah Royce, LL. D., Litt. D. (The Macmillan Co., New
York, London. Price 6s. 6d. net.)

In these essays the author discusses some problems of modern thought; and expresses his views in such a clear and graphic style, that even readers to whom philosophy appears as a mere "rattling of dry bones," will find pleasure in perusing this summary presentation. In the first essay, which gives it its title, we see William James, the distinguished American philosopher, through the eyes of one who loves and reveres him as a friend and a disciple. His historical position in the world's thought is defined as that of one "who helped in the work of elaborating and interpreting evolutionary thought and who took a commanding part in the psychological movement". But the Professor considers that James' chief claim to distinction lies in the fact that he was "the interpreter of the ethical spirit of his time and of his people;" that he was in fact one of America's three great representative thinkers; "a prophet of the nation that is to be".

The second essay, 'Loyalty and Insight,' is a nobly inspiring address given at Simmons College on Commencement Day. The main thesis is that "Loyalty is essentially adoration with service". A cause is in its true significance a spiritual reality, and devotion to a cause gives insight into the true nature of things. He argues that the supreme lesson taught by science in its pursuit of truth is loyalty to the spiritual unity of mankind; that "in our loyalties we find our best sources of a genuinely religious insight" and therein lies the answer to one of the most vital of modern problems—"How to keep the spirit of religion without falling a prey to superstition."

'What is vital in Christianity' is the name given to the third essay, which the preface describes as a fragment of study to be carried out more fully at an early date. After showing that a historical survey of religions proves that vital significance has always been given to certain practices and ideas by the exponents and followers of these religions; that the higher religions attach more importance to ideas than to practices; and that Christianity is no exception to the rule, the main point is raised: "What value have the vital practices and ideas in Christianity for the solution of the religious problems of our own time?" Professor Royce then discusses

the views held by the two prominent Schools of Christian thought in reply to these questions and finds the true answer in a more metaphysical interpretation of the doctrines of the Incarnation and the Atonement.

'The Problem of Truth in the Light of Discussion' is the most technical and at the same time perhaps the most interesting of these addresses. In it we have a review of the three important motives underlying modern theories regarding the nature of truth; and an indication of the significance of each. The first judges "all human products and activities as instruments for the preservation and enrichment of man's natural existence". The second, "the longing to be self-possessed and inwardly free," is said to be "the most characteristic and problematic of the motives of the modern world". And the third, which "leads us to seek for clear and exact self-consciousness regarding the principles of our belief and of our conduct," has given birth to the new Mathematics and Modern Symbolic Logic with the resultant concept of 'Absolute Truth' which the author is immediately concerned in defending.

The last essay gives an interesting discourse upon time but the conception of 'Immortality' leaves a sense of dissatisfaction. There are too many questions unanswered. It is vague and joyless. In it there is no glad acceptance of and conscious co-operation with the World-will. "The doctrine of immortality is to my mind a somewhat stern doctrine. God in eternity wins the conscious satisfaction of my essential personal need. But my essential personal need is simply for a chance to find out my rational purpose and to do my unique duty. I have no right to demand anything but this. The rest I can leave to a world order which is divine and rational, but which is also plainly a grave and serious order."

A. E. A.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, by Rao Bahadur M. Raṅgācārya, M.A., Vol. X.—Systems of Indian Philosophy—Dvaita-Vedānta, Viśiṣṭādvaita-Vedānta and Śaiva-Vedānta. (Government Press, Madras. Price Rs. 1-12.)

This new volume in the scholarly series compiled by Mr. Raṅgācārya is fully equal in quality to its predecessors

which we have from time to time welcomed in our pages. With grateful appreciation we note the uninterrupted and speedy progress of this great undertaking. The Advaita-Vedānta has already been dealt with in previous volumes and with the present one the Vedānta class seems to have been brought to a close. The volume enumerates 341 numbers (from 4781 to 5122) and reaches page 3926 of its total pagination. The usual excellent index is provided and facilitates its use.

J. v. M.

The Coming Triumph of Christian Civilisation, by J. W. Petavel. (George Allen & Co., Ltd., London. Price: Cloth 2s., Paper 1s.)

The author writes as one engaged in practical social work. His idea, as he says in the preface, is to suggest possible solutions of social problems without definitely specifying any one plan as necessarily best in every case. The details of the methods of reform which will prove successful, are still on the knees of the Gods, and the reformer can only study the devious ways of progress and experiment. Human nature is a very "uncertain factor" and this must be taken into account when we try to suggest remedies for such evils as unemployment, vagrancy, overproduction face to face with starvation, and industrial and economic difficulties generally.

One thing however is clear. The world is standing at the dawn of a new day. A great change is imminent, and that change will be brought about by the triumph of the Spirit of Christ in His followers. So far Christianity has been a failure in the sense that so-called Christian communities have not succeeded in remedying conditions which are obviously unsatisfactory. But this is due not to the ineffectuality of Christianity but to the fact that the race has not evolved up to the point of appreciating the true spirit of Christ. The Churches may or may not be losing influence, but the spirit of their Founder will sooner or later triumph and find expression in some form of Socialism which will make possible the solution of our social problems.

The book ends with some definite suggestions as to what, as Christians, men should do to help on community.

A. DE L.

Traitement Mental et Culture Spirituelle, la Santé et l'Harmonie dans la Vie humaine. Par Albert L. Caillet, Ingénieur civil. Vigot Frères. (Paris. Price 4 francs).

Much good can be said of this little book, which nevertheless is written from a standpoint towards which we feel strongly antagonistic. It is a mental-healing and spiritual-culture manual for the use of the French public. The book is of a curiously hybrid nature; there is one half common-sense in it and one half what we should call superstition. Happily the common-sense part has largely to do with the practices enjoined in the book and the superstitions largely with the theories on which it is based. Though we cannot check in detail all *minutiae* of the counsels given for physical and psychical hygiene, they are on the whole sensible and good. Deep breathing, bathing, pure food, exercise, massage; optimism, love, goodwill, calm, etc., etc., are certainly admirable things for body and mind. But this attractive painting is curiously enough set in an inadequate frame. The frame is that of exotic and ancient oriental authority and nomenclature. Mr. Caillet has done his work well; he has judiciously extracted much from various new-thought writers but has very tactfully adapted his book to his compatriots in quoting extensively from French authorities on mesmerism and hypnotism and kindred subjects, thus making it thoroughly acceptable to his co-linguists. We find also some quotations from Theosophical books. But he mixes all this up with terms of *prāṇayama* and Aum, with Brahma and akasha, with dharma and 'sauantana'. His doctrine, in which there are so many good elements (though some not without danger) of self-suggestion towards the good and pure, his up-to-date hygiene, his utilisation of thought-power for application in the quest for a higher life, are in themselves useful (again with reserve: in moderation and to certain persons; but let that be). What seems more open to dissent is the claim that

The doctrine followed in this book is the one taught by the 'Eclectic School' of Hindu philosophy, which school is the result of a philosophical movement which originated about the first century of our era, taking the essence of the systems already known, and that in the broadest spirit: as far as possible removed from all dogmatics and all sectarian tendencies.

The basis of this doctrine is the Vedānta of Vyasa, of the monistic school; in certain points it approaches the Sāṅkhya of Kapila and of course also the Yoga of Patañjali; and lastly it does not lack certain common elements with the Buddhism of Prince Śhākya Muni.

But it is far from accepting all teachings of these various systems, and it adopts in addition a number of esoteric Hindu teachings handed down by tradition.

It is the doctrine professed by Yogi Ramacharaka. (pp. xii, xiii.)

Further on the source is traced to Hermes Trismegistus whose teachings, though imperfectly transmitted to us, seem the same as those still "to be found in India under the name of Sanantana (*sic*) or eternal religion of which Buddhism is a 'heretical' (?) sect and the Vedas the scripture". (p. 1.)

Another Hermetical source, transmitted orally is "the *Kybalion* which has just been published in America by 'three Initiates' who remain anonymous" (p. 2). The seven fundamental laws of the *Kybalion* are "in all their pure beauty" (p. 2.):

1. All is mind, or all is spirit.
2. As above, so below.
3. All is vibration.
4. All is double, has two faces, two poles.
5. All inhales and exhales; all ascends and descends, all equipoises itself by compensatory oscillations.
6. Each cause has its effect, each effect has its cause.
7. All has a masculine and a feminine principle. (pp. 3-11).

Now all this is *historically* confusing. Philosophically it becomes worse in places, for instance:

§ 96 *Attributes of the infinite.* The three attributes of the infinite (omniscience, omnipotence, omnipresence) correspond to the following successive degrees of emanation mental, vital, material, or in Sanskrit: chitta, prāna, and akasha.

Chitta is the subtle element from which every intellect is derived.

Prāna is the principle of universal energy or of vital force which, in manifestation, is the astral light or the universal fluid.

Akasha is the universal ether which fills all space. There may still be added that matter or akasha is condensed energy, concentrated prāna; that prāna itself is life-force or intellect concentrated; and finally that chitta or intellect is a concentrated form of the transmuted divine spirit.

In accordance with the loose way in which the word prāna is used, this term becomes a real *deus ex machina* in the book. Prāna does all and is all. You have to suck it consciously out of the water you drink (pp. 137, 140) and out of the food you eat (p. 152). Prāna, in short, becomes Mesopotamia.

As I said before, there is nevertheless much sound and useful matter in this little book but on two points we strongly dissent. The first point arises where the general directions as to deep breathing are elaborated (as on p. 77, § 191) in semi-occult directions. All teachings in the nature of 'The great psychic breath of the yogis' are to me—may I speak frankly? Yes?—are thorough 'bunkum,' and dangerous 'bunkum' at that. And one need not be a specialist in psychopathy to know that repeated exercises in "attempting to project the mental image

of the prānic breath, drawing it through the bones of the legs, etc., etc., then through the stomach, then through the sexual organs, etc., etc.," (p. 77) are hardly commendable.

Either there exists yoga of this sort or it does not exist. But if it exists I am absolutely of opinion that its practice should only be undertaken—as the ancient law enjoins—on command and under the guidance of a Guru who knows, and not on the strength of a 4-francs book. From this book I gather quite clearly that neither its author—however admirable other parts of his work may be—nor its inspirer, Yogi Ramacharaka with his 'sanantana,' are *knowers* on this subject. They speak as scribes and not as those having authority.

Summa summarum: the author has produced a book of some value, but, lacking perspective or insight in this particular field of studies, has succumbed to a romantic, exotic, absolutely unhistorical and unphilosophical eclecticism spoiling to some extent the saner elements in his exposition. (A good example is § 496, p. 318, demonstrating the want of proportion in judgment.)

May the faults in the book lead no one to harm in body and mind; may its merits on the contrary cause all the good that is potentially present in them.

J. v. M.

Indian Masons' Marks of the Moghul Dynasty, by Bro. A. Gorham, 8° Rosicrucian Society. Published for the 'Societas Rosicruciana in Anglia'. (J. M. Watkins, London. Price 6s. net.)

Mr. Watkins holds the secret of issuing interesting, quaint and out-of-the-way publications in an attractive form. The little volume before us is an example. Though only 62 pages 4° in extent—but profusely illustrated—the work brings caviare to the few elect mystery-students of masonic, mystic or symbolic propensities. It is well-known that the discovery on many ancient buildings of Masons' or Banker-marks has given rise to a mystic, esoteric or symbolic interpretation of them. Exotericists strenuously deny this claim and in so far as we ourselves are concerned, we feel not yet able to accept the theory of a hidden doctrine. So long as the problem is still in the stage of theories, however, any material bearing on it is both welcome and useful; and Mr. Gorham brings some new

material. The buildings on which the marks were found date from 1180 to 1750 and are situated in places so wide apart as Delhi, Allahabad, Agra, Fatipur-Sikri (written *horribile dictu* Futchpur Sikri!), Lahore and various places in Kashmir. The author personally investigated the various buildings (in 1909-10) and copied the marks. They are now reproduced in the book before us, carefully tabulated and compared, numbering some 330 in all. The first part of the work (pp. 4-38) is devoted to a minute description of the material. In the second part (pp. 41-59) an endeavour is made to connect the marks with symbolic values, mostly related to Hinduism. A short table of comparisons between English and Indian marks is also inserted here. In the 'Conclusion' (pp. 60-62) the author sums up his opinion as follows: "I am convinced that behind the symbolism of Masons' Marks in India lies a vast field of research into the Mythology which illustrates the Cosmology and Speculative Philosophy of the Hindus." He also believes that the conclusion is warranted that from the times of Akbar to those of Aurangzeb there was a guild of operative Masons in India. The origin of this Mason's guild was Hindu, but the actual building of the forts and palaces was done by Muhammadans. A trifle of scholarship would have improved the second part vastly in many technical details—though, taking the book as it is, the general purport is quite clear. But the statement on p. 37 that all Hindu shrines rolled into one would not equal the work of a Fatipur-Sikri is hazarded. The Southern temples together: Madura, Chidambaram, Trichinopoli, Tanjore, etc., would form an imposing whole.

J. v. M.

NEW T.S. SUBSIDIARY ACTIVITIES

THE TEMPLE OF THE ROSY CROSS

Those who look with long-sighted vision over the reaches of history, may notice that some special thought dominates an era of history, and then fades away, giving place to another. Mediæval England rejoiced in splendid ceremonial, raised noble temples, brightened the daily lives of the people with masque and miracle-play. Then the glow and the colour paled and vanished away, and the dull hard *régime* of the Puritan supplanted the statelier and gorgeous rule of Rome. The Freemasonry of the eighteenth century revived ceremonial beauty and stateliness in its Lodges, and, even through industrial greyness and Victorian ugliness, its ritual breathed of fairer customs and of gentler ways. The self-conscious Englishman wore his regalia with some shyness, and defended his ceremonial somewhat apologetically in the outer world; yet, while attacking ceremonial in the Church, he enjoyed it in his own silent way in the Lodge, and, while objecting to candles unneeded for lighting on the altar, he admitted them as symbols in the Masonic Temple.

Now, the demand for stately ceremonial and significant symbol is rising on many sides with reiteration and urgency, and the hunger for beauty expresses itself with insistent force. In the Theosophical Society there are many who find the fittest expression of their highest spiritual emotions in stately and rhythmical ceremonial, men and women who in past lives trod the mystic measures of the solemn planetary dance, filed in long procession through the Temples of the Gods, studied the symbols of the Egyptian and Chaldæan mysteries, and are haunted by memories of that past.

One of the Masters of the WISDOM who, ere He reached that stupendous height, had oft been priest and hierophant in archaic Mysteries, and who, in later days, had guided movements in the West wherein the WISDOM was veiled in symbols, He—Christian Rosenkreuz, Francis Bacon, S. Germain—had ever found in such symbols apt means of deepest teaching; many of His ancient and mediæval followers are with us now, and turn naturally to the old ways, desiring to form a channel for His force along the old lines, and to serve as helpers to prepare by these means for the Great Coming for which He—and, indeed, all Masters—are working now.

These are founding in His name the Temple of the Rosy Cross, an Order which will be devoted to the study of the Mysteries, Rosicrucianism, Kabalism, Astrology, Freemasonry, Symbolism, Christian Ceremonial, and the mystic and occult traditions found in the West. While recognising that there is but one true Occultism, they will seek to find it in its western manifestations, in order to enrich, not to supplant, its eastern aspects. They trust that their work may lead up to the restoration of the Mysteries withdrawn from Europe with the decay of the Roman

Empire and even, perchance, in time, to the restoration of teachings once given by the ministry of Angels, and even by the Master of Masters, after His cruel murder in Judæa, in the circle of initiated disciples.

Only those who sympathise with this hope, this study and this method, should become Templars, for in the Temple of the Rosy Cross there must be one mind, one heart, one body. Applications for information or admission should be sent to H. H. L., 19 Tavistock Square, London, W.C.

H. H. L.

T.S. MUSICAL GROUP

THERE is a great need, in the modern world, for reviving the study of music on occult lines. Music has always formed an important part of religious ceremonial. The myths of Orpheus, of Kṛṣṇa and His magic flute and similar tales, are not without foundation in fact. There *is* an occult tradition in music, though nowadays it seems to be lost. It is the aim of this group to form a nucleus through which the subtler 'music of the spheres' may again be heard. How far this will be realised will depend upon the efforts of its members—upon their faith and devotion.

For some years I have been studying music in ways which are not usually followed, and my researches have convinced me that it is possible to perform and to teach it by means different from those generally employed. Even at this stage it is possible, to some degree at least, to definitely use the subtler bodies in musical work. Music has been developed in the gross physical world as far as it will go. A new word has now to be spoken, and it is right that it should come through the T.S. It will naturally be a feeble word at first, for all pioneer movements begin in feebleness and apparent isolation from the activities which are flourishing around them. But this very feebleness will be a sign of its inner strength. We are going to make a way for the musicians of the future, and in order to do this well, we must be content to learn the A B C of our task. We must, in fact, be content to take the *first* step on this new way.

Our immediate work, then, is to study the Theosophy of Music in its simplest technical aspects, with a view to helping in the preparation for the coming of the World-Teacher. If we set ourselves to this task with patience and enthusiasm, we should, ere long, become a centre of healing and helping in the T.S. Not only would our work enhearten those who attend its meetings, but it would also help its lecturers to bring the deeper messages through from the inner worlds,—for music is a bridge between the outer and the inner. Such music would act as a guardian wall to the weak, and an inspiration to the strong.

MAUD MACCARTHY

THE LATEST FROM THE PRESIDENT

[The following reaches us just in time to be inserted in this issue.—A.G. ED.]

A resolute movement has been started in Holland to extinguish the mortgage on the land bought for the building of a Headquarters in Amsterdam. I spoke on it to the members on Wednesday, and on Thursday 20,000 guilders had been subscribed, and more was coming in. There will be, I hope, a good surplus from my public lectures, for which a charge was made, and this I have gladly contributed. When the debt is paid off, money can be collected for the building.

* * *

The tour in Holland was very successful, the public meetings being large and deeply interested, while the meetings for members and those for the E.S. were very fully attended, and were evidently fully enjoyed. The members were very enthusiastic, and various warm letters have since been received, speaking of the new life experienced. We had a large meeting of the Order of the Star in the East, at which Alcyone said a few words, to the great delight of all present. The General Secretary looked after our party with great kindness and care.

* * *

The fourth Queen's Hall lecture drew a very full audience to listen to an exposition of the steps on the Path. It has been wonderful throughout these lectures to see the rapt attention of the auditors, and this was very marked yesterday, many of the audience being in tears.

* * *

A pleasant At Home was held by Lady Emily Lutyens on March 23rd, and was very largely attended. The same day saw the beginning of the digging of the foundations of the Headquarters building. We are fortunate enough to have secured Messrs. Cubitt as builders, so well known for the solidity and goodness of their work.

* * *

The love and admiration felt for Mr. Leadbeater by those among whom he lives and who know him intimately were very pleasantly shown in the letter sent to him on his sixty-fifth birthday, signed by fifty-nine Adyar residents. The strong wish expressed for his return will be gratified in due course, but Adyar cannot expect to monopolise him altogether. I found Holland very eager to see him, and France put in a claim for a visit, to say nothing of England. He might spend all his time travelling about and lecturing, but he thinks that he is more useful writing books.

THE THEOSOPHIST

ON THE WATCH-TOWER

March 29, 1912

LOVERS of the Adyar Library will congratulate the Assistant Director on his securing of the *Kandjur* and *Tandjur*, the Tibetan Buddhist Canon. This immense work occupies spatially between sixty and seventy cubic feet and comprises 300,000 pages. Mr. van Manen is starting an Adyar Library Association, to be composed of friends and benefactors of the Library, who will collect books and money for it, and forward its aims in all ways. Two great benefactors, Mr. Ostermann in the West, and Mr. Avadhani in the East, are made Honorary members. The annual subscription is £1, and it will issue a three-monthly bulletin of 24 pages. Mr. Schwarz has agreed to act as Treasurer, and Mrs. Lubke as Secretary. The Association should do valuable service to our great Library.

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Here is a charming story of a young member of the Order of the Star. He was putting on his skates, and a small baker's boy came along, and gazed wistfully at the more fortunate child. Off came the skates from the feet of the young patrician, and soon they were buckled on to the feet of the baker's boy, who sped joyfully away, while their owner picked up the basket and proceeded to sell the bread. I think we shall hear of little K. von H. in the future.

* * *

Now and again one comes across a quite out-of-date intolerance in England. A gift was made which was assigned to the sending out of copies of *The Universal Text-Book* free to clergymen, and the manager of the T.P.S. sent an advertisement to the *Guardian* announcing the fact. The *Guardian* declined it! As, however, the Literary Supplement of the *Times*, the *Christian World*, and the *Methodist Recorder* accepted it, the copies have been going out merrily, unchecked by the *Guardian's* displeasure.

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A publication entitled *Scripture Truth* has made a great discovery, which I hasten to share with our readers. The expected Teacher is coming, "the day of his advent is probably close at hand," "and his reception will be an all but unanimous one." The Order of the Star in the East "will enjoy rapid expansion;" but—and here is the discovery—He will be anti-Christ, and will be soon destroyed by the coming of the Lord Jesus Christ, "in flaming fire taking vengeance," and that on "all, with few exceptions," as we read in the

preceding paragraph. This will only leave the "few exceptions" for the Lord Jesus Christ to reign over—a melancholy defeat for God's love to the world. Truly, as the paper says of the Avenger, "how different is He from that other, that 'Lord of Love,' whom Mrs. Besant expects." He is different, indeed.

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April 3, 1912

Last week was a busy one. After the crowded drawing-room meeting at Warwick House, came the huge gathering at the Albert Hall, called by the Women's Social and Political Union to protest against the monstrous sentences passed by panic-stricken magistrates on the women who had broken shop-windows as a political protest. It was a wonderful sight, that huge hall crowded with men and women of all classes, united in doing homage to the women who—whether mistaken or not in their action—had shown heroic self-sacrifice. The temper of the meeting was shown by its solid contribution of £10,500 to the women's cause, and by its passionate welcome to Mr. and Mrs. Pethick Lawrence, whom the Government is trying to enmesh in the net of conspiracy. One good result of it has been the liberation of Mrs. Pankhurst, as demanded by the meeting, in order that she might prepare her defence; for she was not allowed to see her solicitor privately, and so was prevented from formulating any defence. This gross injustice has, at least, been set right, despite the rude refusal of the magistrate to hear her complaint. The speaking was exceptionally good, Miss Robbins, the

well-known authoress, delivering a weighty and well-considered speech, and Miss Evelyn Sharp being both charming and effective. Mr. Isaac Zangwill made the wittiest speech I have ever heard, crammed with brilliant epigrams, and flashing like a well-wielded rapier.

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There were large and happy gatherings at the Bath meetings of the South-Western Federation, on March 29th and 30th, and the fine Guild Hall was packed in every corner at my evening lecture. A members' meeting, an E.S. gathering, and a reception demanded three additional speeches, and every one seemed contented, nay, full of joy and hope.

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March 31st saw the last of the Queen's Hall morning lectures, and, by common consent, they have drawn most remarkable audiences, not only as to quantity but as to quality. They have proved, beyond dispute, the intense craving of thoughtful people for a presentment of religious truth at once satisfying the reason and the emotions. None who saw those huge audiences could doubt the value of Theosophy in the modern world.

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April 8, 1912

Since my last notes written in London, I have again become a vagrant. April 4th saw us—'us' being Lady Emily Lutyens, her son Robert and myself—leaving Charing Cross Station for Paris, Mr. Wedgwood, the General Secretary, very kindly escorting us as far as Dover. The passage across the Straits was very swift, though not smooth,

and we were soon in the 'Rapide' for Paris. A large crowd welcomed us, and on that same evening, there was a big gathering of members of the E.S. A second meeting was held the following morning, and in the afternoon there was a large gathering of members for a lecture, no less than three General Secretaries—those of France, French Switzerland, and Belgium—being on the platform. We left for Italy at 10 P.M. and rushed through the night, and onwards through the next morning, to Turin. A crowd bade farewell to us at Paris on April 5th, and a crowd bade us welcome at Turin on April 6th; only the country and the language had changed; the warm Theosophical hearts were beating with the same love.

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A reception was held on the afternoon of our arrival in the large salon rented for the Convention, and many old acquaintanceships were renewed, and fresh ones made. In the evening Mr. Cooper—who had stopped in Italy on his way to America—gave a lecture, illustrated with lantern-slides of Adyar and India; I played truant, I must sadly confess, for the four meetings in three days, with all the railway travelling between London and Turin, had made me rather tired.

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On April 7th, we gathered at 10 A.M. for the first business meeting of the Convention; Major Boggiani was elected Vice-President—I myself, of course presiding—the General Secretary, Professor Penzig, and two Convention Secretaries being also on the platform. After the verification of the powers

of the delegates, the General Secretary read his Report, showing slow but steady progress, and the reports from Lodges followed. Then I invited Professor Nadler, the General Secretary for Hungary to speak, and he brought us good wishes in English and Italian. M. Alibert spoke for France, and Lady Emily Lutyens for England; a few graceful words of thanks from Major Boggiani completed this pleasant international episode. The rest of the official business then went through, including the unanimous re-election of the General Secretary and Treasurer, and the election of the Executive. In the afternoon we had an E.S. meeting, and in the evening a lecture to members only, thus concluding a useful and pleasant day.

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The morning of April 8th was devoted by the Convention to the reading of various papers, and at 3 P.M. we gathered in the Convention Hall for a meeting of the Order of the Star in the East. Donna Margherita Ruspoli, the National Representative, gave a brief account of the position of the movement in Italy, and Lady Emily Lutyens, National Representative of England, spoke of the work done there. I followed with a general review of the work in various countries, outlined the fashion in which we might best prepare the way for the Coming Christ, and suggested how we should prepare ourselves to recognise Him when He comes. The last Convention function was a public lecture at 9 P.M. on 'La Reincarnation et son application aux problemes sociaux,' and it was delivered in a hall packed to the doors. Evidently the subject aroused

the deepest interest, and the *Stampa* of the 9th gave a very good summary, so that the ideas will reach thousands of people. On the morning of the 9th quite a large party left Turin for Genoa, some passing through it to France, some remaining, and all filled with pleasant memories of the eleventh Convention of the Theosophical Society in Italy. May the coming year be filled with high endeavour and useful work, so that the light of the Divine Wisdom may illumine many minds, and warm many hearts.

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We are hoping for a very good Convention in England this year, and I have promised to preside. There will probably be a reception on the Friday, a business meeting on the Saturday, a dramatic representation under the auspices of the Theosophical Art Circle and directed by Mr. and Mrs. Clifford Bax on the Saturday evening, various meetings on the Sunday, and a Co-Masonic gathering on the Monday. The Co-Masons like to take advantage of our Conventions to come from far and wide, and we have usually a large meeting at such times.

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The outrageous result of one of the measures passed by the present Government to gain the Labour vote came out just now in the Court of Appeal. An action had been brought for libel against the London Society of Compositors, and the Society claimed immunity under the Trade Disputes Act; the Judge in the lower Court had refused to relieve it, and an appeal was taken; it was argued on the Society's behalf that "the Trade Disputes

Act relieved Trade Unions from being sued under any circumstances". Two Lord Justices to one decided in favour of the Society, the "act complained of seeming to be in contemplation of and furtherance of a trade dispute". One Lord Justice stood out against granting immunity to Trade Unions to libel those opposed to them;

Lord Justice Farwell said it was a well-settled maxim of construction that Acts granting privileges were to be construed strictly on the basis that the public should not be deprived of their ordinary rights, and, taking that view, Section 4 of the Trade Disputes Act did not grant immunity to trade unions to do acts, libellous or otherwise, which were beyond their powers, and which might inflict misery on large numbers of the public. He thought the appeal should be dismissed.

The majority were, however, against Lord Justice Farwell, and his attempt to protect the public failed. Trade Unions can thus not only conspire for the starvation of the public, and for forcibly depriving the non-Unionist of the right to labour to gain bread for himself and his family, but can also libel at will those who are struggling against its tyranny. To such a pass has Mr. Asquith reduced the public by his subserviency to organised labour.

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April 21, 1912

A clerical correspondent of the *Guardian* says:

Theosophy has undoubtedly taken a new and very strong lease of life, and its fascinating but ridiculous doctrines are attracting large numbers of people, and undermining the faith of thousands. Most to be regretted is the fact that many clergy of the Church of England are, to their shame, to be found among its most ardent supporters. A man cannot be a Theosophist and a Christian at the same time.

Yet a great many people are both, many thousands, in fact, and, as a Scotch clergyman lately told me,

they find the light thrown by Theosophy on Christian teachings both useful to themselves and helpful to their congregations. Surely it is not wise for a Christian to make such a statement as the above. It can but give offence to many members of his own Church. Would it not be wiser to recognise the fact that a great wave of Mysticism is sweeping over Christendom, and to distribute in the Churches the bread for which people are hungering, under, if they please, non-Theosophical names?

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There seems to be a mistaken idea prevalent about views held by many of us as to the taking possession of a disciple's body by the Bodhi-sattva, the Christ, nearly two thousand years ago; people speak as though this view were a new thing, and one which should only be made known to the few. But it was the view held and taught by a very powerful section of the early Christians, and was only cast out as a heresy later on, when a wave of blindness and ignorance carried the struggling Gnostics out of the Church fellowship, to the great loss of the Church. They were branded as heretics, but they were really the mystics, and philosophers of the Church of the first few centuries; the wheel of reincarnation is bringing them back into the Church of to-day, and they readily take up again their old ideas, for, as Plato said: "Knowledge is reminiscence." Many of these taught that the body of Jesus was taken by the Christ; that the Christ descended and took possession of the body at the

time of the Baptism, and used it through the three years of the public ministry, leaving it at, or shortly before, its murder by the Jews. A good deal on this subject may be read in the records of the controversies between the 'Church Fathers'—those who belonged to the party which was finally successful, and were therefore recognised later as belonging to the Catholic Church—and the heretics—those who belonged to the unsuccessful party, and who were declared to be excommunicate. After the condemnation of this view, among other so-called heresies, little was heard of it publicly, and the idea of the difference between the disciple, the Man Jesus, and the Master of Masters, the Divine Christ, faded away, so that on its re-appearance in our own day it is regarded as new.

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A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human Brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical, they would

see that to teach reincarnation and karma is quite as 'sectarian' as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World-Teacher "compromise the neutrality of the Society," for I not only declare that no member is bound to accept this, but have even helped to establish a special Order, *outside the T.S.*, for the spreading of this idea. All my life-long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T.S. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves, and which they use, quite freely, to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please, and they serve a very useful function; for they prove, by their presence in the Society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them,

and the more harshly they treat me, the more obvious does it become that they are free.

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I sometimes speculate on the future developments of the Theosophical Society and the Order of the Star in the East, when the Great Teacher has come—and gone. It seems possible that He, like His Predecessors, may appear as a great Reformer, teaching the WISDOM, as the T.S. does now, but with a power, a love, and a depth which will make it seem to be new and all-compelling. That the T.S. will go on through the coming centuries on its present lines, bearing in its bosom the treasures of the WISDOM, and regarded by all the religions as the centre whence they radiate. That the Great Teacher will leave to His followers, as aforetime, the task of building the new religion, and that the Order of the Star in the East will form the necessary organisation, as it will have prepared its most devoted younger members for the functions of His immediate disciples and followers, the future spreaders over the world of the specialised form of the eternal message brought by Him. Theirs will it be to apply in practice along the lines indicated by Him the great principles which He will re-enunciate; and doubtless they will be taught by Him, “in the House,” the details of the work that they are chosen to perform. A happy destiny for these who have been born in due time for the performance of such glorious work; while the elder of us will be able to say, with the aged Simeon: “Lord, now lettest Thou Thy servant depart in peace,

according to Thy Word; for mine eyes have seen Thy salvation.”

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It is pleasant to chronicle the formation of a National Society in Java, which now feels itself strong enough to stand on its own feet, without the support of its mother, the T.S. in the Netherlands. This is our twentieth National Society. The T.S. in Poland has been recognised by the Russian Government, but as the name ‘Poland’ may not be used, it is dubbed officially the ‘T.S. of Warsaw’. Mr. Stabrowski is elected as General Secretary—President, they call it locally, as in Hungary—and Miss Weigt, Vice-President. They have five branches formed, and when two more are made they will apply for a Charter as a National Society. The trial of our Russian General Secretary for the statement, which appeared in her magazine during her absence, that Constantine was not a moral man has been put off again till May; meanwhile she has visited Poland and is going to Finland. May the Masters bless her brave heart and clear brain.

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As great difficulty has existed in Germany in obtaining Mr. Leadbeater’s books and mine, we have assigned all rights in translating and publishing to Dr. Hubbe-Schleiden and Mr. Ostermann, who have helped us much already, by publishing *The Changing World*, *The Immediate Future*, and *The Inner Life*. We have to thank Dr. Vollrath of Leipzig for translating and publishing *At the Feet of the Master*, and Herr Pieper of Dusseldorf for issuing *The Riddle of Life* in its German dress. There is

a considerable demand for our books in Germany, and they will now be more accessible.

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All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. Few men have been more bitterly attacked, for he was generally on the unpopular side, but all his fellow-journalists unite now in a chorus of praise. In spirit he was a modern Cromwell, sure that he was merely an instrument in the hand of God to defend the right, to strike at the wrong. He believed in England and the Empire, regarding the Englishman as "God's man," chosen to rule and shape the world; and he was, therefore, bitterly angry when he acted unjustly, tyrannically, unworthily, thus failing in the great mission entrusted to him. He was an Imperialist through and through, but the Empire he dreamed of was to be the protector of the poor, the defender of the oppressed, the upholder of righteousness, the enemy of wrong. General Gordon and Mr. Rhodes were among his ideals, and he never forgave what he regarded as the betrayal of the great soldier. When England was false to her traditions, as in the prolonged denial

of any self-government to India, he spoke out strongly and unfalteringly; one of his unfulfilled dreams was a journey to India, to see with his own eyes the people whose cause he championed; he would ask me eagerly about every stage in the long struggle, and shared my delight when the first step towards self-government was taken, in spite of the cry to withhold any increased liberty until 'order' was restored. The last time I saw him, on March 27th, when I lunched with him at the Savoy—"Come and have rabbit-meat" was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return.

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The T.S. in France has secured a very fine site for its new Headquarters, not far from the rooms now rented by it, and adjoining the inner courtyard of the house where the beloved Dr. Pascal lived for many years. How pleased he would have been, if he had known that this fine plot of land would fall into the hands of the Society for which he laboured so nobly and so strenuously. The French Section must now set energetically to work to raise

the funds necessary for the erection of a suitable building. Which will be ready first, the Headquarters in London, Amsterdam or Paris?

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M. Jean Delville, the General Secretary of Belgium writes me that he has rented a splendid suite of rooms in the centre of the city of Brussels, as a home for the T.S. in Belgium. It includes a salon capable of holding two hundred persons, quite large enough for Lodge meetings and ordinary lectures. This is a great step in advance, and should much facilitate the work of the Section.

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We should be very much obliged to friends all over the world if they would send to Don Fabrizio Ruspoli, Theosophical Society, Adyar, Madras S., India, any cuttings mentioning the Order of the Star in the East, any pamphlets or leaflets issued locally, and any items of local news. They will be useful for *The Herald of the Star*.

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Fellows of the T.S. turn up in the most unexpected places. I have just had a letter from Fiji from one of them, saying: "My karma has taken me into a settlement of Indians, families chiefly from Calcutta," an unexpected piece of news. He goes on to say that he has been studying *At the Feet of the Master*: "Please tell Alcyone that I am very grateful, and have been much strengthened." Such thanks arise from many loving hearts, and should help to smooth the arduous way of the young disciple.



A STUDY IN KARMA

By ANNIE BESANT P. T. S.

(Concluded from p. 176)

BEFORE completing this imperfect study we must consider what is termed Collective Karma, the complex into which are woven the results of the collective thoughts, desires and activities of groups, whether large or small. The principles at work are the same, but the factors are far more numerous, and this multiplicity immensely increases the difficulty of understanding the effects.

The idea of considering a group as a larger individual is not alien from modern science, and

such larger individuals generate karma along lines similar to those which we have been studying. A family, a nation, a sub-race, a race, are all but larger individuals, each having a past behind it, the creator of its present, each with a future ahead of it, now in course of creation. An ego coming into such a larger individual must share in its general karma; his own special karma has brought him into it, and must be worked out within it, the larger karma often offering conditions which enable the smaller to act.

Let us consider the collective karma of a family. The family has a thought-atmosphere of its own, into the colouring of which enter family traditions and customs, family ways of regarding the external world, family pride in the past, a strong sense of family honour. All the thought-forms of a member of the family will be influenced by these conditions, built up perhaps through hundreds of years, and shaping, moulding, colouring, all the thoughts, desires and activities of the individual newly born into it. Tendencies in him that conflict with family traditions will be suppressed, all unconsciously to him; the things "a fellow cannot do" will have for him no attraction; he will be lifted above various temptations, and the seeds of evil which such temptations might have vivified in him will quietly atrophy away. The collective karma of the family will provide him with opportunities for distinction, open out avenues of usefulness, bring him advantages in the struggle for life, and ensure his success. How has he come into conditions so favourable? It may be by a

personal tie with some one already there, a service rendered in a previous life, a bond of affection, an unexhausted relationship. This avails to draw him into the circle, and he then profits by the various karmic results which belong to the family in virtue of its collective past, of the courage, ability, usefulness of some of its members, that have left an inheritance of social consideration as a family heir-loom.

Where the family karma is bad the individual born into it suffers, as in the former case he profits, and the collective karma hinders, as in the former instance it promoted, his welfare.

In both cases the individual will usually have built up in himself characteristics which demand for their full exercise the environment provided by the family. But a very strong personal tie, or unusual service, might, without this, draw a man into a family wherein was his beneficiary, and so give him an opportunity which, generally, he had not deserved, but had won by this special act of his past.

Let us think on the collective karma of a nation. Face to face with this, the individual is comparatively helpless, for nothing he can do can free him from this, and he must trim his sails to it as best he may. Even a Master can but slightly modify national karma, or change the national atmosphere.

The rise and fall of nations are brought about by collective karma. Acts of national righteousness or of national criminality, led up to by noble or base thinking, largely directed by national ideals,

bring about national ascent or national descent. The actions of the Spanish Inquisition, the driving of the Jews and of the Moors out of Spain, the atrocious cruelties accompanying the conquests of Mexico and Peru—all these were national crimes, which dragged Spain down from its splendid position of power, and reduced it to comparative powerlessness.

Seismic changes—earthquakes, volcanoes, floods—or national catastrophes like famine and plague, all are cases of collective karma, brought about by great streams of thoughts and actions of a collective rather than an individual character.

As with a family, so with a nation to a much greater degree, will there be an atmosphere created by the nation's past, and national traditions, customs, view-points, will exercise a vast influence on the minds of all who dwell within the nation. Few individuals can free themselves wholly from these influences, and consider a question affecting the nation without any bias, or see it from a standpoint other than that of their own people. Hence largely arise international quarrels and suspicions, mistaken views, and distorted opinions of the motives of another nation. Many a war has broken out in consequence of the differences in the thought-atmospheres surrounding the prospective combatants, and these difficulties are multiplied when the nations spring from different racial stocks, as, say, the Italians and the Turks. All the knower of karma can do, in these cases, is to realise the fact that his opinions and views are largely the product of the larger individuality of his nation,

and to check this bias as much as he can, giving full weight to the views obtained from the standpoint of the antagonistic nation.

When a man finds himself in the grip of a national karma which he cannot resist—say that he is a member of a conquered nation—he should calmly study the causes which have led to the national subjugation, and should set to work to remedy them, endeavouring to influence public opinion along lines which will eradicate these causes.

There was an article published in *East and West*—Mr. Malabari's paper—some time ago on the national karma of India, which was an admirable example of the way in which national karma should *not* be regarded. It was said that the national karma of India was that it should be conquered—obviously true, else the conquest of India would not have taken place—and that it should therefore accept its lot of service, and not try to change any of the existing conditions—as obviously wrong. The knower of karma would say: The Indians were not the original possessors of this country; they came down from Central Asia, conquering the land, subduing its then peoples, and reducing them to servitude; during thousands of years they conquered and ruled, and they generated a national karma. They trod down the conquered tribes, and made them slaves, oppressing them and taking advantage of them. The bad karma thus made brought down upon them in turn many invaders. Greeks, Mughals, Portuguese, Dutch, French, English—they all came, and fought, and

conquered, and possessed. Still the lesson of karma has not been learned, though the millions of the untouchables are a standing proof of the wrongs inflicted on them. Now the Indians ask for a share in the government of their own country, and they are hampered by this bad national karma. Let them, then, while asking for the growth of freedom for themselves, atone to these untouchables by giving them social freedom and lifting them in the social scale. A national effort must remove this national evil, and do away with a continuing cause of national weakness. India must redeem the wrong she has done, and cleanse her hands from oppression; so shall she change her national karma, and build the foundation of freedom. Karma will work for freedom and not against it, when the karma generated by oppression is changed into the karma made by uplifting and respecting. Public feeling can be changed, and every man who speaks graciously and kindly to an inferior is helping to change it. Meanwhile all whose own individual karma has brought them into the nation should recognise facts as they are, but should set to work to change those that are undesirable. National karma may be changed, like individual karma, but as the causes are of longer continuance so must be the effects, and the new causes introduced can only slowly modify the results outgrowing from the past.

The karma which brings about seismic catastrophes and other national disasters includes in its sweep vast numbers of individuals whose special karma contains sudden death, disease, or prolonged

physical suffering. It is interesting and instructive to notice the way in which people who have not such karmic liabilities are called away from the scene of a great catastrophe, while others are hurried into it; when an earthquake slays a number of people there will be cases of 'miraculous escape'—one called away by a telegram, by urgent business, etc.—and of equally miraculous tossing of victims into the place in time for their slaying. If such calling away proved to be impossible, then some special arrangement at the moment guarded from death—a beam, keeping off falling stones, or the like.

When a natural catastrophe is impending, people with appropriate individual karma are gathered together in the place, as in the flood at Johnstown, Pa., or the great earthquake and fire at San Francisco. In an earthquake in the north of India a few years ago, there were some victims who had posted back in hot haste—to be killed. Others left the place the night before—to be saved from death. The local catastrophe is used to work off particular karmas. Or a carriage taking a man to the station is stopped in a street block, and he misses the train. He is angry, but the train is wrecked and he is saved. It is not that the block was there in order to stop him, but that the block was utilised for the purpose. At Messina some who were not to die were dug out days afterwards, and in more than one case food had come to maintain life, brought by an astral agent. In shipwrecks, again, safety or death will depend on individual karma. Sometimes an ego has a

debt of sudden death to pay, but it had not been included in the debts to be discharged during the present incarnation; his presence in some accident brought about by a collective karma offers the opportunity of discharging the debt 'out of due time'. The ego prefers to seize the opportunity and to get rid of the karma, and his body is struck away with the rest.

Individual characteristics developed in one life may bring their owner in another life into a nation which offers peculiar facilities for their exercise. Thus a man who had developed a strong concrete mind, apt for commerce, say, in the Vaishya (merchant) caste in India, may be thrown down into the United States of America, and there become a Rockefeller. In his new personality he will see that vast wealth is only tolerable when used for national purposes, and he will carry out in America the Vaishya ideal that the man who has gathered huge wealth becomes a steward in the national household, to distribute wisely for the general benefit the stores accumulated as personal possessions. Thus the old ideal will be planted in the midst of a new civilisation, and will spread abroad through another people.

A colonising nation, like England, will often be guilty of much cruelty in the seizing of lands belonging to the savage tribes that the colonists drive out. Thousands perish prematurely during the conquest and subsequent settlement. These have a karmic claim against England collectively, as well as the debts due from the actual assailants. They are drawn to England and take birth in her slums,

providing a population of congenital criminals, of non-moral and feeble-minded people.

The debt due to them by the summary closing of their previous existences should be paid by education and training, thus quickening their evolution and lifting them out of their natural savagery.

The collective selfishness and indifference of the well-to-do towards the poor and miserable, leaving them to foster in overcrowded slums, among degrading and evil-provoking surroundings, bring down upon themselves social troubles, labour unrest, threatening combinations. Carried to excess in France during the reigns of Louis XIV and Louis XV, this same selfishness and indifference were the direct causes of the horrors of the French Revolution, of the destruction of the Crown and of the nobility.

Taught by Theosophy to see the workings of karmic law in the history of nations as well as in that of individuals, we should be forces making for national welfare and prosperity. The strongest karmic cause is the power of thought, and this is as true for nations as for individuals. To hold up a noble national ideal is to set going the most powerful karmic force, for into such an ideal the thoughts of many are ever flowing, and it becomes stronger by the daily influx. Public opinion continually changes under the flow of its influences, and reproduces that which is constantly held up for its admiration. The thought-force accumulates until it becomes irresistible, and lifts the whole nation upwards to a higher level.

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The knowers of karma can work deliberately and consciously, sure of their ground, sure of their methods, relying on the Good Law. Thus they become conscious co-operators with the Divine Will which works in evolution, and are filled with a deep peace and an unending joy.

Annie Besant

REINCARNATION : A NOTE

March *Adyar Bulletin* quotes :

Why is it that, among all those people who remember one or more of their incarnations, not one can remember being a hod-carrier, an undertaker's assistant, or an office-boy in a soap factory? There is a strong tendency to run toward royal families, court musicians and philosophers. The man we are anxious to meet is the chap who can remember with pleasure his incarnation as the brawny 'white wings' who pushed the scoop around the arena of the Roman Coliseum after the show was over and the animals retired, or the employee of the Imperial Health Department whose duty it was to descend into the Cloaca Maxima when it got clogged.

This is a favourite joke, and yet a little thought would solve the problem. People who remember something of their past are people more highly evolved than the mass of their contemporaries, and they would not have been hod-carriers or scavengers within historical times. The types named will have re-appeared in much the same class, and are not likely to be thinking much about past reincarnations.

A. B.

THEOSOPHICAL IDEAS IN AMERICAN LITERATURE

By MARGUERITE M. C. POLLARD

H. P. B. once said that a special opportunity for spiritual development was given to the world in every last quarter of a century. The truth of this statement was strikingly illustrated by the many progressive movements inaugurated in the last twenty-five years of the nineteenth century and pre-eminently in the foundation of the Theosophical Society by Madame Blavatsky and Colonel Olcott under the direction of the Masters M. and K. H.

But going back a century further, back to the close of the eighteenth century—that great era of prose and of common sense, when most of all in our world-literatures intuition and spirituality were at a discount and the fount of poetical inspiration had run dry—we find, in those closing years, signs of a no less striking effort on the part of the Great White Lodge to bring back into the minds of men a knowledge of their long lost spiritual birthright, a desire for the great day of freedom and enlightenment that was to be.

How the great note of Brotherhood was then sounded with trumpet tongues throughout the world!

It is difficult indeed not to see in the cataclysm of the French Revolution, stimulated by the writings of Voltaire and of Jean Jacques Rousseau, the work of a Master, inspirer of strength and heroic action, and of 'the Great Serpent Breath' who works behind all the intellectual movements of mankind. The spirit of Shiva, the Destroyer, was abroad, breaking down the bondage of the once splendid feudal system, sweeping away the rights of privileged classes, rending the old order to atoms,

Lest one good custom should corrupt the world.

Glorious ideal of a free brotherhood of man! How it took the world by storm, and how all generous hearts responded to that clarion call! But the Dark Forces as ever were at work, and the noble thought projected by the great Servants of Humanity could not then attain perfect expression.

What of the intellectual movements by which another Master then roused Europe? What of the great literary movements which He, who is the master of poetry and of song, then brought to birth?

In Germany we find a philosophy more metaphysical, more idealistic than ever before or since, a philosophy which, passing the bounds of the mother-country, coloured the thought of all Europe and America, and became the basis of the Romantic Movement in the Old World, and of the Transcendental Movement in the New.

Glancing for a moment at the great truths enunciated by the Romantic poets, we realise what true Theosophists these men were. Who, for example, has expressed more beautifully than

Wordsworth and Shelley the mystic's rapture in the immanence of God in the universe, the former conceiving of the World-Soul as the Spirit of Wisdom, the latter as the Spirit of Love? And, again, in the works of Coleridge and of Scott we find a revival of interest in the supernatural. Both men found inspiration in the shadow-world above the physical, that strange astral region of poetry and illusion which is the birthplace of so much of our poetry and of our fiction at the present day. The world was not then ready for the doctrine of reincarnation, but already the note of pre-existence was sounded, and where, in all the literature of the present century, can we parallel the famous description of the soul's descent from the bliss of heaven to the limitations of physical existence, given in Wordsworth's great Ode on *Immortality*:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

Then too, as now, the poet's eye was able to discern the true relationship between the animal and the human kingdoms. In *The Ancient Mariner*, Coleridge showed how the breaking of the law of love between the man and the animal, the mariner and the albatross, shut the man off from the love of the higher powers. Until the fountain of love welled up again in his heart as he watched the beautiful water-snakes and "blessed them unaware," no prayer could rise to his lips and never a Saint took pity on his soul in agony. With one hand man clasps the hands of the Gods, with the

other he unites himself to his humble brethren of the animal world; if he breaks the link with the lower kingdoms shall the Gods retain their hold of him?

At the present day, when we are looking forward with eager hearts and straining, eager eyes to catch the first glimpse of that wonderful race soon to arise in the New World, it is, perhaps, more interesting to trace the birth of Theosophical ideas in American rather than in English literature and history. The crucial years spoken of by H. P. B. were indeed years of momentous importance to America in the eighteenth century. In 1775 began the American Revolution with the battles of Lexington and Bunker's Hill. The following year witnessed the Declaration of American Independence, an independence acknowledged within seven years by the mother-country. Another seven years saw the establishment of an American constitution, and the revolution was triumphantly complete.

At the Universal Races Congress held in London last July, the view was put forward by several speakers that the mixture of races does not cause degeneracy but really produces a higher type with greater intellectual powers and greater flexibility. Already in the last quarter of the eighteenth century the universality of the new type was conspicuous. The *Manu* was already at work preparing for the birth of the new race, and blending the old bloods with the new. Hear the words of the Frenchman, *Crevecœur*, written before 1780, which, in the light of the Theosophical teachings of to-day sound like an inspired prophecy:

What then is the American, this new man?

He is either a European, or a descendent of a European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a Frenchwoman and whose present four sons have now four wives of different nations. *He* is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new Government he obeys, the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are welded into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour and industry, which began long since in the East, they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which hereafter will become distinct by the power of the different climates they inhabit. The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence. This is an American.

The greatest changes which took place in the last quarter of the eighteenth century in America were political, industrial and social. The literary movement was less striking, but is nevertheless interesting and important. Pure literature in America up to this time was non-existent. This was the more remarkable because the seventeenth century emigrants to America left behind them a literature of unparalleled splendour and beauty in the mother-country. Among the many contemporaries of Shakspeare and Ben Jonson, of Beaumont and Fletcher, of Webster and Massinger and Ford, who then crossed the Atlantic, there was no great literary artist to found a drama in the New World, no great epic writer to stand shoulder to shoulder with Milton. The early colonists were men of the adventurous rather

than of the literary type. Coming of the Puritan stock, for the most part, they endowed the new country with splendid moral qualities, but like Cassius they "loved no plays". For two centuries there was much theological and historical writing, but of pure artistic work nothing.

Between 1776 and 1800, however, there was a serious effort on the part of a little group of enthusiastic men, generally known as the Hartford Wits, to establish a native literature. But a literature is not born in full maturity like Athena from the head of Zeus, and these efforts were only imitative though inspired by patriotism and courage. It was not until the nineteenth century that a literature characteristically American came into being.

But when it did come, how the three great Theosophical watchwords sounded out! Brotherhood, for instance, the recognition of the One Self in all the forms, is seen in the literature of the Anti-Slavery movement, and in the democratic writings of Walt Whitman, with their gospel of a great loving confederacy of men and women united in the cause of Beauty and of Truth.

I dream'd in a dream I saw a city invincible to the attacks
of the whole of the rest of the earth,

I dream'd that was the new city of Friends,

Nothing was greater there than the quality of robust love,
it led the rest,

It was seen every hour in the actions of the men of that
city,

And in all their looks and words.

Or take again that splendid prophecy of the new race, in which the buddhic or love principle shall shine forth in triumphant glory:

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone
upon,
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades.
I will plant companionship thick as trees along all the
rivers of America, and along the shores of the great
lakes, and all over the prairies,
I will make inseparable cities with their arms about each
other's necks,
By the love of comrades,
By the manly love of comrades.

In the Transcendental Movement, again, we have the endeavour to found a spiritual philosophy, a philosophy based upon the study of all the idealistic philosophies of the world, ancient and modern, of the East and of the West. Here is the second Theosophical note.

And lastly in the stories of Washington Irving and of Brockden Brown, and still more in the poems and tales of Edgar Allan Poe, there is a deep sense of the mysteries, often dark and terrible, always strange and wonderful, that so long have lain beyond human ken. There is the effort to account for hitherto inexplicable phenomena, to investigate hitherto unknown realms of consciousness, in short, to attain the third object of the Theosophical Society.

Taking first the *philosophic* movement, we find that the most important external influence to bring about the Transcendental Movement was that of German thought. German philosophy was at this time most metaphysical and German literature most romantic. The taste for both spread rapidly in America. In 1800: "Hardly a German book

was to be found in Boston;" by 1840: "There were few educated people who were not enthusiastic about German philosophy, literature and music." French eclectic philosophy, the philosophy of Cousin and Jouffroy also played its part: so too did the Greek idealistic philosophy, and especially the writings of the Platonists, which Emerson declared to be "intoxicating to the student". Oriental philosophy was also studied in the sacred books of the East.

The result of these studies was a movement for greater and freer spiritual life, and a reaction against the materialistic thought of Locke and Bentham. In opposition to Locke the Transcendentalists declared that man has innate ideas and a faculty for transcending the senses and the understanding. They identified morality and religion, and made intuition their source. Coleridge, in England, had drawn attention to this transcendental faculty which he called Reason, regarding it as the immediate vision of supersensual things. According to his view, this faculty is not an exclusive possession of the human mind, but rather a spark of the Universal Reason which all intelligent beings share, and which is identical in all. Here is the Theosophical idea of the One Self, expressing itself in all forms, in all the separated selves. Brahman is All. It was this idea which took such strong hold of Emerson's imagination, and was the source of his doctrine of the Oversoul.

The doctrine of the Oversoul is that God is the Great Unity, in which every man's particular being is contained and made one with all others, so that living and moving in Him we have, as it

were, one common heart. The divine life expresses itself in each. "Within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the Eternal One."

According to Emerson, the Real Self, the ego, is neither the body, nor the emotions, nor the intellect, nor the will, but the master of all these vehicles or modes of expression.

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and will; is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.

Because of the Divine Spark *within* us, we are perpetually in touch with the Great Deep of Divine Being *without* us and above us. There is no barrier between the soul of man and God.

A wise old proverb says: "God comes to see us without bell;" that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God.

Owing, too, to the Divinity within himself man is capable of transcending the limitations of space and time.

Time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The Spirit sports with time;

Can crowd eternity into an hour,
Or stretch an hour to eternity.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal

beauty. Every man parts from that contemplation with the feeling that it belongs rather to ages than to mortal life.

The occult teachings show that physical time differs from astral time, and that astral time differs again from mental time. Most of us are aware that in moments of intense thought and in our brown studies the time-sense of the physical plane is lost to us, and that on our return to our ordinary mental condition we are often surprised to find that our meditations have occupied only a few seconds or perhaps hours as the case may be. As Emerson says:

The least activity of the intellectual powers redeems us in a degree from the influences of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato or Shakspeare, or remind us of their names, and instantly we come into a feeling of longevity. See how the deep divine thought demolishes centuries and millenniums, and makes itself present through all ages.

Beyond the planes of time lie the timeless regions of the Spirit.

Always the soul's scale is one, the scale of the senses and the understanding is another. Before the great revelations of the soul, Time, Space and Nature shrink away. The soul looketh steadily forwards, creating a world alway before her, and leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialities, nor men. The soul knows only the soul. All else is idle weeds for her wearing.

So, while recognising that "one mode of the divine teaching is the incarnation of the Spirit in form," while feeling that "these separated selves" draw him "as nothing else can," Emerson realised that "persons are supplementary to the primary teaching of the soul". He says:

In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal.

Those of us who have met often for meditation or for earnest discussion know that it is possible to establish a kind of group-consciousness, "to gather Ourselves out of ourselves" in a very wonderful way. This experience was known to Emerson who says:

In groups where debate is earnest, and especially on great questions of thought, the company often become aware of their unity; aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all wax wiser than they were. It arches over them like a temple, this unity of thought, in which every heart beats with nobler sense of power and duty and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all.

Hence the importance of holding Lodge meetings, Masonic meetings, E. S. meetings. The buddhic principle is able to express itself through the channel thus provided, in a way which would otherwise be impossible, and this result is the same whether the group be highly intellectualised or not. A recent article in *The Path* deals with a type of souls called by the writer 'Children of Light' whose power is recognised in every occult work, "the quiet, unostentatious, retiring little ones, the expressions of buddhi, of peace and love and sweet tolerance," who "give the life currents and spiritual blood to the body," without whose aid the intellectual leaders "may agonize and slave and labour incessantly and yet fail of spiritual results". Emerson seems to have perceived the same truth.

The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, who say the thing without effort, which we want and have long been hunting in vain.

But the true power of these "little ones" is in silence.

The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. It broods over every society and they unconsciously seek for it in each other. . . . We know that we are much more. . . . that somewhat higher in each of us overlooks this by-play and Jove nods to Jove from behind each of us.

Turning to the work of Henry David Thoreau, it is impossible for us not to feel that here again was a true Theosophist. How he loved "the grey-haired wisdom of the East!"

In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-Gītā*, since whose composition years of the Gods have elapsed, and in comparison with which our modern world and its literature seems puny; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.

He not only accepted the idea of reincarnation as a working hypothesis, but remembered his past lives. In a letter to Emerson, written in 1843, he says: "And Hawthorne, too, I remember, as one with whom I sauntered in old heroic times along the banks of the Seamaner, amid the ruins of chariots and heroes."

He speaks too of the law of karma in connection with the animal world:

Methinks the hawk that soars so loftily and circles so steadily and apparently without effort, has earned this power by faithfully creeping on the ground as a reptile in a former state of existence.

Thoreau had the spiritual perception of a poet but was somewhat lacking in technical skill. Undoubtedly he felt and thought and lived as a poet, but, as he said himself, he was unable quite to express himself as an artist.

My life has been the poem I would have writ,
But I could not both live and utter it.

Occasionally, however, we have the sweetness as well as the spirituality of the English metaphysical poets of the seventeenth century. In *Inspiration* we have the record of his soul's awakening to the philosophical truths put forward by the Transcendentalists.

I hear beyond the range of sound,
I see beyond the range of sight
New earths, and skies and seas around
And in my day the sun doth pale his light.

A clear and ancient harmony
Pierces my soul, through all its din,
As through its utmost melody
Farther behind than they, farther within.

More swift its bolt than lightning is,
Its voice than thunder is more loud,
It doth expand my privacies
To all, and leave me single in the crowd.

It speaks with such authority,
With so serene and lofty tone,
That idle Time runs gadding by,
And leaves me with Eternity alone.

It comes in summer's broadest noon,
By a grey wall or some chance place,
Unseasoning Time, insulting June,
And vexing day with its presuming face.

Such fragrance round my couch it makes
More rich than are Arabian drugs,
That my soul scents its life and wakes
The body up beneath its perfumed rugs.

I will not doubt for evermore
Nor falter from a steadfast faith,
For though the system be turned o'er
God takes not back the word which once he saith.

There is a close affinity too between Thoreau and the English Pantheistic poets. Like them he has a strong realisation of the life in nature. He says:

I tread in the steps of the fox with such tip-toe of expectation as if I were on the trail of the spirit itself which resides in the wood and expected soon to catch it in its lair.

Like Wordsworth he communed with "the souls of lonely places".

It is as if I always met in those places some grand, serene, immortal infinitely encouraging yet invisible companion and communed with him I love and celebrate nature even in detail, because I love the scenery of these interviews and translations.

Like Shelley he looked upon the pervading Spirit of the universe as the spirit of Love.

Love is the burden of all nature's odes, the song of birds is an epithalamium, a hymeneal. . . . In the deep water, in the high air, in woods and pastures and the bowels of the earth this is the condition of things. . . . The light of the sun is but the shadow of love. Love is in the wind, the tides, the waves, the sunshine. Its power is incalculable; it never ceases; it never slacks.

The great inspiration of Thoreau's life, however, was the Brahman philosophy. Like the Hindu devotee he set to free himself from the illusion of Time, to realise his oneness with Brahman. In the *Week on the Concord and Merrimac Rivers* he says :

I see, smell, taste, hear, feel that everlasting Something to which we are allied, at once our Maker, our Abode, our Destiny, our very Selves.

By purity, he says, man may overcome the illusion of separateness. "Man flows at once to God when the channel of purity is open." "Chastity is perpetual acquaintance with the All."

In order to regain the purity of soul which he possessed originally as one with the Great Self, to rid himself of the illusion of personal existence, Thoreau followed what has been called the negative path, the path of renunciation. There are two mystic

roads to the Eternal, a positive and a negative road. Those who, like Walt Whitman, follow the positive path, worship the Supreme Ishvara, the manifested God, and go joyously through life, delighting in all forms because all forms are manifestations of the Absolute. Those who follow the negative road, like Thoreau and S. John of the Cross, on the contrary, seek rather the *Unmanifest* and see in the forms that which veils from them the splendour of the hidden deity. Their path is a path of progress to the perception of the Real by the abstraction of the mind from the things that are merely apparent. Mystics of the first type go out into the world of men, preaching a gospel of comradeship. The others are the great solitaries and ascetics, the hermits and yogis of the desert and the forest. A life of absolute seclusion is as necessary to them as companionship and sweet human fellowship to the others.

Says Emerson of Thoreau:

Few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh; he drank no wine; he never knew the use of tobacco, and, though a naturalist, he used neither trap nor gun. He chose, wisely no doubt, for himself to be the bachelor of thought and nature.

According to the teaching of the Vedanta man in the state of deep sleep returns to pure consciousness, to union with the divine. Thoreau in the waking state retained some memory of such an experience.

I am conscious of having in sleep transcended the limits of the individual—as if in sleep our individual fell into the universal and infinite mind and at the moment of awakening we find ourselves on the confines of the latter. On awakening we

resume our enterprises, take up our bodies and become limited mind again.

Rest, the forsaking of works, was Thoreau's ideal.

My most essential progress must be to me a state of absolute rest Sometimes in a summer morning, I sat in my sunny doorway till noon, rapt in a reverie among the pines and hickories and sumachs, in undisturbed solitude and stillness. I grew in those seasons like corn in the night I realised what the Orientals mean by contemplation and the forsaking of works.

It is illuminating to compare the views of Whitman and Thoreau on the subject of solitude. Whitman sees "in Louisiana a live-oak growing, uttering joyous leaves all its life without a friend, a lover near," and knows very well that he could not. Thoreau says: "I thrive best on solitude" and he finds the presence of others inimical to his mystical vision.

I saw through and behind them [the white pines] to a distant snow-clad hill, and also to oaks, red with their dry leaves and maple limbs mingled with the pines. I was on the verge of seeing something, but I did not. If I had been alone . . . I might have had something to report.

Like the Pythagoreans, Thoreau believed that the soul developed best in silence.

As the truest society approaches always nearer to solitude, so the most excellent speech falls into silence Silence is, when we hear inwardly, sound, when we hear outwardly. Who has not heard her infinite din! She is Truth's speaking-trumpet, for through her all revelations have been made What is fame to a living man? If he live aright the sound of no man's voice will resound through the aisles of his secluded life. His life will be a hallowed silence, a pool.

To Thoreau there was nothing unnatural about silence, rather it was the natural state of the contemplative soul.

Silence is the communication of a conscious soul within itself. If the soul attend for a moment to its own infinity

there is silence. . . . When deeper thoughts upswell, the jarring discord of harsh speech is hushed and senses seem as little as may be to share the ecstasy.

Like Keats, Thoreau held that silence was the most perfect music. "Heard melodies are sweet but those unheard are sweeter," said the English poet. "Silence alone is worthy to be heard," said the American seer. "The silence sings. It is musical. I remember a night when it was audible. I heard the unspeakable."

Thoreau succeeded to a wonderful extent in identifying himself with nature, and so with the Spirit of nature.

My profession is to find God in nature. I to be nature, looking into nature with such easy sympathy as the blue-eyed grass in the meadow looks into the face of the sky.

Like S. Francis of Assisi, Thoreau was at home with all the wild creatures in the wood. We are told:

The fishes swam into his hand; the mice would come and playfully eat out of his fingers, and the very moles paid him friendly visits; sparrows alighted on his shoulder at his call. . . . snakes coiled round his leg. . . . he pulled the woodchuck out of his hole by the tail, and took the foxes under his protection from the hunters.

Like S. Francis he seems to have had a special love for "our sisters, the birds". To him they were messengers from the Most High.

These migratory sparrows all bear messages that concern my life. . . . I hear faintly the cawing of a crow, far away echoing from the woodside. What a delicious sound! It is not merely crow calling to crow, for it speaks to me too. I am part of one great creature with him.

Like S. Francis, Thoreau expressed his sense of unity with nature in terms of human relationship. Of the moon he says: "My dear, my dewy sister,

let thy dew's descend on me," and again of the scrub oak: "What cousin of mine is the scrub oak?"

He considered compassion for all things that have life a sacred duty and was as tender as a woman with all living things.

Now is the time for chestnuts. A stone cast against the tree shakes them down in showers upon one's head and shoulders. But I cannot excuse myself for using the stone. I was as affected as if I had cast a rock at a sentient being.

To the transcendental doctrine of the One Life in all the forms can be traced the origin of the great movements of the time, which had as their object the realisation of Brotherhood. The intellectual leaders of the Anti-Slavery movement were either Transcendentalists, Unitarians, or Quakers, who, because of their doctrine of the inner light, "the light which lighteth every man that cometh into the world" found it impossible to tolerate the enslavement of any human being. The question was not settled without terrific opposition on the part of the Dark Forces, and a Civil War which rent America in twain. But the principle of human freedom, in the end, was firmly established.

Three of America's best known poets, Whittier, Longfellow and Walt Whitman, were inspired by the cause of liberty. Of these the one whose work is most significant at the present day is undoubtedly Walt Whitman. He, more than any other poet, is the prophet of Universal Brotherhood. His is the voice of modern democracy; his theme the Modern Man.

Whitman's democracy is based on the law of love, the unselfish desire to hold nothing for

the separated self, to accept of no privileges or advantages.

I speak the pass-word-primæval, I give the sign of democracy. By God, I will accept nothing which all cannot have their counterpart of on the same terms.

Like Emerson and Thoreau, he recognised the One Self in the myriad selves, and from this conviction of spiritual solidarity was born his democratic sympathy. Like the Christ, he had done with all exclusiveness, with the pharisaical scorn of publicans and sinners. God, for him, was not away in some far heaven apart from His universe, but here and now in the hearts of the most degraded and debased. "Neither do I condemn you" said the Christ to an outcast woman, and Walt Whitman addressing another member of that sad sisterhood exclaims :

Not till the sun excludes you do I exclude you ; not till the waters refuse to glisten for you and the leaves to rustle for you, do my words refuse to glisten and rustle for you.

There is no duality : the God-life is in each, and so, in the deepest sense, it is true as Walt Whitman says that "man or woman is as good as God" and that "there is no God any more divine than yourself".

Much of the interest of Walt Whitman's poetry at the present day lies in the fact that he is the pioneer of a new order, soon to be realised upon earth, when the buddhic or love principle shall come more strikingly into play than ever before in the history of the world. In all his work there is the presentiment of a great future, of a universe becoming one stupendous conscious whole, through the all conquering power of love. Already

he hears the echoes of the footsteps of the coming race and so he says :

I will sing the song of companionship ;
I will write the evangel poem of comrades and of love.

He inaugurates a world-religion.

I too, following many and follow'd by many, inaugurate a religion,

I descend into the arena.

Each is not for its own sake,

I say the whole earth and all the stars in the sky are for religion's sake.

I say no man has ever yet been half devout enough,

None has ever yet adored or worshipp'd half enough ;

None has begun to think how divine he himself is, and how certain the future is.

To an historian he says :

You who celebrate by-gones,

Who have explored the outward, the surfaces of the races,
the life that was exhibited itself

I project the history of the future.

“The years are full of phantoms ;” cosmic forces are preparing mighty changes ; there is “the incredible rush and heat, the strange ecstatic fever of expectancy”.

“The Female equally with the Male I sing”—another modern democratic note, the note of the woman's movement. Those of us who believe in the occult teachings concerning cycles are watching the movement with great interest. In a recent book by Dr. Steiner on the previous races of humanity, emphasis was laid on the important place occupied by the woman when the Manu was projecting the development of the Fourth Root-Race. More emotional and psychic than the man, the woman at that crisis was the leader of humanity. Some

teachers assert that the sex leadership changes every 25,000 years, and that a woman cycle is now beginning. If so it is significant that the two great leaders of the Theosophical Society have used the female form in their last incarnations. In passing from the manasic to the buddhic level it is possible that the woman body may again be the more advantageous vehicle, in which case our brothers, after their long period of mental supremacy, will not grudge us our temporary ascendancy, an ascendancy which would undoubtedly exist solely for the benefit of the whole human race and not for the advantage of one sex alone.

Theosophy asserts the principle of Brotherhood without distinction of caste, and undoubtedly at present forces are at work levelling class distinctions. Castes rise and fall in obedience to the same great cyclic law which governs all things. In a recent article in *The Path* it was said that the merchants, the Vaishyas, are now on the crest of the evolutionary wave, and that they in their turn will give place to the Shudras. But when the day of socialism and democracy is far spent,

when mankind shall have learned the lessons, and the Shudras shall have grown in the truer human characteristics, then, will they, as a whole and without any inner opposition, yield again as a child to its parent their destinies and the welfare of the human race into the hands of the 'best men,' the true aristocracy, many of whom are now incarnating into the lower classes, and appearing outwardly as Shudras and Vaishyas.

Whitman felt that the sun of the privileged classes had set, and that the spirit and forms of feudalism were dead.

PASS'D! pass'd for us, for ever pass'd that once so mighty
world, now void, inanimate phantom world,

Embroider'd, dazzling, foreign world, with all its gorgeous legends, myths,
 Its kings and castles proud, its priests and warlike lords and courtly dames,
 Pass'd to its charnel vault, coffin'd with crown and armour on,
 Blazon'd with Shakspeare's purple page
 And dirged by Tennyson's sweet, sad rhyme.

But the modern man is to draw out of "the fading kingdoms and religions" all that was good in the past life and to build it into himself.

Sail, sail thy best, Ship of Democracy,
 Of value is thy freight; 'tis not the Present only,
 The Past is also stored in thee.
 Thou holdest not the venture of thyself alone, not of the Western Continent alone,
 Earth's resumé entire floats on thy keel, O ship, is steadied by thy spars,
 With Thee Time voyages in trust; the antecedent nations sink or swim with thee.
 With all their ancient struggles, martyrs, heroes, epics, wars, thou bear'st the other continents.
 Theirs, theirs as much as thine, the destination—port triumphant;
 Steer then with good strong hand and wary eye, O helmsman, thou carriest great companions,
 Venerable, priestly Asia sails this day with thee,
 And royal, feudal Europe sails with thee.

Most characteristic of Whitman's message are the notes of universality and of joy. All human experiences are joyful. Pain and pleasure, sorrow and happiness alike may yield us joy. Let us accept everything, reject nothing. There are "the excellent joys of Youth," "of the merry word and the laughing face" and there are "the joys of pensive thought and of the gloomy heart;"

Joys of the solitary walk, the Spirit bow'd yet proud,
 the suffering and the struggle,
 The agonistic throes, the ecstasies, joys of the musings,
 day or night

Joys of the thought of Death, the great spheres Time
and Space.

There is a profound truth in this view of life. Transmutation is always possible, and the great sufferers know the rapture of the moment when their suffering is turned into joy. The greater the suffering, the fuller the measure of joy when the moment for transmutation comes, and the soul is able to transcend its pain. And so at the close of his *Song of Joys*, Whitman places the emphasis on the joys that are born of sorrow and suffering.

For not Life's joys alone I sing, repeating—the joy of
death!

The beautiful touch of Death.

O to struggle against great odds, to meet enemies
undaunted!

To be entirely alone with them, to find how much
one can stand!

To look strife, torture, prison, popular odium face to face!

To mount the scaffold, to advance to the muzzles of
guns with perfect nonchalance!

To be indeed a God.

Nothing could be more dissimilar than the methods of Whitman and Thoreau, but in the Divine wisdom, Theosophia, there is place for both. All paths lead to the One, the path of experience no less than the path of negation of works. Behind Thoreau's passionate desire to lose himself in the Infinite and Whitman's emphatic and forceful:

Yourself, Yourself, Yourself for ever and ever!

is the knowledge of the One Self in all the selves. The Positive and Negative paths meet at Infinity. But for the modern world, for the new type that is coming into being the positive path is

the more attractive. At some religious crisis of the world's history the negative path is that chosen by the majority of progressive souls; some individuals at the present time may still prefer it; generations yet unborn may again prefer it; but the word that is sounding to-day is not Negation but Experience. Now, when the heavenly Hierarchies are singing the *Gloria in Excelsis* for the beauty of the dawning day of the Lord, the splendour of the new era of peace and good will to men; when the wise of all nations are hastening to the cradle of the Christ, once more the Earth recovers its primæval glory and freshness, and with God we say that it is good. Not as a solitary in desert or in jungle shall we find Him for whom the soul longeth, but in the new city of Friends.

M. M. C. Pollard

A NOTE

It shows that a kindly feeling is blotting out the bitter memories of war, when we read that the death of Archbishop Nicolas, of the Greek Church in Tokyo, Japan, was mourned by all classes of Japanese. So saintly was the Archbishop that Buddhist mothers and Shinto children came to him praying for his blessing. Such men do much to soften warring religions in the East.

A. B.

WORK IS LOVE

By MADAME A. L. POGOSKY

WHAT is work in our twentieth century? Some bear it lovingly and patiently; some consider it as an unavoidable evil; some deem it an undeserved curse. To obtain an occupation with as much pay and as few hours of work as possible is an ideal of many; to some, an ideal never to be reached. There is an old Russian story of a peasant who wished to be a Tzar, in order to spend all his days in lying on a warm stove and eating gingerbread. To many it seemed naive; not in its principle, but only in the inability of the stupid peasant to imagine something more brilliant than gingerbread. And we see, that those who have reached the desired ideal, "little work and much pay," live more comfortably and plentifully; and those who have done away with work altogether are so rich, that they are unable to spend all their income. All the economic struggle of the workers of the whole world seems to be based on this principle. Is it possible then, that work is an evil and a curse?

When man entered for the first time the fragrant temple of nature—a temple of cosmic,

endless, unceasing and orderly work; a temple where everything was beautiful and harmonious—man's work began, and one can truly say that the idea of work was the first idea of man in his first degree of evolution. At first, the traces of his work, as expressed in his dwelling, garments and tools, hardly introduced disharmony into the Temple of Isis. The man was yet so near to mother Nature, that he hardly stood out of her garments, finding shelter in the forests and caves, getting up and going to sleep with the sun, feeding, propagating, and multiplying along with other of earth's creatures. But his destiny was different. Unconsciously obedient to Fate, he took his evolution into his own hands and during thousands of centuries, changed not only his own being, but the whole face of the earth. The idea of work broadened, changed, became distorted in every direction—but work always reflected its creator, man. Many, one may say the majority of men, are delighted with the results of man's work: these overpopulated cities full of turmoil, commerce (devoid of the first necessity of men—fresh air), these well-regulated armies and fleets circulating through seas and oceans, these throngs of States and Dominions of the globe, these refined amusements (counterbalanced by periodical famines), these swift means of locomotion through land, water and air. People are delighted even with the wonders of modern architecture representing such a mass of cumbersome, inharmonious lines and forms in complete contradiction with surrounding nature, and a crushing abundance of straight lines and angles, and coarse colour vibrations. It is not

for me to judge the merits of civilisation. Man learns by mistakes, and I mention this epos of work only to show the thorny path on which man travelled, learned, fell, and seemed to try hard to exhaust the patience of mother Nature. On this path the idea of work lived through a cycle of mistakes and distortions, which at last have brought us to the present moment, when it has become evident to many that we have come to a deadlock, and have to take up this question and find the causes of this *impasse*.

Every mistake, every sin, brings its result; every dissonance will torment us, till we resolve it into harmony. They say, in common parlance: every trespass is punished. And our life has become so full of these punishments, the discordant note sounds so intrusively, that we cannot avert our ear from it, the more so, that our ears have become more sensitive.

The crime was committed and is committed still, consciously or unconsciously by every one who forgets or does not strive to learn man's destination in the world, and his place in nature; in short, the crime is committed every time that the motive is egotism. It happens every time when a man imagines that he represents a detached independent unit in the cosmos, without a definite communal duty towards its whole and towards each member of this whole, throws off his duties—which became irksome because he never looked into their deep significance and merely indulged in satisfying his lower selfish desires, taking the means for the end, and not using them as tools

given him by nature for a loyal fulfilment of his duty in harmony with the scheme of the cosmos. The first man who put his burden on his neighbour was indeed the first trespasser. And each of such acts played the role of the 'False Coupon,' so eloquently described by Tolstoy. The evil multiplied with striking, dreadful rapidity. The first burden put on somebody else's shoulders, or some one who was obliged to submit, originated SLAVEDOM. And work turned into LABOUR. The idea of serfdom is well known and analysed. Everyone knows it, yet many do not apply this category when the master and the slave are outwardly free. Unfortunately its more refined symptoms which fill our lives, usually escape our consciousness. The modern slave does not require the obsolete form of chains and whip: he willingly stretches out his hands for the heavy burden—he even fights his comrade for it; nevertheless, without chains and whip, he is as securely tied and punished as the slave of bygone days.

A modern researcher who would undertake to investigate the idea of work in its modern conditions, without looking into the depth of phenomena, might indeed come to the absurd conclusion that work is a necessary evil which a man is obliged to bear. One bears it with a hope of deliverance; another with curses and bitterness. But, looking deeper and putting aside all outward attributes brought about by ages of man's self-will and egotism, we shall see another picture.

People did not understand the words of the Old Testament where God curses the land. These

words are always quoted separately from the text. But the parable expresses a truth concerning the essence of things. When God says to Adam: "I will curse the land for thy sake," it is not an arbitrary punishment but an expression of grace, a sacrament.

Mrs. Mary Boole, in her book, *The Message of Psychology*, speaks of the wonderful healing power of work, and explains how, during the process of work, we in reality receive a vital force from the unseen.

Any one of us, surely, has had the experience of this beneficent influence of work, when we worked not for self, but inspired by the idea of serving some one else, a friend, or society at large. We recollect this experience almost with envy—these moments when the body drooped with fatigue, and the Spirit rejoiced and ascended.

What a life-giving sleep usually followed such work!

It would be a pity if such work were an exception!

It is a difficult task to unravel such a tangled skein of threads extending from past ages, threads endlessly diverse, reflecting an endless number of souls, each having brought into the work his own expression, temperament, taste, inclinations, love, or curses.

When we begin to look into this more thoughtfully, there will come gradually a vision of waves of that work, which brings joy and light, is created by love, and, in its turn, generates love and beauty.

An artist, who really loves his art, and does not consider his earnings as its main aim, but

who rises above this attribute of his profession, loves his work. He shuts himself up from all outward influences, his comrades, and many other things which so recently attracted him and smiled on him. He needs only solitude, light, and his pallet. All the rest, if he be a real artist, he finds in himself. He burns with love for this image which he is to picture: its slightest trait is brought from the depths of his soul, in perfect oblivion of the outer world, sometimes in ecstasy. In these moments he reaches that penetration of which only an artist is capable. Fixing it on the canvas, he presents the world with a priceless gift, which will ever radiate on every onlooker the same penetration, the same love, and will wake the individual forces of each soul. Such are the pictures of true artists, which attract to Italy people from every part of the world, and such will be again the pictures of artists, as soon as they purify themselves of outward conditions which clog the channels of inspiration.

The scale of work is endless. Having taken an example on its very height, and remembering always that every note of it may and should sound with inspiration, let us take now its lower degrees and see what laws are working there.

Here is a rye field, waving like a sea, perpetually reflecting heavenly clouds as does a sea. The hedges are aglow with bright poppies, cornflowers, and fragrant sweet maudlin. The air is full of sounds and fragrance. What heart can remain indifferent to this harmony of work and nature! What a satisfaction to the worker who

created this field! What a rich source of strength, health and goldy-locked visions for a town dweller! What an inspiration breathes from every wave of the golden rye! And many, many dreams and visions will the poor town-dweller have, standing there in this peaceful field comparing it with his sad, grey days, spent among crowded tables in his office, shop, or restaurant, and at night the exhausting green tables! Every moment of creation of this field is full of beauty, all are in harmony with nature. The resting field, under the snow-white coverlet, with roads and way-marks all along them, and the spring blue shadows of the melting snow, and the waking up of the warbling rivulets, and the joyful arrival of birds, and the field resplendent in the hot spring sun, with the figure of the peasant walking after his horse and plough with the crows circling round him, and the velvety, green young winter-corn—all, all is full of beauty, and here is the crown of the field holidays, when the larks fill the whole countryside with their songs, the very symbol of joy. And the field of ripe rye, and the field after the harvest, when the heavy sheaves are put into orderly ricks, how often have they inspired artists and poets, and given shelter to a tired wanderer! And even when everything is taken away, and the field seems empty and deserted, try to stand for a little while in silence and concentrate your thoughts: you will experience a great wave of satisfaction, a chord of fulfilled duty, a strong certainty of union with nature, and you will feel not like a tiny insignificant blade of grass, but as a favourite child, the very flesh and spirit of nature.

These are not invented pictures. Every one of us has seen them and, if these moments are rare, alas! too rare, we are alone to blame for it, or rather our errors, which darken the meaning of work.

The sphere of work is so large that there is not the slightest possibility of examining it systematically in these few pages. I would like only to touch the main foundation, and investigate the influence of the laws of work on its result.

In our two examples of work, although we have taken them from two extreme ends, we can see the same laws working. No one will deny that the picture of the artist will express the more beauty, will influence and penetrate the spectator the more strongly, the more love and penetration were brought into it by the artist, the freer he was from selfish motives, the more fully he expressed his spirit.

In the second example of the agricultural work, the principle is much more veiled? We are so far gone from the plough that the emotions of this sphere are quite foreign to us and we touch it usually in a spirit of artificially made up, unjust relations, which have dug a deep abyss between us. The peasant argues and analyses very little, being overburdened by the claims of all the other classes. He it was, who received on his shoulders the bulk of the burden from other shoulders, as his work is the heaviest and also the most necessary for the existence of men. This last condition of work overcasts its outward

expression. Yet one can see clearly that this work carries all those properties which create beauty and harmony. No one will deny, I believe, that the peasant loves his field, his fellow-worker, his horse; loves his visions of the coming crop, of the modest well-being of his family which it will bring. I also think that no one will deny that the peasant brings into his work not only love, but also obedience to the Higher Power, however we may call it: Nature, Cosmos, God. This obedience—natural to all who do not yet separate themselves from the land—explains this inconceivable vitality of the peasant and his traditions. More than any other class of men, he remains in harmony with the basic laws of Nature. If we could for one moment imagine that the peasants of all the world declined to produce corn, we should have at the same time to imagine the end of human existence. No bread—no life. And it seems to me that this precious industry of the greatest produce of the world, the grain, should command a more careful and wise handling. But it is not so. Everywhere the peasants enjoy the least wages, the least comfort and the least esteem. What then, if not this love and obedience to the Higher Power, are able to preserve these workers for humanity?

Perhaps the peasant gets his reward too, not only in his hope of future rest and well-being, somewhere in the unseen spheres, but in the present, hard as it is to believe, looking upon his burdensome life. Perhaps the sky and the sun beam on him just as on us, and the gladsome song of the lark penetrates his soul by a life-giving ray.

Perhaps mother Nature wraps him up, her nearest son, in an even greater magic than the town dwellers can imagine, being so far from her garments. Is not this the mystery of his stability, in spite of all the modern perversions brought by modern conditions.

Thus in these two kinds of work we clearly see the main basis of work, *i.e.*, Love, the true expression of the soul, Creativeness and Service, *i.e.*, absence of selfishness. As soon as these laws are violated, harmony and beauty disappear.

With the first transgression of justice, with the first manifestation of selfishness—when a man for the first time allowed himself to put his burden on another's shoulders—the attitude towards work also changed. Instead of thankfulness for the help, there appeared contempt for the slave who accepted the burden. And this contempt multiplied, strengthened, underwent all forms of serfdom, from its coarsest manifestation up to our days, when the serf has the look of a free man, does not go naked, does not wear chains, and has a vote : when the slave owner does not threaten with the whip, but correctly offers the heavy burden, and himself, usually, acts as a slave in other spheres. I would like to say a few words on this very attitude towards work and I wish I had words which could express all the experiences I went through, and all that I saw behind work, with which I have had to do for these last twenty years.

This attitude alone is in our hands. We are unable to at once destroy all the injustice of work ;

we are unable to remove the heavy burden from shoulders which are giving way, and threaten to throw it off in despair; but it is in our power to change our attitude towards work.

But, while the majority think it right to earn in *any way* by the first handy work, while earning and the mere accumulation of wealth is the sole aim, this attitude cannot change. It is very strange that in spite of the high culture and ethical influences coming from all sides and all ages, the ideals of work are yet in their infancy. In other spheres we are much more advanced. For instance, if a young girl weds an old, rich man, without loving him, but wishing to have a comfortable life, the attitude towards her action will be quite clear. Any one will understand that she acted wrongly and dishonestly. And in such marriages the motives are usually carefully hidden. The shame is too great. But to take some work without love—hardly any one thinks of this as being wrong. As long as one earns money, one may take any useless or even harmful work.

A young man or girl has young aspirations, strivings after acquiring scientific knowledge. The parents spend much money on 'education;' later, she or he may sell whisky or become excise-collector, and honestly believe himself much higher than a cook or a bootmaker; evidently the conceptions are mixed. They take not the work; work as service is an empty sound to them. They take earnings, labour, *i.e.*, slavery. This tangle of conceptions, which has become a habit, produces immense harm, which we ascribe to causes over which we have

no control. This erroneous attitude has filled the world, and prevents us from advancing on the right path. It is enough to consider the two categories of work created by modern ethics—'intellectual' work and 'physical' work. A girl-copyist with her elegant Remington, not using her own thoughts or feelings, but copying somebody else's, perhaps even being unable to understand or assimilate the thoughts she copies, sincerely considers her work as higher than the work of a cook, who has to put many thoughts, much experience and good-will into hers. Such 'intellectual' work is also considered to be higher than the mother's work, who brings to it daily and nightly her best thoughts and insight, often her self-sacrifice. How heavily weighs this wrong attitude on the mothers! They begin to belittle their work themselves, they speak of "doing nothing," of being "shifted to the side track," of "having sacrificed public interests to egotistical personal life". Yet these egotists do the greatest service to the world. And here again, we meet with the same striking fact. The most important and necessary work enjoys the least pay and the least esteem.

Just as wrong and far from the ideal is our attitude to mechanical work and hand-work. The development of machine industry has its own very definite course, and expresses the capitalistic growth of the country. Its history, its abuses, are very well known. In this article I will speak only of hand-work.

The brilliant success of machine-work made people nearly forget all about handicrafts. Yet the

character of the country, its lastingness in history, its strength and beauty lie just in its handicrafts. Many ages have gone by for Italy, its political life has changed down to the root, its rulers and culture have changed many times. Yet Italy lives even now in what has survived from the Middle Age work. Italy's power, character and beauty peep out at every step from what is left of its arts and handicrafts. This geographically small country, weak as a State, with a small army and fleet, has yet stamped its character on every civilised European country, only by the power of its handicrafts. Such is the significance of the people's hand-work, which we nearly ignore. We have in Russia scientific societies, which for many years have collected peasants' legends, songs, laments and rites, also garments, utensils, etc.; but all this is done on the eve of the total disappearance of ancient customs and traditions. All this belongs to a very small minority. The majority has little interest in it, and, what is more, does not see the significance of folk arts. The wrong attitude towards hand-work is just what hinders, because work is valued not at its real value, but by a partial token, the price it fetches, the earnings.

Summing up what I have said, as to this all-important question of man's work, I will emphasise my statement, that **WORK** is an expression of **LOVE**. We have seen that all violations of the laws of work, which have brought us to the deadlock of our modern conditions, come from Egoism. Therefore it is logical to substitute Service—Service as the basis of work.

I know full well that we have crowded together many ages of injustice and transgressions. I also know that we are not super-men, and cannot conquer at once this long-lived evil; but what every one of us can do is to act in one's own sphere in harmony with these laws. The study of these laws and the conscientious carrying of them out in life will not bring about vague idealism, but will give a powerful impulse to all our forces.

To live in harmony with these laws will become to us as necessary as food and drink.

A. L. Pogosky

LIGHT UPON THE PATH

By CARRIE CROZIER

O Light that shines upon the mystic Path
 Whence com'st Thou? Flaming down a million years
 With purest Ray to dissipate our fears
 And kindle in each soul the Spark Divine
 Of sevenfold lives, that, myriad-hued entwine
 Enmeshed in that which we call human life;
 A web of myst'ries, tangled, full of strife,
 Sins, hopes and longings, pains, supremest deeds
 Of sacrificial fires—of selfless needs—
 Oh Light upon that sharp-edged Path, to *One*
 "The Lord of Light," that glorious central Sun
 Radiant, Supreme, lighting each distant Star,
 Oh Light of Love and Peace! shine softly from afar
 On each lone heart that fain would tread His aftermath.



THE DIONYSUS-CULT
 IN ITS RELATION TO CHRISTIANITY
 (AS SEEN IN THE *Bacchæ* OF EURIPIDES)

By GEORGE SEAVER

THE features of resemblance that are found to exist between Christianity and other world-religions, together with the parallels between the lives of their founders and the Life of Christ, so far from startling and perplexing him should rather tend

towards stimulating the faith of the believer. For such parallels are not strange, but natural and inevitable.

The importance of the cult of Dionysus (or Bacchus), in this connection, has hitherto escaped the attention it deserves, probably because the early abuse and debasement of it caused its higher and sublimer mysteries to pass into oblivion. That condition of spiritual exaltation, or *ecstasis* which it is the aim of all religious endeavour to cultivate, was here confused with, and had its place usurped by, ecstasy of quite another kind—physical intoxication. In both cases ordinary consciousness is temporarily suspended, but the unconsciousness of a drunkard stumbling over an object which he cannot see, is very different from that of a divine or an artist, or a philosopher, whose inward vision is so irradiated that the perceptive faculty is transcended, and he is able to “see and tell of things invisible to mortal sight”. Such was without doubt originally the high aim of the Dionysus-Cult, but abuse of it dulled the spiritual perception of its devotees; and indeed the charge of immorality brought by Pentheus against these rites,¹ being nowhere actually denied, is in fact undeniable. For since the *ecstasis* was brought about through the medium of dancing and wine, the means easily became confounded with the end, so that the spiritual elevation intended to be produced *via* the emotional, soon succumbed to it altogether, and Bacchanalism became a pretext for actual licentiousness.

¹ At the same time it should be noted that Teiresias is emphatic on the point that immorality is not encouraged—(see lines 314-318, and compare the remark of Dionysus himself in 488) saying, in effect, that ‘to the pure all things are pure’.

In that latest and most remarkable play of Euripides we have probably the best material for seeing in the mythical founder of these rites a prototype of the Christ. It will suffice merely to indicate points of comparison, without enlarging upon them at length. The play, as is well known, was composed by the poet in old age and in exile at the court of the Macedonian King. He had ever been disdainful of the traditional hide-bound orthodoxy of his countrymen, but now at last, untrammelled by the conventions of Athenian respectability, he was free to give the rein to his genius, and he saw in the wild orgies of the Bacchanals around him, a splendid setting for a play that should be his masterpiece. The result shows us that, if Euripides had the mind of a sceptic, he had also the soul of a mystic.

In the Prologue, Dionysus appears on the scene to assert his divine origin, and after a summary of his travels *in the East*, he declares that he has come to manifest himself in Thebes, his own country. The sad axiom of life, enunciated by One greater than he, is again illustrated, "a prophet is not without honour save in his own country and among his own kin;" Mr. Gilbert Murray says of Dionysus: "He comes to his own, and his own receive him not." He dares to call himself God's son, and (line four) he says: "My *advent* is in *mortal guise*, from God." In line forty-two he reasserts his divinity and in line forty-seven—"I am about to *reveal* my divinity to all the Thebans"—he emphasizes what he had said in lines 20-23: "I have come to Greece to *institute my*

mysteries there, that I, a deity, may be made *manifest to men*;" and once more (53-4) he repeats the object of his mission. Later on (859) he is made to say, "*he shall know* that Dionysus is the son of God, most terrible . . . but to men most tender;" and at the end of the play (1340) in meting out their punishments, to those who have offended, he makes their disbelief in his divinity the criterion for the justice of their deserts. This blind perversity of unbelief, born of resolute unspirituality, is symbolised in the character of Pentheus, the ill-fated king of Thebes. In this respect he resembles the Pharisees of a later age, against whose bland self-righteousness and deliberate refusal to hear the Truth, Jesus uttered his most burning rebukes. See S. John, ix. 39-41, and compare—"everyone *that is of the truth* heareth my voice," "he that *hath* ears to hear, let him hear"—one who is capable, as Plato would say, of "recognising Truth by the instinct of relationship;" it was to this type of character that the words of Jesus appealed; as a magnet suspended over a promiscuous heap of metal-filings will draw to it only those of its own nature, so his words attracted only those who were "of the same mind that was in him".

Dionysus was born in a cave (123). It is significantly said by some of the early Christian writers, that Jesus was 'born in a cave'—the 'stable' of the gospel narrative; the 'Cave of Initiation' is a well-known ancient phrase, and the Initiate is ever born there; with *Esoteric Christianity*, p. 186, compare line 509 of the *Bacchæ*, where Mr. Gilbert Murray's

translation of "Let him lie in a manger" provoked the protest of Mr. Norwood. After his birth he was cast upon the water (520), as were many other heroes of antiquity, *e.g.*, Moses, Osiris, Perseus.

His nature was both divine and human—whence the recognition of the Man-God at Delphi, and the myth of his *double birth*.

1. As a man from Semele ;
2. As a God from Zeus ;

which occasioned the dithyrambic ode sung in his honour (523-5).¹ This assumption of divinity, together with the miracles that were wrought by him, caused him to be designated by the blind seer Teiresias, as a "diviner" (298); by the simple-hearted Messenger, as "wonder-worker" (449); by the exasperated Pentheus, as "magician" (234). The arrest and subsequent trial of the being thus variously described bears many points of similarity to the same incidents in the Life of Jesus. Like Him, the attitude of Dionysus towards those who had been sent to take him was so composed and quiet, even 'mild,' his bearing so dignified, that the Messenger drew back for very shame, and openly disclaimed responsibility for the impious deed. In his account of the arrest he is made to say to Pentheus: "This 'quarry' was gentle to us, nor sought to escape at all, but gave his hands to us of his own free-will, nor turned his complexion pale one whit, but smiling, permitted himself to be bound and led away, and stood still, making our task an easy one. And I, for shame, exclaimed: 'Friend, I arrest you unwillingly, under

¹ His birth from Semele was premature, but Zeus took him, and sewed him up in his thigh till the time of maturity (see lines 88-100 and 288-297). *Every Initiate "must be born again"*. (S. John, iii. 5-7.)

the orders of Pentheus, who despatched me.'” The trial-scene is not less remarkable. To the question of Pentheus: “What is the fashion of these mysteries?” the reply of the Adept comes: “’Tis forbidden for the uninitiate to know;” and again: “It is not lawful for thee to hear, (though it is worth knowing).” That which is holy is not to be given to dogs, nor are pearls to be cast before swine, and the mere idle curiosity of men like Pentheus remains unsatisfied. One passage from this scene may be quoted:

Pentheus. I will keep you safe in ward.

Dionysus. The God himself will release me,
when I wish.

Pentheus. Ay! when you invoke him, stand-
ing ’mid your Bacchanals!

Dionysus. Even now he sees all, being nigh
at hand.

Pentheus. Where is he? *I* see him not.

Dionysus. Beside me: impiety hath dimmed your
vision.

Pentheus. Lay hold on him, he mocks at me
and Thebes!

Dionysus. Bind me not! a wise man among
fools

I go: what is not fated, ’twill not
be my fate to suffer.

Here the man Dionysus virtually identifies himself with the God Dionysus; he is the Hierophant of his own mysteries. And so, after repeated re-births, do all other “true worshippers of Bacchus become in a mystical sense one with the God, are born again and are *Bacchoi*—the perfectly pure soul

being possessed by the God wholly, and becoming nothing but God" (Gilbert Murray). This is indeed the Ideal—the ultimate goal of human endeavour—communion with God—the absorption of the microcosm in the All. This is in fact Christianity.

I do not claim for the Dionysiac religion that it is worthy to be ranked beside Buddhism—for it was but an imperfect shadow of things to come; yet in spite of its admitted imperfections, and in spite of the sensuality and ignorance of the unenlightened by which the elevated spirituality of its earlier days had become tarnished and obscured—there shine here and there, even in the *Bacchæ*, glimpses of loftier inspiration. The purity of the original worship is proved by the frequent use of the adjective 'holy,' and especially in the choruses by such lines as the following (72-8):

Blest above all human line,
Who, deep in mystic rites divine,
Leads his hallowed life with us,
Initiate in our Thyasus,
And purified in holiest waters,
Goes dancing o'er the hills with Bacchus' daughters.¹

Again, the magnificent Ode to Holiness (370), and the spirit of serene and tranquil confidence that breathes through a later chorus (862), ought to be taken as expressive of the attitude of the true worshipper. Such lines as 882-3, which Mr. Gilbert Murray has rendered:

O strength of God, slow art thou and still, yet fairest never,
and 902-3, which recall Spencer's

Rest after toil, port after stormy seas,

¹ Dean Milman's translation, which however, beautiful as it is, quite fails to convey the force of the original.

The phrase rendered "Initiate in our Thyasus" is interesting, as exhibiting the collective, congregational spirit of the cult.

and the refrain in the same chorus, for an adequate translation of which I can only think of Keat's line:

A thing of beauty is a joy for ever,
these imply a sense of security and peace which cannot be explained away.

There is a passage in the speech of¹ Teiresias to Pentheus which is very remarkable, because it is difficult to avoid connecting it with the Sacrament which was instituted by Christ Himself. Teiresias declares that the cause of Dionysus will surely be vindicated in triumph throughout Hellas, and then, after postulating that the two primary sources of nourishment are bread and wine, he proceeds to affirm that the God (Bacchus) is *himself poured out in libation* to the Gods, so that, through him, mankind may be blessed.

Dr. Paley sees in the miraculous deliverance of the Bacchanals, mentioned in 443-447, an analogy to that of S. Peter from prison, and another in the destruction of the palace of Pentheus to that of the prison at Philippi in which S. Paul and Silas were confined. In the 'voice from heaven' (1078) he is reminded of that heard by the bystanders after the Baptism of Jesus, and that heard by S. Paul at his conversion, but this comparison seems to be rather strained (Paley's *Introduction*

¹ Teiresias is mentioned by Milton in his Invocation to Light, and by Plato (in the *Meno*) as being in the unseen world like "a reality among shadows". According to Mr. Verrall, he is a "representative of pre-established cults in general, and especially of the Delphic religion". His attitude in the play seems to me to illustrate that of Euripides himself, as *reconciling* traditional religion with the new cult. He accepts the divinity of Dionysus, but does not think with Pentheus—who represents popular opinion—that it will destroy, but rather that the old and new are compatible, and even complementary.

to the '*Bacchæ*,' p. 7, note 2—Cambridge Text 1). The destruction of the palace of Pentheus, however, merits further comment. It occurred immediately after the imprisonment of Dionysus, when his female disciples were plunged into the deepest dejection, and their faith in the power of the God began to waver. When they perceive suddenly the ruins of the palace clattering about their very ears, they are nearly panic-stricken, but the unexpected appearance of the God in the midst of the overthrow, unscathed and victorious, fills them at once with joy and comfort. His first words, spoken half-reproachfully: "So stricken with terror, have ye fallen earthward? Then ye did not perceive the God shaking to pieces the palace of Pentheus: rise up and be of good cheer, and cease your trembling," recall similar reproofs from the lips of Jesus to his wavering disciples such as: "O ye of little faith, wherefore did ye doubt?" And a few lines further down, the words: "Did I not say (or did you not hear) that someone would deliver me?" recall "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" And lastly (not to multiply instances of this kind), the expression used by Dionysus to Pentheus in line 795 occurs in Acts ix. 5: "It is hard for thee to kick against the pricks."

But an enumeration of isolated points of comparison is less convincing than an appeal to more general features of resemblance between the two cults. In this connection, and also as affording a proof of the great antiquity of these mysteries, it is necessary to leave the *Bacchæ*, and to realise

the identification of Dionysus with Osiris, the Egyptian deity. Herodotus, who like Pythagoras, had probably been initiated into the lesser mysteries of the Egyptian religion, is very careful in his account of it in Book II of his History, not to disclose too much (see ch. 65). In one passage he says: "Whoever has been initiated into the rites of the Cabeiroi, this man understands what I am saying;" and in another passage: "at Busiris" (the burial-place of Osiris) "they beat themselves in honour of a God, whose name it is not lawful for me to mention;" and there are very many other passages of like nature. In ch. 49 he describes how the worship of Dionysus was brought over from Egypt into Greece by Melampus. The thyrsus—or wand of initiation—and the leopard-skin were common to both religions, and the Bull¹ was the sacred symbol of both deities. In the *Bacchæ* Dionysus is often invoked under this name (see lines 920-2, 1018, 1159). Pentheus is actually said to have bound a bull in the fetters he intended for Dionysus—confounding the God with his symbol—and thus Dionysus escaped imprisonment. "The animal adopted as the symbol of the Hero is the sign of the Zodiac in which the sun is at the vernal equinox of his age, and this varies with the precession of equinoxes. Oannes of Assyria had the sign of Pisces, the Fish, and is thus figured. Mithra is in Taurus, and so is figured riding on a Bull. Osiris was worshipped as Osiris-Apis, or Serapis, the Bull when the Sun is in the sign

¹ It might be added that the derivation of the word 'Bromiau' applied to Dionysus, is probably from the Greek, 'to roar'.

of Aries—the Ram or Lamb—we have Osiris again as a Ram and it is this same animal that became the symbol of Jesus—the Lamb of God The very ancient sign of Pisces is also assigned to Jesus, and He is thus pictured in the catacombs” (Annie Besant, *Esoteric Christianity*). “Belief in the sacrifice of Dionysus himself, and the purification of man by his blood” is proved by the fact that “Orphic congregations later partook of the blood of the Bull of God, slain in sacrifice for the purification of men” (Gilbert Murray). Similarly, Osiris had been sacrificed, and on his death his body had been cut in pieces, but he himself had risen again to a new life, and became the judge of men in the unseen world. Professor Rawlinson says, in his *Commentary on Herodotus*, ii: “The tradition of Osiris having lived on earth implied that he was the manifestation or Avatara of the Deity—not a real being, but the abstract idea of goodness (like the Indian Buddha) the Egyptians did not transfer a mortal man to the place of the deity, though they allowed a King to pay divine honour even to himself, his human nature doing homage to his divine nature.” Again: “The sufferings and death of Osiris were the great mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity. His being the divine goodness, and the abstract idea of ‘good,’ his manifestation upon earth (like an Indian God), his death, and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the

deity converted into a mythological fable, and are not less remarkable than the notion of the Egyptians mentioned by Plutarch (*Vit. Numæ*) that a woman might conceive by the approach of some divine spirit—"as Semele by Zeus".

The above features of resemblance between an ancient imperfect religion and Christianity may be interesting to students of comparative religion, but they are necessarily somewhat vague and disconnected, and I have ventured merely to indicate, but not to explain them. We have seen in this cult: the Miraculous Birth common to Christianity and Buddhism, and in fact to every religion where the Founder was a genuine Manifestation or Incarnation of God; the aim of the true worshippers to become, not metaphorically but actually and literally, one with the God; the sacrificial death; the resurrection—that is, the triumph of the spiritual over the material—and the New Life. The subject is a vast one, but this brief survey of it might with advantage be expanded by one who combines a more accurate knowledge of great religions, with a keener insight into 'the things eternal'.

George Seaver

ETHICS AND LIFE

By BARONESS MELLINA D'ASBECK

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[The ideas expressed in this article are the leading ideas of the "Ligue de l'Education Morale de la Jeunesse" founded in Paris in 1910 by a member of the Theosophical Society. They have been expressed in its organ, *Bulletin de l'Education Morale de la Jeunesse*.

Education, based on the natural view of ethics, should be really education, that is a "drawing forth" of the latent powers in the child. Freedom should play a greater part than constraint, and the part of the guardian is more that of guiding and guarding against deviations than that of imposing factitious rules. In spring 1912 a school for small children was opened in Paris by the Ligue de l'Education Morale de la Jeunesse. The method applied there is that of Dr. Montessori, a method that has already stood the test of its value in Rome. This practical method is the application of the natural laws of the psychological development of the child. Parents and teachers in Paris have felt that the league and its school are animated by a sane and scientific, as well as elevated spirit, and the latter is growing daily in public estimation. It is perhaps one of the creations of members of the Theosophical Society of which the society can be justly proud.]

FEW problems, in our restless, puzzled, suffering modern days, clamour for a solution as strongly as does the ethical one. The reason for it is the steady decrease of religious authority. Ethics until now has been based on divine commandments, or on metaphysical assumptions sanctioned by religious belief. The immortality of the soul, the reward in an after life for good actions accomplished on earth, and the punishment of wrong doings, seemed to be

sufficient arguments to keep the ethical life going. But since the steady progress of materialism and rationalism, and the consequent failure of religions in asserting authority, morals have been shaken to their very foundations. This has been greatly deplored by many, who henceforth did not know where to turn to for guidance, but on the whole, perhaps this revolution of thought has been more salutary than many imagine. It has obliged many a human being to turn to himself for light. There is no more glorious destiny for human souls than to stand alone and aloof amidst a heap of ruins and to have to face themselves. Ethics should not crumble with religious beliefs: that is the great lesson to be learnt. Religious systems with their commandments exist outside man, ethics exists within him, and as long as he exists, no matter for how short a time, ethics exists. Let then religions lose their hold and materialism assert itself; let scientists say: "There is no God to dictate laws, there is no after life where we shall reap the harvest of good actions and suffer for the wrong we did." Let them make this statement. For then, instead of relying on commandments, man will have to find his own conscience; instead of dreaming of after life, he will live in the present and understand that heaven is within him and hell also, and learn to do things without the selfish desire of a reward hereafter, and to abstain for no other reason than because it is right to do so. Staunch, disinterested, noble lives have grown amidst materialism like flowers on a barren soil, and we must not forget those human flowers that may be

numbered by thousands and show us what man can find within himself. But though in some minds these great intuitions of what a human life ought to be have upheld the noblest among human beings despite their lack of faith, materialism in general does not afford a coherent system of ethical laws that may be of use to the weaker ones among mankind.

Owing to this, we now stand face to face with a new attempt in the field of ethics—an attempt that is characteristic of the rationalism of our age. Ethics is incoherent—say the scientists—why? because it has not been admitted into the realm of exact science. As long as any department of nature has not become an object of scientific knowledge, it is drifting and indefinite. Not being considered as subject to invariable laws, the arbitrary has seemed to preside over its activities instead of the regular definiteness of law. This chaos in ethics will be reduced to order only when the science of ethical facts shall have been established. But what are the necessary conditions for such a science?

The scientific attitude towards ethics, as towards all departments of knowledge, is the following: Man exists in nature, and all his 'subjective' states of consciousness are reactions against the objective realities that surround him, forming all together 'nature'. The object of science is to study this objective reality—nature, and not the ever changing, subjective personal impressions that nature produces in our individual consciousnesses. All sciences have been formed by a gradual objectivation of phenomena. For example, the science of light and

colour has existed only from the moment when an objective idea of these phenomena was formed, that is, when these phenomena were no more considered as mere subjective sensations, but as certain rates of vibration in the matter outside us. The rate of vibration, calculable, permanent, independent of the organism that translates it into a sensation of light, is the objective fact, the fact science deals with. The realm of science grows proportionally with our objective knowledge of the universe. As long as a science is not formed, we consider the facts that it will later deal with, only from a subjective standpoint, the standpoint which is inner, individual, changing, instead of the standpoint which is outer, general, subject to the invariable laws of nature. Ethics will become a science when we lose our subjective prejudices regarding its facts. We want to say that there are two distinct worlds—the one, physical, where phenomena are ruled by constant laws, the other moral, revealed to us by our consciousness. We stick to the ‘subjective’ aspect of ethics and say wrongly that it is the only one, because we have not yet found the objective reality of which our ethical feelings are merely the translation in our consciousness. There is an objective reality corresponding to our ethical notions just as as there is one corresponding to our sensations of light and colour—this objective reality is “social nature,” the series of social facts of which ethics in us is but the repercussion. There is an objective social reality, that, as well as the physical reality, is subject to invariable laws. These laws we must

know, and study, if we wish to be masters of the ethical science. We are masters of 'nature' only when we know her laws, *i.e.*, the causes that produce invariable results. If we want to put an end to the chaos in ethics, we can only do it by getting rid of the idea that the ethical realm is a realm of our own, where we reign as masters, governing with our own free will. We must understand that in the realm of ethics as well as in that of our sensations, we are but repercussions of objective realities, the objective side of the phenomena being the only *real* one. We shall only be masters of ethics if we work on the objective reality, leaving the subjective counterpart to take care of itself.

Our objective reality being social facts, the science of sociology will be the ethical science.

The first consequence of this deliberate stepping out of individual consciousness in order to examine facts by themselves leads the science of ethics to its great statement which is after all problematic—the statement that the outer determines entirely the inner, that there is no individual life at all, as such, but that all we call individual and self-produced is nothing but a reaction against outer, social facts. It is true that environment is a very great factor indeed in the making of a conscience, it is also true that certain moral conditions do correspond to a great extent to certain social conditions. The science of sociology is of the greatest use in showing us these relations. It shows us the influence that religious, political, scientific, artistic conditions have on one

another, also the influence of climate, soil and race upon customs. It shows us clearly all the influence that the outer conditions really do exercise. But the great question remains: Are these outer conditions all? The Sociologist answers: yes, undoubtedly, but yet this answer does not satisfy entirely. May be it is only the lingering prejudice of a subjective illusion, but it seems that outer circumstances do *not* account for all our moral life—that there is a moral life, individual and not social, determined by will and not by mere reaction.

But this left aside, how is sociology going to show us what is to be the ultimate end of our efforts. We may know what conditions produce certain results, but which results do we want to produce? Which shall we choose out of the multitude? The scientist is right in saying that the mind which knows the causes of phenomena is their master, and that he is master of nature, who knows its workings. The scientist therefore asserts that when we shall know all the conditions that determine the different types of human activity, we shall really be masters in the ethical realm, and shall be able to produce the right as unfailingly as we produce hydrogen or oxygen. But deeper thought will lead us to the following question: What will the scientist call right and towards which aim will he direct the strivings of the human life? His science had taught him what has been, but will never teach him what ought to be. Science is, and must be restricted to the statement of facts. Science as science is not legislative, and has no right to be so. For example, the science of Physiology shows us

under what conditions the body is healthy and under what conditions it is diseased, but the medical art applies the science for certain ends to which human beings consent. The medical art applies the science of Physiology to the desire of the human being to live, and be healthy; but suppose we had to deal with human beings who refused to live, and did not mind being unhealthy, all the statements of Physiology would not prevail against their will. In the same way none of the statements of ethical science can determine us to choose the right when we do not care for it, nor will they show us the goal of the human soul. It is one thing to know under what conditions certain actions have been produced, but it rests with us to want to act in that way, or to abstain. The chemist with his scientific knowledge may spend his time in the fabrication of dynamite as well as in composing medicaments that may be useful for his fellow-men. Science is only knowledge, it gives conditions and nothing more. This has been realised more or less by many people, who, having given up the authority of divine commandments, and seeing that science has none to give, are at a loss as to how to direct their lives. The only solution lies in the turning inward, and in searching for the aim of life and its laws within ourselves, and this necessity shows us that practically the direction at least seems, most obviously, to come from within and not from without. Real ethics is individual, if not theoretically, at least practically. But, in looking into our own consciousness what shall we find? We are seeking

for a positive fact; we are seeking for the why and the wherefore of human activity; we are wondering what we have to do, and how we have to live. Religious authority has lost its power over us, philosophical theories have bewildered us with their contradictory statements of what is right and what is wrong; science gives us a well-mapped-out description of facts that may leave us perfectly indifferent. Looking into ourselves and seeking for the one fact that may be the basis for our further activity, we find that the one condition of all our actions is life. This is a fact so inherent in human nature that it can be admitted by all without any possible discussion. We do not know rationally whence we come nor whither we go; the only certain fact is that we exist, that we are essentially living beings, for life is for us the condition *sine qua non* of all further possibilities. Should not this fact be a possible basis, and also the true source of all morality? Should not moral laws be the laws of life itself, and ethics, as an art, nothing else but the art of living? Here we already see a division of the ethical problem into an ethical science and an ethical art. We shall see afterwards how the ethical art, that is the application of the ethical science for certain ends, may be justified by the theory of life. We shall first deal with the science of life, and try to find its laws. Let us admit for a moment that life is the one fundamental fact underlying all activity, and therefore underlying ethics, and that the laws of life, being the laws of human activity, should be naturally and unquestionably the ethical laws

themselves. What is the fundamental law of life? It can be expressed in the following terms: Every living being preserves itself, grows and reproduces itself. If we admit the identity of moral laws and biological ones, we can say: Everything that tends to the preservation, the development and the reproduction of life is moral. We then find that life, as it grows and develops, is marked by a slow and continuous transition from unconsciousness to consciousness. Consciousness is one of the highest manifestations of life. Whether consciousness is better than unconsciousness is not our business here. We are only stating that it is more living, and therefore more in conformity with the laws of life to be conscious than to be unconscious. On the other hand, as far as the development and preservation of life itself is concerned, consciousness is one of the most important factors. We see that the preservation of the species and their progress are far easier and far swifter when once the animal becomes endowed with consciousness. His consciousness has, as first practical results, the memory of past experiences, and a vague anticipation of future ones. This enables him to guard himself from danger and destruction, which of course is most important for his preservation. Apart from any moral consideration, and speaking only of the survival of the fittest, the appearance of consciousness is a fact of the highest value. With consciousness, experience that is, an adaptation of a superior kind is possible for the animal. To blind, unconscious, accidental adaptation, succeeds an adaptation entirely conscious, definite, depending

upon the animal, an adaptation far surer and far swifter than the former. These considerations show us that the development of consciousness is an aspect and a condition of the development of life, and that where life progresses consciousness does develop. All that preserves and develops life, being, according to our definition, moral, we can transform our first axiom into the following: All that contributes to the development of consciousness is moral. Let us now see, which is the proper characteristic of consciousness. Consciousness is an immediate awareness of a fact. The progress of consciousness consists for the individual in grasping an ever greater number of facts within himself and outside himself, in the beginning especially outside himself, so that the growth of his consciousness consists in increasing his points of contact with the universe. This activity of consciousness, *i.e.*, of life, has two aspects, the one relating to cognition, and the other to feeling, the one, intellectual, the other, sensible. At a certain degree of perfection these two aspects of the expansion of consciousness become knowledge and love. According to the prevalence of one of these over the other in the individual consciousness, philosophers have made intellectual moral theories, or emotional moral theories. According to the intellectual moral theories, the supreme end to be aimed at is perfect knowledge; according to the emotional moral theories the end is a mystic union with the principle of all things, or if the moralist be what we call an unbeliever, the aim will be the attaining to a golden age on

earth, where the happiness of each will be the happiness of all. At the back of all these statements apparently so different, we find one invariable resemblance, that is, that the good corresponds to a growth of conscious life under one of its two principal aspects. At a very high stage these two aspects even merge into one another; knowledge and love can no longer be distinguished from each other. Perfect knowledge and perfect love are one and the same thing. By knowledge as well as by love we live the life of the whole universe. To know a fact is to have it in our consciousness; what we do not know is non-existent for us. The moment we know a thing, the moment it becomes a factor in our consciousness, at that moment it exists for us and then only, so that if we wish our consciousness to expand to such a degree as to include in it the whole universe, we must know the whole universe, then the universe will live in us and we in it. This same thing may be achieved by the way of love. By love as well as by knowledge we identify ourselves with other existences, we make all other existences our own. Not one event in the existence of one we love can remain without affecting us. This is the attitude of sympathy, which means literally "feeling with," or feeling in common, that is expressed by S. Paul in His saying: "Weep with them that weep, rejoice with them that do rejoice."

But one stage only has been accomplished until now. We have followed the growth of consciousness to this highest pitch; we have seen that the law of life includes not

only growth but reproduction and that the individual life having reached its perfect development becomes productive. Not only the individual preserves himself and grows, but he transmits his life to other individuals. Therefore conscious life, developing towards an ever greater plenitude must end by the gift of itself to others. Intelligence and love must not, cannot, remain barren, altruism or sacrifice is the expression of the very law of life. In order to show that this is not a mere theory, a romantic ideal, we will turn once more towards the science of evolution and see what the physical evolutionary theory of life has to say in favour of this. Sacrifice, according to Herbert Spencer, who studies this fact from a merely biological standpoint, sacrifice is the origin of all beings, sacrifice is the eternal gift of life, in order that new lives should be born from it. It is the root of life, and life cannot persist, cannot evolve unless every living being helps to maintain it by the accomplishment of sacrifice. Altruism therefore, according to this scientist, is as natural a thing as egoism. Every action, says Spencer, conscious or unconscious, that demands an expenditure of individual life to the advantage of the development of life in other individuals is certainly altruistic (Spencer, *Evolutionary Ethics*). The author shows us that the sacrifice of the individual is as primordial as his preservation, that it is absolutely necessary in its simple, physical form, *i.e.*, reproduction, for the continuation of life from the very beginning. Automatic, psychological altruism, is the transition stage between the purely physical, unconscious sacrifice and voluntary altruism.

Many examples thereof are found in the altruistic instincts of animals that impel them to act for the protection of their young. Though the gift of life is the most natural and the most frequent fact in the organic life, as soon as it becomes voluntary it seems to lose its natural character in our eyes, and after all, there is no reason whatever for such an idea. It seems quite reasonable that the soul having once reached its maturity, should no longer live for itself only, but impart its life forces for the helping and development of other consciousnesses. Having followed the development of consciousness from its birth until its maturity, we have seen that knowledge, love, and self-sacrifice, the highest 'virtues,' are simply the laws of its life, and that wherever these laws are infringed, not only ethics is infringed but life itself is misunderstood.

By following the natural laws of life to their ultimate consequences, we have starting from biology reached the highest philosophical and religious conceptions of ethics. There is nothing astonishing in it. There is not in the universe a 'natural' order opposed to the 'rational' and 'moral' order, there is no reason in continual conflict with feeling and of a radically different nature, there is no such thing as egoism opposed to altruism and in flagrant contradiction with it. There is only one long, continuous, progressive, development of the awakening life. From the humblest protozoon stretching out in shapeless pseudopodia to the scientist, the philosopher, the initiate, and the all-conscious being who knows the whole universe and loves all creatures, there is a

continuous awakening of life, an uninterrupted transition from a vague consciousness to a larger and broader consciousness, that finally expands so as to include the whole universe. This is what the study of the laws of life shows us.

We have dealt so far with the science of life, but as we have stated above, science is not enough where we are concerned with ethics. We may see that evolution, expansion, progress are the laws of life, and after all we may rebel against them, we may refuse to act according to them. Here we are at least apparently in the realm of free will and we cannot dictate the law to others, everyone must decide for himself whether or not he will fulfil the law. The only strong point in favour of this law is that its working out means the happiness of the individual, the happiness sought for by all conscious living beings. This may seem a paradox; it may seem to many that life is certainly not worth living, and certainly not worth working for. To the pessimist there is one answer that may be startling, but that after all a sound insight into the problems of the universe causes us to put forward. It is this: Can you refuse to live? Can you, by destroying a form in which you suffer, escape life altogether? This is a problem that cannot be solved entirely by the knowledge we have to-day. We do not know whether the soul is immortal or not, but much allows us to think this possible; and that, if life be in us (the expression of the life of the universe) the refusal to live is not only impossible, but is also the most horribly illogical revolt against

the laws of the universe. Then we may also show that life and the progress of life mean happiness, notwithstanding the views of life with which we have to contend in times of pessimism. But does this pessimism itself not come from a lack of insight into the glorious aims of human life. As Carlyle so well said: "It is man's greatness that causes his suffering." We have arrived at a stage of development where the selfish individual life is no more a natural thing for us. We are shut up in a shell of selfishness, in a house that has become too narrow for us, and like the bird that beats its wings against the bars of the cage, we are longing for freedom; we are longing for the greater expansion of our consciousness, but we dare not take our flight, for we know not whither this flight will lead us. We know what we leave behind, but we do not know what lies before us, and we are afraid, and in our cowardice we rather remain suffering in our cage than try to fly out of it into the open spaces of the universe. But for those who dare to fly there is happiness. There is happiness because there can be nought else but happiness in the full realisation of our own life. We know that the joy of living is a true thing for healthy, sound human beings, and that the spending of their strength is their greatest happiness. To remain inactive is not the greatest happiness of a healthy human being; his happiness is in activity. Likewise our happiness must lie in our activity; it cannot be otherwise. If man had the courage to live according to his true nature, life itself would be the greatest

benefit for him. Happiness would be the joy of living, of living a broad, conscious life, a life that is used in action for others. And here we fall into conflict not only with the pessimism of the ignorant and the irreligious, but also with the morbid pessimism of religious systems. We have been told over and over again that suffering and sacrifice are one; but this is a mistake. Suffering may accompany sacrifice but it is not a necessary condition of it. We have seen that the perfect and natural sacrifice is a joy, and suffering must be eliminated as much as possible from any act of sacrifice. If the sacrifice causes suffering, it is simply due to a lack of maturity of the human soul, which is not yet strong enough to give, but is like a child who has to work before he is strong enough to do it. His time has not yet come and therefore he suffers. But when his time has come, sacrifice is natural to him, as all action is natural for a healthy being. We can also remind the Christian upholders of the ideal of useless suffering, that Christ has never preached it anywhere and that it is simply a product of their exalted or morbid imagination. Suffering, in a natural system of ethics, takes the relative place that it must occupy; it is a step in conscious life, not an end. Here again we find a help in the scientific explanation of suffering in Spencer's ethics. According to him, suffering is a lack of adaptation, and this view is held not only by him, but by all physiologists and psychologists. In order to be happy we must be adapted to circumstances, we must in other words, be used to them, we must have got into an harmonious

relation with our environment. But the law of progress implies a continual change of circumstances. As soon as we are adapted to a certain series of circumstances we have to move into another, and the transition must inevitably cause suffering to us. Therefore people who make rapid moral progress are suffering almost continuously, because no sooner have they become used to a certain series of circumstances, than they have to adapt themselves to new ones. But we must not forget that this continuous change is only a passing period that will be over one day, and that it has only for aim, to teach more rapidly the great adaptability that will make us indifferent to surroundings. We see that those who progress rapidly suffer, but we also see, and this may be a consolation for us, that those who do not endeavour to progress, suffer still more, owing to the fact above mentioned. The human being aspires to a life broader than his own, the nature of his consciousness implies the seeking for a life that will expand outside the circle of its own personality. We see that even in undeveloped human beings, in the happiness that love gives them. Love takes an individual out of himself for a time into a larger sphere of action. For the moment it is not himself, but another being who is the centre of his thoughts, and his activities, and those moments also correspond to the moments of greatest happiness in human life. We also know that though these cases are very rare, those who have transcended once for all the limits of their personality, and whose lives circle entirely round other lives, are the happiest beings we know of. We never

see a perfectly happy selfish being. He may be happy for a moment, but his happiness can never last. Living in a world where everything passes and changes, the possessions he has, are doomed to leave him one day, to leave him alone and desolate, grumbling at the scheme of the universe, and at God, if he believes in Him. A moment comes when we must transcend our personality if we want to go on living, if we want to pursue the normal line of evolution. A selfish man is a moral suicide, his sphere of consciousness, instead of growing, constantly narrows day by day; until a real extinction ensues. His consciousness withdraws from the world, and as a natural result, the world ignores him, he has returned to the stage of the protoplasmic mass that has no eyes, no arms, no legs, no ears, for whom the world is not. On the contrary, the man who by knowledge and by love gets into contact with the outer universe not only pours out his energies on others, waking up their consciousness, but increases his own life by living the life of others. To make our hearts the shrine of the universe is our aim and our ideal. This is the splendid stage where individualism and altruism merge. A well-known author says, speaking of the Christ: "Christ pointed out that there was no difference at all between the lives of others and one's own life. By this means He gave to man an extended, a Titan personality. Since His coming the history of each separate individual is, or can be made, the history of the world." Seen in this light, no more does ethics appear as the solemn, deadly code of

right and wrong, as the odious social hardness that people call morals. No more do we think of sermons and lessons of punishment and reward. Ethics appears to our opened eyes as the ever growing song of the soul, soaring towards freedom and towards bliss. Out of the mire of limitations and death into spheres of light we go, and the flight of the soul is as the flight of the eagle to the sun. To be, and in being, to expand and give, this is the law of life, the law of happiness, and the law of ethics. The search for reward disappears entirely; it even seems absurd. Our reward is in our life, it is in giving, in being, as fully, as entirely as we can. We should learn our lessons from nature rather than from books. I would fain say to many of our modern truth-seekers and students, to the generation that grows pale in poring over books: Go out into the open air and ask nature to reveal her secrets to you, for the book of nature is the book of revelation, and to those who can read her pages, truth shines forth. When you see the infinite generosity of nature, who has a place for all, whose rain and sunshine are for the just and unjust alike, you will understand what tolerance and love really mean. When you see that the life of the one is constantly used for the life of the other you will understand that sacrifice is the most natural thing. When you see flowers blooming in remote nooks of the world, being flowers simply because it is their nature to be so, you will understand the significance of humility, of simplicity, and the joy of mere existence. You will then learn to "grow as the

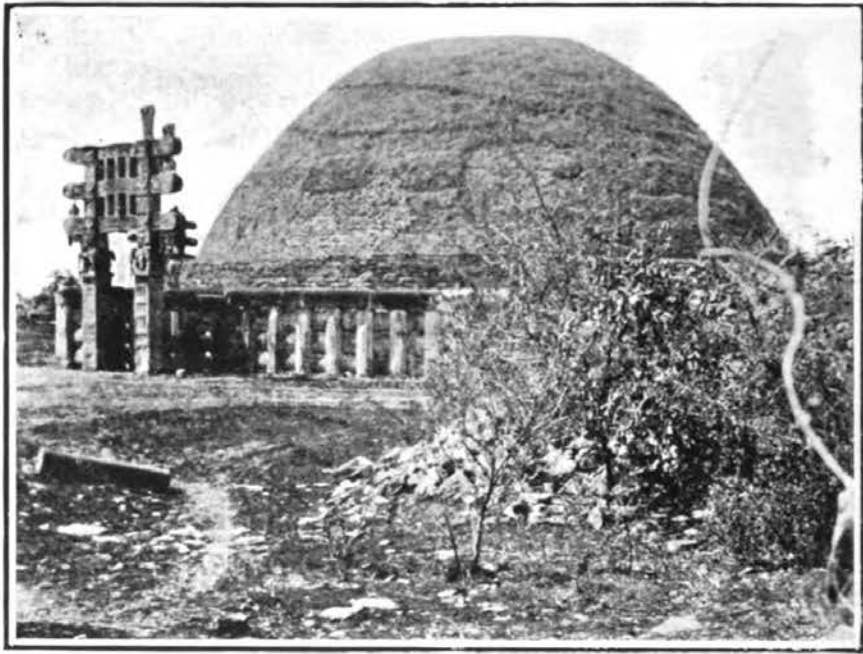
flower grows, unconsciously, but eagerly anxious to open its soul to the air". Ethics is the divine Life in the world, and moralists are too often the false prophets who spread gloom instead of light, and thorns on paths that are hard enough without them.

Mellina d'Asbeck

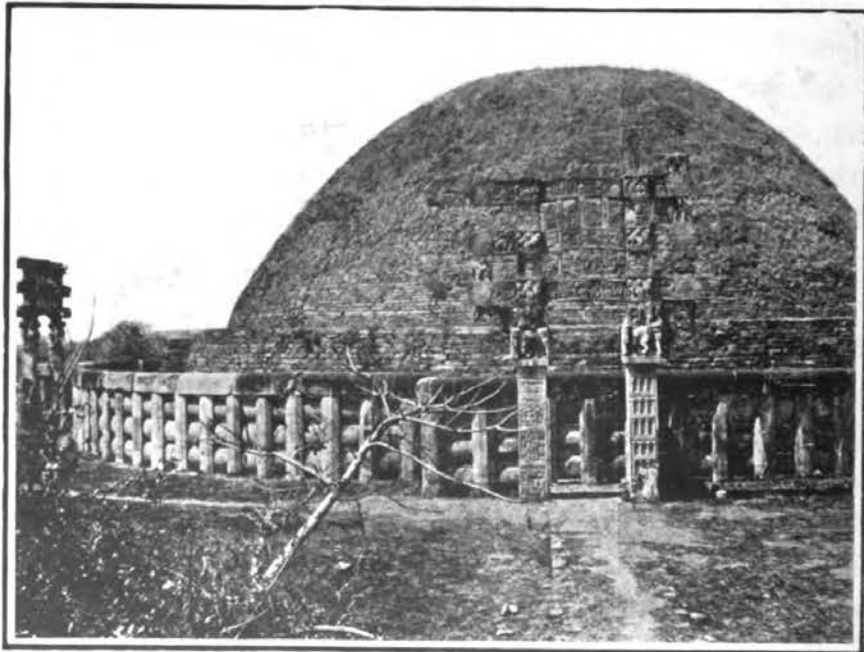
A CORRECTION

In our April number the Institut Theosophique et Pension Vegetarienne given as frontispiece was spoken of as the Villa Illusion; this is an error; the Villa Illusion is the property of M. Kotchetov, and is to be enlarged as stated; the house represented is owned by Dr. Kenried as a vegetarian and convalescent home, and he has agreed to accommodate members of the Institute until their own building is completed. I hasten to correct the unintentional error, due to a misunderstanding, and repeat my good wishes for the full success of M. Kotchetov's big project. I had the pleasure of meeting him at Turin.

A. B.



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SANCHI

By JOSEPHINE RANSOM

ON the accessories to stupas, or topes, Buddhist Art has lavished some of its finest work. Seemingly it was not altogether an indigenous art, but rather a fine blend of Indian, with Persian and Grecian and Assyrian influences contributing their conceptions to it. Of course the most intimate tradition is Indian. The sculptured scenes that decorate Sanchi and other equally famous places will be found to relate history more concisely than is usually acknowledged. What other peoples recorded in manuscripts, India recorded in stone.

Stupa is the name given to any dome-like structure erected over relics of the Buddha, or one of the Arhats, or as a memorial marking a spot made memorable by some event in the Buddha's life; and Dhatugarbha was the full name given to the shrine in it where the relics rested—this word settled down into the popular modern Dagoba. Stupas were not allowed on the tombs of ordinary religious persons or laymen, but only simple stones. The form of these is interesting as they symbolise the five elements: ether, wind, fire, water and earth. They are arranged with the earth symbol lowermost, and each part is graven with a Sanskrit

character indicative of the element, thus: earth, भ; water, व; fire, र; wind, क; ether, ख.

Stupas are built with a great circular or square base, upon which rises the characteristic dome, on the summit of this is a square block representing a relic-box—a 'Tee' Indian archæologists call it. It is always ornamented and upon it rests a projecting top of three layers, each larger than the one below. Over all rise the umbrellas, one or more, according to what they are meant to signify. They indicate the royal birth of the Buddha in the first place, but have another meaning as well. The single umbrella marking power over 'one world,' the 'crowd of umbrellas' denote a great system of worlds, presumably, over which the Buddha had authority.

Associated with the Stupas were Chaitya Halls, or churches, to which were attached monasteries or Viharas. The most marvellous of these Chaitya Halls are at Ellora, Karli, Dhumnar, Nassik and Bedsa, but that at Sanchi, now in ruins, has the distinction of being the only structural one above ground, all the others are carved with extraordinary ingenuity from the living rock.

The Sanchi stupa (Plate I) or tope, is a massive dome of bricks and stones. First comes the great circular platform about one hundred and twenty feet in diameter and fourteen feet high. Upon this plinth rises the dome itself one hundred and six feet in diameter—thus leaving a platform about six feet wide which runs all round it. This platform had once a sculptured balustrade and two flights of steps leading up to it, no trace now

remains of these. The dome rises forty-two feet high, and on the top is a flat terrace about thirty-four feet in diameter and around this was once an ornamented railing. In the centre of this was the 'Tee' and the umbrellas. The whole structure is encircled by a great colonnade of masonry—the full measurement of which is one hundred and forty-three feet from East to West and one hundred and forty-six and a half from North to South. (Plate I) Bricks laid in mud make a solid inner mass to the dome while the outside is faced with stone, and formerly over that was a very thick coating of cement adorned perhaps with painting or with ornamentation.

Within a few miles of this great stupa are several other groups of topes, at Bhojpur, at Andher and other places; some have yielded valuable relics, others nothing. Close to the great tope itself, in tope No. 2, were found relics of the ten Buddhist teachers who had taken so prominent a part in the great Council held by King Asoka, who afterwards sent them out on widespread missions to expound the decisions arrived at. No. 3, of this group also, held relic caskets of Sariputta and Moggalana, called the right and left hand disciples of the Lord Buddha. They died before the Buddha; in Ceylon and Siam representations they stand by His side. Another small tope farther off also contained relics of them. Asoka is credited with having placed the relics in No. 3 tope. They were discovered in 1851 at the second excavation. On the urns then brought to light inscriptions were found one of which was:

Of the good man Kassapa-Gotta, the teacher of all the Himalayan region.

Around the inside of the urn was inscribed :

Of the good man, Magghima.

THE GREAT STUPA

'The Bhilsa Topes' is the name given to these few miles of country where the topes cluster so thickly. They are in reality about twenty miles from Bhilsa (ancient Vidisa), the capital of Bhopal, Muhammadan territory, ruled over by the Begum of Bhopal. The great tope, most studied and examined of them all, is about five miles from Sanchi.

The name Sanchi is looked upon as being distinctly modern. There is no record of it. Chetiyagiri (the hill with the shrine) was the old name of this place, already sacred before Asoka's time. There is no mention of it in the works of the famous Chinese pilgrims Fa-Hian and Houen-Tsang—at least none that are counted reliable. The great Ceylonese Buddhist Chronicle, the *Mahavansa*, gives a little glimpse of Sanchi.

Asoka, not yet King, was appointed as governor of Ujjeni (Ujjain) by his father. At Chetiyagiri he paused. It was then called Wessanagara (Besnagar). He married the daughter of a chief. Twin sons were born, Ujjeniya and the famous Mahinda, and later on a daughter was born, the equally famous Princess Sanghamitta. When they grew up both entered the Sangha and King Asoka asked them to take a slip of the sacred Bo-Tree to Ceylon at the

invitation of Tissa, King over the island. In great state they went, were received with much ceremony and conducted to Anuradhapura where the slip was planted amid great rejoicing. Before setting out they paid a farewell visit to their mother at Chetiyagiri where she had erected a fine Vihara. No actual mention is made in the story of the great stupa so it may or may not have been there already, or it may be one of the 84,000 topes that Asoka had to his credit.

As Sanchi is not reckoned among the eight cities where relics of the Buddha were deposited, it is generally concluded that perhaps the great tope was erected in special veneration of the sacred Bo-Tree at Budh-Gaya—found so frequently among the sculptures on the gateways. The dome itself is believed to be older than Asoka, the railings perhaps erected by him, and the gateways also, but later on. From the inscription on a fragment of the Lion-pillar that once stood before the South Gateway some are sure that the dome *was* erected in Asoka's time, about 250 B.C., that the gateways followed next, about 150 B.C., and then the rails. But it is all very uncertain still.

A General Taylor of the Bengal Cavalry was about the first Englishman to visit Sanchi, in 1818. Three of the gateways were then standing; the southern one was prostrate and remained so till sixty years later. Until 1820 the great stupa was entire. Then a Mr. Maddock, suspecting them to contain treasure, obtained permission from the state government to allow him to dig into some of the stupas. He opened the large one right to its very foundations,

but he discovered nothing and did almost irreparable damage to the structure. In 1851 further examinations were made and caskets were found. Early in 1868 a request was made to the Begum of Bhopal that she would present one of Sanchi's ancient gateways to the Emperor Napoleon III, that it might be set up in Paris. She asked if the British Government would not prefer it for the British Museum. Very wisely the Foreign Secretary to the Government of India requested that no portion of the Sanchi monuments should be removed. . . Then casts were made of the eastern gateway (Plate II) and presented to the French Government, and reproductions of it are now in the museums at S. Kensington, Edinburgh, Dublin, Berlin, Paris, etc. Very little care was taken of the place; a *chuprasi* was eventually appointed—but he lived in the village and the little boys threw stones at the sculptures, and the loose sculptures disappeared. (*J. R. A. S.*, Vol. XXXII.)

THE SANCHI RAILS

After a careful study of the rails at Amravati and Barahut, it was seen that rails played an exceedingly important part in the history of Buddhist architecture. The rails at Sanchi are looked upon as indicating an early stage in the method of decorating them, a method that culminated in the delicate and beautiful ornamentation at Nassik, Amravati and Barahut.

The rail that encloses the great stupa is almost circular, about one hundred and forty feet in diameter. (Plates I, II)

It consists of octagonal pillars eight feet in height and spaced two feet apart. These are joined together at the top by a rail two feet three inches deep, held in position by a tenon cut on the top of the pillars, as at Stonehenge; between the pillars are three intermediate rails, which are slipped into lens-shaped holes on either side, the whole showing how essentially wooden the construction is. . . . The next stage in rail design is exemplified in that of No. 2 tope, Sanchi; these circular discs are added in the centre of each pillar and semicircular plates at top and bottom. . . . from this the development proceeded till we find the rails at Amravati and Gautamiputra Cave, Nassik, covered with a complete and elaborate system of ornamentation—generally the lotus.

THE GATEWAYS

The gateways are the principal interest at Sanchi. They are covered with intricate, symbolic and fascinating sculptures. They are made of fine-grained sandstone. There are four of these grand lofty gateways, each facing one of the four points of the compass. Wood-carving has always been one of India's most exquisite national arts and it seems as though the present stone gateways were modelled after earlier wooden ones.

Toran is the technical name for the gateways (S.R. *torana*, an ornamented gate or entrance). The southern was the first to be erected—as indicated by an inscription regarded as integral—by a Sat Karni King; the northern came next and then the eastern and lastly the western—the whole work being spread over about a century or more. All four gateways are of somewhat similar design (see Plates), but the northern is the largest, being thirty-five feet high and its extreme breadth being twenty

feet. All four are now standing and have been restored.

The gateways of the great stupa stand forward from the rail which is returned outwards to the back of the right-hand pillars or jambs; and from behind the left-hand pillar a rail is carried about eight and a half feet to the left and is then returned to the circular rail. This gives an area of about 16 feet \times $8\frac{1}{2}$ feet inside each gateway and on entering the portal one turns to the left as the entry through the rail is not opposite the *torana*. Facing each entrance and resting against the basement wall were large figures of Buddha under carved canopies—now quite destroyed. The southern statue only was a standing figure with a large nimbus behind the head on which were two flying Gandharwas. To the right and left were two attendants of smaller size, that on the left with the curly hair of a Buddha, and a long staff with a small elephant in front of the other. This seems to have been changed in 1881 and may lead to serious mistake for the south is the position of the Dhyani Buddha Ratnasambhava, who is represented by Kasyapa Buddha (Burgess, *J. R. A. S.*, Vol. XXXII, p. 31).

In restoring the figures of the "four seated Buddhas" and the standing one they seemed to have got a little confused and portions of one are added to another. According to northern Buddhism the Dhyani Buddhas have special places. In nearly every Stupa or Chaitya they were placed in niches facing the four cardinal points. Akshobhya faced the east, Amitabha the west, Amoghasiddha the north and Ratnasambhava the south, in the centre was the place of Vairochana, though often he is found near to the right side of Amitabha in the east. These Dhyani Buddhas are the mystic counterparts of the Manushya Buddhas. From the *jatakas* (birth-stories) it will be clear that the connection between the Manushya Buddha and the Dhyani is made when in some birth the former met the latter (then a Buddha) and made to Him

his vows of future Buddhahood, which were accepted. Each Buddha has his Bodhisattva, or successor. The full list is:

<i>Human Buddha</i>	<i>Dhyani Buddha</i>	<i>Bodhisattva</i>
Krakuchchanda	Vairochana	Samantabhadra
Kanakamuni	Akshobhya	Vajrapani
Kasyapa	Ratnasambhava	Ratnapani
Gautama	Amitabha	Padmapani
Maitreya	Amogasiddha	Visvapani

The reliefs that cover every available inch of the gateways are of absorbing interest. Some of them are considered as purely decorative, others as perfectly definite historical events. Though Fergusson's book, *Tree and Serpent Worship*, devotes the first half to plates taken at Sanchi, yet only the eastern and northern gateways have received anything like careful analysis. Rhys Davids says that they supply evidence for the Jatakas, and that "twenty-seven of the scenes have been recognised as illustrating passages in the existing Jataka Book. Twenty-three are still unidentified" (*Buddhist India*). The author of *Buddhist Art* thinks that many of the reliefs are simply *genre* scenes, but it is far more likely that they have each a definite story to tell. Perhaps this opinion is due to lack of understanding of some of the symbology of the scenes; and where archæological experts see but a confused attempt to depict fancifully known and also traditional animals and mythic creatures, the Theosophist will be familiar with the idea of devas of many kinds, and certainly of strange forms, coming to bathe in the magnetism of the spot where the Buddha obtained His enlightenment. This is depicted over and over again at Sanchi,

at Amravati, and at Borobodur in Java. The animals come to worship at the sacred Bo-Tree in order that the wonderful magnetism there may assist them in obtaining a better incarnation next time. Buddhism was generous and inclusive in the early days, if the sculptures can be relied upon, and all creation was expected to share in its beneficent treasures.

It is curious that no actual picture of the Buddha appears on the reliefs of the Sanchi period. Only signs of His activity were represented: the footprints He left, the sacred tree beneath which He obtained enlightenment, a stupa erected in memory of Him and universally venerated, and also symbols of His miracles. For the Buddha too worked miracles—according to tradition. The wheel (Dharmachakra) was symbol of His doctrine and combined with the trident stands for Him in the sculpture of Asoka's period.

The countless legends which are related of the oldest Buddha pictures describe plainly the embarrassment occasioned when such a representation had to be made. . . . A portrait was chosen which the artists beautified beyond nature and which they tried to make authentic by tales of miracles that Buddha had wrought. Thus the *Divyavadana* relates that Bimbisara, King of Magadha, desired to have a representation of Buddha painted on cloth. . . The Buddha let his shadow fall upon it and commanded that the outlines should be filled in with colour, and that the chief articles of the faith should be written upon it. . . (*Buddhist Art*)

Beal says that the chief interest of the *Abhinish-kramana Sutra*, under the name of *Fo-pen-hing-tai-King*, is the number of episodes contained in it which will be found to explain the sculptures at Sanchi, Amravati and Borobodur.

THE EASTERN GATEWAY

Besides the clear and recognisable reliefs on this gateway there is also a profusion of others which seem to indicate knowledge of other countries. Figures riding on horned lions, figures with un-Aryan thick heads and woolly hair; figures mounted on goats, on dromedaries and other strange groupings clearly indicate that India knew and understood the characteristics of other peoples. The Hindu type—long head with full round face, large eyes and thick lips—is depicted riding on elephants. Dwarfs too appear, possibly to denote some primitive creature or elemental being¹. (Plate IV)

On the inner side of the left pillar is a full figure believed to be Dhritarashtra—the white Yaksha ruler of the East.

A large palace in the front of the right pillar is the abode of the gods as represented in these five terraces. They hold a small bottle in their right hands and a thunderbolt—a vajra—in their left. This is well-known as the ritual sceptre of the northern School of Buddhism.

In *The Voice of the Silence*, H. P. B. says:

Dorje is the Samskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *mudra*, a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the

¹ See *Buddhist Art*.

'Yellow caps,' or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more 'superstitious'. With the *Duggas*, it is, like the double triangle reversed, the sign of sorcery.

But that this Vajra is all this and more is obvious from two other hints that are given in the same book:

'Diamond Soul,' *Vajrasattva*, a title of the supreme Buddha, and the 'Lord of all Mysteries,' called Vajradhara and Adi-Buddha.

'Diamond-Soul' or Vajradhara presides over the Dhyani Buddhas.

Vajradhara means the holder of the thunderbolt, *i.e.*, the swiftest and subtlest force known—possibly the greatest power on earth, and, as indicated by the Sanchi and other sculptures, is in the possession of a Great One supreme over others.

These fine terraces, not counting the top group of gods and goddesses, seem, in their six subdivisions, to correspond to the six devalokas, the heavens of the gods. One of the panels shows a crowd of weeping and moaning figures. The legend is that when a Bodhisattva repairs to the lowest heaven great lamentation breaks out among the gods—the end of an earthly period may then be feared. The cries of the guardians of the world, the Lokapaladevatas—the gods of the lowest terrace—one thousand years later proclaim that in another thousand years a Buddha will be born on earth.

The heavens are as follows and start from below on the pillars:

1. The heaven of the Chaturmaharajika-gods; *i.e.*, the four great Kings or guardians of the worlds.

2. The heaven of the Taratimsa-gods (Trayatimsat) the so-called thirty-three superior angels over whom Sakka presides.

3. The heaven of the Yamas, where there is no change of day or night.

4. The heaven of the Tasita (Tushita) where all Bodhisattvas are born before appearing on earth, and where Maitreya now is.

5. The heaven of the Nimmanarati (Nirmanarati) who create their own pleasures.

6. The heaven of the Paranimitavasavatti-gods, who indulge in pleasures created for them by others, and over whom Mara presides.

The relief on the left pillar towards the bottom represents a scene from the story of the conversion of Kasyapa of Uruvilva by the Buddha. Kasyapa was the head of an important sect of Brahmanas who were fire-worshippers. It took several miracles to accomplish this as Kasyapa was not easy to convince.

That all should follow in the 'right way' was the Buddha's dearest wish. He set out, therefore, to preach the law to Kasyapa of Uruvilva and his disciples. He begged to be allowed to live in the fire-hut. Kasyapa granted Him permission, but warned Him of the mighty snake that lived in the temple. This snake the Buddha caught in his bowl! Then He sent forth flames of fire that burst through the roof, but did not do any harm to the hut. . . . But the Buddha *Himself* is not in the scene. On the middle panel of the face of the left pillar is another scene from this story. The fruit trees determine the locality. The way in which the waters are depicted represent the overflowing of a river or the flooding of a fruit garden. This was another of the Buddha's miracles to convert

Kasyapa and his followers. The river Nairanjana was greatly swollen, but the Buddha passed calmly across it, as though no water were there. Kasyapa, amazed, followed in a boat, but was not even yet converted (Plate III). Lower down is another part of the story. This one is done as though one were looking at it from above, so that the background of the worshipping Brahmana is a large stone with a projecting edge. The Buddha found a hempen garment; he picked it up and wanted to wash it in the river. Sakka gave Him a flat stone in order that He might do so. There are some other reliefs also showing parts of this same legend.

According to Beal some of these scenes are on the northern gateway also.

Another special scene on this gateway is the journey of Mahinda and Sanghamitta to Ceylon with a slip from the sacred Tree at Budh-Gaya. In the middle of the lower beam (Plate II) is the Bodhi-Tree with Asoka's Chapel rising more than half-way up it. A royal person, perhaps Asoka, nearby is being assisted from his horse by a dwarf. The upper beam shows a small tree in a pot and a great procession with a city near, possibly Anuradhapura. The princes have dismounted and their horses follow the procession. On the right the King kneels before foot-marks—Buddha's; around him are servants with sacrificial vessels and umbrellas—Buddhapada worship. Wild elephants and naked men and women with bows and arrows indicate the wild inhabitants of the Ceylon jungle. The lions point to the armorial bearings of Ceylon—Sinhadvipa the lion-island. Peacocks can also be seen

under the volutes. Peacocks (Pali, *mora*) are the symbols of the Maurya dynasty, to which Asoka belonged.

The relief on the inner side of the right pillar is the dream of Maya, Buddha's mother. She is asleep and above her an elephant is seen descending—for legend says that this was the form in which the Buddha came down to His mother.

Shri, the ideal woman, and goddess of beauty, of prosperity and domestic blessing and wealth is very frequently found on the relief.

That Buddhism regarded gods, men and animals, and even the vegetable world as one great whole, indissolubly linked, is made obvious in some of the sculptures on this gateway. One scene is a delightful medley of creatures all adoring the holy tree. The Garuda (eagle) and Naga (serpent) forget their deadly enmity, and every kind of creature is bent on the same purpose.

THE NORTHERN GATEWAY

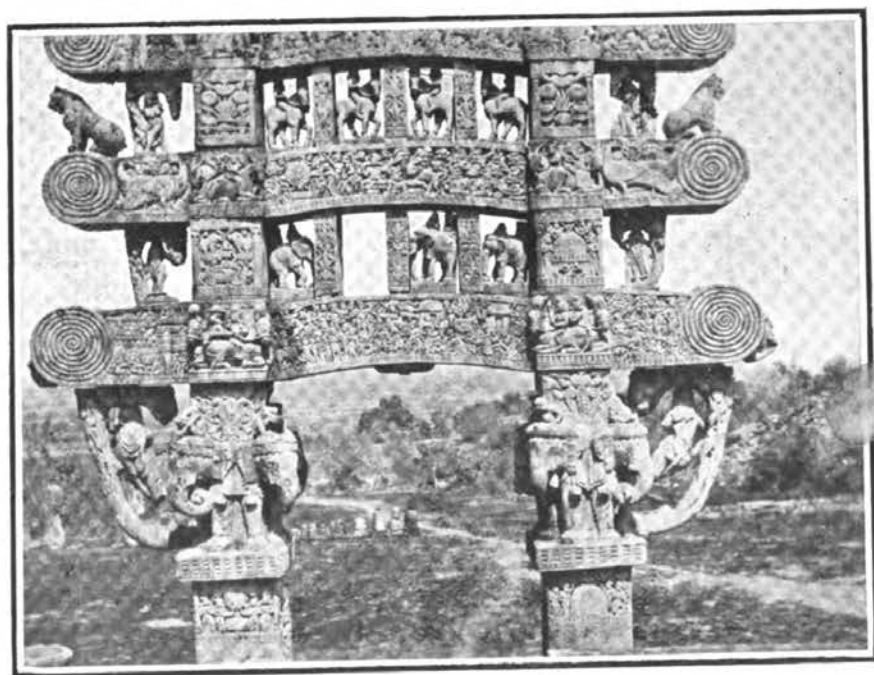
On this gateway (Plate IV) is found a fine example of the way in which the Buddha was symbolised. On the pillars the sacred feet are at the bottom of a relief and wreaths and emblems all the way up to the trident at the top (Fergusson, *History of Indian Architecture*). On this gateway is the Wessantara, or 'alms-giving' Jataka on the whole lower beam, just as it is told in the Ceylonese books.

In olden days, in a city named Jayatura, reigned a King named Sanda (or Sanja). Phusati

was his chief Queen, and they called their son Wessantara because he was born when his mother was passing through a street of that name (Wessanagara, old Besnagar, near Sanchi). From earliest childhood this boy exhibited a remarkable charity. He married Madri-Devi, daughter of the King of Chetiya. They had one son, Jaliya, and one daughter, Krishnajina. In Kalinga (modern Bengal) no rain fell, and so there was a great famine. The King heard that Wessantara had a wonderful white elephant that could cause the rain to come. He therefore sent eight Brahmanas to ask for it. Wessantara gave it at once, but for his imprudence he was promptly banished from the kingdom to the rock, Wanku-giri. Madri-Devi refused to stay behind. All their treasures were gathered together and given to beggars. Then with their two children they went into banishment. Some nobles bought a chariot for them and thus they set out. Two Brahmanas followed them and asked for the horses that drew the chariot. Wessantara gave them. Then another Brahmana cried out: "Sir, I am old, sick and wearied; give me your chariot." Immediately it was given. Then the Prince and Princess went on towards Wanku-giri, each carrying a child. Vishvakarman had prepared two huts for them, and there they dwelt with their children, all garbed as ascetics. An aged Brahmana, named Jujaka came to ask for the two children as slaves. Wessantara resolved to give them. Madri-Devi was absent and the children fled away and hid themselves. Wessantara called them back and gave them to the Brahmana. As they went down the hill



3



4

the old man stumbled and fell and the children escaped back to their father, who gave them up again. The Brahmana then tied their hands together and drove them before him, beating them with a stick. While this was happening Madri-Devi was returning, but Sekra sent four devas as wild beasts to delay her. Then Sekra himself assumed the form of an aged Brahmana and went to Wessantara and asked for the Princess as his slave. The Prince gave her also . . . In the end Madri-Devi and the children were restored and all returned to Jayatura and lived 'happy ever after'.

The figures on the front part of the gateway seem obviously to illustrate this story—half on the front, the other half on the rear view of the architrave.

The top rail of this gateway represents the adoration to the five Dagobas and the two trees. Beal says that there are two sets of sacred places : (1) Those places which were the scenes of the events previous to the Buddha's enlightenment ; (2) The seven places made sacred by His presence after He had become the Enlightened.

These two lists are :

1. The place where He practised austerities for six years.
2. Where He bathed and the Deva assisted Him.
3. Where the two shepherd girls gave Him rice and milk.
4. Where He ate the rice.
5. Where He sat at the entrance to the cave.
6. Where the Devas gave Him the grass mat.
7. Where He sat under the Pei-to tree.

Fa Hian remarks that on all these spots towers are erected.

1. Where the Buddha sat for seven days.
2. Where He walked for seven days.
3. Where the Devas built Him a hall.
4. Where the dragon Muchalinda protected Him.
5. Where Brahma saluted Him.
6. Where the four Kings gave Him an alms bowl.
7. Where the merchants brought Him wheat and honey.

Very many of the Sanchi reliefs represent these scenes. In fact, the worship of trees is said to be represented seventy-six times; dagobas thirty-eight times; the chakra or wheel ten times; the goddess Shri ten times.

Beal further says:

The elephants pouring water from chatties over the figure seated on a lotus, on the square blocks, illustrate the expression found in the southern records, "pouring water from a vessel shaped like the trunk of a Chhadanta elephant".

The subject of the intermediate rail is probably the temptation scene of the Bodhisattva.

Bishop Bigandet gives the following account of it: "At that time Nats (Devas) surrounded Phralaong (Bodhisattva) singing praises to him. The chief Thagra was playing on his conch, and the chief Naga was uttering stanzas in his honour, a chief Brahma held over him a white umbrella . . . Manh Nat (Mara) turning on his followers cried to them: There is no one equal to the Prince Theiddat (Siddharta), let us not attack him in front, let us assail him from the north side."

All this is clear on the gateway.

There are also some of the Kasyapa scenes. The upper part of the left-hand pillar shows the scene of the descent of Buddha from the Triyastinshas heaven (this heaven is depicted also on the western gateway), on the beautiful ladder which Sakra and Brahma provided. The lowest part is taken as representing the joy of the Buddha's disciples on His return from the thirty-three heavens—the Buddha

is symbolised by a tree. A dagoba on the inner side of this pillar probably represents the one built on the spot where the Buddha alighted from the ladder.

The scene just below tells the legend of the monkeys who took the bowl of the Buddha and filled it with honey and gave it back to him. The next scene shows, probably, Brahma paying homage to the Buddha—the latter being represented by the square stone in the rear which He occupied on this occasion. (Beal, *J. R. A. S.*, Vol. V, 164, *et seq.*)

Another story—the story of the Sama Jataka—is also on the northern gateway.

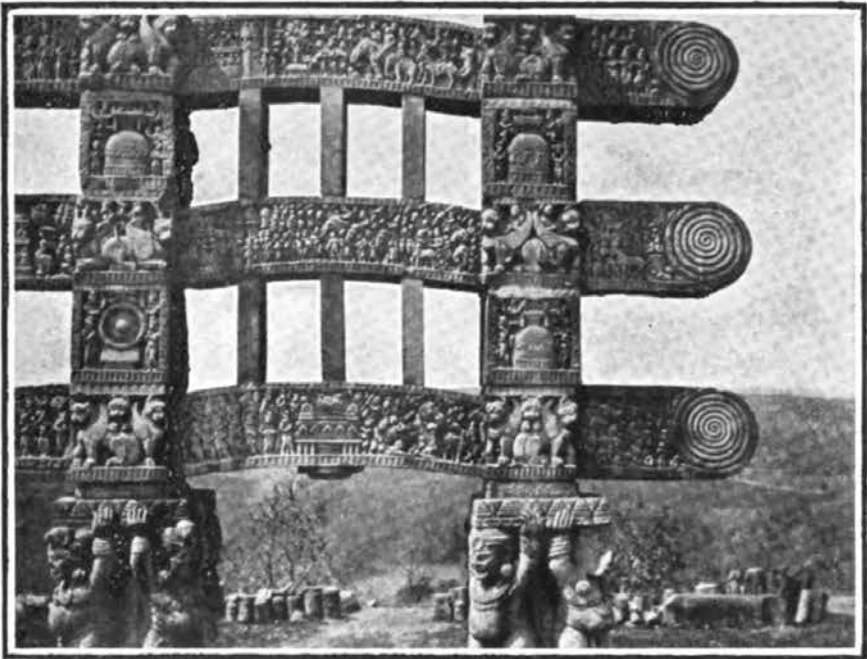
When Gotama Bodhisat was born in former ages as Sama, son of the hermit Dukhula, he rendered every assistance to his parents, who had become blind when he was sixteen years of age. It happened as he went one day for water to the river, the King of Benares, Piliyak, entered the forest to hunt, and as Sama, after ascending from the river, was as usual surrounded by deer, the King let fly an arrow which struck Sama just as he was placing the vessel to his shoulder. Feeling that he was wounded he called out: Who is it that has shot me? and when he learned that it was the King he related his history and said that his greatest grief arose from the thought that his blind parents would now have no one to support them. When the King perceived the intensity of his grief he promised that he would resign his kingdom and himself become a slave of his parents. Meantime a Devi, descending from the devaloka, remaining in the air near the King without being visible, entreated him to go to the hut and minister to the wants of the blind parents. He went. The body of Sama having been brought to the hut was restored to life by the united efforts of the Devi and the parents. The parents also received their sight and the Devi repeating the ten virtues to the King Piliyak enabled him to live in righteousness and after death to be born in heaven. (Beal)

WESTERN AND SOUTHERN GATEWAYS

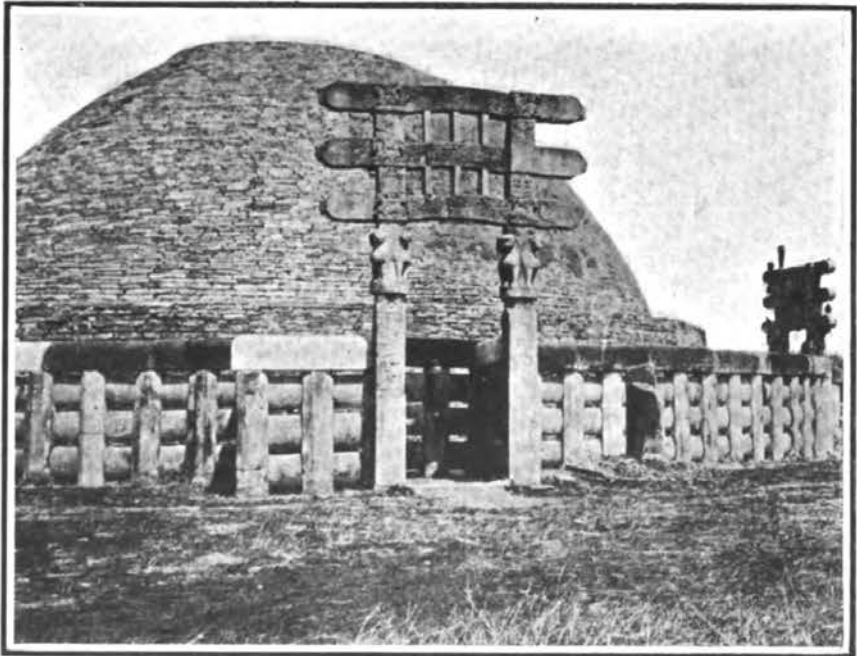
Scarcely any of the scenes on these two gateways (Plates V and VI) have been identified; in fact, I have not been able to find any description of the southern gate in the books available in the Adyar Library. There is a dwarf capital on the western gateway and the architrave represents the attack of the demons on the Bodhi-Tree. There are also scenes from the life among the Devas—an account of the Triyastrinshas heaven, the heaven of the people of good morals here on earth, “the reward of limited obedience”. (Beal)

Two plates in Fergusson's *Tree and Serpent Worship* are regarded by Beal as illustrative of the legend of Dipankara Buddha. It is a story of unusual interest to the Theosophist who knows something of how the future Buddhas made, in the far past, the vows to the then Buddha. This legend of Dipankara tells of how Gautama Buddha Himself took his vow, and also gives a glimpse of the great Teacher Maitreya Bodhisattva.

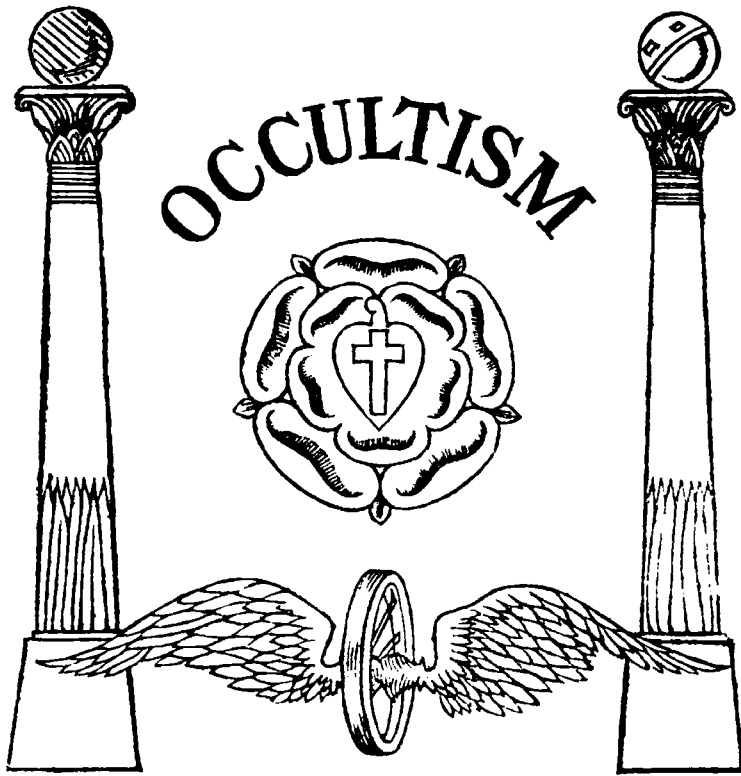
Josephine Ransom



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6



RENDS IN THE VEIL OF TIME

LIVES OF ERATO

III

THE next life of Erato stands out in sudden and lurid contrast to the two last. These, as we have seen, were respectable and prosperous, placed amid kindly surroundings and undisturbed, save in one or two unimportant instances, by any very evil or harmful influence.

Out of this peaceful setting we are now suddenly transported to Poseidonis at the height of its terrible yet superb civilisation. We find ourselves in a city as vast as London, adorned with public buildings surpassing in size and grandeur even the most stupendous of Egyptian remains; and with every kind of structure—bridges, houses, temples—designed in the most extravagantly ornate style of architecture: a city of fierce contrasts, of gorgeous wealth and luxury beyond all our modern dreams, side by side with appalling poverty and squalor. Its population, as regards its lower and middle classes, was literally a medley of the world's races, comprising, as it did, various types of red and yellow Atlanteans; lower still, the black Lemurians of Africa; and lowest of all, the degraded and oppressed slave population drawn from the early second sub-race of Atlantis.

Life at this time—to speak quite plainly—was nothing else than a thing of vice, luxury and brutal selfishness. Sensuality, cruelty and low forms of black magic were to be met with on every side. The ruling class, who belonged to the old red Atlantean stock, were arrogant and oppressive; and it might truly be said that there were only a very few of the refined and the cultivated, who had in some measure managed to lift themselves out of the general cesspool of evil in which this race and civilisation had become submerged.

Into these inauspicious surroundings Erato was born in the year 15,288 B.C. His parents Mu and Markab were wealthy members of the aristocratic class, and, as might have been expected, not by any means without the faults of their caste. His father,

Mu, was, as a matter of fact, a man utterly without heart or scruple and wholly devoted to selfish ends. Coming, as Erato did, straight from two incarnations in which the higher and gentler side of his nature had been fostered and brought out, and finding himself amid surroundings so out of harmony with what had gone before, there is little wonder that for the first half of his life a strange half articulate struggle made itself felt in our hero's breast. Old instincts of good fought blindly against the new and stifling vibrations of evil; and thus it was that up to the age of twelve, Erato was an uneasy and unhappy sort of boy, filled with vague feelings of discomfort and discontent, and half conscious of dim aspirations towards something different and better.

But, as in Wordsworth's famous Ode, "shades of the prison-house began to close about the growing boy;" and, as time went on, the youth found himself gradually losing these finer intuitions and becoming more interested in his father's worldly schemes and an ever greater admirer of the parental dexterity and unscrupulousness in business. Added to the slowly torpifying influence of years was the effect of the company which the young man's wealth tended to draw round him—idle ne'er-do-weels and parasites, like Hesperia and Lachesis, only too ready to serve their own ends by pandering to the lower side of his nature. One result of these evil influences was that he was led to reject the love of a young woman, Lacerta, who was genuinely devoted to him. Tiring of her and thirsting for more varied and promiscuous pleasures, he cast her off; and not long afterwards the poor girl died broken-hearted.

In spite of the riot and dissipation of the life he was leading, there was all along, in Erato's mind, a latent feeling of repugnance and remorse, as though his better nature were all the time vainly striving to rise superior to the evil influences of the age, only to be dragged down again and again by the strength of the current and the universal example of those around him. So low indeed was the general level of morality and spirituality at the time that, without being innately vicious or in any way worse than his companions, Erato ended by becoming, as the years went on, a hard, dishonest, unscrupulous man, Shylock-like in the mercilessness of his dealings, and one who, like most others of his age, had learnt readily to employ magic for selfish ends. All this meant for him a life of continually increasing unhappiness, for while the evil side of his nature was waxing strong, the good still lay dormant within him, and caused him many an uneasy pang of conscience.

Some years later, when he had reached middle age, he happened to be involved in a street brawl and received a serious wound which caused him prolonged suffering. During all this time he was left practically alone by his selfish acquaintances, none of whom thought it worth while to visit his sick bed. And it was this protracted period of loneliness, with the bitter reflection which it engendered as to the unsatisfactory character of life as he knew it, together with a deepening despair of ever reaching anything better, which drove him eventually to end his life by his own hand in the year 15,244 B.C.

A long sojourn on the astral plane naturally followed this unfortunate life. At the same time, all the half-stifled aspirations towards good, ineffectual though they had been in practice, eventually brought their legitimate reward. After a while Erato succeeded in reaching the heaven-world, and there he enjoyed the fruits of whatever seeds of spirituality had lain latent in his character.

Looking back upon this life as a whole, it seems hardly possible, considering all things, that Erato could have been anything very different from what he actually was. The forces which surrounded him, together with the influence of his upbringing and connections, could hardly have permitted him to achieve a better life. There is no doubt that the whole thing was a test or experiment, in order to see whether, after two incarnations in which circumstances had been comparatively easy, he would have sufficient strength to rise superior to, and triumph over, circumstances which were decidedly and very definitely difficult. He failed; but the test was such a severe one that we can hardly wonder at it. Of course, had he really succeeded, it is clear that the result from the point of view of progress would have been enormous.

There are no signs of artistic skill in this incarnation; possibly the over-development of the lower nature may account for this.

DRAMATIS PERSONÆ

ERATO : ... *Father* : Mu. *Mother* : Markab. *Undesirable Associates* : Hesperia, Lachesis. *Lover* : Lacerta.

 IV

The next life of Erato seems in some way a penalty for, or antidote to, the last; for it takes him right out of the luxurious and enervating conditions of Poseidonion civilisation and places him amid surroundings about as bleak, as hardy, and as uncomfortable as can well be imagined. This time he is born as a girl in North America in a branch of the first Atlantean sub-race, a people much resembling the modern Esquimaux in appearance and mode of life. As a baby, dark-skinned and clothed in furs, she plays by a large fire of driftwood in the centre of a hut. For miles around stretch the unbroken snows. This is truly an inhospitable land, offering no shelter to tree or shrub, and practically destitute of animal life, save for a few small arctic creatures. Within the hut the air is so dense that you could cut it with an axe, reeking as it does with the amalgamated stench of fish, oil, smoke and sundry other unsavoury substances. The walls exude a foul moisture, and the general sense of barrenness and discomfort is heightened by the complete absence of any kind of furniture or utensils. In summer the air is not

intensely cold, and Erato is able to run about in the snow with bare feet, although she still wears her outer garment of rough sealskin, and her inner garment made of the white fur of some small animal. The sealskins, it may be observed, are prepared by scraping and rubbing with seal oil, and beating with a block of stone or wood.

The people of Erato's race are a kindly, simple and merry folk, contented with their lot, and by no means savages. On the contrary, they have many good qualities and make the best of the hard conditions in which they live. They seem quite reconciled to these—custom of course may account for this—and, what with their diet of seal and fish and their garments of skin and fur, manage to get along comfortably enough.

Amid these surroundings Erato grew up. Quite early in life a curious psychic strain began to show itself in the child. She dreamt dreams, saw visions, and had other mystical experiences. It may have been this tendency towards the occult which caused her to take an unusual interest in the runes, or sacred verses, which she used to hear chanted by the folk around the fire during the long winter evenings. These from the first had a strange fascination for her, and led her after some time to seek out a local medicine-man—a queer creature in his official adornments of scraps of coloured rag stuck about his dress of furs—who taught her something more of these rude incantations, from which in after life she never ceased to draw a kind of soothing comfort, although she knew little of their meaning.

In this life the artistic sense seems once more to have emerged, although the very rude conditions of existence prevented it from being in any way really brought out and developed. But it showed itself in the insight with which, as contrasted with others of her race, the girl could even then look at Nature, seeing in it colours and beauties which were hidden from the rest. Generally speaking, however, the artistic side of Erato in this incarnation was not that which caught the eye. The effect she gave, as she grew up, was rather that of a merry, round-faced creature, with black hair and eyes and a squat strong figure, who would sing lustily as she hauled the driftwood along the frozen beach or pulled the whalebone sledge over the snow.

In due course Erato married; but—if perchance romance could live, to be killed, in so dreary a region—not the man of her heart. This disappointment caused her some sorrow for awhile, but custom and the hard necessities of life soon chased away all memories of grief, and it was not long before she became a busy matron with a substantial family of her own to look after.

We cannot expect events in a life like this. Yet what was almost an event happened some years later; for the whole tribe—families, animals, sledges and all—one day girt up its loins and migrated southward until it came to a more favourable region of fir-trees and snowless summers, in which it settled. Here existence resumed its normal course for our heroine, and things jogged along steadily and dully enough till her death at the age of fifty-

five. Her body, according to custom, was buried in a squatting position, while the subtler portion of her passed on into a discarnate existence of some six hundred and fifty-three years.

This life, as has been said, was a kind of retribution for the life in Poseidonis, although it may also have had the effect of getting rid of much of the softness and self-indulgence which that life had engendered. In any case it is clear that Erato's immediate associates in this incarnation were not at all at her level; she had been temporarily cast among people far below her in evolution. Perhaps it is for this reason that it has been found impossible to identify any of these. They do not belong to her *entourage* at all, and it is not until the next life that she begins to get back among her appropriate surroundings.

DRAMATIS PERSONÆ

None Identified.

At a period practically contemporaneous with the fourth life of Erato there was a gathering of a group of our characters in India. They are given in the appended table which is taken from one of the lives of Velleda.

DRAMATIS' PERSONÆ

INDIA—14700 B.C. (RACE V, 1)

- JUPITER : ... *Overlord.*
- MARS : ... *Chieftain. First Wife : Osiris. Son : Velleda. Second Wife : Pallas.*
- LACHESIS : ... *Lover of Velleda.*
- CALYPSO : ... *Dravidian Captain. Wife : Amalthea. Daughters : Concordia, Capricorn, Olympia.*
- MINERVA : ... *Old man who befriends Velleda.*
- VELLEDA : ... *Wife : Crux. Sons : Theodoros, Beatrix. Daughter : Capella.*
- THEODOROS : ... *Wife : Demeter. Sons : Corona, Egeria. Daughter : Dolphin.*
- BEATRIX : ... *Wife : Hector. Sons : Deneb, Arcor. Daughters : Elsa, Andromeda.*
- CAPELLA : ... *Husband : Vajra. Sons : Siwa, Sappho. Daughters : Ulysses, Rigel.*
- CLIO : ... *Politician at the Court of Mars. Wife : Centaurus. Sons : Flora, Fortuna. Daughters : Gemini, Melpomene.*
- STELLA : ... *Steward of Velleda. Wife : SIRONA.*

CORRESPONDENCE

I

THE ANNUAL PRESIDENTIAL ADDRESS

AS a member of the French National Section of the Theosophical Society who is deeply interested in the Christian aspect of Theosophy enunciated by Dr. Steiner, I should like to reply to the statements which I read in your Address to the last Annual Convention.

To say that I am a student of Dr. Steiner's works does not however, fully describe my present attitude. I must add that you, our revered President, first taught me to love and serve Truth. Long before Dr. Steiner began his propoganda, your writings, inspired by the overwhelming power of your entire devotion to the highest aims of mankind, had led me to mould my life, both interior and external, into an instrument of Truth and Service. And here let me offer you the tribute of a deep gratitude and veneration which nothing can ever affect. For so long as I follow after Truth with the best of my mind and heart, so long must I be conscious of a vital link with that incomparably beautiful soul whose struggles are revealed in your autobiography. From you indeed I learned

to follow Truth, and to fulfil her demands at whatever cost. And to-day my understanding of Truth forces me to express certain views on your statements as to the reported militant propaganda of Dr. Steiner's adherents.

And first I must endeavour briefly to indicate the only underlying principles from which any conception whatsoever can be said to spring; every propaganda must rest either upon bare assertion, or upon demonstration. Obviously an "aggression" such as has been ascribed to certain of Dr. Steiner's adherents, might suggest the idea of undue interference with the free will of those members who do not agree with his teaching. But since the statements made cannot possibly refer to physical coercion, it follows that such "aggressions" can only lie in uttering our convictions when opportunity arises. Nor can it allude to any organisation formed with the idea of propagating such ideas, since any members not in sympathy with them could easily refrain from attending meetings held with this purpose. Therefore the objection raised against some of Dr. Steiner's students must be on account of their freedom of speech. Let us therefore examine the two tendencies which necessarily characterise the presentation of any teaching.

(1) *Demonstration.* To argue in favour of a doctrine does not curtail freedom of thought or harmony of action, for the hearers can always use their own discrimination in accepting or rejecting the reasons formulated by the speaker. Should just argument be pronounced out of place in the Theosophical Society, we should speedily sink to the

level of any sect where a dogmatic creed is imposed upon its members. That you yourself oppose any such tendency is proved by your own words; "The perfect freedom of thought within the Theosophical Society secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression."

(2) *Assertion*. To attempt to support any teaching by mere assertion would be a very different matter. It would be an offence against Theosophical principles, and any member approached in such a way by one of Dr. Steiner's followers would be bound to protest against the intrusion of such *pronunciamentos* into the Society. The conscious exclusion of such attempts is one of the highest conquests of any true Theosophical student, proud of a faith in harmony with the demands of his intellect.

We all agree that this is the way in which we must regard propaganda of whatever kind, on whatever subject, whether within or without the Theosophical Society. We may add that to fail to support our conviction by reason and logic would be in fact falling short of the motto which forms our proudest boast: "No Religion higher than Truth." It would show that we cannot expect others to accept the standpoint presented by it. So then, logical demonstration is not only our right but our duty.

You do not mention any fact in regard to the attitude of Dr. Steiner's adherents. Moreover, so far as I am aware, none of them has as yet

printed any statement concerning his teaching. So that it is somewhat difficult to reply to the reproaches levelled against them. But though it may be impossible to say precisely what they have done, still we may attempt to indicate what they ought not to do. (1) They should not make definite assertions of "splendid accuracy" nor declaim any unsupported, fulsome praise. (2) They should not lay claim to any kind of superiority, which apart from being deplorably wanting in tact, involves an attitude which to those who know Dr. Steiner's way of looking at divergent teachings would be unjustifiable.

When therefore you proclaim "your duty to protect as far as possible the holders of other opinions from undue interference," I think I may safely say that Dr. Steiner's followers will gladly support your efforts. Their confidence in your desire to fulfil this duty is indeed so strong that they even claim your protection for their own freedom of thought within the Society. The fact is that many of Dr. Steiner's adherents have had an unpleasant surprise in reading in your address "that even in Germany a growing number of Theosophists prefer the older and *wider* teachings to the new."

I have studied your works, Mrs. Besant, as well as Dr. Steiner's. I cannot recollect that any of them led me to appreciate this inferiority of Christian teaching compared to Indian Esotericism. I should be greatly obliged if you would indicate to me in which of your lectures or writings the justification of such judgment may be found. You are the highest authority in the Theosophical

Society. It grieves many of Dr. Steiner's adherents to see discredit, unsupported by argument, cast upon our teachings in the face of the assembled members of the Convention in the same breath with which you assert the perfect freedom of thought within the Theosophical Society and your intention of protecting such freedom. Is there really any objection of a general character which justifies your enunciation without further explanation? All that you *say* is that "Dr. Steiner gives to Christianity a primacy which non-Christian nations could not accept".

Should the Theosophical Society in any country abandon the only criterion for the admissibility of any teaching, *i.e.*, its approximation to Truth, then the nation adopting such an attitude ought to be reminded that the only real aim of the Theosophical Society is expressed in its motto, which is the one positive basis of spiritual unity in the Society.

But if the right to reject Christian teaching be conceded to non-Christian nations, surely they in turn should then at least concede the right of Christian nations to prefer a Christian teaching as given by Dr. Steiner, which, far from excluding Indian Esotericism, emphasises its place in the organic body of Divine Revelations.

The ground taken by you, Mrs. Besant, would in fact, if logically held, assign to Dr. Steiner's teaching the true area within which his adherents may legitimately be permitted to give full expression to his teachings, so long as they remember that they must appeal only to arguments which

can be grasped by the common sense of all who desire to listen; so long as they carefully avoid any intrusion on those souls which decline Christian teaching—above all so long as they do not exalt their own teaching but simply expound it.

But on the other hand we call upon you as our President, to ensure that it may be understood by all members of the Theosophical Society, that there is no essential inferiority in Christian teaching. As you have expressed a contrary opinion, perhaps you will allow me in turn to propound some general views—not in regard to relative superiority, but merely to suggest that Christian teaching does not *per se* deserve to be treated as a “narrower teaching” at first sight.

You have announced the return of the very Founder of the Christian religion as the World-Teacher, the Teacher of highest rank. Does this announcement not imply an interest in the study of the esoteric teaching connected with the Incarnation of Jesus Christ, the Founder of the Christian religion? Dr. Steiner, whose views about His Second Coming differ from yours, gives full value to these teachings, showing that His Coming can only be looked upon in the right way by means of deep and careful study of His revelation, His Esotericism, the all-embracing stature of His Macrocosmic Individuality as revealed in the Scriptures connected with His Incarnation as Jesus the Christ, and finally by tracing the living expansion of His mighty activity backwards, forwards, but especially right up to the present time. And truly this study has not led me away from the older teachings, any

more than the study of the fruit leads away from the blossom, or the leaf, or the stem, or the root. It enlarges and intensifies the comprehension of the past and so it fosters our love and veneration for the older religions, more and more, as we assimilate the depths of the nearest of Revelations congenial to Occidental culture. If the principle of Evolution be really an all-pervading condition in the life of our universe, the conception does not seem justified of a narrower teaching arising from the recent Incarnation of the Teacher of highest rank, when compared with any older teaching.

So far as I know this is the first time that any of Dr. Steiner's adherents has written what might be interpreted as an appreciation of his teaching, although it is only a very superficial logical guarantee which he wishes to give, that Dr. Steiner's adherents will in no way abuse the right to freedom and equality between diverse teaching which they herewith take the liberty of claiming. It is a defence, not an aggression, and it is reconcilable with the feelings of deep and sincere veneration with which I subscribe myself,

Yours most respectfully,

Eugene Levy

[I did not say that Christianity was narrower than another single religion, but narrower than the eclectic teaching of Theosophy. If M. Levy will recall what has happened in Nice, Marseille, Nimes, Rheims—to mention only French Lodges—he will understand what I meant by "aggression," and why so many complaints reach me. The various requests I have had from Germany as to founding Lodges outside the German Section explain the phrase as "to a growing number".

Baron Walleen, in England, told the Scotch General Secretary that Dr. Steiner's views on the Christ should be accepted on Dr. Steiner's sole authority, he being the only person who understood the subject. Every member has the right to consider his own religion to be better than any one else's.—ANNIE BESANT.]

II

RESEARCH WITHOUT VIVISECTION

Every one who is interested in Reform in general, and Health-Reform and Food-Reform in particular, must be interested in Humanitarianism, and the Anti-Vivisection cause, which includes the Anti-Inoculation cause.

Two most important points of view need emphasising.

The first is that the attitude of those who go in for 'Research' is quite wrong; the argument of the Research people, as they politely call themselves, is that, because their data have been obtained by certain methods, therefore no other methods were open to 'science;' they have implied that science, or what they mean by science, does not know of any other methods. Even if we grant that some of the data obtained by Vivisection and Inoculation experiments have value, it does not prove that these methods were the best for arriving at useful truth, or even that they were necessary. And I wish to support those statements from two absolutely different points of view.

The first is my own. For many years now I have advised people about health and fitness; my individual health-pupils number about 4,000; nearly every day I get two or three testimonials either

verbally or by letter; I have given advice as to diet and abstinence, exercise and muscular relaxing, deep and full breathing, simple water-treatments, simple mental helps, and so on; of all the advice which I have given, I cannot trace any items whatsoever to information supplied by experiments in Vivisection or Inoculation; absolutely every useful principle which I have applied has been arrived at through different means, and has not been helped in the least by any of the Vivisection or Inoculation experiments.

Secondly, I have, working with me in my more difficult cases, an expert who makes a threefold analysis (of blood, urine, etc.); by a prick with an aseptic needle, he gets a drop of blood; beyond this there is no Vivisection; the work is chiefly microscopic; he says that none of the facts of physiological chemistry, which he relies on, are supplied by experiments in Vivisection or Inoculation; he says that his methods of using these and other facts for his correct diagnosis, on which we base our advice, are absolutely independent of these branches of so-called science.

I think that this point of view—namely, that without Vivisection and Inoculation we can give a satisfactory and sensible treatment which prevents or removes disease and produces lasting health, and that for our advice we owe nothing whatsoever to these two branches of Research,' is a great argument against Vivisection and Inoculation.

As to the horrors which have been perpetrated under cover of these two names, everyone who becomes a Food-Reformer along sensible lines can scarcely bear the thought of them.

One more argument. It is generally admitted that the disease of the age is neurasthenia; I think no open-minded person could claim for a moment that the prevention or cure of neurasthenia has been in any way aided either by Vivisection experiments, or by Inoculation experiments.

If it be maintained that uric acid disorders are really more prevalent than neurasthenia, let us ask, with regard to the treatment of uric acid disorders, what contribution of any value has come from Vivisection or Inoculation?

Yours truly,

Eustace Miles

Miss Lind-af-Hageby the brilliant leader of the Anti-Vivisection forces, is fairly well satisfied with the Report of the Royal Commission on Vivisection, considering the composition of the Commission. The efforts to obtain any relaxation of the existing law have failed, and additional safeguards have been recommended; the Report says: "We strongly hold that limits should be placed to animal suffering in the search for physiological or pathological knowledge." It sanctions experiments "provided that life is terminated without a return of consciousness, and that during the whole of the experiments such animals are in a state of anæsthesia". Moreover the Report states:

That certain results claimed from time to time to have been proved by experiments upon living animals, and alleged to have been beneficial in preventing or curing disease, have on further investigation and experience been found to be fallacious or useless.

Still some "valuable knowledge" and "useful methods" are held to have come from Vivisection—a view one might expect to find prevailing in such a body.

THE BROTHERHOOD

A NEW ORGANISATION

By ANNIE BESANT

I HAVE heard with great pleasure of the founding of 'The Brotherhood' by professors, masters, and students of the Central Hindu College. In a paper signed by thirty-eight of these, reference is made to Mr. Arundale's resignation of the office of Principal at the end of the spring term in 1913, and it goes on:

He came in 1903 to work in the College at the instance of the revered President of the Institution, Mrs. Besant, and it has been his constant and firm ambition, as he has often told us, to carry out in his own life and to help others to carry out in theirs the great ideals which she embodies and teaches. His devotion to and reverence for his superiors and love and affection for all have been the marked features of his life, and his generous nature, his inborn sympathy towards all, his solicitude for the needy and suffering, and above all his gentleness and large-hearted tolerance, have endeared him to his friends, his colleagues and his pupils. He has pre-eminently succeeded in introducing the family spirit into the College, and by his earnestness and sincerity of motive and one-pointedness in serving the high ideals constantly placed before us by Mrs. Besant has rightly gained the privilege of being in the position of an elder brother to a very large number of his colleagues and to all his pupils. We all stand to-day a united family bound by ties of the deepest love and affection irrespective of any beliefs or opinions that any one of us may hold. There is thus an ever-growing feeling now that the force of love and affection that has been generated among us will be more easily preserved and better utilised if to a certain extent it is given some form.

No finer testimony than this could be given to the Head of any Institution, and few, outside the College, know the passionate reverence which has grown up among professors, masters, and

students for this gentle and noble man, who by his own love has evoked love in others, to whom the weakest and the worst boy will turn for help, knowing that he will find a heart that will sympathise and aid, not a hand that will chastise. A few have undervalued Mr. Arundale, because his gentleness and humility have veiled his great spiritual power, but they are very few; and they, in time, will look back with surprise on their own blindness. 'The Brotherhood' lays down the following platform:

MOTTO

The ideal reward is an increased power to love and serve.

DECLARATION

That the members of 'The Brotherhood'—friends and pupils of Mr. G. S. Arundale during his ten years' work in their midst—desire to perpetuate the strong bonds of affection which have become firmly established amongst them, so that they may keep alive the force and strength of the inspiration they have derived from him and may endeavour to maintain the following ideals which he has so nobly striven to live:

OBJECTS

(1) To maintain by daily life and example that brotherhood is the one great principle underlying all unity, and that sympathy for others is independent of all opinions and beliefs.

(2) To show by personal example that it is the special duty of all to help the poor and suffering.

(3) To show by collective example that a brotherhood is possible in which the members are bound by ties of loving sympathy and good-will established and daily strengthened by an evergrowing gentleness and an increasing understanding of the common life in which all share: and that such ties are unbreakable by misfortunes of whatever kind and do not depend on opinions, on common religion, on a common race, or on a common caste.

(4) To use the force of the sympathy thus established so that each member, wherever he may be, and whatever he may be doing, shall be able to draw on it for the better service of his surroundings.

(5) To establish by personal example the principle that help should be asked for others rather than for oneself.

(6) To maintain among the members the spirit of one united family knit together by affection, earnestness, sincerity and one-pointedness—all enduring through good and evil report, through success and failure.

The founders have wisely realised the value of a strong personal tie, and are not afraid of the parrot-cry of 'hero worship'. They frankly say that their society is one

which is based merely on affection and love for him, and which will seek to instil into the minds of the members the desire to carry out in their own lives the ideals for which he has worked with so much zeal, devotion and sacrifice.

A considerable number of 'The Brotherhood'—which contains some who are opposed to the Theosophical Society, but who revere its results as embodied in Mr. Arundale—gathered at Moghal Serai to bid him farewell on his leaving for his holiday in Europe, and touched his feet, in ancient Indian fashion, as he said adieu. They have still one college year with him, ere he lays down his office to take up, for the rest of his life, the service to which he has dedicated himself. He has won the high reward of "an increased power to love and serve," and having proved himself to be an ideal Head of an educational establishment, he is called to go out into a wider work in the world, and to build up the world-wide organisation which owes its inception to him as the Order of the Rising Sun, and is now known as the Order of the Star in the East. He will have charge of Alcyone and Mizar during their Oxford life, and his position as Private Secretary to the Head of the Order marks out his life-work.

Annie Besant

SCIENTIFIC NOTES

OCCULT CHRONOLOGY AND GEOLOGICAL TIME

By G. E. SUTCLIFFE

It would be an advantage to those who desire to co-ordinate the facts of modern science with the teachings of Occultism if even a rough correspondence could be found between the evolution of our races and rounds and the epochs of terrestrial evolution which are so clearly traced in the geological records. Geology has always been the nearest to occult science in the length of its time periods, and like it also has been a little shy of giving out figures from which events could be chronologically traced. Nevertheless there are a few figures scattered here and there which if carefully pieced together, from both geology and occult writings, may perhaps constitute a kind of Rossetta Stone which will enable us to transform the hieroglyphics of Occultism into the exoteric alphabet of science.

In *The Secret Doctrine* important figures of this kind have a habit of hiding themselves in small print in some apparently unimportant note. Such an instance occurs in vol. ii, p. 754, where we read: "In the Esoteric Doctrine, sedimentation began in this round approximately over 320,000,000 years ago." And it is further added that even a greater time elapsed during the preparation of this globe for the fourth round *previous to stratification*.

Further references to the same work, (i, 397; ii, 73; ii, 323;) show us that a Day of Brahma, a period of 4,320,000,000 years, embraces the whole seven rounds of a chain period, and is divided amongst fourteen Manus, having an average length of about 300 million years. Seven of these Manus being Root-Manus, presiding over the seven rounds of the chain, and seven Seed-Manus presiding over the pralayas between the rounds. Hence the 320 millions given above as the time from the commencement of sedimentation on this earth is about the

length of a round of our chain. These rounds we are told need not be all of the same length, the earlier rounds perhaps being longer than the later, as is the case with the root-races. (*The Inner Life*, Leadbeater, vol. ii, p. 287.) But we see that the time given is about the average length of these rounds.

This serves to explain the further statement that previous to this stratification an even greater period elapsed during the preparation of this globe for the fourth round; for the part of the earth's crust lying beneath the sedimentation must have been formed during the third round and a whole period of pralaya must have intervened between the formation of these two adjoining sections, and as the length of pralaya is the same as the round, this means at least another interval of 300 millions of years. It is even possible that twice this period might have elapsed, for in the third round strata need not have been formed by sedimentation owing to the conditions of the round being quite different; and the Earth's crust immediately beneath the sedimentation may date from the beginning of the third round, or about a thousand million years ago. In any case if means were available for estimating the respective ages of these two adjoining strata we ought to find an enormous difference between them.

Turning now to the science of modern geology for further facts bearing on this question we find that the earliest sedimentary deposits are those known as the Cambrian, whilst those which immediately underlie them are termed pre-Cambrian. Between these two adjoining layers we are told there is usually a marked difference, and a strong contrast in lithological character. There is here what is called a break or breach of continuity which points to the lapse of a vast interval of time, during which the pre-Cambrian rocks, after suffering much crumpling, were ridged up into land, and then laid open to prolonged denudation. (*Textbook of Geology*, Geikie, third edition, p. 719.) The upheaval of pre-Cambrian rocks is especially prevalent in the northern hemisphere, and to this day much of the land in the boreal tracts of this hemisphere consists of pre-Cambrian gneiss, notwithstanding the fact that enormous piles of sedimentary rocks have been formed from its denudation. (*ibid.*)

Here then we have geological evidence of an enormous interval of time between the strata due to the third round

and those due to the fourth, moreover the fact that the more northerly parts of the hemisphere still consist of the third round pre-Cambrian rocks confirms the statement in *The Secret Doctrine* that the Pole-star has its watchful eye upon the first continent, the Imperishable Sacred Land, from the dawn to the close of a Day of Brahma (Vol. II, p. 6.). For geology thus testifies that a part of the northern hemisphere has never sunk beneath the surface of the sea in all the period dealt with by the science. These rocks therefore must be of enormous age compared with the sedimentary that overlie them.

As before stated, geologists have been rather shy of giving the age of strata in years, on account of the uncertainty of the available data, but recent researches have enabled them to partially overcome the difficulty, and an account of these researches will be found in the *Philological Magazine* by Professor Joly (vol. xxii, p. 357, September, 1911).

One of the methods of gauging the age of these rocks described in the above article is based on the recently discovered fact that the metal Uranium gradually changes into Lead at a known rate which however is so slow that it requires thousands of millions of years for completion. If therefore Uranium is embedded in a rock formation it will gradually change into Lead, and as time goes on the Lead will increase and the Uranium diminish, so that the greater the age of the rock the greater will be the ratio of Lead to Uranium, and from this ratio the age of the deposit can be calculated. In the Proceedings of the Royal Society for June 1911, A. Holmes gives the result of these calculations for various rocks which will be found in the above article, (p. 376) from which I extract the following:

GEOLOGICAL PERIOD	MILLIONS OF YEARS		
Post-Cambrian	... Carboniferous	... 340	
"	... Devonian	... 370	
"	... Pre-Carboniferous	410	
"	... Silurian	... 430	
Pre-Cambrian	... Sweden	... 1,025	
"	... "	... 1,270	
"	... United States	... 1,310	
"	... "	... 1,435	
"	... Ceylon	... 1,640	

The post-Cambrian series are the sedimentary strata formed during the early part of the fourth round, and have an age of about 400 millions of years. This is rather greater than the time given in *The Secret Doctrine*, though the statement there made is not 320 millions but *over* 320 millions approximately, so that the discrepancy is not material. The pre-Cambrian series are our third round strata, which we see are more than 600 millions of years older than the fourth round series, and this again fully bears out the statement in *The Secret Doctrine*. They were evidently formed about the beginning of the third round, and the reigns of two Manus, a Root-Manu and a Seed-Manu, must have elapsed between the two formations. From which we may infer that in the third round strata were not formed by sedimentation as in the fourth, probably because in that round climatic and other conditions were different, the earth being more heated; and that the chemical forces may also have been of a different nature.

It is evident from the concluding passages of Professor Joly's article that the disclosure of these enormous periods has rather astounded men of science. Geologists as a rule are prepared to contemplate long periods, but not so large as those given in *The Secret Doctrine* which appear to take their breath away. They had concluded from another enquiry that the length of time for the sedimentary deposits could not exceed 150 millions, and the enormous age, of the pre-Cambrian, which is nearly ten times that figure, appears to them particularly incredible. In order to reduce these periods to what they consider more reasonable, it is suggested that in former times Uranium changed into Lead at a more rapid rate than at present, but we see that, if they can be persuaded to accept the occult teachings, no such hypothesis is necessary; and this is undoubtedly what they will need to do eventually, perhaps before another decade has elapsed.

G. E. Sutcliffe

THE PRESIDENT OF THE T.S. IN FRANCE

Le Théosophe gives a long account of the President's visit to Paris, illustrated with snapshots, and says, among other things :

"We can only give a very brief *résumé* of the unique lecture addressed by Mrs. Besant to members of the T.S. It is not for us to say here all the good we think of it, but we may none the less place on record the spirit which came out from it, the influence from which will be strong in spreading our movement, and in making it more exactly understood.

"'We are a society of students,' said Mrs. Besant; 'we communicate and place on record in our lectures and in our books the results of the investigations which we have made; among us, there are neither revelations nor dogmas; we do not ask for blind faith; we do not wish that people should be content to repeat the teachings given in our books; each must study for himself; you must accustom yourselves, in studying and in reading the books of teachers, to see in them only incomplete researches, and not revealed Holy Scriptures. Exercise your critical sense, without which you cannot discern between error and truth. Among us there are some who know more than others, but it is not those who know most who will seek to impose their ideas on others. No one has the right to impose on others his personal views, and the most entire liberty in research and in opinions should be one of the principal characteristics of the Theosophical Society.'

"These few words should certainly suffice to prove to our adversaries that we are far from forming the 'little religious sect' that they imagine; they should also give a new impetus to our Theosophical brethren in their love of truth."

The paper states that the whole lecture will shortly be published.



REVIEWS

Theosophy and Social Reconstruction, by Dr. Haden Guest.
(T.P.S. London. Riddle of Life Series, No. 3. Price 6d.)

This third of the Riddle of Life Series deals with social problems in the light of Theosophy, and deserves to share in the wide circulation obtained by its predecessors. Dr. Haden Guest opens with a statement of the problems to be discussed, and remarks on the chaos of proposals from all sides; he then turns to Theosophy with its ordered plan of evolution, with reincarnation as the means thereof, and gives a beautifully lucid sketch of the method and object of reincarnation. The human Spirit is evolving here, with our world as its field; "that which hinders it is evil, that which helps it is good;" therefore Society must be based on Brotherhood, and must afford to each of its members "the opportunity of growth which his stage of development needs". Physically, we must have good bodies born in good surroundings; astrally, the cultivation of fine emotions by literature and art:

No man should work so hard that he has no life left for finer things, and no man should spend all his life at work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.

Changes such as these involve, of course, most far-reaching changes in wages, in old age pensions, and in every department of life. And well-being for all—working or lazy, sick or well, young or old, deserving or undeserving—can be the only motto for a nation governed according to Theosophical principles. To all must be given the best possible chance; the penalty will no longer be deprivation by others of the comfort, dignity and beauty of life, but the self-inflicted penalty of falling out of the evolution, of being a laggard amongst comrades who are going joyfully forward.

We must recognise national responsibility for individual well-being, and for individual economic independence; the child is best guarded through the parent or the person in *loco parentis* and not apart from these, in the family and not in the State

institution. Dr. Guest then deals in detail with the changes necessary; while laying down principles, he applies them to practice; hence his little book serves well the double object of inspiring a noble ideal and of showing the way to its realisation. May it have the circulation it deserves.

A. B.

Indian Tales of Love and Beauty, by Mrs. Josephine Ransom. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2s. 6d. or 65c.)

Stories of Indian Gods and Heroes, by W. D. Munro. (George G. Harrap & Co., London. Price Rs. 3-12 or 5s. or \$1.25.)

Two books of Indian stories, one written by a clever woman whose heroines are dainty and refined beauties breathing an air of graceful purity and chaste love, the other, penned by a man of culture whose Gods and heroes are somewhat feeble portraits of the mighty originals. This marked difference and some other minor ones are traceable to the intimate personal touch and understanding of the Indian sentiment that Mrs. Ransom possesses but which Mr. Munro lacks; a heart-felt sympathy for India's daughters enables Mrs. Ransom to produce exquisite stories which touch the reader's heart and mind; it is unfortunate that Mr. Munro fails to captivate the imagination.

Mrs. Ransom's book provides an instructive and most pleasurable recreation after a day's work. Her style is attractive, her stories are more so. It is difficult to leave the book when you once begin reading. We have perused many books of Indian stories, very few come up to the level of Mrs. Ransom's. She has grasped the workings of the Indian soul and her presentation in each case brings out India's hidden sentiments as they expressed themselves in her peerless daughters of old. Very few foreign minds could portray, for example, Mirabai and Padmini as our author has done. The twelve stories vie with each other for the place of honour; we cannot say which is the best, but, though it seems unfair to do so, we can say which would be considered the worst; it is somewhat weak and not very taking; it is unfortunately the first one, 'Maitreyi, the Ascetic'. The others though their subjects are familiar characters like Savitri or not so famous as Sanghamitta are equally charming. A few more illustrations would have

improved the dainty volume but at its price it is indeed very cheap. We should like to see more stories narrated by this gifted author. May Mrs. Besant's hope in the Foreword to the book be fulfilled: may it bring "knowledge to the West and inspiration to the East".

The second book with its sixteen coloured plates, its excellent binding and printing has its attractions but the stories—only seven—rather feebly told, are lifeless to a great extent and fail to keep up the reader's enthusiasm. The 'Tale of Savitri and Satyavan' compares unfavourably with Mrs. Ransom's 'Mayst Thou Be as Savitri'. Mr. Munro's gods and heroes and Mrs. Ransom's queens of love and beauty are different persons otherwise, but in every respect the latter are superior to the former as we see them painted by our two authors.

B. P. W.

A Mathematical Theory of Spirit, by H. Stanley-Redgrove, B.Sc., F.C.S. (William Rider & Son, London. Price 2s. 6d. net.)

The contents of this book are by no means as formidable as might be expected from the title. The author has confined himself to stating the case for a line of thought which offers considerable scope for further development. His standpoint may be briefly described as the possibility of finding spiritual applications for certain accepted mathematical expressions which in themselves have no application to physical matter. It is not claimed for mathematical treatment that it can prove the existence of a spiritual world, but it is argued that symbols to which the mind can attach a definite meaning must involve some real mode of existence, even though they cannot be represented in physical matter. And though no important conclusions appear to be reached at present, it is only fair to recognise the scientific restraint with which the subject is handled. The opening references to Swedenborg's doctrine of correspondences, itself an application of the ancient Hermetic maxim "as above, so below," are introduced explicitly for the sake of confirmation and not authority. At the same time the attitude displayed towards clairvoyant investigation is quite liberal, and significant of the more recent trend of scientific criticism.

The expressions chiefly dealt with are incommensurable, negative, and imaginary quantities, and, as perhaps the most

interesting example of an incommensurable quantity, the ratio of the diameter of a circle to its circumference may be cited. Numbers are regarded as steps, and as corresponding to the discontinuous nature of atomic matter, while a value so fine that it cannot be expressed exactly by any number of steps in the form of decimals can only be imaged as existing in a continuous medium such as modern science postulates for its æther of space. In fact matter "in the ultimate analysis" is described as a "spiritual phenomenon," a term which seems at once to bridge the mental gulf between duality and unity. Possibly the use of the word spiritual is somewhat wide, as on page 18. "By the spiritual we understand the mental, the psychical, the ideal," but this latitude does not detract from the force of the author's suggestions.

It is interesting to find the Pythagorean school of thought receiving serious attention from a modern exponent, especially when it is recognised that the few writings which have survived are but second-hand versions of the oral teachings of Pythagoras himself. However, the fundamental aspect of number does not appear to attract the author as much as its elaboration, for his premise that "the Pythagorean theory was the natural outcome of an erroneous view-point" does not lead him much beyond the admission that "there is undoubtedly a considerable element of truth in it". Certainly the consideration of number involved in the vibratory phenomena of light and sound carries mathematics into the province of physics, but, if only the application of number is extended to pure dynamics, its significance is enhanced enormously.

The language is concise, graphical methods are employed when possible, and the problems raised provide solid food for minds of an abstract bent.

W. D. S. B.

Ways to Perfect Health, by Irving S. Cooper. Manuals of Occultism, No. 2. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 40c.)

We cannot help congratulating Mr. Cooper on his new book. It is written in a very taking style and not a page of the seven chapters is dull. Valuable information, practical hints in some detail and instructive lessons are compressed into this small book of 119 pages and an excellent Index facilitates the work of the reader.

'The Ideal Body' is the heading of the first chapter; we are told that "an ideal body possesses three qualifications: it is strong, sensitive and obedient;" the author explains them in a lucid manner.

The second chapter is entitled 'What to Eat' and in it a strong case is made out against flesh diet and in favour of vegetarianism and no less than twenty very logical, reasonable and sound arguments are put forward. A very practically useful classification of vegetable products is also given.

'When and How to Eat' is an instructive chapter; under the sub-headings of 'Some Don'ts' and 'Mastication' a few valuable suggestions are made.

The fourth chapter is on 'Hints on the Preparation of Food' which, at least in portions, should be read and explained to every cook and kitchen-maid. Poor restaurants! They are not considered quite "the best places in which to dine" but their keepers might try and meet Mr. Cooper's demand and then perhaps in a future edition....!

'Drink and Drugs' is the chapter that follows and in it tea, coffee, cocoa, alcohol, tobacco and drugs of sorts are very thoughtfully examined. Water "the natural drink" comes in for some well deserved praise.

Chapter six is entitled 'Sleep, Exercise, Bathing and Dress' and will be found very useful by many a man and woman in our days of nervous diseases. A set of six exercises and a simple, but what seems to be very effective, breathing exercise are given. The closing paragraphs on 'The Control of Passion' are practical and will be found priceless by some.

'The Influence of the Mind' is the last chapter, in which the healthful attitudes of the mind are well commented upon: Be joyous, Be optimistic, Be positive, Be calm, Be wholesome, Be loving—these are the author's wise injunctions based and explained on convincing, rational lines.

Mr. Cooper has scored in the book and his Theosophical knowledge has helped him considerably. His simple, lucid and attractive style; his way of putting important facts in a convincing and self-evident manner; his study of the subjects he treats of; his general care, accuracy and above all his love for his reader go to make his book one of the very best of its kind. It is a handy volume, simply bound, and there is an

air of refinement about it. It deserves a wide sale and at its price it is indeed very cheap.

M. P.

Man, Social, Moral, and Intellectual, by Pandit Bireswar Pande. (The Bengal Medical Library, Calcutta. Price Rs. 2.)

This volume is a free English rendering of a work published by the author in Bengali in 1884. An attempt is made to treat of the whole scheme of evolution from the birth of the universe to widow re-marriage. The first eight chapters might fittingly be described as a fusilade of questions—such questions as one might imagine as being set at an examination of Planetary Logoi competing for the post of a Solar Logos!

Chapters XI to XII deal with general social questions, such as education, control of the individual, seclusion of women, marriage, and caste. The orthodox view based on the texts of scripture is maintained throughout, though one or two slight modifications are suggested. Charming pictures are drawn of how the Hindu from his earliest years undergoes a system of training which must necessarily produce in him love for his God, teacher, brother, consort, children, country, humanity. His universal love flows towards the whole world, and selfish love is wholly unknown to him. Sad is it to think that the actual reality is so far removed from this ideal state of Society!

Whatever may be the flaws of the book we must respect the spirit in which it was written, and we heartily endorse these words of its author: "In India, still now, the people unanimously venerate a sage or a saint. It does not matter if he is of low caste, or of a different religion. Let, then, our young men put aside all ideas of antagonism in religion, and learn to feel that all religions are but revelations of the same Truth. The intrinsic value of a nation lies in the moral character of its people. Let our boys learn—that they cannot secure the progress of the country by isolating themselves in the attainment of individual advancement. If you begin your work of reform with the assumption that your people and their ideals are foolish and unreasonable, you are sure to generate in them a sense of distrust which would make co-operation impossible. Assimilate only what is good and wholesome in the new order, and retain what is best in the old."

C. L. P.

A Peasant Sage of Japan: The Life and Work of Sontoku Ninomiya. Translated from the Hotokuki by Tadasu Yoshimoto. (Longman, Green & Co., London. Price 4s. 6d. net.)

The *Kotokuki-ki* is literally, "A Record of the Return (Repayment) of Virtue," and is an account by Kokei Tomita, Sontoku's greatest disciple, of his master's life and work. This English edition has an introduction by J. Estlin Carpenter and an Appendix by the Translator, which contains some of the most interesting matter of the book. The work, as one could but expect, does not come up to the western standard of biography, but it yet presents a simple, artless and pleasing account of its subject.

We cannot here reproduce even a summary of the hero's life and work but only give an analysis of his teachings which consists of four principles.

1. Its foundation—Sincerity. Even as God is Sincere.
2. Its Principle—Industry. Even as heaven and earth and all creation are ever at work without repose.
3. Its Body—Economy. To live simply and never exceed one's rightful means.
4. Its Use—Service. To give away all unnecessary possessions, material, or other, in the service of heaven and mankind."

When questioned Sontoku told his disciples: "My religion consists of one spoonful of Shintoism and a half-spoonful each of Buddhism and Confucianism."

The book would have gained in interest to European readers at least, if more space had been given to Sontoku's religious beliefs and teaching, and his methods with his disciples, often over a hundred in number during his later years, and with the growth and development of his inner life. The book in the original was entirely concerned with rather wearisome repetition of his organising work in various necessitous districts. We owe to the Appendix all the little there is on these most vital points.

Sontoku attached great importance to his religious teaching "which was never wordy, but to the point always, and illuminated by apt illustrations and very often he reformed people by coupling good advice with material help." He was a strong peace advocate, and pre-eminently a spiritually

minded man, and practical mystic. "Sontoku taught his disciples not to look at things with the erring eyes of flesh—but with the inward vision, because the sight of the spiritual eyes is true and boundless." Readers of Sontoku's life record, will probably agree with the translator that "Sontoku's real and lasting greatness lay in his life, so noble and so real."

E. S.

The Door Ajar and Other Stories, by Virginia Milward. (William Rider & Sons, London. Price 1s. net.)

The fatal facility of expression and suggestion of the historic sense possessed by the authoress alone redeem this volume of stories from being ranked with those literary efforts known as "shilling shockers". The introduction of pseudo-occult colouring of the very crudest character may possibly account for its publication. And still one asks why? The stories have no plot, no motive; there is not a clever or helpful thought nor a vivid wholesome emotion in the whole book. At best, it may serve to pass an idle half-hour on a railway-journey for those who like sensationalism of a morbid character.

A. E. A.

Religion in Recent Art. Expository Lectures on Rosetti, Burne Jones, Watts, Holman Hunt and Wagner, by P. T. Forsyth, D. D. (Hodder & Stoughton, London.)

The author explains in his preface, that "these lectures were written for a promiscuous audience. They were lay sermons." He holds, a disputable position, that "Art is a spiritual product. The content of Art being in the nature of inspiration must not be directed to the direct and conscious horizon of the artist. It is of no private interpretation—even when the artist himself expounds." Artists who preach the doctrine of Art for Art's sake will also probably quarrel with the author's statement that he "prizes Art chiefly as it can speak to the soul"; but many will agree with Dr. Forsyth when he says "If devotion is poor and intelligence low in a community, the Art will not be rich or high which is adopted instead. Bald devotion and trivial art are alike symptoms of that spiritual poverty which underlies the hard-featured poverty of our pushing Christian type."

The book has eight fine illustrations, mainly of Rosetti's and Burne Jones' pictures. The lecture on Rosetti is the most striking of the series; it is very sympathetic in its treatment alike of the artist and of his work.

With the recent revival of interest in and understanding of mysticism, has inevitably followed a better comprehension of the work of the Pre-Raphaelite School of painting. Its work is now recognised as of a sacramental nature, the outer portraiture conveying an esoteric or inner meaning. "The religion of Rosetti's art lies certainly in its spirit rather than in its particular subjects." Dr. Forsyth writes: "It is above all things 'romantic' art... And the romantic spirit is the especially Christian element in art. It is the element of depth and wealth. Its vehicle is colour rather than form. It glories more in richness of harmony than in severity of melody. Its fulness of chords betokens its wealth of love, and if it is sometimes too careless of drawing, that only means that in gospel it has forgotten law and its power for the moment has outrun measure. The transparent fulness and abyss of colour make a temple for that Christian infinitude of spirit which ever transcends the limits of any finest lines we draw." Dr. Forsyth considers Rosetti "the greatest painter that this country has ever produced". On the man himself Dr. Forsyth is merciful in judgment. "He had a spiritual principle of beauty but he had not a spiritual principle of life... What he worshipped was Beauty. We must not despise Rosetti for this intoxication of beauty. I do not envy the man who is not by Rosetti made ashamed of himself and the poor quality of his love."

The lecture on Burne Jones is sub-headed 'The Religion of Præternatural Imagination'. His work is said to be distinguished by two great imaginative features "the power of mythic interpretation (Ruskin) or the fine treatment of the soul and the power of poetic beauty or the fine treatment of nature; and I venture to describe the religion in his work as the religion of the præternatural imagination, because while his beauty is unearthly in its exquisite excess, it is still not pure heavenly in its spiritual strength." It is always a somewhat bold venture to interpret the inner meaning of any work of art but Dr. Forsyth essays this feat with several of Burne Jones' best known works, including 'Love Among the Ruins,' 'Fortune's Wheel,' 'The Chant d'Amour'—selected for

its exquisite poetic beauty—the four Pygmalion pictures and 'The Resurrection'. His interpretations are very thoughtful, suggestive and in some cases inspiring.

Mr. Watts is described as our 'Michael Angelo'. "We have no art amongst us so masculine as Mr. Watts'; none so Miltonic, none so conversant with the vast and dignified simplicities of form, the grandeurs of imagination and the widest sweep of noble thought." And again: "He paints not scenes, but principalities and powers that rule the true realism of life."

The chapter on Holman Hunt has as subtitle 'The Religion of Spiritual Faith,' and the point is insisted on that Holman Hunt represents the best that has yet been done by Protestant Christianity in the way of Art. Again a debatable point. Contrasting Rosetti and Holman Hunt the author says: "Holman Hunt painted the Cross in the spirit of the Resurrection, whereas Rosetti would have painted the Resurrection in the spirit of the Cross. The one treats Christianity in the Protestant temper and the other in the Catholic."

In 'Richard Wagner and Pessimism' we read: "Pessimism has done what neither Positivism nor Agnosticism has enough human nature to do. It was not only a special and congenial art, but it has produced a great Master in Art. If music be its religion, Richard Wagner is its prophet." The point of singular affinity between Pessimism and Christianity is music, which is said here to be "the art which owes most to Christianity, which is by pre-eminence the æsthetic fruit of Christianity, and which lends itself most readily and universally to Christian uses." "As Christianity," says Wagner, "rose from under the universal civilisation of Rome (and its pessimism)," so from the chaos of our modern civilisation (and its pessimism), music bursts forth." Both affirm: "Our kingdom is not of this world." A rather interesting Wagnerian dictum is: "Music is a woman."

The theme of *Parsifal* is described as "a representation of deliverance in man's soul. It is the soul singing its own deadly sins, its own mental agony and its own regenerate beauty." The story of the poem, its "movement and idea" are described at length and with insight and sympathy.

The concluding essay is on 'Art, Ethic and Christianity'. The real, though indirect, relation between Art and Morality is

dwelt on, and Art is seen to be indispensable to human morality. Art is said to serve Religion indirectly: "Religion is the whole man in a sense in which Art is not. The purest, and intensest Christian emotion is above Art."

Dr. Forsyth joins an extensive vocabulary and a gift for writing beautiful and poetical English to a fine religious fervour and a genuine feeling for the beautiful. He has also, as the quotations testify, very definite beliefs concerning the relationship and interaction of Art and Religion. A book of this nature, of course, invites the criticism of both lovers of Art and believers in Religion alike, and criticism probably often of a very virile nature as the problems involved are so vital. But however the reader may disagree with particular interpretations and its canons of either Art or Religion, he cannot but find the book interesting.

E. S.

Mr. Frederick H. Evans introduces to us an unknown writer, James John Garth Wilkinson, the pamphlet bearing this name as title (there is no publisher's name, a fact that makes a difficulty as far as circulation is concerned). The pamphlet is an Introduction to Garth Wilkinson's works, and is reprinted from the *The Homœopathic World*, and has as its aim to call the attention of the reading public to the treasures hidden in the neglected works of its subject. The message of Garth Wilkinson was that of Swedenborg, more beautifully and sympathetically expressed, and Mr. Evans fully justifies his vindication of the value of his hero, and the pamphlet should do much, if widely circulated, to win an appreciative public for Garth Wilkinson. Here is one taste of his quality: "The human race is practically and really One Man. . . . Each individual man is separately conscious, and is sufficiently alone to be himself, but in that very soleness he is also conscious that he is part of a greater Manship, and that without being in it he would perish. . . . At death every member of it enters a corresponding spiritual world; and carries along with him, so to speak, his own spiritual world. He is still part of the One Man, but on new conditions; he is a member of some one of the vast societies of the spiritual world."

NOTES

The fourth International Summer School, organised so successfully in previous years by Mr. Dunlop, the Director, is to meet from August 3 to 17, 1912, in beautiful Torquay. All branches of thought are cordially invited, and the Theosophical Society will, no doubt, be largely represented. Devonshire is one of the loveliest of English counties, and the meeting should be very enjoyable as well as useful. Mr. Dunlop's address is: Oakley House, Bloomsbury Street, London, W.C.

The ugly face of civil war is showing itself in Ireland, where Ulster is sternly determined not to submit to a Parliament in Dublin. A meeting of 300,000 gathered to welcome the Leader of the Opposition, and 86,000 drilled men formed a veritable army. The vast meeting, with uplifted right hands, swore that those present would never accept Home Rule, and the Government will have to face the question: How can Home Rule be forced on the descendants of the men who resisted Catholic Ireland under James II, and guarded their liberty with their lives? There is still time, as the House of Lords, maimed though it be, will probably throw out the Bill for this session. The Bill itself is grossly unfair, as it taxes England and Scotland for the benefit of Ireland, and while giving a separate Parliament to Ireland, still gives seats to Ireland in the present House of Commons, so that members representing an English minority may continue to rule England with the

help of Irish votes. Until the Colonies have members in the Imperial Parliament, and England and Scotland have their own local Parliaments, Irish members have no right in S. Stephen's. The Irish party, by their betrayal of Women's Suffrage—lost by their vote—will have plenty of antagonism to face at the next election. Their short-sighted and selfish policy may yet recoil upon their own heads, and may render the passage of a Home Rule Bill impossible.

Mrs. Alan Leo gave an address at the Quarterly meeting of the Astrological Society on 'The New Dispensation,' indicating by this name the coming of a World-Teacher. She aptly pointed out that a new epoch began about each two thousand years by the sun changing its Zodiacal sign, and urged that modern astrologers should not be less alive to the signs of the time than were their predecessors, who believed in the coming of a World-Teacher, and saw 'His Star in the East'. Some astrologers might prefer to stay in the Old Dispensation, which had not yet reached its zenith, rather than go forward into the New, the Uranian, wherein Brotherhood would reign. Lady Emily Lutyens spoke on the Order of the Star in the East, a body of people preparing themselves to receive the coming Teacher. Mr. Alan Leo boldly said that Astrology without Theosophy had no meaning, adding: "If you squeeze Theosophy out, you squeeze me out." All know how much Mr. Alan Leo has done to raise Astrology in public esteem, and how he has illumined its facts with the great spiritual truths of Theosophy.

A. B.

GONE TO PEACE

OUR members in India will receive with great sorrow the news of the passing away of our good brother Seth Dharamsey Morarji Goculdass of Bombay. He was an earnest and devoted Theosophist. Mrs. Besant loses in him a trusted friend, and our Indian Section a respected member. A noble son of the Motherland, he laboured for the country in his own quiet way. Those only who lived with him can know of his wide benevolence; his charities, many and far-spread, remained unknown and truly of him could be said that his left hand did not know what his right hand gave. His child-like simplicity, his genuine devotion, his quiet work were true expressions of the Inner Soul—Nature's Nobleman. He was a true aristocrat not only by heredity and high family tradition, but by his nature and disposition; he was every inch a gentleman, a friend to be loved, a colleague to be esteemed, a helper to be grateful for. May Light Perpetual shine on him!

B. P. W.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 15th February to 10th March, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Mr. J. A. Fashanu, Secretary, Lagos Lodge, 15s. ...	11	1	0	
Miss Machinowski, part payment for 1912 ...	5	0	0	
Mr. N. Archinard, Lausanne, for 1912 ...	11	14	0	
Mrs. Lilian Edwards, for 1911 £1/- ...	15	0	0	
Mr. Felix A. Belcher, Toronto, West End Lodge, T.S., Ontario £3/- for 1912 ...	44	5	3	

DONATIONS

Mr. A. Ostermann, Colmar ...	1,172	2	2	
Mr. Crombie (for Garden) ...	15	0	0	

ADYAR LIBRARY

Mr. A. Ostermann, Colmar ...	1,523	0	0	
For Kandjur Fund:—				
Mr. Cordes ...	5	0	0	
Mr. S. Vaidya ...	10	0	0	
A Parsee Lady ...	50	0	0	
Miss Kühr ...	5	0	0	
Madame Bayer-de Bruin ...	50	0	0	
Mr. Crombie ...	10	0	0	
Mr. D. H. Dastur, Bombay ...	36	4	0	
Mr. N. H. Cama, Nander ...	5	0	0	
Haspet Branch, T.S. ...	23	0	0	

Rs. 2,991 10 5

A. SCHWARZ

Treasurer

ADYAR, 11th March, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 15th February to 10th March, 1912, are acknowledged with thanks:

	Rs.	A.	P.
DONATIONS			
Mr. M. N. Rāmaswāmy Aiyar, Superintendent of Land Records, Cuddalore	25	0	0
Mrs. Elena Barsby, Valparaiso, Chile	14	13	0
Mr. L. E. Rhodes, Motucka	75	0	0
Mr. C. N. Subramaṇya Aiyar, Trivandram (Food Fund)	6	0	0
Mr. V. Rāmachandra Naidu, Enangudi	12	0	0
Teachers of Olcott Pañchama Free Schools	3	14	0
Mrs. Edwards (Food Fund)	60	0	0
Mr. Crombie	5	0	0
Mr. A. Ostermann, Colmar	235	0	0
Donation under Rs. 5/-	1	0	0
	Rs. 437	11	0

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S.

ADYAR, 11th March, 1912.

ADYAR LIBRARY CORRESPONDENCE

The Director, Dr. Schrāder, will be absent from Adyar on leave for some months. Correspondents are therefore requested not to include his name in the address, when writing to the Library on purely business matters. Letters and other postal matter addressed to Dr. Schrāder personally will be forwarded to Europe, and consequently unnecessary and protracted delay might easily occur in case the above request is not complied with.

ADYAR, }
15th March, 1912. }

JOHAN VAN MANEN
Assistant Director, Adyar Library

KANDJUR AND TANDJUR FUND

The negotiations for the purchase of the Tibetan Tandjur and Kandjur have been successfully concluded. Thanks to the kind assistance of the Hon. Justice J. G. Woodroffe and Sir Aṣhutoṣh Mukherji, Vice-Chancellor of the Calcutta University, both collections were secured at a net cost of Rs. 4,200. The expenses of transport to Adyar, of installation in the Library (involving the construction of two large and complicated book

stands, the manufacturing of over six hundred and fifty wooden slabs to put the leaves between, the buying of a similar number of straps to tie the bundles together and the printing of labels), and the travelling expenses, will bring the total to about the sum estimated, *i.e.*, Rs. 5,000.

I therefore beg to once more draw attention to our 'Appeal to Lovers of the Adyar Library' published in the Supplement of last February's THEOSOPHIST.

The Committee of the Fund hereby express their deep sense of obligation to the two gentlemen named above for their kind and effective aid in the matter.

ADYAR, } 10th March, 1912. }	JOHAN VAN MANEN <i>Hon. Secretary, Kandjur and Tandjur Fund Committee.</i>
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THE ADYAR LIBRARY

RECENT GIFTS

For want of space it has been found impracticable to publish in these pages from time to time, as was attempted for some months, lists of books presented to the Adyar Library. Possibly other means may be found to effect such publication in the future. The following donations to the Library may, however, find mention here.

Mr. A. Schwarz presented a magnificent life-size photographic portrait of Colonel Olcott, in memory of the twenty-fifth anniversary of the opening of the Library. The portrait is now hung in a suitable place and it is much appreciated by visitors.

Mrs. C. Bayer-de Bruin gave a typewriter for office use. This much needed machine was thankfully received and renders daily service.

An anonymous donor provided the Library with a complete copying outfit: press, table, books and accessories.

MUSEUM

It is perhaps not generally known that there exists, attached to the Library, a small nucleus of a museum. At present the collections of which it consists are exposed mainly in two show cases. One of these displays rare manuscripts, books remarkable for binding, illustration, execution, age, historical connections with the Theosophical movement, and otherwise. The second case contains curios collected by or given to Colonel Olcott on his various travels, ornamental trowels presented to Colonel Olcott and Mrs. Besant in laying foundation stones of Theosophical buildings, similar keys in silver or gold used for the ceremonial opening of Lodge rooms, and other objects of a like nature.

Further, there are curios of various sorts hung against the open spaces of the Library walls or displayed in the reading rooms.

Last year Mr. W. H. Yarco of Vancouver, B.C., sent through Mr. C. W. Leadbeater, a welcome addition to our small collection in the form of an interesting Red-Indian totem pole, carved in wood and coloured, as in use amongst the British Columbian Indians of the Vancouver district. The same donor also sent a group of religious images carved in black stone and some other ethnographic objects relating to the same tribes. Through an oversight this donation was not acknowledged in our last Annual Report but it needs no special assurance that the gift is thoroughly appreciated and that we feel grateful to the donor.

On the occasion of Mr. Leadbeater's recent visit to Java the family Van Hinloopen Labberton also contributed to the collection by the presentation of a number of Javanese and Polynesian arms, mostly swords, some arrows, an old helmet and shield and a few ethnographica, for which our hearty thanks are due.

The Hon. Justice Woodroffe of Calcutta, recently contributed some beautiful pictorial reproductions of Indian art.

It is hoped that members will note the existence of this nascent collection and remember it at times when occasion arises to enrich it with really valuable curiosities, or works of art, or instructive objects of any nature suitable for show and worthy of preservation.

JOHAN VAN MANEN
Assistant Director, Adyar Library

ADYAR, 10th March, 1912.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
New Ferry, England ...	Wirral Lodge, T. S.	... 20-9-11
Eukoping, Sweden ...	Lotus Lodge, "	... 1-11-11
Lanciano (Prov. di Chiete) Italy ...	Amore Lodge, "	... 13-11-11
Kopenhagen, Denmark ...	Marcus Lodge, "	... 29-11-11
West Bromwich, England ...	Service Lodge, "	... 19-12-11
Benares, U. P., India ...	Islamia Lodge, "	... 25-1-12
Dharmavaram, Anantapur District, India ...	Dharmavaram Lodge, T. S.	... 26-1-12

ADYAR, } J. R. ARIA,
7th February, 1912. } *Recording Secretary, T.S.*

Annie Besant. Vasanā Press, Adyar, Madras.
Publishers : The Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th March to 10th April, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Madam Kolly, France, for 1912	7	6	0
Lieut.-Col. Nicholson, Aden, Entrance fees and Annual Dues of Mr. S. M. Penta	} £1-5-0 each	...	56 4 0
„ C. P. Acharya			
„ C. Mahalingam			
Mr. R. T. Tebbitt, Ningpo, for 1912 £1/-	14	11	9
General Secretary, Dutch East Indian Sub-Section T. S., for Charter fee	15	0	0
Presidential Agent, South America, for 1911 £51-14-0	767	11	11
	Rs. 861	1	8

ADYAR LIBRARY KANDJUR FUND

Previously acknowledged	476	4	0
Mr. C. R. Parthasarathy Iyengar, Vakil, Chittore	20	0	0
Mr. M. H. Leblais	} through Mr. Charles Blech frs. 56.25	...	33 0 0
„ M. H. Kunkelmam			
„ M. Sezreisol			
A Parsee F.T.S., Karachee	100	0	0
Mr. Angila Antem Sassory St. Floorntin, 100 frs.	58	10	5
Mr. N. C. T. Brandenburg, Laeken, £10/-	148	8	9
Mr. Edward Tremisot, Paris, 25 frs.	14	9	10
Mr. A. Ostermann	353	3	9
	Rs. 1,204	4	9

A. SCHWARZ

Treasurer

ADYAR, 10th April, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th March to 10th April, 1912, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mangalambal Ammal, wife of Mr. S. Bhaskara Aiyer, Executive Engineer, for March 1912	10	0	0
Do. for April 1912	10	0	0
General Secretary, Dutch East Indian Sub-Section T.S.	98	3	8
Donations under Rs. 5/-	3	12	6
	Rs. 122	0	2

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S.

ADYAR, 11th March, 1912.

HEADQUARTERS IMPROVEMENTS

The following donations are acknowledged with thanks :

	Rs.	A.	P.
Countess Olga Schack	100	0	0
Mr. N. C. J. Brandenburg	750	0	0
	Rs. 850	0	0
Previously acknowledged	5,186	7	3
	Rs. 6,036	7	3

ANNIE BESANT, P.T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society 'The Theosophical Society in the Dutch East Indies' was issued on April 6, 1912, to Mr. D. Van Hinloopen Labberton, with its administrative centre in Buitenzorg, Java, Dutch East Indies.

ADYAR }
7th April, 1912 }

J. R. ARIA
Recording Secretary, T.S.

Annie Besant: Vasanā Press, Adyar, Madras.
Publishers: The Theosophist Office, Adyar, Madras, S.

SUPPLEMENT TO THE THEOSOPHIST

FINANCIAL STATEMENT

THEOSOPHICAL SOCIETY

The following receipts from 11th April to 10th May, 1912, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Theosophical Society, Hungary, for 1911 £2-17-9	...	43	5	0
Miss Archinard, Lausanne ... ..	...	2	15	0
Presidential Agent, South America, £1-15-0	...	26	4	0
Mr. W. W. B. Warner, Swakopmund £1.	...	15	0	0
Hon'ble E. Drayton, Granada, £1-5-0	...	18	12	0
Mr. George Barnard, Arcadia Estate, Bagan	...	15	0	0
Charter Fee, Blavatsky Lodge T.S. at Düsseldorf	...	28	9	1
" Buddha Lodge T.S. at Hagen	}			
Mrs. Edwards £1. ... ..	...	14	12	8
New Zealand Section T.S., Auckland, for 1911 £23-6-8	346	8	8	
Mrs. Alida von Ulrich of Warsaw, 8 Rubels, Entrance Fees of 3 Members	...	12	0	0
Presidential Agent, Spain, £5-13-3, Entrance Fees and Annual Dues	...	84	0	8
Presidential Agent, Spain, £3-10-0, Annual dues for 1912 of Arjuna Lodge	...	51	14	11
Fees and Dues of Mrs. Alec Burrowes, Lieut. H.E.T. Young and John H. Jaffery, Malta, £3-15-0	...	55	10	3

DONATIONS

Mr. C. R. Harvey for Besant Gardens, £500.	...	7,427	6	5
Mr. C. R. Parthasarathy Aiyangar, Chittore	...	20	0	0
Mr. N. H. Cama, donation Rs. 5/- to Adyar Library	...	10	0	0
		Rs. 8,172	2	8

ADYAR LIBRARY KANDJUR FUND

	Rs. A. P.
Previously acknowledged ... ..	...1,204 4 9
Mr. Chevy Bousse ... ..	... 2 12 0
The Theosophist Office ... ..	... 50 0 0
Madame Sevèr fr. 5 and Mlle. Morel fr. 2·5...	... 4 7 0
Theosophical Society, Scotland, £8. ...	... 120 0 0
	Rs. 1,381 7 9

A. SCHWARZ
Treasurer

ADYAR, 10th May, 1912.

OLCOTT PAÑCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th April to 10th May, 1912, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Mrs. F. Ward, Mansfield	15 0 0
Mr. Odein Nerei, Budapest £1.	14 12 8
Auckland Lotus Circle 10s.; In Memory of H. S. Olcott 5s.; in all 15s.	11 2 3
Lotus Circle, Brisbane, through Mr. M. Reid	18 12 0
Dr. Y. M. Sanzgiri, Bombay, towards Food Fund	10 0 0
Donations under Rs. 5/-	4 0 0
	Rs. 73 10 11

A. SCHWARZ

Hon. Secretary and Treasurer, O.P.F.S.

ADYAR, 10th May, 1912.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Chicago	North Shore Lodge ... ..	...30-11-11
Detroit, Michigan	Alcyone Lodge ... ..	... 1-12-11
North Palmerston (N.Z.)	North Palmerston Lodge ... ..	...25-12-11
Oulu, Finland	Aatto Lodge ... ..	... 13-1-12
New Orleans, Louisiana	Truth Seekers' Lodge ... ..	... 16-1-12
Srivanjiam, Tanjore	Sri Vanchinath Lodge ... ..	... 27-2-12

Annie Besant: Vasanā Press, Adyar, Madras.
Publishers: The Theosophist Office, Adyar, Madras, S.

1912

The Theosophist

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Founded by H. P. BLAVATSKY & H. S. OLCOTT
 with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17th, 1875, and incorporated at Madras, April 3rd, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money Orders or Cheques for all publications should be made payable only to the Business Manager, THEOSOPHIST Office, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

Subscribers should immediately notify the Business Manager of any change of address so that the Magazine may reach them safely. The THEOSOPHIST Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein stated. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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SINGLE COPY: As. 12 — 1s. — 25c. do.

The Theosophist Office, Adyar, Madras, India.

Theosophical Publishing Society, 161 New Bond St., London, W.

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: Alfred Percy Sinnett, Esq. Recording Secretary: J. R. Aria. Treasurer: A. Schwarz

Monthly Organ of the President: *The Theosophist*. Royal 8vo. pp. 160. Rs. 3-12s.—\$3 post free.
Journal of the Non-Organised Countries: *The Adyar Bulletin*. do. pp. 32. Rs. 2-3s.—75c. do.

SECTION

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2. England & Wales ... J. I. Wedgwood Esqr.—19, Tavistock Square, London, W. C.
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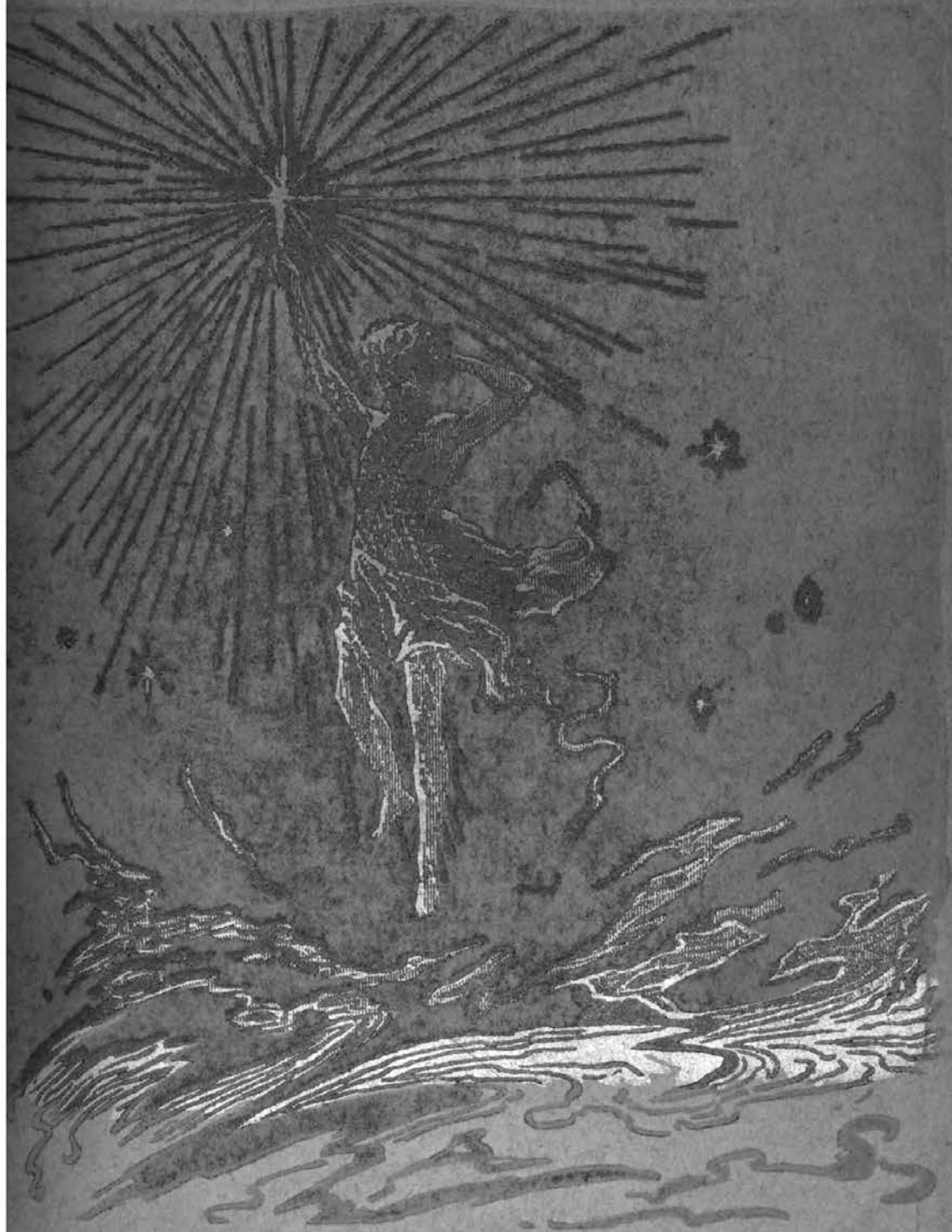
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The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word, as Truth is their aim.

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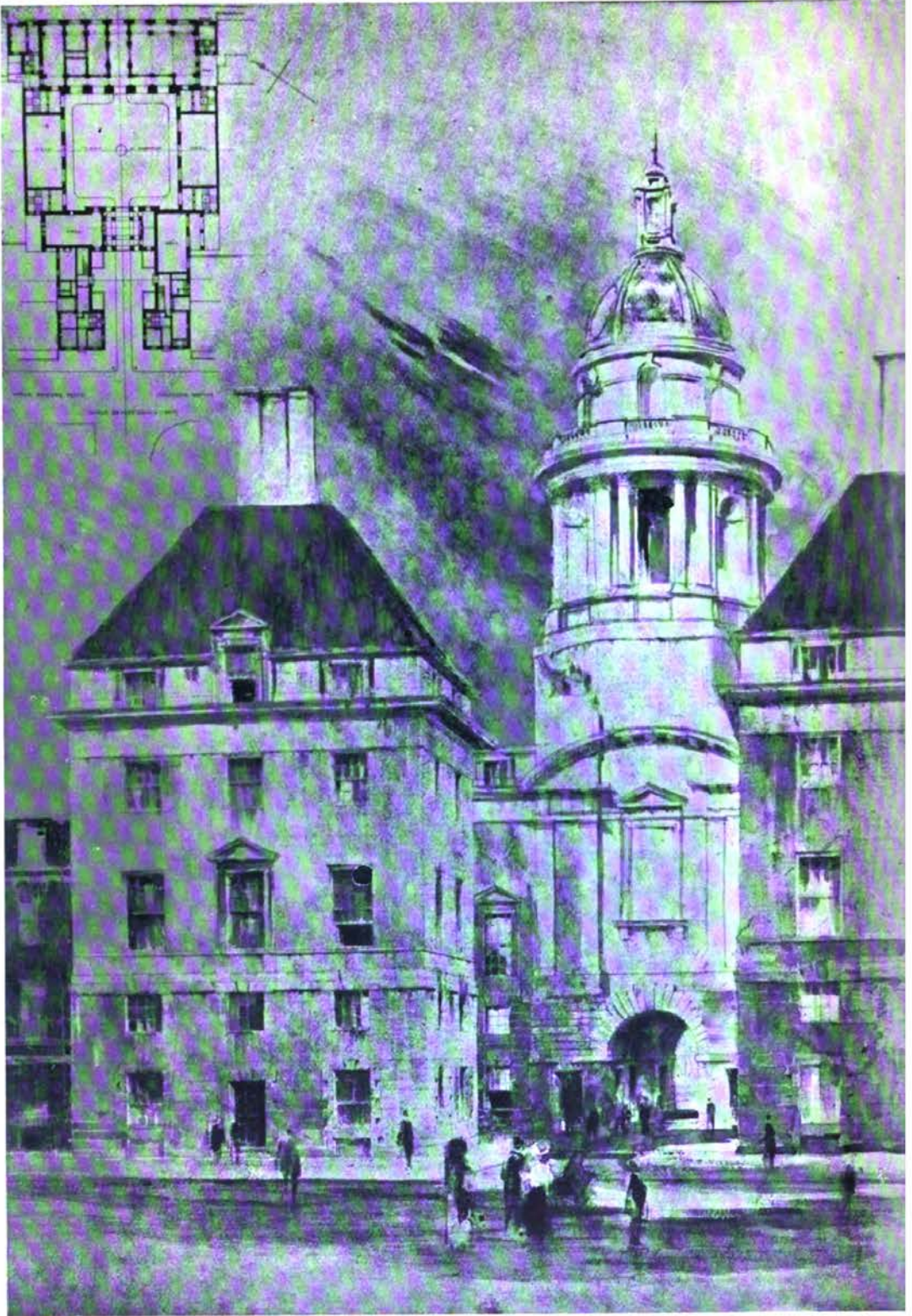
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THE THEOSOPHIST

547401

ON THE WATCH-TOWER

SENOR Don Adrian de Madril, the South American Presidential Agent, writes that all is going well in his domain, and tells of a pleasant demonstration of affectionate sympathy with Commandante Federico W. Fernandez, who, after long years of active service, feeling his strength decreasing, decided last year to place on younger shoulders the heavy burden of organisation, and to concentrate his energies on the valuable journal, the *Verdad*, which he has carried on with great ability amid many difficulties. On January 21, 1912, he handed over his charge to his successor—chosen by himself and confirmed by me—and many South American Theosophists gathered together to present to him an address expressing their gratitude, and a medal of gold, as a memento of his long and faithful service of the T. S. in South America. The gathering was organised by the Lodge Atma

of Buenos Aires, and was reported in various newspapers and reviews; photographs of it appeared in one of the best illustrated magazines. On the same occasion, the two Lodges of Buenos Aires, Atma and Vi Dharmah opened the new quarters which they are holding in common. It is very encouraging to see that Theosophy is spreading in the South American Continent and our heartiest good wishes go to our distant brethren.

* * *

The London lectures of this year, under the title of *Initiation and the Perfecting of Man*, are in the press, and will shortly be published. One of the most striking features of the present activity of the T.S. is the great increase in the sale of its literature. Editions of five thousand copies are becoming quite common, while some of the cheaper books are printed ten thousand at a time, and the third English edition of *At the Feet of the Master* numbers twenty-five thousand. I may add that, in addition to these three published in India, two editions have been published in England, and it has also been reprinted in America, so that the number of copies circulating in the English-speaking world must be very large. And as it is a book which is not for a single year, but for all the years to come in which men and women will be seeking to attain discipleship, its circulation is likely to go on increasing as the reality of the Path becomes more and more understood.

* * *

I am working hard—hidden away in a village of the Kingdom of Italy—at the promised book,

Man: How, Whence, and Whither. Two months should see it finished, so far as writing is concerned, and already the Vasanta Press has received a consignment of the MS. It is difficult but pleasant work. How it will be received by the public it is hard to say, for even *The Secret Doctrine* has not yet convinced that public that records stretching back over a period which can only be measured in units analogous to the astronomers' 'light years' can be available to man. Still stranger will it seem that individuals can be recognised through practically countless years. Yet both things are true. Probably they will be very familiar to our descendants, who will wonder at present day ridicule, as we wonder at the ridicule which dubbed Galvani "the frogs' dancing-master". Verily, the average public is the same in all ages, and equally true is it that, in time, "Wisdom is justified of her children".

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England is, in some ways, a very curious country, so ready to lecture others, so slow to see her own inconsistencies. She prides herself on offering asylum to 'political offenders,' even though the offenders have committed murder in the pursuit of their political aims. Nihilists who seek to overturn the Russian Government may come to England, their hands dripping with blood, and she gives them sanctuary. In this protection of political prisoners she glories. But when some women in her own land, in pursuit of a purely political aim—the gaining of a vote—break a few windows, she treats them as thieves—disorderly drunkards have far

these, played on the occasion of the International Congress held at Munich. Munich is the artistic capital of Germany, and a better place could not be chosen for this Temple of Theosophy. From the description given above, it should form a worthy and dignified centre from which Dr. Steiner's teachings should radiate.

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Those who are interested, as all students must be, in what Dr. Steiner calls 'The New Esotericism,' with its particular teaching as to the kosmic Christ, will find it very clearly outlined in *Die geistige Führung des Menschen und der Menschheit*, published by Dr. Steiner last year. It can be obtained from the Philosophisch-Theosophischer Verlag, Motzstrasse 17, Berlin W., Germany. It has a distinct bearing on the coming of the Christ, which is so much discussed inside and outside Christianity to-day. Very briefly stated: the kosmic Christ, through whom all the forces of the universe play, took possession of the body of one of "two Jesus-Youths" at the Baptism by S. John the Baptist, recorded in the Christian Gospels. At His crucifixion, these forces entered the Spirit of the earth. From A. D. 1250 onwards, a new impulse was given to evolution, and the true esoteric doctrine was taught. The Christ cannot be re-incarnated, but in the twentieth century He will become visible again, but only to those who have been instructed in the New Esotericism, and have developed etheric sight. Gradually, however, in the course of evolution, all men will obtain this sight. The New Esotericism has been developed in the West, and is higher than any elsewhere taught.

This is, of course, a very inadequate summary of a part of a closely printed pamphlet of sixty-six pages—containing, Dr. Steiner says in the Preface, the report, fully revised by him, of a course of lectures delivered in Copenhagen, in June, 1911, at the end of the Scandinavian Convention—but, though inadequate, it is accurate. In a report of a lecture by one of Dr. Steiner's disciples it is said that this coming will take place in fifteen years from the present time, but I have not found this in Dr. Steiner's pamphlet. That is, however, a minor point. The teaching itself will strengthen the growing feeling of expectation that the advent of a World-Teacher is at hand; and the fact that some of us see this truth from a different angle may, rightly used, enrich rather than narrow our thought. He will come, I myself think, not only on the etheric, but also on the denser, sub-planes, not only to the few who follow the New Esotericism, but to the world at large. This affirmation includes, it does not deny, the other, for surely He will be visible in His etheric body to all who have etheric sight. We Theosophists must not be like the two knights who fought over the question whether a certain shield was of gold or silver; later they found that the shield had a golden side and a silver one.

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Sometimes the differences of view are merely verbal; thus Dr. Steiner speaks of people who think that the world is made of atoms, but he says that matter is penetrated, even in its minutest subdivisions, "by the Spirit of Christ;" some of us would say: "by the life of the Second Logos"—

which is only another way of saying the same thing. Theosophical training should help people to see identities of meaning under different names, for names are labels while the life is a reality.

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These different angles from which we see the many-sided truth have an immense value; for let no Theosophist flatter himself with the idea that we possess already every truth which shall enrich humanity in the future. The more freely all views are expressed the better for the T.S., for all earnest men have something to add to our common store. The errors which accompany our presentments will die, but the truths they contain will remain immortal amongst us.

And let us not be afraid of new presentments, new discoveries; let us study and test them all. The word 'neo-Theosophy,' intended as a word of reproach, is not well-chosen. The growing-point of all living plants is new, though produced from the inner substance of the old. Theosophy is a living thing, and we are living and, I hope, evolving human beings. As we evolve, we shall gain new points of view, unfold new faculties, improve old ones. And the splendour of Theosophy is that however far we evolve, there will always be new truths to discover, and new depths to be found in old ones, for Truth is infinite, since Truth is God.

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Because of this, we have no dogmas in the Theosophical Society. Dogmas have their place in human evolution, but each can only present one

view of truth, and hence must be, in course of time, outgrown. Reincarnation is a fact in nature, but any dogma stating it will become antiquated, and will need to be reshaped. By the absence of dogmas, every man can shape his opinions in his own way, and the Society profits by the variety of its members. It is a good proof of the reality of our freedom that a President of the Society and a General Secretary thereof can hold such different views as those given above, and a second General Secretary can disagree with both, without any one of us being able to say to the other: "You are unorthodox." No one need ever leave the Society because he disagrees with the views of any official; fortunately, no member can agree with all of them!

* * *

There is, however, one danger that may arise, as to which the officials of the Society should be on their guard. M. Edouard Schure, the brilliant disciple of Dr. Steiner, in the preface to his new book, published in the *Revue Bleue*, under the title of 'The Future of Theosophy,' speaks of eastern Theosophy as inferior to western, and hopes that his book will "serve as a rallying-point for all those who, feeling the seriousness of the present moment, are resolved to march towards the future under the banner of *Hellenist-Christian Esotericism* (italics his). Every exotericist naturally prefers his own religion, and asserts its primacy among the religions of the world. But the T.S. cannot recognise the primacy of any one religion. Lodges may be Christian, Hindu, Buddhist, Musalman,

Hebrew, Zoroastrian; even a Section, a National Society, might presumably be so, since members or Lodges within it can always, under Rule 31, stand outside and be attached only to Adyar. M. Schure is completely within his right in raising his banner and in calling round it all who prefer the primacy of one religion to the Brotherhood of all. But we must steadily guard in the Theosophical Society as a whole its first principle, "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of *creed*". People of other religions will not march under the new banner, and their place in the Society is as legitimate as the place of those who do. A very earnest lady—quite oblivious of the fact that no one has now the power to change the Objects of the Society—has been urging me for years to get rid of Universal Brotherhood in favour of 'Christhood,' and to adopt the 'Christ-Culture;' she quite lately warned me solemnly that if I did not declare myself in favour of this, the T. S. would perish; and she added that "next year it will be too late". This seems to indicate that some decisive step is to be taken next year with regard to this. Personally, I would rather perish with the T.S. as it is, than flourish with a sectarian Society. But as I remember the promise: "So long as there remain three men worthy of our Lord's blessing in the Theosophical Society, it cannot perish," I do not feel anxious. I recognise the subtle attraction of Dr. Steiner's and M. Schure's programme as appealing to the natural desire for the supremacy of the Christian faith, but even in Christendom we have

thousands of members who see the Brotherhood of religions as a higher ideal than the primacy of one.

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While opinions are free our Rules are binding, and the President has no power to change them. Twice, lately, an objection has been raised to the principle of using geographical limits to mark out the territory of a National Society. Only the General Council can change our Rules, and any who wish to abolish the territorial limitations should request their General Secretary to bring forward the proposed change in the General Council. I fear that much friction, and many administrative difficulties would arise if territorial limits were abolished, and every body in office administered everywhere. In any case, I am quite powerless in the matter, being only an executive officer, bound to carry out the Rules as they exist. Like all my colleagues, I have a vote on the General Council.

* *

Since writing the above the German *Mitteilungen* for March has come into my hands (May 7). In that Dr. Steiner is reported as saying: "There is no sense in founding as many Sections as there are frontiers of countries." There is no reason why the General Secretary of the T.S. in Germany should not, as one of the General Council, propose an alternative system. And he is the right person to do it, for both the above objections have come from his followers.

* *

Here is a charming description of the Headquarters of the American Section, Krotona, Hollywood,

California. Mr. Warrington, the General Secretary, writes :

I wish you might see this most lovely spot whereon our present activities are centred. I feel that it is Master's land, just as you do about Adyar. It seems almost unbelievable that a place could possess so many delightful characteristics. Imagine yourself on a high elevation covered with tropical and sub-tropical trees and flowers, overlooking to the south a vast city, the nearest portion of which consists of a lovely suburb with palatial homes and beautiful gardens all about ; in the far distance to the south, southwest and west is the ocean, plainly visible when the atmosphere is clear, and to the north, there is nothing but the gradual ascending series of foothills bringing one finally right to the top of the Hollywood Mountains, filled with beautiful glens, and cañons of exquisite peace.

Krotona has its name from the home of the great Pythagoras ; may the blessing of Him who was Pythagoras rest on it.

* * *

It is pleasant to hear from Madras that the Hon. Sir Harcourt Butler, member for Education, was brought to see the Damodar School by Dr. Bourne, the Director of Public Instruction, and Rao Bahadur A.C.P. Iyer, Inspector of Schools. The admirable work initiated by our President-Founder, and now carried on with such perseverance by Miss Kofel, deserves the fullest recognition and encouragement. The Education Department in Madras has always been helpful, and the work owes much also to the Madras Municipality. The Panchama Schools are regarded in the Presidency as models of what such schools should be.

* * *

The International Club for Psychical Research opened in May, 1911, is making great progress, and its energetic and capable Secretary, Mr. G. Knowles, is making it a very active centre for all the movements which are carrying on the work covered by its name. It is very centrally situated in the very midst of Clubland, at 22*a* Regent Street, and its special feature—above all the other regular activities of a Club from the social standpoint—is the provision of regular lectures and classes in the various departments of Psychical Research. This feature is being admirably developed, and the monthly programme of work of this kind speaks volumes for the organising power of its Secretary, and the effectiveness which he has succeeded in imparting to the work of the Club. The *Standard*, in an article by the well-known Mr. Raymond Blathwayt, says on this:

It is generally recognised, as Mrs. Annie Besant well said, when she opened the club last May, that such an institution ought to encourage every rational line of investigation into psychical matters. This is now being accomplished in systematic fashion. The organiser, Mr. George G. Knowles, has within the last few days put before the members of the club, who include such well-known people as Colonel Count Gleichen, the Viscountess Churchill, Major-General Sir Alfred Turner, Sir Eric Barrington, Sir Francis Younghusband, the Rev. Sir Charles J. M. Shaw, vicar of Margate, Mrs. Pleydell Bouverie, etc., etc., a scheme by which he proposes to transform the institution into, as it were, one general "University of Advanced Thought," subdivided into individual schools or colleges, where different branches of psychic thought will be specially taught by means of a curriculum drawn up on systematic and scientific lines.

To carry out this admirable scheme in as interesting and effectual a manner as possible, special lectures are delivered at the drawing-room meetings, which are held in the club three or four times a week.

Amongst the ladies who have placed their services at the disposal of the club, and who are practically interested in the furtherance of its schemes, are Lady Churchill, Lady Warwick, Lady Muir Mackenzie, who last week lectured on 'The Mysticism of Tennyson'; Lady Torrens, a well-known figure in the psychic world; Lady Blomfield, Mrs. Mary Davies, who has started a class for the special development of psychometry, which she illustrates by practical demonstrations; Miss F. M. M. Russell, who is taking charge of a large class in all matters connected with Theosophy; Lady Manns, and Mme. Christie Murray, who has organised a special series of Sunday evening concerts, by way of relief to the more serious side of the club's work.

This is all very good work, and we do not wonder that the *Standard* goes on to say:

The right study of Mysticism will, it is hoped, help to bring about a more just appreciation of those forces without ourselves which make for the righteousness not only of the individual, but of the whole world, and there can be little doubt that the International Club for Psychological Research will go far towards the accomplishment of this ideal.

If this indeed be done, the Club will justify the hopes of its promoters and the good work of its Secretary.

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Speaking of Clubs, I may mention that the Lyceum Club—a Club for women numbering some thousands of members—has a Philosophical Circle, organised by Mme. Jean Delaire, the well-known author, and the President of our Brighton Lodge; this circle has regular lectures on philosophical subjects, which draw very intellectual audiences. The Lyceum Club has the peculiarity that it only admits as members women who can justify their application by pointing to some useful work accomplished by them. It thus forms a centre of thought and culture of a most valuable and influential kind; it accepts as members women in all parts of the

world, having three classes: London, Country and Overseas; and it thus serves as a pleasant meeting-place for widely scattered women, of most varied ability and experience. It counts many Theosophists among its members. Women have certainly "come to stay" in Clubland, and the women's Clubs in London are well-managed and harmonious. The Pioneer Club, I believe, was the first women's Club established in London, and it has been successfully followed. They are all signs of the rapidly growing organisation of women, of the awakening in them of self-consciousness as a sex, and of their increasing power to unite with each other effectively for common objects.

* * *

The terrible loss of the Titanic has given rise to a regrettable attempt on the part of anti-Suffragettes to threaten women with the loss of chivalry in men; they say practically: "If you gain the vote, you shall drown, or otherwise perish, in any mad scuffle for life." Apart from the ignoble idea that life is worth struggling for by trampling on the weaker, there is error in the idea that the cry: "Women and children first" has its root in chivalry. It arises from the deep-seated instinct of race-preservation. The mothers, the potential mothers, and the children, represent the perpetuation of the race. One man and a dozen women could build a tribe; a dozen men and one woman could not. Hence, in savage warfare, which aims at the extermination of the opposing tribe, all women and children are killed, save perchance a few young women who are taken into the victorious tribe to

become mothers in it. In civilised warfare, where extermination is not sought, women and children are held sacred. So, in all accidents, man's *instinct*, more potent than reason, is to save the mothers. They are the chief national asset, and this supreme value is not dependent on the non-possession of a vote. It is a nobler virtue to die for the country's sake than even from a chivalrous sense of helping the weaker, and they who died so splendidly were patriots as well as heroes. This same instinct has enthroned the Mother and Child as the highest religious symbol; Egypt had Isis and Horus, Christendom has the Madonna and the infant Christ. To India, the mother with her son in her arms is the ideal of Womanhood. In this lies woman's safety, under all political systems; she represents the safety of the Nation.

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Mr. Lutyens' design for the Headquarters of the Theosophical Society in London is exhibited in the Royal Academy this year, and is attracting appreciative attention. *Country Life* devotes a supplement entirely to his work, giving a large number of pictures to his exquisite house architecture. We are very fortunate in having secured his help before the Government snapped him up for Delhi. How I wish that I could lay my hands on £80,000! Then we could build in stone instead of in brick, and could give full play to his graceful fancies. But alas! we have no millionaires in the Theosophical Society. I could dispose of £200,000 quite comfortably, in England, India, France and Holland.

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Sometimes a pleasant word comes to cheer one from somebody who has seen something of our Adyar life, instead of building up extraordinary thought-forms of it. A visitor writes :

It is such an absolutely ideal place for quiet and study, and everyone there seemed so intensely happy and harmonious . . . I really am most grateful to you for allowing me to see that very high spiritual side of Theosophy which one does see in Adyar.

We have, however, to pay for that blessed influence of the Masters there which makes the feeling all sensitive persons rejoice in. The dark powers, who use evil-minded persons as their agents to attack any special work which quickens evolution, spread the most extraordinary rumours about Adyar, and there are always some people eager to believe evil. The President-Founder suffered much from 'rumours,' which evil-minded people were always ready to circulate as facts. He used to say that the letters P.T.S. stood for 'Pariah of the Theosophical Society,' and I have realised what he meant since I have succeeded to the office. He knew well what it meant, when he issued the statement that his Master had commanded him to appoint me to succeed him in a post which is the mark for every arrow of calumny. But I have been in one respect more fortunate than he was for my co-workers at Adyar are a constant comfort and support.



I see in *Theosophy in India* that on the motion of my ever-affectionate friend Hirendranath Datta, the Council of the Indian Section passed a resolution, expressing a wish that the General

Council of the T.S. should modify Rule 9, so as to avoid recurring elections of the President every seven years. Personally, I think that the President of the T.S. should be elected for life, subject to removal by a two-thirds vote of the Society. But I should be very sorry if that desirable change were made just now. Two of our General Secretaries, the German and the Indian, have just, in their official organs, made strong attacks on me, and I would not like any difficulty to be placed in their way, if they wish to prevent my re-nomination by the General Council in January, 1914. (I may say that the attack of the German General Secretary was not on my policy in the T.S., but on me, for suggesting, as a Secretary of the O. S. E. under Dr. Hubbe-Schleiden, a gentleman whom the German Section had expelled, and who, it seems, had written an attack on Dr. Steiner which I had not seen. I had withdrawn my suggestion, when I learned that it would be regarded as hostile to Dr. Steiner.) I have no wish to stand again, and shall only consent to be nominated if so ordered by my Master. I took office originally merely because He ordered it, and I have worked hard and have done my best. I hope the Indian Council will consent to the holding over of their resolution till the winter of 1914.

* * *

I am afraid that Mr. Arundale's arrival in Benares will somewhat trouble those who sought to make capital out of the not very astounding fact that he came to Europe for his holidays. The proceeding was a very ordinary and above-board

one, as he took leave from the Committee for an extra few weeks, when the regular college work was over, until its reopening after the holidays. But this simple proceeding has been made into a great mystery by those determined to see something wrong in everything done by an earnest Theosophist. It is a queer world.

* * *

The Presidential Agent for Spain, Senor Don Jose Xifre, sends very good news of the progress of Theosophy in that country. He writes that H. P. Blavatsky's words are being realised, that "some among you will see the dawn of Theosophy in Spain". He reports the proposal to make in Barcelona an Educational Institute, with the object of founding schools in which the study of morality shall be based on the fundamental principles of all religions, without seeking to turn the pupil towards a special faith; the education given will aim at the cultivation of the intelligence, the emotions, and the will of the child, thus evoking all faculties that may be latent within him. Another interesting fact, as to Spain, is that the Order of the Star in the East has already enrolled two hundred members there.

* * *

Many London readers will remember that in the second Queen's Hall lecture I remarked that when a person had reached a certain stage some perhaps insignificant incident would point the way to knowledge. An interesting instance of this came lately to my knowledge. A lady, who is now an old and very devoted member of the T.S., was one day

walking in the street, when she felt a strong presence stopping her, and forcing her to look at a poster; the poster was an advertisement of one of my lectures; she heard a voice say: "Go and find her." She thereupon went to London, not knowing where I was, nor anything about me, never having heard of me before. When she reached town she met a friend who said that she had a spare ticket for one of Mrs. Besant's lectures, and would she like to go? She went. I wonder how many of our members were led to the T. S. by similar experiences. Such facts would make up an interesting 'Twilight,' and I should be glad to receive any such stories.

* * *

The Theosophical Society, the Central Hindu College, and the Order of the Star in the East, have all sustained a terrible blow in the unexpected death of Mr. Dharamsey Morarji Goculdas, in the plenitude of his activity and his usefulness. His great business abilities, his sound advice, his generous gifts, were always at the service of the causes he loved; if ever the T. S. needed help his purse was open; he helped me to buy Blavatsky Gardens, to build the Vasanta Press, to set up the electric installation at Headquarters; his last generous act was to lend me the money to secure Shanti Kunja and Jnana Geha for the Indian Section; in any trouble, he was always loyal and steady; his latest letter was an enquiry how best to deal with one of the *enfants terribles* of the T. S. Bombay will be a sore sufferer, for he never wavered in any storm, and was the rallying-point for all the best

elements there. He was slow and cautious in coming to a decision, but, once having decided, he stood firm. I send my most cordial and affectionate sympathy to his brother and his children, for to them his place can never be filled. May Light Eternal shine on him; the love and gratitude of many follow him in his rest.

* * *

An author at four years of age! Little Joan Maude was born in 1908, and Mr. John Murray, the famous publisher, thus announces her forthcoming work:

This is a book of an entirely unprecedented kind. It contains the impressions of a child of four years of age who can neither read nor write, but who, ever since she has been able to speak, has apparently associated with a whole company of creatures, whose appearances and habits she describes, and with whom she converses. These descriptions follow a definite system, and are not mere floating and incoherent visions, but recur, and have been repeated many times. They have been carefully recorded and verified, and can be accounted for by nothing that the child has heard from those who have associated with her. The names, habits and descriptions are all original, and the book should prove of much interest to psychologists.

The book will be awaited with much interest, and it may be that out of the mouth of this babe may come some indications of the worlds so familiar to seers. Some children of sweet and joyous nature attract the fairies—nature-spirits—who will play many pranks and assume many forms for the amusement of an innocent and loving child.

* * *

I must go out of my way to express my hearty and joyful concurrence with the article by

Mr. van Manen in the May issue of THE THEOSOPHIST. He seems to have reached, though it must be by a very different road, the ideas which I have myself been emphasising; I would note especially the view of reincarnation on p. 262; the reason for its dropping out of Christianity, that I have several times pointed out, p. 263; the statements on doctrine, pp. 264, 265; and the last paragraph but one. Mr. van Manen has done a great service in this admirable and timely article, and I hail him as a valuable ally in my efforts to keep the T.S. broad, in spite of attempts to force doctrines on it from one side, and to ostracise people for their opinions on the other.

* * *

Dr. Schrader sends me a pleasant account of his participation in the Congress of Orientalists at Athens. His volume on the Upanishats was very well received, and his paper on the Shashti-tantra aroused much interest; it drew attention to the *Ahirbudhnya-Samhita*, which is now being printed by the Adyar Library. Many enquiries as to the Library and the T.S. were made, and hostility to the latter seemed to have disappeared. For this change of attitude among the Western representatives of Oriental learning, we have to thank our Director, whose scholarship and steady work have brought it about.

* * *

Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence have been sentenced to nine months' imprisonment *in the second division* for conspiracy. Such an outrage is only inflicted on the supposedly

helpless. Dr. Jameson, for his armed raid was sent to the first division, and had every comfort during his detention. It is a pity that the W. P. S. U. cannot transform itself into a Trades' Union, and then, under the lately passed Act, it might conspire at ease, and might also carry on "peaceful picketing". If Russia be at all clever she might make an effective retort when Sir Edward Grey protests against the treatment of Miss Malecka, for, after all Miss Malecka's friends were revolutionaries, and revolution in Russia does not confine itself to the breaking of windows. It is quite true that Miss Malecka is shamefully treated, but I doubt if they will feed her forcibly. Why should not Russians get up a signed protest, addressed to the Cabinet of which Sir Edward Grey is part, remonstrating with it on the methods of torture used against women political offenders in England? England is very fond of lecturing Russia; why should not Russia take a turn at lecturing England? The present Cabinet might also take a lesson from India. There the Government is honestly trying to put down torture, while in England it sanctions it. Lady Constance Lytton has been nearly killed by the treatment to which she was subjected; others have had their health ruined for life. The testimony of the jury in the late conspiracy trial to the manifestly pure motives of the defendants had no weight with the Judge; if women were tried by women, by their "peers," as they ought to be, the juries would acquit, as men have done in political trial, and the law would then break down. Even men juries, in the

light of the treatment of the recommendation of this jury, may, in the future, refuse to convict, or might merely disagree. There are many *legal* ways of wearing tyranny out. However, in any case, the women's triumph is secure, and these three names will go down to posterity with those of other martyrs in Liberty's army.

* * *

The following, from the *Christian Commonwealth* of May 15, 1912, is another 'straw':

HE COMES

He comes to make the long injustice right—
 Comes to push back the shadow of the night;
 The gray tradition, full of flint and flaw;
 Comes to wipe out the insults to the soul,
 The insults of the few against the whole,
 The insults they make righteous with a law.
 Yea, he will lay on souls the power of peace,
 And send on Kingdoms torn the sense of home,
 More than the fire of joy that burned in Greece,
 More than the light of law that rose on Rome.

EDWIN MARKHAM

I have had letters from two people during the past week announcing themselves to be the Christ, and asking for acknowledgment. We may expect an increasing number of such claimants as the years roll on.



THE GROWTH OF THE T.S.

By ANNIE BESANT

IN 1890 an attack was made on H. P. Blavatsky—the most abused woman of the nineteenth century—by one who thought that the T. S. should not identify itself with her in any way, but should make it plain that belief in Madame Blavatsky was no part of T. S. membership, that her opinions in no way bound it, and so on. Madame Blavatsky, who was very sensitive to attack, and who suffered much under it, thoroughly agreed in these statements, but was bitterly hurt at the way in which they were made; knowing, as she did, that she was the channel by which life flowed into the Society, she suffered all the more, and—as I revered her

as my teacher and loved her as my friend—I wrote a pamphlet in her defence, and therein took up the position that while the T. S. was not committed to anything beyond its Objects, yet that its existence depended on its members spreading the teachings of Theosophy, and that love and gratitude were due to H.P.B. That position I have maintained ever since. Its Objects have been changed several times during the last thirty-seven years, but were fixed by the incorporation of 1905, and one of the subsidiary clauses in the Memorandum of Association gives the T. S. the right of doing “all such things as are incidental or conducive to the attainment of” our Objects.

It is interesting to note the changes through which the T.S. has passed, and it is also instructive. From 1875 to 1884, the Society was distinctly engaged in the pursuit of occult study and in the proclamation of human Brotherhood, especially as between the white and coloured races. The existence of the Masters was continually pressed on public attention; H. P. Blavatsky's exertion of occult powers was very frequent, and was widely bruited abroad; the fact that discipleship was attainable was vigorously insisted upon, and some members of the Society were frankly and publicly said to have reached it; communications from the Masters were published without any concealment, as in the case of Mr. Sinnett's fascinating *Occult World*.

Then came the infamous Coulomb attack, and the worst shaking the Society has ever experienced. It had then no strength outside India except

in the vigorous London Lodge—the American Society having gone to pieces—and in India it tottered. Colonel Olcott's dauntless courage and unwearied labour saved it from destruction, but the occult side of its work then disappeared in India from public sight. The Colonel thought that the only chance of keeping the Society alive was to drop its occult side completely, and lay stress only on its philosophy and its religious value. That side was sedulously followed, and public references to Occultism were few and far between. Madame Blavatsky left India, never to return to it, and Colonel Olcott was frankly no Occultist, as he always declared, though he ever looked to his Master for guidance in difficulties and never hesitated openly to refer to such guidance. H. P. Blavatsky disapproved of the change of policy, and bitterly declared that the Society had become merely a vehicle for spreading philosophy and metaphysics; these were, it may be confessed, not her strong points; the parts of *The Secret Doctrine* which deal with these were written by her with great difficulty; her strength lay in the vast and magnificent sweep of her occult knowledge, in her vision into the past records of our chain, in her active clairvoyance; in these powers she rejoiced, while she was impatient of philosophy and metaphysics, save where she could make them serve her occult knowledge of facts. Some of her metaphysical statements would be much improved if they were recast, say by a man like Bhagavan Das, who has a much better metaphysical brain than she had, and if he had been

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within her reach she would certainly have annexed him and pressed him into her service. In Occultism she was unrivalled, and she soon set to work, though privately, to rebuild that aspect of the Society. As, however, the Masters had temporarily withdrawn from Their guidance of the Society as a whole, she created the Esoteric Section to carry on what she called the original purpose of the Society, and set herself to find pupils to whom she could teach Occultism. Mr. Mohini Chatterji had previously been sent to help the London Lodge on similar lines, and it formed a private study group, which produced some valuable *Transactions*; this work was immensely helped by her most successful pupil, Mr. C. W. Leadbeater, who had passed on from her to his own Master for definite occult training. In this way the lamp of Occultism was kept alive, burning secretly within small circles, whose members were preparing for public work in the future.

Presently some signs appeared that the occult side of the Society's work was again to come to the surface. I have mentioned the issue of some valuable *Transactions* of the London Lodge, and some of these were based on clairvoyant research. *The Astral Plane* by Mr. Leadbeater was one of these, and it was republished afterwards as a Manual. I myself, following H. P. Blavatsky's instructions, developed some powers of vision, and worked for a time with the London Lodge group in the nineties. Articles on Thought-forms, on Occult Chemistry, etc., appeared, and my own pet discovery of the 'Permanent Atom' passed into outer Theosophical

literature. Much had been done in the London Lodge in the way of recovering the story of past lives, but the public was scarcely ready for such information, and the publication of some of them in *Broad Views*—a journal published by Mr. Sinnett somewhat ahead of its time, for the public—drew little attention. Still, all these were enough to show that in the inner circles of the T.S. the third Object was being steadily pursued, although its existence was practically ignored in the outer, which followed only the first and second. This steady work had its reward; large numbers of the members came into the E.S., and learned much that was the outcome of the researches of occult students, and they gradually changed the tone of the general Society, and this, in turn, affected the outer world. The Master in charge of the West, the “Hungarian Adept” of the *Occult World*, Count Ragozci—the close friend of H. P. Blavatsky in pre-Revolution and Revolution times—worked much through the Society in this direction, and the current of public interest, stimulated by the advance of science into the borderland, set in the direction of Occultism. Advantage was taken of this change by some of the leading workers in the Society, by those, in fact, who had largely brought it about; others held back, doubtful of the wisdom of taking up again the original lines of the Society, instead of following the philosophical and metaphysical lines which had proved so successful and so peaceful.

Once more the choice was placed before the Society, whether it would go boldly forward, ever discovering and proclaiming new truths, declaring

the existence of Masters, though never imposing belief in this or in any other truth on its members, knitting itself again to the White Lodge, and accepting its direction, or would rather content itself with an easy occupying of the ground already won, enjoying the sunshine of popularity, but forgetting its role of pioneer. Other movements had grown up since its foundation, that largely occupied the ground it had won; the truths of reincarnation and karma were no longer met with ridicule and laughter, but were regarded as hypotheses worthy of consideration and of study; the old reproach had been outgrown, and the way was easy. Philosophy, Metaphysic, Brotherhood, were teachings of which the world stood in sore need, and they raised no antagonism in their Theosophic form; was it not best to continue to teach these, and to leave Occultism alone? Occultism always meant storm and turmoil; why affront these, when all was well?

The choice came with Colonel Olcott's passing away. He had been chosen as President by the Masters; the Masters, through him, named his successor. This successor was a pupil of H. P. Blavatsky's, who had followed out her teachings; she had been brought by H. P. Blavatsky into direct touch with her Master, and had been chosen by her to carry on her work as head of the E. S.; she had been studying Occultism since she came into the Society in 1889, and had rapidly taken up the discipleship of previous lives; Colonel Olcott had declared that when she came to India in 1893, at the time when he was expecting the return of Damodar as the promised messenger of

the Masters—he had been told by his Master that she was the promised messenger, and that no other would be sent by Them. The Society had been prepared for its momentous choice by one of its periodical shakings, which, as I have often said, shake out the weaker members and presage a swifter advance; the naming of the dying President's successor, declared by him as commanded by the Masters M. and K. H. completed the shock; it was a return to the old lines, an assertion of the true Leaders, an offer of those Leaders to resume Their old position at the head of the Society, with Their messenger as Their representative, uniting the hitherto outer and inner circles of the T.S. The significance of her election was seen by the clearer-sighted of those who were against a return to the original position of the Society; and the others who were instinctively against it recoiled from the "interference of the Masters" in the election of a President. The Society, however, rose to the occasion and made its choice, accepting the Masters' nominee by an enormous majority, and thus placing itself once more under Their direction.

The result of this has been seen: on one side an unexampled progress, a rapid increase of numbers, the growth of Headquarters into a centre of study, of help, of spiritual influence; the rising of the Society in the West to a position of power and honour; new life and energy in every department; and, most important of all, the adding to the Heart of the Society of new Initiates and of a growing group of recognised disciples, through whom the surging life flowing from the Lodge

may be distributed over the whole movement; then came the promise of the near coming of the Bodhi-sattva, the Christ; the training of His body within the Society, as that of the disciple Jesus was trained in the community of the Essenes of old; the shaping by members of the Society—but outside and independent of it—of the embryo of a new religion, the Order of the Star in the East, to be hereafter the youngest of the world-faiths served by the T.S., the latest offshoot of the Tree of the Divine Wisdom, Theosophy. Only students of the Occult Records know how closely the present is reproducing the past, and how the workers of the past are gathered together within the T. S. of to-day. Some of them are still unconscious of their mission, but those past lives will presently irresistibly press them on to labour harmoniously with their fellow-workers of far-off days. The weight of the past must gradually overbear the superficial resistance of the present, and bring them into line. Those regarded by some as younger souls to-day will, by future centuries, be seen as elders, as the Wise who set forth to follow, ere the Birth, the Star in the East, as “the little children” who first “entered into the kingdom.” Those who have the future with them may patiently endure the contempt of to-day.

But there is the “reverse of the medal,” since, in a world of matter, duality must ever be. Both Devas and Asuras pull at the serpent, and the two together do the churning. Each party will think itself the Deva-side, and see its opponents as that of the Asuras. We need not quarrel over names;

both are needed to make the world go round. There are, in the T.S., a number of good and earnest souls who have an instinctive fear of movement, and who prefer the safety of the harbour to the facing of the perils of the main. They are not old enough to have endured the sufferings of those who encircled H.P.B., so they are able to revere her memory, she being dead, though they could not have stood by her when she was alive. She represented in her turbulent life all that they most shrink from: headlong action, swift decision, indifference to results, violent laying down of the law, anathemas hurled at opponents; a warrior, a pioneer, an Occultist—she would have been impossible near at hand. Unconsciously they spread the second quiet period over the first stormy one, and think of the whole past of the T.S. as devoted to the spread of philosophy and metaphysic, with a somewhat regrettable excrescence of phenomena round H.P.B. herself. They regard the E.S. only as a body of students, instead of seeing it, as H.P.B. declared it to be, as the representative of the original purpose of the whole Society. Many of these would be most valuable members if they did not seek to coerce others into their own immobility, and resent all signs of new growth as inimical. They menace the T.S. by narrowing its purpose down to the teaching of certain doctrines, “the faith once delivered to the Saints,” instead of keeping open the doors of the mind to all new truths. Some members there are who are moved by active dislike of special persons, and see all their actions through a distorting cloud of prejudice, and of

evil motives supplied by themselves to explain innocent actions; they are a small number, and will learn better in another life, if not in this. For the moment they ally themselves with the previous well-meaning party, hoping to wrest it to serve their own less creditable policy, and the cry of Neo-Theosophy has been invented as common ground for the two.

What is Neo-Theosophy? It is a little hard to say; but it seems to cover all enthusiasm, all vivid presenting of old truths, and especially all realisation of them as facts instead of as theories. Reincarnation is Theosophy, but research into past lives is Neo-Theosophy. Yet it is old enough; for in the Purana and the Itihasa many happenings in the lives related therein are explained by references to the previous lives of the individuals concerned; the Lord Buddha spoke often of His own previous births, and the Buddhists delight in the Jataka. I admit that these are a long time ago, and that our friends may have protested against such references, if they happened then to be in the flesh; if so they are consistent. But even in the T.S. itself these researches have been going on ever since I came into it, twenty-three years ago, and no one cried out in protest when Mr. Sinnett—as I mentioned previously—published some of them in *Broad Views*. The only novelty about them is the increased interest of the public and the wide spread of the magazine containing them. I admit that these are novelties, but public interest and large sales can hardly make Neo-Theosophy.

Neo-Theosophy cannot be the pointing to the new continent which is beginning to rise, and the new sub-race which is beginning to form; for these are merely facts which confirm statements made by H.P.B. in *The Secret Doctrine*.

Is it the statement that Initiation is possible, and that some members are passing through its stages, while others are approaching it? But this was loudly asserted in the earliest days; individuals were pointed out as chelas, and H.P.B. insisted on my stating that I was myself an Initiate, as she openly said she was herself. There is no Neo-Theosophy in this, but merely a proof that the Way opened by the Society is being trodden by a few; it would have been disconcerting if the proclaiming of the Way had not been followed by the treading of it—though it is still true that “few they be that find it”.

We seem to be forced to the conclusion that Neo-Theosophy is the proclamation of the coming of the Supreme Teacher, as carefully distinguished from the coming of the “Torch-bearer of Truth,” mentioned by H.P.B. as to be looked for in the last quarter of the twentieth century. To speak of preparing for the coming of the smaller teacher is Theosophy; to speak of preparing for the coming of the Teacher of teachers is Neo-Theosophy; to say that the one will come in 1975 is orthodoxy, to say that the Other may come at an earlier date, not stated, is heresy; this seems to bring the T.S. perilously near the condition of a sect.

Neo-Theosophy may also be said to include the recognition that the Teacher must have a body,

and that the body must be prepared for His use. Theosophy allows us to say, as H. P. Blavatsky and others have said, without reproach, that the body of the disciple Jesus was prepared for and used by Him on His last public coming; but it is Neo-Theosophy to say that this process will be repeated in our own time.

Neo-Theosophy apparently also includes the Order of the Star in the East, and ought therefore, logically, to include all the societies headed by Theosophists and containing Fellows of the Society among their members. This gives it a somewhat wide meaning. As a matter of fact, no Theosophist has any right to attack or to speak contemptuously of such an Order, any more than to attack and to pour contempt on any other outside religious association. The first Object has always been held to include the showing of respect to all forms of religion, the treating of all with gentleness and courtesy. When we admit members into the Society in the original ceremonial way, we always tell them that they must not attack the religious opinions of others in a way to cause pain; this principle is being thrown to the winds in the treatment of the Order of the Star in the East, and the outburst of sectarian feeling against it has been very painful to see. It is, doubtless, the embryo of a new religion, a fresh bud on the great Tree of Life; hereafter it will spread, as other faiths have spread, another daughter of the Mother of all religions—Theosophy. The T. S. will prove itself to be unworthy of its great mission in furthering the unity of all religions, if it shows any more antagonism to this than it

shows to Hinduism, Zoroastrianism, Buddhism, Jainism, Hebraism, Christianity, Islam, or the more modern bodies of Sikhs, Arya Samajists and Brahmos. The T. S. draws its members from them all, and has no right to insult any. Religions belong to sub-races and divisions of sub-races; Theosophy, their Mother, belongs equally to all. Unless the Society extends to this Order the same tolerance which it extends to others, it should drop the prefix Theosophical, and adopt a sectarian name.

In fact the term Neo-Theosophy is merely an epithet intended to discredit views to which the speaker or writer objects, but objects for no solid reason. There can be no such thing as Neo-Theosophy, for Theosophy includes all truths, and will live during the rest of our human evolution, as it has lived since the Lords of the Flame brought it to Shamballa. Those who try to limit it within their own narrow conceptions of truth and their present knowledge are doomed to failure. It is truly the Supreme Science, Para-vidya; it is truly the Self-Science, Atma-vidya; it is truly the Knowledge of God, which is Eternal Life, Brahma-vidya: and therefore no truth can be excluded from it, no limitations can successfully be imposed upon it. The Theosophical Society has been chosen by the Guardians of Humanity to be the receptacle of Theosophy and Their Messenger; so long as it remains all-inclusive it will live; if it should become exclusive of any truth it will die, and a worthier successor will take its name and its place. Myriads of facts and truths remain for man to discover, which are in the Divine Wisdom as known to the Masters; one

by one they will be brought down to increase the mere fragment of that Wisdom which is as yet known to us. Let us beware, lest in our conceit we erect our ignorance as a barrier against their influx, and so compel their Guardians to find brains more receptive, hearts more loyal, in an organisation other than the Theosophical Society.

Annie Besant

THE COMING WORLD-TEACHER

INTERESTING items of news come in from time to time, bearing on the question of the coming of the Supreme Teacher. Rai Bahadur Purnendu Narayana Sinha, one of our oldest and best-read members, made a deep impression on his Hindu hearers at the Behar Federation, by showing them that in the Puranas the home of the Bodhisattva was called Badarikashrama, and that the Masters are therein spoken of as the Rishis of Badarikashrama, among them being mentioned Vyasa and Maitreya Rishi. Some Buddhist High Priests told Mr. Woodward in Ceylon that the Bodhisattva, when He came would not necessarily be a Buddhist, and a Christian clergyman was lately reported as saying in a sermon that the returning Christ would not be a Christian, but would be above and beyond all special religions. It is encouraging to see such growing liberality.

A. B.

KNIGHTHOOD

By L. A. COMPTON RICKETT

A clarion sounds throughout the World,
A trumpet-call to horse and arms,
The flushing standard has unfurled
Its puissant heart-blood to alarms;
All Knighthood get them lance and helm
To suffer shock in the sublime
As crystal-clearly o'er the realm
The bells ring out a silver chime.

A summons sounds throughout the World,
A voice is blown across the Earth,
Into the gathered hearth 'tis hurled
And hastens swiftly forth;
Without a word or look of old
The dearest and the nearest part,
The fireside tale of home is told
That warmed the human heart.

A cry resounds upon the land
In darkness and the Winter gale,
It mingles with the stormy strand,
The sea and forest wail
"Arise, arise! the hour has come
To witness that which shall appear,

Earth is no longer dead and dumb;
The spirit shrives thee, grasp thy spear."

"Go forth! on thee are power and grace
From mountain and from wilderness,
Amid assaults of time and place
The equal wings of calm possess;
Serene where all is wild and stark,
At peace within thy steadfast soul;"
The serpent lightning stabs the dark,
The thunders break and roll.

They come, they hear as those of yore
The call, the summons and the cry;
A thousand Knights as true and sure
Ride, sworn to Heaven's Mystery;
Marshaled upon the Morning keen
They sparkle o'er the sunny hill,
And in their faces may be seen
The word that dedicates the will:

The word that consecrates the breath
So naught be uttered vain or fell,
A power breathing after death
That glides unscathed the wards of Hell.
From night to light, from depth to height,
Till over all shall fall consent,
The simple ways become ablaze,
The common bread a sacrament.

A Nation's Court by vows of birth
Leal to the Legend of the Good,

And their great symbol on the Earth,
A beatific brotherhood,
A Kingdom's living heart whose pride
Takes for its crest 'the Things that are,'
And every battling Warrior ride
Lorn-splendoured with the Morning Star.

O hallowed Knight! and gaunt and grey,
A deathless purpose ne'er can tire,
Though spent and rent from day to day
Baptised in air and rain and fire.
The rushing grove is loud with Heaven,
Ride on, nor fear, with power shod;
The awful hour to thee is given
To know the Mysteries of God.

L. A. Compton Rickett

THE NEW CONTINENT

The Pacific continent continues to evolve. We hear now that the floor of the ocean is rising in the Gulf of Alaska, and that it is not unlikely that Behring Sea will gradually disappear, so that dry land will unite Asia and America. Volcanoes are very active in all this region. But many thousands of years, perhaps many hundreds of thousands, must elapse ere the new continent will become available for the sixth Root Race of our humanity. None the less it is profoundly interesting to watch the beginnings of the "new earth," to see a continent in the making.

A. B.

THE POWER OF SOUND

By LILY NIGHTINGALE

From harmony, from heav'nly harmony
This universal frame began :
When Nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high !
Arise, Ye more than dead !
Then cold and hot and moist and dry
In order to their stations leap,
And Music's pow'r obey.
From harmony, from heav'nly harmony
This universal frame began ;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.

DRYDEN. From *A Song for St. Cecilia's Day*.

These words are not a poet's idle fancies ; they are the presentment of deep occult truth, through the medium of poetry. The poet, as prophet, has ever been one of the chosen revealers of mystery, to those who can receive the message.

The power of Sound is the root-force of manifestation, from the music of the spheres—"Sweet as stops of planetary music heard in trance"—to the child's cry on entering the physical world.

In the scriptures studied by our own nation, the same truth is found. After the Spirit of God has moved on the face of the waters, the creative Word, or *Sound*, goes forth : "God said, let

there be light, and there was light." Again, in the mystic Gospel of St. John, we read: "In the Beginning was the Word, and the Word was with God, and the Word was God," the Word being the Logos, whose creative force is the power of Sound, *the voice of vibration*. In these words is hidden the secret of manifested life and death, for Sound can destroy, as well as quicken. Hence we have occult truth again revealed by the sweet singer of Israel: "By the word of the Lord were the heavens made, and all the host of them, by the breath of His mouth;" and the disintegrative side, also: "He uttered His voice, and the Earth melted away."

Sound is the token of life—elemental, human, universal. Winds and waters raise their mighty voice, earthquake and cataract speak, "with many tongues," animals utter poems of love and runes of wrath. Musicians aver that the key to a man's true nature is his voice, warning us to beware of harsh and strident tones, as of soapy and insinuating 'unctuous' ones. A voice at once powerful, soft, and thrilling denotes a rare and great nature. One who is thus sensitive to sound-waves will thus rarely need to look at a person, but their 'Power of Sound' will go forth with prophetic ray. Who does not know voices which partake, respectively, of the rhythms of raven, dove, and peacock?

Sound is one of the greatest mysteries. Why certain tone-rhythms should give rise to specific vibrations—that they do, is now a matter of indubitable proof, on the physical plane—and this vibration, in turn,

give birth to specific forms. There is evidently a dual force inherent in the working of the power, as it were, the Measure of the Logos, as well as the Voice, and therefrom proceeds the occult relation and interpenetration between Colour, Number, and Sound. Sound is the key-note of universal existence. Each Planet has its own note, colour, and number, and of these, every one is part of a marvellous series of cosmic correspondences. The symbol of this mighty harmony is expressed in the formula: "Heaven and Earth kissing each other," which phrase, however, conceals more than it reveals. Yet is Sound the stroke of the hammer of force on the anvil of manifestation. Rhythm is the soul of nature, as of man. Without rhythm, regular, measured order and recurrence of sound, there is no order, no cognition, no proof of mind.

"Order is Heaven's first law" is an occult way of saying that rhythm is the progeny of life and mind, and that until the two are united, their child, substantial matter, cannot be born. There is no self-conscious life without sound, on the plane of manifestation, from the hum of midget-gnat, to the mystic chord forever sounding in the Heart of the Universe and of Man, that ceaseless sound which builds, shatters, rebuilds, all that is, in man and nature. Think, by what a mighty order of Presences we are surrounded, compassed about. And it is only to those who cannot hear the Voice of the Silence, the tones of spiritual sound, that life seems inexplicable :

Heard melodies are sweet,
But those unheard are sweeter.

Mystery there is, and must ever be, in the nature of things, within any consciousness short of omniscience, but Mystery is a part of the great Reason of Things, not a defier and a foe. True mystery is parent neither to superstition nor scepticism, she is the mother of the higher reason, and of faith. Too often faith is considered as in opposition to reason, whereas they are sister and brother, teachers of the soul in the science of the Spirit. Wisdom herself often hides in mystery, and Love's very shrine is faith, Love, the brightness of whose presence is such that few can bear her direct ray. This, then, is the beginning of the secret of

Seeing we know emotions strange by it,
Not else to be revealed.

Music which is earnest of a heaven, music, the divine flame shrined and veiled in Sound, the Word made Flesh.

To pronounce a word is to evoke a thought and make it present: the magnetic potency of human speech is the beginning of every manifestation in the occult world. To utter a name is not only to define a being (an entity) but to place it under, and condemn it through the emission of the word (verbum) to the influence of one or more occult potencies. Things are, for every one of us, that which it (the word) makes them while naming them. The word (verbum) or the speech of every man, is, quite unconsciously to himself, a blessing or a curse; this is why our present ignorance about the properties and attributes of the idea, as well as about those of matter, is often fatal to us. . . . Names (and words) are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

With these lines before us, we seem to glimpse, if only momentarily, some vast conception of the infinite potency of sound. World upon world dawns within the realm of imaginative vision, opened to

our sight, however briefly, through the portal of those wonderful words.

But what a different aspect does life present under these conditions, and how tremendous are the responsibilities incurred. With each spoken word of daily speech, we are building forms in the surrounding ether; invisible ærial architecture, houses and temples more real than those raised by human hands. Many a phrase now arises in the mind with new force and added significance. "For every idle word" we are told, we shall one day "give an account". Nature conceals, that she may reveal. Never speak of the silent, empty air, for air is neither dumb nor void. These qualities are in our ignorant lower minds and materialistic conceptions, which grasp only the "seen and temporal" things of matter.

Again, who can measure or set limits to the power of sound, the first person of a trinity—Sound-Measure-Number? Every specific sound is limited and differentiated by a certain measure of vibration; each separate letter having its own 'tanmatra,' namely *a rate of measure* of that which is measureless, and yet, for purposes of manifestation, sets itself bounds, as it were, which it does not pass over. Truly does the Psalmist say of the testimony of heaven and earth to these powers: "Their sound is gone out into all lands, and their words into the ends of the world." Truly, also, does the invention of man bear witness to the multitudinous complexity of sound, to its correspondences and combinations with the powers of the air and other elements. Think of the respective tones and measures of That

in the organ, harp, violin, trumpet, flute. Is it not the universal cosmic language, and the voices of the elements themselves, translated into a mighty orchestral harmony? Winds and waves, sunshine, tempest, volcano, iceberg and the voice of man, all find their counterpart in the orchestra. Music, as yet in this civilisation, is only in its infancy, but the day will come when mighty works will be done by its power. Many a hint of Music as Creative mage is given in myth and legend, those 'storied windows' of the past, through which light still irradiates the present, to the seeing eye. Orpheus with his lute; Brahma playing on the instruments of his various worlds, the universal lyres; Circe, with her song-spells, a hint of the karnic elemental music—wherewith men became intoxicated, and finally degraded into animals who lived only to do her behests. Then we have Krishna with his flute, the Indian Pau, soothing, charming and healing man and beast with the sweet spell of his lyric breath, and in our western scripture there is the story of the walls of Jericho falling at the blast of the trumpet, and of David whose harp-strains soothed and healed the worn, ravaged spirit of Saul.

Thus, everywhere, in nature, myth, pagan and Christian religion are found these evidences of and witnesses to, the power of sound. Shall we disregard it? Shall we turn a deaf ear, refusing to listen to any language that is not written in the characters of brazen, discordant materialism? Or, shall we determine to discover, for ourselves, whether it is true that those things heard, seen, tasted, touched, by material senses, are but temporal, and the unseen things eternal?

Harmony and Discord: there are these two great Sound-forces at work. In every life one is master. Discords there are, and must be so long as there is duality. They need to be resolved, reincarnated into fuller, sweeter, harmony. "Why rushed the discords in but that harmony should be prized?" Harmony is the sovereign force. Discord is anarchy and chaos, yet is a servant, to be used, learnt from, never obeyed. Still, from wildest chaos does sweet cosmos spring. This is one of the great paradoxes which can only be revealed and explained by self-knowledge; the underlying truth cannot be imparted from one to another. Meditation and silence are the teachers here. Every force on the side of discord becomes a creative harmonious power by marriage with its counterpart, in mystic union.

From lust conquered and slain springs the holy seed of love; from wild, insurgent desire, the sacred fire of rebirth; from the separative instinct, the white flower of purity; across the desert of austerity the pilgrim-feet shall come to the spiritual land of promise where shine the twin spheres of Light and Love. Then shall the Universal Symphony go forth in waves of cosmic harmony, "a multitude which no man can number," a tribute to the power of Sound: at length, when our universe has learnt and taught its lesson, the trumpet of the end-of-kalpa shall sound:

And Music shall untune the sky.

Lily Nightingale



SALVATION

(From the Hindu Standpoint)¹

By HIRENDRA NATH DATTA, M.A., LL.B.

IT is a trite saying, but true, that Hinduism has no creeds or dogmas. In India thought has been ever free and here we have had no such conflicts between religion and science as

¹This paper was read at a meeting of the Theological Circle in Calcutta along with a paper on Salvation from the orthodox Christian standpoint.

tarnish the pages of European history. Thus in India seers have seen visions, mystics have communed, poets have sung and philosophers have cogitated—without the fear of the stake distracting their minds; and records have been preserved of their thoughts and experiences and imaginings. From time to time great thinkers (whom we call *Acharyas*) have appeared and have founded schools of thought and gathered round them disciples. So that we have Sankarites and Ramanujites, Dvaitins and Advaitins as there are Kantians and Hegelians in Europe; but the writings of these masters are in no sense authoritative. It is thus impossible to frame a statement which all Hindus may accept as binding: all that I shall attempt to do is to present a viewpoint, in the light of the great scriptures of the race, which may to some extent reconcile the different schools of thought.

At the outset I must say that I do not quite like the title of my subject which is not of my own choosing. I should prefer the title to be 'mukti' (liberation or emancipation) or better still 'yoga', 'union'—union with God 'from whom we come and who is our home'. But I must admit that in the cosmopolitan bosom of Hinduism, there is room also for that view which speaks of mukti as salvation; and there are sects of Vaishnavism whose standpoint, shorn of accidentals, is in essentials but little removed from that of the orthodox Christian churches. When either from inner conviction or from outer tradition, the sense of sinfulness is predominant, the right word for liberation is no doubt salvation.

Now, what is it that is saved? Not our body surely, though some of our Christian brothers expect a resurrection of that also. From the material standpoint, which regards the mind as a function of the brain that is supposed to secrete thought as the liver secretes bile and which denies the existence of a permanent entity in man, there can be no talk either of salvation or emancipation, so for our present purpose, we may ignore that position altogether. It is our *soul* that is to be saved or emancipated. Now this word soul or rather the entity connoted by it, is not sufficient for the Hindu who believes, in common with S. Paul, that besides his body and his soul, man has a *Spirit*. Rather he *is* a Spirit. If then man has a soul as well as a Spirit which is his deeper, his real Self, it is permissible to speak of the Spirit as his *higher* Self and of the soul as his *lower* self, for the two are one in essence.

According to Hindu ideas, the individual Spirit is a fragment of God. His *amsha* as the *Gita* and the *Brahmasutras* phrase it. The universal Spirit is the flame and the individual Spirits are so many sparks issuing forth from that flame. This is expressly taught in some passages of the Upanishats which say: "As from the burning flame thousands of sparks issue forth identical in essence therewith and are again absorbed into it, so from the Imperishable one (*Brahman*) these creatures come forth." Essentially the spark and the flame are one. The Monads (as we may call the sparks) and God are identical. So that each Monad may truly say: "Soham, I am He;" "Aham Brahma

Asmi, I am Brahman;" and of the Monad it may be truly said: "Tattwam asi, Thou art that;" "Ayam Atma Brahma, This Self is the Brahman."

How does the universal Self become individualised so as to appear as the Monad? Subjectively by means of the upadhi, which from the objective standpoint is spoken of as the Guha or Dahara—an inconceivably tenuous film of matter in its highest condition which an Upanishat speaks of as minute as the tip of a kernel of grain. This has sometimes been called the auric body. It is the Hridi of the Upanishats in which He resides and which is therefore called Hridayam (heart) and the Monad is therefore called the cave-dweller (Guhahita) and the body is named Brahmapura—the tabernacle of God.

The Monad, the individual Self, sends down a ray or rather is reflected in the matter which forms his vehicles for functioning in the worlds and this reflection is our soul or lower self. The Hindu books speak of this as Abhasa, so that the lower self is spoken of as Chidabhasa, as the higher self or Monad is called Chinmatra and the supreme Self or God of which the latter is a fragment is spoken of as Chidakasha. The *Brahma-sutras* compare this reflected or lower self to the image of the sun in a sheet of water and in a passage of the Upanishats which Shankara cites with approval it is compared to the moon-image (jala-chandra). The implication evidently is that as the sun or the moon is one but their reflections many, so the Monad is one but its images in matter are many.

In discussing the question of salvation therefore we have to take note of these two selves—the higher and the lower—the higher which is immortal and immutable and the lower which, as it were, perishes with each body. These two selves are referred to in the *Gita* as the Kshara and the Akshara Purusha and are spoken of in the Upanishats as the two birds which are perched on the selfsame tree—one of whom tastes of the luscious fruit while the other looks on. It is evident that when the Sankhya speaks of the Purusha as witness or on-looker as aloof, this higher Self is implied and not the lower; such is the case also when in yoga it is referred to as drishimatra (the knowing subject). Its reflection gets entangled in the meshes of matter, identifies itself with the modes of the mind and then there is sorrow and sin, weakness and folly. On its own plane the Monad is pure and free and illumined, but its image “merged in matter, suffers delusion and sorrow”.

The *Shvetashvatara Upanishat* speaks of these two selves as the wise and the ignorant, the ruler and the ruled. When therefore the Advaitin speaks of the Self as being eternally free and pure and wise he is thinking not of the lower but of the higher Self, not of the jiva but of the Kutastha (Monad); and when the Dvaitin speaks of ignorance and sorrow and salvation in regard to the self, he has in view not the Monad but the lower self. This lower self is the atma of the schools of Nyaya and Vaisesika, only they lose sight of the important fact that it is not a disconnected entity

but is dependent on the Monad. This fact is insisted on by Ramanuja who, though teaching that the individual self is distinct from the Universal Self, yet is careful to point out that the human soul is pervaded by the Universal Soul; that in fact it is the vesture of God who rules it and guides it as the Inner Ruler (Antaryamin).

The Monad being what it is, it is inadmissible to talk of its salvation, for "being free, it gets freed;" and the Upanishats and the *Gita* are unanimous in speaking of the Monad as Brahman itself. The Upanishats proclaim this truth in the four great logia quoted above, and the *Gita* in verses like the following: "In this body dwells the great Purusha—the Supreme Self, the Maheswara, who is the on-looker, the Inner Guide, the Ruler, the Enjoyer." What need then to liberate him who is eternally free? But it *is* necessary to devise means to get its *image* released from the entanglement of matter, so it is right to speak of the liberation of the soul or the lower self.

How then to free the soul? This is a fascinating topic but I have no time to-night to do more than touch its fringe. The first step of course is to cease from sin. This is spoken of in the Hindu books as chittashuddhi (purification) and the whole process is summed up in the word Karma Yoga, so Shankara says, citing a Smriti text, "By karma is the soul cleansed". Then by and by the four endowments have to be acquired—those which go under the name of the four qualifications which the Yoga sums up under the technical names of yama and niyama. These are—first, viveka (discrimination)

between the Self and the not-Self; second, vairagya (dispassion), the getting rid of personal motives in our actions, which is the true root of altruism, the doing of duty for its own sake; thirdly, the 'six-fold possession,' namely, control of the senses, control of mind, tolerance, fortitude, faith and balance, and last of all the desire for liberation, or as one authority has given it, love—all-embracing love, which pours itself out without stint. When the soul is dowered with these gifts, the aspirant becomes fitted to enter upon the Path in earnest—the three-fold path of jnana, bhakti and dhyana—wisdom, devotion and realisation, which all converge towards God. For, in the words of the Upanishats, the only way to transcend death is to realise God, verily there is no other way and it is said that it is far easier to fold the immensity of space within one's arms than for man to attain mukti without knowing God. Now according to peculiarities of spiritual temperament, some prefer the path of wisdom with its three-fold attribute of reception (shravana), cogitation (manana), and contemplation (nidhidhyasana), others prefer the path of devotion with its three steps of glorification (kirtana), adoration (bhajana), and utter submission (sharana); while still others prefer the path of realisation with its three stages of concentration (dharana), meditation (dhyana), and inhibition (samadhi). Naturally one upholds that path which helps him best and seems most easy to him. So the followers of the path of wisdom insist upon it as the only way, as do the followers of the other two paths, according to their several preferences. But as the *Gita*

points out with much fulness of detail, the way is really three-fold and in their higher reaches the three paths gradually converge and ultimately meet together in God.

Why is the path threefold? Because the three latent aspects of the Monad, sat, chit, and ananda, have to be unfolded so that ultimately, when the individual Spirit has become perfect, even as Brahman is perfect, "he becoming Brahman attains Brahman".

Then the long pilgrimage of the soul is ended and the Logos in gestation, the God in the making, having become the God full-grown, the goal is reached.

May I at this point interpolate just one word about 'grace'. From the Dvaita standpoint, when the soul has utterly surrendered itself to the will of God, when it has attained the acme of sharanagati, the Deity pours down His grace upon the devotee who is thereby rescued from all sin and sorrow. From the Advaita standpoint, the Upanishats speak of Grace as the self-determination of the Monad to realise its freedom.

It will be evident from what has gone before that there are two aspects of mukti—the *negative* aspect when the soul strikes off its limitations, when the knots of the heart are untied, when the thirst for enjoyment is gotten rid of, when the necessity for compulsory incarnation is transcended. According to the Upanishats everything outside of God is suffering (Ato anyat arttam). So the first goal set before the aspirant is to get beyond 'samsara—the wheel of births and deaths. The

ordinary man lives and dies and then has a *post-mortem* existence either in purgatory or in heaven, and then is born again and the same process is repeated over and over again and the jiva, travelling by what is called the *dhumayana*, is whirled round and round the circle of *samsara* until he becomes a Super-Man and is able to pass beyond the three worlds by the way of the *devayana*. For him there is no more compulsory reincarnation. He passes into the higher worlds spoken of as *Mahah*, *Janah*, *Tapah* and *Satya*. The highest region being what is called *Brahmaloka*—the world of *Brahma*. There is a graphic description of the condition of the soul who has reached *Brahmaloka* in the *Chhandogya* and *Kaushitaki Upanishats*. That is no doubt a glorious state but it is not, as we shall presently see, the highest.

It will be seen that from the negative standpoint, all these Super-Men may be regarded as *Muktas*; for they have all transcended *samsara*, have all passed beyond the three worlds (*triloki*); but from the point of view of positive attainment, there is a wide divergence between their conditions.

It is possible for man while still in the physical body, by adopting appropriate means, to rise to super-human consciousness, nay to come in touch with the consciousness of the *Logos* Himself and that is the state of the *Jivanmukta*. The *Sankhya* teaches that this consists in the isolation of the *Monad* (*Purusha*) from the *Prakriti* with which it was for the time being entangled. The *Yoga* regards *Mukti* as the unification of the lower with the higher Self—which is the abiding

of the Spirit in its own state. This condition is alluded to in a passage of the Upanishat which speaks of the soul (*samprasada*) as being merged in the Spirit which then abides on its own plane (*svena rupena*).

According to the Sankhya and the Yoga, *mukti* is only a state of illumination. It *is* that, but it is also a condition of supreme bliss—such bliss as is described in the Upanishats as a million times more blissful than the highest bliss ever attained on earth. Needless to say it is not merely absence of pain such as the Nyaya and the Vaiseshika try to make it out to be; for if that were so, the twitting of Charvaka when he calls it *shilatwa*, the attainment of ‘stonehood,’ would not be inappropriate.

The Hindu books make a distinction between *jivanmukti* and *videhamukti*. The usual interpretation is that, having obtained illumination, the human soul, though it has attained *mukti*, still remains attached to the body until his karma is exhausted when the body falls off and the individual attains *videha* (bodiless) *mukti*. So the Sankhya speaks of the *Mukta* as keeping the body going as the potter’s wheel is kept revolving even after the pot has been turned out. This ignores the fact that it is possible for the *Jivanmukta* even after the physical body has been laid aside, to remain in what is called the *Nirmanakaya* (alluded to in *Vyasabhasya* and other works) a glorified vehicle evolved by the *Nirvani* for special purposes and which is used by great beings who are spoken of as *Adhikaris*—Officials—those who are co-workers with God. These are referred to in many passages in the Hindu books, notably the

Brahmasutras which say that though liberated they abide "until the end of their appointed work". In this connection Shankaracharya refers to certain Jivan-muktas, such as Vyasa, who incarnated again to fulfil certain high functions entrusted to them by the Logos. In this category also come all the great angels—whom we speak of as devas—who are in charge of the different departments of nature and administer them as Vice-gerents of God. These are the Gods of the Vedic Pantheon who are spoken of as Muktas in the Sankhya Sutras.

The Hindu books tell us that at the head of each world-system stands the Logos of that system—He who is spoken of as the Ishwara or Prajapati as distinguished from the Supreme Being who is spoken of as Maheshwara. So the *Shvetashvatara* says of Him :

"He is the Ishwara of Ishwaras—the Lord of the Lords of Creation."

These Ishwaras (of whom there are many—one for each system)—are subordinate Gods under the one supreme Logos who is spoken of as Lord of millions of trillions of universes. We are taught that there are countless universes—so many that it will be easier far to count the sands on the sea-shore than them, and that each solar system is ensouled by an Ishwara. A passage in one of the minor Upanishats speaks of the empyrean being studded with solar systems—thick as the shoals of fishes moving in the unbounded ocean and of countless trinities presiding over them. The older Upanishats do not speak so openly but draw a sharp line between Brahman and Brahma—between Prajapati or

Hiranyagarbha and Maheshwara. They also speak of the Being in the sun—who is no other than the Solar Logos and who is said to be golden up to his finger tips and as early as the *Rig Veda* we hear of Hiranyagarbha—the ‘born’ lord of creatures—‘born Lord’—because he is the result of evolution. He is a Mukta but has risen out of the ranks of humanity. This is confirmed by a remarkable passage of the *Brihadaranyaka Upanishat* where Prajapati or the Lord of our Universe is said to be the efflorescence of humanity. The *Yoga Vasishtha* speaks of Monads having evolved into Brahma, Vishnu and Rudra. Instances might be multiplied but this is unnecessary; for we hear of several grades of these Adhikaris—of Manus and Vyasas and ‘Lords of hosts’ and Prajapatis, etc. In fact the Chandi is the Jataka story of the great Being who is to be the Manu of the next cycle—Savarni, he is called—and the *Vishnupurana* and the *Bhagavata* speak of two other Jivanmuktas—Maru and Devapi who are still abiding in Kalapa to take charge of humanity in its next round.

Taking our humble leave of these devoted servants of the Lord, let us turn once more to the soul in Brahmaloaka, the highest heaven. His is no doubt a very glorious condition. He becomes ‘self-Lord:’ He becomes ‘swarat’—shining with his own light; the Devas and the Pitris become his obedient slaves; at will he can pass to any region of the universe; at his merest wish all pleasures and enjoyments crowd upon him—in one word he becomes endowed with divine attributes, becomes omniscient, and omnipotent within his own system

except that he cannot create or dissolve the universe. But even this high goal does not satisfy the Hindu. For, says he, what after all is attainment of Brahmaloaka. It may be a condition of very great bliss. You may attain Salokya—the same region with Brahma (which is the mukti of the Dvaitin). You may have Sarshti, equal potency with Brahma which is the Mukti of Ramanuja. You may even approach nearest to him (Samipya) or even attain super-consciousness and reach Sayujya with him. Even that is not sufficient. For after countless millions of years when the Brahma goes into pralaya, you will have to begin again. For as the *Gita* points out, even the Brahmaloaka does not endure for ever, and there may be a fall even from that exalted height, so nothing short of cosmic consciousness, of mergence in the Supreme, will serve. Therefore either follow the path of Krama-Mukti and by devotion to and knowledge of the Supreme, staying in Brahmaloaka, prepare to merge yourself in God at the end of the cycle; or if you are a bold spirit, essay it here and now by following the path of Videha-Mukti. Then when the last shred of separation is got rid of, like the river merging into the ocean, the Individual Self is united with the Universal Spirit. Then the dew-drop slips into the shining sea, and the great consummation is reached. This is referred to in certain passages of the Upanishats. Of course we cannot down here know anything of this glorified condition. From our point of view this is Nirvana, as Brahma himself is *asat*, non-existence, so some people speak of it as extinction or annihilation—

they who are mightily afraid of the loss of their personality. But those who have had even a faint inkling of this glorified state in Samadhi speak very differently. They speak of it as the measureless bliss. Hear how one of them, the late Lord Tennyson, the seer-poet of the nineteenth century, whose name is a guarantee for his good faith, has spoken of it:

Experiences with anæsthetics I have never had, but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life.¹

Tennyson has crystallised his cosmic experience in immortal verse, thus:

And thro' loss of self
The gain of such large life, as matched with ours.
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world."

After this let us not speak lightly of that which is above and beyond us but hold our peace in reverence and awe.

Hirendra Nath Datta

¹Tennyson himself related his experience to Professor Tyndall whose record is interesting. "We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed; "By God Almighty there is no delusion in the matter. It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind." The condition here referred to appears to be similar to that "Union with God" which was described by Plotinus and Porphyry."

AT WHICH SIGN DOES THE ZODIAC BEGIN ?

By CARO

BEFORE I place the few thoughts which have passed through my mind on the above subject before the readers of THE THEOSOPHIST for their consideration, I must freely confess to them that I have been taking up the studies of Theosophy and Astrology seriously for the last two years only, though I have dipped into them in a desultory way during ten. Therefore I am quite prepared to hear that these thoughts of mine, which to me seem so personal and of my own, have probably been discussed over and over again—though perhaps not from the same point of view—and that the theory here set forth has been found to be untenable. However that may be, they have come to me through my own meditation, not from anything I have read or heard, with the exception perhaps of a suggestion thrown out by a clairvoyant (Charubel), to the effect that the Zodiac might commence at Libra instead of Aries, a pertinent suggestion when added to my own idea—that it commences at Gemini, both being airy signs. But so far as I am aware, I worked out this theory by myself through the chance remark

of a friend concerning a dual sign, unless I may dare to hope that I am being helped in my work by a higher power.

Naturally when a student starts on a new subject he is properly mindful of all his teachers tell him, and very rarely questions their statements until he has made sufficient progress to begin to ask himself whether the answers to his questions are always reasonable and satisfying. The first doubt which enters his mind sets his brain off on a new road of its own making, and he is generally rewarded by finding something fine and unexpected at the end. Such a road was opened up to me by the chance remark of my friend, though whether the readers will consider that I have arrived at a fine conclusion must be left to their individual taste and judgment.

So now to the setting forth of my theory.

It is generally accepted by Astrologers, I believe, that the Zodiac commences at the first point of Aries, but have we any incontestable proof of that? Have the teachers of the Ancient Wisdom taught definitely on this point? If not, then we are at liberty to speculate on the subject for ourselves.

As all readers of this magazine know, the twelve signs of the Zodiac are separated into—among other categories—two classes male and female and there are four sets or triplicities of three signs each, corresponding to the four elements, the circle being said to commence with Aries, a fiery, male, sign. There are three so-called dual signs, Gemini, Sagittarius and Pisces respectively, representing air, fire and water.

Why is the earthy element unrepresented in these, and what is the real significance of the dual sign, were the two questions which suddenly obtruded themselves into my mind with peculiar force.

I can imagine some compassionate smiles on the faces of the more learned in these matters as I apparently hasten to exhibit my ignorance, and they may be indignant at my daring to question the teaching of ages. But I must suffer them to continue doing and feeling so, until I give some proof of my belief that the Zodiac commences with Gemini and not Aries, and at any rate I have discovered an interesting theory—if nothing more—which can be investigated before being rejected with scorn. Ofttimes the searching question of a child will cause an adult of even great intellectual ability to turn his thoughts in a new direction, with the result of completely upsetting a long series of preconceived ideas.

So let us see on what foundation I build my so startling theory.

Let us take the universal cross of matter as our basis, enclosed in a square. It will be seen that the three dual signs already acknowledged, if placed at the points of the cross in their regular succession form a right angled triangle, not an equilateral one, which is the basis of the symbol of trinity and this gives a feeling of incompleteness if not of weakness. Why do we find then one corner of the square left—as it were—unprovided for. It cannot be that earth is less important than the other three elements in the scheme of human

or spiritual evolution. Thus thinking, it was borne in upon me that Virgo is in reality a dual sign, and by placing it in its proper position we get the cross and square completed.

Some may here object on the score that there is nothing about Virgo which suggests duality, but on the other side are those who would lay stress on the celestial virgin, equally Mother and Spouse of God, or on the ears of corn which the Virgin holds, symbol of the power of reproduction, fertilised once for all, as in the case of the queen bee.

And of what does the duality consist in the dual signs? Surely male and female. If we take the signs as at present, we find Aries and Libra at the two extremities of the vertical, and Cancer and Capricorn at those of the horizontal of the cross, which are not the opposites or polarities of sex which we should expect. I take it that from one line of thought the vertical line of life representing the fall of Spirit into matter, if divided into seven equal parts, would show the centre division as half male, half female, supposing the extremities to be named male and female, respectively. Thus we should have the true polarity.

Is it not then more reasonable to suppose that the signs at the points of the cross which forms the basis of the astrological circle should be dual, and thus more perfectly harmonious without disarranging the order in which they now polarise each other elementally, as air and fire, water and earth? More perfectly, I say, as then we have a duality as the very crux of the universe, the radii on which is constructed the wheel of life.

“But all this does not explain why you place Gemini as the commencing sign,” you will say, and very rightly, so let us see why I risk calling forth exclamations of horror and indignation from the more conservative of my readers.

Gemini is the first of the airy triplicity, whose lord or ruler is Mercury, the sign and symbol equally of the Holy Spirit, the divine Son, the Christ, the Messenger of the Gods, the Bringer of life to Humanity, as well as mentality, etc. We read in the opening chapter of Genesis that the Spirit (Gemini) of God moved on the face of the waters (Pisces), that there was light (Sagittarius, by which light we understand also the vivifying and vitalising heat of fire necessary to life) with the final result of the creation of earth (Virgo). The Lord of Virgo is also Mercury, thus we end as we begin with Spirit, though now it is hidden in dense matter, as the germ of life is hidden in the grain of corn, and the fourth side of the square represents the invisible fourth dimension, the life of either the universe or ego between birth and death, night and morning, etc. Further, Gemini rules the lungs, the breathing apparatus of man, without which the rest of the organs are useless. The circulating river in the veins, the engine of the heart, are helpless and impotent without the breath of life. So now we have the Svastica complete, before the male and female principles have become differentiated; on this we construct the circle with its twelve divisions and between each arm of the cross we place the pair of separated sexes or

principles. Again, by placing Gemini as the first sign, we follow the order of the elements in their natural transition from Spirit to matter, both in the regular succession of the signs, and by counting the points of the cross in the reverse direction as above, which last is probably the mystical retrograde movement of the Sun through the signs, a movement of which I have not yet read an explanation.

With regard to that movement I read in a very interesting little article in *Modern Astrology*, that about six thousand years ago the Sun was in the sign Taurus, when the Egyptians were worshipping the bull Apis; then it retrograded into Aries, bringing us to the time of Moses, as the Taurean influence slowly passed away, the Israelites making burnt offerings (fiery sign) the golden calf being set up, followed by the promises and prophecies concerning the coming of the Lamb. Then the Sun retrograded into Pisces at the time of the birth of Jesus Christ, the Pisces influence being shown by cures performed by stepping into pools of water, baptism introduced by John the Baptist, Christ choosing His first apostles from fishermen, and the first miracle being the turning of water into wine. Now, it was said, we are entering the sign of Aquarius, and the Uranian influence is already being strongly felt, all things to do with the Spirit and mind showing forth more strongly day by day.

Is it then unreasonable to suppose that in the cycles of evolution the starting-point of the wheel of life, the Zodiac, has always been symbolised by Gemini, and in the matter of religions, the final

result has been the materialisation in Virgo, and that Libra is the balancing sign, from which the ego either progresses or retrogrades.

I intended to leave the consideration of the theory in relation to the still more ancient Zodiac of ten signs only to abler minds than my own, but perhaps my own inclination was too strong, so I went into the matter, and after careful consideration, I find nothing to upset the theory, but rather a confirmation from the duality of sex point of view. If we construct a figure of two interlaced pentagons within the circle, we see the signs polarised definitely as male and female and if we separate the pentagons, we find two very harmonious figures, the one composed entirely of air, fire and male signs, the other of water, earth and female signs, and further the readers will observe that a triangle can be formed from the three points of fire and earth in each; air and water being represented by a line, can be imagined as unlimited and formless in themselves, but plastic and dependent on the other two, so to speak, to enable them to manifest any definite shape, such as mist, steam, ice, etc. At the same time we can have neither fire, water nor earth without air, I believe (I know nothing of chemistry), as, though one can strike a spark from a rock or stone, and set fire to grass, etc., it requires air to keep it alight or cause a flame.

I have read that the pentagon is the symbol of the perfect man, so if we take these two pentagons as representing the physical and spiritual man, we find the black figure composed of water and earth,

corresponding to the denser forms of Spirit, but the higher spiritual, white figure has only fire and air in its composition.

To heighten the analogy, if we place Gemini at the apex of an isosceles triangle we find the base composed of fire and air, corresponding to the triangle of Spirit, while Capricorn at the apex of the inverted triangle representing matter, forms the proper polarity, and the interlaced triangles, the base of the second being composed of water and earth, become completed.

Then if we draw lines from the four points of the bases of the triangles, we have the cross with an element at each point. This cannot be done if Aries is taken as the apex of the triangle of Spirit, as in that you have only fire represented, and in the cross the element of air would be wanting.

Examining this figure from the horoscopical side, if we remember the statement in *The Secret Doctrine* concerning the influence of the conjunction of the Sun and Moon on human generation, can we not find a connection between these ten signs of the Zodiac and the ten months the embryo remains *in utero*? Say that a child is conceived under the conjunction in Gemini, the sixth point at Capricorn signifies the minimum number of conjunctions, representing seven months, at which a child could be born with all its faculties—though probably of weak physical constitution—and live a normal life on earth; while the tenth point at Taurus represents the maximum time, according to the obstetric tables, which could occur between conception and birth. Thus we should have the perfect

man, physical and spiritual, *if* there were no karma to be considered.

The ideas which rush to the mind from the contemplation of these figures from the Theosophical and Astrological standpoints are endless, and if I have started a few more minds on to some fresh paths of study, this little paper will not have been written in vain.

Caro

THE AWAKENING CHINA

At a meeting of the Wesleyan Methodist Missionary Society—at which, *inter alia*, complaint was made as to my “baneful influence” in strengthening opposition to missionaries in India—the Rev. Henry Haigh made a most interesting speech about China. He said that “China was bound to become a dominant influence in Asia;” while the day of Japan was quickly passing,

the long day of China, awake with capacity and resources beyond all their calculations, had dawned. China was going to speak to the whole world, and it would do it soon. There were those living among us who would see China creating respect and even consternation in the Chancelleries of Europe, profoundly modifying commerce, and affecting both East and West with an atmosphere on which peace and the progress of religion would depend.

Many Theosophists will remember that H. P. Blavatsky prophesied this in 1888, when all the world regarded China as a dying country to be carved up by European nations. China has long been trampled on and oppressed; she is now beginning to feel her strength; how will she use it?

A. B.

CHRIST IS RISEN!¹

By ALBA

This day is the sacred day on which all humanity, without excepting one single man, celebrates its holy, heavenly brotherhood.—*Easter Sunday.* GOGOL.

MANY Russian writers have noticed the particular love of the Russian for Easter, the festival of spiritual Revival and universal Union.

In his article called 'Bright Resurrection' Gogol speaks of the impediment which prevents the man of our days from celebrating Easter as it should be observed. This impediment, according to him, is pride: The man of our day is lost in profound admiration of his own self; he has grown proud and has exalted himself above his brother; but there is yet another form of pride in him which is even worse—the pride of the mind. Our writer very pointedly observes that one may talk to a man of the bad qualities of his heart, but one cannot, without giving mortal offence, speak of the imperfections of his mind. Gogol gives the following characteristic of the man of our days:

“He believes in nothing and trusts to nothing; he has faith only in his own intelligence. What his intelligence does not perceive, that has no

¹ It is a gracious Russian custom on Easter to greet friends with the words: “Christ is risen!” and the answer is: “In truth He is risen,”—then people kiss each other three times. You may see this going on in the churches and in the streets.

existence for him. He has even forgotten that the mind evolves with the moral growth of man, and that it stands still and even tends backwards when moral progress comes to a stop He mistrusts everything; the heart of the man whom he has known for years, truth, God—the only thing he never mistrusts is his intelligence. . . . The intellectual passions are at work; there is personal enmity because of difference of opinion, because of contradiction in intellectual questions.”

Sadness wrings the heart of the writer; he is unable to repress a groan, and he exclaims: “Great God! void and terrible is becoming Thy world.”

After having drawn a sad picture of the present mode of celebrating Easter in our country, amid a general bustle, idle calls which intentionally avoid finding each other at home, or meetings based on low motives, drinking and so forth, our writer asks: “What need is there amid such conditions of preserving the outward sacred customs of the church, whose heavenly Master has no more power over us? Or is this a new mockery of the spirit of darkness? But what need is there of this festival, which has lost its meaning?” And he himself answers: “In order that the few who still feel the spring-breeze of this festival should suddenly be filled with such deep sadness, as must be felt by the angels in heaven.” Nevertheless Gogol cherishes the hope that it is precisely in Russia, where the Bright Day of Resurrection is so much loved, that this festival of Reconciliation will be celebrated in all its solemn beauty. Not because we are better than the rest (we may be worse), but because we are “as yet an unmelted metal,” we have not yet taken a

definite shape, we are not yet crystallised; all the wide spaces of the horizon are open to us, and we possess "an enterprising dauntlessness of our own"—the dauntlessness which by one outburst of Love burns up all chains and barriers.

Thus dreams the Russian writer. Theosophy, however, teaches that nothing can be obtained by a single outburst of the heart or the will, however sublime it may be; that everything must be won by conquest. A deep inner work, a rigid moral self-discipline, are needed to bring the rich ability of the Slavonic Spirit into harmony, which at present is wavering and lacking in strength. The elements must submit to the Spirit, and the pure flame of the Spirit will bring order and harmony into the raging elements. What was a chaos illumined by lightning will be transformed into a harmonious kosmos, full of power and beauty. And then, but only then, can his prophetic words be heard and the Bright Resurrection will shine upon suffering humanity.

The Great Festival must be preceded by strenuous work: "The Kingdom of Heaven is taken by violence." The Slavonic race has a great power in its possession—its unquenchable spiritual thirst. Through the darkness and storm of sad historical events, through the ecstasy of faith and the trackless roads of doubt, ever has this thirst for the Eternal burnt in our hearts with an inextinguishable flame, and our religious consciousness has steadily grown with it in depth and height. In this religious consciousness, awakened in far-off ages, lay hidden the true roots of our poets' best hopes and our own brightest dreams. For the sake of the building of

the form, we have for a time withdrawn from the aims of the Spirit; but life is teaching us with a terrifying power that we cannot forget its sources unpunished. The tragedy of our present experiences is entirely the fruit of spiritual disease. Life needs healing and uplifting; it needs the illumination of higher Truth to become human. And we must hasten to its help; but the healing of life must begin from the roots, *i.e.*, from the Spirit, and not from the branches and leaves, which are nourished by the roots and cannot exist without them. *The roots of life are hidden in religious consciousness, in it are the beginning and the end of all existence.*

We are already hearing voices in society and literature reminding us of the necessity of *living* a spiritual life. We have evidently turned away from the allurements of materialism to a deeper mood, and there is an invisible, but serious work going on in society, the seeking of Self and of God. A feeling is spreading abroad that "spring is coming;" that its gentle breeze is near; that soon all the voices of sensitive thinkers will join in a mighty call for spiritual revival; that from all sides will flow the streams of living water, and the creation of a new life will begin everywhere. The grass will grow, trees and flowers will blossom, birds will sing, earth will stand in the splendour of the rising sun, endless and glorious spaces be disclosed, and all the bells will ring the glad tidings of the dawn of the Bright Resurrection; and across our native land will resound the glad and powerful word of life: "Christ is risen!"

Alba

PERCEPTION IN MEN AND ANIMALS¹

By A RUSSIAN

THERE is a great difference between the psychic apparatus of men and that of animals. This difference must undoubtedly greatly influence the animal's perception of the outer world. But *how* and *in what?* This is just what we do not know, and what we must try to discover.

To do this, we must consider our perception of the world, and analyse *in detail* how we perceive the world; then we must see how the animal must perceive it with its limited psychic apparatus.

First of all we must note, that our perception of the outward view and form of the world is very incorrect. We know that the world consists of bodies, but we always see and sense *only their surfaces*. We never see or sense the *body*. The body is a *concept*, made up of a series of remembered percepts, by way of reasoning and experiment. Only surfaces exist for direct sensation. The sensations of weight, mass, volume, which we mentally connect with 'a body,' are really connected merely with sensations of surfaces. We only *know*

¹ This paper is translated from an unpublished Russian book. We hope that the whole will be translated in time.—EDITOR.

that this sensation of surfaces comes from the body, but we never sense the body itself. Perhaps we might call the 'sensation of a body' the complicated sensation of surfaces, weight, mass, density, resistance, etc. But we must *mentally* bind all these sensations into one, and call this general sensation 'a body'. We sense directly only surfaces, and then *separately*—weight, resistance, etc. *A body as such* we never sense.

But we know that the world does not consist of surfaces; we know that we behold the world incorrectly. We know that we never see the world *as it is*, not even in the philosophical sense of expression, but merely in the geometrical. We never saw a cube, a globe, etc., always but surfaces. Knowing this, we mentally correct what we see. We *think* a body behind the surfaces. We can never even represent to ourselves a body. We cannot represent to ourselves a cube or a globe all at once from all sides, but only in perspective, clearly, the world does not exist in perspective; yet we cannot see it differently. We see only in perspective, *i.e.*, in our perception we distort the world through our eyes.

And we know that we do distort it. We know the world is not as we see it. Mentally we continually *correct* what the eye sees; we *substitute* a real content for the symbols of things, shown to us through our sight.

Our sight is a complicated faculty. It consists of ocular sensations *plus* memory of touch sensations. A child tries to touch everything it sees—its nurse's nose, the moon, the sunshine on the

wall. Only gradually does it learn to distinguish the near and the far by *sight alone*. And we know also that even in mature age, we are given to optical illusions.

We see distant objects flat *i.e.*, still more incorrectly than those near at hand, for relief is a symbol indicating a certain property of things. A man at a great distance appears to us as a silhouette. This is because we never touch anything at a great distance, and the eyes have not learned to note the differences of surfaces which are sensed by the finger-tips when they are close at hand.

We never can, even when near an object, see any part of the outward world such as it is, *i.e.*, *such as we know it to be*. We never can see the writing-table or the cabinet *all at once, from all sides and inside*. Thus our eye distorts in a certain way the outward world, in order to be able, after looking around, to define the situation of things. But we never can see the world, *not from our standpoint*. And never can we see it correctly, without its being distorted by our sight.

Relief and perspective are both distortions of things by our sight. They are optical illusions, impositions made on us by sight. A cube in perspective is a conditional sign or symbol of a three-dimensional cube. All we see is only a conditional representation of that conditionally real three-dimensional world, studied by our geometry; it is not the world itself. According to what we see, we must guess at what it really is. We know that what we see is incorrect, and we represent

to ourselves—*i.e.*, *we think*—the world not as we see it.

The ability of correcting what the eye sees, necessarily requires the power to form concepts, for the corrections are a result of reasoning, a process impossible without concepts.

But if we had no doubt as to the correctness of our sight, if we thought that the world were such as we see it, we should represent and think of it quite differently. The world would be to us different from what it is now.

Without the faculty of correcting what the eye sees, we should see the world differently; *i.e.*, a great deal of *what exists* we should see incorrectly; we should not see a great deal of *what exists*, and should see much *that does not exist in reality*.

First of all we should see a great number of *imaginary movements*.

To our immediate sensation, every motion of our own is connected with the motion of all around us. We *know* that this motion is illusory, but we *see* it as real. Things turn round before us, run past us, overtake each other. Houses which we are slowly driving past, gradually turn; if we go more quickly, they also turn more quickly; trees suddenly grow up before us, run away, and disappear. This seeming animation of things, along with dream-visions, gave and still gives, the main materials for fairy-tales.

And the 'movements' of things in these cases are very complicated. See how strangely a strip of corn behaves before the railway-carriage window. It runs right under the window, slowly turns round itself, and runs aside. The trees in the forest evidently

run with different velocities, overtaking one another—a whole landscape of illusory motions. And the Sun, up to now, ‘rises’ and ‘sets’ in every known language—the Sun, whose ‘motion’ was once so passionately defended.

Though we *know* that these motions are illusory, we still *see* them, and sometimes are taken in by them. How many more illusions should we have, if we could not reason upon the causes producing them, and should accept all that we see as really existing?

I see, therefore it exists.

This statement is the main source of all illusions. It would be more correct to say:

I see, therefore it does not exist. Or at least: I see, therefore it is otherwise.

We are able to say the latter; but an animal is not able to think or say this. For an animal everything exists as it is seen. It must *believe* what it *sees*.

How then does the world appear to it?

The world appears to an animal as a series of complicated moving surfaces. An animal lives in a *two-dimensional world*; for it the universe has the property and the shape of a *surface*. And upon this surface goes on a great number of all kinds of movements of the most fantastic character.

Why should the world appear to an animal as a surface?

Firstly because it appears *to us* as a surface. But we know by reason that the world is not a surface, while the animal is incapable of such

reasoning. It accepts everything as it sees it. It cannot correct its eyes' impression—or at least, it cannot do so as well as we can.

We can measure *in three directions*; the properties of our mind allow this. An animal can measure simultaneously only *in two directions*, never simultaneously in three. For, not possessing concepts, it is unable to keep in mind a measure of the first direction, while measuring the second and the third. Let us explain this.

Suppose we measure a cube. To measure a cube in three different directions, we must, in measuring one direction, remember, keep in mind, the two other directions. We can keep them in mind only as concepts, *i.e.*, only by having mentally connected them with different concepts, having marked them by different labels. Thus, having marked off the first two directions by the labels of *length* and *breadth*, we can proceed to measure the *height*. This cannot be done differently. As remembered percepts, the first two dimensions of the cube are *identical*, and will necessarily melt into one in the mind. The animal cannot form concepts, is unable to mark off the two first dimensions of the cube by the labels of length and breadth. Therefore at the moment when it should begin to measure the height of the cube, the first two dimensions will melt into one. An animal measuring a cube, possessing only remembered percepts, without concepts, will be like a cat, which I once observed. She dragged her kittens—there were five or six of them—into different rooms, and then could not gather them together again. She caught one, and laid it down beside a second

kitten. Then she ran away for the third, and laid it down beside the first two. But presently she clutched the first one and took it away to another room, and laid it down beside the fourth kitten; then ran again to the first room, caught up the second kitten and carried it to the fifth, and so on. The cat struggled with the kittens for an hour, and was greatly worried over the business, but could not help herself. It was evident that she possessed no concepts which would enable her to remember how many kittens she had altogether.

It is very important to understand the attitude of animals towards the dimension of bodies.

The truth is that animals see only surfaces. (This we can state in full confidence, because we see only surfaces ourselves.) Seeing only surfaces, an animal can picture to itself only two dimensions. The third dimension, beside the first two, it would have *to think*; *i.e.*, this dimension must be a concept. But animals cannot form concepts. The third dimension appears also as a percept. Therefore, at the moment of its appearance, the first two percepts melt into one. The animal sees the difference between two dimensions, but it cannot see the difference between three. This difference must be *known*, and in order to know, one must be able to form concepts.

With animals, identical percepts must melt in memory into one, just as with us two simultaneous and equal phenomena, happening at one point, will melt into one phenomenon. It will be one phenomenon for the animal, just as for us, all equal

simultaneous phenomena happening at one point will be *one phenomenon*.

Thus the animal will see the world, as a surface, and measure this surface in two directions.

How then can we explain the fact, that the animals, being in a two-dimensional world, are able to get their bearings quite well in our three-dimensional world? How can we explain that a bird flies up and down and straight and to every side in all three directions; that a horse jumps over ditches and barriers; that a dog and a cat seemingly understand the properties of depth and height simultaneously with length and breadth?

To explain this we must return to the ground elements of animal psychology. An animal must remember as *individual* many properties of things which we remember as *general*—generic properties. They are helped in the discernment of this great mass of individual properties which they keep in memory, by the emotional tone which they receive with every percept, and with every memory of a sensation.

An animal, for instance, knows two roads as quite separate phenomena, which have nothing in common with each other; one phenomenon, *i.e.*, one road, consists of a series of definite percepts, tinted by definite emotional tones; the other phenomenon, *i.e.*, the other road, consists of a series of other definite percepts, tinted by other emotional tones. We say that one and the other are roads, the first to one place, the second to another. For an animal the two roads have *nothing in common*. But it remembers all the successive

emotional tones connected with the first road, and those connected with the second road, and therefore remembers both with their turnings, holes, fences, etc.

Thus the remembering of the definite properties of things seen helps the animal to get its bearings in the world of phenomena. But, as a rule, an animal is much more helpless than a man before new phenomena.

The animal we have said, sees two dimensions. It constantly senses the third, but does not see it. It senses it as something passing, as we sense time.

The surfaces seen by the animal possess many strange properties, above all, *numerous* and *various motions*.

As said before, all illusory movements must appear to the animal as quite real, just as they appear real to us, but we *know* that they are illusory: the turning of the house we are passing in driving, the growing of a tree from behind a corner, the movement of the moon between clouds, etc., etc.

Moreover there must exist for the animal many movements we do not even suspect. The fact is that many objects appearing immovable to us—in fact *all things*—must appear to the animal as *moving*. *And in this motion it will see the third dimension of bodies; i.e., the third dimension of bodies will appear to it as motion.*

Let us try to imagine how the animal conceives the objects of the outer world.

Suppose it has before it a large circle and a large *globe* of the same diameter.

Standing opposite to them, the animal will see two circles; walking round them, it will notice that the globe remains a circle and that the circle gradually shrinks—becomes a narrow strip. Still walking on round the two, the animal will see the strip becoming wider and gradually turning into a circle. The globe will not change, but it will show strange phenomena, when the animal comes nearer to it.

Let us try to understand how an animal will conceive the surface of the globe, as distinct from the circle.

One thing is certain, that it will conceive the spherical surface *differently from us*. We conceive the convexity or sphericity as a property common to many surfaces. The animal, on account of its psychic apparatus, must conceive the sphericity as an *individual property* of the given globe. How does the sphericity, as an individual property of a given globe, appear to the animal?

We can say with full certainty that the sphericity will appear as the motion of the surface it sees.

When the animal approaches the globe there must happen something like this: the surface seen by the animal will begin to move rapidly; its centre will protrude itself, while all the other points will withdraw with a velocity in proportion to their distance from the centre. The animal must sense a spherical surface just in this way.

It reminds us of our sense of sound.

At a certain distance from the globe, the animal sees a surface. Approaching and touching some

point of the globe, it sees that the relation of all other points to this one has *changed*; in comparison with what should be on a surface, it sees that all the other points have moved, receded. Touching another point, it sees that all the other points also have receded from this one.

This property of the globe will appear as its *motion*, 'vibration'. The globe truly will be like a vibrating, oscillating surface. Just in the same way *every corner* of an immovable object must appear to an animal as *motion*.

The animal can see a corner of a three-dimensional thing only by moving round it and then it will seem that the thing has turned, that a new side has appeared and the former one has gone away, or receded. *An angle* will be conceived as a turning, as the motion of a thing, *i.e.*, as something *passing*, as a change in the conditions of the object. Remembering the angles seen before, *seen* as the motion of things, the animal will hold that they have already passed, ended, disappeared—that they are in *the past*.

Of course an animal cannot *reason* like this, but it will act as if it reasoned in this way.

If an animal could think of those phenomena—*i.e.*, of angles and curved surfaces—which did not enter into its life before, it certainly would represent them *only in time*; *i.e.*, the animal could not suppose that they had any real existence in the present moment, *when they did not appear*. And if it could express an opinion about them, it would say that those angles exist in possibility, that they will be, but are not yet.

The corner of a house which a horse is passing every day, is to the horse a *phenomenon repeated under certain conditions*, yet existing only in time, and not as a permanent property of the house in space.

An angle for an animal must be a temporary phenomenon, and does not exist in space as for us.

Thus we see that an animal will conceive the properties of our third dimension as motion, and will ascribe these properties to time, *i. e.*, to the past, to the future, or to the present, *i. e.*, to the moment of the transition of the future into the past. This is a very important circumstance, in which the key to the understanding of our own concept of the world lies, and, we must therefore study it in detail.

Up to now we have been considering the higher animals—a dog, a cat, a horse. Now let us try to consider a lower one. Let us take a snail. We know nothing of its inner life, but its powers are doubtless very different from ours. Very likely the snail possesses very vague sensations of the outer world. Possibly it senses heat, cold, light, darkness, hunger—and instinctively—*i. e.*, urged by pleasure-pain guidance—reaches out for an untouched edge of a fresh leaf, on which it sits, and goes away from a dry leaf. Its movements are guided by *pleasure-pain*; it always strives towards the one and draws away from the other. *It always moves in one direction* from the unpleasant to the pleasant. Very likely it does not recognise or sense anything beyond this direction. This one line is all its world. The snail senses on this

line of its movements all the sensations coming from outside. They come out of time; out of the possible, they become the present. All our universe exists for the snail partly in possibility, or the future, partly in the past—*i.e.*, it exists only in time. Only the line exists for it in space. All the rest exists in time. It is more than likely that the snail does not realise its own movements; making efforts with all its body, it moves forward towards the fresh edge of a leaf, but it probably seems to the snail that the leaf is moving towards it, arising at this moment, appearing out of time, as for us the morning appears.

The snail is a one-dimensional animal.

A higher animal—a dog, a cat, a horse—these are two-dimensional animals. For them space appears as surface, as *a plane*, not merely as a line. Everything outside this surface appears to them in time.

Thus we see that the higher animal—the two-dimensional being, comparatively higher than the one-dimensional animal—has taken something away from time and has gained a dimension in space.

The world of the snail has one dimension—our second and third dimensions exist for it in time.

The world of a dog has two dimensions—our third dimension exists for it in time.

The animal can remember all the phenomena which it has observed, *i.e.*, all the properties of three-dimensional bodies with which it came in contact, but it cannot know that a phenomenon which seems to repeat itself is a permanent property of three-dimensional bodies—an angle, a curve, or a convexity.

Such is the psychology of perception of the world of two-dimensional beings. Every day there will rise a *new sun* for them. Yesterday's sun went away and will not repeat itself; to-morrow's sun does not yet exist.

Rostan did not understand the psychology of Chanticleer. A cock could not think that he *wakes* the sun by his crowing. The sun does not go to sleep for him. It goes away into the past, disappears, is destroyed, *ceases to be*. To-morrow, if it comes, it will be a new sun. In order to be, it must not wake up, but arise, be born. Chanticleer could think that he creates, gives birth to the sun by his crowing, that he forces it to appear, arise out of nothing—but he never could think that he wakes the sun. This would be human psychology.

For a cock there rises daily a new sun, just as for us there is daily a new morning, every year there begins a new spring.

A cock could not understand that the sun is one, one and the same yesterday and to-day—*just as very likely we could not understand that the morning is always the same and the spring is always the same.*

The motion of things—that which is not illusory even for us, a real motion, as the motion of a turning wheel, a rolling carriage, etc.—must differ very much for animals from the motion which they see in all immovable things, from that motion in which the third dimension appears to it.

These two kinds of motion will be incommensurable for it.

The animal will be able to measure an angle or a convex surface, although it does not understand their real significance and considers them as motion.

But it will never be able to measure real motion, *i.e.*, that which is motion for us. It is necessary for this to possess a conception of time, and to measure all movements in relation to a more stable one, *i.e.*, to compare all movements with a given one. An animal cannot do this, not being able to form concepts. Therefore movements which are real to us will be incommensurable, and, as immeasurable, incommensurable with other movements, which are real to it and are measurable, although they are illusory for us, and in reality represent the third dimension of bodies.

The latter is unavoidable. If an animal senses and measures as motion that which is not motion, it is clear that it cannot measure by one and the same measure what is and what is not motion.

But it does not follow that it cannot know the character of motion going on in our world, and conform itself to it. On the contrary, we see that an animal gets its bearings quite well among the movements of our three-dimensional world. Here it gets help from instinct, *i.e.*, a capacity, worked out during thousands of years of natural selection, to act expediently without consciousness of the aim. Animals thus adapt themselves quite well to the movements going on around them.

Discerning two kinds of phenomena, two kinds of movements, the animal must explain one of them by some inner property of the object, unknown to it, *i.e.*, it will ascribe this property, most likely to

the object's having a soul, and will regard movable things as alive. A kitten plays with its tail or with a ball, because both the tail and the ball run away from it. A bear will fight with the log, till the log throws it down from the tree, because it sees in the swinging log something alive and malicious. A horse shies at a bush, because the bush suddenly turns and a branch moves. In the last case the bush may not have moved at all; it was the horse that was running. But it *seemed* moving to the horse, therefore it was alive. Very likely everything moving is alive for the animals. Why does a dog bark so furiously at a rolling carriage? It is not quite clear to us. We do not see how the carriage turns, 'makes faces,' and turns over in the sight of the dog. It is all alive—wheels, top, splashers, seat, passengers—all this is *moving*, turning over.

Let us now reckon up all that we have seen. We have established that a man possesses sensations, perceptions and conceptions; that the higher animals possess sensations and perceptions; and that the lower animals possess only sensations. We have deduced the conclusion, that the animals have no concepts, mainly from the fact that they have no speech. Then we have established, that, having no concepts, the animals cannot conceive the third dimension; they see the world as a surface, and have no means, no tools, for correcting their defective sensations of the world. Further, we have found that the animals, seeing the world as a surface, see in this surface a great number of movements which do not exist for us. They must represent to themselves as *movements* just those

properties of bodies, which we consider as their three-dimensional properties. Thus an angle and a spherical surface must appear to them as a motion of the surface. And thus we came to the deduction, that all which exists for us as *stable*, in the domain of the third dimension, must be taken by the animals, as *passing* things, things that are happening, temporary phenomena.

Thus, in all its relations to the world, the animal appears to be quite analogous to the supposed unreal, two-dimensional being living on a surface. All our world appears to the animal as a surface, through which phenomena are passing, going on in time or with the time.

Therefore we may say that we have established the following: That with a certain limitation of the psychic apparatus, sensing the outer world, the world will change in its shape and properties for the subject possessing such apparatus. And two subjects, living in close proximity, but possessing different psychic apparatus, will live in different worlds, and the properties and dimensions of the worlds will be different to them. And we have seen conditions—not imagined, not invented, but really existing in nature,—*i.e.*, psychic conditions of animal life, under which the world appears either as surface or even as a line.

Thus we have established that the three-dimensional extension of the world for us depends upon the properties of our psychic apparatus. Otherwise, that the three dimensions are not the property of the world, but a property of *our* conception of the world.

In other words, the three dimensions of the world are a property of its reflection in our consciousness.

If this be true, it is evident that we have really proved the dependence of space on the sense of space. And, having proved the existence of a sense of space, comparatively lower than ours, we have also proved the possibility of a sense of space higher than ours.

And we must admit that if we develop a fourth unit of reasoning, differing from conception as conception differs from perception, the surrounding world will simultaneously show a fourth characteristic, which we can call geometrically the fourth direction, or the fourth perpendicular, because this characteristic will contain properties of things perpendicular to all known ones, and not parallel with any of them. Otherwise, we may see or sense ourselves in a space not of three but of four dimensions, and in the surrounding things and in our own bodies will appear the general properties of the fourth dimension—properties which we did not notice before, or which we considered as individual properties or as motions, just as animals consider as movement the extension of things in the third dimension.

Seeing ourselves in a four-dimensional world, we shall see that the three-dimensional world does not really exist, and never did exist, that it was a creation of our own imagination, a phantom, an illusion, a vision, an optical delusion, all you please, but no reality.

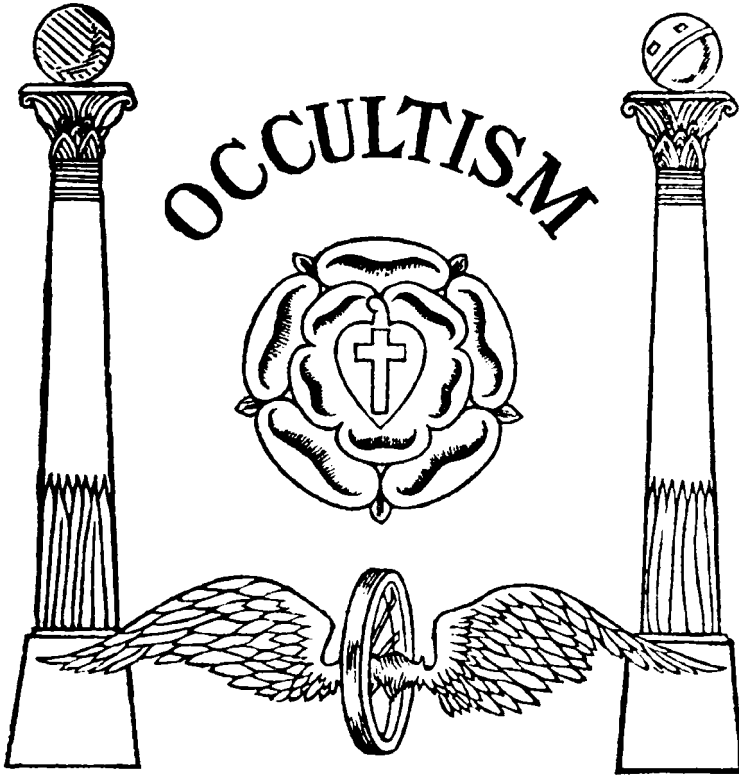
And all this is not at all a 'hypothesis,' not a supposition but a perfectly correct metaphysical

fact, such a fact as the existence of infinity. Positivism should, for its very existence, destroy in some way infinity, or at least call it a hypothesis, which may be true or not. But infinity is not a hypothesis, but a fact. And such a fact is also the many dimensions of space and all that these cause, *i.e.*, the unreality of all that is three-dimensional.

A Russian

Let us keep this before us, that an earnest protest against an incomplete conception of God, an inadequate expression of His nature, or imperfect explanation of His ways, is by no means irreverent, but only a loud call, to which the human spirit is bound, sooner or later, to respond, for a higher and better conception, expression, and explanation of all that concerns God and truth. And yet it has taken the long agony and travail of the human spirit to receive, and more fully express the truth about God in some worthier manner. On the one side, there is a revealing God, ever making Himself known more and more to men, as they were able to receive Him as so revealed. And on the other side, there has been a discovering man, knowing more and more of himself, finding out his own possibilities, and aspirations in higher measure, and so learning more of God as time rolled on. Human progress and Divine revelation are thus ever closely bound up together. They truly advance side by side, and ever in most intimate relation. Sometimes we come across such a phrase as "the God of the Theologians" and the meaning must be that conception of God, which up to that time had been formed. An effort to enlarge it and to make it more adequate deserves the highest praise. For whatever raises the value of an important asset of the mind does great service to the cause of truth, even though it seems to come at first by way of loud protest.

BUCHANAN BLAKE, B.D.



RENDS IN THE VEIL OF TIME

LIVES OF ERATO

V

IN this incarnation Erato appears once more as a girl in a country corresponding to the southern states of the present American Republic. The exact locality seems to have been in the region of the modern Gulf of Mexico, although the Gulf, as it was then, had a very different coastline from the

present one, and was not nearly so deep or so cut in as we know it to-day.

Here Erato was born in 14,038 B.C. Her parents, Lachesis and Apis, were well-to-do people of a class equivalent to that of tenant-farmer. By race they were of the red-brown stock of Atlanteans, but of an older branch of this (the Tlavatli sub-race) which some two hundred years previously had been conquered by the redder Toltecs—a younger offshoot of the same people. The conquered race had, however, been well enough treated and by this time appears to have settled down as a kind of semi-independent community inferior to the governing class.

As Erato grew up she became quite a good-looking girl, extremely devoted to study, with a strongly marked tendency towards day-dreaming and romance. Her favourite book during these early years was one partly mythological in character and partly a collection of proverbs and moral precepts, written in queer hieroglyphics. But when she was about sixteen years old a romance of a more concrete nature came her way in the shape of a handsome, dashing young man, Aglaia, belonging to the upper or governing class, whose gallantry of manner and gay apparel took the heart of the gentle dreamer by storm. She yielded readily to his proposal of marriage and in spite of the prudent hesitation of her parents shortly afterwards became his wife.

It happened, however, that polygamy (or rather duogamy) was the rule of the race and time; and one result of this was that Erato, so far from entering into sole possession of her husband's home and heart, found herself confronted by the wife of

a previous marriage, Chamæleon, who naturally resented the intrusion and took little trouble to conceal the fact. This meant that Erato was destined to live for the first few years of her married life in an atmosphere of jealous opposition and intrigue, since Chamæleon showed herself no less an adept than others of her sex in the gentle art of making things uncomfortable for a rival. We are not told whether Erato retaliated in time, but probably the fact that the other had the advantage in seniority sufficed to keep the former in a position of due subjection. Chamæleon seems to have had considerable influence over Aglaia, and in all probability the husband did little to interfere with his conflicting wives. Aglaia in this incarnation appears to have changed considerably from the intense and fiercely vindictive character of the first of these lives, and to have been, this time, merely rather a weak and selfish individual who, though not exactly bad, was yet feeble and self-indulgent and liable to be led astray into undesirable courses of action, not so much through sheer wickedness, as through a tendency on all occasions to drift with the stream and to take the line of least resistance.

Unsatisfactory though such a man may have been as an object of devotion, yet Erato was certainly very deeply and sincerely devoted to him; and it was probably the fact of being buoyed up by such a feeling which caused her to be, on the whole, fairly happy for the first few years of her married life. Three children—Mu, Eros, and one other—were born, and upon these and her husband she lavished all the wealth of her love.

It was at the age of twenty-one or twenty-two that the cycle of trouble set in. For some reason or other—perhaps to make a better marriage, perhaps to satisfy a fickle and changeful mood, Aglaia one day made up his mind to take yet another wife in the person of our old acquaintance, Lacerta. This meant that, according to the law of the country, he had to get rid of one of the existing wives, since no man was allowed to possess more than two at a time. It became a question therefore as to whether the victim should be Chamæleon or Erato. Eventually, either owing to the hold which the former had upon her husband or to certain legal claims, the sentence of dismissal fell upon poor Erato. Her despair may be imagined; yet all protests were fruitless. It was in vain that she begged for mercy, and equally vain were her prayers that at least her children might be spared to her. In spite of everything, she was forcibly ejected and carried away over the undulating planes to a little town many days' journey from her home. Here she dwelt for a time, utterly broken down in health and feeling that all the reality had passed out of her life. The desire to see her husband and children once more grew, as the months went by, into a wild longing and this soon passed into a desperate determination to face all the difficulties and dangers which separated her from them.

It ended in her setting forth one night, taking with her a small supply of food. She did not go by the shorter and easier way by which she had come—the reason perhaps being the difficulty in finding the way alone across the vast trackless prairies.

She did not realise that by this route her journey must take more than a month; and so it was not long before she found her food-supply running short and was forced for the greater part of the way to subsist on berries and fruits. Struggling onward however, in spite of weariness, ill nourishment and exposure, the poor girl at length reached the neighbourhood of her home. But the strain had been too great.

Before she could communicate with her children, there came a sudden reaction and, overcome by all she had gone through, she was stricken down by a severe sickness. As she lay helpless in this condition, she was discovered by Lacerta, who drove her away without her having obtained even a glimpse of those whom she had set out to see, and for whom she had braved so many perils.

More than once she repeated the attempt yet every time only to be detected by Lacerta and repulsed. At last a stormy scene took place between Erato and Aglaia. Selfish as ever, and very much under the dominion of Lacerta, all he wanted was not to be troubled; and he ended by taking measures to remove Erato altogether from the neighbourhood.

Turned thus finally adrift, the heart-broken girl bethought her of her old home. Thither she set out; but alas! when she arrived there she found that both her parents were dead. Nevertheless she decided to remain there, and from that time onward she dwelt there for many years in solitude, gradually wasting in health through disappointment and the pining for her children. Time however is the

great healer of wounds, and there came a period at length when the memory of the past had begun in some degree to fade, and when not only her health but also something of her old interest in life began to revive.

It was during this period that she took up once again the book which she had loved to pore over as a young girl; and, as she read over again the familiar precepts and maxims, some of these seemed to come back to her with a new force and a curious freshness of charm and truth. One, for instance, told her that sorrow should ever be transmuted into the benefit of others, since only through suffering could come the sympathy that heals and the experience that guides; and that this was the use of sorrow. Seized with this ideal, she commenced to devote herself whole-heartedly to work for charity. Small though her resources were, yet whatever she could spare she spent in the relief of trouble and sickness. Nor was she contented with mere gifts, but learnt also to give that personal sympathy and kindness which are of far more value than money. In this way her life soon became absorbed in new and ever-widening interests. In place of the family which she had lost, she found another and a larger family in her poorer brothers and sisters. Many years passed in this fashion, bringing with them the inevitable love and gratitude of those amongst whom she had worked. At last, lamented by one and all, she passed away at the age of sixty-two years.

DRAMATIS PERSONÆ

- ERATO : ... *Father* : Lachesis. *Mother* : Apis.
 Husband : Aglaia. *Sons* : Mu,
 Eros.
- AGLAIA : ... *First Wife* : Chamæleon. *Second*
 Wife : Erato. *Third Wife* : Lacerta.

 VI

Since he is a good Theosophist now, we should naturally expect to find Erato in that remarkable gathering of the Theosophical clan which took place in the kingdom of Peru about the year 12,000 B. C.—a gathering from which hardly a single member of the present Society who has ever been identified in connection with these researches into the past is found to be missing. We are not disappointed, for our friend Erato duly appears, born (still as a girl) in the ruling caste of that country in the year 12,089, at the city now called Cuzco. Every line of lives that we have followed has led us to this civilisation, and a detailed description of it has already been published, and will occur again, with additional details, in our President's forthcoming book on the races; so it is unnecessary to repeat that description here. It will suffice to say that it furnished a distinctly favourable field for incarnation. The climate and position were excellent; there was a model government, far better than any at present existing; the

people were simple and contented, for there was no crime and no poverty, but all were well-clothed and fed.

The parents of Erato were rich and influential, the father Selene being a Tlecolen, or governor and magistrate. Erato was a beautiful girl, naturally studious and especially fond of painting and music; so here we see the artistic faculty showing itself once more as soon as there is a favourable field for its action. She did not go to school in the ordinary sense of the word, but was nevertheless thoroughly well taught by a body of visiting tutors who called in rotation. She was also well cared-for, two attendants following her everywhere as a sort of bodyguard.

Erato was of the Toltec sub-race, reddish-bronze in colour—a good specimen of that race at its best. She was kind-hearted and agreeable to all, and especially attached to her younger sister Spica; very fond also of pets of all sorts, animals and birds. Her life might be described as uneventful, though it was both full and happy to no common degree, for it was the life which their position imposed upon members of the ruling caste—an existence of ceaseless labour and unselfish devotion to the welfare of others. She married in due course a relation, a charming young man, who after her father's death succeeded to his office.

Only one occurrence stands out conspicuously amidst these busy years—an earthquake which spread devastation through the district over which her husband ruled, and called forth all his resourcefulness and administrative capacity. Both husband and

wife toiled unceasingly to repair its ravages, and to provide as far as might be for its victims; they certainly did nobly everything that could possibly be done, yielding their strength and their substance with royal lavishness in the service of the stricken.

They lived together in happiness and usefulness to an advanced age, and by a beautiful coincidence they ended this ideal life by dying together on the same day, Erato being then eighty-five. A singularly perfect life, spent entirely in loving service, and therefore ideal.

DRAMATIS PERSONÆ

See LIFE NO. XV of *Alcyone* (THE THEOSOPHIST, vol. XXXII, p. 92 and p. 819.)

It certainly does appear that there are more and richer things in the human soul than are dreamt of in the human understanding. The forms or shaping moulds of knowledge should not wage war against the materials of knowledge. Mere thought by itself is empty. Explicit reason should not disdain implicit reason. Abstract and formal logic should not seek to pour discredit over the rich, though novel and as yet unclassified, treasure of psychology. Severe reasoning should not ostracize wonder and awe, or expect celestial messengers to wear the prescribed uniform of rather pedantic schools under local or sectarian control. We must not demand from angels that they should at once tell us their names, in order that we may forthwith proceed to dissect and classify them as though they were insects. Wise men learn how to be content with "knowing in part".

A. H. CRAWFORD, M.A.

A MYSTIC HALL OF LEARNING

By ALEX

IN the course of experiments extending over three and a half years the writer has been gradually awakened to a state of consciousness wherein knowledge of and instruction in the Plan of the Logos may be gained. Here also it is possible to work under the guidance of high Intelligences for the furtherance of this Plan, and, in accelerating one's own evolution, to assist that of mankind.

In expressing by means of physical words, the experiences and sensations which occur whilst the consciousness is functioning in super-physical realms, one has perforce to employ the language of symbols. The brain, being physical, can only interpret the workings of the mind on higher planes by comparing the sensations produced upon it with those which arise from the operation of the physical senses. So, when, in endeavouring to express the phenomena of these higher planes, use is made of such expressions as 'I see,' 'I hear,' or 'I feel,' it must not be thought that the physical organs of sense are being stimulated. It follows therefore that the objects which are described as causing the sensations of sight, sound or touch are not actualities of physical matter, but are only figures

of speech symbolic of the super-physical influences impinging on the mind which the brain is endeavouring to interpret. The writer has noticed, however, that sensations which he interprets as 'seeing,' others, investigating the same phenomena, will interpret by the same expression. Further, even in the symbols used to express that which causes the sensation, a marked degree of similarity is noticeable. Small details may vary with different observers but the use of certain symbols of form, colour, size and locality to express particular sensations is almost universal. In setting forth therefore, by the help of this symbology, what may be termed the 'externals' of this state of consciousness, the writer is encouraged to hope that he will render himself intelligible to those who have had experiences similar to his own and that these notes may be of use to them for collative purposes. Perhaps also those just awakening to these realms of nature may find something of assistance to them in understanding and utilising the experiences through which they are passing.

This state of consciousness is best described by saying that the seeker after knowledge is transferred to a plane whereon is situated a large Hall. This is known as the 'Hall of Learning' though sometimes it is spoken of as the 'Hall of Memory' or 'Golden Hall'. Herein the seeker may study, listen to the discourses of Masters or Teachers, and even be personally instructed by Them.

The transference of consciousness from the physical plane to that of the Hall may be effected in various ways. When some practice has been

obtained, the change may be made almost instantaneously by a single effort of Will. In earlier stages, however, intermediate experiences are undergone, and the change partakes of the nature of a journey. The first stage of this journey is of necessity the vacating of the physical body. It is outside the province of this article to discuss the means whereby this is effected; let it suffice that having left the physical tenement, the soul sets forth on its search for knowledge, sometimes alone, but more usually guided by others of more experience. In describing the course taken by such a seeker in his journey to the Hall, the writer intends to introduce the phenomena which, in his experience, may occur. It must not be thought that they need all be experienced in every such journey but, on the other hand, any of them may arise.

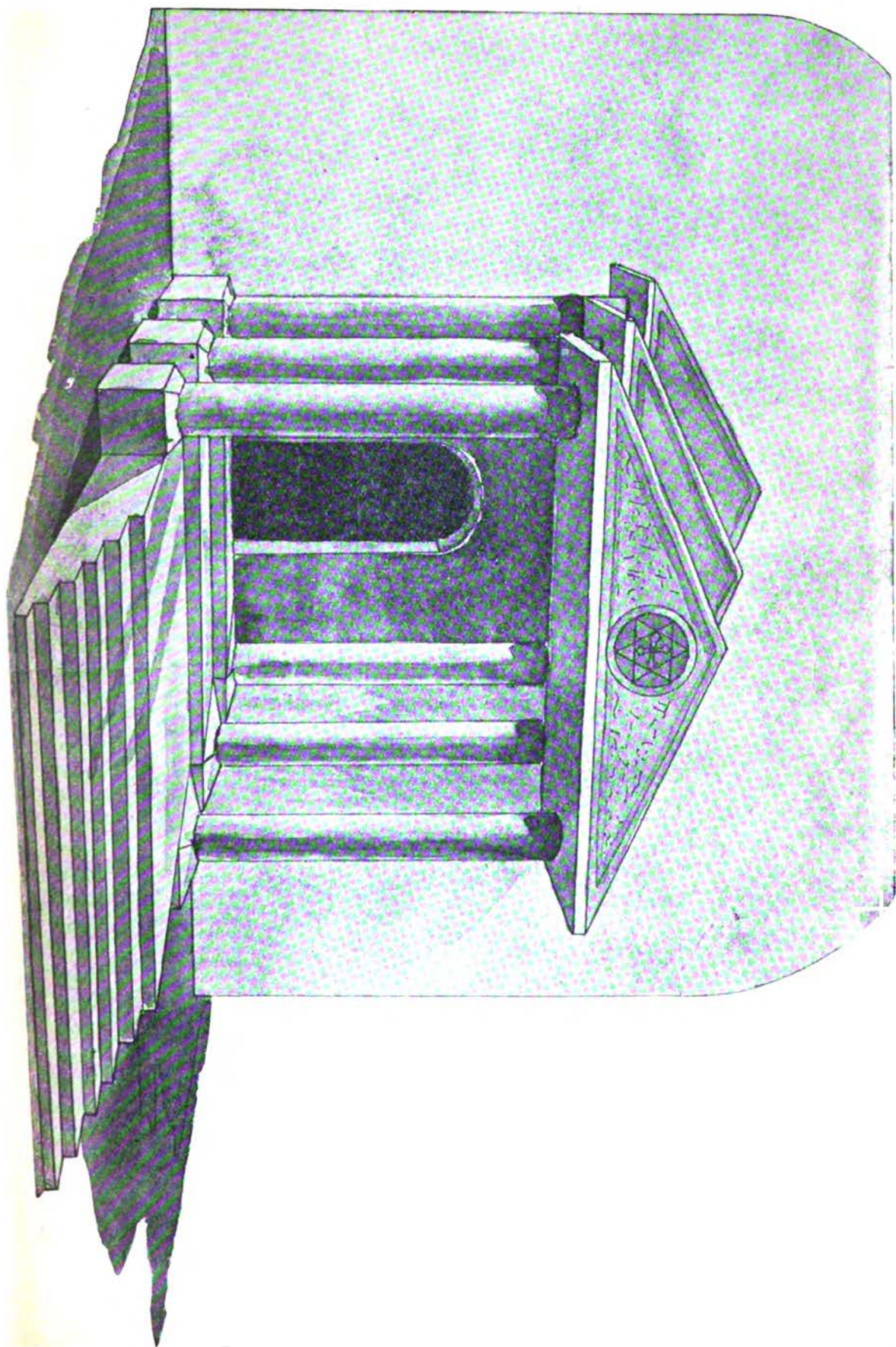
The Way to the Hall. The soul, having left the physical body, finds itself in space, infinite and void. After an interval of contemplation the wish to proceed arises. It is instantly gratified, the soul moving, or rather, space appearing to move past it. A great conical mountain, rising from and ascending to infinity, becomes visible; round this may be discerned the outline of a road. Again the wish to investigate produces movement, and the seeker finds himself upon this road. From this experience the first-fruits of the search may be reaped. It is evident that, in these realms, to wish is to obtain. Will appears to be the ruling factor. Later, the seeker learns that the power to attain any object depends solely upon the strength,

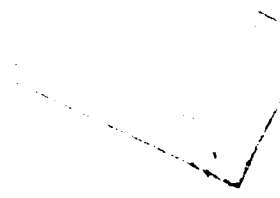
control, and direction or concentration of the will upon that object. From this it is obvious that in order to progress in the search for knowledge he should strive to control and strengthen his will. The road upon which the seeker now stands appears to be about twelve feet wide and to be cut out of ice. Above towers the mountain, below is a bottomless abyss. Some little distance onward the road ends in a precipice. Opposite to this, and separated from it by the abyss, is a perpendicular cliff, rising somewhat higher than the level of the road. On the top of this cliff is a plain, and on this stands the Hall. Flowing along the plain and falling over into the abyss is a river called the 'River of Wisdom' or 'Knowledge;' some of its waters of Divine Wisdom fall upon the earth, which may be discerned as a small globe far below. Between the edge of the cliff and the Hall burns a fire, a 'Cleansing' fire, and it is fanned by a Wind called the 'Breath of Life'. If the seeker would still proceed with his search, let him use the knowledge so far gained and will to advance. Upon doing so he will appear to step over the precipice. At first this may cause a sensation of fear and, proportionate to this fear, a sense of falling. Sometimes guides or helpers hold the terror-stricken soul up. With experience, or knowledge, this step over the precipice is fearlessly taken and the seeker moves across until he reaches the opposite cliff. On touching the face of this, which has an appearance as of glass, an upward gliding motion is made until the top is reached and the seeker stands upon the plain. Here a fresh ordeal

confronts him. To reach the Hall it is necessary to pass through the fire. If, profiting by experience, the seeker will boldly step forward, he will find that he passes unharmed through the fire and stands in front of the Hall.

The Exterior of the Hall. The Hall is of white marble, beautifully luminous in the pale golden light that usually surrounds it. Sometimes other colours are visible, but gold or yellow is the most prevalent. The side-walls, which run parallel to the edge of the cliff, have a wide longitudinal panel, in which are windows. The top of the Hall is semi-elliptical in shape; the front wall is absolutely plain, except for a porch which stands out from its centre.

The Porch. This has three parts. In front six steps rise from the ground, the highest widening out to form a halting place or platform. Beyond is the 'porch' itself and lastly the door or 'entrance' to the Hall. There is nothing of much to note in the first part. Within the porch and leading up to the entrance are two more steps; on either side of these and also of the platform are marble pillars, cylindrical in shape, resting on square bases level with the step they flank. Each pair of pillars supports a slab of solid stone on which rests a carved triangle of the same material. The slabs overlap, the last and highest being in contact with the front wall of the Hall, consequently the triangles rise each slightly higher than the one in front. The carving of the front triangle is as shown in the accompanying sketch which also indicates the position of hieroglyphic writing to be found on this triangle. The 'entrance' itself is





closed by a plain stout door of dark oak, set well within the wall. It bears a heart-shaped iron knocker and plate. To pass this door is the most difficult part of the journey and requires the exercise of considerable will power. When, however, the seeker is able to bring this to bear, the door, which never appears to open, passes over him and he stands at last within the Hall.

The Interior of the Hall. This is square, with, at the end furthest from the entrance, a semi-circular addition. Owing however to a portion on either side being curtained off, the body of the Hall presents a rectangular appearance. The space behind the curtains is partitioned so as to form several rooms or 'chapels'. Two very steep steps lead up to a semi-circular dais. This has the appearance of being raised about six feet above the body of the Hall; opening on to it are five alcoves which are also semi-circular. The general arrangement is shown on the accompanying plan. To go more into detail:

The Body of the Hall is open, and generally devoid of furniture. On either side is a line of plain marble pillars, (d, d) cylindrical in form, close to the side curtains. In the small space on the right of the steps leading to the dais is a shelf on which are two large books. That on the left (a) is called 'The Book of the Master of Time'. In it are to be found detailed accounts of all lives. It is written in hieroglyphic characters but whilst these are being read the events related present themselves, as it were, in a series of living pictures, even the production of sound being simulated. Translation is therefore

rendered easy. The Preface to this book gives the best idea of its character and scope; it runs as follows :

The Book of the Master of Time in which are inscribed the times of all events. Time, as the earth knows it, is of no value, but the time of the periods of physical life are the times by which each Ego counts, and these are the times that are inscribed herein. The record is attainable by all when they shall count their life as they count a day. The days that are past are remembered, so are the 'Days' of the lives. As the events of the day are not all remembered, neither are the events of the life. But they are all inscribed herein, and the memory, refreshed by reading, remembers the events of the life. Therefore is this book written; not that the Masters may read and so judge of the works in the life when they have to deal it back, for that is known to them without reading; but that the soul can read its own life-events, and so, refreshing its memory of the experiences of the past, it may increase its power in the future. Those who read understand many things which beforehand were inexplicable. Even though the events were remembered the details were forgotten and without the details the events lose value.

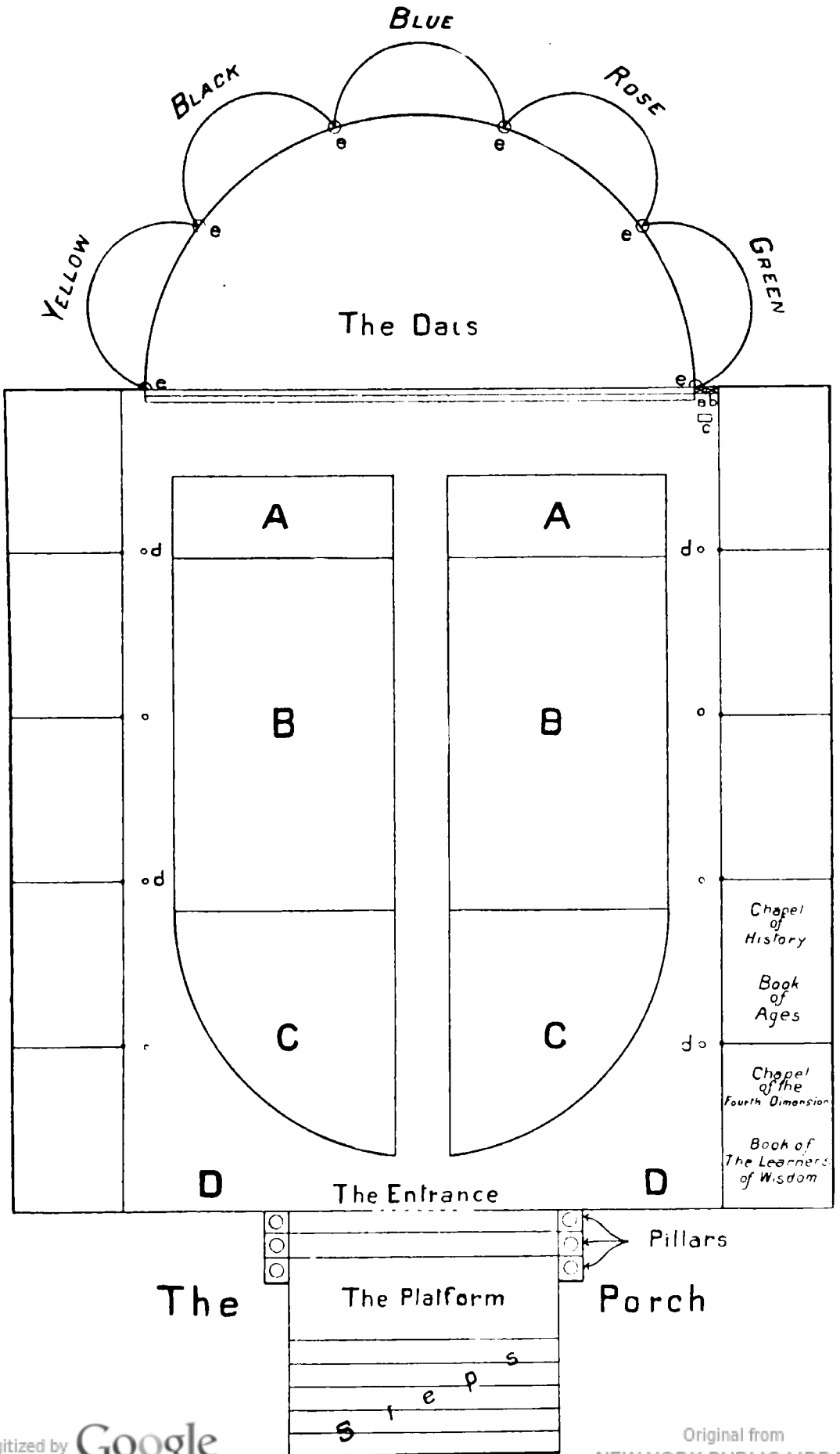
The other book, that on the right (b) is called the 'Book of Life,' sometimes the 'Book of Karma'. It differs from the 'Book of the Master of Time' in that it gives only a summary of the lives, and a general statement of the karma generated and worked out in each. Sometimes this is represented diagrammatically. This latter book is usually the only one attainable by those who seek knowledge of their previous incarnations from motives of curiosity. Having learned the lessons to be gained by its perusal, the detailed accounts given in the 'Book of the Masters of Time,' become available for their study. In front of these books is a lectern on which they are placed whilst being read. There are generally a number of people in the body of the Hall. These are of three distinct classes. One consists of those who are conscious whilst in the Hall, though

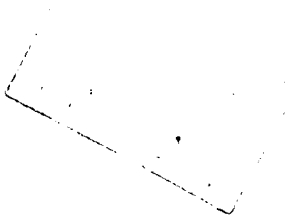
this does not necessarily imply that they carry through remembrance of this consciousness to their physical brains. They may be seen studying the books, discussing, either amongst themselves or with teachers, various branches of knowledge, or passing in and out of the chapels. Then there are those just attaining consciousness of the Hall. These wander about, observing one thing for a short time and then passing on to another; they are those who come to the Hall searching for facts instead of for *a* fact, looking for what there is to see instead of for a definite object; with the result that they learn but little. The third, and by far the most numerous class consists of those, who, although sufficiently developed to reach this plane during sleep, are not yet awake on it. They wander aimlessly about, for the most part in a somnolent condition, and are not present when any special teaching is about to be given. At these times seats are placed in the body of the Hall as indicated in the plan. They are arranged so as to leave a central and two side aisles. There appears to be some order of precedence in the allotment of these seats. In the portion (A) the more advanced students sit; and here are to be found the leaders of the Theosophical Society. In (B) is the main body of those who work in the Hall, whilst in (C) sit those who are in the less advanced stages of consciousness in these realms. In the open spaces (D) stand some of the above mentioned second class, the newcomers, who have just gained entrance to the Hall. These appear but semi-conscious of what is taking place.

The Chapels. As already has been stated a portion of the sides of the Hall is curtained off, this space being further partitioned so as to form several chapels, or shrines, of knowledge. In front of the curtains and opposite each of these partitions is one of the marble pillars already described. In each of these chapels, apparently, a special branch of knowledge is studied under a Teacher, and a book containing and setting forth knowledge of that particular subject is to be found therein. The hangings are thick and of a deep lilac colour. They divide in front of each chapel to allow of entrance. The writer has not been able to ascertain how many chapels there are in the Hall. The two nearest the entrance, on the right hand side, are filled with a dim lilac light. The first is devoted to the study of the Fourth Dimension, and the book relating thereto is called 'The Book of the Learners of Wisdom'. In the next chapel the history of the world may be studied. The book in this chapel is known to the writer as the 'Book of Ages;' in it are inscribed the historical events in the scheme, not of persons but of things.

The Steps. The steps which lead up to the dais seem to be twice as high as they are wide and to run the whole length of the dais.

The Dais. This, as before stated, appears to be about six feet above the body of the Hall. It is semi-circular and normally is filled with a bright yellow or golden light, which radiates out into the body of the Hall and even beyond, through the porch, into the surrounding space. Sometimes other colours are to be seen, but yellow is the prevalent one.





It is from this dais that the lectures or teachings are given forth. Some of the higher Beings who deliver these teachings do not stand on the dais but appear just over it. Students in this Hall never appear to ascend on to the dais, though sometimes the more advanced mount one or other of the steps leading up to it.

The Alcoves. Beyond the perimeter of the dais are five 'alcoves' or recesses. These also are semi-circular, their diameters, which are all of equal length, form chords to the arc of the dais and meet each other on its perimeter. At these meeting-points stand marble pillars, which, unlike those in the body of the Hall, have a spiral carved round them. The alcoves, with one exception, are filled with an intensely brilliant coloured light each having its particular colour which never varies. That on the left, looking at the dais, is yellow and it appears to be the refraction of this colour that gives the characteristic tint to the Hall. These colours are hard to describe and still harder to reproduce but perhaps some idea of them may be gathered by thinking, as it were, of higher 'octaves' of colour, purer, more exquisite, more transparent than those which may be produced with the aid of physical pigments. In this way it may be said that the yellow of this first alcove is similar to that by which Mr. Leadbeater in his book *Man Visible and Invisible* depicts the highest intellect. Next to this alcove is one of the deepest black, the shade representing malice, in the above-mentioned book. The central alcove is filled with a beautiful light blue, similar to that

depicting devotion to a noble ideal. The colours in the two right hand alcoves the writer has found difficult to ascertain, but that next to the blue seems to be of the rose colour depicting unselfish affection whilst the right hand one of all, the writer believes to be filled with a bright green, formed of the union of the yellow and the blue, which may be described as the green representing a thankful understanding. There are no curtains between these alcoves and the dais, but a thick veil of their particular colour obscures the interior from view. The alcoves appear to bear some relation to the chapels, but whereas in the latter special subjects are taught, the former would seem to be connected with various aspects of knowledge. They are presided over by Beings of a much higher order than those who teach in the chapels. The scientific aspect of knowledge, as exemplified by pure reason, logical deduction, precise methods and ordered research, seems to be connected with the yellow alcove and to be the predominant aspect of this particular Hall. The blue alcove seems to be connected with the religious aspect, such as devotional study, instruction by faith, example, etc. Of the rose and the green alcoves the writer has no knowledge. The colour of the left centre alcove is black, and this alcove is connected with the evil aspect of knowledge. It is presided over by an evil Being of great power, but he seems unable to come forth on to the dais except when knowledge is sought from him; moreover he seems afraid of the other Teachers, even those of lower degree. Black tentacles

like those of an octopus sometimes wave outside this alcove; but it is only evil thoughts that open its veil. When there are few of these the alcove seems closed. Those who in righteousness seek knowledge in the Hall extract from the presence of evil only the knowledge of how to combat it; they never enter this alcove, but learn to stay the egress of the Dweller within. Those however, who of set purpose enter, do not come out again into the Hall; they descend by another way, malignant, upon earth, there to work out the fruit of their wrong promptings on these high planes; they cannot regain the Hall, until they have eradicated evil co-equal to that which they have learned in it. They gain power therein, but also, in like measure, power which works against them in their ultimate uprising.

This description of the Hall is necessarily rendered incomplete by the writer's inexperience and limitations on this plane; but it may serve to show the wide range of knowledge which a full consciousness of these realms would open for study. Moreover there are other Halls, other Aspects of Knowledge, other Paths to the Light, which can be followed by those who seek. On one occasion, in this Hall, He who directs therein appeared over the dais and with Him Another not usually seen therein. This latter spoke to the assembled students seated below in this wise:

“So be peace upon you, and through you upon Earth. The time approaches when Unity shall become manifest upon earth. That Unity, that Love and that Fellowship which alone shall make possible the coming of the Lord. That peace be with you.”

This One then departed and the Other addressed them thus:

“This has been shown to you that you may realise more fully how that we are One. Ye come here, some unknowing where ye come, some believing that herein all knowledge is to be gained. But I would have ye know that the knowledge which ye may find herein is as a grain of sand to the desert, compared with knowledge. Herein I teach; herein I meet with you; herein my Teachers transmit knowledge that I direct. But there are many Masters, there are many Halls of Learning, there are many paths to Attainment. But lest ye, in your incompleteness, imagine that these paths differ; that those who come here will never enter there, and that those who teach herein know not that which is given forth therein; or know not that We are One, our knowledge is but one Knowledge, our love but one Love; therefore came this One to manifest before you; that ye might see Him in my habitation, and the others shall see Me in His vesture. Because ye follow Me there is no reason why you should not follow Him, but rather ye should follow Him the more that ye may the better understand Me. And I speak this about Us two, for ye of the West know Us; yet so also it is with All. Ye study here because your development has been so directed. We are One, ye on earth must also strive for unity. We teach along various lines, so also ye on earth must fill each his appointed place. The Peace of Knowledge come unto you.”

Alex.

THE SECRET OF A STAR

By EVA M. MARTIN

And the Spirit of Wisdom gave counsel, whose is the
angel of the innermost sphere, the brightest of the
sons of heaven,

Lord Adonai, who createst, remember the souls beneath
thine altar.

And put a firmament between them and Thee, to divide
the upper from the nether, and the inner from the
without.

And whereas there hath been but one, let there hence-
forth be twain, the form and the substance, the apparent
and the real;

That they who are bound may remain in the outer
element.

But to me Thou committest thine only begotten, who
shall enter within the veil.

And God made a firmament in the midst of all being,
and divided the spirit from the body.

And the firmament is the gate of the kingdom of
heaven.

And God gave the keys thereof to the angel of the
second sphere, whose spirit is the Spirit of Understanding.
He is Hermes, the mediator, for he mediates between
the outer and the inner.

He is the transmuter and the healer, Raphael the
physician of souls.

There is no riddle he shall not solve for thee, nor any
solid he shall not melt, nor any wall he shall not
pass through.

Many are his states and his aspects; his weight is as
lead, he runneth like water, he is light as the mist
of dawn. . . .

And to him are committed the keys of the invisible,
and of the Holy of Holies within the veil. . . .

He is the angel of the twofold states.

Clothed with the Sun.

I

Virgin minds,
Loved by stars and purest winds.

—*Emerson.*

THE room was very still, with a curious stillness as of unseen presences who paused there, awaiting in silence the moment for making their nearness known. But outside the rain beat on the windows, and the wind now sang with a kind of wild elation amid the branches of the tall trees on the lawn, and now flung himself against the old house as though he would bear it away with him in a passionate embrace to the farthest ends of the earth.

Propped up with pillows in the bed, a woman lay listening to the turbulent music of the elements. Her face reflected the spirit of expectancy that pervaded the room. She lay with lips parted in a faint smile, and wide eyes fixed on the window, wherethrough could be seen a space of wind-swept sky lighted by the golden colours of a stormy spring sunset. Hers was one of those faces that seem to reveal and express, rather than to hide, like the majority, the indwelling Spirit. It had so pure a brightness, so luminous a grace of line and look, that few could fail to recognise that in this case, at any rate, the flesh served as a lamp, equally shielding and revealing the flame that burnt within. Her eyes were wonderfully clear, and had that look of wide peace which comes only to those who love, whole-heartedly, the wild fresh beauty of the earth. Of her might Wordsworth well have written his immortal lines:

The stars of midnight shall be dear
To her; and she shall lean her ear
In many a secret place
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.

As she lay waiting, quite undisturbed by the ceaseless tumult of wind and rain, the door of the room was softly opened, and a small voice, rather awed, whispered: "Mother!"

"Come here, darling," she answered, in a voice of infinite tenderness. "Shut the door, and climb up on the bed, close beside me."

The child obeyed, laying his cheek against hers with a little sob that told the mother's heart much of childish sorrow and hardly-tried endurance. She stroked the dark head and whispered loving words, till presently he sat up and looked at her with eyes full of adoration, full, too, of questions—eyes strangely like her own.

"That's better!" she said. "No sadness tonight, Lucien. We're going to be happy together, like old times—just you and I. I made them promise to leave us quite alone for a whole hour."

The child made a little sound of content, and nestled down closely beside her. The light in the western sky was fading rapidly now, and but for the flickering flames in the grate the room was almost dark. The wind made a sudden wild onslaught on the windows.

"Tell me, Lucien," said the woman's voice, as the gust died away, "are you ever frightened?"

"Only sometimes . . . of people," he whispered cautiously.

She sighed, and her face was very pitiful for an instant.

“Try not to be, dearest,” she said. “People can’t hurt you—the real you. Never forget that.”

The boy considered for a moment.

“But they can make it feel hurt,” he said.

“Alas! so early a knowledge,” the mother murmured.

“No one can really hurt it, Lucien,” she said aloud. “People may be able to make you ‘feel’ hurt, but there is something in you that no one but yourself can touch, no one but yourself can hurt. Think of it as a small, bright spark, Lucien, some day to be a pure, clear-burning flame. Never let it grow dim! Never try to put it out! O my little lamp, burn bright! Burn bright!”

The boy gazed at her, thrilled by the passion in her voice.

“But there is nothing else you are afraid of?” she went on. “You are never afraid of outside things, Lucien? Of winds and rivers and trees, and dark places by night, and lonely places by day?”

He laughed, and shook his head, as at some absurd suggestion.

“How could I be?” he said.

“Oh, never let other people make you feel afraid of such things! They will tell you—not in words, perhaps, but in many subtle ways of suggestion and example—that you ought to feel fear of the dark, fear of the wind and the sea, fear of woods and lakes, and of all places where you are not surrounded by a crowd of men. Never believe them!

Always trust Nature, for she will never play you false. It may not be the same for everyone, but you and I, Lucien, are her children, and must never fear her. You and I are very close to her heart. The god of Wind—and Rain—and Dreams—” her eyes smiled into his as she spoke—“is our special friend, and under his star were we both born. You need never, never fear him, Lucien, nor any of his comrades. Love them all, for they will love you well.”

A short silence fell, while the wind played softly in the trees outside the window.

Presently she spoke again.

“My books, Lucien—those on the lowest shelf. Keep them always. Read them when you are older. They will tell you things that I have no time to say.”

The boy nodded, gravely. He knew the books of which she spoke. The very thought of them brought to his mind memories of lambent words and flowing, melodious phrases, which, when read aloud or learnt by heart, he had perhaps only half comprehended, but wholly loved. He slipped his hand into his mother's, and half sat, half lay, beside her, happy and at peace after the puzzling trouble and loneliness of the day.

“*The Last Invocation*—say it for me,” she murmured. “You have not forgotten? ‘At the last, tenderly’.”

“At the last, tenderly,”—the child's clear voice took it up

From the walls of the powerful, fortress'd house,
From the clasp of the knitted locks—from the keep of
well-closed doors,

Let me be wafted.
 Let me glide noiselessly forth;
 With the key of softness unlock the locks—with a whisper
 Set ope the doors, O Soul!
 Tenderly! be not impatient!
 (Strong is your hold, O mortal flesh!
 Strong is your hold, O love.)

“Strong is your hold, O love”—she repeated, and sighed, while her fingers closed more tightly upon the small clinging ones of the child. “And now let us have *Fly, messenger!* I love to hear your little voice saying it.”

The boy raised himself, and kneeling beside her on the bed, bright-eyed and eager, he spoke the rhythmical, familiar lines:

Fly messenger! through the streets of the cities, ankle-plumed Mercury fly!
 Swift sinewy runner with arm held up on high!
 Naked along the wind, thy beautiful feet
 Glancing over the mountains, under the sun,
 By meadows and water-sides—into the great towns like a devouring flame,
 Through slums and vapours and dismal suburban streets,
 With startling of innumerable eyes—fly, messenger, fly!
 Joy, joy, the glad news!
 For He whom we wait is risen!
 He is descended among his children—
 He is come to dwell on the Earth!

The woman lay for a few moments with closed eyes, while the boy watched her, somewhat puzzled. Suddenly she opened them with a glad, bright look of welcome and recognition.

“Are you there, Friend?” she said, very low.

The child was conscious of a little thrill of wonder, but the firm clasp of his mother’s hand completely banished fear.

At her words a cool, gentle wind, passed through the room, a wind that spoke of wide open spaces, of moorlands and heather, of pine-woods and the

tossing sea. The boy drew in a deep breath, closing his eyes for the sweet freshness and fragrance of it, and when he opened them again a figure was standing by the window.

He glanced at his mother, and saw her face glorified by a smile of unutterable gladness—the light of the Spirit visibly shining through the flesh.

Then the newcomer moved towards them, and, as he passed the fire, bright flames leapt up around him, violet and crimson and gold, so that he stood for an instant encircled by a radiant aureole.

“I am glad you have come,” said the woman. “You find me ready to go. Not unwillingly will I follow you, O Psychopompus, guide and leader of souls!”

She smiled up at him with an exquisite trustfulness, still clasping the child’s hand tightly in her own.

The other stood looking at them for a moment, with grave dark eyes that had a sweet wildness as of moors and forest glens, a purity as of deep wells fed by some secret fountain, a joy and a sadness as of sunshine blended with April rains.

And in the two pairs of eyes that looked back at him there was a likeness, a reflected kinship of expression, telling of some subtle bond between the three.

“Dost thou know who I am?” he said suddenly to Lucien, with a smile of such beauty that the child’s heart leapt in response to it.

He glanced a little shyly at his mother before answering, and then, encouraged by her eyes,

he whispered: "I think you are 'Fly messenger!' You are the God Hermes."

"Truly, he is one of my children," said the stranger in delight. "How didst thou know me so quickly, my son?"

"You have wings on your feet," said the boy. "They shone in the fire-light."

"Thou hast quick eyes!" exclaimed the other. The woman smiled.

"I have told him much of you," she said. "Some he understands, but not all. He is very young, but he has eyes that see, and a heart that feels, and a spirit that sometimes can scarcely bear the limitations of his body. Oh, promise me that you will watch over him, and teach him, and be a friend to him as you have ever been to me! He was born under your sign. Mercury is his ruling planet, and already I have seen much of that influence in him. O Hermes! Mercury! help him! For I foresee many sorrows and much pain, and my heart is sore at leaving him."

"Thou shalt not be troubled about him," said the God, and took the clasped hands of mother and child within his own. "I will be his friend, and he mine. Do not fear for him."

Her eyes spoke her gratitude, and then she smiled.

"You come in very gentle guise to-night," she said. "I expected to see you in more formidable shape, hearing so great a turmoil of wind and rain outside my windows these last three days."

"Thou knowest that this month of May hath memories," replied the other, a little sadly. "My

servants, the Wind and the Rain, find it hard to forget, for their memories are longer than the memories of men."

"Ah! the Mercuralia!" she said. "Those were great days—but you have your worshippers still, my Friend. Never think that they are lost to you, or that in their deepest hearts they could ever really forget."

As she spoke, the boy drew his hand out of hers, and, still kneeling, fixed his eyes on the God's face with an expression of the utmost intensity, as though he were striving to remember something that only just eluded him. One or two hurried syllables fell from his lips, fragments of a long-dead language. Then the effort failed, and his eyes filled with tears.

"I can't remember . . . but I know there was something . . . it was so beautiful!"

"Never mind, my son," said Hermes, comforting him, while his eyes met the mother's in a smile of understanding. "Some day thou wilt perhaps remember. Come, thou and I will make friends now—or is it only a re-making? . . . I will tell thee tales of what I have seen to-night in my wanderings over hill and dale."

He lifted the child in his arms, and sat down with him beside the bed, where they were shaded from the firelight, and for a little space his voice, low and musical, floated out over the room, while the walls seemed to expand and vanish away, and the place was filled with the scent of spring flowers, the sound of running water, and the colours of morning in the fields of heaven.

Presently the sweet voice ceased, and the woman opened her eyes and came back from the far regions to which it had borne her.

"He sleeps," said Hermes. "It is well. I will lay him here beside you."

"O Prince of Story-tellers!" she said, and laughed softly. "Your tongue has lost none of its cunning since the day when Jupiter employed you to deliver Io from her gaoler, the myriad-eyed Argus! Strange how the old tales run in my head to-night. Psychopompus, guide of the souls of the dead! Oneiropompus, bringer of dreams! Both shalt thou be to me this night. Both shalt thou be, some day, to my child."

She pressed a kiss on the sleeping child's clear brow, and one into the palm of each small hand. Then she held out both her own to the God, who took them, and gazed into her eyes with a look that seemed to draw the soul from her body as the moon draws the sea from the earth.

There was a low sigh—a flash of brightness—a hint of laughter on the air—and once again the cool, sweet wind passed through the room. The storm outside dashed the window wide open, as if in a sudden glad access of strength. The trees sang, and tossed themselves to and fro. The fire leapt and danced in the grate. And the child stirred in his sleep, and smiled, because of the sweetness of his dreams.

(To be Continued)

Eva M. Martin

“THE T.S. HAS NO TENETS”

By M. HILARY CHARLES

IN my ten years of membership I have troubled THE THEOSOPHIST with but two articles, and this is the third and is likely to be the last. The first was on the seed-time, the second on the growth, and this is on the harvest of the new policy. As readers will not remember these articles, I had better quote and summarise from them both before proceeding to new ground.

‘The Occultist and Practical Politics’ came out in the May number for 1909. In it I suggested that the laws of the Occultist were immutable and for the majority unreachable, that he dealt most emphatically with man *as he should be*. That on the contrary the Statesman’s laws dealt with man *as he was*. The heavenly Law-giver preached Ideals, the earthly Law-giver compromised with facts.

I have no means of judging how far the readers of this Magazine agreed with me, but granted my first contention, my second one arose from it quite naturally and without possibility of contradiction. I then said that because of this aloofness and immutability the Occultists should not try to deal with practical politics.

I gave examples; the Occultist's position of purity; his consequent condemnation of neo-malthusianism, so important a compromise in modern life. The Occultist's command not to kill; and the value of vivisection, and the necessity of meat-food for the average, etc., etc.

Then I quoted from Colonel Olcott to show that he had held the same views about the inadvisability of a spiritual society meddling in the concrete questions of the day. I will re-quote this passage:

It will be as well to say a few words about the attitude of the Society towards caste and other social abuses that swarm about us—there is a necessary reformatory work to be carried on by specially fitted caste-reformers, individuals and societies. It is as much outside the field of our Society's corporate activity as diet, intemperance, widow-remarriage, chattel slavery, the social evil, vivisection, and fifty other outlets for philanthropic zeal. As a Society we abstain from meddling with them, though as individuals we are perfectly free to plunge into the thick of either of the fights they occasion. The Theosophical Society . . . is above all these limitations of the physical man, spotless, immortal, divine, unchangeable! That is why I as President, never commit the Society to one side or the other of these questions.

I then went on to say that the existing President was bringing into the Theosophical Society several of these questions of the hour which Colonel Olcott specially mentioned as not being our affair; and I asked what these Centres or Leagues were going to become? Would they force (or try to force) impossibly high ideals on an unprepared world? Were they going in short to act as centres for a few (prepared to live up to those ideals) or to be centres of interference with fifth-race average man? I feared them, as centres of disturbance. Even as possible centres of aggression.

They were concrete nuclei, and the concrete *always* threatens separations and dissensions.

I then waited two years, and my next article came out in THE THEOSOPHIST of May 1911, 'Two Policies and their Dangers'. By this time the Leagues had gained in power, and in one case (The Anti-vivisection League) they hoped deliberately to interfere with the existing state of affairs, and to press on the public an ideal as yet too high to come within the scope of practical politics. I brought this into notice, and asked further if it was brotherly to have an Anti-anything in a Brotherhood. (I earned a good deal of misunderstanding, some ill-will, and eventually gained my point: Mrs. Besant asked the societies to change their names to Pro-something. As such they have our cordial good-will, they will make a good balance to the outer-world 'Pro-Research,' and will, I hope, do good work in time. That finished that incident.)

But another aspect of these Leagues had arisen by then. Once more I quoted Colonel Olcott's paragraph, and said that his ideal was evidently that the Society should live in the *Abstract*. I will quote from my article so as to show how the present situation was foreseen and described:

Like a great Temple upon the hill above a city, we were to be above the jar and fret and petty needs and sordid questions of daily life. The worshipper was to leave his lower self and its needs and its strife of separateness below, and ascending for meditation to the great stillness, was to mingle there with those cosmic currents which feed the soul. What we take in meditation, we give out in love.

I then compared the existing regime busy at work at the time in spreading the T. S. Order of Service, and in building up various passing-hour

Leagues on various ephemeral subjects. I was afraid of this kama-manasic sheath which was being built on to the T. S., which seemed before to have been but an incarnation of Atma-Buddhi-Manas; but I supposed some good reason for it. I wrote:

Believing that some such reason lies behind the advice given, and feeling that the aim of the T.S. Order of Service is beautiful (it describes itself as an "Organisation of All who Serve, in the Service of All who Suffer"), I try to reconcile myself to its manifestations. But it is not an easy task! The shrines, leagues, booths, bookstalls—I had almost said workshops—that are being built all along the road to the Great White Temple, rather assail the senses, and distract the thoughts as one climbs! "*Down with neo-malthusianism! Turn in here for anti-vivisection! Are you a vegetarian? Why not votes for women?*" All this clamour in the silence of the hills, and within the shadow of the veiled gate! From the point of view of one to whom silence and space are guides to the Unseen, it is difficult to be tolerant to these busy folks in the variegated booths. Well, even the Christian Master found it hard to tolerate those who gave you small change or sold the sacrificial doves; "*My Father's house shall be called a house of prayer,*" He said.

And then I added that I feared these Leagues would lead eventually to Sectarianism. And I put that word in capitals!

Now I ask those readers who are aware of the set of the currents in our midst to-day, to see whether those fears of mine were not terribly well founded. I claim that the booths, shrines, and bookstalls, along the path to the Great White Temple are now not only a 'distraction,' but that one of the Shrines threatens to spread its tenets right across the path; so that it will be very difficult to reach the Temple at all except through its gateway! This was a calamity that I never in my most pessimistic moments thought of anticipating!

Lest any should think that my fears are even now ill-founded. I will quote from the S. African Sectional Magazine *Seeker* just to hand.

We have to decide (Annual Convention, April) what attitude the Society will adopt towards the Order of the Star in the East, and no doubt there will arise the knotty problem whether the Society, which is creedless, can attach itself in any particular way whatsoever to an Order which is founded on a particular doctrine, and whether it may not injure the general work of the Society to do so. Of course aspirants to membership in the Order who have dipped into the significance of such an event as the coming of a World-Teacher may see no harm in closely associating with this subsidiary Order of the T. S. To them, for the time being, the Order transcends the Society, and that inspiration and new direction that the world is to be given, must necessarily be shared and followed by the Society at large. In that time we may well think that the Society will look to the Order rather than the Order to the Society. However that may be, the views of such as think that the Society should not be committed to support an Order which sets up a particular doctrine, must be respected. Personally we should like to see an unbounded desire to assist the Order by an independent effort on the part of its members.

That, by whoever it is written—is written by a man doing his best to be neutral and impartial. My respect to him! And it is also written (as one can see) by a man in the midst of an astral swirl setting towards anything but neutrality! "To them, for the time being the Order transcends the Society"... "In that time we may well think that the Society will look to the Order, rather than the Order look to the Society!" That is: that we might have to gain access to the Great White Temple *via* the O. S. E. Shrine built across the path to it!

Take another Section. At their Convention, the New Zealanders announced that "the great purpose of the T. S." was the preparation of the world for the coming of the Lord Maitreya!

Take the French Section which announced in the *Matin* that "les theosophes croient"—and then proceeded to give a list of O. S. E.

beliefs, which are most emphatically NOT the creed of F. T. S. at large, for many of us came into the 'Universal Brotherhood' just to avoid all those mundane troubles which cluster round the worship of an *incarnate* God!

Of the German and American Sections I have not sufficient information to speak in detail. I have heard that the German Section is Anti-O. S. E. but hope this rumour is not true, as a Theosophist cannot be *Anti-anything* properly speaking.

(Since our "No moral code" declaration we cannot even be officially anti-untruth or anti-filth. I voted for this superlative declaration of liberty at the time, but have since wondered if humanity is sufficiently pure by instinct, to be safe without some good barrier of moral rule. That is another serious question, but irrelevant to this subject. Perhaps some other F.T.S. would write about it.)

Now as a *finale*, I propose to quote from the President's letter in the April *Vahan*; it will, one hopes, be a sufficient answer (to those who wish to remain loyal to our Constitution) as to "what attitude the Society will adopt towards the Order of the Star;" and a final solution of the problem as to whether "a society which is creedless" can in any direct way recognise special sectarian dogmas such as the Second Advent, a New Messiah, or any other of the lists of beliefs which are summarised in the French paper as "La Religion Nouvelle".

IMPARTIAL ATTITUDE OF THE T.S.

Dear Sir, I am asked to send you the following, which I have said over and over again, but which I am asked to repeat once more:

"THE T. S. HAS NO TENETS AS A SOCIETY. IT DOES NOT FAVOUR THE VIEWS OF ANY ONE CREED OR LEAGUE WHICH IT SHELTERS, ABOVE THE VIEWS OF ANY OTHER CREED OR LEAGUE WHICH IT SHELTERS. THE T. S. IS ABSOLUTELY NEUTRAL AND IMPARTIAL TO ALL SUCH SUBSIDIARY MATTERS, AND IS AND WILL REMAIN WITHOUT DISTINCTION OF CREED."

I add; is neutral and impartial to all views, except Brotherhood, whether primary or subsidiary. I am a little tired of repeating this, and hope that I shall not be asked to say it again. This is both my official and personal view. Ever yours,
Annie Besant, President of the T.S.

Mrs. Besant's personal and official declaration leaves nothing to be desired in any way of utter clearness.

Now if the Society will loyally live up to our Constitution according to this reminder, and "not favour the views of any *one* League which it shelters, above any other;" the Path to the Great White Temple may remain clear of obstruction from the O. S. E. or any other structure. Let us hope this will come to pass, for there is an axiom that is only forgotten at our deadly peril—THE T. S. HAS NO TENETS.

M. Hilary Charles

(1) The Society cannot attach itself to any Order, nor to any particular view. In the early 'un-coloured' days, Colonel Olcott did affiliate it to at least one—I think to more than one—other Society, and no one made any fuss over it. But this did not work well, and such affiliations have been dropped. Colonel Olcott and Madame Blavatsky both became exoteric Buddhists, and he formed a Buddhist Theosophical Society, and founded Buddhist Schools; in these days, he would certainly have been attacked for compromising the neutrality of the

Society. I have adopted the plan of advising people who agree on any 'practical' point to work together in a League, thus guarding the neutrality of the Society more carefully than it has ever been guarded before—and am vigourously assailed therefor!

(2) The New Zealanders are as obviously within their right in thinking that the purpose of the T.S. is to prepare the world for the coming of the Lord Maitreya, as Mrs. Charles is within her right in holding the contrary.

(3) The *Matin*, a great Parisian newspaper, has no more to do with the French Section than the *Times* has with the English one. The article criticised was signed "Un Theosophe", and to say that the statements in this anonymous article were announcements made by the French Section is entirely misleading. The French Section is no more responsible for them than is Mrs. Charles herself.

(4) The Theosophical Society has not made a "No moral code declaration". In an article written by myself, before I was elected to the Presidency, I argued in favour of raising morality within the Society by holding up great moral ideals rather than by expelling those who fell below the average level of morality; and I said that as a dry matter of fact the Society had no code. The fact can be ascertained by looking at its official documents. This article by a private member cannot be called "our 'No moral code' declaration," for it committed no one but the writer. I am at a loss to know for what Mrs. Charles voted. The only vote

a member can cast, which affects the T.S., as a whole, is the vote for a President, once in seven years, or after a President's death.

(5) The statement in the *Vahan*: "The T.S. has no tenets. . . distinction of creed," I sent to that paper, hoping to satisfy Mrs. Charles. I copied it out as she wrote it, so as to leave no loophole for further blame. But there is nothing in it which adds to the force of the declarations of liberty of opinion which I have made over and over again, since I was elected President. It is no stronger than my previous statements—from the one I wrote many years ago, that appears in every THEOSOPHIST, every *Adyar Bulletin*, in most of my books, and in the *Information for Enquirers* (lately issued by me) down to the last I made in Paris, on April 7, 1912. I cannot do more.

(6) It does not seem to strike Mrs. Charles that the frequent attacks made by herself, and by others stirred up by her, on members of the T.S. who exercise their constitutional liberty to hold and promulgate whatever opinions they please, form much more serious assaults on liberty of opinion in the T.S. than anything else which is being done at the present time. If members in New Zealand, South Africa, France, or India venture to express a view of which she does not approve, she attacks them; but why? They may not approve of her views; but they do not attack her for holding them. When she defends vivisection, she is not accused of compromising the T.S. A member of the T.S. has as much right to belong to the Order of the Star in the East without

being held up to public odium, as he has to belong to the Hindu, Zoroastrian, Buddhist, Christian, or Musalman faith. All these are equally outside the T.S., and members of all of them are equally entitled to join the T.S., without being exposed to insult. Cannot we rise above the *odium theologicum* in the T.S., and leave our brethren free to hold the opinions they think best, and to join whatever organisations—religious, social, political, scientific—they prefer? For myself, as President, I hold out the hand of fellowship to all, whatever may be their opinions, willing to work with them on all points on which we agree, however much we may differ on others.

Annie Besant, P.T.S.

THE HEADQUARTERS IN LONDON

OUR readers will be interested in seeing the outer court of the new London Headquarters. The picture shows the frontage to Tavistock Square, with the two wings enclosing the outer court, and the facade of the Library. The archway leads into the big quadrangle, round which the buildings will be erected, as shown in the sketch of the ground-floor, inset in the picture. The drawing is by Mr. Lutyens, our architect, who is now away in Delhi, engaged in imperial work.



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Comte de St. Germain, a Monograph by I. Cooper-Oakley, with numerous illustrations. (Ars Regia, Milan. Price 4s.)

This valuable monograph appears as the fifth volume issued under the auspices of the International Committee for Research into Mystical Tradition, and it would, alone, justify the existence of that unobtrusive but useful body. Mrs. Cooper-Oakley brings to her task unwearied patience, steady industry, and a heart fully devoted to the great Being, a fragment of whose life is here given; little wonder, then, that she has done her task well.

The first chapter gives the various opinions as to the Count's parentage, Mrs. Cooper-Oakley holding that his father was Franz-Leopold, Prince Ragoczy, of Transylvania. The next deals with his travels and his extraordinary knowledge, every statement—as throughout the whole book—being supported by documentary evidence. The third and fourth chapters are drawn from the *Souvenirs de Marie-Antoinette*, copied from the book in the library of Madame Fadéef, the aunt of H. P. Blavatsky; the third relates the strange interview between the Count and the unfortunate Queen, then high-placed on a throne that showed no sign of tottering, and the conversations held with him by the writer, who saw him, at intervals, up to 1820; in the fourth we are on the eve of the Revolution, and the Count declares that his disregarded warnings will be fulfilled: "He has pronounced and the decree will be executed." The fifth chapter lifts the veil from the secret diplomacy of Louis XV, who, from 1749, employed the Count as his agent, to be used or thrown aside as demanded by political

expediency—a difficult position, but one which enabled the Messenger of the White Lodge to do his work, great as were the risks to which he was exposed. Mrs. Cooper-Oakley unravels the tangle with singular skill, and has gathered together documents which justify her conclusion that “from Court to Court, among Kings, Princes and Ambassadors, the Comte de St. Germain was received and known, was trusted as friend, and by none feared as enemy”. The following chapter also bears on this subject, containing some interesting Foreign Office correspondence.

The Count is next studied in Masonic tradition as he held high Masonic rank, being a representative of France in the great Masonic Convention, held in Paris in 1785; he was also at the Wilhelmsbad Conference in the same year, held to draw together the Rosicrucian subdivisions. A curious, interesting interview with him is quoted from Gräffer's reminiscences—1788-90—and his work for Rosicrucianism, visiting the scattered societies, and giving them the eastern teaching, is described.

A number of very valuable documents are added as appendices. We are glad to know that Mrs. Cooper-Oakley has a further volume on this wonderful life in preparation.

A. B.

The Ideals of Indian Art, by E. B. Havell. (John Murray, London. Price 15s. net.)

Hitherto in the history of mankind the profoundest influences that have swayed the heart of man have been religion and philosophy; to these it is evident that a third is being added, perhaps in future civilisations to play a role little dreamt of by men to-day. Art, as a preponderating influence in life, may be said to have begun its mission with Greek civilisation, and since then, century after century, it has opened up new avenues of communion between men and God. Any writer who helps earnest souls to understand better this pathway to the Divine is sure of a warm welcome from Theosophists, and it is for this reason that Mr. E. B. Havell's *The Ideals of Indian Art* deserves sympathetic study by all to whom artists convey an intelligible message.

It will come as a surprise to many who readily admit India's message to religions and philosophies, that she has

also one to the modern world of Art. In Europe we look on Art through Greek spectacles, and take for granted that if Art ever gave a message to men, beyond the confines of ancient Greece and mediæval and modern Europe, it was but in broken syllables. Mr. Havell shows that the Art of India speaks in no broken syllables, but is a voice that should be listened to in Europe to-day.

Mr. Havell is surely fully qualified for his task, having been formerly Principal of the Government School of Art and Keeper of the Art Gallery in Calcutta; he is already author of a work on Indian sculpture and painting. This book is clearly and enthusiastically written, and is illustrated by thirty-two full-page reproductions of works of art from various parts of India and from Java. He rightly insists at the commencement that Art is the expression of a nation's inmost life, and that to understand Indian Art it is necessary to understand the fundamental doctrines of Indian philosophy. With rare exceptions, the exponents of Indian Art have hitherto been accomplished scholars and archæologists who failed to see deeply into it, simply because the Indian philosophies that inspired Indian Art were to them mere theories and not truths. Mr. Havell's reverent acquiescence in these fundamental doctrines enables him to penetrate deeper and hence his value as a reliable guide in a fascinating field.

Very clearly Mr. Havell points out the initial difficulties in the way of students familiar with the art canons of the West:

The opposition of Western materialism to the philosophy of the East makes it difficult for Europeans to approach Indian Art with anything like unprejudiced minds. The whole of modern European academic art-teaching has been based upon the unphilosophic theory that beauty is a quality which is inherent in certain aspects of matter or form, a quality first fully apprehended in the ancient world by the Greeks, and afterwards rediscovered by the artists of the Italian Renaissance. . . . Beauty, says the Indian philosopher, is subjective, not objective. It is not inherent in form or matter; it belongs only to Spirit, and can only be apprehended by spiritual vision. There is no beauty in a tree, or flower, or in man or woman, as such. All are perfectly fitted to fulfil their part in the cosmos; yet the beauty does not lie in the fitness itself, but in the divine idea which is impressed upon those human minds which are tuned to receive it. . . . Beauty belongs to the human mind; there is neither ugliness nor beauty in matter alone, and for an art student to devote himself wholly to studying form and matter with the idea of extracting beauty therefrom, is as vain as cutting open a drum to see where the sound comes from.

It has been a constant criticism of Indian Art that the objects represented, specially the human form, so often are

not true to nature. Indeed the Art of India in this respect is truly behind Greek Art, which worked from models and showed the beauty of natural things. Yet the Indian artist had a purpose in paying less attention to the model than did the Greek: it was to *symbolise* the object in its perfection rather than to depict it by idealising fragmentary representations of it in existence. Thus in representing Gods and Heroes, he did not make them idealised and perfectly-fashioned men; he gave them lion-like waists to symbolise strength, legs like a deer's or gazelle's for fleetness of foot, and long arms to symbolise supremacy in combat. When we criticise the artist's creation and say it is not true to nature, we utterly misinterpret his aim, which was not to represent a natural object but to symbolise it; the idea he conveys to the beholder through a symbolic channel is more important to the artist than that conveyed by the outer senses which demand conformity with nature. It would seem at first sight impossible to produce the required attitude in the beholder if his outer senses find fault with the representation, but we need only turn to the Italian "primitives" to find that in spite of lack of technique in many points they evoke in us still a purer, keener, more spiritual response than the painters of later schools with an almost perfect technique. This is due to the fact that in the works of these early painters, the thought and feeling of the artist work through a higher invisible medium than could be reached by later schools; in other words, in the "primitives" the life-side predominates over the form-side.

Now Indian Art at its best essentially deals with the life-side of nature rather than its form-side; hence of a necessity to the Indian artist symbolism is more important than truth to nature. As Mr. Havell points out, this is one of the difficulties before the lover of Art whose feelings have been trained only in occidental schools.

It is difficult to argue with those who are so steeped in Western academic prejudices as to treat all Hindu art as puerile and detestable because it has chosen the most simple and obvious forms of symbolism, such as a third eye to denote spiritual consciousness—where the classical scholar would expect a Greek nymph, or a Roman Sybil, with an explanatory label—a multiplicity of arms to denote the universal attributes of divinity, and a lion-like body in Gods and Heroes to express spiritual and physical strength. Such critics seem not to appreciate the fact that Hindu Art was not addressed, like modern Western Art, to a narrow coterie of *litrats* for their pleasure and distraction. Its intention was to make the central ideas of Hindu religion and philosophy intelligible to all Hinduism, to satisfy

the unlettered but not unlearned Hindu peasant as well as the intellectual Brahmin. It does not come within the province of a critic to dictate to the artist what symbols he may or may not employ—to tell him that it is true Art to use α , γ , and π , in his æsthetic notation, but not a , b , and c ; or *vice versa*.

The rise and fall of the artistic impulse in the past may be compared to the swinging to and fro of a pendulum between the two poles of life and form. In Greece we see at the beginning of Art both life and form almost dormant; in the archaic period Art is striving to awake. Then follows a period when the artist feels an abundant life-impulse but still lacks the technique to express it adequately, and this stage is succeeded by the Periclean age when life and form are balanced, and the demands of the life are met by a perfect form resulting from a master's technique. From this summit begins the gradual decline, and step by step we note mere emphasis of form, and the high didactic purpose of the artist has degenerated into a desire to manifest the sensuous beauty of things. "The glory that was Greece" fades away to reappear in the Renaissance Art of Italy. Then in Italy, stage by stage, the same swing to and fro of the pendulum is seen, till it practically loses all its momentum.

To-day in Europe we have a condition of things where we have come to the limit for the moment of the form side of artistic effort. The bygone centuries have taught the modern artist some thing of their technique, and he now commands methods of expression which are without parallel. But in spite of the beauty of the technique, there is lacking in his work that immortal quality which alone makes it Art. He little feels to-day the life-side of nature, and considers that if he can group beautifully and show the beauty of things as they are, he has given the best there is to give. Of course here and there we find artists like Watts, who feel that the form-side is but the casket within which lies a wondrous jewel; they have realised that the artist must not only show things as they are, true in every way to nature, but also as having a significance appealing beyond the æsthetic sense to a spiritual faculty in man.

It is here that the ancient Indian artist is at one with his modern western co-worker as to the form in which the spiritual message is to be given. It is symbolism. It is characteristic of everything Indian that where the western artist ends, the Indian artist begins, for the clue to Indian

Art is that it is symbolic. Here lies the message of Indian Art to the western art-world to-day. For the artist in the twentieth century has come to the limit of achievement "after nature". The camera is truer than the artist, the cinematograph gives a dimension that he cannot show on his canvas or on his stone.

Yet so long as humanity exists, the artist will be needed, because his temperament adds a divine quality to the work that nothing mechanical can ever give. Only henceforth that temperament must be used to create with symbols, showing nature as the mirror of that play of forces in an archetypal realm, which is but dimly felt by men in their work-a-day world. It is for the lack of this message that modern Art feels so lifeless and empty and uninspiring to those who seek to know life at its best, that is, as it is felt and lived by God in His archetypal world.

Why art in Europe to-day is as an empty casket, Mr. Havell sees clearly, and thus he explains:

Bhakti is the moving spirit in all great religious Art, in the West as in the East. It is bhakti which lifts the art of Fra Angelico, or of Bellini, into a higher spiritual plane than that of Titian or Correggio. It is bhakti that we miss in nearly all the great masters of the Renaissance. Vanity, intellect, and wealth could raise another monument greater than St. Peter's at Rome; only bhakti could revive the glories of Bourges, Chartres, or the other great Gothic cathedrals of mediæval Europe. Forced labour, money, and artistic genius might create another Diwan-i-khas at Delhi—another Elysium on earth for sensual desires—and perhaps another Taj Mahal. But without bhakti India, whether she be Hindu, Muhammadan or Christian, can never again build shrines like those of Sanchi, Ajanta, Elephanta, or Ellora: and when bhakti is dead India, from being the home of the world's religions, will become the storm-centre of the East.

It is bhakti which now keeps Indian Art alive: it is the lack of it which makes modern Western Art so lifeless. The same spirit which in the days of Asoka and Kanishka brought thousands of willing craftsmen to devote their lives to the service of the Blessed One in building and adorning the stupas of Bharhut, Sanchi, and Amaravati, that same devotion which impelled the worshippers of Siva or Vishnu, century after century, to the stupendous task of hewing out of the living rock the temples of Ellora and Elephanta, and the followers of Mahavira to carve with infinite labour, fantasy, and skill the marvellous arabesques and tracery of their temples in Western India—this bhakti is still a potent force in India, and if Great Britain could produce a statesman of Akbar's artistic understanding it might still be used, as Akbar used it, to consolidate the foundations of our Indian Empire. But this great spiritual force we usually ignore and condemn as superstition and barbarism. We try to exterminate it by the contra-forces of European science, European materialism, and European Philistinism.

Much as the West has reaped material benefits from her devotion to science, she has thereby lost the most precious

thing necessary for the artist. A sense of deep devotion and gratitude to "a Power, not ourselves, that maketh for righteousness" is the atmosphere in which the art faculty blossoms, and this is lacking to-day. The undermining of theology by science has reacted on every phase of life in Europe, till in the intellectual and æsthetic world there is chaos, and men are distrustful of the divine heritage that is theirs by right as the children of God. A new synthesis of life is required before the new era for Art can dawn, and till once again there glows in men's hearts the spirit of gratitude the star cannot be born that will guide the artist to his high goal.

As in every other department of life, so in Art too, men are restless and know not whither to look for inspiration. We, who study Theosophy, know whence that inspiration will come, and can rejoice that as we prepare the way for the Coming of the Lord we are not working only for peace in men's hearts, but also for a joy of life which He will usher in.

C. J.

The Book of Job and the Problem of Suffering, by Buchanan Blake, B.D. (Hodder and Stoughton, London.)

Theosophical students are sometimes at a disadvantage: their Theosophy answers almost all broad questions concerning the origin and evolution of man and his ultimate goal and destiny, and thereby all problems which puzzle the ordinary student are to the Theosophist no more puzzles; because of this he fails to enjoy many of the books in which problems of interest are discussed and examined. Such was the impression on the reviewer's mind during his perusal of the book, which *without* Theosophical knowledge would have been more appreciated, because, perhaps more thoroughly read, on account of the perennial interest of the problem of suffering which is so intimately connected with the well-being of man.

The book is divided into two parts: (i) the text of the Book of Job is rendered into English verse; (ii) the problem of the Book of Job is examined. In the first part an attempt is made "to make the book speak for itself, by the adoption of a particular arrangement of the various successive portions. While Prologue

and Epilogue are written in prose all the rest is given in poetry." The writer has followed his conviction which is "that the text should first be so arranged that it may give its own message, and in its own historical surroundings." In the second part the problem is studied, and at the very outset a mistaken assumption is made: "It is our oldest statement of the never-ending problem." This is not true for there *are* in existence older statements of the great problem in the ancient books of India and other lands.

Space forbids our examining the arguments and explanations of the scholarly author at length; they are very interesting in themselves though no doubt a Theosophical interpretation of the great Book would be very different. Five great views are studied in this very good volume: (1) That suffering is sent as a public demonstration of the superiority of goodness, and its independence of any favourable lot; (2) That suffering is the direct result of, and punishment for wrong-doing, and that therefore the good man does not suffer; (3) That suffering is disciplinary, so that in the case of the good man it comes in no way as punishment, but as chastisement, to make him better; (4) That man should raise no question about suffering, or its purpose, but acknowledge his own ignorance, with a true spirit of worship and resignation, should "lie low and say nothing;" and (5) That suffering is a passing nothingness.

It is amazing how pages have been written on these topics while perhaps a two-penny pamphlet on *Elementary Lessons on Karma* by Mrs. Besant would have given a clue to the author and he would have viewed the Book of Job and its splendid themes in a new light. This may sound presumptuous, but truly such a thought kept on arising before the reviewer as he tried to follow the mind-activity of the learned author of this very instructive volume.

B. P. W.

The Wisdom of the West, by James H. Cousins. (The Theosophical Publishing Society, London. Price 1s. 6d. net.)

This volume is an introduction to the interpretative study of Irish Mythology; and consists of a series of lectures, extended and revised, which were delivered to various Gaelic, Mystical and Theosophical Societies. The author's apologia is the ethical significance of the study of Mythology. He finds that

moral codes as such find but little response in the hearts of men; but an appeal to the moral sense through the imagination produces results which mould character: hence the practical value in education of the study of this science so rich in symbols, "yes fabulous symbols of fabulous power, fabulous chivalry, fabulous swiftness, fabulous beauty; for you can no more touch pitch without defilement than you can fill your mind with the glorious impossibilities that move through the myths of the world without reaching out in some degree after their superlative endowments". Remarking the change that the development of psychology has made in the scientific point of view of mythology, he passes on to the consideration of Irish myths in their historical, cosmological, religious, philosophical and artistic aspects; and compares them with those of Greece. Interesting matter relating to the Druids, the high state of culture of the Ancient Irish, the disappearance of the national literature and tradition with the conquest of Ireland, the splendid intellectual activities of Irish monks in the Middle Ages and the philosophy of Joannes Scotus Eugena, the greatest of them. This instructive little book concludes with three fragmentary studies in Exegesis.

A. E. A.

The Psychology of the Christian Soul, by George Steven, M. A. (Hodder and Stoughton, London. Price 6s.)

The spiritual process is God working in the minds of men, and on this thesis Mr. Stevens writes an interesting book from the Christian standpoint. He notes what profound changes take place in men's minds; how, for example, one is lifted from vice to unselfish service; but these psychological changes according to our author are not universal, though he owes that at a certain stage of this process (which he describes as "a conviction that a man is more sinful than he knows") many 'fancy' religions attract the man and demand his allegiance. Mr. Stevens writes well on what 'freedom' means; he rightly insists upon the inner freedom, man's inherent right to deal with God at first hand, and here, in his remarks on Roman Catholicism, we detect the 'rebellious' Scotchman! We must escape from our teachers, he tells us, but we can only do it by idealising them, by using them for spiritual ends; this is sound doctrine. He further emphasises it by saying that "not even the divinest external authority could avoid

impairing the best action of men". Did not the Christ say: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." And then, he is very good on the subject of karma. He says "we are busy tying ourselves up to the imperfect". Every deed is fixing us to a future course. And this brings us to education, and the importance of providing the right suggestion to children. The public opinion of home life is a vital formative influence. Environment should be a summons to our soul to act, and when a great crisis comes, we usually find the environment changes, because with the crisis has come the close of that piece of education. Karma indeed! And he is also good on the importance of unifying our consciousness, and developing the growth of that voluntary seeing of the important and real, as opposed to the natural habit of involuntarily following the "shining, loud and sensational". We certainly recommend the book to Christians. To others, we would say, translate 'Christianity' by 'universal religion' and you have a good book on religious psychology.

S. R.

The Unvarying East, by the Rev. E. J. Hardy, M.A.
(T. Fisher Unwin, London. Price 7s. 6d. net.)

This book is dedicated to Sunday School teachers that they may learn from descriptions and illustrations (of which there are twenty-four full-page ones) about the many habits, customs and practices of the East which the author himself has observed during a residence of many years in Palestine, China and India. For such people the book, we imagine, will be useful, though it contains nothing new and is neither original nor well arranged. The facts have simply been accumulated at haphazard or as chance directed and have in a similar manner been written up. The only arrangement the reviewer has been able to discover is an alphabetical one which arbitrarily decrees that the first chapter shall be on Agriculture and the last two on War and Worship. Nevertheless the book will help those who are exponents of the Bible to young people in Sunday Schools and with its two indexes—one of names and subjects and one of Scripture references—may quite fittingly be put on the shelf (for reference of course) along with the Bible Handbook, Pinnock's Analysis and Cruden's Concordance.

J. S.

The Riks or Primeval Gleams of Light and Life, by T. Paramasiva Iyer. (The Mysore Government Press, Bangalore. Price Rs. 4.)

This little book of some 200 pages print, is of considerable interest and importance. It is a treatise on Vedic mythology from an altogether new point of view. It purports to bring a new explanation of Vedic literature and bases itself on a symbolical view of Vedic terminology. In short the Rik verses are simply explained as forming a textbook of primeval terrestrial geology. We know how many lines of explanation have already been followed in mythological studies. There is the solar myth theory, the vegetation theory, the nature-powers theory; there is totemism, ancestor-worship, spectre-worship; there are many other theories. But the geological theory is new indeed. It is to be feared that amongst experienced students, who are conversant with the works of Barth, Oldenberg, Hillebrandt, Bergaigne, Macdonnell, Pischel, Geldner, Kaegi, and so many others, not many adherents to the new interpretation will be found.

To give an idea of the new system a few quotations only will suffice. On p. 30 a table is given summing up a large number of the results arrived at, as follows:

Bhu	= Land.
Aditi	= Elevated tableland. High plateau.
Diti	= The precipitous side of a 'divide'.
Dyāvā	= A snowy range.
Rōdasi	= High snow-pass.
Rajas	= Region of rock-débris.....
Antariksha	= Mid-region or forest-belt.
Prīthivī	= Great longitudinal valley.....
Vritra-Ahi	= Glacier.
Danu	= Névé beds.
Rudra	= Atmospheric electricity in the higher regions.
Maruts and Rudras	= Snows.
Sudānu	= Easily melting snow-field.
Dasyu	= Erratic blocks.
Dāsa Vritra	= Vritra darkened and hardened by morainic material.
Arya Vritra	= A glacier of pure ice.
Ahīrbudhnya	= Bergschrund.
Aja Ekapād	= Ice-fall.

In the same manner (p. 109):

"Mataya is the fishlike sediment deposited and compacted, layer by layer, scale by scale, in the nummulitic seas of the Eocene age."

As already stated, these revolutionary conclusions will encounter much opposition and but little acceptance. Yet I called the book important as well as interesting. Why so? Because in the first place the theory is worked out very cleverly and with great ingenuity. Secondly because it raises a greater problem of the utmost importance. We may, or may not accept, the author's thesis that the real meaning of the Vedic texts is a symbolic narrative of the earth's geological genesis and structure, yet we have to admit that a clever parallel—if not exclusive interpretation—has been worked out. That brings us to the question as to what is the essential nature of legend. According to the orthodox tradition the Veda is eternal, and even eternal truth. Now in consonance with western ways of viewing these matters, primeval legends are the result of incipient human minds, of childlike poets, of primitive humanity. According to more oriental ways of looking at the matter (or rather according to the religious point of view in contradistinction to the scientific one) the hoary traditions are remnants of super-human revelations given by supermen to the infant race. Theosophy—especially as represented by H.P.B.—presents many arguments in support of the truth of the latter claim and, with all due recognition of scientific work and results, it seems to us that the central problem involved is by no means finally decided either way. It will certainly be one of the tasks of our Society, under its second object, to create more clarity in the matter, during its researches in the future. But if, for the moment, we concede that in Vedic lore we have such a body of revelation before us, clothed in primitive language but of a deep essence of truth, then we may also conceive that the body of truth expressed in symbolic language, but descriptive of eternal principles, may have not any *one* single meaning at all, may be in the nature of a series of algebraic formulæ which may be applicable in many and different ways. Even without speaking of the constant inner transformation of that revelation caused by its elaboration by subsequent generations of more knowledge, or less having more or less direct contact with, or memory of its primitive essentials, with new and changing particular *applications* in the foreground (and thence more emphasised), we should find it easy to concede also that the primitive symbols may mean nature myths, and solar or stellar myths, and geological, or chemical, or whatsoever other applications one wants to use.

If the old Indian saying is true that "everything lives always everywhere"—which is after all a crystallisation of the whole Vedānta philosophy—then the description of one thing becomes necessarily the description of all other things also: *if* only we can see it. And therefore all the symbolic interpretations of Bible stories or Vedic myths, or Purāṇas or any other legend, or ancient lore, is not useless at all, but serves a most important and useful end. There is a peculiar quality of the mind, little encouraged by the general trend of modern civilisation, which is that of elastic synthesis, the power to see the general in the particular, the genus in the species, the species in the individual; and *vice versa*. In the field of comparative mythology an immense amount of work has still to be done in this direction in order to arrive at a higher *mode* of thought, a new way of thinking: the symbolic instead of the realistic, isolating mode. This can be best attempted and begun in the study of symbols and legends. Different sets of explanations are, in this region, not at all mutually exclusive and contradictory, but rather supplementary and enriching. And therefore we welcome Mr. Paramasiva Iyer's booklet as a useful addition to the material for that very incipient science of interpretation of myth, fable, legend and symbol which is, surely, destined to take an ever higher place amongst the other disciplines, as insight grows subtler and subtler, mind more and more elastic, and intellect more and more spiritual.

J. v. M.

A Son of Perdition, by Fergus Hume. (William Rider & Sons, London. Price 6s. or Rs. 4-8.)

The well-known author of the famous *The Mystery of a Hansom Cab* has entered the domain of the Occult and has been successful in producing an equally absorbing story. This occult romance, besides being interesting, is instructive and displays a good deal of knowledge of the hidden side of nature on the part of Mr. Hume. The Son of Perdition, is, to give him his Theosophical label, a Black Magician, a fiend in human form who lives and labours for his own selfish ends, but at last gets defeated by the pure and unselfish man of compassion, Dr. Eberstein, a disciple and follower of the Master Christ. How the Black Magician gets hold of his companion of former lives and tries to lift the veil invisible by utilising the latter's intuitional daughter

who is sensitive and psychic; how she and her ardent lover meet and are advised and guided by their common protector, the fatherly Doctor, "the disciple of love;" how the fiend plays his devilish part; how the young lover falls a temporary prey to his cunning; how under the guidance of his guru the young man pays off his old karma by saving the life of his evil-minded father-in-law elect (a most thrilling description); and how the Son of Perdition flees utterly defeated, and many other things may be read in the excellent story. It is one of the finest of occult novels, and unlike many, accurate in details and based on knowledge. It is dedicated to "Mrs. Annie Besant, P.T.S., who is eloquent, wise, patient and tolerant". The author acknowledges his indebtedness for the description of the Star-worship contained in chapter XV to Mr. C. W. Leadbeater's articles on "Ancient Chaldæa" in *The Theosophical Review* of 1900. We hope Theosophists will keep this book to lend to their non-Theosophical friends for it is full of Theosophical doctrines and teachings. We wish the story a very wide sale.

B. P. W.

The Ancient Egyptians and their Influence upon the Civilisation of Europe, by Elliot Smith, M.A., M.D., F.R.S. (Harper and Brothers, London and New York. Price 2s. 6d. net.)

This book is one of the Harper's 'Library of Living Thought' series. Its main theories are that it was the Egyptians who invented copper implements and thus inaugurated the age of metals. The Theosophic teaching as to the origin and distribution of races agrees broadly with Dr. Elliot Smith's opinion. The estimation in which he holds the ancient Egyptians would have rejoiced the heart of Madame Blavatsky who was so zealous a defender of the wisdom and knowledge of the ancients. The book gives a clear account of the reasons that led to the author's conclusions. His theory as to the manner of discovery of copper is certainly ingenious. He writes:

It was the custom of the proto-Egyptian woman, and possibly at times of the men also, to use the crude copper ore, malachite, as the ingredient of a face paint, and for long ages before the metal copper was known this cosmetic was an article of daily use.

It is quite certain that such circumstances as these were the pre-disposing factor in the accidental discovery of the metal. For on some occasion a fragment of malachite, or the cosmetic paste prepared from it, dropped by chance into a charcoal fire, would have provided the bead of metallic copper and the germ of the idea that began to transform the world more than twenty centuries ago.

E. S.

Cheiro's Memoirs. The Reminiscences of a Society Palmist.
(William Rider & Sons, Ltd., London. Price 7s. 6d.)

"Memories, like jewels, are sometimes bright, sometimes clouded," so writes the author in his Preface, but we have no hesitation in saying that the book before us, considered as a human document, is one of absorbing interest and will no doubt have a very wide circulation. Cheiro not only tells the story of his own early career, full of romance and strange happenings; but he also gives an account of professional interviews with some of the greatest celebrities of the day, showing that these great ones of our civilisation are not above availing themselves of the predictive art. Included in these are: King Edward VII., W. E. Gladstone, C. S. Parnell, H. M. Stanley, Madame Sarah Bernhardt, Oscar Wilde, Professor Max Müller, Blanche Roosevelt, Joseph Chamberlain, Lord Russell of Killowen, Mrs. Langtry, 'Mark Twain,' W. T. Stead, A. J. Balfour and others.

Light is also thrown on contemporary political history, the author detailing the services he rendered in connection with the *Entente Cordiale*, chiefly in the launching of a newspaper in the interests of Peace. The book is embellished with twenty-two full-page illustrations, most of them being the hands of famous individuals.

M. H. H.

Human Efficiency: A Psychological Study of Modern Problems,
by Horatio W. Dresser, Ph. D., Harv. (G. P. Putnam's Sons,
New York and London. Price 5s. net.)

The keynote of this work is the value of the mental and volitional elements in daily life, as they concern the maturing and nurturing of the magic quality—efficiency. Efficiency is defined "as in the largest sense a synonym for the art of life, for adaptation to the art of nature. Efficiency is not the standard for engineers only, for the man of affairs, or the expert in governmental matters. It can be extended throughout the lines of human endeavour."

The book with its three hundred and eighty-three pages of closely written matter seems to be wanting in movement, life, the power to hold and arrest attention.

E. S.

Hard Questions: Doubts and Difficulties of a Teaching Parson.
(T. Fisher Unwin, London. Price 1s.)

The author has attempted to answer very simply some of the questions which confronted him when, after a narrow, sectarian education, he plunged into the practical life of a Parish Priest—perplexities arising from the teaching of the Church regarding prayer, the meaning of pain, belief, etc., and difficulties connected with the clerical profession generally. As the frankly written record of the troubles that beset the mind of one who awoke to a sense of the meaning and responsibilities of his profession only after he had entered upon its duties, and found himself a minister of the Church of England for reasons of heredity rather than capacity or inclination, the book is interesting. For those who come to it for real help in the solving of such problems as are discussed therein, it is a pity that the author in some instances seems to be striking at the shadow rather than at the substance of his doubt in that, basing his remarks on a very literal interpretation of some text or phrase from the Prayer Book, he argues on the surface and leaves the main issue untouched.

A. DE L.

The Spiritual Biography of Jesus Christ according to the Saintly Essenes, by Emil P. Berg. (Arthur Stockwell, London. 2 vols. Price 6s.)

In his sub-title the author describes the book as "Ideal studies in the first century of the Christian Era," and it takes the form of dialogues concerning the life and teachings of the Christ between certain imaginary members of the Essene community. These members are severally supposed to be engaged in collecting all available materials for a supposed primitive biography.

The admiration which the author entertains for the Essenes has gradually led him to associate this sect with the Founder of Christianity. In these two volumes he seeks to show that the author or authors of a supposed primitive Gospel from which the extant Gospels have been largely drawn may also have been members of this saintly sect.

He further suggests that the author of the fourth Gospel belonged to a portion of the same community living in Alexandria, which he infers from the fact that Philo's speculations largely underlie its teachings.

Mr. Berg is apparently well versed in ancient legendary and religious lore, and suggests in this curious story form that owing to their obviously Pagan origin, many of the Christian ceremonies and dogmas were incorporated as the new religion spread, and were not a fundamental part of it—Christianity in its fulness is a religion of freedom and truth, unshackled by priest-craft or ceremonial; and its realisation, is best brought about by understanding that the One “is yet by His immanence the deepest self of our personality and the glorious goal of all our aspirations”. “The strongest motive of all to a consecrated life is the knowledge that man is a co-worker with the Eternal for the world’s progress and happiness.”

The author refuses to entertain any ideas of punishment and divine wrath. His conception of God is that of the fourth Gospel, the God who is love. In this we are at one with him—but not in a further statement that the Christian Faith is destined to become ultimately the world-religion. True, he says in its purified essence. If need arises, he says, the Purifier will be sent. His words in this connection are interesting: “The world will never outgrow the necessity for consecrated personalities, to become the vehicles of executing God’s will.”

We could wish that the author’s style were less quaintly old-fashioned. It smacks of the religious literature of the early Victorian period.

C. M. C.

Chaldean Astrology, by George Wilde. (T. Werner Laurie, London. Price 6s.)

Mr. Wilde is well-known as an indefatigable worker in the field of exoteric astrology, and his researches have given us in this book an altogether new series of ‘aspects’. The present work is more suitable for advanced students than for beginners. Mr. A. G. Trent, who writes the Preface, thinks that astrology “could not be more grossly misrepresented than by being connected in any way with Magic or Theosophy”. We venture to assert that astrology without the illumination that Theosophy gives it is like a body without a soul.

M. H. H.

The True Spirit of Empire with Corollary Essays, by Sir Charles Bruce, G.C.M.M. (MacMillan & Co., Ltd., London. Price 5s.)

This is a collection of reprinted essays and lectures treating in a liberal, moderate and sympathetic spirit many of the great problems now agitating the British Public as to the relations which are to exist between the British Empire as a unit and its component parts, between the United Kingdom and her Dominions, Crown Colonies and India. The author's conclusions are the result of experience in governing. Out of the nine essays four are devoted to Indian interests. The true spirit of Empire is defined "as a temper which mingles wisely and in fit proportion the sovereignty of the central authority with the liberties of the constituent areas". The interests of the Empire are said to be fourfold: Domestic interests; commercial interests; interests connected with the safety of navigation; and the supreme interests of defence. He holds that the true spirit of Empire has been held without dissolution of continuity since the date of Queen Victoria. In the treatment of Dependent Peoples evolution has produced successively, "the policy of extermination, the policy of servitude, and finally the policy of amalgamation". On the burning question of the treatment of Indians in S. Africa Sir Charles dwells at some length and is emphatic in his demand for the fair treatment of our Indian fellow subjects. Optimism marks his views on this as on other subjects, for "the true spirit of Empire knows no despondency, no despair".

E. S.

The Oreed of Half Japan. Historical Sketches of Japanese Buddhism, by Arthur Lloyd, M.A. (Smith, Elder & Co., London. Price 7s. 6d.)

Mr. Arthur Lloyd was for a long time a resident in Japan and is well known as a constant contributor to the literature about Japan's religions. He died last year soon after having finished the above-mentioned book. The work has been advertised as volume I of a series on the same subject, but now it seems that we have small chance that other volumes will follow this one, which is a matter for sincere regret.

The present volume is a learned and interesting one, containing abundant material, but the contents cover so wide a field that encyclopædic knowledge is required to control its data.

Three main strands of information are laid before the reader. First a history of the rise and development of Buddhism before it was introduced into Japan; second a series of sketches of the sects, personalities and development of Buddhism in Japan; and third a series of elaborate parallels between Christianity (with special reference to its gnostic side) and the Buddhist Mahayana. This third element in the book is very interesting indeed. Whether the parallels hold good everywhere and are historically wholly valid is for specialists to determine. The work is written from a distinctly Christian standpoint, but with an attitude so wide, so sympathetic towards the other faith described, that it has our entire sympathy. Besides, Mr. Lloyd has some unmistakable mystic tendencies, tendencies which only aid him to arrive at deeper insight and greater living sympathy in many places.

Whether the book will prove easy to the average reader it is difficult to say. Even the most clearly drawn picture of the amazingly complex early history of Buddhism must often be confusing because of its many names, its many scenes, its continuous shifting from land to land and from period to period. Furthermore there is so much uncertainty, there are so many problems unsolved in connection with this side of the question, that no present-day exposition, however clear, can as yet be taken as final on all points. The general reader will find perhaps the most interesting part in the book in the sketches of the various developments of Buddhism in Japan proper and this part will materially add to his knowledge. It is certain that the whole work offers an important supplement to the knowledge of Buddhism generally prevalent in the West: the Buddhism of India, China and Tibet.

The broad humanitarian spirit which presides over the treatment of the whole subject brings it in many points much nearer to the understanding than is the case in many otherwise scholarly works. We hope that the book may find a wide public. It is a work that no careful student of Buddhism can afford to overlook.

J. v. M.

The Person and Place of Jesus Christ, by P. T. Forsyth, M.A., D.D. (Hodder and Stoughton).

Dr. Forsyth, while holding his own form of theology very strenuously, is wise in relieving his union of all responsibility.

Indeed, the life of the Congregational churches has been their allowing in their midst very different points of view. Up till quite recently, our author has expressed himself in direct opposition to Rev. R. J. Campbell with regard to certain dogmas, but it is pleasing to know that these two famous Congregationalists have now 'agreed to differ,' and from a common platform have affirmed their agreement in all essentials.

Dr. Forsyth claims a personal faith as the basis of his theology, and as such, he appeals to his readers to help in the seeking, and not regard the written word as the final statement. He is an expert in his knowledge of German criticism, and he is conversant not only with the many brilliant scholars who are doing constructive work, but also with such powerful minds as Wernle and Schmiedel. While accepting the value of criticism, he sees a narrowness and want of atmosphere in the reaction from Idealism. There is a dulling effect on many a Christian's faith by criticism, especially, because in religion, a personal disinterestedness is impossible. There is the fight between the dogmatic method and a scientific impartiality to weigh evidence, and in the process, we easily impair the power to weigh ideas. "There is" says our author "a realism which bars the way to reality." How true this all is, yet it must be gone through successfully before the scriptures can be unveiled by the greater light.

S. Paul has been considered as the great Commentator of the Gospels, but Dr. Forsyth thinks the apostle must not be thought of as dogmatic. He was really full of imaginative psychology, and experimental thought, and if we see the Epistles in this light, they become extraordinarily illuminative of the great work of the coming days. When we regard the New Testament as a noble attempt to explain the person and place of Jesus Christ, we shall find almost every verse a help. If we read it only to confound its theology, the verses must ever remain closed to us. Theology is peculiarly vulnerable to the rationalist, but "the failure to recognise the divine greatness of Christ is a moral failure". There are many fine thoughts in this volume, and to ministers and teachers along the lines indicated, it cannot but be useful.

S. R.

Annual Report of the Board of Regents of the Smithsonian Institution. . . for . . . 1910. (Government Printing Office, Washington.)

The Report proper covers 110 pages, and the General Appendix over 550. The appendix consists of some forty-five essays on the most various subjects, all of first rate quality, most of them exceedingly interesting. The volume is profusely illustrated, containing some sixty-five plates and maps. The essays of perhaps most general interest to our readers are the following: 'Modern ideas on the constitution of matter,' by Jean Becquerel; 'The future habitability of the earth,' by Thomas Chrowder Chamberlin; 'What is terra firma?' by Bailey Willis; and 'The Origin of Druidism,' by Julius Pokorny. It is gratifying to read that though the Annual Reports are issued in editions of over 10,000 copies, they "are each exhausted soon after publication." The present work is again a noble example of the noble work done by the Institution.

J. v. M.

The Sisters and Green Magic, by Dermot O'Byrne (The Orpheus Series No. 8, C. W. Daniel, London, 2s. 6d.) is a good story but not simply told and makes somewhat heavy reading. The plot is really good. *Spiritual Science*, by the late Mr. Isaac Daniel (C. C. Naidu & Sons, Madras, Rs. 1-4) is composed of twenty lectures dealing with problems of life, evil and Christology. *Clothed with the Sun* (John M. Watkins, London, 2s.) by Anna Kingsford has been issued in a popular edition. *Oisne or The Aureole and the Wondrous Gem*, by Neun (J. M. Dent & Sons, London, 3s. 6d.) is a play in four acts and is intended to show the power of the religion of joy and the triumph of love and life over decay and death. *The Self Superlative*, by W. F. Keeler (L.N. Fowler & Co., London, 2s.) is one of the many New Thought publications with which the book market is flooded now-a-days but distinctly of a better class, quite harmless and healthful. *Your Inner Forces*, by A. P. Mukerji (Fowler, London) is another of these New Thought booklets; its special feature is its lack of order and coherency and is "being handed over to him (reader) for intelligent reading and meditation"—meditation made difficult! *The Ministry of Healing*, by Gladys Lloyd (John M. Watkins, London, 6d.) is an excellent pamphlet full of interest and instruction. *Creative Thought*, by W. J. Colville (William Rider & Son, London, 3s. 6d.) are essays in the art of self-unfoldment and are reports of lectures of the indefatigable worker. They contain admirable hints and suggestions and are very readable. We may not wholly agree with everything the author says, but on the whole we recommend this book and wish it success. *Mountain Pathways* (Kegan Paul, Trench, Truebner & Co., 3s. 6d.) is a study in ethics of the Sermon on the Mount with a new translation and critical notes by Hector Waylen; this is the second edition of this admirable study but it has been well revised and new chapters are added. It is full of wise and practical

advice and Theosophists will find it a valuable book to keep by, study and ponder over. Our Christian friends will like and appreciate it better than our Indian friends; but there is food for all. *The Five Great Philosophies of Life*, by William de Witt Hyde (Macmillan, New York) is a new edition of a well-known book; it has already run through four reprints which is a fitting certificate of the excellence of its contents. *Elementary Text Book of Mental Therapeutics*, by W.J. Colville is a new edition issued by the enterprising firm of William Rider & Son, London. From the same publishers we receive new editions of *Krishna* by Baba Bharati of American renown and the famous *Dracula* by Bram Stoker, which is issued at the cheap price of 12 Ans. or 1s. *Man and the Universe*, by Sir Oliver Lodge (Methuen, London) is issued in a handy form. *Determinism or Free-Will*, by Chapman Cohen is a readable book containing some very good ideas (Walter Scott Publishing Co.) *The Stoneground Ghost Tal's*, by E. G. Swain (Heffer & Sons, 3s. 6d.) are very readable ghost stories but not altogether arresting.

TRANSLATIONS

A Russian translation has been published, at Kaluga, of Mr. Leadbeater's *An Outline of Theosophy* under the title of *Kratkii Otcherk Teosofii*. Translator E. P. *The Inner Life*, vol. I, has been translated into German by A. Dunkhase, Leipzig, Dr. Hugo Vollrath.

Of Mrs. Besant's recent books have been translated: *The Immediate Future*: (1) Into German under the title *Welt-Religion und unsere nahe Zukunft*. Edited by Dr. Hübbe-Schleiden, Leipzig, Max Altmann. A good portrait of the author is added. (2) Into Swedish under the title *Tider, som Stunda*, Stockholm, Svenska Teosofiska Bokförlaget. (3) Into French under the title *L'avenir imminent*. Second Edition. Translated by Gaston Revel. Editions Théosophiques, Paris. This edition also contains a good portrait of the author.

Further: *Popular Lectures on Theosophy* into Norwegian, translated by Dora Bugge under the title of *Livsstigen* (The Ladder of Life). Kristiania, Blytt & Lunds Forlag. *Thought Power, Its Control and Culture* into Swedish, under the title *Tankekraft dess kontrollerande och uppodling*. Stockholm. Svenska Teosofiska Bokförlaget. *Introduction to Yoga* into French, under the title *Introduction à la Yoga*, Paris. Publications Théosophiques. *Karma Yoga*, the first lecture of *Three Paths to Union with God*, into Sindhi, with the addition of an illustrative story and quotations from Sindhi poets.



THE DIVINE COWHERD.

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is interesting to read that some excavations in Wisconsin have unearthed some skeletons which "indicate that a hitherto unknown race of men inhabited Wisconsin ages ago". The skulls are described as most peculiar; from directly over the eye-sockets the heads slope straight back, and the jaw-bones are long and pointed. This almost sounds as though the excavators had found some of our egg-headed Lemurians. Another investigation which is being carried on is also of interest to Theosophists; it is an expedition to examine the Easter Island statues, referred to in *The Secret Doctrine*. The largest of these is sixty-eight feet long down to the hips, where it ends, and has a nose of eleven feet. The newspaper paragraph says:

It is believed by some that Easter Island is the last pinnacle of a submerged continent, which occupied the greater part of the South Pacific, and possibly joined Asia with America. . . . If Easter Island is the remains of a submerged continent we can understand why the work of making the

images suddenly stopped, and how the entire population may have been drowned or starved.

How steadily H. P. Blavatsky is being justified, as she predicted she would be, by the discoveries of modern science. Yet she was slandered to death—the reward given by the world to its best.

* * *

Slander is a very terrible thing, so easy to spread, so impossible to stop. A few cruel words are uttered in a moment of anger; they are repeated in an exaggerated form; they are eagerly whispered from one to another, until they swell into 'rumours'. Then they are gravely put forward as serious 'charges'. If any friend of the unhappy victim protests, he is calmly told that he is blind and obstinate, and that there is always the remedy of a suit for libel, by which he may publish to the world the exaggerated charge based on the original gossip. I saw a day or two ago in a London paper that a lady had obtained £1,300 damages from a man who had merely repeated to a friend a 'rumour,' based on the statement of her husband that her child was not his. She went into the box and denied the truth of her husband's statement, and the slanderer pleaded that he had only spoken to a private friend. The English law deals severely with such slander, and rightly so, for untold misery is caused by it. Yet there are some of us who, secure in our innocence, think it nobler to "suffer and be strong," and to follow the example of the Christ, who remained silent before His accusers. H. P. B.'s proud heart broke under the strain, and her priceless life was shortened by

the malice of a few, and the cruel carelessness of the many, repeating the charges made by the few. Yet in her case when the charges were first publicly made, a Committee of the leading men in the Society was gathered together, carefully investigated the charges, and declared her to be innocent. The verdict made no difference, and to this day she is abused as a fraud, showing how useless is such a procedure as a defence against cruel tongues. The more loving the nature, the more it suffers, until it learns to look with pure compassion on its traducers, and to trust all issues serenely to the unerring Law. The false witness and the murder brought about by it have not prevented the Christ from reigning over Christendom.

* *

I was interested the other day to read the following: "They [the Essenes] may have included Jesus ben Panther, a nephew of Queen Salome, who after studying Egyptian Theurgy, and preaching to the people, was proclaimed for forty days, and then stoned to death, and hung on a tree at Lyda, about the year 100 B. C." This recalls the statement made in the *Acts* about Jesus, "whom ye slew and hanged on a tree"—not "whom the Romans crucified".

* *

The Order of the Star in the East grows apace, and very many non-Theosophists are swelling its ranks. At a conference of the delegates of the Order, lately held in Sydney, Australia, a sum of £110 was raised for printing and propaganda work, a sign of fairly strong enthusiasm. It is

recruited chiefly from the younger generation, from those who came into the world from about twenty to thirty years ago, evidently to do this very work of preparation for the coming Teacher, and to encircle Him when He comes. May it prosper!



A good helper writes "from H.P.B.'s mountains," the Caucasus, that "the first star has gone to Persia," and that "three Siberian star-bearers" are soon going to the Asiatic frontier. Alcyone's book, *At the Feet of the Master*, in its Russian translation, continues to sell rapidly. She sends me the following passage from Emerson:

I look for the hour when that Supreme Beauty, which ravished the Souls of these Eastern men and through their lips spoke oracles to all times shall speak in the West also. . . . I look for the new Teacher, who shall see the world the mirror of the Soul.



All will be glad to hear that brave Anna Kamensky, the General Secretary for Russia has been acquitted. She wrote to me: "To-morrow my trial will take place. If it ends well, I shall go to Kaluga. . . If the verdict is not favourable, I shall have to work a year in seclusion, but I hope that our movement will go on quite well all the same. In any case I know that what happens is the best." While Theosophy is served with such calm courage, we need not fear for its spreading.



I venture to call the attention of my readers to the articles entitled 'Investigations into the Super-physical' in the present and the September issues. They seem to me to express thoughts that are

important for the consideration of members at the present time, and I hope that the second may lead to a saner and more balanced view on subtler forms of vision than seems to be taken by some. With the increase in the number of our members who follow our third Object, a clear understanding as to the *rationale* of super-physical research is desirable.

* * *

Death is striking down many of our best helpers. The Hon. Mr. Krishnaswami Iyer left us in the winter; now Sethji Dharamsay Morarji Goculdas has suddenly passed away. Another noble soul has passed to the Peace in Dr. Arthur Richardson, the first Principal of the Central Hindu College, purest and gentlest of men. His last years have been one long-drawn physical agony, borne with heroic and cheerful fortitude, and all who love him rejoice that he is set free. He leaves a memory of selfless service, of strong intellect vowed to the pursuit of knowledge, of unwearied devotion to the noblest of causes. This world is the poorer, the other world the richer, for his passing, and the inspiration of his memory remains.

* * *

Count Hermann Keyserling writes from Shanghai, where our good friend Mr. Spurgeon Medhurst has given him much help in his endeavour to understand the Chinese point of view. The Count gave an interesting lecture at the International Institute, on the philosophy of the East and West. Count Hermann remarked that the West only began to understand the East when it caught a glimpse of

the Reality; then, and then only, there dawned upon it some comprehension "of the Ancient Wisdom of the East".

The Indians have thought the deepest thoughts mankind has ever known. Whatever the reason for this may be, the Indians have reached a point of self-realisation in the sphere of thought, which no other nation has yet been able to approach. But this is true exclusively for the sphere of thought. Their self-realisation has had but little effect on their lives, or on their political order. They did not indeed care about actual existence at all, and the highest type they have produced is the Yogi, the saint who renounces the world.

There is truth in this, but surely not the whole truth. Were not Ramachandra, Bhishma, Arjuna, men of action to the full, though Knowers of the Reality? King Janaka was such another, and in later days India contained great Kingdoms and powerful States. When spirituality was highest, and the Reality most fully realised, India produced also great Kings and great statesmen. It is as she lost her vision of the Reality that her children degenerated.

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Count Hermann Keyserling urged on his Chinese audience the same truth that I have so often urged on Indian audiences, a truth which, as he said, "is shared by all the deepest thinkers of the West," that to westernise the East is to destroy it, and that if—in this case—China supplanted its own culture by the western one, it would not progress.

No one can live a life foreign from his own. Every one of our western accomplishments is the outcome of a long history, and means very much more therefore than it appears to mean. If now another nation adopts this western culture, just as it is, it will get it, not as a living but as a dead body. To be of any value at all it must be attached to its own root. In China this means that all reforms, all improvements, must be made in the spirit of its own wonderful civilisation, and not after the pattern of a western one. It is quite possible

to obtain our practical results from another basis or spirit. If modern China fails to understand this, if it breaks off from the ancient root, its apparent progress will mean nothing less than disintegration. The great culture of the past will be lost, and there will be no other culture to replace it. So I can only end this lecture with the heartfelt wish that the new era, howsoever much it may look like an era of westernisation, will mean a revival of the old, the classical spirit. It is because this spirit has been lost, that reforms are now necessary. But if the old spirit is born anew, with a wider horizon, with a more comprehensive knowledge, with a broader outlook—then indeed will China become once again one of the great civilisations of the world.

These are wise words, and are as applicable to India as to China. To revive the old ideals and to adapt them to new forms is the way of wisdom.

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Mr. Spurgeon Medhurst sends an interesting letter from Shanghai. He writes :

On Sunday afternoon I attended a meeting of the 'World Religions Society,' a purely Chinese organisation. It has for its object the unifying of all religions. The meeting had commenced before my arrival. It was still continuing when I left. Every religion in China was represented, perfect harmony prevailed. I heard about twenty addresses, few of which I could follow entirely owing to the differences of dialect in this part of the country from the North where I used to live. A missionary and myself were the only foreigners present. We both spoke by invitation, but the best address of the afternoon was made by a Chinese lady. The ladies here are taking as active a part in public affairs as the men. This afternoon I am attending a Committee meeting to help this 'World Religions Society' to arrange suitable plans for future work.

It is a most striking feature in the movement now going on in China, that women are taking so active a part, and that their co-operation is so heartily welcomed by the men.

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The Home Secretary has yielded to the strong protests sent from all parts of the country and

from abroad, and has placed Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence in the first division, where all truly political prisoners should be placed. The alliance between the Labour Party and the Union of Women's Societies is bringing pressure to bear on the Government, and both political parties, Liberal and Conservative, are beginning to realise that the flouting of women's claims means the loss of women's help in electoral contests.

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I lectured at the University of Palermo on June 23, and the invitations went out in the name of the Rector. Italian Universities seem to be very liberal, for the University of Genoa lent its Hall for the Theosophical Congress, which was to have been held last year. By the way, I saw in the German organ, *Mitteilungen*, that Dr. Steiner, speaking at the German Convention, blamed me severely for cancelling that same Congress. He said, quite truly, that the President of the Theosophical Society had no authority to cancel a congress of the European Federation. I fully agree with him, and I am sure he will be glad to know that I did not cancel it; I did not even suggest the cancellation nor should I have dreamed of taking such a liberty. All I did was to say that I was sorry to be unable to attend; and I believe that there is no rule to compel the President's attendance at any function, when he or she is unable to go to it. I hope to be at Stockholm next year, as the General Secretary for Scandinavia has been kind enough to invite me to attend. I shall try to arrange to visit Finland at the same

time, in answer to a cordial invitation from its General Secretary.

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We have had a very pleasant visit to Palermo—Mr. Arundale, my two wards and myself. A very interesting thing there is a portrait of the Christ, several copies of which were brought out in mosaic by the monks of Mount Athos, who have a traditional likeness of the great Teacher very different from that current in the rest of Christendom. I have obtained some very good photographs of these, reproductions of which will appear in our October number. The British Consul for Sicily, Mr. Macbean, is a faithful member of the Theosophical Society, and we stayed in Palermo under the shelter of the Union Jack—as did Mr. Leadbeater, when he came to Palermo in the early spring. The Lodge here is small, but has very earnest members, and possesses nice rooms, in which our private meetings were held. A meeting of the Order of the Star in the East was held in the Consul's rooms, and was addressed by Mr. Arundale and myself, the Head adding a few words of kindly good wishes to those present. A meeting of some three hundred people, invited by the University of Palermo, gathered on Sunday, June 23, in the University Hall. Professor Luigi Philippon, the acting Rector, introduced me in some very kind words, to the audience. There were only a few ladies, the bulk of the audience being men. I lectured on Giordano Bruno and his philosophy, and the audience proved to be a most satisfactory one, became deeply interested, and finally warmly

enthusiastic. The reports in the papers are very laudatory. It is noteworthy that the culture of the Continent is becoming friendly to the T.S. The University of the Sorbonne opened its great Hall last year. The University of Genoa granted its Hall for the use of the International Theosophical Congress at Genoa. Now the University of Palermo welcomes the President of the T.S. Dr. Schrader, at the Orientalist Congress at Athens, found the assembled savants friendly; they showed respect for the work being done by the Society along their own lines, and Dr. Schrader had the honour of a conversation with the King of Greece. So surely is passing away the hostility shown to the movement in its early days, and I often think how our heroic Founder, H. P. Blavatsky, would have rejoiced had some gleam of the present reached her in her lonely struggle, and how gladdened would have been the heart of our President-Founder, H. S. Olcott, had a little of the results of his sowing been reaped before he passed away. Well, he will have the richer reaping when he again takes up his work in the very promising body which has been assigned to him.

* * *

I am very glad to be at last free to say what we have been doing for the last few months. I was obliged to seek a certain seclusion, in order to carry out a piece of occult work of vital importance, and could not, consistently with my duty, give any explanation until it was over. I had tried to arrange for it in Kashmir, and then at Ootacamund, but had failed to secure the necessary privacy, and

the certainty of being free from interruption. Hence, as the time was short, I hurriedly determined to seek in Europe that which I could not find in India. One could only smile half humourously, half sadly, as one read the supposed reasons for my "running away" and "hiding"—half humourously, because they were so very far from the mark, half sadly because some people were so ready to suggest evil motives, and to twist innocent actions all awry into a justification of their suggestions. I told only two people the real reason: one of these was the father of my two wards who agreed to my taking them to Europe, and the second was Miss Arundale. Outside these, I took none into my confidence, but gave only as reason for my seclusion the perfectly true fact that I had books to write. As I find that, wherever I go, people follow me, demanding interviews and information, and as quiet and privacy were essential, I gave the name of the place at which I was to stay only to Miss Bright, and to some kind Italian friends, who did *not* question me on the matter, but quietly forwarded my letters. We found a suitable temporary home in Sicily. As it was freely stated by the inimical—when they knew where I was—that Sicily was chosen because its criminal law was different from that of other civilised countries (!). I took occasion at Palermo to enquire as to this. It was a matter on which I was ignorant, as the criminal law of a country is not a matter which enters into one's mind. On making enquiry through the British Consul of the leading legal authority in Palermo, I found that the

statement was entirely false—a mere malicious fabrication. Well might a Master say of would-be disciples: “You must come out of your world into ours.” The real reason for the choice will be found below.



Sicily is one of the fairest islands of the world, and Taormina is perhaps its fairest spot. The village—it is scarcely more—nestles between great hills of volcanic origin, that wall it in on all sides, leaving it open only to the blue Ionian sea. Behind it towers a great cliff, crowned with the ruins of the old Acropolis; on another of the guardian hills are the ruins of a Greek theatre and of a Greek temple, and a fragment of the pavement still remains on which once stood Pythagoras, teaching the Greeks of the colony of Naxos—as they sat on the hillside, all intent on his words—their duty as citizens to the State. Close to the spot hallowed by his feet is buried one of the talismans planted in Europe by Apollonius of Tyana, one of the seven centres of occult force made by him for future use in direct connection with the Mighty One who wields the five-rayed Vajra. It is these things which, to the Occultist, hallow Taormina, marking it out as a fit spot for his holy and far-reaching work, for it is one of the sacred places, where the magnetism of the White Brotherhood is potent, and where all nature thrills harmoniously to the chord of highest life. Not many years ago it was reinforced, and knit to our Indian centre at Adyar by one of the unbreakable ties which belong to the occult

world. It was not therefore strange that we should be guided thither for three months of secluded life, for labour which should add new strength to the Theosophical Society, and open new avenues through which the force of the Brotherhood should flow out for the helping of men.



The heroic lonely efforts of that noble Messenger of the White Lodge, Helena Petrovna Blavatsky, are bearing rich fruit to-day, and never must we forget, in these hours of growing light, to whom we owe its dawning, who laboured through the chill dark hours before the dawn, and saw but little fruit of all her sacrifices, of all her poured-out life. To her, as to Those who sent her, should our hearts go out in deepest gratitude, as we reap what she sowed, and garner in the harvest from the land she ploughed. If to-day the Theosophical Society is beyond all possibility of destruction it is because it was nourished by her life-blood, as it lay beneath her heart.



And so we give her thanks—thanks to our great Leader—that from this little Sicilian village two more of the children of men passed through the door that opens inwards only, the Strait Gate which admits to the Narrow Way leading to Eternal Life; and that two others, already on that way, passed through another of its Portals. This splendid increase of strength will show itself in accelerated progress for our beloved Society, in increased life and vigour. We need not wonder

that every possible difficulty was thrown in the way of the accomplishment of this great task, and that every effort was made to injure those on whose strength and stability of purpose the human side of it depended. But "greater are those that are with us than those that are against us," and the chariots of fire ringed round the mountain, as of old, guarding it against the assailing hosts. In the autumn of 1911, the task was set; the spring and early summer of 1912 have seen it accomplished. Many other such tasks must be wrought out in the years of preparation that lie before us, so that when the Master of Masters comes among us a fit body-guard of Initiates may greet and serve Him during His stay in the outer world. But let none suppose that this great work can be done in outer peace, without struggle and turmoil. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and with fuel of fire." What matters it for those in whose hearts the Eternal Peace abides, and who, through the rents of the drifting storm-clouds, can see the shining of the Star?

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Many wonder that, in these days, we speak so openly of things that for long have been shrouded in mystery. There was no silence about the great fact of Initiation and of living Initiates in the ancient world; the Rishis walked among men in India, visited the courts of Kings, and no secrecy as to their persons was sought; the same was the case in Egypt and in Greece; the details of the methods

were ever guarded, but the results were known. And so it remained for tens of thousands of years. A new policy was rendered necessary by the murder of the Christ, and the shadow of that murder has darkened the world ever since. The persecutions which began with the acceptance of Christianity by the State rendered silence expedient even as to the doctrines the knowledge of which led to Initiation, and to have spoken of the facts of occult life would have been not only fatal to the speakers—which was a small matter—but useless to the world—which was a great one. Hence for fifteen hundred years a policy of silence was adopted. This has been broken since 1875 by H. P. Blavatsky who quite openly, spoke of one or two of her pupils—such as Damodar—as having reached discipleship; a further experiment as to publicity of the old kind was made by showing a few occult play-things—ringing astral bells, transferring objects from one place to another, and the like. This was found too disturbing, and the experiment was put an end to for a time, in order that the teachings might make their way, while Christian Science and Spiritualism familiarised the world with certain occult forces in a less aggressive fashion. Now, the doctrines of the Ancient Wisdom are becoming familiar, are widely accepted in their own form, and have infiltrated into the religious teachings every where. The theories of Occultism are known; the facts of the existence of the Path, of the Masters, of the Occult Hierarchy, are familiar in the ears of the public, and are no longer greeted with ridicule; our task now is to bring that public back to the

old quiet unexcited recognition of the further fact—that these things happen now, as much as they did in 1,000 or 10,000 B. C., and that living men and women who are Initiates walk about now as they did in the days of old. These forerunners of the coming host, will be sneered at, ridiculed, blamed for self-conceit and unproved assumptions. They need not mind, for all the arrows which break on their bosoms will be blunted, and there will be fewer to wound the coming Teacher. The more they can familiarise the public with the idea in their own persons, the less will that public be astonished and sceptical when He appears. Nor need they be troubled when they are “despised and rejected of men,” for a greater than they are met with exactly that fate. “It is enough for the disciple that he be as his Master, and the servant as his Lord.”

Our readers will be interested in the two pictures of Indian art reproduced in this number. Next month the two beautiful views of Sicily referred to above will be given.

THE DEATH OF BHISHMA.





THE VISION OF THE SPIRIT¹

By C. JINARAJADASA

THE history of humanity is the history of ideas, and the stages through which men have risen from savage to civilised are distinguishable one from the other by the influence of certain great doctrines. Among these teachings that have moulded civilisations, the idea of Evolution stands out as heralding a new era in the world of thought. Considered at first as of mere academic interest, soon it was recognised as of practical value, and to-day it is known as necessary in the understanding of every problem in every department of being.

¹ A lecture delivered before the Thirty-sixth Annual Convention, T.S., held in Benares, 1911.

Nevertheless it is a fact that the doctrine of evolution is a theory after all. No one has lived long enough to see sufficient links in the evolutionary chain to attest that the changes postulated as having taken place actually did so occur, and that the chain is not a fancy but a fact. Yet evolution is accepted by all as a dynamic idea, for like a magic wand it performs wonders in the world of thought. It marshalls the heterogeneous organisms of nature into orderly groups, and from inanimate element to protoplasm, from unicellular organism to multicellular, from invertebrate to vertebrate, from ape to man, one ascending scale of life is seen.

And striving to be man, the worm
Mounts through all the spires of form.

Yet none can say that evolution in an agreeable fact to contemplate, for there is a ruthlessness to nature's methods that is appalling. Utterly cruel and wasteful she seems, creating and perfecting her creatures only to prey on each other, generating more than can live in the fierce struggle for existence; "red in tooth and claw with ravin" she builds and unbuilds and builds again, one-pointed only that a type shall survive and reckless of the pleasure or pain to a single life. Men themselves, proud though they be in a fancied freedom of thought and action, are nothing but pawns in a game she plays. The more fully evolution is understood from such facts as scientists have so far gathered, the more justifiably can men say with Omar of their birth, life, and death :

Into this Universe, and *Why* not knowing,
Nor *Whence*, like Water willy-nilly flowing,
And out of it, like Wind along the Waste,
I know not *Whither*, willy-nilly blowing.

Of course this attitude does not represent that of the majority of men. Millions of men believe in a Creator and that "God's in His heaven, all's right with the world!" But it is no exaggeration to say that their optimism continually receives rude shocks. No man or woman of sensibility can look about him and not agree with Tennyson's comparison of life to a play.

Act first, this earth, a stage so gloom'd with woe
 You all but sicken at the shifting scenes.
 And yet be patient. Our Playwright may show
 In some fifth Act what this wild Drama means.

Both the idea of evolution and the idea of a Divine Guidance, as at present conceived, fail to satisfy fully the needs of men for an inspiring view of life. The former indeed shows a splendid pageant of nature, but it has no message to individual man except to make the most of his brief day of life, and stoically resign himself to extinction when nature shall have no further use for him. The latter speaks to men's hearts in alluring accents of a power that maketh for righteousness, but it sees God as existing only in the gaps of that pitiless cosmic order that science reveals. It is obvious, therefore, that any philosophy which postulates an inseparable relation between God and evolution, between nature and man, is worthy of examination, and this is the view of life that Theosophy propounds in the light of one great idea.

This idea is that of the Evolution of Life. Just as modern science tells us of a ceaseless change of forms from protoplasm to man, so Theosophy asserts that there is, *pari passu*, a changing, growing life. This life does not depend on the forms,

though we see it associated with them; and of it Theosophy says that first it is indestructible, and second that it evolves.

It is indestructible, in the sense that when an organism is destroyed, nevertheless all is not destroyed, for there remains a life that is still conscious. If a rose fades and its petals crumble and fall into dust, the *life* of that rose has not therefore ceased to be; that life persists in nature, retaining in itself all the memories of all the experiences it gained garbed as a rose. Then in due course of events, following laws that are comprehensible, that life animates another rose of another spring, bringing to its second embodiment the memories of its first. Whenever therefore there seems the death of a living thing, crystal or plant, animal or man, there persists an indestructible life and consciousness, even though to all appearance the object is lifeless and processes of decay have begun.

Further, this life is evolving in exactly the same way that the scientist says that an organism evolves. The life is at first amorphous, responding but little to the stimuli from without, retaining only feeble memories of the experiences it gains through its successive embodiments. But it passes from stage to stage through more and more complex organisms, till slowly it becomes more definite, more diverse in its functions; as the outer form evolves from protoplasm to man, so evolves too the life ensouling it. All nature, visible and invisible, is the field of an evolution of life through successive series of evolving forms, and the broad stages of this evolving life are from mineral to vegetable,

from vegetable to animal, and from animal to man.

The doctrine of a life that evolves through evolving forms answers some of those questions that puzzle the biologist to-day. Many a fact hitherto considered as outside the domain of science is seen as illustrative of new laws, and existing gaps are bridged over to make the doctrine of evolution more logical than ever. It further shows nature as not wasteful and only seemingly cruel, for nothing is lost, and every experience in every form that was destroyed in the process of natural selection is treasured by the life to-day. The past lives in the present to attest that nature's purpose is not death crushing life, but life ever triumphant over death to make out of stocks and stones immortal men.

In each human being is seen this same principle of an imperishable evolving life. For man is an individual life and consciousness, an immortal soul capable of living apart from the body we usually call 'the man'. In each soul the process of evolution is at work, for at his entrance on existence as a soul, he is feeble and chaotic in his consciousness, vague and indefinite in his understanding of the meaning of life, and capable only of a narrow range of thought and feeling. But he too evolves, from indefinite to definite, from simple to complex, from chaos to order.

Man's evolution is by successive manifestations in bodies of flesh, passing at the death of one body to begin life once more in another new; and in this passage he carries with him the memory of

all experiences he has gained in the past behind him. This aspect of the evolution of life as it affects men is called reincarnation.

As all processes of nature are intelligible on the hypothesis of an evolution of organisms, so all that happens to men becomes comprehensible in the light of reincarnation; as the former links all forms by species and genus, family and order, class and group, sub-kingdom and kingdom into one unbreakable chain, so the latter binds all human experiences into one consistent philosophy of life. How reincarnation explains the mysteries around us and inspires us we shall now see.

Imagine with me that existence is a mountain, and that millions are climbing to its summit. Let many many days be needed before a traveller comes to his goal. Then as he climbs day after day, the proportion of things below him and above him will change; new sights will greet his eyes, new airs will breathe around him; his eyes will adjust themselves to new horizons, and step by step objects will change shape and proportion. At last on reaching the summit a vast panorama will extend before him, and he will see clearly every part of the road he climbed, and why it dipped into this valley and circled that crag. Let this mountain typify existence, and let the climbers up its sides be men and women who are immortal souls.

Let us now think for a moment of travellers at the mountain's base, who are to climb to its summit. We know how limited must be their horizon and how little they can see of the long path before them. Let such travellers typify the

most backward of our humanity, the most savage and least intelligent men and women we can find to-day. According to reincarnation these are child-souls, just entering into existence to undergo evolution and to be made into perfect souls. To understand the process of evolution let us watch one of them stage by stage as he climbs the mountain.

The first thing that we shall note is that this child-soul manifests a duality. For he is soul and body; as a soul he is from God but as a body he is from the brute.

The Lord let the house of a brute to the soul of a man,
And the man said, Am I your debtor?
And the Lord, Not yet, but make it as clean as you can,
And then I will let you a better.

The body he occupies has in it a strong instinct of self-preservation, stamped upon it by the fierce struggle for existence of its animal progenitors; he himself as a soul coming from God has intuitions as to right and wrong, but as yet hardly any will. The body demands for its preservation that he be self-assertive and selfish; lacking the will to direct his evolution he acts as the body impels.

THE VISION OF THE SEPARATED SELF

Hence at this earliest stage of the soul his vision of life as he climbs is that of the separated self. 'Mine not yours' is his principle of action; greed rules him and a thirst for sensation drives him on, and he little heeds that he is unjust and cruel to others as he lives through his nights and days of selfishness and self-assertion. He seems

strong-willed, for he crushes the weaker before him; but in reality he has no will at all, for he is but the plaything of an animal heredity he cannot control. He has no more freedom of will than the water-wheel that turns at the bidding of the descending stream; he is but the tool of a 'will to live' that accomplishes a purpose not his own.

Millions of men and women around us are at this first stage. Their craftiness, hardly deserving the name of intellect, is that of a Falstaff for whom "the world is mine oyster which I with sword will open". In their least animal phases comfort is their aim in life: "they dressed, digested, talked articulated words; other vitality showed they almost none". The universe around them is meaningless, and they are scarce capable of wonder: "let but a Rising of the Sun, let but a creation of the world happen *twice*, and it ceases to be marvellous, to be noteworthy or noticeable". The centre of the circle of the cosmos is in themselves and they neither know nor care if another and truer centre be possible.

Yet when we recognise that each of these souls is immortal and that his future is "the future of a thing whose growth and splendour have no limit," we begin to understand why at this early stage selfishness plays such a prominent part in his life. For in the stages to come he must be capable of standing alone, firm on the basis of a coherent individuality; now it is, therefore, he must develop initiative and strength. He is quick to retaliate, but the germs of swift decision are grown thereby; he is domineering and cruel, but the seeds

of intelligent enterprise result from the animal cunning he displays. Every evil he does must sometime be paid back in laborious service to his victims; yet on the whole the evil he does at this stage is less in quantity and force, for all its seeming, than that done in later stages where intelligence is keener and emotion more powerful. At a certain period in human evolution selfishness has its place in the economy of things, for selfishness too is a force used to build the battlements of heaven.

These souls, whose youth alone is the cause of their selfishness, are in their essence divine, and there is in them no evil of a positive kind; the vices are but the result of the absence of virtues, and the evil is "null, is naught, is silence implying sound". Each is a 'good man' who deep down within him has a knowledge of "the one true way," though in his attempts to tread it he seems to retrograde rather than to evolve. Like plants in a garden they are all tended by Him from whom they come; He knows the perfect souls that He will make out of them by change and growth as the ages pass by.

Though still confused his service unto Me,
 I soon shall lead him to a clearer morning.
 Sees not the gardener, even while he buds his tree,
 Both flower and fruit the future years adorning?

Life after life these souls come to birth, now as men and now as women; they live a life of selfishness, and they die, and hardly any change will be noticeable in the character; but slowly there steals into their lives a dissatisfaction. The mind is too dull to grasp the relation of the individual

to the whole, and the imagination is too feeble to realise that "man doth not live by bread alone". Hence it is that "the thousand natural shocks that flesh is heir to" are duly marshalled and employed to ruffle their self-centred contentment; old age and death cast over them shadows that have no power to sadden a philosophic mind; disease and accident lie in wait for them to weigh down their spirits and make them rebel against a fate they do not understand. Till their hearts shall enshrine a divine purpose, a Hound of Heaven pursues them, and "naught shall shelter thee, that wilt not shelter Me".

Thus are they made ready to pass on to the next stage; the foundations of abilities have been laid, and the individual is firm on a basis built through selfishness. Now has come the time to begin the laborious work of casting out the self, and so there opens before the soul's gaze the vision of the next stage. According to the type of soul, this vision is either the Vision of the Mind or the Vision of the Emotions.

There are in life two main types of souls, the one in whom intelligence controls emotion and the other in whom emotion sways the mind. One type is not more evolved than the other; they are both stages to pass through to grow a higher faculty, that of Intuition. The vision of the third stage is the Vision of the Intuition, but to it souls come from the first stage either through intellect or through emotion. Let us first consider those souls whose evolution is by way of the intellect.

THE VISION OF THE MIND

We shall see in the past of these souls that much intelligence has been developed in the first stage; their selfishness has made them quick and cunning to adapt opportunities to minister to their comfort. This intelligence is now taken up by the unseen Guides of evolution, and the soul is placed in environments that will change mere animal cunning into true intellect. The past good and evil sown by him will be adjusted in its reaping, so as to give him occupations and interests that will force him to think of men and things around him apart from their relation to himself. Instead of weighing experiences in terms of personal comfort he begins now to group them in types and categories; little by little he begins to see a material and moral order in the cosmos that is more powerful than his will. Each law of nature when first seen is feared by him, for it seems to be there to thwart him; but later, with more experience of its working, he begins to trust it and to depend upon it to achieve his aim. A love of learning appears in him and nature is no longer a blank page; he has ceased to be "a pair of spectacles behind which there is no eye".

At this stage we shall see that the selfishness still in him will warp the judgments of his mind. He will be a doctrinaire, a pedant, combative and full of prejudice; for all his intellect his character will show marked weaknesses, and he will often see and propound principles of conduct which he will not be able to apply to himself. Again and again he will

fail to see how little he understands the world, since the world is the embodiment of a life that is more than mind, and whoso understands it with mind alone will misunderstand. Excess of intellect will become in him defect of intelligence, and he will see all things as through a glass darkly.

Many a life will pass while he slowly gains experiences through the mind and assimilates them into a truer conception of life. By now he will have begun to take part in the intellectual life of the world, and when he is on the threshold of the next stage we shall find him as a worker in science, philosophy or literature. But his intellect has too great a personal bias still, and it must be made impersonal and pure before the next vision, that of the intuition, can be his. Once again we shall see that there enters into his life a dissatisfaction. The structures which he builds so laboriously as the results of years of work will crumble one by one, because nature reveals new facts to show the world that his generalisations were only partly true; the world for which he toiled will forget him and younger workers will receive the honours that are his due. He will be misunderstood by his dearest friends, and "he is now, if not ceasing, yet intermitting to eat his own heart, and clutches round him outwardly on the Not-Me for wholesomer food".

But this suffering, though the reaping of sad sowings of injustice to others through prejudice brings in its train a high purification sooner or later; the soul learns the great lesson of working for work's sake and not for the fruit of action.

Now he knows the joy of altruistic dedication of himself to the search of truth. A student of philosophies but the slave of none, he now watches nature 'as it is,' and in a perfect impersonality of mind solves her mysteries one by one; of him now can it be said with the Pythagoreans that "a great intellect is the chorus of divinity". Thus dawns for him the Vision of the Intuition.

THE VISION OF THE EMOTIONS

I mentioned when describing the transition from the first stage to the second that there were in the world two main types of souls—those who pass from the Vision of the Separated Self to the Vision of the Intuition by way of the mind, and those others who develop along a parallel path and pass from the emotions to the intuition. We have just seen how souls are trained through intellect to cast out the self; we shall now see how the same result is achieved for those in whom emotions sway the mind.

As the intellectual type showed in the first stage a marked development of intelligence of a low kind, so similarly shall we find that the souls we are going to consider show during the same stage a great deal of feeling. Not that this feeling will be refined or unselfish; indeed it will mostly be lust and jealousy, with perhaps a little crude religious emotion in addition. But the character will be obviously easily swayed by emotions, and this trait in the soul is now taken up and worked upon to enable him to pass to the next stage.

Following his emotional bent and selfish and oblivious of the feelings of those around him, the soul will compel others weaker than himself to be the slaves of his desires; but the passion and the sense of possession he has of these that minister to his lusts will link him to them life after life, till slowly he begins to feel that they are necessary to his emotional life and not dispensable at will. Gradually his impure passions will be transformed into purer affections, and then he will be brought again and again into contact with them so that his emotions shall go out impulsively towards them. But the evil he wrought them in the past will now cast a veil over their eyes and make them indifferent to him. He will be forced to love on, to atone for past evil by service, but despair will be the only reward; when in resentment he tries to break the bond that ties him to them he will find he cannot. He will curse love, only to return again and again to love's altar with his offerings.

Though life now becomes full of disappointment and despair, in his serener moments he will acknowledge that in spite of the suffering it entailed, his emotional life has slowly opened a new sense in him. He catches now and then glimpses of an undying youth in all things, and the world that seems dreary and aging will reappear under certain emotional stress as he knew it before life became a tragedy. These glimpses are transitory at first, lasting indeed only so long as the love emotion colours his being; but there is for him a time

When all the world is young, lad,
 And all the trees are green,
 And every goose a swan, lad,
 And every lass a queen.

Life after life, fostered by his transitory loves, this sense will grow in him till it blossoms into a sense of wonder. Then nature reveals in all things in life new values whose significance he can henceforth never wholly forget. While love sways his being each blade of grass and leaf and flower has to him a new meaning; he sees beauty now where he saw none before. Everything beautiful around him—a face, a flower, a sunset, a melody—will link him in mysterious ways to those he loves; the world ceases to be a blank page.

Love wakes men once a lifetime each,
 They lift their heavy lids and look;
 And lo! what one sweet page can teach,
 They read with joy, then close the book.
 And some give thanks, and some blaspheme,
 And most forget. But either way
 That and the child's unheeded dream
 Is all the light of all their day.

It will happen that this sense of wonder is intermittent, and that there come periods when the world is veiled; but the veil is of his own making, and must be torn asunder if he is to possess the Vision of the Intuition. Once more there enters into his life a dissatisfaction—a discontent that love itself is transitory after all. Those he loves and who love him in return will be taken from him just when life seems in flower; friends he idealises will shatter the ideals so lovingly made of them. Cruel as it all seems, it is but the reaping of sad sowings in past lives, but the reaping has a meaning now as always. He has so far been

loving not Love but its shadow, not the Ideal from which nothing can be taken away but its counterfeit which suffers diminution; he must now see clearer and feel truer. The character must be steadied so that it shall not rebound from enthusiasm to depression, nor be satisfied with a vague mysticism that prefers to revel in its own feelings rather than evaluate what causes them.

Hence the inevitable purification through suffering; the dross of self is burned away till there remains the gold of a divine desire. He then discovers that the truest feelings are only those that have in them the spirit of offering. Now for him thus purified in desire and for that other type of soul made impersonal in intellect there dawns the Vision of the Intuition.

THE VISION OF THE INTUITION

“Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness.” All souls that have come to this stage have learnt by now the bitter lesson that “it is only with Renunciation that Life, properly speaking, can be said to begin;” they have proved in their own experience that what once seemed death was but a “repentance unto life”. They have now discovered the meaning of life—that man is a child of God come forth to life to be a co-worker with his Father. It matters not that a soul does not state to himself his relation to the whole in these terms; it only matters that he should have discovered that his

part in existence is to be a worker in a work, and that nothing happening to himself matters so long as that work proceeds to its inevitable end. He knows that the end of thought and feeling is action for his fellow-men, and that this action must be either dispassionate and without thought of reward or full of a spirit of grateful offering.

He possesses now the faculty of the intuition, which transcending both reason and emotion yet can justify its judgments to either. He grows past 'common sense,' the criterion for common things, into an uncommon sense; for life is full now of uncommon things of whose existence others are not aware. In men and women he discerns those invisible factors which are inevitable in human relations, and hence his judgment of them is "not of this world". In all things he sees and feels One Life. Whatever unites attracts him; if intellectual he will love to synthesise in science or philosophy, if emotional he will dedicate himself to art or philanthropy.

Now slowly for him the Many become the One. The Unity will be known only in the vision of the next stage, but preparing him for it science and art, religion and philosophy, will deduce for him eternal fundamental types from the kaleidoscope of life. Types of forms, types of thoughts, types of emotions, types of temperament—these he sees everywhere round him, and life in all its phases becomes transformed because it reflects as in a mirror Archetypes of a realm beyond time and space and mutability.

Everything of mortal birth
Is but a type ;
What was of feeble worth
Here becomes ripe.
What was a mystery
Here meets the eye ;
The Ever-womanly
Draws us on high.

‘The Ever-womanly’ now shows him everywhere one Wisdom; science tells him of the oneness of nature and philosophy that man is a consciousness creating his world; art reveals in all things youth and beauty, and religion whispers to his heart that Love broods over all. His sympathies go to all as his will is ever at their service.

Not far now is the time when for him shall dawn the vision of the Spirit. But to bring him to its portal a dissatisfaction once more enters his soul. No longer can that dissatisfaction be personal; the sad reaping of sorrow for evil done is over, and “only the sorrow of others casts its shadow over me”. Nor is it caused by any sense of the mutability of things, for absolutely, without question, he knows his immortality and that though all things change there is behind them that which changes never. Yet while he climbs to his appointed goal dissatisfaction must always be.

It comes to him now as a creator. For with intuition to guide him he creates in that field of endeavour in which he has trained himself in past lives; as poet, artist, statesman, saint, or scientist he is one of the world’s geniuses. But though his creations are a miracle to all, yet to him they are only partly true and only partly beautiful, for he sees the ideal which he would fain bring down

to men, and knows his failure as none others can know. Life is teaching him "to attain by shadowing forth th' unattainable".

As thus he grows life after life, scientist and poet, artist and saint, now merge into a new type of being who sees with "larger, other eyes than ours". He has regained his integrity of heart and his innocency of hands and is become 'a little child;' "by pity enlightened" he is now Parsifal, 'the Pure Fool,' who enters upon his heritage.

THE VISION OF THE SPIRIT

Then it is that at its threshold there meets him One who has watched him climbing for many a life and all unseen has encouraged him. This is the Master, one of that "goodliest fellowship of famous knights whereof the world holds record". In Him the soul sees in realisation all those ideals that have drawn him onward and upward; and hand in hand with this 'Father in God' he now treads the way while the Vision of the Spirit is shown him by his Master. Who shall describe that vision but those that have it, and how may one less than a Master here speak with authority? And yet since Masters of the Wisdom have moved among men, since Buddha, Krishna and Christ have shown us in Their lives something of what that vision is, surely from their lives we can deduce what the vision must be.

In that Vision of the Spirit the Many is the One. "Alone within this universe He comes and

goes; 'tis He who is the fire, the water He pervadeth; Him and Him only knowing one crosseth over death; no other path at all is there to go."

Now for the soul who has come to the end of his climbing each man is only "the spirit he worked in, not what he did, but what he became". There is no high nor low in life, for in all he sees a ray from the Divine Flame; as through the highest so through the lowest too, to him "God stooping, shows sufficient of His light for us i' th' dark to rise by". Life is henceforth become a Sacrament and he is its Celebrant; with loving thoughts and deeds he celebrates and at-ones man with God and God with man. He discerns, purifies in himself, and offers to God "infinite passion and the pain of finite hearts that yearn;" from God on high he brings to men what alone can satisfy that yearning.

He has renounced 'the will to live' and thereby has made its purpose his own; "foregoing self the universe grows I." Yet he knows with rapture that that 'I' is but a tiny lens in a great Light. Henceforth he lives only that a Greater than he may live through him, love through him, act through him; and evermore shall his heart whisper, in heaven or in hell, whithersoever his work may take him: "Him know I, the Mighty Man, resplendent like the Sun, beyond the Darkness; Him and Him only knowing one crosseth over death; no other path at all is there to go."

* * * * *

Thus do we, the happy few, the precursors of a new age, see life in the light of reincarnation.

As the evolutionist sees all nature linked in one ladder of life, and earth and sky and sea testify to him to evolution, so do we see all men linked in one common purpose, and their hopes and fears, their self-sacrifice and their selfishness, testify to us of reincarnation. Life and its experiences have ceased to be for us

An arch where thro'
Gleams that untravell'd world, whose margin fades
For ever and for ever when I move.

No longer can the world be for us as the poet sang :

Act first, this earth, a stage so gloom'd with woe
You all but sicken at the shifting scenes.
And yet be patient. Our Playwright may show
In some fifth Act what this wild drama means.

The Fifth Act is here before our eyes. It is that Vision of the Spirit that is the heritage of every soul, and thither all men are slowly treading for "no other path at all is there to go".

C. Jinarajadasa

AN OUTSIDE VIEW OF THEOSOPHY

By CHARLES J. WHITBY, M. D.

NO thinking person can dispute the significance or importance of the Theosophical movement. Its world-wide organisation, the high level of culture prevailing among its members, its evident appeal to all classes and to the most diverse nationalities and individualities, the vastness of its aims and the grandeur of its ideals, are, beyond question, matters for just pride to its promoters and for something more than respectful consideration from its critics. I myself, as one of the latter, feel in honour bound to begin what I have to say by way of criticism, with a tribute of admiration and gratitude. In common with most students, I owe much to Theosophy—for one thing, ready access to much of the world's greatest and most sublime literature; for another, many valued friendships; for others, the recollection of not a few eloquent expositions of subjects of profound interest and incalculable moment, as well as the satisfaction of knowing that so many capable men and women are devoting a fine enthusiasm to stemming the tide of materialism and its associate, Mammon-worship.

It may well seem surprising, in view of my sincere and avowed sympathy with its aims and

convictions, that I remain outside the fold of Theosophy, and, so far as one can be sure of one's future feelings or actions, intend so to remain. The reason for this will no doubt reveal itself as I proceed with my argument: it is too personal a matter to deserve separate discussion. The Theosophical Society offers freely to all who care to avail themselves of its hospitality all that it has to give in the way of enlightenment, without insisting upon any acknowledgment or return. It is a wise as well as a generous policy, of which I have not scrupled to avail myself as far as my scanty leisure has allowed. But you will, I am sure, agree that to carry the sense of obligation to the extent of becoming a member in the absence of any real conviction of the need of membership would be a poor compliment to pay you. It would be tantamount to the expression of incredulity as to the genuineness of your desire to share your spiritual wealth with all who care to partake of it.

One of the most interesting facts, to my thinking, about Theosophy is that it is very largely—I think one may without fear of contradiction say predominantly, a woman's movement. Not only are women in an obvious majority in most Theosophical meetings; a very large part of the organising and administrative work of the Society rests in their hands. As to your leaders—it is only necessary to mention the first two names that inevitably occur to one—those of Madame Blavatsky and Mrs. Besant. It seems to me a very strange and significant fact, a fact almost unique in the world's history, that this great spiritual movement should have grown up

under feminine guidance and control. Astrologists tell us that the earth is entering upon a new Avatara dominated by the sign of Aquarius, which, as I need not remind you, is a sign denoting the feminine qualities in general and, in particular, intuition. Certainly the auspices under which Theosophy has arisen and is making such marked progress in popular influence do confirm in a startling manner this astrological forecast. It is not by any means the only sign but it is one of the most striking signs of the dawn of an era in which woman will come into her kingdom, reaping the harvest of her long patience and self-sacrifice and achieving a position unparalleled within historic times. In reference to the leading part played by women as pioneers of the Theosophical movement, an observation occurs to me which I think is connected therewith. It is, that, although the mental activity and intelligence of Theosophists far exceeds the average of the modern community, Theosophy is not itself in essence an intellectual movement. It is one of your dogmas—I know that you do not own to the possession of any such incumbrances, but I am coming to that presently—that there are more or less latent in every human being powers and faculties far transcending the highest pertaining to the mind. And it is with these super-mental faculties that you are chiefly concerned, and upon whose development you mainly rely for the advancement of the race. I am not going to deny or even question their existence: I should on the contrary much prefer to accept a belief so flattering to human nature; but I will just point out in passing, that the existence

and progress of Theosophy does not in itself establish the truth of this belief. Assuming for the sake of argument that it were fallacious, it would be quite conceivable that a movement might arise based on dissatisfaction with accepted views as to the limitation of human faculties, and might win general or even universal acceptance. And yet, all the while, those limitations might be real and final, nevertheless. One must frankly own that human beings are liable to delusions and reluctant to face unpleasant facts.

Now as to the question of dogma. I am, of course, aware that, beyond the affirmation of acceptance of certain ethical obligations, questioned by nobody, candidates for admission to the Theosophical Society are not asked to bind themselves to any theoretical tenets. That is very right and proper, and quite justifies your disclaiming the intention to set up a standard as to what Theosophists may or may not believe. But the crucial question, to my mind, is not what is the avowed and intended, but what is the actual bond that unites your fraternity. Is it primarily an ethical bond—acceptance of the Brotherhood of Man and all the obligations thence derived? I venture to say that it is not. On the contrary, I am convinced that ninety-nine out of every hundred of your converts join you because they are in strong sympathy with your well-known views as to the nature of superphysical realities, your theory as to the existence and laws of the unseen worlds. They are in sympathy with your views as to these matters; they wish to hear more of them; they take the natural and reasonable

course of attending your meetings; their interest grows to conviction; they join you, and become believers and propagandists like yourselves. Now what I wish to point out to you is that where a number of people holding, or even inclined to hold, similar views upon highly debatable matters are constantly meeting and discussing these matters on the assumption that they are once for all settled, there will be an irresistible tendency for the views in question to crystallise into stereotyped convictions which are to all intents and purposes dogmas in the strict meaning of the word. You may be on your guard against this tendency—I hope you are and will be—but you cannot alter the fact that it is there, and will probably be too strong for you in the end. The time will come when it will severely tax your tolerance, when it will strike you as being something of an outrage for one of your members to get up among you and confess himself an unbeliever in or even a doubter of the doctrine of reincarnation or the doctrine of karma. Through hearing many lectures, reading many books and associating with many people in which and by whom these doctrines are assumed as incontrovertible and fundamental, you will insensibly become permeated with a conviction that only wilful perversity can account for the refusal of any sane person to accept them. That is a long way in the direction of the true believer who burns his doubting brother at the stake for the good of his soul. I heartily acquit you of the desire to burn me, or anybody; but I feel in duty bound to point out that

there was a time when it would have seemed grotesque to suggest that Christians would ever desire to burn those who questioned any fragment of their creed. In fact, as we know that there were Christians long before there was a creed, your present disavowal of the need of a definite doctrinal basis is by no means a proof that you will not some day discover its indispensability. But I hope you agree with me that the longer this day is in coming, the better for all concerned.

Certainly I should be among the last to deny that the doctrines held more or less explicitly by most Theosophists are in many ways an advance upon those which formerly held the field. When one considers the brevity of the average human life and the inequalities of inheritance and environment, it does not seem reasonable to believe that the fate of an immortal soul (assuming that we all have immortal souls) can once for all be decided within the span of a single earthly existence. Eternal bliss is a reward which seems to me altogether beyond the merits of even the best of us, while the alternative of eternal torment is now being repudiated with contumely even in the most orthodox quarters. These crude solutions are evidently quite unsuited to the needs of our time. If we must have an alternative—and it seems that we must, because the multitude can never in the long run be induced to await the results of investigation—I can conceive of no provisional doctrine more salutary and rational than yours. That we return to earth many times, reaping on every return, in the form of happiness or misery, the harvest of

our former good or bad actions, is a belief which has been held by many of the wise in former ages, a belief which may well be true. Its popularisation will have the beneficial result of supplying a natural motive for humane conduct and supplanting the superstitious notion of punishment, by the rational conception of moral cause and effect. We are not rewarded for our good or punished for our evil deeds: they come home to us in the form of beneficent consequences or recoil upon us with disastrous but inevitable effect, according to the nature of those intrinsic motives which gave them birth and sped them forth. It is a good working hypothesis, if it be no more than that. Disciples of the pragmatist school of thought founded by William James hold that the criterion of truth and falsehood in theories is merely this: a true theory is one that works usefully and fruitfully; a false one does not. If, as I certainly incline to believe, the general acceptance of the doctrines of reincarnation and karma would prove socially useful by mitigating the brutality of our western civilisation in many ways, that, so far as it goes, is a pragmatic argument for their truth. But I must point out that from the point of view of science it does not go very far. Science holds emphatically that utility, even of the highest kind or degree, is one thing, and objective truth quite another. They may or may *not* coincide. Science, to be worthy of the name, has to welcome with equal hospitality truths advantageous or disastrous to the dearest hopes and aspirations of mankind. Truth for Truth's sake is the motto of the scientist, as

Art for Art's sake is that of the artist. You yourselves affirm that there is nothing higher than Truth. But you must forgive me for saying that as a Society (not as individuals) you do not at present act up to it. In your journals, for example, extraordinary claims are from time to time set forth on behalf of certain of your leaders, claims to the possession of supernormal faculties and the ascertainment of events commonly accounted beyond mortal ken. We are told that such or such a person has the faculty of exploring the astral or manasic planes of existence or of recalling the events of his or her former lives upon earth. Or that he or she enjoys the privilege of familiar converse with Beings of an order of development far beyond our conception or imagination, Beings who condescend to preside over the destinies of your Society and even that of the race. These things, if true, are of an interest and significance that it would be impossible to exaggerate. I, for one, should be only too glad to believe them true. But, as a humble devotee of science and of the scientific standard of veracity, I dare not accept them on the strength of mere authority. And you offer as yet nothing more. On these lines you may go very far, I admit; you may conquer the whole world of popular acceptance; but one stronghold you will never subdue. Until your leaders come out into the open and submit their vast claims to the test of experimental confirmation, under those crucial conditions which impartial scrutiny demands, the scientific fortress will remain bolted and barred against you—of that you

may rest assured. Science will resolutely pursue her own path of independent investigation, making sure of every foothold before she advances to the next. If the domain of which you profess to know exists, she will sooner or later invade and explore it: already she seems to be standing on the very verge of the unseen. And while it is true that your doctrines need much fuller confirmation than they have yet received before they can be accepted by the representatives of science as established verities, it does not follow that there is any irreconcilability between what you believe and what men of science know. On the contrary you may justly claim that many of the most recent discoveries in the field of the higher physics confirm in a striking manner the views of Theosophical writers of an earlier date. I have lately read with deep interest an ably written work on *The Physics of the Secret Doctrine*, familiar no doubt to many of you, in the perusal of which I was impressed over and over again by the dovetailing of Theosophical doctrines into the fabric of orthodox physical science. And when one reflects that Madame Blavatsky's book was published long before our views as to the nature of the so-called 'atom' had been revolutionised, in consequence mainly of the discovery of radium, one must admit that this unexpected confirmation of her predictions does in great measure enhance their general claim to authenticity.

It does more than this: it raises in my mind the question whether you may not really be in possession of or upon the track of a method of investigation distinct from and supplementary to

the approved Baconian method—one which in the near or distant future may prove a serious rival or even a victorious opponent. I refer to the method of intuition, or, perhaps better, of meditation. Of course, this is not by any means a new method: it has been practised sporadically and individualistically throughout the ages by saints, philosophers and mystics. And men of science practise it also, when, by the use of the scientific imagination, they formulate those theories which they subsequently test and correct by observation and experiment. On the other hand it has never, I believe, been tried on a large scale, systematically and co-operatively, as ordinary scientific investigations are being tried at present. Now it seems to me that, granted the existence of at least the rudiments of an inner sense or senses, distinct from yet analogous to the sense of touch or vision, it would be worth while to organise the investigation of definite problems along these lines. The results obtained by a number of men and women in meditating upon a given problem under fixed and stated conditions could be compared and harmonised, and so far as possible tested by experiment. I know that something of the kind has been done by Mrs. Besant and Mr. Leadbeater in reference to the constitution of the atom, but I am not prepared to criticise the value of their work. Another example of the sort of work I have in mind, except that it is the product of a single highly-gifted imagination, is to be found in a book by Mr. Fournier D'Albe entitled *Two New Worlds*, which every Theosophist should read. He writes:

In proceeding to control the solar system, man may develop, or rather resume, powers now found only in a rudimentary form. In taking control of nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and telepathy were once almost universal. They have been deliberately atrophied in order to fit man for the conquest of nature. The human mind not only requires delicate senses and perceptions, it also requires certain blindnesses and insensibilities. Some sensibilities have been crusted over. Man has become a crustacean as regards some of his faculties. They have become 'occult'. When they are once more required they will again come forth. They are beginning to come forth now.

That is precisely my own view or hope; and I have no doubt that you share it. On the other hand, I wish to emphasise the need of certain precautions, if this new-old method of research is to be safeguarded from abuse and consequent discredit. Many of those who at present possess or claim these extra faculties, clairvoyance, clair-audience, and the like, are quite unfit persons to employ them for purposes of genuine research, on their own account at any rate. They have no scientific training, no culture, no critical acumen, and no sense of reality. We must use them, if at all, as we use our microscopes and telescopes, as mere passive instruments; fallible instruments too; for the perceptions of the inner senses are no more above suspicion than those of ordinary sight and hearing. It is not merely foolish, it is positively wrong to accept with uncritical credulity anything that is given out as a result of 'intuition'. Surely the splendid achievements of science, which accepts nothing on faith or authority, have driven home the obligation of suspending judgment until conviction is irresistible—in other words, the Duty of Scepticism. In order to "hold fast that which

is good" it is essential to "try all things;" and to 'try' means to test them with keen vigilance and implacable rigour.

I am inclined to hope that the result of such an investigation would be the triumphant vindication of the possibilities of the rationally-controlled intuitive faculties as instruments of research. For when one comes to think of it, what is imagination but a form of inner vision? And when, as in the case of a great poet, artist, or composer, it co-exists in its highest form with a highly-developed intellect, do we not invariably find in its products an inexhaustible wealth of symbolically-expressed significance and truth? How otherwise than by the exercise of combined thought and imagination did such men as Newton and Darwin arrive at their epoch-making discoveries? And if it needed long years of tedious research and experiment to confirm and justify their faith in what they had 'seen' in meditation, was not the result nevertheless anticipated with sufficient confidence to encourage them to persevere to the very end? Perhaps it may even turn out that *any* theory with regard to the processes of nature upon any plane which in the first place is the result of a clear and genuine intuition, in the second place has been elaborated by a competent thinker, and in the third place falls naturally and harmoniously into the system of established laws, is necessarily and inevitably true. Perhaps we may learn in time to regard our present laborious and complicated methods of experiment and observation as in great measure superfluous, and to rely in the main upon the new-old

method which I have outlined above. But we should only be justified in doing so provided that we had amply assured ourselves of the objective validity of this new-old method; and, even so, a number of precautions against the creeping in and accumulation of errors and fallacies would be constantly required. For mankind was ever prone to credulity, loving rather to be flattered by charlatans than chastened and enlightened by the wise.

But, leaving these too-tempting speculations, let us return to the considerations of Theosophy as it is. One of the things for which much gratitude is due to it, is its popularising in the West of what is for us a new way of thinking about the unseen world. It has extended the bounds of Nature so as to include what was formerly regarded as exempt from law and order of any natural or conceivable kind. It has consequently made us feel at home in the invisible in a sense which was impossible to most people before; and this not only without in any way lessening the majesty of spiritual things, but, on the contrary, enormously enhancing our sense of their vastness and power. The happy result is or may well be the possibility of combining a genuine interest in the unseen world with an undiminished zeal for the improvement of terrestrial affairs. Formerly this was not so; other-worldly people made a point of depreciating the earth-plane and its interests in every possible way. They conceived it as divided by a sharply defined frontier from the so-called supernatural sphere; and as a rule they affected something like despair as to its nature

and prospects. The supernatural on the other hand was a sort of void in which even thought itself could not feel rightly at home. In order to get thoroughly rid of this bad form of other-worldliness it was necessary for western civilisation to pass through a period in which the very existence of the higher planes was repudiated, and leaders of thought insisted upon the concentration of all our aspirations and efforts upon the improvement of life here and now. That, I believe, is the true explanation of nineteenth century materialism, which, now that the need for it has largely ceased, is melting away like a sun-smitten cloud. Theosophy, I need scarcely remind you, has been enabled to render us this important service, in consequence of its own appropriation of an immense body of elaborately thought-out nature-lore bequeathed to humanity by the great Oriental mystics of the past. Whether their speculations be or be not confirmed in every particular is not, for the moment, material; the point is that they assume, throughout, the universal continuity of law on every plane of being, and so enable thought to range throughout the Universe and to link up the seen with the unseen. Theosophy, in the performance of this great service, is evidently functioning as a mediator between the wisdoms of the East and of the West. It is paving the way for a new synthesis with physical science for its basis, a detailed system of psychic and super-psychic nature-lore above that, and, at the apex, philosophy properly so-called.

At the same time it is worth while to remember that Theosophy, great as are the services it

is rendering in regard to the popularisation of a new and saner way of thinking about the unseen, has not by any means a monopoly in its investigations or theories. Quite outside its ranks there are a large and increasing number of intelligent people who are more or less interested in the theoretical or practical study of the Occult. There are, for example, the spiritists, the occultists, the New Thought and Christian Science devotees; and, last but not least, there is a small body of genuinely scientific investigators, of which the Society for Psychological Research forms in this country the best-known example. A revival of the higher forms of Mysticism is also a remarkable feature of contemporary thought; and it is matter of common knowledge that attempts are being made to re-establish Rosicrucianism and other forms of organised spiritual aspiration. It would be wise, therefore, on the part of those responsible for the guidance and control of the Theosophical Movement, remembering that their pronouncements will not be exempt from outside criticism, to be cautious in committing themselves prematurely upon all doubtful matters. It is a comparatively easy task to win the assent of the credulous crowd; but that will not in itself be any guarantee of a real and permanent success.

Some of us have recently enjoyed the opportunity of hearing your eloquent President discourse upon the subject of preparation for the coming of a World-Teacher. It appears that your leaders claim to know a good deal about the intentions of this mysterious entity; and, if rumour may be trusted,

that they are even prepared to indicate, in the person of a certain youth of extraordinary promise, the organism through which this World-Teacher will function. Far be it from me to prejudice this or any other matter; I would merely express the hope that all concerned realise the stupendous responsibility involved in such claims. I am not prepared to deny that the world needs teaching, although it could fairly be argued that what it needs more is any generally noticeable disposition to carry into effect the teaching already available. Certainly the Theosophical Society, with its world-wide organisation, could command for any individual who taught under its auspices, a hearing at any rate quantitatively greater than any unbefriended thinker need expect. Therein lies a danger, concerning which I venture to submit a friendly word of warning, which I trust you will accept in the same spirit. Suspicion may arise that you are exploiting popular expectation in regard to the 'second Advent' in the interests of your Society; and such suspicion, however false and opprobrious, might recoil upon your movement with disastrous effect. I refer, in particular, to the claim advanced by or on behalf of your leaders to avenues of information inaccessible to the world at large. As to the authenticity of these claims it is not for me to speak—I know nothing of the grounds upon which they are based. If you produced your World-Teacher to-morrow, I and those who think with me, discounting the fact that He had the Theosophical Society for His pedestal, should, as Mrs. Besant herself suggests, examine His teaching according to our lights. "After all,"

says Mr. Wodehouse, "no amount of anticipatory statement can ever fully justify a Great One to the world. By His own teaching He stands or falls." And in conclusion, remembering the amount of superstitious nonsense that is being disseminated by certain fanatics in other quarters in regard to this matter of the 'second Advent,' I cannot find it in me to regret that you, with your more enlightened views, have taken it in hand. With all its ideas, moral, social, political, economic, in the melting-pot, what the world needs above all things is a clear call to the work of reconstruction upon better and saner lines. There are some of us who, believing we know what shape these lines should assume, will gladly accept your aid in getting them presented to the world. For example, I, as a flat disbeliever in current views as to the actual equality of individuals—potential equality is another matter—look with confidence to you for the reinstatement of the hierarchical ideal. It is true that the time has gone by when the mere fact of manual or commercial employment was regarded as a token of individual inferiority. On the other hand, it is one thing to admit this, and quite another to claim for all individuals and for all avocations equal prestige and value. The logical result of such a position is that the life of its commander-in-chief is of no more consequence to a campaigning army than that of its humblest camp-follower. Life itself is and must ever be in some sense a war; it necessarily follows that upon some individuals, in virtue of higher and rarer capacities, more exacting duties and more onerous responsibilities

will fall than upon the average citizen. Justice therefore demands that, while all men and women who are in any way serving the commonwealth shall receive due homage, some attempt shall be made to determine the relative worth of the various kinds of service, and to ascribe special honour to those to whom special honour is due. In other words, we must have a scale of social values, based on the due subordination of material to ideal interests. At present nobody seems to have the moral courage to state frankly that the work of (say) a great poet is of more dignity or value than that of a given coal-bearer. Such unwelcome yet wholesome truths must be faced unflinchingly before we can hope to emerge from our present muddle. The Theosophical Society, by its enforcement of the neglected claims of true spirituality, and by familiarising the world with the conception of an infinite gradation of individual worth and achievement, may render invaluable service to the cause of social regeneration. It is a true and just instinct which prompts the worker, however humble his lot or arduous his toil, to claim for himself and his fellows not less but more consideration than those idle parasites who do no sort of service to the commonwealth are too commonly accorded. That is the element of truth in industrial democracy; and it is now strong enough to look after itself. On the other hand it must be broadly and humanely interpreted. Many people, many women in particular, would like nothing better than the chance of earning their own living, but are precluded by social and ethical obligations which they

cannot set on one side. The example of their self-abnegation may be of much more value to the community than any obvious utilitarian services that their more fortunate sisters perform. To condemn such unwilling dependents upon the wage-earning activities of others as parasites, is in my opinion as unjust as it is common to-day. I look to Theosophy to mitigate the crudity of utilitarian and socialistic standards by a leaven of tolerance and enlightenment. "They also serve (or at any rate may serve, if they will) who only stand and wait."

I have often wondered, as no doubt you yourselves wonder at times, what is to be the future destiny of your Society. Is its work to be that of permeation or that of conquest? There can be no question but that your ideas are producing a powerful effect upon the leaders as well as upon many of the members of the various Churches. There is a growing tendency to prefer the spirit to the letter in the interpretation of Scripture as well as of dogma. Perhaps one might sum up the main tendency of Theosophical teaching in a phrase by calling it a Gospel of Interpretation. I am of course aware of your wise policy of encouraging all your members to remain loyal to the obligations of whatever religious organisation they may be attached to at the time when they become Theosophists. But—to be perfectly frank—I regard this advice as likely to prove in many cases more honoured in the breach than the observance. And the policy upon which it is based is in my opinion provisional and likely to prove impermanent.

After all, there is a limit to the capacity of old bottles. Sooner or later, it seems to me, the majority of you will find yourselves at the cross-roads—compelled to choose definitively between the old and the new allegiance. Even in regard to spiritual matters, the truth holds that it is better to be whole-heartedly wrong than half-heartedly right, if one must be one or the other. We outsiders do not yet know quite what Theosophy is in its true inwardness; we cannot, I think, know that until it shall have shed the veil of its present perhaps in essence untenable eclecticism. For if there be a sense in which all religions can be called true, there is another and, as it seems to me, a higher sense in which only *one* can be called true; that namely which, at the time being, expresses in fullest measure the highest hopes and the deepest convictions of humanity. In religious as in social matters, the hierarchical point of view which logically results from the possession of a definite scale of values will prove in the long run indispensable. The claims of quality must be made to prevail over the democratic worship of quantity.

Charles J. Whitby

EDUCATION AND SPIRITUAL CULTURE¹

By ALBA

At the basis of education must be laid that which is neglected in our schools—the religious conception of life.

L. TOLSTOY

OF all the problems of our diseased present there is perhaps none so distressing as the problem of education. The old type of school has ceased to satisfy any one; the new one, being in the period of formation and fermentation, is in many points defective. The education given in homes is carried on in a desultory way, without any definite plan, by fits and starts, by inspiration. The science of pedagogy has most certainly reached a turning point; it stands on the threshold of important discoveries, but it has as yet no firm ground under its feet. Having turned our backs on old ways, we have not yet discovered any new ones, and are, so to say, hanging between heaven and earth. Transition times are always difficult and painful. When dawn is nearest, night is blackest; we peer longingly into the dark sky, anxiously watching for a sign of the bright morning and sunny day, but we have in the meantime to grope still in the

¹ This article, describing the condition of children and of education in Russia, is written by an experienced Russian educationalist. Translated by B. Poushchine, nee Princess Galitzine.

darkness and to advance cautiously, lest we make fatal mistakes, working as we do in the dark on finely woven, nervous, plastic and over-sensitive young organisms. What thoughtful prudence must educators needs exercise, lest they introduce into the souls of their pupils some harsh, discordant notes; lest they impede their spiritual growth, or direct them along dangerous lines! The consciousness of the necessity of such careful handling of our children is intensified by the study of all the abnormal conditions in the midst of which they are growing. The psychic atmosphere surrounding our young generation is a decidedly unwholesome one: it is agitated, thunder-laden, saturated with the worst psychophysical emanations, passions and thought-forms—the inevitable companions of the historical and social crisis we are just now undergoing. The seething waves of a mountain-stream shall form in time a pure beautiful, deep lake; the roaring storm purifies the air and after it is over nature thrills with renewed, powerful, quickened life. . . . But when the mountain-stream rushes down all foaming, speeding from rock to rock, nobody could recognise in it the still, radiant lake; when the storm whirls raging by, uprooting trees and flooding fields, fantastically far seems the hour when nature shall breathe freely and start a new and beautiful life.

At such times, even grown-up people, hardened in the strife, find it difficult to hold their footing amid social storms and whirlwinds; as for young, soft organisms, they easily lose the ground under their feet and perish. Dr. Radin writes, in his paper on the 'Problems of Psycho-nervous

Hygiene of the Education and Instruction of Children in Schools':¹

The nervousness of children constitutes a sign full of menace. One step more and we will find ourselves on the eve of degeneration. . . The absence of spiritual interests in children makes them physiologically unstrung. This broken-up mosaic work psychically feeds its roots on the weakness of self-analysis or its transient character.

As a doctor he points out the features most vividly expressed in the children; weakness of will and egocentricity, which he very justly qualifies as the being in love with one's self (autophily). We cannot but agree with this characteristic: we observe in the growing generation a dreadful excitability, irritability, weakness of will, and boundless egocentricity.

On the other side, statistic data breed still more painful thoughts. Specialists for brain-diseases certify to a phenomenon unheard of till lately: to the growing percentage of mental illnesses amid children, necessitating their withdrawal from schools and their relegation to sanatoria.² All kinds of hysteria and neurasthenia are fast developing; the number of suicides is ever growing, and what is still more frightful, school-children show an important percentage of it and a percentage that is steadily progressing. Materials on this question are plentiful. Several newspapers keep records of these sad events; many data are to be found in the periodical paper, *School and Life*, and in the detailed reports of the National Education Office, which has set on foot a statistical investigation of this question. Important figures have

¹ *Journal of the Russian Society for National Health*, 1911.

² *School and Life*, March, 1911.

already been drawn by the 'Commission for struggle with suicides among school-children,' appointed by the Society for Public Health in Petersburg. Those data, as confesses the Commission itself, are far from being complete. Notwithstanding that, the picture presented by them is an overwhelming one: In 1904 there were twenty cases of suicide among school-children; in 1909 their number shot up to 449. The average number of suicides for this period is 170. In 1904 for every 100,000 children there were 2.6 suicides, in 1909—nigh unto 15. As to the category of schools the number of suicides in 1909 was distributed thus: 20 per cent were in elementary schools, 50 per cent in colleges and 30 per cent in Universities and other centres of learning. After having heard in the course of the winter, a series of reports on the question in hand, the P. H. S. decided to point out to society at large, that *suicides amid school-children take on the character of an ever-expanding epidemic, requiring to be fought by the most energetic means.*

Summing up the aforesaid, we come to the conclusion, that the psychical and physical condition of our children is most unsatisfactory: (1) They manifest terrible nervousness, excitability, and immoderate irritability, resulting in total absence of self-control and endurance, making them unfit for work and throwing them completely off their balance, building thereby a ground most favourable for the development of all kinds of hysteria and neurasthenia; (2) alongside with those psycho-physical phenomena we see a lowering of moral standards; (3) this lack of moral development, combined

with the tendency to nervous diseases, breeds suicidal mania.

We cannot shut our eyes to this terrible reality: the country is in danger! But how are we to help our children? What is to be the issue?

We dare not lull ourselves to sleep with the argument that such are the diseases of our age, and that the problems of education will find their proper solution only when our life as a whole shall enter upon the highway of unfettered development. Life does not wait. Amid storms and blasts are houses built, telegraphs and railways and steamers work on as usual, trade is pursuing its course, lectures are delivered, pictures painted, books and music written. And the school itself, in the persons of its more advanced representatives, seeks new ways, not waiting for the happy time when Life's stream shall resume its natural course, and we shall begin to mould peacefully our existence along new lines. How should then the most important of all works stop—that of the education of the young?

But at this juncture instantly arise the usual questions: how can the young people be healthy and have moral equilibrium, when the *whole* of society is subject to the same diseases that affect them? Can the most ideal pedagogy be of any help in this case? Can there be any question of moral sanitation for society, as long as the abnormal conditions of our actual life exist in their totality? From the standpoint of materialism, explaining all phenomena by the influence of outer circumstances—certainly not. As long as external conditions persist, the state of the soul of society and consequently

of the younger generation cannot undergo any change. There is no issue; one has to wait for help from without in the succession of historical events.

But in the light of the scientific and religious synthesis that bears the name of Theosophy, and teaches that the law of conservation of energy and the law of causality act not only in the physical world but in the spiritual as well, the root of the disease lies not in the phenomena themselves, but in their *cause*, that is in the Spirit. As long as the Spirit is diseased, its manifestations cannot be healthy, even if all the outer circumstances were to change at once for the best. No life-forms, even the most perfect and ideal ones, will ever create a strong will and a noble character, without the help of the intense toil of the soul.

And this work of the soul is performed under the pressure of outer sufferings and collisions, that is—through a series of external shocks (the path of ordinary evolution) or through the free labour of the Spirit, through the development of personal activity and discipline, that is, through *self-education*.

But precisely these important points happen to be wholly absent from our schools. Society is not yet imbued with the sense of the importance of self-education, and does not yet realise the necessity of making it part of the educational plan. Besides, the new school, in its tendency to surround childhood with the best conditions, to make it as happy and interesting as possible, jealously guards its pupils from every strain, every weariness, dullness, every small or great suffering. As a reaction after the regime of the old school-system, this tendency has

its reasonable explanation, but it oversteps all limits, and weakens the initiative and the working capacities of the pupils. We cannot but welcome the effort of the new school to foster in children self-respect, dignity, the consciousness of their human rights; but unfortunately the sense of duty, the feeling of responsibility are at the same time too often overlooked and underrated.

Thus the strong emotions, which practically constitute the life of children, not finding a normal outlet in the labour of self-education, are directed towards the strengthening of the lower self, towards passionate self-assertion and heedless criticism of everything and everybody. This unhealthy disposition comes to the front even at the tenderest age, because in the homes as well as in the so-called kindergarten, the child is becoming ever more and more the conscious centre, around which circle all the thoughts and all the care of the grown-up people. The home-life children are sometimes so unreasonably spoilt, that every inconvenience, however slight—be it an effort to make, the necessity to wait for something, or a small privation—becomes a real tragedy for the child itself and for its parents. This tendency to steep, so to say, the child in happiness, has found expression in the now current formula; to learn in play, study is converted into a play, a game, and the child tolerates it only as long as it amuses it. Such an education is not a good preparation for the stern school of life. In his paper on 'Heroes and Heroic Education' Mr. Lozinsky has very accurately expressed this idea:

The child is preparing for life and the duty of every educator is to get it ready for it. Education is of value as far as it constitutes a real preparation for *life*, for the morrow. To-morrow needs energetic men, enterprising; and strong characters; it also wants its great men.

We may add: most certainly the actual enervating system of education cannot in any way build the strong characters that are needed for the future.

'Happiness! joy!'—such is the motto of the pedagogy of to-day; but it remains blind to the fact that this joy generates the habit of receiving always only pleasurable sensations, breeding a monstrous egoism, that refuses to take into account any surrounding circumstances.¹

We are far from denying the significance of joy in children's lives. It is as necessary for their souls as sunshine is necessary for their bodies. But just as a healthy and elastic body must be trained to bear a sultry day, as well as a cold one, so the soul of the child must grow in fortitude and endurance, meeting on its way joy and pain, play and work, pleasures and privations. And in order that the child's character may be thus braced, it has to be subjected to a serious and regular training. We must mention here the unfortunate opinion, current in Russian Society, that education begins from the fourth year upwards, and that till then the child needs a doctor, but not a pedagogue. Professor Bechtereff strongly

¹ A schoolmistress, a friend of mine, heart and soul devoted to her children and to educational work, once confessed with tears in her eyes that her nine year old son began to exact first a book, then a picture, then a toy; and as his mother answered that she could not afford those expenses, he angrily retorted: "You have no right to refuse me this. I *will* have a happy childhood." This shows how easily and insensibly we impress the children with our thoughts, and what fatal consequences may result from our modern educational system.

protests against this erroneous point of view, finding it based on the fact, that the line between instruction and education is not distinctly enough drawn. He says:

I think that our first task consists in the clearing up of this error. The child stands in need, from the first day of his life, of moral, as well as of physical care. From the very first he wants a guiding influence in connection with his physical development; a guiding influence is equally needed by it in the psychical sphere; if the influence concerning the physical body is entrusted to a doctor and a hygienist, the moral care of the child ought to be handed over to a psychologist and a pedagogue.¹

He points out further that this early education ought to compass within its limits not only the regular development of the receptive organs and of powers of observation, but the evolution of moral and ethical elements, the building of character, and the training of its psycho-dynamic forces in general.

We are happy to state that, in modern Russian literature, voices are being heard, advocating the necessity of clearly outlining the problems of education in schools and homes, without blending them with the problems of instruction.

In our times, when all life-forms are falling to pieces, when the consciousness is so evidently outgrowing old forms, and when the human organism is becoming so subtle, that coarse vibrations are getting well-nigh unbearable for it, there can be no doubt whatever as to the fact, that we have done with unconscious evolution, that the time has come for us to strain all our inner powers in order to take our evolution into our own hands, and to direct it to the higher goal, for the attainment of which

¹ *The Problems of Education in Early Childhood.* Professor Bechtereff.

everything exists in the Universe. Having left behind the savage state, man began to evolve consciously a physical culture; later on, the intellect was called to life in him, and it directed his attention to higher and more abstract things: the man created intellectual culture, the European civilisation presenting a high specimen of it. Now man evolves within himself the aspiration towards unity and brotherhood. This new consciousness will create in time a new spiritual culture, based not upon rivalry and competition, but upon common labour and love. And just because this new consciousness is dawning on humanity, it bears to the front great thinkers and great movements, that lift up this ideal of brotherhood and of spiritual culture. The value of Theosophy consists in the starting of this new, spiritual culture, in the call for conscious inner work, aiming at the training of worthy educators for the young generation. Count Tolstoy insisted upon the necessity of this inner labour, and in the last years of his life he worked with much love on his *Cycle of Reading*. Such books of his as: *On God*, *On Truth*, *On Reason*, and especially *On the Divine Nature of Man*, all tend to make man recognise the necessity of self-education.

Humanity feels instinctively the need for taking cognisance of its spiritual life, and it suffers in its search. The same reason accounts for the aching cravings of the younger generation. We do not deny the importance of a healthy, social life; although we cannot but recognise the disintegrating influence of social disorders and kindled passions on the minds and the souls of the young; but the more intricate

and difficult the external conditions, the more energetically and powerfully must those stormy waves be breasted. As saith the poet: "The darker the night, the brighter glow the stars." The root lies not in the darkness, but in the light, that always follows on darkness and dispels it.

The cause of the evil lies in the disease of the Spirit: its cure depends on the healing of the Spirit. But if it is to be cured, the problems of spiritual culture, of self-education, must be definitely recognised and formulated.

And so the root of the diseases of our young generation lies in the absence of seriously defined problems of spiritual culture. This explains the lack of moral development in our children, as well as the absence of equilibrium, because where there are no restraining moral centres, all other centres are also weakened.

But at this juncture arises another question. If we so forcibly insist upon the problems of spiritual culture, is it not our duty to solve them first for ourselves? Can we preach fortitude, nobility and purity, if we do not ourselves offer an example of those virtues? The first task arising out of the setting down of self-education as the foundation-stone of education at large is *self-education of the educators themselves*.

Parents and tutors must not only carry on a ceaseless inner work, but must always bear in mind their responsibility for their feelings, thoughts and humours, which so easily affect children. They must enter a schoolroom as they enter a church, leaving at its threshold all care and worry, all

anger and depression. They must be bright and strong, when approaching children, bringing into their atmosphere only pure emotions and pure thoughts. But in order to achieve that, they must be imbued with the importance of this inner work, with enthusiasm, with readiness to sacrifice themselves and their moods at any moment for the sake of the great labour of Love.

We have touched thus the very root of the question: the disposition, that glows with unquenchable fire, that kindles others, gives the strength to reform one's self and one's life—such a disposition is born only of the *religious consciousness*. Where it is lacking, the inspired building of life is not possible, it having no ground under its feet, no root. All the tragedy of the fall of moral standards in actual life consists precisely in this estrangement from religious consciousness. This estrangement turns man into a miserable, weak, unhappy creature; it manifests itself in the soul-soreness of our times, in the ever growing percentage of suicides; it explains also why modern pedagogy fails to start education along regular and reasonable lines. We have lost faith in ourselves, in our divine destiny, and have exchanged the ideals of the Christ for the psychology of the animal. Religious consciousness is atrophied in society, and precisely because of this fact and because it is becoming artificially more and more deadened, society is powerless to help the young. It is high time to recognise that *in the centre of education must stand the religious consciousness, leading to the prevalence of moral principles in life.*

What is religious consciousness? The sense of these words must be clearly defined. It is not this or that form of religion, to which we officially belong more or less; it is not the totality of certain dogmas in various explanations, which frequently screen from us the living religion, *i.e.*, the free and joyous union of man with God. *The religious consciousness is the consciousness of the divine principle, of the divine nature of man and the universe, and this consciousness finds its expression in an active and loving attitude towards the world.* Its awakening generates the comprehension of the basis of ethics and that is why it must form the cornerstone of education. The prophetic words of Tolstoy come involuntarily to the mind: "At the basis of education must be laid that which is neglected in our schools—the religious conception of life."

Alba

Much better you should indulge in dreams, for even if these never be realised you will at least have had your dreams, which is always something to the good. Into noble dreams properly nourished you may instil the germ of life. Aim to play a leading part in your youth, and if fame should devolve upon you later you will be in your element. The young man or woman who cannot entertain a very considerable opinion of himself or herself lacks an important element of future success. Young ladies, is there not a homely Scottish proverb I have heard somewhere—"She never bode for a silk goon that didna' get the sleeve o'd." Aim high; be king or queen in your dreams.

—A *Rectorial Address* (to the students in the University of Aberdeen) by ANDREW CARNEGIE.



THE FOUR-DIMENSIONAL WORLD¹

By A RUSSIAN

HAVING arrived at the conclusions reached by the consideration of the working of consciousness in animals and men, we may now ask: "How can we see the real four-dimensional world, hidden from us by the illusory three-dimensional world?" We can 'see' it in two ways.

¹ This paper follows the one printed last month, entitled, 'Perception in Men and Animals'.

We can sense it directly through a developed 'sense of space,' and other higher faculties, about which I will speak later on—or we can understand it intellectually, by discerning its possible properties.

By the help of abstract reasoning, we have already found that the fourth dimension must lie in time, *i.e.*, that time is the fourth dimension of space. We have already found the psychological proofs of this statement. Comparing the perceptions of the world by living beings of different grades—a snail, a dog, a man—we saw how different to them are the properties of *one and the same world*—just those properties which for us are expressed in conceptions of time and space. We saw that time and space must be conceived by them differently. That which for a lower animal, a snail, is TIME, for an animal of a higher order, a dog, becomes SPACE, and the time of this latter creature becomes space for a still higher being, a man.

This appears to show that our idea of time in its essence is complex, and that it contains really two ideas—a certain space, and motion in this space. Or we may say more accurately, that the contact with a certain space, which we do not clearly conceive, brings out in us a sense of motion in this space—and all this together. That is, the vague consciousness of a certain space, and the sense of motion in that space, we call 'time'.

This further proves that the idea of time did not arise from the observation of motion existing in nature, but that the very sense and idea of motion arose from the existence in us of a 'sense

of time,' which is really an *imperfect sense of space*, or a limit, a boundary, of the sense of space.

The snail senses a line as space, *i.e.*, as something permanent. It senses the rest of the world as time, *i.e.*, as something ever-going. A horse senses the plane surface as space. The rest of the world it senses as time. We sense the infinite sphere as space. The rest of the world we sense as time. In other words, every creature senses as space that which is grasped by its sense of space; the rest it ascribes to time; the *imperfectly sensed* is ascribed to time. Or we can define it in this way: every creature senses as space all that it is able, by the help of its sense of space, to represent to itself outside itself in form; and all that it is unable to represent to itself in form, it senses as time, *i.e.*, as ever-going unstable, so inconstant that it cannot be imagined in form.

THE SENSE OF SPACE IS AN ABILITY OF REPRESENTATION IN FORM.

'The infinite sphere,' the shape in which we imagine the universe, changes constantly and uninterruptedly; at every successive moment, it is *something different* from what it was a moment before. There is always going on in it a constant change of pictures, images, relations. It is for us like the screen of a cinematograph with quickly running reflections of pictures on it.

But where are the pictures? Where is the light, which throws the reflection on the screen? Where do the pictures come from, and whither do they go? If the 'infinite sphere' is the screen

of the cinematograph, our consciousness is the light. Penetrating our mind, our store of impressions (pictures), it throws on the screen their reflections, which we call *life*. But where do the impressions come from? From the same screen.

In this lies the incomprehensible side of life, as we see it. We create it, and we also take from it everything. Let us imagine a man who sits in an ordinary cinematograph theatre. Suppose he knows nothing about the arrangement of a cinematograph, knows nothing of the existence of the lantern *behind his back*, and the little transparent pictures on a moving ribbon. Suppose he wishes to *explore* the cinematograph, and begins to study what appears on the screen, to make notes, to photograph, to observe the order of appearances, to calculate, to build hypotheses, etc.

What can he arrive at?

Evidently at nothing accurate, till he turns round with his back to the screen, and begins to study the *source of the appearance of the pictures on the screen*. The causes lie in the lantern, *i.e.*, in the consciousness, and the moving ribbon of pictures in the mind. To understand the cinematograph these have to be studied.

The Positive Philosophy studies only the screen and the pictures passing over it. Therefore the question of where the pictures come from, whither they go, and why they come and go instead of remaining for ever the same, is for it an eternal enigma.

A cinematograph must be studied first from the source of light; then we may pass to the

pictures on the moving ribbon, and then only must we study the reflections. So must the universe be studied from the consciousness, then we may pass to its store of impressions and then only to phenomena.

We have established the fact that an animal (a horse, a cat, a dog) must sense as motion, as temporary phenomena, the immovable angles and curves of the third dimension. The question then arises: Do not *we* perceive as motion, as temporary phenomena, the immovable angles and curves of the fourth dimension? We usually say that our sensations are moments of conceiving certain changes going on outside of us, such as sound, light, and all the 'vibrations of ether'. But what are those changes? Perhaps in reality, there are no changes at all. Perhaps the permanent angles and curves of some 'things' existing outside of us—things we know nothing about—only *seem* to us motion, *i.e.*, changes.

Perhaps our consciousness—not being able with the help of our organs of sense to grasp these 'things,' and represent them in their wholeness, as they are, and grasping only separate moments of its contact with them—builds an illusion of motion; and imagines that something is moving outside it, *i.e.*, that the 'things' are moving.

If this be so, then 'motion' indeed may be 'derivative,' and may arise in our mind at the moments of its contact with the things which it is unable to grasp as a whole. Let us imagine that we are approaching a strange town, and that it slowly *grows* before us as we approach. We think that it really *grows*, *i.e.*, that it did not exist

before. Here *appears* the belfry, which was not there before. There *disappears* the river which was visible for a long time. Just like this is our relation with time, which gradually comes, as if arising out of nothing, and goes away into nothing.

Everything for us lies in time, and only the section of a thing lies in space. Transferring our consciousness from the section of the thing to those of its parts, which lie in time, we get the illusion of motion of the thing itself. We can thus say: The sense of motion is the consciousness of transition from space to time, *i.e.*, from a clear sense of space to a vague one. Taking this as a basis, we can understand that we conceive as sensations, and project into the outer world as phenomena, the permanent angles and curves of the fourth dimension.

Is it necessary, and can it be shown on this principle, that there is no motion whatever in the world, that the world is immovable and unchangeable, and that it seems to us moving and evolving only because we look upon it through the narrow slit of our sense perception? We come again to the question: What is the world and what is consciousness? But now the question about the relation of our consciousness to the world begins to formulate itself much more clearly. If the world is a GREAT SOMETHING, possessing a consciousness of its own, then we are rays of this consciousness, conscious of ourselves, but unconscious of the whole.

Does motion exist?

We do not know. If it does not exist, if it is an illusion, we must seek to discover how

this illusion could have arisen. Phenomena of life, biological phenomena, very much resemble a passage through our space of some *circles* of the fourth dimension, very complicated circles, consisting each of a multitude of interlaced lines. The *life* of men, or of any other living creature, resembles a complicated circle. It begins always at the same point (birth), and closes always at the same point (death). We have a full right to suppose that this is *one and the same point*. The circles may be large or small. But they all begin and close in the same way—and they close at the same point where they began, *i.e.*, at the point of *non-existence*.

What is a biological phenomenon, a phenomenon of life? This question remains unanswered by science. It is an enigma. A living organism, a living cell, a living piece of protoplasm, has *something* undefined, which makes 'living matter' different from the dead. We conceive this *something* only in its functions. Its main function, not found in a dead organism, a dead cell, dead matter, is *the faculty of reproduction*.

A living organism multiplies infinitely, absorbing dead matter. This faculty of reproducing itself and of absorbing dead matter, with the mechanical laws working in it, is the inexpressible function of 'life,' showing that life is not merely a complexity of mechanical forces, as the Positive Philosophy seeks to imply.

This principle, that life is not a complexity of mechanical forces, is also confirmed by the *incommensurability* of the phenomena of mechanical motion and the phenomena of life. The phenomena

of life cannot be expressed in formulæ of mechanical energy, in units of heat or weight. And the phenomena of life cannot be created artificially in a physico-chemical way.

If we examine every separate life as a circle of the fourth dimension, it will explain to us why each circle inevitably goes away from our space. This happens because the *circle* closes inevitably at the point at which it began, and the 'life' of a separate being, having begun at birth must close at death, which is a return to the point of departure. But, during the passage through our space, the circle throws out certain lines, which, joining other lines, give new circles.

In reality, all this happens differently; nothing takes birth and nothing dies, though it seems to us to do so, because we see only sections of things. In reality the life's circle is only a section of *something*, and this *something* doubtless exists before birth, *i.e.*, before the appearance of the circle in our space, and continues existing after death, *i.e.*, after the disappearance of the circle from our field of view. The phenomena of life within our observation resemble very much the phenomena of motion, as these appear for a two-dimensional creature, and this is why they may be motion of the fourth dimension.

We have seen that a two-dimensional creature will consider as motion of bodies the properties of three-dimensional permanent bodies; and we regard as phenomena of life the real motion of bodies going on in higher space. In other words, that motion which remains motion in the higher space

presents itself to the lower creature as the phenomena of 'life,' and that which disappears in the higher space, transformed into a property of a permanent body, presents itself as mechanical motion. Phenomena of life and phenomena of motion are as incommensurable to us, as for a two-dimensional creature are incommensurable two kinds of motion, one of which is real and the other illusory. Hinton speaks of this in his book, *The Fourth Dimension* (p. 77):

There is something in life not included in our conception of mechanical movement. Is this something a four-dimensional movement? If we look at it from the broadest point of view, there is something striking in the fact that where life comes in there arises an entirely different set of phenomena to those of the inorganic world.

Upon this principle, we may suppose that those phenomena which we call phenomena of life are motion in higher space. Those which we call mechanical motion are phenomena of life in space lower than ours, and, in the higher, this is merely a property of permanent bodies.

If we take three kinds of existence, the two-dimensional, ours, and the higher existence, we shall see that the motion observed in two-dimensional space is to us a property of permanent bodies; 'life' as observed in two-dimensional space is motion as we see it in our space. Furthermore, motion in three-dimensional space—all our mechanical motion and the display of physico-chemical forces, light, sound, heat, etc.—are sensations of some inconceivable properties of four-dimensional bodies. Our 'phenomena of life' are motions of bodies in higher space, and these appear to us as birth, growth, and death of living creatures. If, however,

we suppose space, not of four but of five dimensions, then the 'phenomena of life' will prove to be properties of permanent bodies—kinds, species, families, tribes, nations, etc.—and only 'phenomena of thought' will perhaps seem to be motion.

We know that the phenomena of motion are closely connected with expenditure of time. And we see that by gradual passage from lower to higher space, motion disappears, becoming a property of permanent bodies; that means that the expenditure of time disappears, and the need of time disappears. A two-dimensional creature needs time in order to explain the most simple phenomena—an angle, an ascent, a hole. For such explanations, we do not need time, but we use it for the explanation of phenomena of motion and physical phenomena. In still higher space, our phenomena of motion and physical phenomena probably will be seen as without any time, as properties of permanent bodies, and biological phenomena—birth, growth, reproduction and death—will be considered as phenomena of motion.

Thus we see how, with the widening of consciousness, the idea of time recedes. We see its conditionality. We see that by time are indicated characteristics of space higher than the one in which the observer is living, characteristics of phenomena sensed by a higher consciousness than that of the observer. For a one-dimensional creature all indications of two, three, and four-dimensional space lie in time; for it, they are all time. For a two-dimensional creature, time contains all indications of three, four, and more dimensional space. For a

man, a three-dimensional being, time contains indications of four-dimensional space, and so on. Thus with the widening and heightening of consciousness and its forms of conception, the indications of space grow, and the indications of time decrease. In other words, the growth of the sense of space is proportionate to the decrease of the sense of time. Or we may say, that the sense of time is an imperfect sense of space, *i.e.*, an ability of imperfect representation, and, in developing, it passes into a sense of space, *i.e.*, into an ability of representation in form.

If we imagine the universe, even in a very abstract way, upon the principles explained above, it will certainly not be at all the universe which we are used to represent to ourselves. First of all, it will not in any way depend on time. *All* will exist in it *always*. It will be a universe of the Eternal Now of the Hindu Philosophy, a universe which will have no *before* and *after*, which will have only the present, *known* or *unknown*.

Hinton feels that with the widening of the sense of space, our view of the world must altogether change, and he speaks of this in his book, *The New Era of Thought* (p. 66):

The conception which we shall form of the universe will undoubtedly be as different from our present one, as the Copernican view differs from the more pleasant view of a wide immovable earth and vast vault. Indeed, any conception of our place in the universe will be more agreeable than the thought of being on a spinning ball, kicked into space without any means of communication with any other inhabitant of the universe.

What then does the world of many dimensions represent? What are the bodies of many dimensions, whose lines and sides are sensed by us as motion?

It requires a great deal of imagination in order, even for a moment, to withdraw from the limits of our representations, and mentally see the world in different categories. Let us imagine some object, say a book, outside time and space. What does this mean? If we take a book outside time and space, it will mean that all books that ever were, that exist now and which will exist, *exist together, i.e.*, occupy one and the same place and exist simultaneously, forming, as it were, *one book*, containing all properties, characteristics, and indications of all possible books. When we say simply *book*, we have in view something which possesses characteristics common to all books—this is a *concept*. But that book which we are speaking about just now, possesses not only general characteristics but all the individual characteristics of all possible separate books.

Let us take other subjects: a table, a tree, a house, a man. Let us try to represent them outside time and space. We shall have *objects*, each possessing such an endless number of characteristics, that a human mind is unable to perceive them. And if a man should try to perceive them, he must unavoidably dismember them in some way, take them in one sense, from one side, in one section of their existence. What for instance is 'man' outside time and space? It is all humanity, man as species, *homo sapiens*, but at the same time it must possess the characteristics, indications, and tokens, of *all* separate men. It is I, and you, and Julius Cæsar, and the conspirators who killed him, and the newspaper-man at the corner whom I pass daily—all kings, all slaves, all saints, all

sinner, taken all in all, *melted* into one indivisible being of *man*. Can we with our mind understand and conceive such a creature?

What is motion? Why do we sense it, if it does not exist?

H. P. Blavatsky, in her first book, *Isis Unveiled*, touched on the relation of life to time and motion. She wrote:

As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cycle periods accomplished and recommenced within the Great Saros. The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the evolution of that world proceeding in cycles, like the physical one. Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analysing and critical intellect of the other.

Thus all those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect.

"As above, so it is below. That which has been, will return again. As in heaven, so on earth."

All that is said about a new understanding of time-relations is very vague. This is due to our language not being at all adapted to space expressions of time conceptions. We have no words required for them, we have no verbal forms. Properly speaking, in order to express these new relations, we need some new forms—*not verbal*. The language of these time-relations must be a language without verbs. We need quite new parts of speech, an endless number of new words. Meanwhile, in our present human language, we can speak of 'time' only in hints. Its real essence is inexpressible for us. We never should forget this inexpressibility. It is an indication of truth, an indication of reality. What can be expressed cannot be true.

Every system which speaks of the relation of the human soul to time—of existence after death, reincarnation, karma, which are all symbols—is striving to express relations which cannot be expressed on account of the poverty and weakness of language. They cannot be understood literally, just as art symbols and allegories cannot be taken literally. We must seek for their *hidden meaning*, that meaning which cannot be expressed in words.

A Russian

ZOROASTRIAN RITES AND CEREMONIES

By SHAMS-UL-ULMA ERVAD JIVANJI J. MODI, B.A.

[In this paper, I have tried to give a brief description of the Zoroastrian rites and ceremonies. Where possible and available, for example in the case of some of the socio-religious, purificatory and the initiation (Naojote) ceremonies, I have given references to the religious books and have briefly explained the signification and symbolism, without attempting any justification.]

I WILL divide the subject of my paper under the following heads :

I. Socio-Religious Ceremonies; *i.e.*, ceremonies observed in connection with the chief events in a man's life; *viz.*, (a) birth, (b) marriage, and (c) death.

II. Purificatory Ceremonies.

III. Initiation Ceremonies.

IV. Consecration Ceremonies.

V. Liturgical Rites and Ceremonies.

I. SOCIO-RELIGIOUS CEREMONIES

(A) BIRTH

The birth of a child is a very auspicious event in a Parsi home. It was so also in ancient Persia. According to the *Vendidad*,¹ Ahura Mazda

The Birth of a child : an auspicious event

¹ IV., 47.

says: "I prefer a person with children to one without children." The very ground whereon a man lives with his children is allegorically described as feeling happy.¹ Cultivation and a good supply of food are recommended to people, because they make mankind healthy and able to produce healthy progeny.² To be the father of good children was a blessing from the Yazatas like Tishtrya,³ Mithra,⁴ Haoma,⁵ Atar⁶ and from the Fravashis.⁷ To be childless was the result of a curse from the Yazatas.⁸ Domestic animals, when ill-fed and ill-treated, cursed their master with childlessness,⁹ which was considered a punishment from heaven.¹⁰ Kingly splendour was associated with those who were blessed with children.¹¹

A Zoroastrian woman often prayed for a good, healthy child.¹² Man and wife prayed before their sacred fire for a good and virtuous child.¹³ A woman without a child was like a fertile piece of land that is not cultivated.¹⁴ She prayed for a husband who could make her a mother of children.¹⁵

¹ *Ibid.* III, 2.

² *Ibid.* III, 33.

³ *Yasht*, VIII, 15.

⁴ *Ibid.* X, 65.

⁵ *Yaçna*, IX, 4, 7, 10, 13, 22.

⁶ *Ibid.* LXII, 10; *Vendidad*, XVIII, 27.

⁷ *Yasht*, X, 3; XIII, 134.

⁸ *Yaçna*, XI, 1, 3. Cf. the blessing and the curse of Cambyses (Herodotus, III, 65). Cf. also those of Darius (Behistun Inscriptions, IV, 10, 11).

⁹ *Yaçna*, XI, 1, 2.

¹⁰ *Ibid.* XI, 3; *Yasht*, X, 38, 108, 110.

¹¹ *Yasht*, XIX, 75.

¹² *Yaçna*, IX, 22.

¹³ LXII, 5.

¹⁴ *Vendidad*, III, 24.

¹⁵ *Yasht*, V, 87; XV, 40.

Among the Achæmenides, a wife who gave birth to many children was a favourite with her husband, who did not like to displease her in any way.¹ Children, being the choicest gift of God, their lives, as it were, were pledged by parents for the solemn performance of an act.² We read in Herodotus³ that, "next to prowess in arms, it is regarded as the greatest proof of manly excellence to be the father of many sons. Every year the King sends rich gifts to the man, who can show the largest number; for they hold that number is strength". Strabo⁴ also makes a similar statement. We know from the writings of the Christian martyrs of Persia that the ancient Persians did not, for the above reasons, like the Christian prohibition against the marriage of holy young Christian girls.

All the above statements show, that the birth of a child was, and is, a great event in a Zoroastrian home. Such being the case, pregnancy brings joy in the household. In the Avesta itself, we find no reference to any ceremony or rite during pregnancy. We find there only one allusion: "Women, on finding themselves *enciente*, prayed before Ardvicura for an easy delivery,⁵ and for a copious supply of milk for their children."⁶

The *Shayast la Shayast*⁷ directs, that when it is known that a lady of the family has become

¹ Herodotus, IX, 111.

² *Ibid.* VII, 10.

³ *Ibid.* I, 136.

⁴ Strabo, Bk. XV, Chapter III, 17.

⁵ *Yasht*, V, 87.

⁶ *Ardvicura Niayash*, 3.

⁷ X, 4; XII, 11. *S. B. E.*, vol. V, pp. 316 and 343.

pregnant, a fire should be maintained most carefully in the house. The *Sad-dar*¹ also gives this direction. We have perhaps a remnant of this injunction in the present custom, among the modern Parsis, to light a lamp of clarified butter in the home on the day of the completion of the fifth or the seventh month of pregnancy. The reason assigned for this is, that the fire so kindled keeps out evil influences from the house. Again a lighted lamp is symbolical of the continuation of a line of offspring.

The *Shayast la Shayast*² enjoins that in the state of pregnancy a woman should abstain from coming into contact with any dead or decomposing matter and even with a tooth-pick which may contain germs of disease.

The *Vendidad*³ enjoins that the room where a birth is to take place must be clean, dry and least frequented by others. A lamp is lighted there on the birth of the child and kept burning for at least three days. The *Sad-dar*⁴ says: "When the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days. If they burn a fire, it would be better." Some keep the lamp burning for ten days and some for forty days.

The *Vendidad*⁵ enjoins that after delivery the mother is to avoid contact with fire, water and the *barsam* (i.e., sacred ceremonial twigs) of the

¹ XVI, 1-2; *S. B. E.*, vol. XXIV, 277.

² X, 20; XII, 13; *Sad-dar* XVII 2. *S. B. E.*, vol. V., pp. 323, 344, vol. XXIV, 278.

³ *Vendidad*, V, 46.

⁴ XVI, 2; *S. B. E.*, vol. XXIV, p. 277.

⁵ V, 45-49.

house. It enjoins a period of twelve days for such an isolation in the case of stillborn children.¹ Later Pahlavi² and Persian books have extended the period to forty days in all cases. The original object of the injunction seems to be that of enjoining perfect rest for the mother and of preventing the spread of illness like that of puerperal fever.³ Some of the later Pahlavi and Persian writers do not seem to have properly understood the original good object of their predecessors, and so, have carried the rigour of isolation too far.

At the end of the period of confinement, the mother has to purify herself by a special bath before mingling with others. Latterly, she generally goes through a ceremonial sacred bath, known as Nahan (Sanskrit, Snan). All the articles of her bedding and clothing are destroyed.

According to the *Haoma Yasht*,⁴ Haoma is said to bestow good healthy children; so, formerly, a mother in childbirth drank a few drops of the consecrated Haoma juice. The child also was given a few drops. Anquetil du Perron⁵ refers to these religious customs as being prevalent in his time at Surat.

(B) MARRIAGE

Marriage is highly recommended by Parsi books. Ahura Mazda recommends to Zarathushtra a

¹ *Ibid.* V, 55-56.

² *Sud-dar*, XVI, 4; *S. B. E.*, vol. XXIV, 277.

³ *Vide*, the chapter on 'Maternity and Its Perils', in H. Ellis's *Naturalisation of Health*.

⁴ *Yaçna*, IX, 22.

⁵ *Zend-Avesta*, vol. II, 564.

married man above an unmarried man.¹ The very ground on which a married man lives is said to rejoice and feel glad.² The reason why marriage is highly recommended, is, that ordinarily, a married person is more likely than an unmarried one to withstand physical and mental afflictions and to lead a good and virtuous life³. The husband and wife are each expected "to clothe the other with righteousness".⁴ That being the case, it is considered meritorious to help others to marry,⁵ and such an act serves as atonement for sin.⁶

The strictly solemn or the religious part of the marriage ceremony is more or less originally Persian.⁷

It consists of:

- (1) Preliminary benedictions.
- (2) Questions to the witnesses and to the marrying couple.
- (3) Joint address by the two priests.

Of the two priests who officiate at a Parsi wedding, the senior generally places the right hand of the bride in the right hand of the bridegroom, reciting, during the process, the sacred *Ahunavar* or *Yatha Ahu Vairiyo* prayer. This part of the ritual is called the *Hathavero*; *i.e.*, the hand-fastening ceremony. Then begins the *Ashirwad*, *i.e.*, the recital of the marriage blessings.

¹ *Vendidad*, IV, 47.

² *Ibid.*, III, 2.

³ *Ibid.*, IV, 48, 49.

⁴ *Yaçna*, LIII, 5.

⁵ *Vendidad*, IV, 44.

⁶ *Ibid.*, XIV, 15.

⁷ *Vide Harlez's Avesta*, Introduction, p. clxxi.

Two officiating priests stand before the marrying couple, who are made to sit side by side. The senior priest, who stands before the bridegroom, then recites in Pazend, the following words of benediction :

May the Creator, the Omniscient Lord, grant you a progeny of sons and grandsons, plenty of means of provision, heart-ravishing friendship, bodily strength, long life and an existence of one hundred and fifty years.

The senior priest then puts the following questions to the person who stands by the side of the bridegroom, as a witness to the marriage on behalf of the bridegroom's family :

2. Questions to the Witnesses and to the Couple.

"In the presence of this assembly that has met together in¹....., on²..... day²,.....month of the year³of Emperor Yazdgard, of the Sassanian dynasty of auspicious Iran, say whether you have agreed to take this maiden³.....by name, in marriage for this bridegroom, in accordance with the rites and rules of the Mazdayacnans, promising to pay two thousand *dirams* of pure white silver and two *dinars* of real gold of Nishapore coinage."⁴

The witness replies: "I have agreed."

Then the following question is put to the witness on the side of the bride :

"Have you and your family, with righteous mind and truthful thoughts, words and actions, and

¹ Here, the name of the city or town, where the marriage takes place, is recited.

² Here, the particular Parsi day, month and year on and in which the marriage is performed are mentioned.

³ Here the name of the bride is mentioned.

⁴ This sum seems to have been fixed in ancient Persia as the sum to be presented by the family of the bridegroom to the bride.

for the increase of righteousness, agreed to give forever this bride in marriage to.....¹?"

The witness replies: "I have agreed."

Then the priest asks the mutual consent of the couple in these words:

"Have you chosen to enter into this holy wedlock, up to the end of your life, with righteous mind?"

Both reply: "I have chosen."

These questions are repeated three times.

Then follows a joint address to the marrying couple by both the priests. This ad-

3. The joint Address of
the Priests to the Couple.

dress consists of (a) admonitions,
(b) prayers, and (c) benedictions.

(a) The admonitions consist of some practical advice about one's conduct in life.

(b) In the recital of the prayers, they pray to God to confer upon the couple certain moral and social virtues which are said to be the characteristics of the thirty yazatas, or angels, who give their names to the thirty days of the Zoroastrian month.

(c) In the benedictions, certain departed worthies of ancient Iran are invoked, and it is besought that the pair may be blessed with the virtues and characteristics which have made them famous.

The ceremony ends with the recital of the *Tandaructi* prayer, which also is a form of benediction.

(C) DEATH. FUNERAL CEREMONIES

We will treat the subject of funeral rites and observances under two heads:

¹ Here the name of the bridegroom is mentioned.

- I. The rites that relate to the disposal of the body.
- II. The rites that relate to the soul.

I. CEREMONIES RELATING TO THE DISPOSAL OF THE BODY

The main principle underlying the Parsi custom of the disposal of the dead and the strictly religious ceremonies enjoined in that connection is this: The body, when the immortal soul has left it, should, with all due respect for the dead, be disposed of in a way least harmful to the living. To properly understand the ceremonies that relate to the disposal of the body, one must look to the ancient Zoroastrian ideas of sanitation, segregation, purification and cleanliness, as expressed in the *Vendidad*.

As Professor Darmesteter says, the object of all the rites and observances of this order can be summed up in two sentences, which are the same as those that to-day sum up all the prophylactic measures in the case of an epidemic; *viz.*, (i) to break the contact of the living with the real or supposed centre of infection, and (ii) to destroy the centre itself. To be on the safe side, all corpses are supposed to be infectious.

Again the Parsi custom of disposal points to simplicity, and illustrates the words of Sadi, that "when the pious soul thinks of departing, it is all the same, whether one dies sitting on a throne or on the bare ground". The Parsi method of the disposal of the body, from beginning

to end, is the same for all, the rich and the poor alike.

A place is washed on the ground-floor of the house where the body is to be placed before its removal to the Tower. The shroud, or the dress with which the body is to be covered, is also washed beforehand in the house. The body of the deceased also is washed. The shroud or dress is white and made of cotton. It need not be new, as all unnecessary waste of clothing over the dead body is forbidden.¹

When a case is given up as hopeless, the relatives send for two or more priests, who stand at the bed of the dying person and recite for his benefit *Patet*; *i.e.*, the repentance prayer. The priests are paid in money and in kind, *i.e.*, corn. This part of the ceremony is not generally performed now-a-days. The origin of the custom seems to lie in the fact that it was believed that a person must always say his *Patet* and be penitent for his sins. If he is able, he may himself recite the *Patet*. His near relatives and friends may join in the recital. If not the whole *Patet*, at least the recital, a short time before death, of the *Ashem Vohu* formula² is considered meritorious.³ In the *Vendidad*⁴ a shorter period of mourning is enjoined for the surviving relatives of a righteous person than for those of the sinful. According to tradition, the

¹ *Vendidad*, V, 60.

² This may be thus translated: "Piety, or Righteousness is the best good and happiness. Happiness to him who is pious for the best piety."

³ *Hadokht Nask*, I, 14-15.

⁴ Chapter XII., 1-19.

righteous is one who has said his repentance prayer or recited the *Ashem Vohu*. A longer period of mourning is enjoined for the sinful, because, in his case, the surviving dear ones have to mourn, not only for his loss, but also for the fact that he did not lead a good life and therefore has to meet his punishment.¹ A few decades ago, there was a custom, which is well-nigh dead, at least in Bombay, that a short time before death, a few drops of the consecrated Haoma juice were poured into the mouth of the dying person, the Haoma plant being an emblem of immortality.² Sometimes, if the Haoma juice is not available, the juice of a few grains of the pomegranate, which is considered essential in some Parsi religious ceremonies, is dropped into the mouth of the dying person.

A short time after the final bath referred to above, the corpse is supposed to fall under the influence of the Daruj-i-Nasush; *i. e.*, the evil influence of decomposition or destruction. Therefore, a touch with the corpse is considered dangerous from the point of view of health and is forbidden to all except the corpse-bearers. The touch is likely to be dangerous, not only to those (hamrit) who come into contact with the dead, but also to those (patrit) who come into contact with them (the hamrit). An accidental or unavoidable touch by a person makes him (riman) polluted and requires a particular purifying bath.

Isolation of the Corpse

¹ Cf. Hamlet's words of grief for the death of his father who was suddenly murdered, and so, was not given time to repent for his sins.

² The Haoma plant reminds one of the 'Tree of Life' of the Christian Scriptures (*Genesis*, (II, 9) in the Garden of Eden, and of the Sedra or Lotus of the Muhammadan Scriptures (*Qur'ân*, LIII, 14-20). *S. B. N.*, vol. IX, p. 252.

Two corpse-bearers, after performing the Padyab Kusti,¹ and after reciting the *Sraosh baj* prayer, hold a paivand between them and place the body on the ground on a clean white sheet of cloth and cover it with a shroud. The whole of the body except the face is covered. They then place the body so covered on slabs of stone. Wood is prohibited in all the rites of the disposal of the body, lest, being porous, it may carry infection. The body is so placed as to avoid facing the north. The ancient Iranians had a hatred for the north, from which, they believed, proceeded all kinds of dangers and evils, whether climatic, physical or mental.² From the south proceeded all good influences.³

After the placing of the body on the stone slabs, one of the corpse-bearers draws three boundary lines⁴ (*kashas*) round the body with a piece of metal.⁵ This is intended to show that the ground is temporarily closed to others, to avoid the least chance of infection. It is enjoined, that the place in the house, where the dead bodies are laid, must be free from dampness and little frequented by men.⁶ After thus dressing and placing the body, the two corpse-bearers leave the house for the time being.

¹ *Vide infra*.

² *Vendidad*, XIX, 1; VIII, 16; *Hadokht Nask*, III, 25; *Fasht Fragment*, XXII, 25.

³ *Fasht Fragment*, XXII, 7. *Hadokht Nask*, II, 7. *Vendidad*, III, 42.

⁴ *Ibid.* V, 10.

⁵ *Vide* my paper on *The Kashas of the Iranian Barashnum and the Boundary Lines of the Roman Lustrum*. *Journal of the Anthropological Society of Bombay*, vol. viii, No. 7. pp. 520-30. *Vide* my *Anthropological Papers*, pp. 330-39.

⁶ *Vendidad*, VIII, 5.

The next ceremony is that of the Sagdid. A dog (sag), especially a chathru-chashma,¹ or four-eyed dog; *i.e.*, a dog with two eye-like spots just above the eyes, is made to look (did) at the corpse. Various reasons are assigned for the Sagdid. (a) The principle one is, that the dog, being a flesh-devouring animal, is believed to look instinctively at the corpse if life is really extinct, and to avoid looking at it if that is not the case. (b) According to Dr. Haug² some attribute a kind of magnetic influence to the sight of a dog. (c) Others say, that the dog, being a faithful animal, his presence is symbolic of the expected loyalty and faithfulness on the part of the living towards the dead. (d) Again the dog may be taken to be symbolic of the destruction of immoral passions to which death puts an end.³ The Sagdid is repeated at the house, at every gah,⁴ and outside the Tower, before the final disposal of the body. If a dog is not available, a flesh-devouring bird, like the vulture or the crow, can be substituted.⁵

After the first Sagdid, fire is brought into the house and kept burning with fragrant sandalwood and frankincense. This is done with a view to destroying the invisible germs of disease that may be floating in the air in the room where the corpse is placed.⁶ A priest sits before the fire, reciting the

The Final Ceremonies at Home

¹ Cf. the 'four-eyed dogs' of the Rig Veda (10th Mandala.)

² Essays on the Parsis, 2nd Ed., p. 240, n. 1.

³ Cf. Dante's *Divine Comedy*, Hell, Canto I, ll. 94-102.

⁴ The gahs are the five divisions of the day.

⁵ *Vendidad*, VII, 3.

⁶ *Ibid.* VIII, 79, 80.

Zend-Avesta and keeping the fire burning. The presence of a priest is not necessary. Any member of the family can do this. The priest, or whoever does this, is enjoined to sit at a certain distance from the corpse to avoid the risk of infection.¹ A body is removed to the Tower of Silence only when the sun is above the horizon.² In case of an accidental death, a longer interval is generally allowed, because, as the *Vendidad* says,³ in such a case, decomposition does not set in at once.

About an hour before the time fixed for the removal of the body to the Tower, two of the corpse-bearers, dressed in white, perform *padyab kusti* and enter the house. All the parts of their bodies, except the face, are covered to secure safety against infection through exposure. The corpse-bearers must be, at least, two, even if the corpse was a mere infant. No one should carry the body alone.⁴ If the body is heavy, it must be carried by four, six, eight, or such even number. The corpse-bearers recite the *Sraosh-baj* prayer, and then two priests recite the *Geh-sarna* prayers, which are believed to stand against the *Druj* (evil influence) that runs from the dead to the living, and thus to give them courage and fortitude.⁵ The priests perform the *padyab*, hold a *paivand* between themselves, and, standing at the door of the house, at some distance from the body, recite the *Ahunavaiti Gatha*,⁶ which forms

¹ *Ibid.* VIII, 6, 7.

² *Ibid.* V, 18.

³ *Ibid.* VII, 4, 5.

⁴ *Ibid.* III, 14.

⁵ *Ibid.* X, 1, 2.

⁶ *Yasna*, XXVIII—XXXIV.

the *Geh-sarna* prayer. After the recital of nearly half the prayer,¹ the corpse-bearers remove the body from the stone slabs and place it upon an iron bier. The priests now turn toward the bier and finish the prayer. The friends and relatives who have assembled at the house have a last look at the deceased, whose face is then covered, and the body is carried to the Tower.

On the removal of the body from the house, *gaomez*, *i.e.*, cow's urine, is sprinkled over the slabs of stone and over the way by which the body is removed. Cow's urine was believed by the ancient Zoroastrians to possess disinfecting properties; so, it was also used in purifying things that had come in contact with the decomposing matter of deceased men and animals.²

In most of the ceremonies for the disposal of the body, a pair, or the number two, plays a prominent part, and the pair always holds a *paivand* between them. The corpse-bearers must be in pairs. The priests must be two. The mourners, who go to the Tower in the funeral procession, must go in pairs. The members of all these pairs hold a *paivand* (literally, connection) between them; *i.e.*, they hold a piece of cloth or string between them, which is symbolic of mutual help and sympathy during this time of grief and affliction.

When the funeral bier leaves the house, the male relatives and friends of the deceased, who

The Removal of the
Corpse to the Tower

¹ Up to *Yaçna*, XXXI, 4.

² *Vendidad*, VII, 74, 75. Vide Dr. Wilhelm's paper *On the Use of Beef's Urine, according to the Precepts of the Avesta, and on similar Customs with other Nations*. Vide Haug's *Essays on the Parsis*, second edition, page 286, for its use as a remedy by peasant physicians.

have met at the house, follow the bier, out of respect, for some distance and then disperse. The mourners, who follow the bier up to the Tower, are required to walk at a distance of at least thirty paces from the bier. They are all dressed in white, and they go in pairs holding a paivand between them. They are always preceded by a pair of priests who follow the bier reciting a prayer.¹

When the bier reaches the Tower, it is put on the ground, and the friends and relatives who have come in the funeral procession have a last reverential look. The *Sagdid* is performed for the last time and the body is taken into the Tower, where it is left on the floor, the clothes being removed from it.² The clothes thus removed are rejected and never used again.

After the disposal of the body, all the mourners, who are required to commence the recital of *Sraosh-baj* on starting with the procession, finish the *baj*, say a short prayer in honour of the dead, disconnect their paivands and wash the exposed parts of their bodies. The near relatives and priests recite the *Patet*, or the Repentance Prayer, and disperse.

II. THE FUNERAL RITES THAT RELATE TO THE SOUL OF THE DECEASED

According to Parsi Scriptures, the soul of a deceased person is believed to remain within the precincts of this world for three days after death. During this time, it sees, as it were, a picture of its

¹ *Ibid.* VIII, 14, 19-21.

² *Ibid.* VIII, 10.

past deeds. If it is the soul of a pious person, it sees a beautiful picture of its deeds in the shape of a handsome, well-formed, strong damsel¹ and feels happy and joyful. If it is the soul of a wicked person, it sees a horrible picture of its past deeds in the shape of an ugly, ill-formed, weak woman, and shudders and feels unhappy at the sight and is at a loss where to go.² For those three days and nights the soul is believed to be under the special protection of the Yazata Sraosha, who guards the souls of men while living and even when dead;³ so, the religious ceremonies for the souls of the dead during the first three days are performed in honour of that angel; *i.e.*, to please and thank that angel by the grateful recognition of his services.

At the commencement of every gah, two or more priests and the relatives of the dead say the *Sraosh-baj* and the prayer of that particular gah and at the end, the *Patet*. At night, at the commencement of the Aiwisruthrem gah, the *Afringan* in honour of Sraosha is recited. Besides these prayers and ceremonies for three days and nights at the house of the deceased, the *Yacna* prayers, and sometimes, the *Vendidad* are recited at an adjoining fire-temple for three days and nights.

In the Uziran Gah of the third day, the Oothamna ceremony is performed. The friends and relatives of the deceased and a few priests meet, and the particular prayers of that gah, the *Sraosha*

¹ *Vendidad* XIX, 30-32; *Hadokht Nask*, chap. II. Dr. Cheyne calls this, "a very noble allegory". (*The Origin and religious contents of the Psalter* 1891, pp. 398, 399). Vide my paper 'An untranslated Chapter of the *Bundehesh*,' in my *Asiatic Papers*, pp. 217-234.

² *Yasht* Fragment XXII; *Hadokht Nask* Chap. III 1-6, 16, 20.

³ *Yacna* LVII, 25.

Hadokht,¹ the *Patet* and the *Dhup Nirang* prayers are recited. At the end of the ceremony, the relatives and friends of the deceased generally announce donations to charity funds in memory of the deceased. If the deceased is a male and of the age of fifteen and has left no son, the name of a son of a near relative is announced as that of a son given to him for adoption. The announcement is made at the assembly.

The dawn after the third night is considered a great and solemn occasion. At that time, the soul is believed to leave the precincts of this world to go to the other. The soul passes over a bridge called the *Chinvat*.² The bridge is guarded by the angel *Mithra*.³ He, with the assistance of *Rashna*, the Angel of Justice, and *Ashtad*, the Angel of Truth, judges the actions of the deceased. If his good deeds overweigh, even by a small particle, his misdeeds, his soul is allowed to pass over the bridge⁴ to paradise.⁵ If his good deeds are equal to his misdeeds, the soul goes to a place called *Hamesta-Gehan*.⁶ If his misdeeds outweigh his good deeds, even by a particle, he is cast down into hell. Thus, the dawn after the third night being the time when the soul is judged, it is considered to be a solemn and important occasion

¹ *Yasht*, XI.

² *Vendidad*, XIX, 29.

³ *Ibid.* XIX, 28.

⁴ The *Chinvat* bridge of the Parsis reminds one of the *Sirat* of the Arabs, the *Wogho* of the Chinese, the *Giaell* and *Bifröst* of the Scandinavians. Vide my paper 'The Belief about the Future of the Soul among the Ancient Egyptians and Iranians.' (*Journal of the B.B. Royal Asiatic Society*, vol. XIX, pp 365-374. Vide my *Asiatic Papers*, 137-146.)

⁵ *Vendidad*, XIX, 32.

⁶ *Viraf-nameh* vi, 11.

for the performance of religious ceremonies for the good of the soul. The Oothamna ceremonies performed in the Uzrian Gah on the previous day are repeated and the *Afringan* and *Baj* prayers and ceremonies are performed in addition. Man is likely to err, so relatives and friends pray for God's mercy on the soul of the deceased. The Baj ceremonies on this occasion are performed in honour of the angels who have an important task in this connection. The first Baj is in honour of the angels Rashna and Ashtad, who help the angel Mithra, ordinarily known as Meher Davar; *i.e.*, Meher, the Judge. The second is in honour of Ram-Khvastra, who is the angel presiding over the rarefied atmosphere or ether through which the soul is believed to pass to the higher regions. The third Baj is in honour of Ardafarosh; *i.e.*, the spirits of all the departed souls whose company the soul of the particular deceased has now joined. The fourth Baj is in honour of Sraosha, who had guided and guarded the soul of the deceased during his life and for the three days and nights after death. With the recital of the Baj of Ardafarosh, a suit of white clothes,¹ known as Shiava, is consecrated, together with the Darun or sacred bread and other sacrificial articles.

The other principal occasions, on which the Afringan and Baj ceremonies are enjoined in honour of the dead, are the cheharum, dehum, siroz, salroz *i.e.*, the fourth, the tenth, the thirtieth and the anniversary day after death. According to the Zoroastrian belief, the relation between a pious deceased and his surviving relatives does not

¹ *Yasht*, XIII, 50.

altogether cease after death. His holy spirit continues to take some interest in his living dear ones. If the surviving relatives cherish his memory, remember him with gratitude, try to please him by good thoughts, good words, and good deeds, it is believed to be likely that the departed spirit will take an interest in their welfare and assist them with an invisible helping hand. The most essential requisite, by which a surviving relative can please the holy spirits of his departed dear ones, is this: he must be good in thoughts, good in words and good in deeds.¹ For this reason, it is not unusual among the Parsis to give, on the above-mentioned occasions of the third, fourth, tenth, thirtieth and anniversary days after death, clothing and food to the poor of their community and to give various sums in charity. These are the occasions on which the surviving relatives remember the deceased with feelings of gratitude, respect and love, and pray to God that his soul may rest in peace and tranquillity and be under His protection.

It appears from all the above description, that the funeral ceremonies of the Parsis are intended to produce in the minds of the survivors, a great solicitude for the health of the living, respect for the dead, feelings of gratitude and love for the deceased, and ideas of morality and virtue, inculcated by the thought that death levels everybody and that they should always be prepared for death, which may overtake them at any moment.

(To be Continued)

Jivanji J. Modi

¹ *Yagna*, XVI, 7.

THE COMING CHRIST

By A GROUP OF AMERICAN STUDENTS

THE world is entering upon a constructive period. Any effort to tear down or deny a fairly well-established view—such as this of the return of the Christ—must now be accompanied by suggestions of a still more rational plan, a wider and wiser theory upon which to rebuild. The opponents of the near-coming view have, so far, advanced no new theory, but have offered as their chief objections that: “No real proof of such a coming exists;” or, “no need for such a coming is established;” or, “if it is true, it cannot in the nature of things be pre-millennial, and therefore it indicates the final end of the world”.

How can these objections be met? The question arises whether an extensive research into all the world-scriptures may not be necessary in order to supply this called-for proof.

There are certain truths which are common to all religions, which are universal. These were known in ancient days as Theosophia, meaning Divine Wisdom. Then, and now, the universality of these statements confirmed their source. If we can find in all the great religions references to World-Teachers, and to Their return to earth from

time to time, we shall have helped to establish a proof, accepted in the ages past, the accepted basis of all research to-day.

The student seeks for reasons, for proofs, for something upon and around which his intellect can play, and out of which he can build definite thought-forms which shall help him to a satisfactory philosophy of life. In so great a question as this—the return of the Supreme World-Teacher—a past, a present and a future clearly outlined, strongly substantiated, related by a common-sense logical succession of events, are to him a necessity. The mind asks to see the plan; to be allowed to glimpse the outline of a world as a whole and in parts; and to learn of its purpose from the beginning to the end of its existence.

Such an outline exists in *two* books; one, a series of ancient writings that have come down from the far past in India, called Puranas, meaning old; the other, H. P. Blavatsky's *The Secret Doctrine*. Both are the works of great seers who, reading the records, past, present and future, of the globe and of the humanity evolving upon it, tell us the same story, give us corroborative evidence from ancient past to immediate present that the reading is true. As this authority may be questioned, and the existence of great seers able to read the occult records of humanity and its worlds be denied, we suggest that a full study of the law of evolution precede such criticism. If evolution is true, then beings far more highly evolved than we, able to read, to understand and to be custodians of such records, and still others far less evolved than we,

with their powers still in latency, can and do exist among us.

Some of the facts—universal—concerning World-Teachers and Their return to earth from time to time, have been briefly outlined in the following pages, and they are sent out by a body of students, with the hope that other bodies of students also will publish the results of their studies.

A DIVINE WORLD-TEACHER

In the ancient scriptures of the East we find described a graded Order, a Mighty Hierarchy of great Rulers, who are behind human evolution, administering the laws of nature, directing the affairs of the world. These are the true Rulers of men and of worlds, of whom all earthly kings and teachers are but the shadows and the symbols. They have guided humanity since its birth down to the present day, and Their work in the future is outlined.¹

In this great Hierarchy there are two chief departments; one, that of law, which guides outer evolution, shapes the types and courses of races of men, and builds up and casts down nations and continents; the other, the department of teaching

which gives religion after religion to the world as the world has need of it, which, holding in its hands the vast circle of the Truth, gives out portions from time to time in forms to be understood of the people, gives to the world its spiritual teachers, the founders of all its faiths, and guides all its spiritual and moral unfolding.²

These two great departments are described in the western scriptures, Jewish and Christian, as

¹ *The Vishnu Purana.*

² *The Immediate Future*, by Annie Besant, p. 53.

administered by Moses the Lawgiver, and Aaron the High Priest or Teacher; thus is confirmed and emphasised this great universal fact in human evolution that a guiding Hierarchy exists; that there are always a Lawgiver and a great Teacher watching over mankind; that while the Lawgiver of the Race, the Manu, establishes the type and gives out the laws by which the people can, if they will, live in health, peace and prosperity, the great Teacher, the Jagad-Guru, the Bodhisattva, working side by side with Him in evolution, gives to each nation, to each sub-race, a religion appropriate to its needs.

This supreme Teacher is ever proclaiming the universal, the One Self, and, inseparable from It are the thread-souls, the human individualised rays, fragments of the One, ourselves. The World-Teacher of the race Himself comes forth to each sub-race under different names, and with modifications of His teachings according to the needs of nations and individuals; to the philosopher as the Mighty God, to the stern intellectual mind as the One All-pervading Thinker, to the mystic as the very image of humanity, becoming incarnate, suffering and rising again triumphant, carrying with Him humanity to God.

Five forms of religious thought, all with the common basis of the One Self, have been brought out successively to the five successive sub-races of the Aryan race. A new sub-race, the Sixth, is beginning to form in America, and to-day all over the world, expectations of great events are growing, signs of a new forthcoming of the Great Teacher of angels and of men are appearing. It is deeply felt by many

that He must come to establish peace and give humanity an uplift. And it is ever true that where an idea is born in the hearts of the people as now, when religious organisations are looking toward union, bodies of men and women are discussing universal peace and the possibility of world-federation, the dominant world-idea must needs take incarnation in some mighty Being, who is able to focus around Himself the powers, the intellectual and spiritual forces of the world and carry the movement on to realisation. Who but the great World-Teacher can do this? It is reasonable to expect that when to Him the fitting time arrives, He will make His own words true that "before Him shall be gathered all nations,"¹ and they shall hear His voice.

WHAT IS A WORLD-RELIGION?

When people begin to recognise that prophets are of no one nation, but of all; when people begin to understand that scriptures belong to every religion, and not to one alone; when they realise that in that great household all are in their Father's house—when that begins to dawn on men, and it is dawning on the flower of humanity to-day in every nation—then the conditions become possible for a World-Faith, a World-Religion, as they have never been possible before; and one understands that the feeling may spread which is voiced in one of the ancient scriptures of the Indian peoples,² where, in the person of Shri

¹ *S. Matthew*, xxv. 32.

² *The Bhagavad-Gita*, iv.

Krishna, the Supreme God is speaking and declares :
"Mankind comes to me along many roads, and on whatever road a man approaches me, on that road do I welcome him; for all roads are mine."

The Supreme World-Teacher, the Christ, is recorded in the western scriptures as saying the same thing to His followers, in different language :

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.¹

This is the great Truth embodied in the many religions. God is the centre, the religions are all on the circumference, and as all the radii lead to the centre, so all religions lead to God at last. He is the one Sun of Truth shining through every religion, and each ray of that Sun, however coloured, has its root in Him. When a World-Religion comes, it will not be one religion, or another, but He will bring all faiths together in one great chord of harmony, every note perfect, needing only the union in Him into one great symphony, to express the splendour and beauty of the whole.

THE ANSWER OF THE SELF

All that we know depends on the testimony of consciousness. The surest thing we have is the 'I am' consciousness. Professor Huxley said that man has but two means of knowledge—the senses, whereby he observes external phenomena, and the reasoning powers, by which he considers those phenomena and draws conclusions from them. But many have found a consciousness of something

¹ S. John, x. 16.

beyond the senses and the reason; have found that behind the mind is the 'I am,' the Self, a continuing life, a consciousness which never changes, and is not dependent on senses or mind.

This inner Self, whose presence is not realised by sense perception, nor by argument, nor by intellectual concept, is only found when the heart of Love within has wakened the spiritual nature of the real ourself, has glimpsed the universal, the divine Self, of which it is an "undetached spark,"¹ of which it is an individualised fragment held by a thread whose root is in God Himself. And it is from this Self, universal, immortal, that religion springs; for religion is the search by man for God. In every heart is the inevitable necessity for finally finding its source. For long ages the 'I am' takes up, tries, and, as each is found to end always in pain, discards pleasure after pleasure, until in despair the soul turns to service of God and man. Here it finds that through its heart-breaking pain has been born the power of sympathy, and strength to give light and joy to others, and the need of the inmost nature begins to be satisfied.

The older souls in evolution, those whom humanity most reverence, are those in whom the religious consciousness, the knowledge of the inmost Self, the completest self-sacrifice, is most actively manifest. Who can yet stand beside the Buddha and the Christ as types of supreme humanity? Millions upon millions in every generation offer love and homage and reverence to the greatness of these mighty two. And it is because every

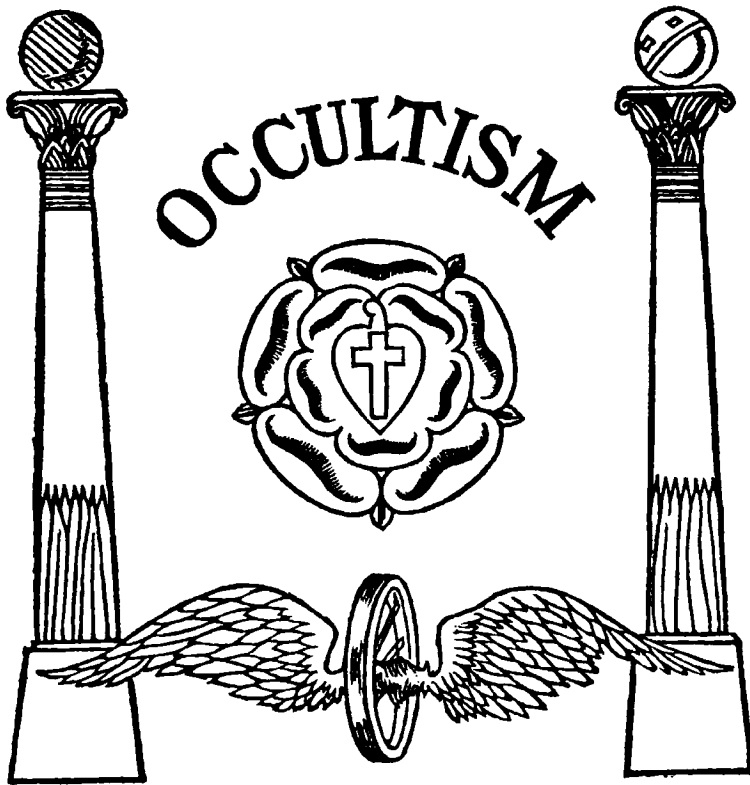
¹ *A Study in Consciousness*, by Annie Besant, p. 48.

being has within himself the latent power of "response to every sigh and thought of all that lives and breathes," and also the sure unfolding of these qualities of the divine Self within, and that this unfolding can be hastened by their help, that the 'Elder Brothers' return again and again to aid the younger humanity in its evolution.

(To be Concluded)

Natural Science, as we at present know it, was not produced by a gradual accumulation of sense impressions. It arose rather with an abrupt break with the traditional view of things. The break was felt to be necessary because the conceptions which had hitherto been in vogue appeared to be too anthropomorphic. And further, it seemed possible to obtain a scientific comprehension of Nature only by acknowledging its complete self-dependence, its independence of man. But Nature could not attain this independence even in our conceptions, if thought did not itself assert an independence of the impressions of sense and place itself over against the environment, and if by processes of analysis and synthesis thought did not bring about a complete transformation of the first impression. Before all, what led to this transformation was a desire for truth, an impulse to understand the real nature of the objects of perception, and thus to gain an inner expansion of life. Yet how could the representation of Nature be delivered in this manner from the subjectively human, and from all that is peculiar and contingent in the reflection of the individual; how could a conception of Nature be formed, if thought were not a power in itself in contrast with sense perception? . . . We may justly say, therefore, that nothing more conclusively refutes Naturalism, with its limiting everything to Nature, than modern Natural Science with its transformation of Nature into an organised whole in the realm of thought. The more adequately the spiritual achievement and inner structure of modern Natural Science are appreciated, the more definite will be the rejection of Naturalism.

Naturalism or Idealism ? by RUDOLF EUCKEN



INVESTIGATIONS INTO THE
SUPER-PHYSICAL¹

By ANNIE BESANT, P.T.S.

AS evolution steadily carries on the mass of humanity, the crest of its wave must ever be advancing towards new and hitherto unexplored—or only partially explored—regions. Great re-

¹ This paper is the amplified substance of part of a lecture delivered at several places in England, Scotland, and also in Paris, in the spring of the present year. It was reported in each case, and I have written the paper with the help of these reports.

ligious teachers have laid down certain doctrines, far-reaching in their consequences, drawn from a knowledge of super-physical worlds, and their followers have accepted these doctrines on faith, since they were incapable of acquiring for themselves the knowledge of the facts on which they were based. The doctrines of reincarnation and karma, of man's immortality, of the existence of super-physical worlds and their inhabitants—all these recommended themselves to the reason; any one of fair intelligence could grasp them, but their claim to acceptance rested more on authority than on proof. Reincarnation, for instance, may be shown to be the most reasonable hypothesis for man's continual life, but it cannot be demonstrated as a fact—any more than can evolution itself. Karma may be shown to be in harmony with law as we know it, but we can only see in our world a fragment of its huge sweep, insufficient for clear and definite proof. Reason demands data on which to found its judgments, and data in the non-physical worlds are useless to a mind limited to the workings of the brain and nervous system.

Intuition is sufficient for the person in whom its light is burning, but that light is useful only to its possessor; intuition in A cannot satisfy the demand of the reason in B for proofs, and no firm edifice can be built on the foundation of another's intuition. Hence in an age when the concrete mind has grown powerful and little willing to yield to authority Religion has found itself in parlous case. But the progress of evolution is beginning to come to its aid by unfolding in many the

powers latent in all, powers which belong to the super-physical worlds and find therein their appropriate field of exercise. An ever-increasing number of people occupies the crest of the evolutionary wave pouring onwards into the 'Borderland' and across it. Where a century ago there was a single seer, there are now dozens. Seers trained, half-trained, untrained, are numerous. Sensitives impressed by influences from the super-physical worlds are on the increase. For seventy years discarnate entities have been offering information through mediums. The 'other-world' is pressing into this world. Under these circumstances it is surely desirable that all students should understand something about investigations into the super-physical, in order that they may avoid the blind credulity which accepts all, on the one side, and the equally blind incredulity which rejects all, on the other.

Before dealing with investigations, let me make clear my own position with regard to all questions of opinion and belief within the Theosophical Society itself. Some of our members echo the statements of one seer or another, and seem to consider that such a statement ought to preclude further discussion. But no one in the T.S. has any authority to lay down what people shall think, or not think, on any subject. We are not in the position of an orthodox Church, which has certain definite articles of faith, which imposes certain definite creeds in which all faithful members are bound to believe. The only point which we must accept is Universal Brotherhood, and even as to that we may differ in our definition of it. Outside

that, we are at perfect liberty to form our own opinions on every subject; and the reason of that policy is clear and an exceedingly good one. No intellectual opinion is worth the holding unless it is obtained by the individual effort of the person who holds that opinion. It is far healthier to exercise our intelligence, even if we come to a wrong conclusion and form an inaccurate opinion, than simply, like parrots, to echo what other people say, and so put out of all possibility intellectual development.

In fact, differences of opinion among the members ought to be regarded as safeguards to the Society rather than as menaces, for our one great danger, as H. P. B. recognised, is the danger of getting into a groove, and so becoming fossilised in the forms of belief that many of us hold to-day; this will make it difficult for people in the future to shake off these forms, and thus will involve posterity in the same troubles which so many of us have experienced with regard to the teachings among which we were born. The Society is intended, always has been intended, to be a living body and not a fossil, and a living body grows and develops, adapting itself to new conditions; and if it be a body which is spiritually alive, it should be gaining continually a deeper and fuller view of truth. It is absurd for us to pretend, at our present stage of evolution, that we have arrived at the limit of the knowledge which it is possible for men to obtain. It is absurd for us to say that the particular form into which we throw our beliefs at this moment is the form which is to continue

for ever after us, and to be accepted by those who follow us in time. All of us who study deeply must be fully aware that our conceptions of truth are continually deepening and widening, that, as we might reasonably expect, we find new avenues opening up before us; and nothing could be more fatal to a Society like ours than to hallmark as true special forms of belief, and then look askance at any one challenging them, trying to impose these upon those who will come after us. If the Society is to live far into the future, as I believe it will, then we must be prepared to recognise now, quite frankly and freely, that our knowledge is fragmentary, that it is partial, that it is liable to very great modifications as we learn more and understand better; and especially is this true of everything which goes under the name of investigation.

Even if we take a broad truth, like that of reincarnation, which is perennial, even then it is unwise to insist upon putting it into one particular form, and to treat it as though it could have no other. We ought to recognise that this vital doctrine has been taught in many forms in the past, and is likely to be taught in many other forms in the future. The one important thing to recognise is the evolution of man, the inner Man who has continually grown and is capable of attaining perfection; but it is certain that in the course of time we shall gain much knowledge on all subjects that at present we do not possess, and that even with regard to fundamental truths, there ought to be the fullest discussion, the freest pointing out

of weak places in the arguments with which they are supported; there ought to be a continual attempt to add to the amount of the truth which we already possess, for if one thing becomes clearer than another to those who are opening up in themselves the finer faculties of man, it is that all our conceptions are so immensely below the truth, so much narrower than the truth, that they seem like the mere prattlings of children compared with the arguments of philosophers. Hence it is wise to be humble as well as studious, and always to be willing to hold the form with a comparatively loose hand, while clinging to the essence of that which is inspiring and really nutritious to the spiritual life.

Looking back into the history of the past, no longer blinded by the dust of its conflicts and the whirl of its passions, we can see that the most serious divisions in Christendom arose out of matters beyond human ken, which did not touch the inner realities of the spiritual life, but only the forms into which the various disputants threw their conceptions of matters incomprehensible to them all. Arians and non-Arians disputed furiously as to whether the second Person in the Christian Trinity was of "the same substance as" or of "like substance with" the Father, and the Arians were hunted out of the Church, and persecutions slew their thousands. The Catholic Church was split in twain, and became the Eastern and Western Churches, the Greek and the Roman, on the question whether the Third Person, the Holy Spirit, proceeded from the Father, or from the Father and the Son. It

is fairly obvious that neither side was in the position to *know* anything about the matter, and that it could make no difference which statement was the nearer to the truth. All that really mattered was that the influence represented under the name of the Holy Spirit should enter the human heart, sanctify and illumine the human life. Whether it came from one Person or from two was unessential to the growth of the spiritual life, yet for this that which Christians loved to call "the seamless robe of Christ" was rent in twain. Among us of the Theosophical Society to-day there are very many different opinions as to the nature of the Christ, as to His place in history, as to the proper name to be assigned to Him, as to His position in the Hierarchy, as to the particular body He used in the past, or may use in the future. Again it is obvious that these questions are beyond the range of the knowledge possessed by most of those inclined to dispute over them. But the only thing which is of vital importance, which really touches the spiritual life, is the existence of a Being who affords us a glimpse of a little more of the Divine Nature than we should otherwise see, who is to us the Supreme Teacher, whom we regard with the profoundest reverence, even, perhaps, as an Object of worship. None of the differences of opinion touch this intimate, this sacred side, the side which concerns the relation between the disciple and his Lord; the Holy of Holies wherein these meet is far from the tumult and the battle-cries of theological strife, and no clash of tongues may penetrate into the silence of that secret sanctuary.

It is vital for each of us that we should realise the Ideal of a divine Man, that we should see in Him an example of what humanity may become, that we should draw from Him all the inspiring power of a great Ideal, of a perfect Example; that we should have an Object to which our love and devotion may flow out—that is the important part of the Ideal of the Christ. But whether we label Him with one name or another, whether we know or do not know His exact nature and His exact place in the great Hierarchy of Supreme Men, Divine Men, in Divinity itself—that is not really so important as some people are inclined to think, when they rush into vehement controversy in support of some half-understood teaching of a favourite leader. If in his heart a man recognises the Supreme Teacher, let him give to him the name which to him seems best as expressing what He is to that man's own heart and life. Before these great manifestations of spiritual power to us who are so far below Them all, it is scarcely seemly for us to quarrel as to the special name or special nature of any one of Them. To the heart that loves and worships, the name of the Object matters but little, for the aspiration of the heart goes upward and brings response, where no response will come in answer to disputes about His nature. The atmosphere of dispute is not one which illumination can pierce. Shall we not learn the lesson contained in the story of the past, and separate our spiritual ideals from the husks of theological definitions? The ideals belong to the Eternal, the definitions to Time.

Super-physical investigations may be divided into different classes, according to the vision which is used. The power of perception may be exercised by the consciousness working in the emotional (astral), mental, causal, intuitional (buddhic) or spiritual (atmic) vehicle. If the seer is studying phenomena connected with the astral or mental worlds—the inhabitants of these worlds, the conditions of purgatory and heaven and the dwellers therein respectively, thought or desire-forms, lower auras, and the like—he will use astral and mental vision, as is convenient; if he can only use his astral body, he cannot see outside that world, and can only study astral phenomena; if he can use the ‘illusory body,’¹ *i.e.*, the mental body with a temporarily created astral materialisation, he will use mental vision, and as much astral as he needs. If he is studying the past, he will work through the causal for though glimpses of past incarnations may be caught on the astral and mental planes—stray pictures thrown or drawn down by special causes—consecutive and voluntary study of the past can only be carried out by the consciousness working in the causal body. The student must not confuse such study with the special activity of the consciousness in the causal body working by abstract thought, with attention turned inwards not outwards, any more than he must confuse the special activity of the consciousness in the mental body, creating thought-images and reasoning on them, with the observation of the external phenomena of the mental world, taking place outside his own

¹ The *Mâyavi Rûpa*.

mental body. We perceive through the causal body the full picture of the past, and can observe as much detail as we choose; that picture contains a perfect reproduction of the whole past scene, and can be passed quickly or slowly before our gaze, and can be repeated at will; we see not only the causal body, say, of a man, but also his mental, emotional and physical bodies, and the 'causal vision' of the trained seer includes all, and more than all the powers of sight exercised on lower levels.¹

Observations on globes of our Chain other than the earth are made by going to them in the intuitional vehicle, and shaping any organs there required out of the material of those globes.

There are many passages in the Upanishats implying these ideas. It seems to me that we come down into the physical world in order to make our power of perception definite and precise, by its subdivision into senses through the organs of the senses, and that we then carry the precision and accuracy thus gained back with us to be used by our power of perception when exercised in any of our subtler bodies. It is a fact of experience to every seer who is able to use his causal body freely, with outward-turned attention, that he sees things belonging to all the lower planes, *i.e.*, concrete phenomena; I think the explanation of this lies in the experiences which he has gone through on the lower planes.

Previous Rounds may also be studied in this way. Observations on the two earlier Chains must

¹ "Without senses, enjoying sense objects." "Without eyes, He sees, without ears He hears," etc., "He is the Seer, the Hearer, the Knower."

be made with the spiritual vision. These higher powers of vision, again, include all, and more than all, the powers of sight exercised on lower planes; they do not see vaguely, indefinitely, mistily, but with a clarity and an accuracy beyond all words. As each new power of sight unfolds, the seer is inclined to exclaim: "I never saw before." It is as though the words of the Apostle were reversed: "Then I saw through a glass darkly, but now face to face. Then I knew in part, but now I know even as I am known."

It is evident, then, that in considering investigations into the super-physical we have to deal with various powers of vision, and with an immense range of very varied phenomena. Moreover, as we ascend, the number of seers diminishes, and the reason of the non-seer will be deprived of even the few data for forming a judgment that he could use on lower levels; with regard to those, there being a large number of witnesses, he can compare their testimonies, note where they agree and where they differ. But with regard to such subjects as past Races, Rounds and Chains, it seems impossible for those who lack the power to investigate for themselves to exercise any reasonable judgment as to the statements made, for they are thrown back on a mere handful of investigators. We have available: The wonderful series of letters from the Master K. H., systematised by Mr. A. P. Sinnett and published in his invaluable book, *Esoteric Buddhism*, the first in point of time that deals sequentially with these subjects; then we have H. P. Blavatsky's splendid work, *The Secret Doctrine*,

unrivalled in its range; there are the books on Lemuria and Atlantis, issued by Mr. Scott Elliot; there is a little book on Atlantis, issued by Mr. Kingsland; there are the researches of Dr. Rudolf Steiner; and there are the records of observations by Mr. Leadbeater and myself, now collected in the book, *Man: Whence, How, and Whither*. There may, of course, be others which I do not know. There is, with minor differences, a fair consensus of opinion among all these, with the exception of researches made by Dr. Rudolf Steiner; and the differences in those may be largely due to the fact that he deals with the subject rather from the psychological standpoint than from that of the observation of the succession of external phenomena. Reasoning on ordinary possibilities in the physical world known to all is of very little use in this case. We are in a region where we have all described things that are facts or not facts; either they exist or they do not exist. We are not dealing with theories, but with records of observations, or flights of fancy, or a mixture of the two. Hence the need of caution, both in accepting or rejecting—for the time being—the statements made. The value of W. Kingdon Clifford's arguments on the fourth dimension, based on the higher mathematics, can only be estimated by his mathematical peers; the rest of us cannot judge them, and any opinion we may form is worthless. It is much the same when the non-seer is confronted with the records above-named; many accept for the time the seer who appeals to them on other grounds, and they accept him, on those grounds, as an *authority*, not

being able to judge for themselves; by the exercise of their intuition, or otherwise, they regard one particular person as their teacher, and where reason stops, they believe him or her. That is all right enough, but none of these has any right to impose his own belief in his teacher on any body else, and it seems fitting that all such should be careful to be moderate in their language, as they are only putting forward opinions which are repetitions of the views of their own respective favourite authorities, and these they are themselves unable to justify by any first hand knowledge. Whoever the authority may be, he or she is only an individual, who cannot rightly formulate beliefs for others, though fully justified in recording his own. I am well aware that, in the past, the differences of opinions which have caused great schisms have been—as above pointed out—just those on which the combatants on both sides could have no personal knowledge. But mistakes in the past are signals warning us of pitfalls in the present, and we should profit by them rather than repeat them. It is inevitable that each should form an opinion on the value of the researches made, but none should force his opinion on others; to proclaim one person as an infallible authority on a subject unknown to the proclaimer is to show fanaticism rather than reason. I would ask my own friends not to do this with me.

I do not argue that because, in the higher research, all the students but one agree in the main outlines, therefore the one is wrong. *Athanasius contra mundem* is sometimes right. But let

me put a case which suggests caution. Dr. Steiner says in his *Lemuria* and *Atlantis*¹ that at a certain time the history of our earth—at what we call the periods of the early middle third Race—when that earth was already largely inhabited, the sun and moon drew gradually away from the earth; we had then three globes where “till now there had been no material separation,” there was a “common globe” composed of what are now sun, earth and moon. Man’s advance from generation by cleavage to generation by sex was accomplished through “the cosmic happenings”. Thus the statement appears to refer to matters physical, not allegorical nor mystical. My own astronomical knowledge is of the smallest, and is entirely secondhand, for I have never made a single astronomical investigation; but my occult research, as well as the teachings of the White Lodge, given through H. P. Blavatsky and A. P. Sinnett, make me deny the above statement, if it be intended to convey a physical fact, and is not merely a symbolical indication of some mental happening; the surface meaning is, in fact, so incredible, that one’s instinct is to look for another in the case of a writer so justly respected. Moreover, the physical meaning would contradict the whole of the teaching on evolution hitherto put forward in the Society as to Chains, Rounds, and Races, the relation of the lunar to the terrene Chain and so on. This must all be rewritten, and the statements made by the Masters originally, and confirmed by the researches of Their disciples afterwards, must be thrown aside.

¹ See p. 159.

Hence caution is necessary before believing the above statement, though the making of it is quite within the right of any member of the T.S.

It is interesting to notice that the matters on which considerable differences of opinion arise are—with the exception of the views of Christ, noted above—matters which do not bear on life and conduct, but on those which, however interesting as knowledge, are outside that which is needed for the guiding of human life. Life and conduct are immensely influenced by a knowledge of the astral and mental worlds—which include purgatory and heaven—of thought and desire-forms, of the lower auras, and other matters of that ilk. This great class of super-physical investigations is the class most useful to the ordinary man; the yet more vital teachings of brotherhood, reincarnation and karma can be taught on intellectual and moral grounds, apart from super-physical research, though they may be aided and re-inforced thereby. The class of super-physical phenomena, then, which is most useful is the one which is most within reach, which a fair number of people can investigate, and on which students are fairly agreed. The differences which arise are differences common to all forms of scientific research, and to these we now turn.

(To be Concluded)

Annie Besant

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

VII

THIS time also Erato was born as a girl, the place of birth being Middle China. The people of the country seem to have been good, peaceable, well-meaning folk, but tied hand and foot and paralysed by convention. Their civilisation was already ancient and, as frequently happens in such cases, life had become for them merely a matter of elaborate rule and custom, rigid in its routine yet only half understood. The race to which they belonged, ethnologically, was the old Turanian.

Erato grew up a studious little girl and received a good education, the books used being written in characters half-way between the old picture-writing and the more modern Chinese script. Her family were well provided with worldly goods, and thus her childhood was surrounded with comforts. She was a contented little creature with a broad smiling countenance; and everything seemed to promise a happy life for her when, unfortunately, she quite suddenly fell ill and died. After a brief stay in the astral world she just touched the heaven-world and returned into incarnation after the short interval of twenty-two years.

The student may not unreasonably ask: "What is the use of such a life as this?" It is easier to ask than to answer; but various ideas suggest themselves to the mind. For example, it is noteworthy that Erato moves with praiseworthy regularity through the sub-races, taking them religiously in order; and to keep up his reputation in this respect, this tiny life in the fourth sub-race was necessary between his last sojourn among the Toltec third and his next appearance in the semi-Semitic fifth. Or he may have needed a little something which only this sub-race could give—some tiny touch of the peculiarities of the Turanian tribes. Or again, it may be that in this case, as in so many others, a short incarnation was introduced simply to bridge over an inconvenient interval, and bring him to the succeeding life at the appointed time into a certain set of appropriate circumstances. This indeed is most probable, for we see that the next life was a crucial one. Yet again, his appearance here may have been not so much on his own account as on that of others; he may have been here principally as the instrument of karma for his parents, who had deserved the sorrow of losing a child. At least we may be sure that no injustice was done to any of the parties concerned, and that all that occurred was so arranged as eventually to work out well for every one of them.

DRAMATIS PERSONÆ

None Identified

VIII

Again as a girl, Erato reappears far across the seas on a mountainous peninsula of North Atlantis. Her father Egeria was the chief of his race, a fair-skinned people belonging to that stock of white Atlanteans from which both the Aryans and the Semites sprang. It was a strong handsome hardy race, which, conquered many years before by the invading hosts of red Atlanteans, had been driven into the mountains at the north end of Poseidonis, where it now dwelt. Here Erato grew up to early womanhood, leading a healthy, strenuous outdoor life, hunting and fishing with her brothers, and being especially remarkable for her skill and daring as a swimmer.

Southward lay the great city and country of the red Atlanteans; and this proud and grasping race had long coveted the airy upland region of the North, and for many years had waged a ceaseless though somewhat desultory warfare against its scanty yet virile population, in the hope of winning that desirable tract of land for itself. The chief attraction lay in its remarkable mineral wealth; for it was full of mines, and these at the time were worked by the descendants of the second sub-race of Atlantis.

For some time all such attempts were unsuccessful. But at last, when Erato was seventeen or eighteen years old, victory attended the efforts of the invaders and the mountaineers were utterly and hopelessly defeated. Every male upon whom the victors could lay hands was butchered, while

the women were carried away into captivity. The whole of Erato's family were wiped out, and she herself was carried off, a slave, to the great capital city of the island.

It will be remembered that Erato had once before dwelt in this same city, in the third life of the present series; and the life in question, placed amidst the most corrupting and degrading conditions, had been of so unhappy and so unsatisfactory a nature that it had ended in self-destruction. The task this time was actually even harder than before; for what had been, at that earlier period, a hard, grasping, materialistic civilisation, full of luxury and gilded vice, and marked by violent extremes of wealth and poverty, had now reached a point where it might truly be said that the very idea of morality had ceased to exist. So far as evil can be absolute, it was absolute in the Poseidonis of that age. There is a point beyond which moral degeneration cannot go: what with every kind of wickedness, of cruelty, and of self indulgence, heightened and intensified by the sinister arts of the darker magic, Poseidonis had now reached its nadir; no further descent was possible, and so, according to the law of the great Hierarchy which rules our world, nothing remained for it, save to be utterly destroyed. At the time when our story begins, the land had come to the very brink of that mighty cataclysm which, dimly remembered ages afterwards in the days of Solon and of Plato, destroyed in one huge upheaval the great island of Poseidonis and buried the last remnant of the

mighty Atlantean continent for ever beneath the green and silent waves of ocean.

In spite of the terrific doom-laden atmosphere into which she had come, it must be confessed that Erato's life as a captive was far from being an unpleasant one. Treated with consideration as the whilom daughter of a chief, she was eventually married to Ursa, a son of the rich family which had purchased her. Light though her slavery had been, she was yet grateful to her husband for having lifted her out of a condition degrading to a proud and sensitive nature. More than gratitude, however, she could hardly feel, since in everything which touched personal character her lord and master was far from an admirable type of being.

Weak, indolent, self-indulgent and self-centred, he was hardly qualified to win love and respect. Yet at the same time he had sufficient rudiments of kindness and good nature to do what he could to please his wife; and one of the ways in which he was able to gratify her was in consenting to remove her out of the town atmosphere, which she detested, to his country seat in the mountains. But even here, although she rejoiced in the keen pure air which brought back memories of earlier days, yet the house was so terribly magnificent and the gardens and landscape so intolerably artificial that it was all little better than the town.

Any happiness which she might have got out of her married life gradually slipped away from her, as her husband became more and more dissipated with time and grew mentally and physically

coarser. Not only were his boon companions of the most undesirable kind, but he himself hastened his own degeneration by drink and drugs. The last stage was reached when he commenced to dabble in the black arts under the instructions of professors who were, at this time, everywhere to be found and were ready to teach their revolting secrets and devilments for a pecuniary consideration.

Things were at this stage when one day Erato was visited by a venerable looking old man with flowing white hair and beard, who had once been a priest in her tribe and had somehow managed to escape the general slaughter at the time of its conquest. He had sought her out now in order to tell her, as one of the few survivors of the tribe, that it had been supernaturally revealed to him that the whole country would shortly be destroyed. In lurid words he painted the wickedness of the age and the terror of the impending doom, and earnestly entreated her to escape in time. Erato believed him, and although she had by now lost all respect for her husband, yet, moved by a lingering remnant of gratitude and devotion, told him what the old man had said and begged him to take the warning. But the sodden fool only laughed at her and declared that the old man was either mad or had some secret object in frightening her. Nor would he listen to any suggestions of hers as to his leaving the country, though he told her that she was perfectly at liberty to go herself if she wished to do so. Finding it impossible to bring him to reason, Erato made up her mind to do the only loyal thing and, instead of saving

herself as she might have done, determined to stay till the end and perish at his side.

It is impossible adequately to describe the end of Poseidonis. Something has already been written elsewhere about this stupendous catastrophe, and more perhaps may be written at some future date. Suffice it that of a sudden a great mass of land began to sink, and as it sank the water rushed in and enveloped the country. On every side the land seemed to melt and dissolve away. So appallingly swift was the work of destruction that within twenty-four hours the whole of Poseidonis had disappeared beneath the flood, except the peaks of a few of the highest mountains, which still remain as islands but, strictly speaking, it was more than a century before the land absolutely ceased from sinking and the turbid waters regained their clearness. The loss of life was enormous, for only a very few persons, who contrived to reach the mountain tops were saved. At the time of this catastrophe, Erato was only thirty-nine years of age, but nevertheless the interval before her next descent into incarnation was but little less than a thousand years.

It would seem that with this eighth life we come to the close of a minor cycle of soul-evolution; in it we see the success of a kind of evolutionary experiment. In that first life in Chaldæa—first only in the sense that our investigation chanced to begin there, and we did not then know what had gone before it—the ego was thrown into surroundings which made a good life eminently probable for him. Born in the priestly caste, he

encountered none but virtuous examples; virtue was universally expected of him, and in every way made easy for him. To have sinned seriously would have been difficult; it would have been to fly in the face of all comfortable conventions; it would have needed a determination in the direction of wickedness which our hero happily did not possess. So he succumbed to his fate, and was good. In the second life one may see the application of a test to the habit of goodness which had been set up in the previous incarnation. Here were circumstances distinctly less favourable than the Chaldæan; would the ego prove strong enough to rise superior to them? He did; he came triumphantly through the ordeal, and thereby strengthened his character. In the third life a far harder test was applied, and he was plunged into the midst of civilisation so unsatisfactory in every way that to lead a good life under the conditions would have been more difficult than to lead an evil one as a priest in Chaldæa. He was not strong enough for this; he became the creature of his circumstances, and lived as did others around him. It may have been but natural for *them*, but for him it was a failure, for he had known something far better. Consequently, his next life shows a distinct drop. There was here a certain amount of physical suffering, which no doubt toughened his fibre even while it discharged some portion of his heavy karmic debt. In the succeeding incarnation he had a great deal of emotional and mental suffering. On the whole he bore it well and nobly, and came out of it purified and strengthened. The Peruvian life was clearly an

opportunity for him to try his newly-acquired powers under the most favourable auspices, thereby not only increasing them but setting up a habit of using them—creating a momentum along the line of good. When this had been accomplished, and when he had also achieved whatever result was expected from that quaint Chinese incarnation in which he did little more than leave his card on the Celestial Empire, back he came again to the very scene of the original failure in Poseidonis to try over again that terrible test. But the intervening lives had not been spent in vain; they had done their work; this time he passed, and passed triumphantly, not only leading a good life in the midst of general iniquity, but even nobly sacrificing that life to an almost exaggerated sense of duty. Thus the object of the evolutionary forces was achieved, and he was at liberty to pass on to the development of another side of his character.

DRAMATIS PERSONÆ

ERATO: ... *Father*: Egeria. *Mother*: Canopus.
Husband: Ursa.

NOTE.—Further lists of Dramatis Personæ will be found in the XVIII life of Alcyone and the XV life of Orion. (THE THEOSOPHIST, Vol. xxii, pp. 397 and 709.)

THE SECRET OF A STAR

By EVA M. MARTIN

(Continued from p. 598)

II

As if some miracle, some hand divine, unseal'd my eyes,
Shadowy vast shapes smile through the air and sky.

—Whitman.

Who gives to seas and sunset skies
Their unspent beauty of surprise. . . .
Or, if in thy heart he shine,
Blends the starry fates with thine,
Draws angels nigh to dwell with thee,
And makes thy thoughts archangels be.

—Emerson.

AFTER his mother's passing Lucien's whole environment changed. He was taken by some distant cousins, his only relatives, to live in a little village some way from the old home, and this new life was very different from the old one. These people were fairly well-to-do farmers, narrow-minded and prejudiced in many ways, but kind-hearted on the whole. They tried to 'do their duty' by Lucien, and their three children made him a welcome sharer in all their games and pleasures. The life, though rough, was simple and healthy, and the boy grew strong in body and supple in limb, with a rare spiritual beauty of

countenance that marked him out from the rest of the village children. His aunt and uncle, as he soon learnt to call them, noted it, and often remarked mysteriously that he was very like his poor mother, but they rejoiced, as the weeks and months passed by, to see that he grew less dreamy and took an increasing interest in the every-day life of games and lessons which he shared with the other children.

One day, when he had been there for more than a year, the four of them were coming home together from the village school, which lay some little distance from the rather isolated farm-house where they lived. It was a blustering, late September day—a day of intense blue sky and massive white clouds, with a wind that seemed to fling itself across the heavens and swoop down upon the earth, making the trees sway and bow their proud heads, and scattering behind it whirling clouds of gold and crimson leaves.

The children were crossing an open common bordered on one side by a wood, and Lucien lingered a little behind the other three, who ran on, chasing one another and laughing at the wind's mad pranks. Suddenly it seemed to him as if a great gust blew out of the sky, making a wide aerial pathway from heaven to earth, and down this wind-swept thoroughfare there ran towards him at lightning speed a radiant figure veiled in flying robes of cloudy blue and purple. Its feet touched the earth, it stooped, caught up the child in an embrace that thrilled him to the soul, and pressed on his brow a kiss of such purity and power that he trembled long after at the remembrance. All the strength of blown waves, bare hill-tops, and wide

plains; all the tenderness of summer showers and growing violets; all the wonder and beauty of the whole living earth, seemed to be pressed into his spirit by those ardent lips. But in a flash it was over, and the figure had vanished, borne away on the wings of a great rush of wind that swept the common and made the forest sing.

Lucien stood still, stammering with surprise, trembling with delight, and his youngest cousin, a child of six, came running back to him.

"Who was that speaking to you?" she said. "I saw a—a—someone in a grey cloak standing beside you. Where's he gone?"

Lucien took her hand, and walked on.

"It was the wind," he said. "Listen! can't you hear him talking now?"

And as they passed the end of the wood, it seemed indeed to be full of whispering and singing voices.

But the child was not quite satisfied, and later, when they all sat round the table at tea-time, she referred to it again.

"The wind came down and spoke to Lucien on the common," she said. "I saw him—a big grey man—no, not exactly a man—but when I went back he was gone."

The other children laughed her to scorn, and declared that there had been no one on the common when they crossed it, no one even in sight, and when the little one insisted she was sharply bade be quiet and not tell wicked lies. Lucien pressed her hand under the table, but as he refused to deny her tale, displeasure fell upon him too, and they were both sent to bed in disgrace.

The boy lay long awake in the dark, thinking and remembering. Nothing of what his mother had told him, or of the happenings of that wild night when they had lain together in the fire-light, had been altogether forgotten, but the memory had grown vague, the contrast of his present life and the company of his new playmates having conspired to drive such things into the background of his mind. Now remembrance had been revived. A new world, that was yet a world of long-familiar joys and beauties, seemed to have suddenly opened its doors to him, and he fell asleep with the firm determination never to forget again, so long as he lived.

A day or two later, on a half-holiday afternoon, he contrived with some difficulty to evade his cousins, and climbed alone to the top of a grassy hill behind the farm-house. In a little hollow, shaded by a thorn-bush and well out of sight of the house, he sat down, rested his chin on his knees, and fell into deep thought, waiting for what he felt sure must come.

But the minutes fled rapidly and nothing happened. Only the wind rustled fitfully in the grass, and now and then a lark rose, singing, and soared into the low cloudy sky.

The boy grew impatient.

"O Hermes! Come to me!" he exclaimed aloud. "I am sure you are near."

"If you are really sure," said the indescribably lovely voice that made his whole being thrill with strange dreams and memories, "there is no use in waiting any longer."

And there sat the God on the grass close by, smiling a welcome.

Not as Wind-God did he come this time, nor as guide of the dead, but more in the guise of an old-time shepherd or woodman, dressed in dull shades of russet and gold.

Lucien's instinct, as once before, was to fall on his knees, covering his face, but other feelings swept this away, and almost before he knew he had flung himself into the God's opened arms, and was clinging to him as though to his only friend on earth. In one great rush of emotion he realized in that moment how lonely he had been in the past months, how alien his surroundings were to him, how he had missed the tender, spiritual influences that had been shed over his earlier life—and as all this swept over him he clung to the God in just such an ecstasy of joy as one would feel who, after long months in prison, beheld again at last the open daylight, and the wide free spaces of the sky.

"Come, come," said Hermes at length. "That is indeed a warm welcome! But thine arms are strong, and I have no wish to be strangled."

"Why did you not come before? Where have you been?" said the child, releasing him.

"The second is too big a question. As to the first, I came often, but not so that thou couldst see me, for thy little mind was full of new impressions, and it was better not. Indeed, I was not sure whether thou wouldst see me when I touched thee on the common the other day."

"O, I saw you!" said Lucien proudly. "I felt you O Hermes! I have missed you so!"

"But thou didst not know it until now?" queried the other, with a smile.

"No . . . One of me didn't. The outside 'me' didn't know. But I knew, Hermes! I missed you really, all the time."

The God nodded.

"I understand," he said. "But now stand up, and let me look at thee. Thou art grown tall and strong." He passed his hand approvingly over the firm muscles and the well-shaped little limbs. "Thou wilt be a fine man one day. This last year has been good, indeed, for the welfare of thy body."

The child stood silent, looking into the friendly, smiling eyes, fascinated and puzzled by what he saw there.

"Who are you, really?" he asked, with a great sigh, at length.

"I am more than thou thinkest," replied the other, and a strange fire glowed in his mobile face. "And—I am also less. Thou art too young yet to understand. Some day it will be explained to thee."

"My mother used to tell me about you," Lucien said thoughtfully. "Where is she now? Why did she go away?"

His lip trembled, and the God laid a kind hand on his shoulder. "I took her," he said, "but thou must not hate me for it, for I had no choice. She is very happy, and she thinks often of thee."

The boy sighed again. "I wish she could come back," he said. Then all at once his face lighted up. "I remember one story she told me, of how you made a lyre out of a shell, the first lyre that ever was made! O Hermes! couldn't you make one now?"

"That was long ago," said the God, a little sadly. "Long ago, in Arcady, where I was born. I gave it to Apollo, in exchange for his cattle, the clouds, that I had stolen away, and his anger was soon changed into delight by reason of the sweet music that it made. I was a mischievous rogue in those days, Lucien—or so they said. But they were rare days for the Gods—rare days indeed!"

He seemed inclined to fall into a dreamy reverie, and Lucien came a little closer.

"I would like to have heard the music of your lyre," he whispered, insinuatingly.

"Music? Well, thou shalt have music, if it please thee, though not *that* music. Come, we will go to the cottage of the old fiddler in the village. Hold my hand tightly, so."

The boy obeyed, and immediately a soft wind seemed to rise up all around them, with a sound as though invisible fingers had swept a thousand quivering harp-strings, far away. Hand-in-hand they raced merrily down the grass-covered slope, and in a few moments were standing outside the fiddler's cottage.

Hermes peeped through the window.

"The old man is asleep," he said. "Let us go in."

In the little dim low room they found the old fiddler, who was village shoe-maker as well, dozing in his chair. On the bench beside him, among nails and strips of leather and half-mended shoes, lay his violin and bow. Hermes picked them up, while Lucien seated himself on a little stool beside the window.

Then the God began to play, and what a music he made! All the wild wonder of sea and sky rang through it, the joy of growing grass and flowers, the peace of forest trees dripping moonbeams on soft June nights, while the nightingales warbled in their branches. And more than all else there was the strength and glory of the wind, the power and splendour of great storms, the gentleness of waking airs at dawn. Music of Mercury it was—music of Sarameias, “the breeze of a summer morning”.

Presently the theme changed, and as Lucien listened, breathless, with wide eyes fixed on the player, the walls of the little room faded away and he saw a white temple on a hill overlooking the sea. He saw garlands of flowers everywhere, and processions of maidens and youths who played on stringed instruments and chanted strangely beautiful songs. He saw himself standing within the temple, before an altar which was open to the sky and to the four winds of heaven—standing with raised hands and head flung back, and singing a glad, wonderful pæan of worship and adoration. Almost he heard the words of this immemorial chant, almost he saw the radiant vision that filled the eyes of the adoring priest with such a light of ecstasy, and then the scene faded. He heard the last strains of the wonder-working music die away to an enigmatic whisper; he rubbed his eyes, and saw Hermes laying down the violin; but even as he looked, the figure of the God vanished, like the figure which he had recognised for his own in the Grecian temple. A cool, delicious breeze ran through the little

cottage room, and the old shoe-maker awoke with a start, and glanced hastily round him.

"Eh, was that you, Lucien? What a draught you made, opening the door. I never heard you come in."

"You've been dreaming, Mr. Barley," said the child, with a twinkle in his dark eyes.

"Dreaming? Ay, so I have. Queer dreams, too, though I can't remember what they were now. But dear me! to think of me nodding all afternoon, and it getting dark so early these days. I must set to work."

Lucien sat a little longer by the window. He often came in to see the old man, who would play funny jigs and dances to him and the other children, when he was in a good humour.

"Mr. Barley," said the boy, suddenly, "do you ever see things that happened to you before you were born?"

The shoe-maker paused in his hammering.

"Good gracious, child, are you out of your mind? Don't ask me questions like that. Such nonsense, indeed."

Lucien sighed, and got up to go. As he passed the shoe-maker's bench he touched the violin caressingly with one hand, then suddenly stooped and kissed it several times, as if in a passion of reverence and love.

The old man stared after him as he ran out of the cottage.

"Well—I'm blest!" he said. "What in the world possessed him to do that? I always thought there was something queer about that boy."

(To be Continued)

Eva M. Martin

OF LOVE AND LIFE¹

By PHILIP OYLER

IT is compromise that we need and can judge only with great difficulty; compromise between work and rest, between comradeship and solitude, between luxury and self-denial, between words and silence.

Those who have not one true friend are the world's paupers.

It is by setting a noble example that we teach most and learn most.

One happy thought often leads to another.

If we knew all, we should be silent for ever.

We are rich to the amount with which we are able to dispense.

Look for beauty in others, for faults in yourself.

The extent of beauty that we see depends upon the extent of beauty that we are.

If we attain to our ideal, we have failed.

If we do not find peace in love, then our love is not of the highest.

Have compassion, not pity.

We are all mystics at some turn in the road. No one was ever a complete materialist.

We can all be princes of kingdoms—within ourselves.

So live each day that at sundown you may say to yourself: "I am more worthy to be loved to-day than ever before."

¹ Some of these thoughts were published in our issue of April 1912. A further instalment will follow.—ACTING EDITOR.

Why should we read the records of history? Have we not, each one of us, the history of the past within us, and of the future too?

We owe more to our ancestors than these human bodies and more to posterity than merely to give it birth.

We cannot expect a full crop of fruit as well as an orchestra of birds.

If children do not love you, you must have serious faults that you should correct.

When you can read the poems that people are, you will have no need and no desire to read the poems that they write.

We ought to have as many feelings as there are stars. How many stars are there?

Sow forgiveness, and you shall reap love.

Listen with your heart, and silence then is full of gladsome songs.

If others hurt us, let us not blame them but ourselves. Did we only love enough, none could hurt us.

As the parched earth rejoices after the rain-shower, so is the soul ecstatic after the passage of a beautiful thought.

We do not have any great moments of inner goodness without those surrounding us being dimly conscious of it.

If things appear ill, dwell upon the memory of their one-time best.

We are all bound to the infinite. We all live in eternity. It is only the intellect that strives to divide up space and time.

We all see beauty that is with us. Genius sees it where it is not yet.

If you would see beyond the horizon, you must close your eyes and look with your light.

Whether our horizon be snow-clad heights or courtyards, quiet fields, busy streets or the thin line where sky and ocean kiss, we should remember that we can all look upwards, think upwards, feel upwards through the stars.

A pure mind needs no reward, a weak one no punishment. Right living has its reward in joy. Disease and remorse are greater punishments for wrong-doing than any which men could devise.

If your skies are grey, shut your eyes and think of the sunshine.

There is no such thing as father-love, but some men are capable of mother-love.

If education does not lead to greater happiness, it is valueless.

Never a kind word was spoken but the hillsides were brighter for it.

Knowledge is a storehouse of facts and may perish or be destroyed, but wisdom is the quintessence of feeling and is as true and lasting as eternity.

Dwell on every smile. That will add to the sunshine of winter days.

How great and how small is love! It can embrace infinity, it can be all-surrendered in a look.

We can never be so lonely as in a crowd.

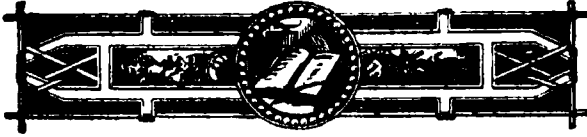
The poet and the lover know in the dawn, but the community as a whole sees only in the full light of noon.

Make yourself worthy to be loved, and you will inevitably be loved.

Every kind thought which you have of your neighbour enriches both him and yourself.

(To be Continued)

Philip Oyler



REVIEWS

A Textbook of Theosophy, by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 40c.)

This little handbook, intended to serve as an introduction to the study of Theosophy, shows the qualities which we expect to find in Mr. Leadbeater's works—splendid accuracy of observation, and remarkable lucidity in exposition. The first chapter briefly expounds 'What Theosophy Is' in a way to entice, rather than to alarm, the hesitating enquirer. Theosophy seems to be delightfully easy as thus presented, and by the time the difficulties begin, the hesitating enquirer will have become the eager student. 'From the Absolute to Man' shows, in one broad sweep, the mighty chain of interlinked lives from their common source to our present humanity, and then the writer passes at once to 'The Formation of a Solar System' by the outpouring of the first Life-Wave; dull indeed will be the student who does not gain from it clear ideas of the planning and building of the great Architect. 'The Evolution of Life' follows, and we have the outpouring of the second and third Life-Waves, with a lucid description of the group-soul. Chapter V deals with 'The Constitution of Man', and should enable the beginner to grasp this somewhat complicated subject, obtaining an outline into which he can fit details by further study. 'After Death' brings us into the astral and mental worlds, and the conditions of life in the astral body and of the way to make the best of them are carefully described; then the reader is taken on into the mental world, to study it with equal care, and thus reaches 'Reincarnation', the subject of the seventh chapter. Under this, karma, the law of cause and effect, is shown, and the opportunities given by the different Races and sub-races are sketched. The following chapter, on 'The Purpose of Life' is, perhaps, the most useful in the book, as it marks out, in a few

pregnant sentences, the stages of evolution, offers the definition of Right and Wrong—the same as is given in our C. H. C. Text Books—points to the Ideal, and shows how to attain it. With only one sentence, the last in the chapter, do I find myself in disagreement: “The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers.” But surely the compassion of a Buddha, of a Christ, is fuller, deeper, wider, than is even the exquisite embodiment of that great quality in one of the Masters of Kindness. After this we are led to study the Planetary Chains, and the book closes with ‘The Result of Theosophical Study’. If this chapter were put into practice by members, the T.S. would indeed be filled with Theosophists.

Mr. Leadbeater has once more laid the T.S. under a debt of gratitude to him.

A. B.

Naturalism or Idealism? by Rudolf Eucken; translated by Alban G. Widgery (W. Heffer & Sons, Ltd., Cambridge. Price 1s.)

One of the best philosophical lectures we have come across for a long time is here presented in a handy form. It is the Noble Lecture (now appearing in English) delivered in Stockholm in 1909 by the well-known Professor of Jena University and forms, in the words of the translator, “the kernel of his teaching”. A review cannot do adequate justice to the very learned and highly philosophical but certainly practical discourse in which Eucken gives his answer to the great problem: “Is man simply a part of Nature, or can he become something higher, something essentially higher than Nature?”

The author first describes the evolution and present position of Naturalism indicating the important part Natural Science has played therein and the change in practical life brought about thereby. In conclusion he gives the convincing argument that Natural Science itself conclusively refutes Naturalism; the basis of modern industry and structure of modern society enable us to decide that “Naturalism is on no account an adequate expression of the tendencies of life in the Modern Age”.

Next, our author turns to Idealism and by very clever and logical arguments brings us to the recognition that life is

occupied "not so much with externals as with itself; its own development is its chief aim; it forms in itself a spiritual realm". A further intelligent examination of problems that we have to face to-day in the world at large makes us realise that "at every point we are driven beyond the standards of Naturalism;" further the author shows that "the peculiar experiences and needs of our own time call especially for a renewal of the movement towards Idealism".

The lecture, to be appreciated, must be studied.

B. P. W.

Religious Thought in Holland during the Nineteenth Century, by James Hutton Mackay, M.A. (Hodder & Stoughton, London. Price 6s.)

The Rev. J. H. Mackay was for six years a minister of the English churches in Middleburg and Flushing in Holland, churches which have long been incorporated into the Dutch Reformed Church. As such he has given a good deal of time to the study of Dutch religious life and tendencies. Upon the resultant knowledge he has drawn for material in giving, as the Hastie Lecturer, in the University of Glasgow, for 1909-1911, a course of five lectures on the movement of religious thought in Holland during the last century.

The author has evidently studied hard and read widely to qualify himself for his task, and that with success. His title however is somewhat misleading, for the scope of his work is narrower than there indicated. As a matter of fact he leaves out of the discussion all reference to Roman Catholicism and nearly all reference to ultra-orthodoxy. The minor sects and their religious tendencies are also silently passed over and the book is almost exclusively engaged with a description of the growth of 'liberal' protestant theology. Perhaps the restriction was a wise one, enabling him to arrive at greater precision in the description of a religious movement of a whole nation during a full century; for even in this narrower field complexity is great enough to demand adequate space in order to prevent mere flimsiness of treatment or loss of logical sequence. Mr. Mackay has done his work well, treading the mazes of a century's theological jungle with decision and precision. Many a Dutchman could take this book in hand and read it with profit.

For a foreigner, the author's knowledge of the literature he treats is remarkable. His style and exposition are lucid. Several Dutch quotations are given, without English translations to the disadvantage of the English reader, and in several places not without some typographical errors. Here and there there is some dry humour in the work and his delineation of the Dutch character (in the first chapter) is not without shrewdness. But in a few places a Dutchman would differ in certain estimates: as, for instance, his calling the *Tijdspiegel* a leading literary journal (it may have been but is so no longer), or *Bilderdijk* Holland's greatest poet.

The little historical description of the *Eglise Wallonne* and the Scottish churches in Holland on pp. 109-111 contains some quiet wit, the most delightful paragraph being that which mentions a worthy who was "a zealous elder of the Church when on shore, and when on board his brig as bold a smuggler as ever ran out a sliding bowsprit to the winds that blew betwixt Campvere and the East coast of Scotland". Of course the individual referred to was a Scotsman.

And so we are presented with the story of a more or less peaceful war between sects, tendencies, trends, interpretations, dividing the Central Christian conceptions into ever smaller factions. As the author rightly remarks (he is a ex-Indian Chaplain): "The tendency of a long residence in India, where Christianity appears visibly as minute spots against a vast background of Hindüism and Islámism, is perhaps to make one view it in what seem to be its simpler and more radical elements." Yet these theological wrangles should not be regarded as mere quibbles and vain disputations. They may be interpreted in a deeper way in their vastly human significance. A frank record of such theological strife, touched with not too heavy a hand, approached with not too serious a mind, keeping a sane sense of proportion and relative values, is indeed instructive and reveals much that is beautiful, the outcome of noble and honourable strivings of mankind. For when all is said and done the basis of all this struggle is the desire for more light, more wisdom, more knowledge. And the mode of manifestation is nothing but a long drawn out attempt to mutually adjust honesty and piety, conscience and hope, mind and heart. We nevertheless (and perhaps the claim may seem arrogant to some) cannot help thinking, after having finished a book like the one we are reviewing: would that these people had had

some knowledge of, and insight into, the best and most essential elements of what we now-a-days call Theosophy.

We heartily recommend the work to all those who are interested in the working in actual history, in the lives of men, of the eternal quest for the highest.

J. v. M.

To Members of the T.S. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Ans. or 6d. or 12c.)

Mr. W. H. Kirby has done a very useful service to the Theosophical Society in compiling this little book of extracts from the writings of H. P. Blavatsky, Annie Besant, C. W. Leadbeater and others. It is intended to be sent out with each diploma to the new member, so that he may see and feel something of the nature of the Society into which he has come, of the Theosophic attitude towards life, of the true aim of the Theosophist. The compiler has done his work admirably, selecting and weaving together apposite paragraphs and short articles, that present a clear impression of the Theosophical spirit. A list of General Secretaries and Presidential Agents follows, and an outline of the organisation of the T.S. Books are recommended for study, and a list of Magazines is given. We strongly advise general Secretaries to utilise this pamphlet, and every T.S. member should possess one. It would also be very useful for propaganda.

A. B.

The Religion and Ethics of Tolstoy, by the Rev. A. H. Craufurd. (T. Fisher Unwin, London. Price 3s. 6d.)

A better title for the book would have been 'Criticism on the Religion and Ethics of Tolstoy,' for that it verily is; and the criticism is deep, intelligent and honest. Though the reader is sometimes amused at the superior air of the writer, when he takes into consideration that the book is more a criticism than an exposition of Tolstoy's philosophy, he can well overlook this. Tolstoy is revealed in a new phase when we see him through the eyes of our author, who has written this essay in a clever manner showing much knowledge. The book is not devoid of interesting passages pregnant with thoughts of a spiritual nature.

B. P. W.

Chemical Phenomena in Life, by Frederick Czapek (Harper's Library of Living Thought. Price 2s. 6d. net.)

This small book presents an outline of the most recent advances in that branch of Chemistry which is steadily pushing back the borderland of the unknown by reducing more and more of the vital processes in living organisms to the definite category of chemical reactions. It is evident that much progress has been made in recent years in this direction without recourse to experiments on animals, and, to judge from the expectations of the author and his confrères, we are possibly on the verge of some startling discoveries bearing on that mysterious substance called protoplasm. Such a subject necessarily involves many terms and references that are foreign to any but the specialist, but we recognise that any further simplification would have deprived the work of much of its scientific value. We are sure that all progressive students of biology will derive much profit from a study of this compact and up-to-date summary.

W. D. S. B.

Priests, Philosophers and Prophets, by Thomas Whitaker. (A. & C. Black, London. Price 5s. net.)

The work is one for the expert rather than for the man in the street. Only the former can estimate at its fair value the author's profound knowledge. Of the Messianic idea in general, anything on which is now of importance, it is said:

The obscure early history of the Messianic idea has yet to be investigated in full; but we may take the meaning of it to be, that a viceregent of the Supreme God is to bring the world under one rule, as the founders of empires had aspired to. Thus it could easily coalesce with the idea of a mediator-God.... It has long been a commonplace of criticism that the survival of the individual soul plays no part at all in the religion of the Old Testament. The theory of this (the Orphic movement) as of other new religions was that by mysterious rites, as well as by observing a distinctive code of moral conduct with more or less ascetic features, each soul was to obtain a glorified life as the God, whether called Dionysus or Osiris, or by some other name, had attained it after his suffering and descent into the underworld. In what precise way all these ideas interacted, and came together in the completing religions of the Roman Empire it may never be possible to determine, except conjecturally; but we know of the existence of all the strands. We know also from the result that the finally triumphant religion succeeded in representing itself as continuous with the official Judaism, which, in its priesthood and its central rites, perished at the capture of Jerusalem, and the burning of the temple by Titus in the year 70 of the Christian era.

We have quoted this extract merely because a study of the past throws light upon the present. The Orphic movement had distinct points of agreement with the Theosophic. The present times also present the spectacle of a decay in the existing established religions joined to a general religious interest, a religious ferment tending towards a blending, a fusion of many varieties of religious experience.

Another significant point which tallies with the Theosophical is the conclusion that "the principal, though not the only source of the Christian form of this gnosis, this wisdom among the perfect, which rises among the popular religions, yet springs out of them by a series of stages, is the Pauline epistolary literature. Paul, as both Dieterich and Reitzenstein find, moves essentially in the circle of ideas which has been recovered for us in its 'heathen form' in the Hermetic literature and in the magic papyri: it is on this side that explanation has to be sought: the Christian ideas being not original but derivative." Then in a footnote, notice is drawn to a very interesting expression. "Schopenhauer has drawn attention to the singularly un-Jewish character of an expression in the Epistle of James, 'the wheel of birth,' to which he would ascribe an Indian origin. This, however, is also Orphic: compare Burnet, *Early Greek Philosophy*. The literature of Orphism might be described as an early phase of the Gnosis." With regard to the expression 'the wheel of birth,' the Revised Version gives it as 'the wheel of nature' with a marginal alternative of 'birth,' for nature, while the Authorised Version gives simply 'the course of nature'. The verse runs (Revised Version): "The tongue is a fire: the world of iniquity among our members is the tongue which defileth the whole body and setteth on fire the wheel of nature (or birth) and is set on fire by hell."

The author's own view of the origins of the Christian Canon is that the "Pauline Epistles are pseudepigrapha and the Gospel Story is in its base mythical". He holds "that the style of composition of the new sacred literature was fixed by that of the old". He insists that "there is much in the Christian story not properly either Hellenic or Hebraic but appealing primordially to the miscellaneous new populations incorporated in the Roman Empire. King worship and existing Asiatic Cults had their influence. The name itself of Jesus Christ, there is reason to suppose, was that of an ancient Semitic

God, combined with the title of the Jewish Messiah translated into Greek." Again, "As in the case with Judaism we cannot succeed in getting back to a stage of inchoated belief before the construction of the elementary dogma—that is to say, we have no direct knowledge of the past coalescence of the group of practices and beliefs that formed the Christian ritual and dogma."

The book will be of interest to the many who are studying the second of the Theosophical Society's three objects, *i.e.*, "comparative religion, philosophy and science". It treats its subjects in a wide spirit, raises some very vital problems, and presents some very suggestive ideas. In a word, the book gives plenty of material for thought.

E. S.

Studies in Jacob Böhme, by A. J. Penny. (John M. Watkins, London. Price 6s. net.)

As a supplementary volume to their series of reprints of Böhme's works in English, Mr. Barker as editor and Mr. Watkins as publisher, have now issued a work of considerable importance. Mrs. Penny has been an almost lifelong student of Böhme, and though she has never written a systematic book on the German mystic, she has contributed during a long series of years a large number of articles and essays on him to various periodicals. The more important of these are here gathered together in a stout volume, uniform in size and get-up with the reprint edition of Böhme. As is the case with the latter, the editorship is careful and painstaking. A preface gives a short biography of the author (1825-1893) and contains a valuable bibliographical table of the chief autobiographical references to be found in Böhme's works. An appendix gives a list of the unreprinted essays and letters by Mrs. Penny which were contributed to *Light*. C. C. Massey contributes a character sketch of the author and a fine portrait of her is reproduced. The collection of essays numbers some forty in all, some only short in extent, some of them fairly extensive.

A feature of these studies is the wide reading and catholic attitude they show. Mrs. Penny was evidently very well and widely read in international mystic literature. She quotes Swedenborg, Eliphaz Lévi, Sinnett, H. P. B., Rama Prasad, Claude de Saint Martin, William Law, Franz Baader and many others. Nevertheless

she is always Böhme-centric and her great familiarity with Böhme's seems to have influenced her own style and mode of treatment. There is a reflection in them of that element of remoteness and non-directness which strikes one so forcibly in the writing of the shoemaker from Görlitz. The whole tone of the volume is somewhat recondite, though the word is not fully adequate. It will remain a valuable adjunct to Böhmean studies, and in many places contains rich food for thought, not only for the exclusive disciple of Böhme but also for students of comparative mysticism. Editor and publisher have laid the public under a debt by rescuing these fugitive fragments from oblivion in the dusty pages of old files of unwieldy magazines. It is announced that if the volume meets with sufficient success a further volume may be published, containing additional articles and private letters.

J. v. M.

A Manual of Buddhism, by Dudley Wright. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 2s. 6d.)

A neat booklet which may introduce intelligent enquirers to the profound philosophy and the grand ethics of Buddhism. We do not wholly approve of the plan on which the manual is based, but it certainly makes out a very good case in favour of the Buddhist faith. "There are no little books on Buddhism," writes Mr. Mills in his Introduction, and we agree with him; for even this small manual is a great book hinting at great truths.

B. P. W.

Eternal Consciousness, by Alice C. Ames (T. P. S., London. Price 2s. 6d. net.)

Under the above title are gathered together a number of short essays which form Volume II of Mrs. Ames' 'Meditations'. The first essay in the present series is introductory. In it the author explains the aim of meditation, gives reasons for its necessity as part of the daily life of thoughtful men and women, and sketches the method by which its earlier stages may be accomplished. 'The Mystery of the Christ', 'On Right Action', 'The Kundalini', 'Concerning the Ego'—these, among many others, are the subjects of the meditations that follow. In each case a passage from one of the world-scriptures is elaborated and interpreted, the writer giving the results of her own meditation and study for the helping of those who would tread the old path of wisdom, and develop in themselves the power

to know. As she says, "all meditation to be fruitful, must come from within," but there are many people "who have not the leisure or perchance the knowledge to study for themselves the old Scriptures of the world," and it is with the hope that it may be of assistance to these that the author has published these 'Meditations'.

A. de L.

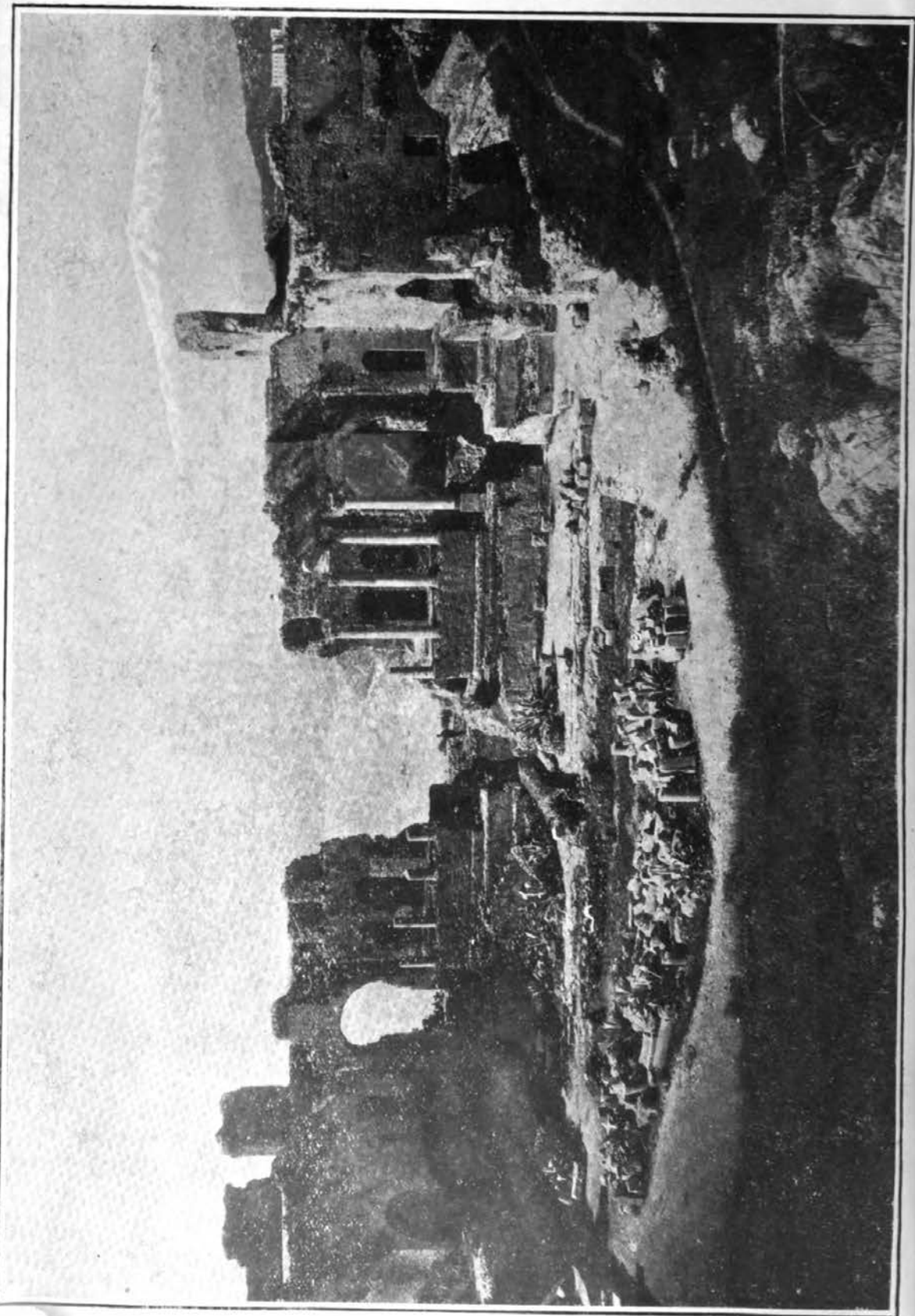
[Mysore] *Government Oriental Library Series.* Bibliotheca Sanskrita.

No. 36. *The Taittiriya Brahmana, with the commentary of Bhattabhaskaramisra.* Ashtaka I. Edited by A. Mahadeva Sastri, B.A. (Mysore, Government Branch Press. Price Rs. 3/8.)

No. 37. *The Arthasastra of Kautilya.* Edited by R. Shama Sastri, B.A. (Government Branch Press, Mysore. Price Rs. 3.)

We welcome these two new volumes of the Mysore Government Oriental Library Series with great pleasure. Mr. Mahadeva Sastri, the learned Curator of the Mysore Government Oriental Series, is the direct Editor of one of the volumes and the supervising Editor of the other; and everything which bears the imprint of his workmanship is sure to be full of good qualities. We cannot do more, here, than draw attention to these works. But with regard to the Arthasastra it may be remarked that it was edited from a single MS. and that the chief editor appeals to all lovers of Sanskrit literature and all Sanskrit scholars who might perchance be in possession of other (partial or complete) MSS. to send him these on loan for a short time, so that he may be enabled to note down all better readings, which can then be published afterwards in a supplementary part, containing, amongst other things, a full index and a glossary of technical terms. The Arthasastra, it may be added, is a treatise on the social and civil polity of the ancient Hindus and seems to be the oldest and most elaborate as well as systematic Sanskrit work on the subject. Throwing a flood of light on the moral, social and political conditions of the ancient Hindus, it has an important bearing on Indian history. Besides, the work is considered as having been the basis of many subsequent Indian treatises. On account of its unique value it was judged more desirable to edit it, though perhaps imperfectly, than to let it continue its obscure existence in the form of a single MS.

J. v. M.



THE THEOSOPHIST

ON THE WATCH-TOWER

THE Krotona Institute, at the Headquarters of the T. S., in America, has issued its courses of study for its summer school. The school lasts for eight weeks, and there are eleven courses of lectures on subjects of the greatest interest. The courses comprise no less than one hundred and thirty-two lectures. Mr. A. P. Warrington is doing splendid work, and the choice of him by the Executive, on Dr. Weller Van Hook's resignation, has been fully justified. Dr. Van Hook is doing all he can in Chicago while he builds up his practice again, shattered by his devotion to his work. We have gained one advantage at Adyar from the ill wind of the good Doctor's financial difficulties—we are able to retain his wife and son for another year, and this is a great pleasure to us all.

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I have been warned by a friend that there is a big conspiracy on foot against the T.S., with a repetition of the Coulomb plot of forged letters,

but I cannot say that I feel disturbed. It may be so, for the persistent malignity of a few mostly anonymous Hindus of Madras must be sustained by benefits more substantial than mere hatred. I watch their proceedings with some interest, not unmingled with amusement, for their inventions are not even clever. The bestowal of a wife on Mr. Arundale, and his exaltation to the Board of Trustees of the C. H. C. are only useful in order that he may be accused hereafter of having deserted the non-existent wife, and being dismissed from a Board of which he has never been a member. The invention of a non-existent pledge is an ingenious device, as it is then true to say that various good Theosophists have not taken it, but it seems hardly worth while to have this tiny island of truth in the vast ocean of falsehood. Much money is being spent on reprinting these articles in England and on the Continent; they are issued as leaflets without printer's name, lest the police should prosecute for obscenity. In Europe, there are difficulties in the way of the circulation of filth, as no decent journal will publish it. I have some interesting documents in my hands, which have been thus rejected, so the way of the purveyors is not as smooth as in India. What do these poor people hope to do? "Truth only prevails, not falsehood." Mrs. Partington once tried to stop the tide of the Atlantic with her mop, but it proved somewhat ineffective. And these poor little Mrs. Partingtons hope to check with their mops the swelling Atlantic of Theosophy!

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We have had a wonderful Convention, large in numbers, varied in nationalities, perfect in joy and harmony. Members came flocking to London from the 11th July, and on the 12th the first regular assembly of the Temple of the Rosy Cross was held; all those admitted were from Scotland or the Continent, preference being given to those who had travelled from afar, and the ceremony was very long, there being no fewer than sixty-three Fellows who became Templars. (The membership is restricted to F. T. S.) The Convention opened with a Conference on Propaganda, at 10-30 A. M. on July 13th; it was a most useful meeting, methods of propaganda being discussed, and many good ideas put forward. At 2-30 P. M. the usual business meeting was held in the Portland Rooms, about five hundred Fellows being present; the Vice-President sat on my right, and no less than seven General Secretaries were present—those of Scotland, France, Belgium, Holland, Italy, Hungary, and England and Wales. Each spoke a few words in answer to the welcome extended to them. We had thus practically a European Congress, and we were able to hold an informal meeting on the following day, at which we discussed matters most important for the Society, and made arrangements to draw still more closely the affectionate bonds between us. The business meeting was most harmonious, and the report of the General Secretary showed a larger accession of members during the year than we had ever had before; the finances of the National Society were eminently satisfactory. Cables of greeting were ordered to be sent to Mr. C.W. Leadbeater

and Mrs. Sharpe. The meeting closed with short addresses from the Vice-President and myself.

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In the evening, after a pleasant tea at the Eustace Miles' Restaurant, we all repaired to the King's Hall for a dramatic performance carried out by the Art Circle of the T. S., consisting of two short plays by Mr. Clifford Bax, F.T.S.—*Echo and Narcissus* and *The Marriage of the Soul*, with an interlude of 'Woodland Dances'. The first was disappointing, as the voices did not travel; I only caught two or three noble lines, which made me long to hear more, but the second made ample amends. It was a most exquisite play, beautifully acted and extraordinarily impressive. The *Morning Post* says of it:

This performance was wonderfully impressive. The action is admirably adapted to the statement of views regarding the greatest issues in life and death. The material is noble, and Mr. Bax honours it to the full. Even the uninitiated are profoundly impressed by the sublime thoughts expressed in Mr. Bax's solemn and sonorous verse. . . . *The Marriage of the Soul* should be seen more of, and in more favourable conditions than are possible at a performance like Saturday's, for it is certainly one of the most thoughtful, most lofty, and most impressive productions of the season.

This is high praise, but it is thoroughly deserved, and Mr. Clifford Bax has done good service to Art by his noble verse and stately ceremonial. To his wife also—better known as Miss Gwendolen Bishop who has done so much to bring Greek drama within the reach of the poor—the success of the performance was largely due. Miss Maud Hoffman played very admirably the part of the soul of the young priestess. The T.S. is fortunate in having in its ranks artists worthy of the name. Another of these—Mr. Shapiro, F. T. S., a rising

composer and orchestral conductor—played delightfully on the piano before the Sunday lecture.

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Sunday was a busy day. The first meeting was that of the Round Table, at which I initiated five young Companions and two Knights. Then followed the usual general meeting for members of the E.S. In the afternoon the seven General Secretaries present gathered in conference with myself, and then a large At Home was held on the land skirting our Headquarters, and we had the pleasantest two hours, old friendships being renewed and new ones begun; music also added its charms, Miss Besant-Scott playing charmingly on the violin, Mrs. Davis giving pleasure to all by her beautiful voice, and Mr. Kirby showing us once more how much Art had lost when banking had forcibly annexed him. It was so pleasant under the trees that we incontinently determined to add the land on which we met as a garden to Headquarters. The Sunday ended in the Portman Rooms with my lecture on 'Aspects of the Christ'.

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On Monday there was a meeting of the Trustees of the Dutch Headquarters, at which I was elected as Chairman of that body. This was followed by the first meeting of the new Executive, which sanctioned four new Lodges and many Centres. The T. S. Order of Service met at 2-30, and a second At Home followed, again in the open air; many old friends of his had the pleasure of greeting at this Rai Bahadur G. N. Chakravarti, F. T. S., who is over in England as a delegate to the

University Congress and to the 250th Anniversary of the Royal Society. Amid a whirl of engagements—Guildhall luncheons, royal and ducal garden-parties, receptions and dinners, he found time to remember the Theosophical Society. This At Home concluded the T.S. Convention, but a very large number of Fellows crowded into the Masonic Temple in the evening, where Lodge Human Duty offered to the Co-Masons of many countries opportunity for both labour and refreshment, and where they had the pleasure of receiving with due honour the famous Mason, Very Ill. Bro. Yarker. The Order of the Star in the East held a crowded meeting in the Temporary Hall at Headquarters on Tuesday morning, and after this there was a general scattering of the members in every direction, everyone carrying away a joyous heart and new inspiration. The feeling is well voiced in the following letter :

We have gone back—many of us to lives of great stress and difficulty—with our hearts uplifted, and a firmer determination to grow pure and strong, and fit to enter the Path you point out to us.

Such should be the result of a Theosophical Convention.

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Greetings came from as far afield as Sofia—from Bulgarian Theosophists—and from India—from the residents at Adyar. One of the telegrams to the Star in the East, that from Sweden, was so gracefully worded that I must record it here :

In the Land of the Midnight Sun abides the Star in the East, and greets its brethren of the Joyful Expectation.

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Mr. Wedgwood, the General Secretary, has won all hearts during his year of office, and it was pleasant to see the faces brighten as he passed. Very hearty congratulations are his due for his success in guiding his Section, and I personally thank him for unfailing help and support, and for affectionate and unswerving loyalty. Such Secretaries make a President's work easy.

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We had a fine meeting at the Birkenhead Town Hall on July 24; Lady Emily Lutyens took the chair, the Hall was completely filled with an audience which listened with growing enthusiasm to a lecture on 'Reincarnation applied to Social Problems'. The idea that the King should take into his own hands the condition of his people, and call to his aid a council of the best brains and hearts in the nation—leading landlords, capitalists, economists, ministers of religion, philanthropists, organisers of industry, leaders of the manual labour class—and work with them to shape social re-organisation on a lasting basis was greeted with enthusiasm. Good reports appeared in the leading papers on the following day. In the afternoon, before the public lecture, I addressed a large gathering of Fellows of the T.S. in a pleasant hall built by Mr. Bibby, F. T. S., in his own grounds, and then we all adjourned to the summer-house and gardens to drink tea and eat cakes. Hearty congratulations are due to the Liverpool and Wirral Lodges, to whose work the success was due.

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On July 23 Lady Emily Lutyens, my daughter and myself motored down to Cobham, to Mrs. Earle's beautiful country house, and I addressed a gathering of interested people on a lawn in the pleasant gardens—a very agreeable way of delivering the message of Theosophy in this summer weather. A brief visit to Paris preceded this, Miss Bright, Mrs. Russak, Mr. Wedgwood and myself going thither on Masonic business. It was a pleasure to learn there that the Comte Arnaud de Gramont, F. T. S.—who came in from the country to greet us—had received the high honour of a chair at the Sorbonne, as a recognition of his fine scientific work. We met there also the Surgeon-General of the Mexican Army, one of the Aides-de-camp of the President of the united states of Mexico, Dr. Alfonso Montenegro, F. T. S., who, in his Chief's name, invited me to visit Mexico, when the country has settled down.

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It is interesting to see a heading in a London daily paper, 'The Birth of a New Age,' and to find Lord Rosebery saying, at the opening of the Congress of the Universities of the Empire at the Imperial Institute:

Is not the whole world in the throes of a travail to produce something new, something perhaps better than we have yet known, which it may take long to perfect or to achieve, but which at any rate means a new evolution?

To this question the instructed Theosophist answers with a joyous and steadfast: "Yes".

Many in England, as well as in India, will have heard with sorrow of the premature passing away of Miss Appel, F. T. S., B. Sc., B. S. M. B. (London). She was an earnest and devoted Theosophist, and had a deep love for India. In vain I urged her, in her weak health, not to return to India; her heart was set on it. She did a few months' work at the Seva Sadan, and was there seized with the illness which finally proved fatal. She became better, and after a rest at Adyar, she took up work at Madanapalle, as Superintendent of the High School. She again, however, broke down, and the Missionaries there very kindly admitted her to their hospital, and tended her with the greatest care. Her last letter to me was dated July 10, and she spoke of herself as feeling very weak. There may yet be another; the cablegram did not give the date of her death. She has passed to the Peace, another English Theosophist who has sacrificed life in India's service. May there be many such.

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Mr. H. Massingham, F. T. S., Benares House, 17 Norfolk Terrace, Brighton, has turned his home into a 'Food Reform Guest House'. In a friendly notice, the *Brighton Standard* remarks that Mr. Massingham was one of the pioneers of electric lighting in England, and was actually the first to successfully light the streets of a town with electricity; like most pioneers, he lost money over the work, from which many since, following in his steps, have reaped fortunes. Mr. and Mrs. Massingham have this year, organised a Food Reform Summer

School at S. Michæl's Hall, Lansdowne Road, Hove, Brighton. It is held from August 1 to September 16, in a beautiful Hall surrounded by charming grounds, and the 'scholars' will be fed with lectures, religious, philosophical, scientific and social, as well as with pure physical food. Concerts and other entertainments will provide amusement, while there are five tennis courts in the grounds, and there are golf links close by.

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Mme. Griselda, who is called 'the Melba of India' has dedicated herself to the service of the Theosophical Society and of the Coming Christ. "May my soul," she says, "be heard through song." "My voice shall be placed for the good of the Theosophical movement. I have studied the religions of every land, and I find that Theosophy combines them all. Because of this discovery, I dedicate my voice to it." Mme. Griselda is spoken of in the American press as having an exquisite voice and as delighting great audiences.

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Mr. Leadbeater has taken his passage home to Adyar, and will arrive a day after myself. My two wards, whom I brought with me to England with their father's consent, remain to prosecute their studies for the University under their tutors. I have placed them in the care of the widow of the Right Hon. Jacob Bright, M. P. one of the Privy Councillors of the late Queen Empress Victoria, and of her daughter, very old friends of my own.



EDUCATION AND SPIRITUAL CULTURE

By ALBA

II

(Concluded from p. 700)

WE have come to the conclusions: (1) that the reasons for the diseases affecting our younger generation are to be sought for in the absence of spiritual culture; (2) that parents and educators cannot be of any help to it, as far as self-education is concerned, as long as they do not set before themselves the problems of spiritual culture; (3) that the problems of spiritual culture are closely connected with the awakening of spiritual consciousness.

Let us recall the Theosophical definition of religious consciousness :

“Religious consciousness is the consciousness of the divine nature of Man and of the Universe ; in other words, it is the consciousness of the one Divine Life, underlying the multiplicity of forms.”

It thus becomes evident that religious consciousness implies the acceptance of the idea of the Brotherhood of all beings and of the moral responsibility of each for all.

But responsibility implies in its turn the existence of certain duties, and we must learn to understand and to fulfil them ; in other words the problems of spiritual culture stand out, definitely outlined before us, and thus the link between the awakening of religious consciousness and the labour of self-education is established.

But, we shall be asked : Is it not possible to carry on self-education, without basing it on religious feeling ? Can it not repose on a purely utilitarian and social foundation ? To this we must categorically answer : No ! self-education can be solidly based only on man's faith in himself and in his high destiny. We have to acknowledge our divinity, if we are to gain the will and the strength to educate ourselves anew. The man that thinks himself a machine or an animal has no stimulus powerful enough to drive him on, because he does not believe in the possibility of creating a higher biological type. On the other hand, no work is possible on a non-existing material. We admit the existence of the body, and take care of it. We admit the existence of the mind,

and train it. But if the Spirit does not exist, as some people allege, how can we cultivate spiritual life that is worth anything on the basis of something that has no existence at all? Clearly we must first of all awaken the consciousness of our spiritual, eternal essence, *i.e.*, the religious consciousness. Such an awakening must form the corner-stone of educational work.

But how are we to effect this? All that is high and noble can be awakened and drawn out only by the high and noble. Through beauty and love man knows himself, knows his inner God, and through the God dwelling in him, he conceives God in the Universe. As long as we seek God only in the heavens, it is difficult for us to find Him. Fallacious and fruitless is such search, unless we find Him in ourselves. Then, and then only, we shall be able to know the God in heaven. "No man cometh unto the Father, but by me," says the Christ. In other words: only the Spirit can know the Spirit. Therefore it is necessary to develop the perception of the beautiful and the lofty, the faculty to conceive beauty under all its forms. Hence the necessity of *unifying education*, and of linking together æsthetic, ethical and religious problems, that they may, by a common effort, arouse and evolve the religious consciousness.

Truly has Dostoievsky said: "Beauty shall redeem the world." Æsthetic questions have an immense importance in the education of the young, and they have to be seriously studied. Beauty, calling forth sympathetic vibrations in the Higher Self, exercises a mighty influence on the heart,

producing the wish to imitate, to bring beauty into life. The imitative faculties of the child should be utilised. Instruction in the various Arts, and the necessity of finding new methods of teaching them, are therefore questions requiring close attention.

Beauty manifests as the lovely and the lofty; *i.e.*, through beauty of thought, feeling, word, sound, colour and form. New methods of teaching must lead to the conscious perception of higher things, by raising the concept of Beauty from the perception of beauty of form, colour and sound, upwards to the perception of spiritual loveliness. That is why Art is indispensable for each and every man; it must not constitute the privilege of a small group of chosen pupils, but ought to serve as a spiritual school for all of them, lest they turn into an artificially created complexity of ambitions and vanities. Pedagogy must not let slip out of its hands one of the mightiest instruments of education.

The Arts—drawing, sculpture, music, poetry, declamation, dancing, rhythmic gymnastic—produce rhythmic vibrations in our organism and thus attune us to noble and pure emotions. These emotions pervade our consciousness, generating æsthetic aspirations, that seek ever and ever higher satisfaction; they accustom us to vibrate on a higher scale, and prepare us for the perception and comprehension of a higher type of beauty; therefore the importance and the role of the Arts in education cannot be too much insisted upon. Besides, there ought to exist special societies, associations, children's clubs, etc., where children may learn to love and enjoy beauty. Being surrounded

by beautiful pictures and sounds, the child would naturally grow to love Art, would grow into the habit of generating fine and pure vibrations, would educate its taste and would obtain nutriment for the soul. But in order to lift to this level the problems of artistic education, great Artists full of enthusiasm and faith are needed—Artist-Theosophists.

In this connection, most interesting are the endeavours of the talented Russian violinist, Mrs. Ounkowsky, who has created her wonderful method 'colour-sound-number,' and who has put it already into practice in schools with brilliant success.¹ This method will doubtless play an important part in the department of Art-instruction in the new school-system, because it tends to develop in the child, receptivity, observation, and comprehension of beauty.

The whole universe is full of sounds, too exquisite and subtle to be perceived by our gross organs of sight and hearing. How much joy pervades the world! How many luminous and beautiful vibrations exist, that we are not able to perceive! And how important it is for man, in our dark and vulgar age, to evolve his receptivity, in order to take his share of this joy and this light!

Mrs. Ounkowsky in one of her papers writes:

The life of the universe is linked together by a chain of phenomena, that may be seen by analogy. We hear in it eternal sound, see eternal light, feel eternal movement, connected with the idea of number. The finer our ear, the clearer our eyes, the purer our thought, the better do we comprehend the analogy of life-phenomena, of those ever-repeated echoes of the fundamental note of the universe. If we only attentively listened, looked, and plunged our thought into the heart

¹ Her method was approved in 1909 by the Imperial Musical Academy in Petersburg.

of life, we could hear the sounds of Nature, see them in colours, perceive those colours as sounds, and thus create pictures and music. We could copy music from sunrises and sunsets and from moonlit nights; we could paint pictures from music. This path of artistic work is the path of the higher observation. . . And those inner, mysterious sensations of life would be reflected in Art; they would generate pure art-productions, born of the pure source of life and carrying with them those sensations harmoniously linked and interwoven, just as they are interwoven in the life of Nature and the life of the Soul. Constant communion with Nature, observation of her life, open up the depths of our reason, evolve our inner sight and hearing, develop our receptivity.

Those deeply-felt words, when thoughtfully meditated upon, show out clearly the defects of our educational work, carried on as it is in the midst of tumultuous cities, in the foul atmosphere of dusty streets, amid heavy and bad vibrations. The school ought to stand in the wood, amid flowers, having the blue sky over it; it ought to be flooded with sunshine, steeped in the fragrance of wild grasses and blossoms, bathed in wonderful cosmic vibrations. By turning our backs on Nature, we deaden the receptive faculties in ourselves and in our children. The colour-sound-number method reminds us of the necessity of this communion with Nature and teaches us to feel and understand her. During Mrs. Ounkowsky's lessons, sounds, colours and numbers verily *live*. The children are shown landscapes, flowers, birds and butterflies. They find out the musical notes corresponding to the colours, and translate the pictures into music. Then they learn songs, composed on those basic notes, and praise in music the beauty of woodland, sunset, sea-gull, admiring at the same time the pictures of the objects they praise in the song. One must hear those extraordinary musical pictures, in order to comprehend to the

full their sweet loveliness and the significance they have for the spiritual growth of a young soul.

But beauty manifests not only externally as the lovely; it manifests also as the lofty. This higher side of the æsthetic emotions may be aroused through the study of the divine creative power in Nature, of the laws that govern the development of the universe. A wide field of study is presented in this connection by natural history and psychology.

In the lessons of natural history, the master must not limit his teaching to the study of the structure of such and such an animal, or of the number of leaves of such and such a plant; he must teach his pupils to admire the beauty of every created thing, and to delight in this wonderful loveliness and harmony. What beauty in every crystal, in every geometrically regular snow-flake, in every petal of the tiniest flower in the fields! Mightily does their loveliness proclaim the Divine Wisdom of the Creator of the Universe, and it leads us to recognise the perfection of the laws given by Him.

Not a less wide field of action is presented by psychology, history and literature. The study of the lives of men, belonging to the higher types of humanity, of heroes, ascetics, geniuses, saints, martyrs, gives rise to emotions of a higher order, generating enthusiasm, hero-worship, devotion, and reverence for greatness. Thus does a concrete ideal take shape and form in a young soul. Therefore must every school library possess a rich and choice selection of books on religion, ethics, psychology and biography. We direct the attention of the

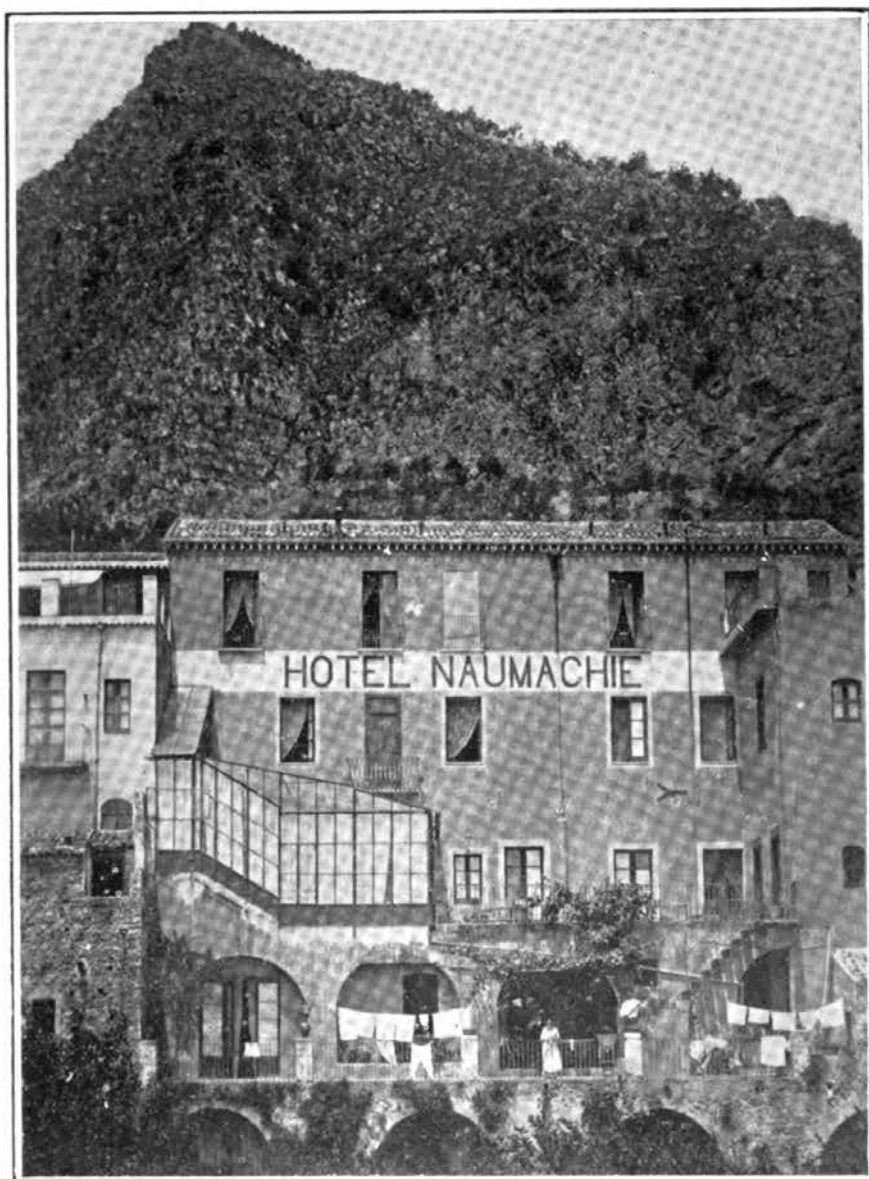
reader to the interesting paper of E. Lopinsky on the subject in hand: "The heroic, as an element of education."¹

In connection with the aforesaid, naturally arises the problem of finding new and more interesting methods of teaching in all the departments of science, beginning with languages and ending with mathematics. Instruction in every branch of science should consist not so much in the communication of a certain complex of knowledge, as in causing it to become a living force of progress for the pupil, a means for his acquiring more spirituality and for his descending more deeply into himself.

There is a branch of science that has at its service a mighty stock of helpful material; the study of the scriptures and the yearning felt by the pupils to become conscious of their own religious tendencies. This branch is religious teaching; but in order that it may fulfil its aim, it must be freed entirely from any scholastic element, the centre of the teaching should be the Love of Christ, and not the study of catechisms, canons and rituals.

The whole arrangement of the future school must be a spiritual one. Being plunged in the noble atmosphere in which the Titans of Humanity have lived, the children will always move amid pure and lofty vibrations, and in this atmosphere young hearts expand, grow pure and strong. Thus will children learn to comprehend and to love not only physical and intellectual, but spiritual beauty as well.

¹ *The Russian School*, January, 1911.



ACROPOLIS, TAORMINA.

The action on the emotional nature of the child will clear the way for the intellectual conception of spiritual truths—a comprehension absolutely necessary, for that alone sinks deeply into our souls, which has been assimilated by our consciousness. Pedagogy attributes a great importance theoretically to the *role* of the unconscious in educational matters. The general opinion is that the chief thing in education is to inculcate good habits in the child, and that this alone matters. This idea is very concisely formulated by G. Sebon in the epigraph, chosen by him for his book *La Psychologie de l'éducation*. "Education," it says, "is the art of transferring the conscious into the unconscious." The importance of this transference of thought and decision into the realm of the unconscious, where they become habits, is self-evident. The idea is quite just, but the expression of it faulty, because incomplete. It overlooks an important psychological moment, preceding this process—the moment of the *conscious perception of a thought*, and of its free application in life. Good habits, mechanically acquired are not to be relied on. They are easily forgotten, amidst their unfavourable surroundings. Only that which has been thoroughly assimilated by man's consciousness rests on a really solid foundation, becomes, so to say, man's flesh and blood.

It seems extraordinary that, as far as morals are concerned, contemporary pedagogy stands yet on the ground of mechanical acquirements, having at the same time long ago repudiated this practice in the realm of purely intellectual work. Even the multiplication-table is not learnt by heart at present,

and the rules of orthography are taught in logical connection. Only in methods of moral training does pedagogy lag behind. It ignores the important fact that in order to build up a solid and useful habit, its idea must first be grasped by the consciousness, calling forth a definite decision and a series of will-efforts, and only then, after having grown into a habit, does it step over into the realm of the unconscious. Mental work regulates feelings and sensations, moulds the character and the moral physiognomy of man; consequently this work cannot in any way be omitted.

But what are the spiritual truths that ought to be imparted to children in intellectual form, and in what garb ought they to be presented?

First of all, children must be made to understand that spiritual life is governed by exact and unchanging laws, just as is the physical world.

Those Laws are :

1. *The Law of Love, or the Law of Unity.* Its comprehension brings in its wake the acceptance of the idea of the Brotherhood of all beings. God is Love. God is One, and all men are brothers.

2. *The Law of the Conservation of Energy.* Nothing is lost; not one speck of dust, not a single effort, not one feeling; everything lives eternally.

3. *The Law of Causality,* closely related to the foregoing. "Whatsoever a man soweth, that shall he also reap."

4. *The Law of Evolution,* necessitating constant effort and spiritual labour. Man grows by inner work.

5. *The Law of Polarity.* Our nature is dual; the animal and the God, the higher and the lower

principles; the one or the other gains the upper hand by turns. Hence the necessity of struggling against the lower principle in the name of the higher one, with which the child should ever be taught to identify himself.

The comprehension of those five basic laws naturally demands a serious study of the problems of spiritual culture.

First of all, we see before us the hygiene of the soul, to be studied so that we may understand the chief conditions of healthy moral life; and in connection with it the importance of holding up a living Ideal, an object of worship, acting as a stimulus to spiritual work. Upon this follows the active side of spiritual labour: the living up to the Ideal.

What does the hygiene of the soul consist of?

Allow me in reference to this to use an analogy. Just as physical hygiene consists in regular ablutions, in the action of sun and air, in diet, and in a definite rhythm of life, so the hygiene of the soul requires certain influences:

(a) Spiritual baths: the analysis of the day lived through, of the errors committed, the renewal of strong decisions to lead a better and purer life; such baths must be taken daily, morning and evening.

(b) The influence of a pure atmosphere: communion with people attuned to spiritual life and with pure books, and amid strong artistic vibrations.

(c) The influence of the spiritual sun and its rays: the study of the scriptures, prayer and prayerful meditation; it is most important to sub-

ject oneself to this influence in the morning, immediately after the spiritual bath.

Let us add that we must always have about us a certain amount of oxygen—by oxygen, I mean the lofty thoughts of spiritually advanced men, read and meditated upon in the morning.

Such are the main points of the hygiene of the soul. But its successful adaptation requires the presence of the most important condition of spiritual life: the existence of a *living Ideal*. For instance, to look up with reverent devotion to the great Master of humanity—the World-Teacher, to worship Him, to contemplate His divine beauty and glory, to surrender to Him in glad sacrifice one's will, one's heart and all one's strength, in order to serve Him, to try to grow into His likeness and to follow in His steps—all that constitutes the spiritual work, which opens the heart to the sun of Love and its glorious light.

Prayer must be followed by religious meditation, *i.e.*, a devotional analysis of the chief qualities and feelings and of their manifestation in life. Let us take as an illustration the feeling of love, which may be compared to white light. Attentive analysis will break it, as light is broken into the sun spectrum, into the spectrum of love: courtesy, patience, trust, kindness, respect, gentleness, loyalty. These are precisely the elements of love so graphically described by the Apostle Paul in his *Epistle to the Corinthians*.

So long as we think that love can exist side by side with anger and jealousy, we have not purified it, nor have we even grasped its meaning. But as soon as this spectrum is clearly outlined in our

consciousness, we set to work to pluck out the undesirable weed-elements—pride, anger, jealousy—and to cultivate actively the healthy love-elements. This example illustrates the importance of psychological analysis, aiming at the building up of the inner life.

We see thus that the hygiene of the soul forms the basis of spiritual culture. Having bathed in the clear waters and the pure air of the Spirit, and submitted himself to the influence of the spiritual sun, man aspires to live up to his ideal, he wishes to act for the good of men, and this wish becomes a yearning for *active service*. The whole day is coloured by the inspiration received in the morning, and he goes out into the world carrying it with him. And it is a strong, luminous, stimulating power. While perfecting himself, he alters his attitude towards the world, and consequently creates a new life. And that is the ultimate goal of spiritual labour: *the creating of a new and better life*.

The most active and inspired creators of it were always spiritual men. *In the Spirit lies the root of strength and liberty*; from it comes cure and power; from it comes inspiration. When the roots are diseased, the whole plant perishes; when the roots bathe in fresh water, the plant blooms in all its splendour. If the spiritual life be atrophied, man's creative power is dried up, and even under the best conditions his genius is doomed to sterility. The whole plant must have nutriment, first of all the roots, and then only the stem and the leaves. The spiritual man needs spiritual food. "Man shall not live by bread alone."

Those are the truths that must be realised by parents and teachers before they assume the complicated and responsible task of education. Such an earnest attitude will stimulate them to pursue unswervingly their own perfecting, and to consider as the corner-stone of education the arousing of the religious consciousness, bringing in its train the prevalence of moral principles in life.

Now, summing up the aforesaid, we may formulate the following points :

1. The goal of education is the awakening of the religious consciousness.

2. Hence the unity of moral, religious and æsthetic problems.

3. Religious consciousness generates the sense of duty, of moral responsibility, the need of self-education.

4. Self-education leads to spiritual hygiene, spiritual culture.

5. Spiritual culture generates, in its turn, the yearning for activity for the general good, *i.e., for the creating of new life and for active service.*

Alba

THE OLD ORDER CHANGETH

By A. RANGASWAMI AIYAR, B.A., B.L.

REPEATEDLY we hear voices raised both outside and inside the Theosophical Society that the Society has undergone great transformations in its methods of working, in the teachings which its leading exponents place before the world, and in its attitude towards phenomena, psychical as well as physical, the result of the investigations into the past and into subtle realms of nature, which are made by its prominent representatives. It is not surprising that persons outside the Theosophical Society say so; for the Society itself in its aims and ideals is in advance of the times, and must be considered strange by many outside it. Further, changes within it therefore naturally lend an additional touch of strangeness to it. But what is surprising is that the members within it should now and then raise some protest against the introduction of fresh ideas—ideas which, though new, are yet in harmony with the aims and ideals of the Society.

Within the last five and thirty years, it cannot but be said that changes there have been in the form and the inner throbbings of the body of the Society. The three objects of the Society have remained the same; and the proclamation that the

Society was founded under the auspices of the Masters of Wisdom has remained the same; and the perfect freedom of thinking among its members, even to the extent of denying what must be deemed to be basic principles of a Society like ours, has remained the same. But its form and the attitude which it bears towards the world and world-problems have been changing as the purpose of its existence has been more and more unravelled before our eyes during these years, and its high destinies in the distant future foreshadowed in outlines however dim.

In the earliest meetings of the Society, the inquiry into the lost canons of Egyptian proportion appeared to have interested the members to a far greater extent than the wisdom-religion of the ancients. The first object of the Society—enunciating the principle of Universal Brotherhood—on which the civilisation of the future will be built as contradistinguished from the conflict of the present, appears to have been given its place as the first object of the Society, without full consciousness of its importance on the part of its first organisers and members. It has been often discussed whether Madame Blavatsky had the knowledge of the doctrine of reincarnation when she wrote *Isis Unveiled*. It is even doubtful whether the President-Founder, loyal soldier as he was, fighting the cause of his Master during many lives in the past, and ready to do so in the many in the future, had any clear and adequate conception of the mighty work which the Society he was founding was to do as the forerunner of a great civilisation

of the future, save that the work started under the direction of the Masters of Wisdom cannot but be mighty. He with his love for eastern philosophies and religions was so essentially the child of his age that he raised his voice against the formation, within the bosom of his Society, of a school of Occultism whose transactions may not be published to the world.

In governing the affairs of humanity, the Gods utilise the doings of men in carrying out the divine plan. Even the man who sets himself consciously against that plan is needed in advancing that plan; more so perhaps the man drifting helplessly in the current of life, and more still the conscious co-worker with Ishwara. Some comprehend the divine plan and some do not; but their knowledge or ignorance does not affect in the least the accomplishment of the divine purpose, though for the individual man it means everything whether he consciously co-operates with the scheme of evolutionary progress or does not.

Similarly the plan of the work to be achieved by the Society must have existed in its fulness in the minds of Those whose instruments the visible founders of the Society were; but each one understood the plan as he or she chose to understand it. So also with all the members of the Society. When the Society was outgrowing the limits of our mental and spiritual horizon, we were crying that it had changed for the worse. Whatever the value of our services to it, and however earnest and sincere we were in feeling 'thus far shall it go and no further,'

it has gone on further and we have been left behind. Some of those who marched with it till 1884 dropped then from the ranks. Of those who advanced, some receded about 1888. Some advanced under its banner till 1895. Some of the earnest members thought that the Society was turning along a dangerous path in 1907, and raising a warning voice severed their connection with it. The process of elimination still continues in the year 1912; and may continue till the Society with its vast body of members becomes consciously alive to the mighty plan of its work of spiritualising the life, and the multifarious activities of humanity, whether religious or secular, sacred or profane, whether political, social or economic, literary, scientific, or artistic; and ushers in the new civilisation of the future. Of those who have thus dropped from the ranks, many have given of their life's best to the Society and its interests. Their powers and faculties have been laid ungrudgingly at the Society's service. Well may the outside public express their surprise that so many great and good men should leave the Society's ranks, and point to that fact as affecting their good opinion of the Society. Well may they also wonder why it shows no sign of lessening prosperity after their secession, why new and valuable recruits always take their places? The Society while doing its work towards the world, is itself being fashioned as a more and more efficient instrument in the doing of such work. And workers, valuable as they are, are less important than the work in hand. Their dropping does not create much stir amongst those who remain behind to labour and

who feel assured that such dropping out is only temporary, and that those who leave will return to resume their work at a later time.

What a difference there is between the Society, and its conception of its work as it was in those early years of its beginning, and the Society and its conception of its work in these times! In those days the Society was no doubt a spiritual organisation but it was an organisation similar to a scientific association founded for study and research. A few daring minds hoped to reach their Master by undergoing the necessary discipline, and to tread the ancient path. Now a clear precise definition of its functions is placed before us: that the Society is the herald or the forerunner of the advent of the World-Teacher in the near future; it proclaims the founding of a new sub-race with its characteristic civilisation; and it traces the faint shadowy beginnings of the glorious sixth Root-Race in the far distant future, much in the same way as a tiny rill on the slopes of the high Himalayas may eventually end as the mighty Ganges in the plains below. The progress of the individual member is of no moment except that he is rendered more efficient to carry on the Society's work, and is enabled more effectively to uphold its ideals. Of course any member is free to accept or reject the conception of the Society's work indicated above, just as a fellow of any scientific society is free to accept or reject a law of nature like the law of gravitation. But a close observer can see that the numbers of those who recognise this aspect of the Society's work are steadily increasing,

until perhaps in the near future members may universally view the Society's work from this standpoint although it may not be a formulated article of belief. Any Society even though it is launched only as a Society for research without any accepted set of facts, cannot, if it is to do effective work, avoid gathering, during its experience and inquiry, a set of verified facts and beliefs which may throw illumination on its work. It cannot be an inquiring body always. If it be so, it is a sure sign that no progress has been made and that it has not grown older with age and experience. The accumulation of fresh facts and fresh teachings presented to the world by the Society, instead of showing that it is drifting hither and thither, is a sure sign that it is healthy and strong and is going on to its appointed end; further, those facts and teachings are in a line with its past tradition, in harmony with the teachings of ancient religions and philosophies, and in accordance with the trend of modern science, and the best thought of the age.

The position of the Theosophical Society in India at the present time shows certain peculiarities. Unlike other countries, India presented a clear field for Theosophical activities, during the first two or three decades after the commencement of its work here, for it came as an upholder of what was best in Hindus and Hinduism at a time when such upholding was necessary. It supported the general principles of Indian philosophies and ethics which, though differing amongst themselves, have certain valuable common basic principles as distinguished from the materialism of the West.

But now that the work of the Society in India is not confined to the surface; now that it does not content itself with mere platitudes of sympathy with Aryan civilisation and philosophies; now that, in its deeper working, it comes in conflict with dying customs, beliefs, and loss of intellectual and spiritual vigour, which an ancient religion and polity like ours must have undergone in their evolution through millennia in the past, and which have been blended so intimately with all that is best in that religion and polity, that it is exceedingly difficult to distinguish the latter from the former, except with a keen intellect illuminated by the eye of the Spirit; in short, now that circumstances are such, it is no wonder that the Society has commenced to provoke opposition from many quarters in India. To the hand-to-mouth politician, starting with certain Shibboleths of the hour, with a horizon limited to the survey of passing events of to-day or to-morrow, the work of a Society seeking its fulfilment in centuries will not only be uninteresting but appear to be positively unprogressive. To the social reformer, who does not take into his ken the immense past of his race and its future, the works of social amelioration in which the Society engages itself will appear a mockery of his aims and aspirations, which lie in seeking to engraft on the ideals of his race actualities inconsistent with them. To materialistic religiosity whether in the East or the West, which contents itself with following certain creeds or formulæ without seeking to live by or vibrate

in unison with the soul of its religion, the Theosophical Society with its message, like unto that of the prophets of old, is an innovation disturbing the slumbering waters of self-satisfied repose. To the deeply orthodox, indeed religious, man to whom the ancient dispensation of long ago, not indeed in its pristine purity, but modified by the accretions of ages, is the full measure of the inexhaustible waters of life, every new presentation of even the truth which he holds dear (let alone the presentation of new truths), is an infringement of the Law and therefore worthy of condemnation. To the careless, the indifferent man of the world, every movement, and every teaching which is above his understanding merits opposition and obloquy. To a race which believes in Divine Incarnations and the appearance of Rishis for its helping, the advent of a Great Teacher in the near future becomes incredible. When the Christian chronology is thrown backward a hundred years, or when Apollonius of Tyana is said to be an incarnation of Jesus, our religious equilibrium is not affected; but there is a close searching of the platform on which we stand when Sri Ramanujacharya is said to be an incarnation of the Master Jesus.

India is at the parting of the ways. From the time when the Aryan hosts were marched across the Himalayas thousands of years ago, and their leaders under the auspices of Manu Vaivasvata implanted their religion, polity, and civilisation here, India has been self-centred, and has profited immensely by that attitude, in the past. And when a great attempt was made to disturb it by the spiritual

rationalism inaugurated by the mighty Buddha, the wave passed over, leaving indelible marks of His teaching but nevertheless leaving the general attitude unaffected. But while India has stood still since His advent, the world around has rapidly awakened. The question was whether India should give up her self-centredness and adjust her relations, ranging from the spiritual to the physical, anew, and gain a new lease of immortal life thereby, and step into her rightful place amongst the nations, or resume her attitude of rigid isolation, which means a life of lingering decay and death. That India should adopt the former and not the latter has been settled, and the process of adaptation is now in the hands of the National Devas. Amongst human instruments working in co-operation towards such a glorious end, there is none which has done such good work in the past, and promises to do such good work in the future as the Theosophical Society. Deeply conservative towards the noble ideals of life and duty, the system of cosmogony and the hierarchical government of the world, the scheme of evolution human and sub-human, which the Great Manu of the fifth Root-Race gave to His first-born, and all the teachings which the Teachers succeeding Him gave to the race; pointing its finger to the dim star of a glorious religion and civilisation in the distant future for which the Manu and the Vyasa of that age are at present working, with slow toil and through us erring men, and strengthened with all the blessings of the great and the mighty in our humanity, the Theosophical Society is the bridge between the

Old and the New in India, strengthening what needs strengthening in the old, pulling down, though not with irreverent, iconoclastic hands, that which has served its purpose, and which, if allowed to remain, could only be a drag and an impediment to progress. The East and the West have come in contact with each other on Indian soil. Even though this contact has been close for about one hundred and fifty years in the past, the two have been like unto water and oil, lying apart and distinct. Both of them must profit by the mixing of their ideals at their highest, and in that lies the safety and the certainty of Indian progress. The Great Teacher whose advent the Society is heralding cannot come like Lord Buddha or Sri Sankaracharya, preaching as a Hindu to a Hindu audience. He will come as a World-Teacher preaching on the World-platform. How many of us will recognise Him if His garb, His speech, His manner, His method, are unlike all the external environments which we associate in our imagination with a great *Indian* Teacher? Even when these external environments corresponded with what we conceived as the fitness of things, we did not welcome our great Teachers in the past; and Their work was not an easy one. Gautama, the Buddha, Sri Sankaracharya and Sri Ramanuja met with difficulty and opposition. Much more will it be the case when a Great Teacher is expected to appeal to and reach the hearts of both the East and the West. He will in His person unite them, and both will be the richer for His life and example. Are we prepared to strip ourselves of our prejudices and preconceived ideas, to

understand the significance of His advent and prepare the way for Him in our midst, so that our race may enrich itself by His mission of Love and Compassion? Adyar, the world-centre of Theosophical activity, will be the field of spiritual forces, the play of which will extend over the world at large. There is no time to give way to lethargy or inertia amongst us. Theosophical work should cease as a pastime, and ripen as a passion, so that antipathy may be overcome by love, suspicion may yield to acts of benevolence, and Theosophy may enrich all that our people may hold dear.

A. Rangasvami Aiyar

It is the element of official and external imposition that carries doctrine over into dogma. The very word signifies a command. . . it implies, then, an external official authority claiming a compelling obedience. . . It is the element of compulsion overriding the reason and conscience of man, and suppressing the right and duty of individual judgment, that degrades a Church from a voluntary fellowship of the spirit into a legislative and judicial authority. . . [Evolution is] universally accepted by scientific men, but it is not a dogma. Any man is at liberty to test and verify the facts afresh; various interpretations may be put upon them, so that Darwin and Wallace, Spencer and Weismann, do not speak exactly the same thing. Now suppose that, in order to put an end to all discussion and difference, the British Association passed a resolution: 'Such and such is the doctrine of Evolution which, if any member do not believe, he shall be and is hereby excommunicated from our fellowship.' Here is introduced the element of artificial authority and external compulsion; what was a scientific doctrine has now become a scientific dogma.

LLOYD THOMAS

THE BAHAI MOVEMENT AND THEOSOPHY

By MARGUERITE POLLARD

LATELY, owing to the recent visit of Abbas Effendi to England, interest has been aroused in the religious movement which began about seventy years ago in Persia when the Bab announced himself to be the herald of one of the Divine Manifestations. After the martyrdom of this prophet, one of his followers, subsequently known as Baha' u 'llah, declared himself to be the promised Manifestation and proceeded to proclaim his message of peace to all men. He declared his mission to be to unite all the faiths and peoples of the world into one, but like the Christ he came not to destroy the old teachings but to fulfil.

“Do not antagonise or denounce any religion. God is to every human being as great as the individual mental capacity permits one to see Him.” The Bahai therefore acknowledges the common truth in Buddhism, Muhammadanism, Christianity and other great religions, and honours the founders of each faith. Religion, according to Baha' u 'llah, in the new era must be a unitive and not a separative force; there must be no more religious dissensions or persecutions or wars. The peoples of the world must be united in a Universal Brotherhood;

men must rise above the ideal of patriotism to the love of all humanity; all that tends to separate them must be put away; there must be a common language so that all may be able to understand one another. The sexes are equal; all children must be educated; if there is not enough money to educate both the boys and girls of a family, the girls should be educated rather than the boys, as being closer to the race. Just as in the teachings of Christ there were to be no distinctions of race, sex or caste, "neither Jew nor Gentile, male nor female, bond nor free," so also in those of Baha' u 'llah, these differences also are to be put away.

O people of the world! The creed of God is for love and union, make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and to the pacification of the world.

O people of the world! The pavilion of Unity is raised, do not gaze upon each other with the eyes of foreigners; ye are all the fruits of one tree and the leaves of one branch.

Let him not glory who loves his own country, but let him glory who loves the whole world. (*Words of Baha' u 'llah*).

At the present time there are about thirteen million Bahais and the movement is in the charge of Abbas Effendi, the son of Baha' u 'llah who is now on his way to America where he hopes to do battle with the strong feelings of race-prejudice and to encourage the mixture of the races by marriage.

Such a movement cannot fail to interest a Society whose first object is "to form a nucleus of the Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour," and whose second object is "to encourage the study

of comparative religion, philosophy and science". And those fellows of the Society who are interested in the third object—"to investigate the unexplained laws of nature and the powers latent in man," will find a rich field for their investigations in the alleged miracles and mystical phenomena among the Bahais.

It is important in this connection to make it clear that as Madame Blavatsky said:

The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no *religious* leader, and distinctly and emphatically is not a sect, nor ever was one. It admits worthy people of any religion to membership, on condition of mutual tolerance and mutual help to discover truth.

The Bahai religion is interesting to Theosophists as a new religious note, a new expression of the Divine Wisdom clothed in all the beauty that Persian imagery can give. Up to the present the unitive force of the movement has been directed chiefly to destroying the existing hostility between the Jewish, Muhammadan and Christian faiths; whether it will ever become a world-movement has yet to be proved. It will do so only in so far as it remains a *unitive* movement and preserves itself, as no religion has yet done after it has grown to any large extent, from all jealousy of subsequent religious teachers.

The Bahais are great in recognising the divine inspiration of all the great Teachers of the past; will they have the spiritual intuition to recognise all the great Teachers of the future? Will they become personal instead of universal, attached to one divine manifestation rather than to truth? Their own prophet, Abbas Effendi, has spoken very strongly

as to the *impersonal* attitude of the seeker after truth :

The seeker must be endowed with certain qualities. First of all he must be just, and severed from all else save God ; his heart must be entirely turned to the supreme horizon ; he must be free from the bondage of vices and passions, for all these are obstacles ; furthermore he must be able to endure all hardships ; he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why ? *Because the fact of his love for any person or thing might prevent him from recognising the truth in another,* and in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking, and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality.

Will the Bahais, as time goes on, wish to arrogate to themselves the monopoly of Truth, and fail to recognise Truth outside their own movement ? Will they hold the person of Baha' u 'llah of greater importance than his message of unity ? If so, they will inevitably become limited in their sphere of influence and new teachers will arise.

The preparations for the return of a great World-Teacher at the present time, among so many religions of the world, will be a great test of the Bahais' powers of love and tolerance. The Buddhists are looking for the coming of the Lord Maitreya, the Lord of Compassion ; the Hindus for the return of Krishna ; and many Christians for the second coming of Christ. Many Theosophists, through the study of the ancient scriptures, have found prophecies of the advent of a great Teacher in the *present* century. Many important cycles are completed in the *present* century. The Bahais are saying that all these prophecies refer to Baha' u 'llah and that the Jewish Muhammadan cycles mentioned in the sacred books, were completed in the year 1844, the year when

the Bab began his work. But if, as is so widely expected, a great Teacher comes at no distant time, what will be the result? Will the world again have to witness the pitiable spectacle of jealousy and scorn and hatred between the followers of the Masters who have come to bring peace upon earth? If the Bahais seek to commend their religion by the disparagement or ridicule of the other movement, or if the believers in a World Saviour soon to come are indifferent to the beauty of the teachings of the Bahai leader, will they not alike stand condemned, ignorant of the fundamental teaching of their religion?

But whatever quarrels may arise between members of different religions, followers of different religious teachers, there can never be any quarrel between Theosophy and any religion. "Theosophy is the body of truths which forms the basis of all religions and *which cannot be claimed as the exclusive possession of any.*" Neither can the Theosophical Society have any quarrel with any religion whatever, past, present or to come. The fact that some of the chief leaders of the Theosophical Society are at the present moment preparing for the advent of a great World-Teacher does not alter the truth of Madame Blavatsky's words: "The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically is not a sect nor ever was one."

In dealing with religions, Theosophists look for points of similarity and of agreement rather than for differences. In their search for truth through

the study of comparative religions, they have established a presumption in favour of reincarnation. Nearly every religion has taught some form of it, crude or subtle according to the development and culture of the believer. This teaching appears in the religions of ancient Egypt, India and China; among the philosophers of ancient Greece, among the Jews and early Christians, and the belief in the probability of reincarnation is spreading rapidly in the present day. The Theosophist, therefore, who considers truth to be that which forms the basis of all religions, generally believes in reincarnation but is not compelled to do so by the fact of his membership in the Society. As a disinterested seeker after truth, he accepts the doctrine of reincarnation if it appears to him to make life more intelligible and to demonstrate the justice and love which guide its evolution, if it seems to him "to put death in its rightful place as an incident in an endless life, opening the gateway of a fuller and more radiant existence".

Abbas Effendi, dealing with the question of reincarnation, says:

The Theosophists believe that man on the arc of ascent will return many times, until he reaches the supreme centre; in that condition matter becomes a clear mirror, the light of the spirit will shine upon it with its full power, and essential perfection will be acquired. Now, this is an established and deep theological proposition, that the material worlds are terminated at the end of the arc of descent, and that the condition of man is at the end of the arc of descent, and at the beginning of the arc of ascent which is opposite to the Supreme Centre. Also, from the beginning to the end of the arc of ascent, there are numerous spiritual degrees. The arc of descent is called beginning, and that of ascent is called progress. The arc of descent ends in materialities, and the arc of ascent in spiritualities. The point of the compass in describing a circle makes no retrograde

motion, for this would be contrary to the natural movement and the divine order; otherwise the symmetry of the circle would be spoilt.

But while recognising the truth of the Theosophical teachings (obtained by comparing the ancient scriptures of the older faiths of the world), concerning spiritual involution and evolution, Abbas Effendi considers the belief in reincarnation a "puerile imagination". This is the only point in which his teaching is *at variance* with the more important opinions, beliefs, or working hypotheses of Theosophists, and members of the great religions of India. But it seems as if the Bahai religion as now presented, were more suited to the types of mind to be found in the Jewish, Muhammadan and Christian faiths than to the great communities of Buddhists and Hindus in China and India. All Theosophists however, must wish the Bahais every success in their work of spreading religious unity throughout the world and of uniting all peoples in love and brotherhood. Let us conclude with the words of Baha' u 'llah telling his followers how religion should be taught to the world:

O children of Baha! associate with all the people of the world, with men of all religions in concord and harmony, in the spirit of perfect joy and fragrance. Remind them also of that which is for the benefit of all, but beware lest ye make the Word of God the cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another has not, say it to him with the tongue of love and kindness. If it be accepted and impressed, the end is attained; if not, leave him to himself and pray for him, but do not molest him. The tongue of kindness is attractive to the heart and it is the sword of the spirit; it furnishes the true relation of thought to utterance; it is as the horizon for the arising of the sun of Wisdom and knowledge. Creatures were created through love, let them live in friendship and unity.

Marguerite Pollard



THE COMING CHRIST

By A GROUP OF AMERICAN STUDENTS

(Concluded from p. 742)

EVOLUTION IN RELIGION

AS the term 'unfolding' normally applies to conditions, or to states of the 'I am,' the Self consciousness which is always one and indivisible, so does the term 'evolution' refer to forms, to

bodies, to the multiplicity of the vehicles which the Self uses in the process of unfolding. According to Herbert Spencer, "evolution is the homogeneous becoming the heterogeneous, the simple becoming complex". Another way of defining it is that "evolution is latent potentialities becoming active powers".¹ Or, again: "The universe exists for the soul's experience."²

We can see that while bodies are born and used and destroyed, the *matter* of which they are built is always undergoing a process of partial development, is always 'becoming'. Even in the evolution of the matter connected with sight and hearing this is apparent; and, at the same time, the 'I am,' the Self consciousness in which the qualities inhere, is constantly unfolding itself, expressing itself more and more freely as it passes from lower types up through higher and higher types of bodies.

Now religion—or the seeking for the source of the Self—being the basis of man's inmost being, it is not strange to find that there are in it satisfactory reasons for all the great problems of life; reasons showing that there is definite unity underlying the endless diversity of physical bodies; that there is a profound yet practical philosophy of evolution extant, built for the unfolding Selves, ourselves, by the great Architect of the Universe, and embodied by the ancient Sages in the great religions of the world. In the very heart of every religion, interwoven into its warp and woof, is the idea of evolution. The essence of religions is the knowledge

¹ *The Ancient Wisdom*, by Annie Besant, p. 44.

² *The Sutras of Patanjali*.

of God, of the Self, and this knowledge is reached through evolution.

This law of evolution is analysable, and we find that it has seven essential factors:

The One Existence, or the Universal Life as the basis of all things.

The One Manifesting as Many, or the individualised life in every form.

The Great Order of Living Beings, or the Planetary Spirits, Angels, Devas, nature-spirits, who are the hidden forces and intelligences in Nature.

Reincarnation, or successive rebirths of the individual ego in form after form to gain experience.

Karma, (Action and Reaction) and *Selj-Sacrifice*, two basic laws for the Self-unfolding.

The Three Worlds, or the worlds of Thought, of Desire and of Action.

*The Brotherhood of Man.*¹

These conditions ensure to every 'I am' the opportunities it needs during its long unfolding in successive bodies; supplying the resting period, or the play-ground, or the battle-field required at any given stage of evolution. Thus does the need for, and the appearance of a Supreme World-Teacher from time to time; of a gathering up of all religions into Him as the Centre of their Life; of evolution as the field through and by means of which He guides the evolving souls of men, make an intelligible philosophy, convincing to the mind, satisfactory to the desire, peace-bringing to the heart.

¹ This category is taken from *The Universal Text Book of Religion and Morals*, edited by Annie Besant.

MASTERS AND INITIATES

Once admit the theory of evolution, a perfectly safe assumption of fact, and we are constrained by elementary psychology to admit that personalities of great advancement must exist. If there were only such as we and God, then progress were impossible, the gulf between would be too vast, the difference too terrible to contemplate; but in the great law of evolution there is no gap in the scheme, no unbridged space or chasm between the human and the divine. The divine Self in every heart is unfolding its powers through matter, and always there are some Selves at each station on the way who have gained the knowledge of the next stage to be passed, all the way up to the Logos, to God Himself.

Those who await us at the stations in evolution as yet beyond us, are known by different names in different religions; but the titles of 'Masters' and 'Initiates' are common to both Christian and Hindu. The Christ, in speaking to His disciples, said:

Ye call me, Master, and, Lord; and ye say well; for so I am.¹

His pupils, His disciples, were probably Initiates, those who were sufficiently evolved to be given the 'mysteries' of which He said:

Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without (the less evolved), all these things are done in parables.²

From the ranks of those who are becoming exceptionally unselfish, who have exceptional love

¹ *S. John*, xiii, 13.

² *S. Mark*, iv, 11.

for spiritual truths, who are exceptionally devoted to the service of mankind, souls are taken in charge by the Great Ones, and when the preparation is complete, are given the first great Initiation; this admits them into the Occult Hierarchy as pupils. This is followed at later stages by four other great Initiations in succession. Often many earth-lives are passed after the first Initiation before the Fifth Initiation, that of the Master, is reached.

He, the Master, is one who has attained what in the East is called 'Liberation,' that is, freedom from the sense of separateness from man and God. He is one whose soul and Spirit have become unified, who lives consciously in the Spirit, who no longer needs to come into incarnation. He has the right to go onward, but for love's sake turns back to help ignorant humanity, and remains with it till all that race of men is free to go on with Him.

Through all the stages of Initiation He has been casting off fetter after fetter of error, of thought, of desire, and of 'I'-ness. He is now known as a 'perfected man,' a Master, still retaining His physical body. To the cry of every brother of His race that asks for guidance, His heart answers; to every soul that pours its burdens out to Him, He responds with loving tenderness.

Among the Masters, as well as among the Initiates, there is grade beyond grade, each filling His own official place in the great Occult Hierarchy, and therein labouring for the helping of man.

How vast and how endless is Their patience with us. How great the debt we each owe to these perfected Men. How can we repay it? In whatever religious field we are now placed, be it Theosophy, Christianity, Buddhism, Zoroastrianism, Hinduism, or even none at this moment, these occult ties of the past and of the present bind us by love and sacrifice to some great One; and not until we in turn, as by evolution and service we reach that height, do for others what they are now doing for us, will our debt to Them be fully paid.

THE ADVENT TWO THOUSAND YEARS AGO AND NOW

The advent of the Great Teacher, the Christ, the Bodhisattva, two thousand years ago, is generally admitted and accepted the world over. The problem to-day, concerning Him, is whether He will return in fulfilment of the promises recorded in the western scriptures as made by Him: if so, when and how?

While the Bible of the western world does not emphasise the main factors of evolution, it clearly indicates their existence, the teachings of the Christ and His disciples bringing out strongly the need of growing toward, and eventually attaining to, human perfection. If, then, we admit evolution as one of the foundation-stones of the teachings of the Christ, we have in that a logical standpoint from which to view His teachings concerning His return. These statements, setting forth the inevitableness of His return at a later period, and the attending conditions imposed, constitute, perhaps, in

their inclusion of a great period of time before fulfilment, and in their far-reaching, world-wide effect, the most striking feature of the New Testament writings.

In looking at these evidences, we have selected from the many references those which seem to indicate a period yet to be fulfilled, either according to the relation in point of time, such as appear in the epistles of His followers, or which, from His own statements, could not have applied to His then appearing, because of other and opposing conditions which had first to be fulfilled. The student can readily turn to the texts and, by including the contexts, see the connection with a future period.

PROPHECIES IN THE WESTERN SCRIPTURES

For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. *S. Matthew*, xvi, 27. See also: *S. Matthew*, xxv, 31-2; *S. Mark*, xiii, 26-27; *S. Luke*, ix, 26; *S. Luke*, xvii, 24-5; *S. Luke*, xxi, 27, 36.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. *S. John*, x, 16.

But that He might also gather together into one the children of God that are scattered abroad. *S. John*, xi, 52.

And if I go and prepare a place for you, I come again, and will receive you unto myself. . . . I go away, and come unto you. *S. John*, xiv, 3, 28.

And a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. *Acts*, i, 9, 10, 11.

And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things. *Acts*, iii, 20-1.

Wherefore judge nothing before the time, until the Lord come. *I Corinthians*, iv, 5.

For the Lord Himself shall descend from heaven. *I Thessalonians*, iv, 16.

Looking for the blessed hope and appearing of the glory of our great God and our Saviour Jesus Christ. *Titus*, ii, 13.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. *Hebrews*, ix, 28.

For yet a little while, He that cometh shall come, and shall not tarry. *Hebrews*, x, 37.

But now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. *Hebrews*, xii, 26.

Be patient therefore, brethren, until the coming of the Lord. . . Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. *James*, v, 7-8.

At the revelation of Jesus Christ. *I Peter*, i, 7, 13.

But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II Peter*, iii, 13.

We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. *I John*, iii, 2.

OTHER SCRIPTURES

It may fairly be asked, why should not the statements of the Christian scriptures suffice as proof of His return? Why seek further for evidence of the coming of the Supreme Teacher?

But there are many religions, many scriptures in the world, and, according to the statements accredited to the Christ—who said: "And other sheep I have which are not of this fold"—all of these religions, together with their followers, will be gathered to Him when He returns and they hear His voice, and will become in Him "one fold and one shepherd". The adherents of these various religions are at the present time guided by their own scriptures; therefore these should be

diligently searched to learn whether they contain facts concerning His coming. If it is found that they also support this view, the Christian affirmation will be greatly strengthened.

Again, if other world-scriptures also proclaim Supreme Teachers and their recurring return, it supports one of the fundamental laws in evolution, the law of the continual self-sacrifice of the higher for the lower; and confirms the eternal need for, and supply of that need by, World-Teachers and Saviours.

Further, if the next step forward for humanity is to be a readjustment, a new aspecting of the old, another new commandment given, a new covenant made, it will reasonably include all religions and all ethical ideas and movements in its uplifting sweep toward unity and brotherhood. Therefore the better we understand, the more we can help in the general readjusting.

PROPHECIES IN THE EASTERN SCRIPTURES

In turning to the East to seek for light, we will most briefly outline such portion of the eastern philosophy as will make clear its view of a Christ's return. Much is to be learned from each of the eastern religions, of the laws governing the evolution of the world and humanity; but the student finds the clearest setting forth in that oldest and most philosophic of living religions, the Vaidic, or Hindu. In this philosophy, the intellect as well as the heart is constantly appealed to. The theory of the evolution of humanity from the ignorance

of savagery up through all the stages to perfect manhood, and of worlds through primordial chaos to perfect order and system under the direction of a presiding Hierarchy, is seen to be a living fact; the reasons for and aims of such evolution become vital and real. We find in luminous outlines the story of the continuity of life, and the processes of its gradual unfolding, of its passage as the 'I am' consciousness through many bodies and long periods of time.

Fully recognising, as do the western scriptures, the One God, called by the Hindu *That*, they push, as it were, this source of worlds and beings back to a point where God the Father, That, The All, becomes an "Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought,—in the words of the *Mandukya*: 'unthinkable and unspeakable'."¹

To human conception the first appearance in manifestation is the One;

The One: that is His name, for That wherein He arises is Numberless, beyond Number, and being Ahe All, is neither One nor Many.²

This *One* is to us the *Word*, the *Logos*, the *Manifested God*. He brings out with Him not only the plan and patterns of all that shall become from the time of His coming forth, to His withdrawal of His Solar System again, but also brings

¹ *The Secret Doctrine*, I, Proem.

² *An Advanced Text Book of Hindu Religion and Ethics*, compiled by the Board of Trustees, Central Hindu College, p. 44.

with Him those who have worked with Him in past Universes; the Planetary Logoi, the Recorders, the Rulers, the Builders, the devas or angels of the elements with their hosts of messengers.

To these He entrusts His stupendous plans for the various and successive rounds of world-processes and races of men; and when the matter of His system has been endowed with qualities, and latent energy, and the inseparable combination of spirit-matter is established in every atom, the field is ready for the Monads, the 'units of Consciousness,' ourselves. These Monads, "undetached sparks," ourselves, whose real source is in the Logos Himself, the One, have come forth in Him "in order to master matter and in turn to create a universe therein".¹

THE CHILD-HUMANITY

Beginning in utmost ignorance of the nature of the environment we, humanity, are aided and guided by all the great workers, in our coming, incarnation after incarnation into suitable bodies, the type of body being largely determined by our own actions, thoughts and desires. Also we are brought forth into the world in successive groups, so to say, and therefore in each race there are always older egos and younger egos.

Humanity is continually helped at every point through vast periods of time by the Great Ones and Their agents, the devas, until the more advanced can in some measure understand and

¹ *A Study in Consciousness*, by Annie Besant, p. 52.

help their younger brothers. At this point, just as is done with the baby learning to walk, the Great Ones withdraw a little to let the child-humanity learn initiative, and profit by its mistakes.

It is at this point, that some out of the earlier groups of a great race, comprehending in some degree the purpose of all this evolution, forge ahead, and by enormous self-sacrifice, rapidly fit themselves to become the pupils and aids of the ruling officials in the Hierarchy, the world's outer and inner directors and governors. Others, by prodigious self-sacrificing effort, prepare themselves to be chosen as pupils of the great Teachers of humanity.

With the one goal—service—in view, climbing up through immense periods of time, passing through every phase of human experience, suffering in all points like as we, some have completed their human evolution, and are free to pass on in their divine evolution to greater, vaster fields of work. Choice of seven ways of service is offered to these,¹ some of them entirely outside of the earth evolution. As the law of life at this stage is service only, the service is offered to the Hierarchy, to be placed where it is most needed. Some remain with humanity during the period of a Round or a Root-Race to aid in the unfolding of the plan of the Logos for its uplifting through that stage of its evolution.

THE GREAT WHITE LODGE

These perfected Ones, together with their pupils, form a Body, a great Hierarchy, known in

¹ *Invisible Helpers*, by C. W. Leadbeater, p. 123.

Theosophical literature as the Great White Lodge, and from this Great White Lodge the direction of all the great affairs of the world comes. Even now, according to the Puranas,¹ there are waiting and working the Lawgiver—Ruler—and the Supreme Teacher of the great Sixth Root-Race to come, of which the now forming sixth sub-race of the Fifth will be a faint foreshadowing. From within the Great White Lodge, these two are choosing, trying, testing the souls who will help to form the nucleus of the new Race. This Sixth Race will carry onward the evolution of humanity under purer and brighter conditions than we can now conceive of.

Through and by members of this Great Lodge of perfected Men, the Masters, the plans of the Logos for each stage in evolution are successively brought forth. Religions, each containing a portion of the great Truth, are given out and clothed in words suited to the sub-race to which it is presented; when the purpose is served, that is, when the egos of that stage have had opportunity to learn of it and to accept such portions of it as they will, the inner meaning of the teaching is in a measure withdrawn for a time, and preparations are made to bring out other aspects of it suited to the needs of the new incoming sub-race.

When, as now, the vital and essential Life of religion seems to have too feeble expression to attract the masses, when even the good lose their fervour, and there seems to be an eclipse of faith among the people, the ancient eastern scriptures²

¹ *Bhagavata Purana, Kalki Purana, Vishnu Purana.*

² *Bhagavad-Gita, iv.*

say that this is significant of a new bringing forth by the Supreme Teacher of this age, of a new covenant, a new ideal, which will unfold in man's consciousness something more of the spiritual qualities latent in it. We have yet to learn the significance of brotherhood; of utter tenderness, sympathy, unselfish love for our every brother and sister, great and small.

Who but the Supreme Teacher and the perfected Men who will accompany and aid Him, can sound this forth until every heart shall feel it, every voice shall respond, "I am my brother's keeper" and helper?

THE RELIGIONS of THE ARYAN RACE

Lord Buddha was the first of *our* humanity to reach the high office of World-Teacher of angels and men. He took birth in all the sub-races of our Root-Race, as Mrs. Besant points out in *The Immediate Future*, pp. 58-61. When His work on earth was completed, after bestowing the blessing of Enlightenment upon His thousands of pupils through the many lives in the past, He passed away to other duties in other worlds, handing over the office of World-Teacher to His Brother, who for millions of years had trodden the Path beside Him, the great Lord Maitreya, the Lord of Compassion, as he is called in India, the same whom Christendom calls the Christ.

And between these two, identical in thought, identical in teaching, there was yet a difference of temperament that coloured all they taught, for He who became the Buddha is known as the Lord of Wisdom, and He who was the Christ is known as the Lord of Love—one teaching the law, calling on men for right thinking, for right understanding; the other seeing

in love the fulfilling of the law and seeing in love the very face of God. Lord of Wisdom, Lord of Love! It is the Lord of Love who is the World-Teacher to-day.¹

He, the Christ, upon whom now devolved the office of World-Teacher, first took up His world-teaching in the form of Shri Krishna, the Divine Child and Youth, who holds the heart of India to-day; and though they call Him Krishna, we call Him Christ, for He is the one Lord of Love to both.

Two thousand years ago, when the fifth sub-race, the Teutonic, was due, this same great World-Teacher came, to shape and direct its spiritual growth by giving out a new religion, a new and higher ideal for them to live by. He accepted the willingly, gladly offered body of His own dear pupil, Jesus, whose spotless character and stainless mind offered the best material that humanity could bring, through which He could manifest Himself,² and during the three short years the people permitted Him to occupy it, He spoke as never man had spoken; teaching the unity of the loving, living Christ, with the Christ-life slowly unfolding and developing in the heart of every man.

Again a new sub-race, the sixth sub-race of the Aryan, is beginning to form, this time in America. Leading ethnologists recognise the outline of a distinct type of physique beginning as the result of the union of the many races pouring into America. Will the precedents of the past again be followed? Will the Supreme Teacher

¹ *The Immediate Future*, by Annie Besant, p. 60-1.

² *Esoteric Christianity*, by Annie Besant, p. 133.

come forth soon, to found the new movement, to set forth a higher view of the use of thought, of desire, of action, for the egos awaiting reincarnation in it? Will He establish a true knowledge of the meaning of Brotherhood? Is this the beginning of a new age, a new dispensation, or is it, as some think, the end of all things?

WILL THE ADVENT BE PRE-MILLENNIAL?

The western scriptures seem to contain little concerning this question. Perhaps as explicit a reference as any is: "Whom the heaven must receive until the times of restoration of all things."¹ Bible scholars seem fairly unanimous in the opinion that the Advents, the last Advent and the coming one, stand related as parts of one plan:

The first advent was to redeem men; the second to restore and bless.²

The Rev. F. E. Tower gives as reasons for thinking the coming near and pre-millennial, seven signs:

The prolongation of the age, the exhaustion of the prophecy, the slumber of the virgins, the great apostacy or falling away, the rise of scoffers, abounding worldliness, and an era of revivals and missions.³

Dr. C. A. Briggs says:

The failure of the old covenant and its institutions to accomplish the work of redemption and to realise the Messianic ideal, showed that the old covenant was not the last word of God to man, but that it was preparatory to a new covenant

¹ Acts, iii, 21.

² *The Divine Plan of the Ages*, issued by the Bible Society.

³ *The Advancing Kingdom*, by Rev. F. E. Tower, A.M., p. 432.

of the Messianic Age. All nature, even the animal kingdom, is included in the covenant of universal peace and harmony.¹

Professor Shailer Mathews says :

The general scheme of deliverance by God involves the two ages.²

Presumably, as the last age followed the last coming, the next age should follow the future coming :

The Advent itself, not the millennium, is prominently presented in the New Testament as the blessed hope of the church, and is uniformly presented as an event ever immanent. . . The doctrine of a millennial era before the advent is a novelty in the history of the church, proposed but a little more than one hundred and fifty years ago, and avowedly as 'a New Hypothesis'.³

Let the student here compare what Mr. Leadbeater has written in *The Inner Life*, Vol. I, pp. 230-1.

The whole orthodox Christian and Jewish world are still expecting every day an advent, the Jews of a Messiah, the Christians of a second coming of Christ.⁴

According to the testament of the Patriarchs,⁵ the sole mission of the Messiah will be the regeneration of mankind, and His Kingdom will be one of justice and of salvation for the whole world. He will not engage in war or in the conquest of nations. His whole concern will be to establish justice among the people. Tyranny and violence will no longer be practised, for the world will be full of the knowledge of God.

Islam is expecting the advent of its last great prophet Mahdi.

We might greatly multiply the indications, from modern sources, of the pre-millennial coming. But

¹ *Messianic Prophecy*, by C. A. Briggs, D.D., p. 496.

² *The Messianic Hope in the New Testament*, by Shailer Mathews, p. 317.

³ *Premillennial Essays*, by Rev. J. T. Duffield, D.D., p. 426.

⁴ *The Quaballah*, p. 90.

⁵ See *The Jewish Encyclopædia* (under Levi, Tribes).

what do the Occult Records, the Puranas and *The Secret Doctrine*, teach on this point? That from this present fifth sub-race of the Aryan race, the Great Teacher will gather those whose evolution has passed beyond the stage of intense individualism, and has progressed toward a recognition of unity and self-sacrifice as a higher law of life. Through these, something of the way for His coming will be, is even now being prepared. Then He will come forth, with many of those Great Ones, the Masters, and their pupils, to establish His New Covenant on earth. Not to destroy it, but, as the nations receive its beauty, it will become universal and "the glory of the Lord shall cover the earth as the waters the face of the sea".

What, then, of *the end of the world*, spoken of in *S. Matthew*, XXIV, 14, as coincident with His coming? This expression is even now sending terror to as many hearts as the words 'hell-fire' formerly did. But according to eminent scholars, there seems to have been an error in translating the word 'world' in the Christian Bible. It is much more correctly rendered 'age.'

Viewed from the standpoint of evolution, the end of the age since the Christ was last here is reasonably nearly reached, and the new age, or dispensation, of His further appearing is waiting to be ushered in. The Rev. Stephen Tyng, D.D.,¹ says that: "Like all previous dispensations, the present is to close with apparent failure," presumably to be followed by a new one. Henry Alford, D.D., author of *The Greek Testament*, in Vol. IV,

¹ *He Will Come*, by Rev. Stephen Tyng, D.D.

referring to the prophecies in the Epistles of S. Peter, says :

As if the earth were to be annihilated, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was then the consequence of the flood, so the new heavens and earth shall be the result of fire according to His promise.

The Secret Doctrine describes four world-periods with their separate continents and accompanying civilisations, which have preceded the present one. Among those named are Lemuria, sometimes called the third continent, which was destroyed by subterranean fires and volcanic explosions; and Atlantis, the fourth continent, which finally sank under a great tidal wave. Our present civilisation, the Aryan, the fifth in this world period, began some eighty thousand years ago and, though *now* in the fifth of its seven sub-races, has not yet reached the zenith of its power and glory. Nor is the Fifth Race final. Two more vast civilisations, the Sixth and the Seventh great Root-Races, each with their seven sub-races, have yet to run their course of birth, zenith and decline on this earth, before the temporary end of its activities as a world will be reached.

Therefore none need fear a near universal disaster, though partial engulfings and upheavals will occur in the future as in the past. These convulsions of land and water are, indeed, a help to the physical progress. The old, exhausted soil of a continent is whelmed beneath the waters of the ocean and, resting there for vast ages, becomes virgin again, and when it is fully purified and the time is ripe, the devas, working under the

direction of the Lawgiver of the period, raise some or all of it again and it becomes the fertile home for a new race.

The continent of ancient Lemuria, with its third-race peoples of whom the pure negro is a remnant, consisted of land now mostly covered by the Pacific and Indian Oceans. The continent of Atlantis, peopled by the Fourth Root-Race, of whom vast remnants still remain in Asia, now rests—a large portion of it—beneath the Atlantic Ocean. Our own Fifth Root-Race, the Aryan, came to birth in Central Asia. From there it sent out, first over the great territory of India and later over Europe (much of the latter being a later risen land) five successive sub-races, which have redeemed those countries from their original swamps, and have established on them the present state of civilisation.

IMPENDING PHYSICAL CHANGES

Now, according to the ancient records, the time for the building of a new continent, the sixth, is at hand. The Lawgiver and the Teacher of that Sixth, the coming Race, are already preparing for it, and within a few hundred years it will begin its existence.

Strong confirmation of this exists in the recent reports of the Geological Section of the British Association for the Advancement of Science. They state that there is an area of earthquake activity in what they designate the “Fiery Ring of the Pacific,” in which more than one thousand earthquakes have been observed within twenty months,

some so powerful as to raise islands and volcanic peaks with one great outburst, as it were. This zone or ring is said to extend from the Philippine Islands, Japan and the Aleutian Islands to the islands of South-eastern Asia, the Malay Peninsula and Borneo, being an area of some four thousand miles in length and, if the Pacific Coast be included, about the same in width.

May not this be the new continent, the new America spoken of in *The Secret Doctrine*? And may we not hope, ourselves, to reincarnate there in due time, as helpers of the Great Ones in the uplifting of our younger brothers?

THE KEY-NOTES OF RACES

We have referred to the present condition of intense individualism. At the beginning of each sub-race, the Great Teacher comes forth to sound the key-note around which the new movement shall group. Humanity cannot of itself strike the higher key-note demanded for its own evolutionary progress, but it can and does respond.

The Teutonic sub-race, as exemplified in the German, the English and the American, had individualism as its basic key-note. The Great Teacher coming in the beginning of the fifth, the Teutonic sub-race, gave forth the *building of the individual* as the requirement for that stage of evolution. The key-note of the first sub-race, the Hindu, was "the immanence of God and the solidarity of man," and this was built into their religion, and religion was their law, in home and state.

In Egypt, science was the key-note ; in Persia, purity ; in the fourth sub-race, the Keltic, beauty was its basis. In none of these had real individualism appeared, for there had to be built into the unfolding nature of man a sure foundation of, first, his oneness with God and with all life, then the recognition of natural law, then his own personal relation to purity, then the development of the higher emotions of love and sympathy and the æsthetic qualities ; all of these were necessary before he was ready to enter into the separateness of individualism, with its creative mind-power growing ever more dominant.

The wisdom of the great and wise and tender plan of the Logos for us, His evolving souls, is most evident here. Learning our lessons through many earth lives, through the different races and sub-races, coming from time to time in contact with the great Teacher or His pupils, we were made ready to be trusted with further power, that of standing alone. For the last two thousand years individualism has worked its way, until, in the Teutonic sub-race, individual character has become extremely self-centred, full of 'I'-ness, of self-ness. This has been necessary, for without these qualities strongly built there would be no foundation for a later co-operativeness. "You cannot synthesise weaknesses."¹ Self-sacrifice, the life note of the Lord of Compassion, the Christ, could not be understood clearly even by His earnest followers, until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With the larger understanding comes

¹ *The Changing World*, by Annie Besant, p. 217.

a recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

The fifth sub-race has not yet reached the height of its possibilities, but many souls in it, having exhausted the pleasures of self-centredness, are now turning their thoughts toward altruism, peace among nations, protection for the helpless; and the lessons of individual self-sacrifice are beginning to be learned.

But does the attainment of individual self-sacrifice complete human evolution? Does not the law of evolution hold still greater opportunities for progressing humanity than the struggles of the individualised self toward perfection? The ancient philosophy tells us of greater heights to which we can now gladly begin to climb. The great, compassionate, World-Teacher will introduce a new key-note, based on the union of many to achieve a single object; a recognition of a Brotherhood of responsibility. Tenderness will be the mark of power; love, sympathy, comprehension of others' needs, will be the sub-tones of this new key-note.

If, then, a new key-note is to be struck, will it not at first bewilder, confuse, those who hear it? Who of us will at once recognise in it the Voice of the Compassionate One?

HOW SHALL WE KNOW HIM WHEN HE COMES?

The Christ was recognised but by a few when here before. His messengers have not been recognised since, save by a minority. Must we

not now, to-day, begin to realise that His type, the type of the new future humanity which He will embody, will be different from this of the present form which we wear? Unless we can recognise Him within the form He wears, whatever that may be, we may refuse Him, as even we may have already done two thousand years ago.

John S. Mill, in speaking of modern methods, complained that they tended to compel all to come to a common level of thought and action, and he laid great stress on developing originality. Tolerance then is necessary; tolerance of other races, of other views than our own. Even within a single type variety is necessary, else monotony and stagnation prevail. How much more true is this of the difference between types? We, in the dense fifth sub-race bodies, will have to recognise Him as occupying a sixth sub-race body, for He Himself will bring the type on which to found the new sub-race.

To what nationality will His body belong? So far, the Supreme Teachers have worn eastern bodies; the Christ, the Buddha, Shri Krishna, and others might be named. It would be difficult, indeed, to find among the restless, rights-seeking, commercial western peoples, parents who could give a physical body pure, true, serene enough to permit so great a soul to manifest through it. In fact, would we accept Him any more readily in a western than in an eastern body?

This is another way in which to prepare ourselves to know Him. We must put away prejudice against the different race bodies. There is a great

danger that the American mind, with its pride of nationality, its self-centredness, its insistence upon freedom from religious instruction, will not recognise the Supreme and Glorious Light-Bringer when He comes.

The great hope for the whole world now is that the idea of brotherhood will rapidly spread; that there will be a speedy uniting of nations and races in a common bond to establish universal peace and harmony. The Theosophical Society has as its underlying principle, the idea of Universal Brotherhood, and its chief work now is to help to prepare the way for the coming of the World-Teacher. If, before He appears, there can be an international compact of peace, a recognition by nations of their responsibility and brotherly duty to their fellow-nations, it will provide for the new sub-race the possibilities of better living, of higher thinking, of greater power of response to the divine message which the Supreme Lord of Compassion will bring.

Another essential in knowing Him will be the power in us to recognise *greatness*. However obstructive to our prejudices may be the form that hides the Spirit, we must learn to recognise the greatness of the *life* using the form. Suspicion, doubt, calumny, all these evil qualities must be cast out of our natures if we would not paralyse our powers of discernment, and build up barriers which even He, and the Great Ones who come with Him, cannot overstep. Cultivate earnestly the power to recognise spiritual greatness in all we meet. Cultivate hero-worship. Only the heroic

can recognise the hero; as you admire you build the qualities you approve into your own nature.¹

THE CALL

And his countenance fell at that saying, and went away sorrowful: for he was one that had great possessions.²

Twice before has the present great World-Teacher put forth the call: "Come and follow Me." As the child Shri Krishna, He lived and played and was loved as the Lord of All, the Supreme, the Mighty One. They recognised in those ancient days the Deity in this child that played round their homes. He wandered to the forest, this divine child of seven years:

He sent for food, He who is the Feeder of the Worlds; and the men to whom He sent refused to give it, and sent away the boys who came to ask for food for Him; and when the men refused, He sent them back to the women, to see if they too would refuse the food their husbands had declined to give. And the women—who have ever loved the Lord—caught up the food from every part of their houses where they could find it and went out, crowds of them, bearing food for Him, leaving house, and husband, and household duties. And all tried to stop them, but they would not be stopped; and brothers and husbands and friends tried to hold them back, but no, they must go to Him, Shri Krishna; He must not be hungry, the child of their love. And so they went and gave Him food, and He ate.³

Again, when He came to inaugurate the religion of the Teutonic sub-race, He sent forth His 'call'. It was very different this time, and those who heard it were younger in evolution than those to whom as Shri Krishna He had before spoken.

This time His call was not for food to show their love for Him, but for self-sacrifice: "If any

¹ *The Immediate Future*, by Annie Besant, p. 72.

² *S. Mark*, x, 22.

³ *Avataras*, by Annie Besant, p. 109.

man cometh to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”¹ More than one turned away ‘sorrowful’ because his ‘possessions’ of family, of position, or of great mentality stood in the way of such complete surrender.

The law of evolution is bringing a new cycle, an onward step for humanity, and He, the Lord of Love and of Self-Sacrifice, will come again. As before, the call will be imperative, and the response must be unconditional. But shall we hear it? May we not be too absorbed in the affairs of the times, or in our individual plans, to recognise it? May we not be sceptical because it is different from that with which we are now familiar?

While we do not yet know the nature of His ‘call,’ nor how it will reach us, we can with certainty know that *it will come*. We can even now keep our hearts turned toward Him, can picture to ourselves how “He stands gazing with eyes full of wisdom and compassion out over the wide plains that stretch beneath His Feet; waiting, He on whom wait the Guardians of the World”. Let us herald His coming by soft calls from heart to heart, filled with cadences of melodious hope, and so help the world’s cry for Him to become stronger and more urgent. He will come when the time is ripe, and when we least expect. “Watch therefore.”

A Group of American Students

¹ S. Luke, xiv, 26.

INARTICULATE WRONGS

The African Times and Orient Review publishes, in its first issue, the opinions of many public characters on the possible value of such a journal, devoted to the interests of the coloured races. The following was our Editor's reply to the two questions sent: (1) Whether a journal voicing the opinions of the coloured races was likely to succeed; (2) Whether such a journal as was proposed would be useful and desirable.

(1) Few objects are more desirable than the articulate expression of hitherto unvoiced wrongs, difficulties, desires and hopes. Great Britain rules hundreds of millions of coloured men, and it is, above all things, necessary that she should understand them. Hence a newspaper voicing their thoughts, should be most helpful and valuable. Whether the 'British public' will appreciate it, I cannot say. It will be carefully read by the thoughtful and by all who appreciate the responsibility of ruling an Empire. These are comparatively a small minority, and the majority care more for football-matches and horse-races, than for the millions ruled by their votes.

(2) Yes, if it be written and edited with goodwill, tolerance, and understanding. There is a danger of deepening the gulf, if passion and impatience snatch the reins from knowledge, and width of view. English liberty, in its best days, was the result of centuries of effort, and was gained little by little. It cannot be suddenly transplanted into communities where the very alphabet of self-government is still to be learned. English liberty is now in danger, in consequence of too sudden and too large introductions of masses of ignorant people into the sphere of government, and a similar policy in hitherto non-self-governing peoples would have similar results. The partial measure of self-government given lately to India will make possible, ere long, the inclusion of all her educated classes in the governing class; but India is capable of exceptionally rapid progress, because she already possesses an ancient and splendid civilisation, and has merely to adapt herself to new methods. This is a comparatively swift and easy task. 'Coloured men' is a wide term, and includes very different types, and no one system can be applied to all. Some coloured races are the equals of white races, while others are far more childish. The best heads and hearts in both races should guide, while the more childish follow.

FURTHER SUGGESTIONS CONCERNING THEOSOPHY

By LILY NIGHTINGALE DUDDINGTON

[A comment on "Some Suggestions concerning Theosophy," by Count Hermann Keyserling. THE THEOSOPHIST, Vol. XXXIII, No. 6, p. 839.]

IT is in no unfriendly spirit that are put forward these few remarks and replies to Count Keyserling's article. The latter was useful, and will prove instructive to many Theosophists; specially, perhaps, to those who, after the perusal thereof, feel prompted to "give a reason for the faith that is in them".

It is proposed to take up, briefly, only one or two of the points raised by Count Keyserling's scholarly criticism. The word 'scholarly' is used advisedly, for this is the type of criticism which is not constructive nor illuminative in any sense of the word: the true property of *philosophical* criticism is that of illumination, the light of the mind, and of this there is not much trace in the article. Indeed, we would propose an alternative title, "Some Critical Objections to Theosophy as a System," as it would be a more correct description and explanation of the remarks and their trend. However this may be, it is plain that the

writer's line of argument may be represented by the two following assertions:

1. That "to the critical philosopher... fact, be its character never so distressing, is of greater life-value than the most welcome of probabilities" (p. 839).

2. That perfection of expression is the goal for all humanity, *i.e.*, perfect form—so that, in the Count's words: "What really matters is the *expression* given to the Spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint, for the former does mean a full incarnation of the spiritual principle, which anything imperfect never is" (p. 861). Now it is here, exactly, in the present writer's opinion, that Count Keyserling shows himself more of a scholar than a constructive philosopher. To the latter, facts are frequently crude and popular digests of past truths, in form to suit the mode of the moment. Paradoxical as it may sound, it is nevertheless true, that the fact of to-day is (frequently) the fallacy of to-morrow. There is a popular saying: "You cannot get away from facts," but facts may, and often do, crumble away beneath the touch, if leant on too heavily. They are ciphers in cosmic arithmetic, and their numerical value changes with the national coinage of the day. A fact is a thing of the physical world—hard, solid, tangible, material, and therefore of all things the least *real* (in the spiritual sense of the word), the most subject to change, decay, fossilisation, and all the phenomenal and disintegrative forces of space and time.

So that from the beginning we find ourselves dissenting from the writer's postulates and grammar of science. It is therefore, not surprising that we cannot follow him through many intellectual mazes, which appear to us to be blind alleys of materialistic dialectics, and calculated to confuse rather than elucidate the searcher after Truth.

However, the Count admits (p. 840): "I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth." And he also remarks: "I have taken a fancy to her." He then goes on to say that in his opinion: "Theosophy . . . is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if now, she misses the right line of progress, as indeed she may, she will wreck her career for long."

The Count then proceeds to tell us that he is about to contribute to her enlightenment, by pointing out "a few plain truths which apparently have not struck her so far;" if, he thinks, Theosophy sees the force of these few plain truths "then she is not unlikely to win the battle and become a true and beneficent life-force".

We will now endeavour to make brief summary enquiry into the nature of these chinks in our Theosophical armour, according to Count Keyserling.

The first danger, so far as we can apprehend it, appears to be of the nature and concerned with that term, which by now has almost attained unto the sacro-sanctity of Mesopotamia, 'The Absolute;' concerning which there follow, in our opinion, several pages of scholarly jugglery. The plates of terms are cleverly caught and deftly kept spinning,

but . . . in the air! However, we clutch at one sentence which *appears* (we dare not say more—vials of wrath may be outpoured on our heads, at this hypothesis) to summarise much that goes before and follows after, and with which we find ourselves in agreement (p. 845): “There is, of course, no ‘Absolute’ in the sense intellectualism posits, but the perfect verily means the Absolute, for being the perfect expression of given realities, it is everything that can possibly be, *at a given moment,*¹ in an ever-changing, ever-evolving world.” But it is here, in this sentence, that the Count falls into his own trap.

Mankind, the world, and therefore necessarily, the entire spectacular drama of things is forever changing, in a state of flux and of progress. The ‘perfection’ of to-day, may be the ‘imperfection’ of to-morrow. Truth alone is eternal.

But her outward forms that bear
 The longest date do melt like frosty rime
 drop like the tower sublime
 Of yesterday, which royally did wear
 His crown of weeds, but could not even sustain
 Some casual shout that broke the silent air,
 Or the unimaginable touch of Time.

Therefore, all *truths* (in presentation) are flexible, plastic, relative, when considered from the point of view of the Absolute. There are, of course, certain typical forms of Truth, certain canons of Beauty, which are immortal and inviolable, but they do not exclude others. Such are the philosophy of Plato and the Venus of Milo. Yet even these are not the only Truth, the only Beauty. Shall we say that Nietzsche and Michael Angelo *lie* because

¹ Italics are the present writer's.

their respective philosophy and art do not speak the same language as Plato and the unknown sculptor of the divine Venus? The thing were absurd. Theosophical psychology (in the technical sense) is only now in its infancy, perhaps even 'in the making,' and is largely tentative, even to a certain degree and within rigid limits, based upon hypotheses; which latter, however, find proof and support, almost daily, in the discoveries and conclusions of twentieth century science and philosophy, from Crookes to Bergson.

Two of the leading Theosophical writers, Mrs. Besant and Mr. Leadbeater, are most carefully insistent upon this point of the relativity and expansiveness (hence impermanence of outer form) of the '*systematised*' side of the teaching. It is not their fault, but their misfortune, if their followers distort into dogma what they give forth as the result of study and observation on subjects and planes to which and whereon very few of their fellow-creatures can follow them at all, much less criticise. They are pioneers, as well as prophets.

Well is it for those who can separate and discern, who know (intuitively) the voice that "speaks with authority, and not as the scribes," and know also, that human instruments and channels are subject to human imperfections and limitations, not having cast off the yoke of flesh. All Truth is there (on those higher planes) as everywhere, but no mortal can present to another the full beatific Vision of Truth Unveiled, for that is the function of the Gods. They can but paint as they see. 'Many men, many minds,' in Theosophy as in

everything else. But it is surely a mistake to argue that because the whole science and art of Theosophy are not welded into one complete faultless, entire, organic structure, *sans peur et sans reproche* of human limitation of medium (a system which is beyond humanity and therefore logically incapable of perfect and complete human representation, however advanced the shower and teacher) that *therefore* we must distrust the fabric as at present builded, and, in so many words, beware of "one of the most materialistic systems of thought that has ever seen the light" (p. 848). Immediately after the foregoing, Count Keyserling proceeds (in his own words) to "analyse the theory of man and his different bodies". Unfortunately, however, in his analysis, he shows a failure to grasp fundamental Theosophical teaching. For it is a hoary truism (who has not heard the mistake corrected at Enquirers' Meetings?) that man is *not* "a being encased in a series of concentric rings or shells, superimposed one on the other in the manner of a Chinese box," but Theosophy ceaselessly preaches and teaches that man in the midst of his bodies is yet above and beyond them all, and is verily "the Word made Flesh," otherwise the Spirit, limited by the vehicles, circumscribed, partially concealed, obscured, yet nevertheless expressed in a world of space and time by "the body of this death". Theosophy teaches that life is eternal and omnipotent, form, fleeting and transitory. That Perfection is of God, and imperfection of man, though the latter is nevertheless "a God, though in the germ". In the words of the poet:

As it was better youth
Should strive, through acts uncouth,
Towards making, than repose on aught found made.

That the very way to the Perfect lies through a series of imperfections and he who is afraid of reconstruction will never achieve the "House not made with hands, eternal in the Heavens," for hands must build the model, and be content to raze their trial edifices to the ground, not once, but many times. Theosophy is *not* a collection of labels, nor of hard and fast rules, "framed and glazed" by an autocratic Tsar. There is no autocracy in the Theosophical Society. Among some of its members there is a glad readiness and eager wish to be led along the path of the Ancient Wisdom, by those whose feet have trodden the long and far road whereon we are but neophytes, yet neophytes who would fain ascend the same height. Some think that wisdom consists partly in trusting the counsels of the wise; but all is free, open, voluntary. There is no insistence, no dogma, no mental contraction nor hypnotic compulsion of any sort. Theosophy is on the one hand, a channel of spiritual light, a shrine of aspiration, a fount of inspiration (for those who can receive it); on the other, a vehicle, an organisation, with the powers and limitations of all organised forms and corporate bodies. The bed-rock of the 'System' is the Brotherhood of Man, and the basic Unity of All. Upon the realisation of this truth, Theosophy does insist; and we are told not once, but repeatedly, in different words—throughout all the teaching it runs—that spirituality consists simply and solely in the practical recognition of the Oneness of All. That until we can feel and see Deity

not only in the 'perfect' man (Occultist, Saint, Artist, Philosopher), but in the fallen degraded man or woman, we are not Theosophists; indeed that we are true Theosophists just in so far as we can see the jewel of divinity gleaming through the mire of mortality, and not say sentimentally, 'my brother,' to the filthy outcast of humanity, but *feel* the brotherhood (not the *equality*, note, but the burning redeeming love of the higher, to the lower) in every fibre of our inmost and outmost being.

The Count then proceeds to a startling assumption—startling even from the point of view of the present writer, who is, frankly a follower of the way of Beauty; namely, that if we *are* perfect incarnations on the physical plane (be it merely in the sense of physical beauty) we are much more spiritual than all seers not perfectly incarnate as men; for in the beauty the Spirit is fully realised, while the latter but look at it from the outside (p. 850). What does Count Keyserling understand by 'Beauty'? That is the question. Plato (or Socrates) is very brief and pertinent on this subject of 'formal' beauty, in the 'Sermon' (published in the same number of THE THEOSOPHIST as the 'Suggestions').

As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies... they must be tried when stripped of all these clothes. (p. 906.)

Here, again, we find ourselves in disagreement with the Count, and in good company! There is further repetition of this insistence on outward organic perfection as the Ultima Thule, so far as mortality is concerned; here the Count is in diametrical opposition to the Theosophical point of view,

which consists in the concept of matter as an ever-changing panoramic ocean of maya—yet the ever-present organism and vehicle of that which is beyond matter, though using it, and regards progress as the aim and end of matter, and increase of inspiration and out-flow of life as the goal of spiritual aspiration. In this concept, Theosophy is supported alike by poet and philosopher; by all but materialists, for it is they alone (in every department of human thought and activity) who posit outward perfection as the desideratum towards which all should strive, at the expense of the arousing of subtler forces and finer faculties.

In this connection it is interesting to note the different trend of mind of one of the greatest æsthetic authorities of the day, Auguste Rodin, the Titan of modern sculpture. In a profoundly significant, lately published work, containing many of his ideas and opinions on matters æsthetic (*L'art, Entretiens Reunis par Paul Gsell*), the artist speaks his mind freely on this subject of purely academic beauty, and with no uncertain voice:

In art, only that is beautiful which has *character* (expression). *Character* is the concentrated truth of everything in nature, beautiful or ugly; more than that, it is and has what we will define as a *double truth*: for it is that of the *within*, translated through that which is *without*, it is the soul, the mind, the feeling, the idea, which is expressed in the countenance, gestures and actions of a human being, the tones of a sky, the line of a horizon. Now, for the great artist, all Nature presents this character; for the piercing glance of his eye penetrates to the hidden significance of all things.

Rodin further affirms that this true inner beauty ('the real beauty,' as he calls it) is frequently found to exist "where there is outer

irregularity, even deformation and decay, rather than in the regular and normal contours of outward perfection" (p. 51). This theory is developed at some length, and the theme sustained throughout the book (one of the most notable contributions to the Æsthetics of our day), and it is most interesting to note how many of the foremost minds of the day are coming nearer and nearer to conclusions which are at least in a direct line with Theosophical teaching.

But Count Keyserling will have none of this. He chides Theosophy with uplifted finger, as though she were an impudent and petulant child, straying on to forbidden ground, usurping the domains of technical science and the formal Aristotelian philosophy of the schools. The truth is, the Count has not yet acquired an intellectual knowledge of the tenets of Theosophy, let alone that intuition which is not contrary to, but beyond, intellect—to *know* whether the doctrines are true or false, however imperfectly they may be stated by any particular exponent. If the writer of the 'Suggestions' would read the article immediately preceding his own, on 'Buddhi: The Intuition of Wisdom,' he might learn a great deal of which he is at present palpably ignorant; for in spite of his declaration of the value of intuition, he does not seem to realise it *in actu*.

Again Count Keyserling confounds the fanatic with the saint, which is, of course, quite a popular error. The fanatic atrophies his faculties; the saint transmutes and gradually transcends them. The saint uses his body and mind as obedient servers; the

fanatic tortures or neglects these valuable instruments. The true saint is a unique man—not an unbalanced one—as is the true artist, in his work; not imperfect, but *unique* in his production if he be an artist; in his life, if he be a saint.

But perhaps the apex of misunderstanding and misconception is reached, when the Count declares:

They (*i.e.*, Theosophists) aim at asceticism *i.e.*, at a fractional state of perfection when looked at from the whole of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Asceticism, as such, is not the aim of Theosophy or Theosophists. At certain periods, in certain lives, of certain leaders of Theosophy—and of all other great spiritual movements—a period of asceticism is necessary—has its rightful and legitimate place, as a means to an end, *i.e.*, to that which is reached on the further shore of asceticism—the power to use transmuted ‘life-force’ for occult work on other planes than the physical. Not that the use of life-force in physical re-productive energy is less than occult—it is among the most sacred and truly occult mysteries of Nature; but there is certain occult work, which can only be done and achieved by the use of transmuted vital force. Every tyro in Theosophy knows this, and knows also that there is *never* any *urging* towards universal celibacy, by any leader or teacher, among any members. This is a resuscitation of another hoary objection that we dreamed had already crumbled into the dust whence it sprang.

Yet to one of the concluding sentences of his article, Theosophists may well chant a unanimous

'Amen'. Let them, he says, "turn to the actual living of their life and work it out on their given line to its utmost perfection" (p. 863). This is the quint-essence of Theosophy—scientific, practical devotion.

It is no part of the Theosophical life, or way of living, that the devotee should become a scientist, or the mathematician a devotee. Theosophy is neither a panacea for *welt-schmerz*, nor a medicine for the morbid neurotic. Theosophy is the greatest thing in the world, and is above and beneath all other great things. It is the reflection of the white light of Truth, broken into a thousand prismatic beams. Greater than all systems, yet that from and upon which they were, and will be, all builded. Many will say of it: 'Lo, here' and 'Lo, there,' but it cometh not by observation alone. Not by insistence, nor argument, nor declamation, it comes: but silently, swiftly, surely, a rushing mighty current, flooding the minds of all nations—all nations? Of the Universe, under divers names, under other words and terms. In Science, Philosophy, Art, World-Activity it is coming. Who shall stay its power? Upheavals, cosmic and human, follow in its wake. "Who may abide the Day of His Coming?" "He is like a refiner's fire." "He shall shake all nations."

Lily Nightingale Duddington

ZOROASTRIAN RITES AND CEREMONIES

By SHAMS-UL-ULMA ERVAD JIVANJI J. MODI, B.A.

(Continued from p. 734)

[In this paper, I have tried to give a brief description of the Zoroastrian rites and ceremonies. Where possible and available, for example in the case of some of the socio-religious, purificatory and the initiation (Naojote) ceremonies, I have given references to the religious books and have briefly explained the signification and symbolism, without attempting any justification.]

II. PURIFICATORY CEREMONIES

AMONG the ancient nations, a good deal of importance was attached to, what we may term, the purification of the body. The reason was, that it was believed—and it is a very reasonable belief—that the purity of the body is a step toward the purity of the soul. Purity is as essential for the body as it is for the soul. “*Yazdao mashyai aipi zanthem vahishta* ;”¹ i.e., “Purity is best from the (very beginning of one’s) birth,” is one of the most excellent sayings of the Avesta.

Reason why Importance is attached to Purification

Religion has a great deal to do with soul—with the soul of man, with the soul of the universe. As soul has a close relation to body, no

Relation of Religion to Body and Soul

¹ *Yaçna*, XLVIII, 5; *Vendidad*, V, 21.

religion, no religious system ignores the health of the body. Physical health comes as much into the domain of religion as spiritual health. It is for this and other reasons, that, among all ancient nations, it was the priests who were Doctors of Medicine, as well as Doctors of Divinity.¹ The purity of body is symbolic of the purity of mind.² As a writer says: "So great is the effect of cleanliness upon man that it extends even to his mental character."

According to the Parsi books, upon the harmony of the bodily elements depends the health of the mind. Diseases, which are caused by Ahriman, or the Evil Spirit, disturb the harmony; so, as it is the bounden duty of a Zoroastrian to oppose Ahriman, it is also his bounden duty to oppose that which introduces disease into the body, and to seek that which keeps up health. That seems to be the original object at the bottom of all Zoroastrian purificatory ceremonies. Purification was intended to keep the body strong and healthy, so that, the strength of body may act upon the mind and make it strong, healthy and pure. It is with this view that the *Dinkard* says: "The removal of the sin pertaining to the soul and the rendering it precious depend upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul."³ "*Mens sana in corpore sano*" is an oft quoted maxim; but,

Health of Mind dependent upon Health of Body.

¹ Vide my book, *Education among the Ancient Iranians*, p. 3.

² Cf. "Ever from the body's purity the mind receives a sweet sympathetic aid." THOMSON.

³ *Dinkard* by Dastur Peshotan, Vol. IV, p. 228.

as Dr. Casartelli says, " it has always been a favourite maxim of Mazdeism.¹ Again, as Professor Darmesteter says, " The axiom, that 'Cleanliness is next to Godliness,' should be altogether a Zoroastrian axiom with this difference, that in the Zoroastrian religion Cleanliness is a form itself of Godliness."² Such being the case, it is no wonder, that in the Avesta, and among the followers of the Zoroastrian religion, a good deal of importance is attached to health laws and to the purification of the body, which is a step toward the purification of the soul. And, as it is religion that generally impresses upon the minds of the masses the necessity of observing those laws of health and purification, their observance has taken the form of religious observances and ceremonies.

Thus, we see, that purification is held essential among the Zoroastrians from two points of view : (1) the health point of view and (2) the moral point of view.

Two Objects of Purificatory Ceremonies

Firstly, from the point of view of health, men come into contact with impurities existing in the air, water and earth. When they know that they have so come into contact, they must purify themselves, and that, not only for their own good, but also for the good of others among whom they are likely to spread contagion. Not only should they purify themselves, but also their household utensils and things which have come into contact with impurities. Again, there are times and cases when they

¹ *La Philosophie Religieuse du Mazdéisme sous les Sassanides*, p. 128.

² *Le Zend Avesta*, II, Introduction, p. x.

know that they have not come into actual visible contact, but when there are chances that they may have come into contact with some impurities. In those cases also it is thought advisable that they may wash or purify themselves.

Secondly, as mind receives some sympathetic aid from the purity of the body, and as the effect of cleanliness extends to moral character, purification of the body serves as an emblem of the purity of mind.

There are four kinds of purificatory ceremonies among the Parsis. They are the following:

Four kinds of Purificatory Ceremonies

- A. Padyab
- B. Nan
- C. Barashnum
- D. Riman

(A) PADYAB

The *Padyab* is the simplest form of purification, or ablution, which a Parsi has to go through several times during the day. The word literally means "the throwing of water (*ab*) over (*paiti*) the exposed parts of the body." The rite or ceremony of the *padyab*, more commonly spoken of as *padyab-kusti*, consists of three parts. (a) The first part is the recital of a short prayer or formula known as *Khshnaothra Ahurahe Mazdao*, signifying that the person who performs the rite does it to please or recognise *Ahura Mazda*. (b) Having recited it, he washes his face and the exposed parts of the body, such

What is the Padyab?

as hands and feet. This is the *padyab* proper. (c) He finishes the process by performing the *kusti* ceremony; *i.e.*, untying and retying the *kusti* (sacred thread), with its prayer. The following are the occasions on which a Parsi has to perform the *padyab*:

1. On rising from the bed in the morning.
2. On answering the calls of nature.
3. Before taking meals.
4. Before saying prayers.

(B) NAN

The *padyab* is the ordinary daily form of purification of only the exposed parts of the body. The *nan* is a higher form for the whole body and is taken on certain occasions with the help of a priest. The word *nan* is a contraction of the word *snan*, which we find in Sanscrit in the sense of 'a bath'. The rite consists of four parts:

What is Nan?

1. At first the ordinary *padyab-kusti* is performed.
2. Then follows the 'symbolic communion,' *i.e.*, the symbolic eating of a pomegranate leaf and the symbolic drinking of *gaomes*,¹ or consecrated cow's urine.
3. The recital of the *Patct*, or repentance prayer.
4. The final bath, which is the *nan* proper.

The priest who officiates at this ceremony takes with him, to the place where a Parsi wishes to go through the *nan* purification, the *alat*,

Symbolic Communion in the Second Part of the Ritual

¹ For cow's urine, as a supposed disinfectant, *vide* in the last number, The Funeral Ceremonies.

i.e., the religious requisites which consist of the following things:

(a) *Nirangdin*; *i.e.*, the consecrated cow's urine with which is mixed a little *bhasam*; *i.e.*, the consecrated ash of the Atash Behram, or the sacred fire of the first grade.

(b) A pomegranate leaf.

(c) A little sand.

The candidate, after performing the *padyab*, recites the *baj*, or prayer of grace recited before meals. He chews one or two leaves of the pomegranate¹ tree, given to him by the priest, and drinks a few drops of the consecrated urine. Before drinking it, he recites a short formula, saying: "I drink this for the purification of my body, for the purification of my soul." He finishes the *baj* performs the *kusti*, recites the *Patet*, and then goes through the bath; *i.e.*, the *nan* proper.

The candidate then retires to a bath room, recites the Khshnaothra Ahurahe Mazdao formula, undresses himself, recites a part of the *Sraosh-baj* placing his right hand over his head, because praying with an uncovered head is prohibited. The priest hands him from outside, with a long spoon tied at the end of a long stick having nine knots and called *navgar* or *navgireh*; (*i.e.*, a stick with nine knots), various articles believed to have purifying effects. At first, he hands him three times the consecrated urine, which is rubbed over the body thrice. Then, he gives him thrice, a little sand, which also is rubbed

¹ The pomegranate is a symbol, representing vegetable creation. It is also a symbol of fecundity and fertility and also of everlasting life.

over the body thrice. Next, he gives him thrice, *ab* or the consecrated water, which also is rubbed over the body thrice. A few drops of the consecrated water are generally sprinkled over the new suit of clothes which the candidate has to put on after the bath. After these applications, the candidate bathes with water which itself is consecrated beforehand by a few drops of the *ab* or consecrated water. After completing his bath, he puts on the above mentioned set of clothes, finishes the *Sraosh-baj* prayer and performs the *kusti*, which finishes the *nan* purification.

The following are the occasions on which a Parsi goes through this form of purification :

The occasions for the Nan purification

1. The Naojote or the Investiture with sacred shirt and thread.
2. The marriage.¹
3. By women, at the end of their period of accouchement.²
4. By some devout persons, on the occasion of the Farvardegan holidays at the end of the year.³

(C) BARASHNUM

It is enjoined in the *Vendidad*⁴ that the purification of the different parts of the body under this higher form of purification must begin from *baresnu*; i.e., the head.

What is the Barashnum ?

¹ Cf. The bridal bath among the ancient Greeks. (*The Home Life of the Ancient Greeks*, by Prof. Blümmner, translated by Alice Zimern, p. 137).

² Cf. The custom among the ancient Hebrews and the early Christians. (*St. Luke*, II, 22.)

³ Cf. The occasion of general lustration among the ancient Romans.

⁴ Chapter VIII, 40.

Hence the name *Barashnum*. This form differs from the preceding two in several respects.

(a) While the *padyab* is a bath of one or two minutes and the *nan* of about half an hour, the *Barashnum*, which originally had the object both of purification and segregation, lasted nine days.

(b) While the *padyab* requires no priest, and the *nan* requires one priest, the *Barashnum* requires the services and help of two priests.

(c) The first two can be performed in any ordinary house or in a temple, but the *Barashnum* must be gone through in a particular open-air place, called the *Barashnum gah*, or the place of *Barashnum*.

The original object of the *Barashnum*, as referred to in the *Vendidad*, seems to have been to purify those who had come into contact with the worst forms of impurity, which, from a sanitary point of view, would be dangerous or infectious. For example, a man, who had come into very close contact with a corpse, was, in ancient Iran, required to go through this purification. Some deaths occurred from infectious diseases; and so, the 'contacts;' *i.e.*, the persons, who had come into close contact with the deceased, were likely to spread contagion. They were therefore required not only to go through the purification of several baths, but also through segregation for nine days. This reminds us of the modern *quarantine* of ten days. Thus, at first, the *Barashnum* was a particular form of purificatory bath and segregation. The above original object seems to have been widened, perhaps with a view to greater caution. Sometimes, it is difficult for ordinary men,

The Original Object of the *Barashnum*.

and, at times, even for experts to determine whether the disease, from which a man dies, is infectious or not; so, for the sake of caution and safety, it seems to have been enjoined that the living must keep themselves at a distance from the bodies of the dead, whether they died of infectious diseases or not. Those who did not do so had to go through the long form of purification and segregation of the *Barashnum*. To have a clear grasp of the original object of this great purification—which was a purification as well as an isolation—we must bear in mind the original principle. It is thus referred to by the late Professor Darmesteter, when speaking about the ceremonies for the disposal of the dead body: “The principle which governs the ceremonies of the first order is the fear of contagion, or, as the Avesta says, of the Druj Nasu, the Druj of carrion. Death, that has once come, rests. The visible proof of it is given by the corruption which at once goes on in the body and spreads infection round about. It is represented in the form of a horrible fly which hovers over the corpse. All the ceremonies of this order can be summed up in two words, which are the same as sum up to-day all the prophylactic measures in case of an epidemic: (i) to cut off the communication of the living with the centre of contagion, real or supposed and (ii) to destroy the centre itself.”¹

On the subject of purification itself, Professor Darmesteter speaks thus:

“Purity is, after birth, the greatest good for man.” This is the principle which dominates the *Vendidad*. The word for purity, *yaoshdao*, though it associates with it a moral

¹ Translated from the *Zend-Avesta*, Vol. II, pp. 146-147.

idea or impression, has not lost, before all, at least in the *Vendidad*, a conception purely physical; and the word cleanliness (*propreté*) shall be the most exact if it has taken the moral reflex, which the Zend (rendering) expression has, and which, for example, the English word 'cleanliness' has. The axiom 'Cleanliness is next to Godliness,' would be altogether Zoroastrian, with this difference, that in Zoroastrianism, cleanliness is a form itself of Godliness.

The legal impurity has always physiological causes. Above all, the corpse is an impure object. . . . He who speaks of impurity speaks of contagion because the corpse engenders putridity and pestilence. . . . The purification has for its object the expulsion of this contagion which passes from the dead to the living and from one living person to another, and the theory of impurity and purification reduces itself in fact to a theory of hygiene. . . .¹

During the purification, the impure remain isolated from others (the faithful), who would otherwise be defiled, in a sort of lazaret. . . . One sees that they; *i.e.*, the funeral ceremonies, are summed up in two words—two words of hygiene—namely, to isolate the centre of infection and to destroy that centre. What distinguishes the Zoroastrian conception from the European conception is, that we busy ourselves with isolating and destroying the dead element only in case of diseases said to be infectious, but in Zoroastrianism, death is always infectious and contagious.²

Latterly, the original object of the *Barashnum* purification has been still further widened. At times, it is intended to serve symbolically as a means of mental purity. In some higher forms of liturgical ceremonies, it serves as a kind of mental as well as physical purification.

Now-a-days, it is priests mostly, who go through this ceremony. The professional corpse-bearers also go through the ceremony when they give up their work, but they do not recite the Yacna prayer at the end, as the priests do. That the corpse-bearers go through the ceremony, is in

The Present Object of
the *Barashnum*

¹ Translated from *Le Zend-Avesta*, II, Introduction, pp. x, xi.

² Translated from *Ibid.* p. 12.

accordance with the spirit of the original enjoinder of the *Vendidad*. But, in the case of the priests, it is not enjoined by the *Vendidad*. It seems to have been a much later innovation. The priests, who qualify themselves for the priesthood and for the performance of certain higher liturgical services of the temple, are required to go through this purification, with a view to purifying themselves physically before officiating at the higher ceremonies, lest they may have, by chance, come into contact with impurity. Thus, this purification, has assumed a symbolic signification, suggesting that the priest, who wishes to officiate at the liturgical ceremonies, must first purify himself physically by the baths, and then mentally in the retreat of nine days, which formerly was a period of physical segregation. The original object of purification from a likely contact with infection has thus been changed. It has further degenerated. For example, a priest while taking a *Barashnum* declares, that he does so for the *tan pak* of A, B or C; *i.e.*, he goes through the ceremony, so that the body, the physical body of any particular living person or the spiritual body or soul of any particular dead person, may have the efficacy of, or may be benefited by, that purification. All this is a later degeneration from the original object and spirit of the *Vendidad*.

We have so far seen, that the object with which the purification was originally enjoined, seems to have been hygienic¹ and well-nigh in the spirit of modern

The Barashnum Process

¹ *Vendidad*, IX, 1-57; VIII, 35-72; XIX, 20-25.

sanitation. The process, as described in the *Vendidad*, seems, at present, to be very tedious, but we must look to the times in which it was instituted and also to other beliefs and practices of the times. Again, as observed above, the object of the *Barashnum* has been much changed. At first, it was, if not solely, at least mainly, intended for those who had come into direct contact with the dead and who were believed likely to spread infection. But now, it is merely looked upon as a process of purification to be gone through by a priest to be qualified to perform certain liturgical ceremonies. There are several facts which show, that the original object or the original spirit of the enjoinder has been much changed or lost. For example, (a) while the *Vendidad*¹ enjoins, that the *Barashnum-gah* or the place where the *Barashnum* purification is gone through, should be at some distance from the place where the religious ceremonies are performed, the modern practice, of course as forced under certain circumstances, attaches it to the Fire Temples where the ceremonies are performed. Naosari and perhaps one or two other Mofussil towns are the only places where their *Barashnum-gahs* are far away from inhabited places and from the temples. (b) Again, while the *Vendidad* enjoins, that after the water purification in the *Barashnum*, the person must go through a certain kind of fumigation, or sterilisation, the modern practice has nothing of that kind. (c) In the *Vendidad* there seem to be grades or forms of *Barashnum*, which vary according to the state of decomposition of the corpse with

¹ IX, 1-11.

which the person came into contact. For example, in one place, the *Barashnum* purification refers to a person who becomes a *riman*; i.e., defiled by a long contact with the dead.¹ In another place, it refers to one who has come into a short contact, and that even in a less advanced state of decomposition.² In such cases of variations of contact the purification enjoined is also more or less stringent, as the case may be. In a simple case of contact, the purification is very simple.³

But, in the modern practice, where it is principally the priests who go through the process, there seems to be no variation, but merely one rigid form. We need not go into details about the *Barashnum* processes, because, neither will they interest the ordinary reader, nor can one get a clear grasp of them without actually seeing them once. We will simply say here, that the materials for purification and a part of the process of ablution are well-nigh the same as those in the *nan*, but the applications are repeated. Again, the most important thing is, that the candidate has to go through a kind of retreat of nine days and nights, for which reason, the *Barashnum* is often spoken of as "the *Barashnum* of nine nights". During this retreat, he is not to touch any body, or any articles other than those set apart for his use. Again, he has to pass thrice, during the period, through small ceremonial baths. He has to pass these days in constant prayer.

¹ *Vendidad*. IX, 1-57.

² *Ibid.* VIII, 35-72.

³ *Ibid.* XIX, 20-26.

(D) RIMAN

As we have said above, the *Barashnum* purification, though originally a purification for those who have come into contact with the dead, especially the dead who died of infectious diseases, has now, with its accompanying retreat and Khub ceremony, come to be a form of purification for the priests who wish to perform some of the greater liturgical services in the temples. So, now-a-days, those, who have come into contact with dead bodies in ways that have been prohibited, go through a simpler form of purification, which is known as 'Riman' purification. In this purification also, the *alat*, or the materials of purification, and the processes of the baths are almost the same as those in the *nan* purification.

III. INITIATION CEREMONIES

By initiation, we mean an introduction into a certain organisation by the performance of certain rites and ceremonies. Of this initiation we have two kinds:

Two kinds of Initiation.

A. The initiation of a Parsi child into the fold of the Zoroastrian religion. This initiation is known as the Naojote.

B. The initiation into the priesthood. This is known as Navar and Martab.

We will first speak of the Naojote, or the initiation of a child into the religion, through the investiture with sacred shirt and thread (*sudrah* and *kusti*).

(A) NAOJOTE OR THE INVESTITURE WITH A SACRED SHIRT AND THREAD

The word Naojote is made up of two words: *nao* (Avesta *nava*, Sanskrit, *nava*, Latin *novus*), new, and Zote (Avesta *Zaotar*, from *Zu*, Sans. *hu*), to offer prayers. Hence, the word means "a new initiate to offer Zoroastrian prayers". The ceremony is so named, because, it is after its performance, that a Zoroastrian child is said to be specially responsible for the duty of offering prayers and observing religious customs and rites.

Seven is the age, at which it is enjoined to initiate a child.¹ In case the child is not sufficiently intelligent to understand the ceremony and to know its responsibilities, and in case of certain unavoidable circumstances, it is permitted to postpone the ceremony to any age up to fifteen, at which time the investiture must take place.²

The child is, at first, given the sacred bath known as the *nan* purification, described above. It is then taken to the room where the parents, their relatives and friends, and the officiating priest with one or more other priests, have assembled. The part of the child's body which is to be covered by the sacred shirt is covered by a sheet of cloth which can easily be removed. The child is made to sit before the officiating priest, who places in

¹ *Vendidad*, XV, 45; Dastur Peshotan's *Dinkard*, Vol. IV, pp. 263-264, Chapter 170.

² *Vendidad*, XVIII, 54; *Sad-dar*, X, 1. *S.B.E.*, Vol. XXIV. p. 268.

its hand the sacred shirt with which he is shortly to invest it. The priest and the child recite the *Patet* or its special sections. If the child does not know the *Patet* by heart, it recites, several times, the sacred formula of Ahunavar prayer. Then follows the investiture proper, which consists of four parts:

(a) The recital of the Declaration of Faith by the child, at the instruction of the priest.

(b) The recital of the *Nirang-i-kusti*, or the *Ahura Mazda Khudai* prayer.

(c) The final recital of the Articles of Faith by the child with the priest.

(d) The recital of the *Tan-daructi*, or benedictions by the priest.

(a) The declaration of faith, which the child is asked by the priest to make,

The Declaration of Faith
and the Recitals

before investing it with the sacred thread, runs as follows: "Praised

be the most righteous, the wisest, the most holy and the best, Mazda-yacnan Law, which is the gift of Mazda. The good, true and perfect religion, which God has sent to this world, is that which Prophet Zoroaster has brought here. That religion is the religion of Zoroaster, the religion of Ahura Mazda communicated to holy Zoroaster."

(b) On the child making this declaration, the officiating priest with the recital of the Ahunavar prayer, invests the child with the sacred shirt. Then, with the recital of the *Nirang-i-kusti*, he invests it with the sacred thread.

(c) The child, thus being invested with the sacred shirt and thread, pronounces with the priest

the articles of the Zoroastrian faith. The most important part of these Articles of Faith is that wherein the child pronounces its belief in the efficacy of one's own good thoughts, good words and good actions. A Parsi has to believe, that for the salvation of his soul, he has to look to nobody but himself. Nobody, no priest, no intermediary, will intercede for him. For his salvation, he has only to look to the purity of his own thoughts, words and actions. The pivot, on which the whole of the moral structure of Zoroastrianism turns, rests upon this triad of good thoughts, good words and good deeds. The recital of the Articles of Faith finishes the ceremony proper.

(d) There only remains the recital of the *Tandaructi* (lit. health of the body) or the benediction by the officiating priest, invoking the blessings of God on the new initiate.

The sacred shirt is symbolic in its structure.

It is made of white cambric.

Symbolism of the Sud-
rah or Sacred Shirt

White is symbolic of innocence and purity, and, as such, is a characteristic colour in the *Mazdayacnan*, or Zoroastrian religion.¹ The shirt is made of two pieces of cloth, sewn together at the sides, so that one seam may be on the right side and the other on the left side, thus dividing the sheet into two parts, the front and the back. Those two parts are said to be symbolic of the past and the future, both related to each other through the present. The front part reminds a Zoroastrian of his duty to persons and institutions of past ages. We owe a duty

¹ *Yasht*, X, *Meher*, 126.

to those who have gone before us—to our ancestors, our forefathers, our departed dear ones, to all of the past generations who have preceded us. We also owe this duty to our superiors. The back of the shirt must remind us of our duty to the future—to our children, to future generations. It must remind us of our duty to our inferiors who are still to rise to our positions. In short, these two parts of the shirt—the front and the back—are said to indicate to us, to say to us, as it were: “Look straight in front, bearing in mind that it is the past that has come up to the present, and will lead to the future.”

The most important part of the shirt is the *Girah-ban* (lit. that which preserves the knot), which signifies loyalty to or faith in the religion.

The *Girah-ban* of the
Shirt

The *Girah-ban* is also called the *Kisseh-i-kerfeh*; i.e., the purse or the bag of righteousness. It is put up in the form of a purse or bag, a little below the portion of the shirt which covers the part of the body below the throat. It indicates symbolically, that a man has to be industrious and righteous, and has, not only to fill his bag or purse with money, but also with righteousness. Thus the *sudrah* (lit. the path of advantage or righteousness) is symbolic of purity of life and action and of righteousness.

The word *kusti* is variously derived, but the probable derivation seems to be *kost*; i.e., limit or boundary. Thus *kusti* is that which keeps us, or reminds us to keep ourselves, within proper limits, or boundaries. *Sudrah*, or the sacred shirt,

Symbolism of the *Kusti*
or Sacred Thread

symbolises the path of righteousness and the *kusti* symbolises one's duty to confine himself within the proper limit of the path of righteousness. It indicates a direction in the path of morality.

The *kusti*, being prepared from the wool of a lamb, which has, in all ages, been considered the emblem of innocence and purity, is held to be a badge reminding a Zoroastrian of the purity of life and action which he has always to observe. Before being used, it is consecrated by a priest. The seventy-two threads which make up a *kusti* are believed to remind a Zoroastrian of the seventy-two chapters of the Yacna, an important liturgical prayer. The twenty-four threads, which make up each of the three tassel-like *laris* or string-ends, symbolise the twenty-four sections which were believed to make up the *Vispard*, another liturgical prayer. The six parts, or strands, each of twelve threads, into which the seventy-two threads of the *kusti* are divided at the time of weaving, are said to symbolise the six religious or ceremonial duties of a Zoroastrian.¹ The twelve threads in each one of the above twelve parts and strands symbolise the twelve months of the year. The six *laris* or tassel-like string-ends, three at each end of the *kusti*, symbolise the Gahambars, or the six season-festivals of a Zoroastrian year. The hollow of the thread symbolises the spaces between the earth and heaven. The doubling or twisting of the thread in the process of preparing the *kusti*, symbolises the connection between the present

¹ *Sad-dar*, VI, 2; *Shayast la Sayast*, XII, 31; *Minokherad*; IV. The number and the nature of the duties, however, vary in different books. Vide the *Sir-nameh-i-raz-i-Yazdani*, Mr. P. J. Hataria's Persian text, pp. 18-40.

corporeal world and the spiritual world. The two worlds are so connected that what you sow in this world you will reap in the other. The turning of the *kusti* inside out in the process of preparation, has a somewhat similar signification: it symbolises the passage of the soul from the corporeal to the spiritual world. The weaving or uniting together of all the threads into one, points to universal Brotherhood.

It is enjoined that, except at the time of bathing, a Zoroastrian must always have the sacred shirt and thread on his body. The thread is to be untied and readjusted at the following times:

The Occasions on which the Kusti is to be untied and re-tied

1. Immediately on leaving one's bed in the morning.
2. After ablutions and answering the calls of nature.
3. Before saying prayers.
4. After bath.
5. Before meals.

A modern Parsi sometimes neglects to do so on the first and fifth occasions out of the above five, but he generally observes the enjoinder on the second, third and fourth occasions. When performing the ceremony, one always turns toward light.¹ In the morning, he turns toward the east; in the afternoon and evening, toward the west; and at night, toward a lamp or the moon.

One must perform ablutions before performing the *kusti* ceremony on the above occasions. Having done so, he recites a short prayer, unties the *kusti* and then re-ties it with another short prayer,

Signification of the process of putting on the Kusti

¹ *Dadistan-i-Dinik*, XXXIX.

known as *Nirang-i-kusti*. It is passed around the waist three times with two knots, one in front and another at the back. According to the *Sad-dar*,¹ the knots are said to symbolise certain religious and moral thoughts. While forming the first half of the first knot in front, a Zoroastrian must think, that Ahura Mazda (God) exists, that He is ONE, is holy and is matchless. While forming the second half of the first knot, he must remember that the Zoroastrian religion is the word of God and that he must have full faith in it. While forming the first half of the second knot at the back, he is to remember, that Zoroaster is the prophet of God, that he is his guide and that he shows the proper path of worship. While forming the second half of the second knot, he is to bear in mind, that he has always to attend to "Good thoughts, good words and good deeds". A knot symbolises a resolution; so, these knots of the sacred thread symbolise resolutions for the above thoughts.

The *kusti* is a kind of belt. "*Kamarbastan*," *i.e.*, to tie round the waist or to put on the belt, is a phrase which has come to mean "to be ready for work". So, according to the *Dadistan*, the putting on of the *kusti*, signifies, that the wearer thereby symbolises his readiness to serve God. A person standing before his superior, with a belt about his waist, shows that he is ready to obey the orders of his master or superior. So, a Zoroastrian, with his waist girded by the belt of a *kusti*, shows his obedience to the Great Master.

¹ *Sad-dar*, X.

(B) THE INITIATION INTO THE PRIESTHOOD

The Navar and the Martab

Only the son of a priest can become a priest. He has to go through two grades of initiations. They are :

1. The Navar.
2. The Martab.

The Navar The word Navar means “ a new carrier of offerings, or performer of rites”.

To initiate the son of a priest into priesthood, he must be made to pass through the following stages of ceremonies :

1. The Barashnum.
2. The Gewra.
3. The Initiation proper.

The candidate has to pass through two Barashnum purifications. The first is The first Stage of Initiation said to be for his own *tan pak*; *i.e.*, for his own purification, and the second is for the *niyat* (lit. intention) *i.e.*, for the religious meritoriousness of the person in whose memory he becomes a *navar*. The general practice is that a layman, say A, pays a certain sum to the candidate, and he (the candidate) is said to be the *navar* of that person, A. That person, A, need not always be a layman. He may be one of the family of the candidate himself. Again, a living person may get the candidate to go through the initiation in honour of a deceased relative or friend. So, the second Barashnum is taken in the name of that person, living or dead. We have explained above, what the Barashnum purification is.

The candidate is initiated into the priesthood by two priests. They, in order to qualify themselves, must go through a ceremony that lasts for six days and is known as the Gewra ceremony. It consists in the performance, for six mornings, of the Yacna ceremony, wherein, each of the two priests officiates, in turn, every morning, as the *Zaoti* and the *Rathwi*.

The Second Stage: The Gewra

On the sixth day of the Gewra ceremony, the priest, who has, on that day, performed the Yacna ceremony initiates the candidate. The candidate goes through his ordinary bath with all its formalities and puts on a new suit of clothes. He is then led to the Fire Temple in a procession, which is attended by friends and relatives invited by the parents. In Bombay, which is thickly inhabited, the procession is formed in the temple itself. The candidate puts on the full ceremonial dress, bears on his shoulders a shawl and carries a mace (*gurz*) as insignia of dignity and authority. When the procession arrives at the place of initiation, the candidate removes his full dress, lays aside the above insignia of authority, and, under the guidance of one of the officiating priests, presents himself before the assembly. The initiating priest in a loud voice addresses the assembly (the Anjuman) as follows: "Doth it please you that this candidate may be admitted?" The head or the senior priest, waiting for a few seconds, takes the silence of the assembly for its pleasure and consent, and expressing his pleasure gives the consent. The candidate

The Third Stage: The Initiation proper

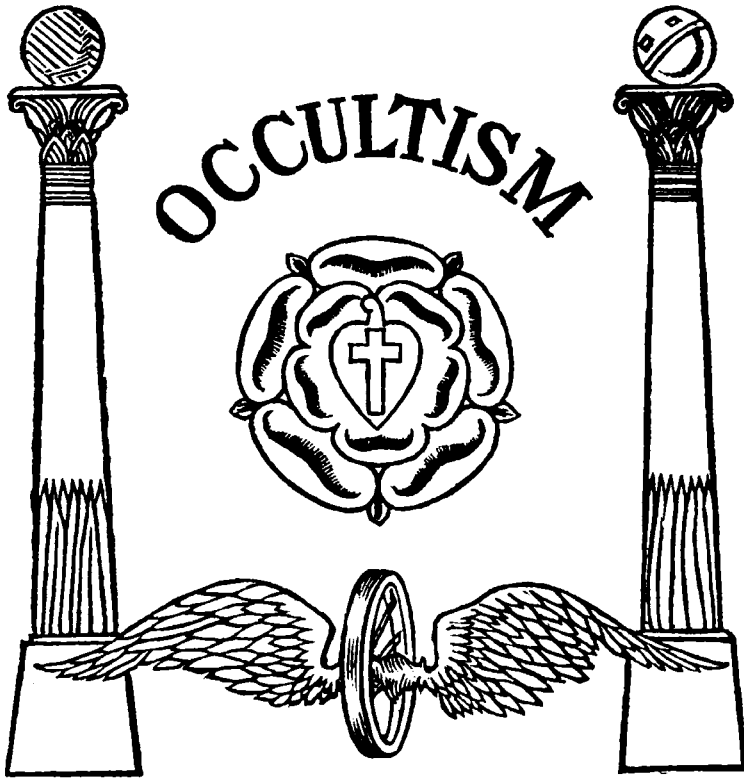
is then taken to the *Yazashna-gah*; i.e., the place of the liturgical services, and performs the Yacna ceremony. He then performs the Baj and the Afringan ceremonies. These are repeated for four days. He is then qualified as a priest.

The Martab is the second grade in the initiation of priesthood. The Navar ceremony entitles the candidate to perform only a few liturgical services. He cannot officiate at what may be called the higher and the inner liturgical services performed in the temples. To qualify himself to do so, he must go through this second grade of initiation. The word Martab is *martabeh* in Arabic and means a step, rank or dignity. So a priest who has become a martab is one who has acquired the rank (*martabeh*) of a priest. In this ceremony, the candidate goes through one Barashnum ceremony, and after its end on the tenth day, performs the Yacna ceremony on the eleventh day. He then performs the Vendidad ceremony at the midnight of the same day. He is then qualified as a full priest, capable of officiating at all ceremonies.

The Martab

(To be Concluded)

Jivanji Jamshedji Modi



INVESTIGATIONS INTO THE SUPER-PHYSICAL

By ANNIE BESANT, P. T. S.

(Concluded from p. 757)

IN dealing with super-physical researches—we are in the world of science and not of revelation. There are great truths known to the Masters that none of us are able to reach and to investigate. If any of these are given out by the Masters, people can accept them or not, according to the view they take as to the authority of the source,

and the reliability of the transmitter. But when we are dealing with investigations into other worlds, into the past of our globe, into the various evolutions that have gone on in our solar system; when we are dealing with investigations into races and sub-races; when we are concerned in reading the story of the past, whether as applied to the history of humanity or not; on the whole of these things we are not in the region of revelation, we are in the region of research; exactly the same canons that we apply to research of the ordinary scientific kind, exactly the same caution in accepting results, exactly the same readiness to repeat experiments that have been made, to revive opinions, to recast conclusions that may have been arrived at on insufficient data—the whole of these things which are commonplaces when we are reading about botany or electricity, that we take for granted in all our ordinary scientific studies, the whole of these apply when anyone begins studying the investigations of those who are carrying on researches in a region subtler than that dealt with in the ordinary sciences; they are making experiments; they are relying as much on their own observations, and on comparing those observations with those of others, as must any scientist in the obscurer regions of investigation; they put forward what they have observed, but they do not ask that their statements shall be regarded as part of some great sacred literature, to be looked upon with the utmost reverence and not to be challenged. Students must get out of this atmosphere altogether, when dealing with people whose senses are merely a little better

developed than their own, senses that everybody will be having some time hence, it may be fifty, one hundred or two hundred years hence, but senses that are in the course of evolution, that all men have to some extent, that many have to a considerable extent. Research becomes mischievous and harmful in its results when the senses used in it are looked upon as some sort of divine gift, instead of as the result of a strenuous forcing process, so that a person possessing them is placed on a pedestal, or treated like a sybil of ancient days through whom some God was speaking. They are merely senses of a finer and keener kind than the physical, but belonging to the phenomenal world just as much as the physical belong to it; observations made through them depend for their value on careful attention to the objects observed, and rigid accuracy in reporting that which has been perceived. Some people may consider that this is a very cold and prosaic way of approaching a subject which is enwrapped to them in glamour and mystery. But when glamour and mystery only mean that they do not understand the question and the methods of investigating it, is it not better to get rid of them? Is it not safer and saner to realise that there is no more mystery and glamour in examining the after-death state with the astral vision, than in examining the Tyrol with the physical?—no more, but *also just as much*. For to see a daisy is a thing as wonderful and mysterious as to see an angel, and the dawn and the sunset are as full of glamour to the seeing eye as the shimmer of colours in an aura.

I have said that there is a large class of super-physical phenomena a knowledge of which affects human life and human conduct. To know something of these not only immensely widens our view of life, but the possession of such knowledge is very important in the guidance of our life now. If we understand after-death conditions and their relations to our conduct here, we can so think, desire, and act now, as to ensure favourable conditions then. Ours is a continuous life, and a knowledge of that which is 'beyond the veil' is of vital importance in the sane and rational guidance of our life in this world. Moreover, we are living in these worlds all the time, and an increasingly large number of people are more or less susceptible to the vibrations of the finer matter composing these worlds. It is very satisfactory to find that on these matters there is a concensus of opinion among observers as to the main points, and variations are confined to details. The literature on these is voluminous, both inside and outside the Theosophical Society, and many small variations will be found in statements concerning these phenomena. It will be useful to understand how variations must arise even among fairly developed seers.

There is one great difference between physical and super-physical research—the apparatus used in them respectively. The physical plane scientist, investigating that which escapes his vision by its distance or its minuteness, uses an instrument outside himself, a telescope, a spectroscope, a microscope. The super-physical scientist, under similar conditions, evolves within himself the necessary

apparatus. Intelligence, as M. Bergson points out, works on inorganic matter by means of arrangements of inorganic matter, while instinct modifies organic matter into the organ it requires within its own body. In this, occult investigation resembles instinct, in seeking its instruments from the life of the organism, from the consciousness as a whole; desiring to see, the man creates out of his appropriated matter the organ of vision; he must evolve, by a steady and well-directed exercise of the will, organs which are practically new, and only then can he call on his intelligence to use them as organs of observation in the world from which has been taken the materials for their fabrication. The Occultist has, however, this advantage over his fellow-scientist of the physical plane, that the latter must work with instruments which he cannot carry beyond a certain limit of delicacy; whereas the Occultist can continue to create subtler and subtler instruments, right up to the level of the subtlest phenomenon in his solar system; and when he goes beyond the solar system he can again create instruments suitable to the new conditions.

We must remember that while the senses are being used, it is the man himself who is using them, and he is using them from the higher planes; the higher the vehicle in which he is working, the better can he control the observation of the senses going on on the planes below his own. It is the spiritual ego, brooded over by the Spirit himself, who is the observer, and he puts down his power of perception as senses into the lower

bodies, and this power works in their organs of sense; those organs of senses which work on the lower planes, astral and mental, will be subject to conditions very similar to those working on the physical plane, and these are not difficult to understand.

Let us consider how we see. We say: 'I see,' or: 'I observe;' but I am inclined to think that very few people analyse the complexity of what seems to them to be the very simple act of sight. In most acts of vision there is a little real sight and a great deal of memory. What we call 'sight' is a complex, compacted of the translation of the impression just made on the retina and the memory of the whole of the past impressions made by the same or by similar objects. We are not simply seeing the object with the eye; we have laid up in our memory the images of a number of similar perceptions, and we weld the whole of these into our present perception, and then say: 'I see.' It is useful to realise this. If we look at the photograph of a friend, we recognise it; a baby or a dog looks at it, and does not relate the flat image on the card to the living father or master whom he knows and loves. We see, for the first time in this life, a number of Spaniards, or Indians; we say: "How alike they all are." We confuse them together. They do exactly the same with us. The first thing we see in a number of similar objects is that which they have in common, *i.e.*, their likeness to each other. As we multiply the sense-impressions, we gradually notice the differences, their unlikenesses to each other. We distinguish by

differences. First, we perceive the common type; then we see the minor distinctions. A shepherd is said to know each of his sheep; we only see a flock. We really at first see very little of the object of observation, and only as we see it over and over again do we begin to make our perception approximate to the object perceived. As the past experiences of each of us differ widely, we each see each thing differently to a considerable extent; we bring to each new observation a different mass of memories, and these modify the present perception thereof. Hence, apart from mere carelessness, people really see physical objects differently, the greater part of each act of perception being memory, and this being different in each.

Apply all this to observations on the astral plane. The length of time during which the seer has been able to see astrally is an important factor in his accuracy. As he grows more and more accustomed to that world he will perceive differences more clearly, and be less deceived by likenesses. When he meets a new object, he will at once distinguish it from many other objects of a similar type, whereas the new observer will see the likeness and ignore the differences. Accurate observation there, as here, will depend on experience and memory. An account of early observations will err on the side of likeness, and the beginner will note similarities where the more experienced seer observes difference. His view of the astral world will only gradually become more and more detailed and exact.

Not only is accuracy of observation one of the most important things in the world, but the power of memory which records exactly what has been seen, varies much in different observers. Inaccuracies are sure to creep into descriptions, unless the observations made are immediately written down. In fact, inaccuracy is best avoided by having present a second person to write down the record of observation, while the observation is going on; then the seer can very carefully observe the object before him, while the scribe can write down the words of description exactly as they fall from his lips; in this way a mistake in memory will not confuse details, and thus blur the accuracy of the record. For instance, in making the observations now embodied in *Man: Whence, How, Whither*, the two seers observed at the same

does not need this aid when he is observing the lower planes, which are familiar to him by reiterated observation; he normally lives consciously in the three worlds, and is thoroughly at home in them all. But observations of unfamiliar scenes demand more concentrated attention, and then the aid of a friendly scribe is invaluable.

Another thing which leads to many superficial differences of observation is the difference of interest in the different observers. If an artist, a politician, a student of religion, an artisan and an idler should visit the same country, hitherto unknown to them, and should send home descriptions of it to their friends, how different would those descriptions be. The artist's reports would lead one to think that the cities consisted of art-galleries, studios, concert-rooms, and museums, and that art was the chief interest of the nation. The politician would tell of debates, of the strife of parties, of the intrigues of statesmen. The student of religion would draw a picture of church dignitaries discussing theological questions, of conflicting doctrines, of rival sects. The artisan would report conditions of labour, the state of trade, the various crafts practised, and would show the nation as one huge workshop. The idler would write of theatres and music-halls, of dances and dinner-parties, of society gossip and dress. Their respective correspondents, if the country were quite new to them, would gain very different ideas about it. So is it with the many descriptions given by seers of the astral and mental worlds. The personal equation largely colours the observations; the man sees the aspects of life in which he

personally feels the keenest interest, and only the thoroughly trained seer gives a fairly unbiassed, full, and well-proportioned account.

Again, many descriptions given of the astral world are merely local. People talk of the astral world as though it were about the size of Birmingham or Glasgow, instead of being a world considerably larger than the physical, with an immense variety of peoples and other creatures. Many speak of it as though it could be run over in a few hours, whereas few know a tithe of its varied aspects. Observers look at certain types of people, mostly ordinary discarnate entities, as though nothing else were of interest there, and so gain but a very restricted view. Suppose that a dweller in a far-off planet were brought here and plunged into a London slum, were taken through its courts and alleys, and shown the lives of its inhabitants; suppose that having studied this, he was whisked back again to his distant home, and gave there an account of the 'world' which he had seen; his report might be very accurate—as to the slum; but it might give a very false impression of our world. An instance similar to this may be found in a very interesting little book, entitled *The Grey World*; it describes various very dismal conditions, and describes them well, but comparatively few people will go through these on the other side of death. They belong to the experiences of those only who, clinging strongly to physical life, remain in the etheric double for a considerable time after death, instead of quickly shaking it off and going on into the astral world.

Another difficulty is connected with the nature of astral sight itself. Astral vision not only differs from the physical in that any part of the astral body can be used for seeing with, but also that the observer sees through everything and round everything, so that objects take on a very different aspect from those of the physical plane, and backs and fronts, insides and outsides are at first much confused. A man's own thought-forms appear to him as independent and celestial entities; astral matter moulds itself to his thinking, and he sees a beautiful landscape stretching in front of him, unwitting that it is his own creation: he sees what he expects, for expectation has made images, and these present themselves to him as objects; recollections of earth picture themselves as astral surroundings, and people with similar ideas live together in scenes collectively constructed. The astral world to the uninstructed new-comer is as queer and unlike the reality as is the physical world to the eyes of a new-born baby. Each has to learn the conditions into which he has been plunged.

Here comes in the question of training, which, in the case of those who seek to be taught, differs much with what is called the type, or ray, of the teacher and the pupil. I may be permitted to take, as contrasting examples, Mr. C. W. Leadbeater and myself. Mr. Leadbeater, from the opening of his astral vision, was carefully trained in its use; an older disciple took him in hand, asked him constantly: "What do you see?" corrected mistakes, explained difficulties, until his observations

were accurate and reliable. I was tossed out into the astral world, left to make mistakes, to find them out and correct them, to learn by experience. It is obvious that where training is so different, results will be different. Which is the better way? Neither, or both. The first way is the better for the training of a teacher; the second is the better for the training for my kind of work. In the long run, each will acquire the powers of the other; these powers are merely obtained in a different order. And if people instead of quarrelling with each other over their differences would learn to utilise them by co-operating with and supplementing each other, great profit would ensue. One will be best in ascertaining details, the other in discovering broad outlines. More may be done together than either could do independently.

Things change in appearance as the power of vision increases. A globe is seen, and one calls it a globe. Later on, one finds that it is not a globe, but the physical end of a form composed of higher kinds of matter. Down here the solar system consists of globes rolling in their orbits round a central sun. From a high plane the solar system looks like a lotus flower, its petals spread in space, its golden centre the sun, and the tip of each petal a world. Was one wrong to speak of a world as a globe? No; it is true on the physical plane. But later, one sees things differently. We see things down here as we might see a picture through holes in a veil which covers it; through the holes we see patches of colour; remove

matter. That was what we saw. In 1907-8, using other sight, we found that between the ultimate physical atom and its appearance as astral matter a whole series of changes intervened, a series of disintegrations into ultimate bubbles in æther, and of integrations back to astral matter. The case is analogous to the study of an object under the lower and higher powers of a microscope. You look at it through a low power and describe it; say, that you see little separate particles, and that you so describe them in your record of your observation. You put on a higher power; you discover that little threads of matter, too fine to be visible under the low power, link the particles together into a chain. The first record can hardly be said to be wrong; it recorded accurately what was seen under the low power, the *appearance* presented by the object. All vision can only tell of appearances, and we may always be sure that its records are imperfect. We enlarge our perceptions as we ascend from one plane to another, and gain a completer view of each object.

Only well-trained and experienced seers will avoid the errors which result from looking at facts through a veil of their own thought forms, and this causes further differences. A Roman Catholic untrained seer will find in heaven the Madonna and Child, the Christ and the Saints; the Hindu will find Shri Krishna and Mahadeva; the Buddhist will sit in rapt contemplation before the Buddha; angels and devas will be seen crowding round; the *mis-en-scene* belongs to and varies with the prepossessions of the seer. What are the facts, without the setting?

That each man in heaven sees and worships his own Object of devotion, and into each such form the One Lord pours something of His Life, His Love, meeting and welcoming the outpouring of the love of His devotee, for all worship *Him*, though He be wrought into many forms by many hands. Beautiful indeed is it that each man should see in heaven the Divine in the form which attracted his heart while he was on earth, for thus does no man feel a stranger in his Father's house; he is met on the very threshold by the welcoming smile of his Beloved. The untrained seer of any religion is drawn to those of his own faith, sees their Objects of devotion, and thinks that this is all there is of heaven. The trained seer sees them all, and realises that each makes his own image and that the image is vivified for him by the one divine Life; when he reads the descriptions of heaven in Christian, Buddhist, Hindu books, he recognises the objects they describe; so he recognises that which Swedenborg saw, and that which many discarnate entities describe. The differences do not make him feel that nothing can be known accurately—the effect produced on some by the great diversity of detail; on the contrary, he sees how much of truth there is amid differences of detail, and even that the detail apparently the most incongruous may give a hint of an overlooked fact to add to his store of knowledge, just as we often learn the most from things with which we the least agree. The things which do not appeal to us, the fact, or the aspect of a fact, which we have not observed, very often supply

some particular factor which is distinctly valuable in our intellectual life.

Finally: surely we ought to be strong enough and sensible enough to agree to differ where our minds are made up on any point, and to be ready to listen to views with which we disagree. I disagree on many things with Dr. Rudolf Steiner, but I was the first to draw the attention of the English-reading public to his books, and I opened THE THEOSOPHIST to his articles when it came into my hands. I advised people to read his views, *because* they were different from mine. But difference of view does not imply that we wish to ostracise each other, nor that either should drive the other out of the T.S. We have broken the yokes from our own necks; we must not make new ones, for our descendants to break hereafter.

No one of us possesses the whole truth; very far are we from the all-round view of Those "who have nothing more to learn" in our system. Generations far in the future, ourselves in new bodies, will still be extending the limits of the known, and pressing on into the unknown; we do not want our limbs to be fettered then by appeals to our present researches, exalted into scriptures, nor to find our opinions, canonised into fossils, used as walls to bar our onward progress then.

And do not be too quick to believe. Intuition is a higher faculty than observation, and the intuition of many spiritually-minded people clung to the great truths of religion when the facts discovered by science seemed to prove them false. The facts of nature have not altered, but new

aspects of them have been discovered by further observations, and values have been revised, so that intuition is being justified by the progress of the very science which it opposed. If the intuition of any reader sets itself against any discovery of any investigator, let the former be patient and suspend his judgment. He may be wrong, and may be mistaking prejudice for intuition; if so, he will presently find it out. But *he may be right*, and while the fact, if it be a fact, must remain true, the view taken of it and of its meaning may be wrong; if so, further knowledge will presently correct the error.

The Theosophical Society cannot be injured by any researches carried on by its members; its third Object justifies them in their work. But it may be injured by the blind zeal of those who pin their faith to any one investigator, and denounce all the rest. "Prove all things; hold fast that which is good." Let us study as strenuously as we can, sift all statements according to our ability, "follow peace with all men," and willingly extend to all the same liberty that we claim for ourselves.

Annie Besant

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

IX

ONCE more our hero appears as a girl, this time in an Etruscan body. There is little to note about this incarnation. All that can be said about it is that her parents were well-to-do people of the cultivator class, living in a homely, comfortable style, and with their chief interests centred in vine-growing. All round the house there were vast vineyards and crowded in all the lower rooms and corridors were multitudes of variously shaped jars and amphoræ. As one looked forth from the terrace of the farm-house, one could see scattered over the landscape, temples belonging to an older order of civilisation, built in the style which we should now call cyclopean. The people of the country seem to have been peaceable and kindly in disposition, and most of them, like Erato's family, were engaged in agricultural pursuits.

It is hardly to be wondered at that Erato's life amid these conditions was practically without incident of any kind. Much of her time was spent in weaving; and here the old artistic faculty came out once more in the skill with which she

would select and combine the different colours in the pattern ; and for this reason her work seems to have been much sought after by her friends and neighbours. To her skill as a weaver she added some proficiency as a herbalist, and her knowledge of simples and of the medicinal properties of plants and herbs made her much in request in times of sickness.

Beyond these points there is really nothing to record of this particular life except what belongs to ninety-nine lives out of every hundred. She grew up, married, and brought up a family, and was in every way an exemplary housewife and neighbour. It was quite a normal, humdrum kind of incarnation, in fact, about which even the most fertile ingenuity could find little of interest to say. Her husband was a good and kindly man, and her children seem to have been all healthy, happy, ordinary people. Her death took place at the age of fifty-nine, and was followed by an interval of one thousand and fifty-three years.

DRAMATIS PERSONÆ

None identified.

X

Erato's next incarnation—for the seventh time in a female body—took place in a land which had emerged out of the destruction of Poseidonis as an island, cut off by that mighty cataclysm from

the territory which had once surrounded it, and now remaining a solitary relic out of the wreckage. At the period in question it belonged to Japan, but its people seem to have been somewhat different in type from the modern Japanese, and there were still large numbers of the AINU race amongst them. In appearance they were a round-faced folk with black hair and eyes, and for the most part were accustomed to live happy, harmless and contented lives. They possessed something which might have been called a religion, but a very vague and indeterminate one, although there were plenty of temples to be found all over the country as well as a flourishing priesthood. Glancing round at the time of Erato's birth, it was evident that the country had been in a settled, if not stagnant condition for a very long period previous to this date.

Here again it is quite impossible to unearth any very striking events out of the life. There is of course the inevitable marriage; but even this, often so pregnant with romantic possibilities, was in the present instance divested of all emotional interest by the absence on Erato's side of any wish to marry, and also of any feeling of affection for the man to whom she had been assigned. Yet in spite of this she possessed a nature so disciplined or so readily adaptable to circumstances, that she managed to live happily enough on the whole, and to maintain herself, as ever, upon a lofty pedestal of propriety and virtue, and showed herself all that could be desired in the capacity of wife and mother.

This profound domesticity, however, did not prevent the gradually developing powers from once

more showing themselves. The speciality this time took the form of painting upon silk; and in this line Erato showed herself so admirable a worker that she was constantly employed upon hangings for temples. In doing this work she seems to have preferred not to illustrate any particular scene, or event, but simply to produce something beautiful and ornamental in the way of a colour-scheme. (It will be remembered that Erato's peculiar gift for colour was remarked as early as the very first life of this series). Instead too of making any regular design, she liked to paint whatever happened to come into her head, so that we might almost call her one of the earliest recorded instances, if not the earliest, of the 'Impressionist' School! She added to all this a taste for study, and was diligent in general reading as well as in religious exercises, in which she spent much of her time.

On the death of her husband she devoted herself altogether to temple work and became a kind of nun, spending her seclusion in decorative work and proving herself particularly successful in executing large panels and screens. In these congenial duties, in study and in the care of her children, the remainder of her life passed peacefully away until, at the age of sixty-five, this desirable, albeit rather uneventful incarnation came to an end, and was succeeded by a stay in other worlds of 1513 years.

DRAMATIS PERSONÆ

None Identified.

XI

Our story brings us now to a large city not far above the apex of the delta of the Nile. It may be identified with the older Memphis. The city itself lay on the western bank of the river, and it was here that the largest temples and public buildings were to be found. But on the opposite bank there was also a town of less consideration and importance, which stretched away to the base of a line of cliffs running parallel to the river. These cliffs, which were much cut away, seem to have been the quarries of Turah, whence came the stone for the great Pyramids and other vast structures of the time. They are known to-day as the Mokhattam Range.

After a long succession of female incarnations, our hero was this time born as a male. The family into which he came was rich and distinguished. His father, a grave thoughtful man, held the office of Royal Architect, and was employed in the building and keeping in repair of palaces, public offices and certain state temples. He lived in a large handsome house with fine courtyards and extensive, well-planted gardens, one feature of which was the number of artificial lakes for aquatic birds, and particularly for a rather fierce and vicious-looking type of swan. The house and gardens lay on the outskirts of the city, and beyond them the desert sands rolled undulating far away to the west.

Here Erato passed the first years of his childhood, lovingly tended by his mother, a tall and stately lady whose whole appearance and bearing

bore testimony to high rank, and by a nurse who was rather a friend of the family than a servant, a foreigner with golden hair and a clear white skin.

Later on, after the birth of a little brother, the boy was sent to a kind of school attached to a temple where the priests themselves acted as schoolmasters. The method of learning consisted in chanting certain phrases or verses over and over again until they were impressed indelibly upon the memory; at the same time writing was practised by tracing the characters in a shallow box filled with smooth sand. The two little boys progressed well with their studies.

From time to time they would be taken on a holiday by two elderly attendants, to one of their father's farms in the country, which lay further down the river. These expeditions they thoroughly enjoyed, entering with zest into the delights of fishing and shooting wild-fowl. The latter they did with bows and arrows; and perhaps the most curious part of the sport was that cats were trained and used as retrievers. Erato soon became quite an expert shot and, besides this, was also very clever at snaring wild birds with nets or decoys. The time came however, when he began to tire of these youthful sports. His interest took a new turn, and it became his pleasure to accompany his father to any place where building operations were going on. On these occasions he would show the greatest eagerness to learn, and would pour out a whole stream of questions, particularly with regard to the decorative part of the work.

The artistic interest thus shown was turned to account in his more private moments; for he early began to amuse himself with clay-modelling and sculpture; one of his first successful achievements in this line being a very cleverly executed figure of a cat. His taste for art increased with the years and long before he reached manhood he had dreamt of devoting himself entirely to an artistic career. It was a bitter disappointment to him therefore when his father, instead of allowing him to follow his bent and to take up a profession in one branch of which he himself had already attained such eminence, insisted upon his entering the army and taking up a line of life for which he felt little aptitude or inclination. Many were the arguments and discussions which took place between father and son on this question; but the older man's will eventually prevailed and, most reluctantly, our hero was forced to enter the King's body-guard as a kind of sub-lieutenant. His work at first consisted only in mounting guard, doing escort duty, and being present with the body-guard upon state occasions.

In the course of his duties he seems to have won the notice of the Pharaoh himself and to have been regarded by the latter with kindly interest. The Pharaoh was a fine looking man of regal mien and commanding intelligence. On high occasions he appeared wearing on his kingly brow a double tiara, of which the lower part was scarlet while the dome-shaped upper portion was pure white. This crown had a golden asp in front and was enormously heavy.

About this time the kingdom was astir with movement and military preparation. Many a council was being held and plans laid for some great expedition. War was in the air, and all this meant much work for Erato, who was continually sent upon state errands to various cities in upper Egypt, carrying the command of the Pharaoh to their governors that they should make all ready and send down troops and provisions.

At length everything was complete and the army set forth under the command of the Pharaoh in person, marching by way of the Isthmus of Suez in the direction of Palestine. (It is interesting, by the way, to note that there existed at this time a canal from the Nile to the Red Sea). The country traversed by the army was truly terrible—nothing but sand and rock and deep valleys where the heat was quite suffocating. Consequently there was a great deal of suffering and water became very scarce. The line of march lay some distance from the Dead Sea, and the Jordan had to be crossed several times *en route*.

The country in which they now found themselves was the immediate cause of the expedition. It was peopled by a mixture of races, some of them nomadic tribes, others of a decidedly fourth-race stock, and was as a whole either under the suzerainty of, or in alliance with Egypt. Of late it had suffered much from the incursions of an Aryan people of Celtic appearance, and it was the fact that these forays had culminated recently in the murder of several of the high Egyptian officials resident in the country, which had at

length stung the sovereign power into sending out a punitive force to avenge these outrages and to put an end to the trouble.

After a terribly trying and wearying journey of well nigh three months the enemy was at last encountered and a battle ensued. The King, who was obviously a skilled general, drew up his forces on rising ground protected by swamps on one side and a rough stony stretch of soil, covered with rocks and boulders, on the other. His men appear to have been highly-trained and well-practised in combined movements. It was undoubtedly this superior discipline which enabled them to sustain the first fierce onrush of the Celts and, in spite of much loss of life, gradually to thrust back the invaders until, at the close of the campaign, the enemy had retired as far as the Black Sea.

The victorious Egyptians, still following them up, found it necessary here to lay siege to a large city on the shores of the Sea, in which a large part of the defeated army had taken refuge. This city was situated on the summit of a long steep slope, and consequently it required all the engineering skill for which the Egyptians were famous, to effect its capture. But by means of a simultaneous attack on the walls from above and below—in the shape of an assault and mines—the place was at last taken. Vast quantities of booty, consisting of captives, armour, gold and silver ornaments, and slaves of both sexes, fell to the victors, Erato receiving two slaves as part of his share of the spoil. He had been wounded in one of the engagements, but not seriously. His promotion had

been rapid, yet he never really cared for the military life, and had all along determined to leave it as soon as opportunity offered. The occasion was not long in coming. Shortly after the capture of the city, peace was established, and the Pharaoh and his host set forth homewards. This time, however, they did not go back by the way by which they had come, but kept near the sea, passing on their way several well-to-do Phœnician mercantile cities, from one of which a large part of the army, including the Pharaoh and Erato, as well as many officers, took ship and crossed over to Egypt.

Shortly after the triumphal return of the army Erato was at last able to put into execution his plan of leaving the military career for the more congenial pursuit of art. He now took seriously to sculpture, travelling about from place to place and studying under various teachers. After a brief apprenticeship in clay modelling, he tried his hand at stone and marble, and in spite of the ordinary initial difficulties, made very rapid progress. His first important work was a large seated figure of the Pharaoh; this the monarch received very graciously, and offered the artist the reversion of the office of Royal Architect, now held by his father, after the latter's death.

The next event of importance in Erato's life was marriage. Melete, the lady chosen for him by his family, was of a very sweet and charming disposition, and had the profoundest admiration for her husband and his work. Stimulated by her help and appreciation, he kept himself continually

busy, and was particularly successful in carving and modelling animals. Amongst such works a crouching lion was especially noteworthy, while another *magnum opus* was an almost life-sized elephant in black basalt, which, owing to its century-resisting solidity, may very likely still be in existence to-day.

One son was born of the marriage, but lived only a short time, to the unspeakable grief of his father and mother. After his death Erato made a little statue of him sleeping, and offered it to the temple, the idea being to propitiate the Gods, and to secure their favour and protection for the child in the next world. It was also hoped that, thus courteously approached, they would perhaps provide a substitute for him in this. In course of time other children were born—two sons and two daughters. All grew up safely to manhood and womanhood, and so the earlier loss came in time to be felt less keenly.

Meanwhile Erato's work was opening out. He was now much engaged in temple building and did a good deal in the way of large decorative schemes. Two of his most important productions in this line were well calculated to win the complacent approval of the reigning monarch. One was a bas-relief illustrating all the victorious martial exploits of the latter's reign. The other was a colossal marble group, representing the Pharaoh engaged in hand-to-hand conflict with a gigantic hostile chieftain—an incident which had occurred in the last campaign. Soon afterwards the King died and was interred with great pomp, while within

a year or two of this followed the death of Erato's father. The obsequies of the latter were also on a splendid scale and the embalming, which was performed by the injection of certain liquids into the body, was of the costliest description. The mummy-case was profusely ornamented with colour and gilding, and the mask was also thickly coated with gold.

On the death of his father Erato stepped naturally into the vacant place, and became the official architect and sculptor to the court. He continued to turn out statues with great regularity, and one of these was the statuette of the Scribe actually preserved to this day in the Louvre. At the time when it was first produced, this stood, amongst other works of art, in a kind of hall or loggia situated in a great public garden, and was much admired by the connoisseurs of the day.

Amid congenial occupations of this kind Erato gradually passed on into old age, and in the sunset of his life he began to turn his attention to an altogether different class of pursuits, the seeds of which, though long uncultivated, yet lay deeply hidden in his nature, having been brought over from other lives. Side by side with his art he began now to study something of mysticism and philosophy, his instructor in these subjects being an old priest who was himself deeply versed in this kind of lore. There were frequent symposia of friends at our hero's house, at which these and kindred matters were discussed and where the priest also gave elementary lessons in certain kinds of practical magic.

The close of Erato's life was marked by a touching and beautiful experience. He had lost his wife in old age, but she had remained constantly near him, trying to make her presence known, and he himself was partly conscious of this presence, although he had never seen her. He was inspired, however, to produce one final masterpiece in the shape of a statue of his departed spouse, and while he was working at this she was ever at his side guiding and helping him in his task. But the old hands were growing feeble, the old eyes dim. As he laboured at the statue, his strength ebbed gradually away. At last one evening as he lay in bed, suddenly he beheld his loved one rising before him; he stretched out his arms eagerly towards her, and then, dropping back on his pillows, quietly passed away.

DRAMATIS PERSONÆ

ERATO: ... *Wife*: Melete.

OF LOVE AND LIFE

By PHILIP OYLER

(Continued from p. 778)

How great and how small is love! It can embrace infinity, it can be all-surrendered in a look.

We can never be so lonely as in a crowd.

The poet and the lover know in the dawn, but the community as a whole sees only in the full light of noon.

We all need self-discipline, not discipline by rules; intuition, not tuition. Are there better guides than conscience and feeling?

An empty stomach or a diseased body call louder than any God. Feed and heal, therefore, before you preach.

Genius, great genius, can never be local, dogmatic or regular; but universal, sincere, practical, mystical, simple and suggestive.

In each one of us there must be some beam of the light, or we should not exist in the universe.

Judge no one but yourself.

Be slow to think unkindly nor presume to know for certain how even your friends will act. We are all inconsistent—and rightly so. Nature is inconsistency itself.

If you have no creed, no fixed belief or code, you are as a captain steering your ship by the compass of conscience. And what compass, pray, is better than conscience?

The dew is on the grass of some glad field. There will always be quiet places where feeling has not and cannot be followed by the heavy feet of action.

Charity should begin nowhere, end nowhere, but should strive to embrace all in one great love.

Life should be a house of joy, of wonder, of patience, of peace; of joy of just being alive, of wonder at each turn of the road, of patience over the daily work, of peace in the knowledge of the truth.

What is the difference between work and joy? Surely work should be joy. If your work is not so, you have not yet found your place in the world.

There are vigils and sleeps. There are dawns and twilights. There are harvests of grain and of ice and of hearts. But there is no time. It is always now.

We are partly what we make ourselves and partly what love makes us.

Sleep out beneath the stars, and you will know.

If you would drink of the bowl of love, stand up together, upraise it with all your hands, speak not but gaze steadfastly. Do not your mirrored selves become one?

Though we grow old to the eyes of the world, we are always children in our mothers' hearts and may be so in our own.

While we live by laws and conventions and codes, no generation will understand its successor. When we live by love, all will understand all.

They who love walk never alone. Wherever they go there are little people painting the sky a more lovely blue, painting the fields a greater green, ringing peals of gladness among the trees, dancing at every subtle lilt of the body, weaving dreams out of gossamer, smiles out of dewdrops, and leading always with cunning wiles towards the way of the light.

When we first see the light, we are blinded by the depth of feeling. But what limitless wonder and joy are then before us! There are the old things, the old faces, but now that we have another eye, all is changed, all is transfigured, all is more meaningful, more lovable, more tenderly considered.

The universe is an eternal promise, life an eternal compromise.

There is no need to wield the sword in order to be a hero. Have you not seen heroism beneath a smile?

To love, to be in love. How many worlds there are between these two!

Only the unsigned article is judged impartially.

To forgive is more noble than to give.

A kind word never did harm, even if bestowed where it was not deserved.

Ritual in thought is no better than ritual in action.

(To be Concluded)

Philip Oyler

IN THE TWILIGHT

“IT is interesting,” writes the Vagrant, “to see how the expectation of the coming of a great Teacher is spreading in all directions; the last that has reached me comes from quite an unexpected quarter, a spiritualistic *seance*. I suppress the names—which are all given in the letter I am going to translate—and send the facts as they are therein related. The letter runs as follows:

“A Mme. X., has been, during the last two years, a medium of a quite unusual kind to a spiritist group at M—. She had never meddled in any way with Spiritualism, and had been a thorough materialist for many years, when she became suddenly controlled by a spirit calling himself Motersadi. Impelled by him, she went to seek for the President of a spiritist group at M—. The spirit thereupon announced that the mediumship of Mme. X. had one quite definite object, and would only last for two years; it was caused in order to direct a nucleus in the group to prepare to serve a young Hindu, in whom would be manifested the coming incarnation of the Christ. At each bi-monthly *seance* Motersadi gave teachings entirely in accord with those of Theosophy, warned the group as to certain dangers connected with Spiritualism, and insisted that those who felt themselves ready to do so

should leave Spiritualism and place themselves under the direction of Mrs. Annie Besant. Mme. X. had never heard either of Mrs. Besant or of Theosophy, and as soon as these names were uttered, the President grew hostile. The spirit thereupon said that the movement had better be made outside the spiritist group, and since last July those present were adjured to join the Order of the Star in the East.

“‘ Mme. X. was made to speak in a language unknown to her; a figure appeared, resembling a sort of venerable priest living in Tibet; she prostrated before him, uttering some words which she felt to be a salutation of veneration. He wore a curious triangular cap, which, like his robe, was yellow, with violet embroidery. He spoke mentally to Mme. X. and she replied, still in the unknown language, concluding with an invocation, in which I [the writer] distinguished the words: Rama, Rama, Ramayana, Manu, and the name of Maitreya, repeated several times, a name quite unknown to Mme. X. She now, in her normal state, sees at all our meetings a brilliant yellow cloud which lights up the room, and when the lecture is being given, she sees a splendid Star, always above the head of the lecturer, shining with lustre and sending out dazzling rays when the subject is inspiring.

“‘ I know well that we are helped; but I confess to feeling some fear as to these manifestations, which seem to favour astral influences which should be curbed and guided.

“‘ Mme. X. thought that, once she obeyed and had joined us, she would no longer be

compelled to utter these invocations in a strange language, because, she said, she felt that it was not a normal development; that although she experienced a quite indescribable joy and felt lifted above herself, she also felt her mind rebel against these incomprehensible events, a void which alarmed her brain, and made her fear madness.

“‘Have I done well in advising her to cultivate her will-power, and to refuse to be lifted into this ecstasy—which comes upon her without her volition—more than once during the day, as she finds it impossible to prevent it altogether. I have never before seen any spiritist phenomena; I can shorten these manifestations by holding Mme. X.’s hand, and she then becomes quiet; ought I to do this? I also am strongly conscious of the presences she speaks of, and have towards them no other feeling than respect. I am afraid that these manifestations may cause trouble in our group, and I do not know what to do in this disorderly astral atmosphere of our town, in which we have just begun to spread Theosophical ideas.’”

“Both the writer and the medium,” remarks the Vagrant, “are evidently people of strong intelligence and balance, and the writer’s advice is sound. It is not desirable to lose self-control, and to be carried away into ecstasies without one’s own consent, however enjoyable they may be. It is wiser to make one’s footing sure in unknown regions, to advance slowly, and not to surrender oneself helplessly into unknown hands. If Mme. X. deliberately tried, in quiet meditation, to reach her Tibetan ‘priest,’ she might enter into

voluntary and conscious communication with him, without any surrender of self-control. Our correspondent gives another interesting incident, connected with the first meeting of the Order of the Star in the East; a gentleman came to it under the following circumstances:

““ In January, 1911, his son, a boy of twelve years of age, told him that he had had a dream that the Star in the East was founded, and would be heard of in the town of M.—in July or August, and that he should join it. He had seen in a dream “a boy much taller than I am,” whom he had known, as soldiers know their general, for many lives, whose follower he had always been, who taught him many things, and advised him to go to our [Theosophical] meetings. This young lad gave so striking a description of this being whom he said was his superior, that I lately asked him to tell me exactly where he was. He answered without hesitation: “At this moment in England, but usually in Asia.” I gave him the March number of THE THEOSOPHIST, and told him to look at the pictures. He turned over the pages obediently and looked attentively at the pictures. Presently he came to the portrait of Alcyone, and cried out: “There is the beautiful boy I saw in my dream.”

““ What should one do with this child? I objected to his coming to the O.S.E. and T.S. meetings, on the ground that he was too young. He answered: “Madame, whatever you decide will be right. But do you not think that it is a mistake to judge a person entirely by his age? Is it not by lives that we must go, and have you not

noticed that there are some grown-up men who will be children to their death, and children who are men in reason and judgment?" Such language is astonishing from a child whose mother-tongue is not French, and who lives amid humble surroundings, where he can have heard no such ideas. He is one of the best students in the first class of his communal school, and in the opinion of all who know him, is no ordinary child.'

"H. P. B. told us in *The Secret Doctrine* that more and more exceptional children would be born, as must indeed happen in a time of transition. What to do with such children? as our correspondent asks, for this particular little boy. Ordinary schools ruin their natural evolution. To offer to take charge of them, even with the consent of the parent, exposes the guardian—at any rate, in India—to constant suspicion and vilification, for he is always supposed to be aiming at some hidden gain for himself; the fact that people cannot discover the non-existent secret leaves the way open for every accusation that malice can invent. Ought one to let the nations lose the future services of such children, leaving them to be beaten into the conventional, or help them and bear the mud-throwing that such a course will involve?'"

"A difficult problem," was the general opinion.

A NEW JOURNAL

THE International club for Psychical Research has commenced the issue of a monthly journal, entitled *The International Psychic Gazette*. The annual subscription is only 5s. inland and 6s. foreign, and it may be ordered from 5, Bridewell Place, Ludgate Circus, London, E. C. Mrs. Annie Besant was asked for a word of goodwill, and sent the following letter :

A GREETING FROM MRS. ANNIE BESANT

George G. Knowles, Esq., *Founder and Chairman of
The International Club for Psychical Research.*

DEAR MR. KNOWLES,

I heartily wish success to your new Journal, which should be most useful to our Club. So much of interest is going on to-day in all matters of the 'Borderland' that there is ample material for such a magazine as you propose.

Your difficulty will probably lie in the quantity of the material rather than in its paucity, and on the careful sifting of it the success of the new monthly will depend.

In the *Gazette*, as in the Club itself, the note of full liberty of opinion and of research in all directions will be sounded, I am sure. That unfettered liberty of thought and speech seems to me to be as necessary to progress in psychical science as in all other branches of human knowledge. The petrifying of knowledge already obtained, and then the building up of the newly-made stones as a barrier against further advance, has been a constantly recurring phenomenon in the history of thought: then comes the necessity for iconoclasts to shiver the obstacle into pieces, and re-open the road.

If new knowledge were planted as a seed instead of being fossilised, then each such fragment of knowledge would grow into a tree on the side of the road which leads to Truth, and that road would remain an ever-open avenue, with unlimited prospects in front and fair vistas behind.

If we make no barriers out of what we have learned, the younger generation will be able to walk on unhindered, and "what our fathers and mothers believed" will no longer be a barrier across the way, but an interesting milestone on the road of infinite progress. For myself, the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous, for then new truth was an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare

virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return.

Sincerely yours,

ANNIE BESANT,

President of the Theosophical Society.

The editorial of this first number is as follows:

MRS. BESANT'S MESSAGE

The International Psychic Gazette sets forth to-day on its mission to carry occult knowledge and wisdom to a wider public under highly fortunate auspices. The great lady who presides with so much dignity and oratorical power, and with such prophetic width of outlook over the Theosophical movement in this country, has been pleased to give the *Gazette* her gracious benediction, and to indicate with sure touch the lines on which it should proceed in order to realise a true success. Mrs. Besant knows there is no paucity of highly interesting and edifying matter to lay before its readers—that the difficulty of its editor will consist rather in an *embarras de choix*. Mrs. Besant sounds for us “the note of full liberty of opinion and research in all directions,” there must be no “petrifying of knowledge”—a pregnant phrase—and no building of barriers against further advances. All new knowledge must be planted as a seed which will grow into a tree on the side of the road which leads to Truth, so that that road will “remain an ever open avenue, with unlimited prospects in front and fair vistas behind”. The pilgrimage to Truth's holy Temple has not ever been by such a verdant path as Mrs. Besant thus lays out for seekers after psychic wisdom. She herself has traversed the road when it has been rent by violence and upheaval, but her courageous spirit has never quailed. She now only recalls the joy of having pressed forward, surmounting all obstacles and securing the prize. With what noble incentive does she send the new generation of truth seekers forward on their anxious quest! “For myself,” says this venerable warrior, “the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous; for then new truth was as an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return.” We accept Mrs. Besant's greeting and inspiration with deepest gratitude. May the *Gazette*, its contributors, its editor, and all concerned, prove themselves worthy of so weighty a commission!



REVIEWS

No Surrender, by Constance Elizabeth Maud. (Duckworth & Co., London.)

The Suffragette, by E. Silvia Pankhurst. (Gay & Hancock, London.)

The first of these two books is 'a work of fiction,' but the characters "move among events that are historically real and true, and there is not a statement touching prison and law-court experiences, or present laws regarding women in this country, related here, for which chapter and verse cannot be given". Thus writes Miss Maud in her brief preface. The story is admirably told, and any one who wants to understand the spirit that inspires the women's movement cannot do better than to read it. It is vivid and dramatic, and absolutely true to life; the description of forcible feeding is accurate, and in no way over-coloured—it would be difficult in fact to over-colour that legal torture inflicted on helpless women.

The second book is not a 'story,' but "the history of the Women's Militant Suffrage Movement, 1905-1910," written by a daughter of the heroic suffragette leader now in prison for so-called conspiracy. It has as motto Mr. Gladstone's words: "You have made of your prisons a temple of honour." While this book is not technically a story, it is as enthrallingly interesting as any story, and holds the attention as strongly as a sensational novel might do. The brutal roughness with which women were treated when they courteously asked questions at question time at political meetings began at a meeting on October 13, 1905, in the Free Trade Hall, Manchester, when Sir Edward Grey—being the principal speaker, pleading for the throwing out of the Conservative Government then in office, and answering courteously the questions addressed to him by men—took no notice of either a spoken or written question:

"Will the Liberal Government give votes to working women?" The Liberal Government came in, and from that time to the present it has gone from bad to worse, till the forcible feeding torture has been reached; we have here, carefully and very quietly narrated, the whole sordid story of evasions, broken promises, breaches of faith, told with nervous strength and great clarity. Since the publication of the book there have been other outrages, and now not only the militants but the massed women's political societies, have resolved to oppose Government candidates at future elections. The Government has roused the political womanhood of England against it, a force not lightly to be challenged. Any reader of this book will see that the resolution has been come to none too soon.

A. B.

*The People's Books*¹ (T. C. & E. C. Jacks, London and Edinburgh. Price 6 Ans. or 6d. or 12c.)

Pure Gold—A Choice of Lyrics and Sonnets, by H. C. O'Neill.
Dante, by A. G. Ferrers Howell.
Shakespeare, by Professor C. H. Herford, Litt. D.

Messrs. T. C. and E. C. Jacks are publishing in the above-named Series a number of exceedingly useful little volumes on a variety of subjects. These books are evidently intended to stimulate further study on the part of the reader, as each volume concludes with "suggestions for further reading"—a list of books with here and there an explanatory sentence giving the prospective student a very clear idea of what he may expect to find in the work recommended.

Of the group on literary subjects three are before us.

Pure Gold is a tiny anthology with an Introduction in which the author outlines the main principles of poetic form. An excellent choice of Lyrics and Sonnets follow.

The volume bearing his name describes Dante as a man and as a poet, and summarises his political ideal. In the last chapter an account is given of his aim in composing his great work, and the poem is briefly analysed, emphasis being laid on its allegorical significance.

¹ This admirable yet cheap popular series is obtainable at THE THEOSOPHIST Office, Adyar, Madras, India.

The author of the third volume under review disagrees with the statement often made that very little can be known of Shakespeare's life. He says that "the immense world of Shakespearean poetry, the greatest in compass as well as in power that has been created by any English poet, is on any hypothesis no small portion of his 'life'." And he proceeds to give a short sketch of his outer career and inner development based largely on what is revealed of their writer's character by the plays. He evidently has no leanings towards the Baconian theory! The rest of the book is devoted to an analysis of the plays and poems, and the whole is well calculated to help the general reader to gain a clear and synthetic view of the meaning and scope of Shakespeare's work.

A. de L.

Roman Catholicism, by H. B. Coxon.

We recommend this clear concise and authoritative exposition of the fundamental truths embodied in the teachings of the Roman Catholic Church. The author considers that popular misconceptions of Roman Catholicism have arisen through the common tendency to confound changes of presentment with changes in truths themselves; and Mr. R. H. Benson supports this view in his preface. Therefore, by placing before the Public this collection of official statements from the Councils of the Church, Mr. Coxon hopes to remove some of the erroneous conclusions which have been the result of this confusion of thought.

A. E. A.

Women's Suffrage, by M. G. Fawcett, LL.D.

This admirably balanced and clear little exposition of the history of a great movement was only to have been expected from the pen of Mrs. Fawcett. She brings this story of the struggle for women's emancipation, from the date of the publication of Mary Wollstonecraft's *Vindication of the Rights of Women*, in 1792, up to the present year. 1792 to 1912 is a long cry, and in concise terms Mrs. Fawcett outlines the shaping of perhaps the greatest movement in the world, the torch of whose destiny was lighted by the mother-in-law of Shelley, and which has counted and still counts many of the noblest and most heroic souls within its ranks. We cannot mention without a thrill the names of Elizabeth Fry and Josephine Butler, yet future years may count as dear the

names of many who are side by side with us now. She gives a sketch of the movement's progress in the colonies, and also of its vicissitudes in the British Parliament. The Anti-Suffragists and the Militant Societies also receive adequate description. Although, as head of the Suffragists who believe only in constitutional means as a method of gaining their ends, Mrs. Fawcett can hardly entirely uphold the strenuous action of the Militant Societies, she nobly acknowledges the courage and self-sacrifice that such means have called forth.

There is little that can be said of this book in a criticising spirit. It so admirably fulfils its apparent purpose—that of giving the general reader a clear and succinct account of a movement greatly occupying the public mind at the present moment. That the movement she thus shortly chronicles is immortal and God-directed I—personally—cannot doubt. In our author's own words :

He who runs may read the signs of the times. Everything points to the growing volume and force of the women's movement. Even if victory should be delayed it cannot be delayed long. The Suffragists ought to be the happiest of mankind, if happiness has been correctly defined as the perpetual striving for an object of supreme excellence and constantly making a nearer approach to it.

A LATE MILITANT SUFFRAGETTE

Botany, the Modern Study of Plants, by M. C. Stopes, D.Sc., Ph.D., F.L.S.

All lovers of the country will enjoy this book, whether they already know anything about botany or not. There is nothing of the tediousness often induced by lists of the long Latin names in which the Naturalist delights; the reader is gently led behind the scenes of plant life and afforded a glimpse of the marvels of this beautiful kingdom. The account of cell growth and the 'communal' life among plants found in the chapter on Ecology are two among many vivid word pictures. Many of our readers will be interested in the reference on p. 70 to the work of Luther Burbank, who succeeded in producing a cactus without spines. The authoress is to be congratulated on what promises to be one of the most popular of 'The People's Books'.

Heredity, by J. A. S. Watson, B. Sc.

The influence of heredity plays so prominent a part in evolution that all students of natural science will welcome a

handbook which sums up clearly the main results of recent investigations. Enough is said to demonstrate the mass of statistics that have been compiled from systematic observation, and the difficulty experienced in tracing laws of universal application, especially where human beings are concerned. The germ plasm theory of Weismann is taken as a starting point which can be regarded as practically established, and the discoveries of Mendel are comprehensively depicted with typical examples. It is admitted that Darwin failed to prove the transmission of acquired characteristics, and altogether missed the significant phenomenon of 'mutation,' for his aphorism "Nature does not leap" is now known to be subject to exceptions which are as important as the rule. Our only regret is that the reading public should find the abominable experiments on guinea-pigs apparently regarded as legitimate research; otherwise the book may be certainly recommended as full of suggestive information on a vital but obscure subject.

Organic Chemistry, by Professor J. E. Cohen, B.Sc., F.R.S.

This is a wonderfully complete little textbook of a highly technical character. The matter is concentrated from the first page to the last, the complicated series of compounds which modern chemistry has classified being reviewed with a wealth of detail that surprises one in a book of this size. An elementary acquaintance with chemical methods is necessary for a full appreciation, and the author in giving a list of books suitable for further study points out the necessity of laboratory experience. But, though eminently suited for the rising generation of chemists, this little work may well take its place as a handy book of reference for many who like to know the nature of the products they handle in the home or the factory.

The Principles of Electricity, by Norman R. Campbell, M.A.

This unique little volume supplies a long-felt want, namely a brief and intelligible answer to the vexed question "What is Electricity?" It is not intended to take the place of a textbook, yet the author succeeds in clearing up many of the initial difficulties which so often confuse the approach to this subject. In fact much that is said is of such general application that it could form a valuable introduction to almost any branch of experimental science. For instance the meaning and use of theory, as well as its limitations, are analysed with a

thoroughness which shows the importance attached by the author to a firm foundation of logical accuracy. The phenomena described are few and simple but representative, while the statement of the various methods of reasoning evolved, as in the connection between electricity and light, is most attractive. A careful assimilation of this pithy little treatise can hardly fail to arouse the desire for more serious study of this fascinating force in Nature.

The Science of the Stars, by E. W. Maunder, F.R.A.S.

The history of this most ancient of sciences is so closely bound up with that of the human race that it cannot fail to appeal even to the least imaginative, but when the story of the heavens is told in so simple and romantic a form and by so eminent an authority, there is no longer any excuse for a lack of elementary knowledge of this inspiring subject. Criticism and even praise is out of place, we can only predict an enormous demand for this all too brief epitome of the triumphs of human intellect in a realm of almost insuperable difficulty. We await with interest the forthcoming volume on the spectroscope.

W. D. S. B.

Mary, Queen of Scots, by Elizabeth O'Neill, M.A.

This little work, No. 39 in the wonderfully cheap series known as 'The People's Books,' is a concise and interesting account of "one of the great romantic figures of history. To some she has appeared as a saint, to others as almost a devil incarnate. A saner view of the psychology of her temperament has led the more reliable among her modern biographers to quite other conclusions". The treatment her Sister Queen and rival meted out to the fugitive fate delivered into her hands was unworthy of all English traditions of hospitality and fair play and yet by her long imprisonment, the mockery of a trial that preceded her execution and her death, Elizabeth did Mary's memory an enduring service, enshrining her in the martyr's halo. For the fascination, to which during Mary Stewarts' lifetime both men and women so utterly yielded, has persisted throughout the centuries, has veiled her errors, excused her mistakes and even, alas, her crimes! and kept ever living and vivid the memory of her beauty, charm, and tragic fate. It is evident that over this, her latest biographer,

the traditional Stewart charm has cast its glamour, the charm which hallows her "wonderfully strong and gracious personality" apparently for ever in the hearts of men.

E. S.

Le Chant des Voyelles comme invocation aux Dieux planétaires suivi d'une restitution vocale avec accompagnement, by Edmond Bailly. Librairie de l'Art Indépendant, Paris.

Those who were present, in 1906, at the third Congress of the Federation of the European Sections of the Theosophical Society, will remember that curious Egyptian chant which was sung by a chorus to the accompaniment of harps, under the direction of Monsieur Bailly. In the Transactions of the Congress the score was printed together with a short introductory note. Since then M. Bailly has continued his researches concerning this ancient piece of music and considerably amplified his notes. The above mentioned booklet is the result: a re-edition of the score and a recast and greatly extended introduction. Lovers of ancient musical lore and of Egyptian mysticism will be glad to be now able to procure this study in so handy and neat a form.

J. v. M.

The Temple of Dreams, by Paul Bo'ld. (W. J. Ham-Smith, London.)

This is a novel, rather in the style of Mr. Rider Haggard. An archæologist, searching in Peru for records of the past, finds an ancient carven bust of a woman which draws his attention to a hidden path; he treads it and reaches a lake; a girl falls in and he saves her, and finds her to be the very image of the bust; she is the heir of a well-nigh perished kingdom, and by virtue of his having saved her life, the heirship passes to him. He is taken into the Temple of Dreams, and is transported into an ancient Peruvian kingdom in the days of its power—the time of the Christ, two thousand years ago. Its priests are clairvoyant, and see the life of the Christ and hear His teachings; these they teach to the heir of the kingdom, and when he becomes King, he seeks to follow and enforce them. A successful plot overthrows him, he is condemned, scourged and crucified, and an earthquake destroys the city. The dreamer awakes and returns to England, but is summoned back to assume the headship of

which he was heir. He is the Prince of Peru; the girl he saved is his wife of long ago.

Such is the rough outline of the tale. It is well told, and, like many another novel of to-day, takes its inspiration from reincarnation and recognises superphysical faculties. Thus spread the ever-widening circles from the stone cast by the Theosophical Society into the pool of modern thought.

A. B.

Social Pathology, by Samuel George Smith, Ph. D., Litt. D. (The Macmillan Co., New York. Price 8s. 6d. net.)

"For twenty years," Dr. Smith tells us in his preface, "I have been discussing these subjects with university classes and during the entire time, both as an investigator and as an official, I have had special opportunities for the study of these problems." The book is "an introduction to the principal subjects connected with the defects of human society. It is an effort to provide points of view for the study of charities and correction". The field is in consequence a vast one. The problems are treated in a strikingly humanitarian and common-sense spirit avoiding hazardous extremes. The book is also refreshingly free from either cant or the red tape of officialism.

Dr. Smith considers that "the doctrine of heredity has been largely overworked"—an important point in the treatment of these subjects; the central doctrine in this book is the idea that both society and the individual are dominated by psychical influences. It is a pity, however, seeing in what different senses the word 'psychical' may be used, that Dr. Smith has not defined the word. The social pathologist is, according to our author, an optimist. He believes in better health and longer lives. He believes in the union of society in great traditions, great ideas, great emotions, great activities. He believes in a rising standard of living, an economic standard that shall include not alone the means of physical livelihood but, as Aristotle would teach us, "the means of living nobly". It is a pity that the technical name may deter some who are much in need of its wise counsels from reading the book. *Social Pathology* which means "the study of human defects" has been divided by Brinton into two classes "intellectual and emotional disturbance or perversion. The primary

causes of group pathology always begin with individuals and they come under four heads: lack of nutrition, sex perversion, toxic influences, and mental shock". An interesting detail is that "the social influence of fixed ideas creates temporary madness in the group, just as fixed ideas may create permanent insanity in the individual". An example is Peter the Hermit and the Crusades. "Social groups may also suffer from melancholia and from permanent depression of spirits and from moral enthusiasms and exhaustions."

The large majority of the population are defined as follows:

People who maintain their place in the social organisation. . . . They earn their living, they keep out of prison. . . . There is a minority in every modern state who may be defined as abnormal in that they fail to fit in with the social organisation, and they have been defined as the dependent, delinquent and defective classes. . . . Strictly speaking, the abnormal are not classes in any real sense of social science; they are individuals in whom social life is a failure.

And then comes *the* problem of how far the individual is himself to blame and how far society is responsible for his failure. The standard proposed is that "the modern state must endeavour to give to each individual under its control an adequate opportunity for the development and the exercise of his personality". It follows, therefore, that the modern state must care for the abnormal and do its best for them. In the past, charity has chiefly failed in its efforts to deal with the abnormal because sentiment and not science dictated its attempts. A closer study has revealed the fact that the social doctrine that the individual can only be dealt with in his relationships is becoming clear and convincing to many minds—a practical issue of enormous importance.

As regards Eugenics, while Dr. Smith holds that "Society has as its duty to begin the task of the prevention of the unfit," he points out that "the natural tendency of vice and physical incapacity is towards sterility. The sins of the fathers, visited on the children to the third and fourth generation, often carry to those descendants the sentence of death. *Physical virtues are as valuable in securing physical success as moral virtues in reaching the higher forms of life.*"

Here is a judgment with which many are now in full agreement. "The prison is as much a confession of failure upon the part of society as it is upon the part of the

individual." Not that Dr. Smith wishes, as things are, to do away with prisons, he wishes only to change their methods.

Neither heredity nor environment suffice, Dr. Smith considers, "for a complete explanation of the history of the individual The problems are not easy of solution." And "the problem of race is as unsettled as the problem of the individual. With all that anthropology has been able to do, with all the study of climate and resources, no valid explanation has yet appeared for the production and permanence of the various races of men. The North American Indians lived for uncounted generations in the most fertile and usable continent upon the globe but neither the climate nor the resources created for them a civilisation." Dr. Smith might find in the doctrines of karma and reincarnation elucidation of these problems of heredity, environment and race.

A very full Bibliography, some tables of statistics, and a good Index conclude this very interesting book. Written in a noticeably simple and clear style, it affords a mass of information, the result of direct experience and knowledge. It is a work which will prove of great educational value to all the workers in the many pressing social and pathological problems of our day.

E. S.

Annual Report of the Board of Regents of the Smithsonian Institution for 1910. (Government Printing Office, Washington.)

The Report proper covers 110 pages, and the General Appendix over 550. The appendix consists of some forty-five essays on the most various subjects, all of first rate quality, most of them exceedingly interesting. The volume is profusely illustrated, containing some sixty-five plates and maps. The essays of perhaps most general interest to our readers are the following: 'Modern ideas on the constitution of matter,' by Jean Becquerel; 'The future habitability of the earth,' by Thomas Chrowder Chamberlin; 'What is terra firma?' by Bailey Willis; and 'The origin of Druidism,' by Julius Pokorny. It is gratifying to read that though the Annual Reports are issued in editions of over 10,000 copies, they "are each exhausted soon after publication". The present work is again a noble example of the noble work done by the Institution.

J. v. M.

The Masters, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Ans. or 6d. or 12c.)

This is a little production in paper covers, comprising only vi and 66 pages. Its contents are three lectures or articles, of which one is dated so far back as 1895. Nothing new, therefore, in this unassuming booklet. And yet, and yet—This reissue of the three short essays—or are they sermons?—has set me pondering. If we try to recapitulate what are the most important and essential messages brought by modern Theosophy, what are its teachings of most immediate ethical value to life, we shall not be far amiss if we name as such the three intertwining threads which compose the conception of a spiritual evolution of man's real being: the triad of reincarnation, karma and an Occult Hierarchy. These three form indeed a trinity, they are three in one. Mutually interdependent and complementary, they enable us to assign a spiritual, intellectual and ethical significance to life, to our own lives. They furnish material for a noble interpretation of human existence and for the discernment of a meaning for that existence. Of course, all three doctrines are as yet only adumbrated, by no means exhausted, in our literature. Karma, for instance, stands in most of our minds as yet only as some cold and abstract law of (mechanico-moral) nature, the science of which is still as undeveloped as the sciences of chemistry or astronomy were a few hundred years ago. We have not yet by experiment and reasoning harnessed it, pressed it into our service, with similar minute sureness and detailed knowledge as those applied to mechanics in the purely physical spheres. And for a long time to come this must remain so.

As to reincarnation, we totally ignore the point of view of the predominant partner in the transaction, the Ego; nor have we unravelled the first mysteries of the key to its real meaning, hidden away in the complex relation between the person and his I, the master and the servant.

So again it is with the Hierarchy. Whatever glimpses we are vouchsafed of its nature and its work, of its members labouring sometimes *in* the world, but mostly *beyond* it, come to us mainly through ancient tradition. We have the accounts of the lives and actions of members of the Brotherhood as related by votaries of the great religions and of various great movements. But the portraits painted are almost always vague and dimmed by the mist of time, almost invariably inflated and

idealised by devotion and love, no less than by optimism and idealism. A fatal *māyā* dogs the footsteps of gratitude; exaggeration comes as the shadow of a virtue—the human and the concrete are effaced, the superhuman and divine strengthened and enlarged. History is converted into mysticism and mythology, and the true realities disappear in a brilliant apotheosis of beyond-ness where they lose all proportion and where, relationless, they are set adrift.

For people, who, temperamentally—or shall we say karmically?—are susceptible to teachings like the modern Theosophical ones concerning karma, reincarnation and the Hierarchy (and their number must, I fancy, always and at any time have been considerable), precise data as to the latter must of necessity ever be the crowning ones to search after, the most illuminating ones if found. Precise knowledge of the structure of the Hierarchy, however fragmentary or partial, must finally, by sheer inner weight of importance, be the most precious possession of all such seekers. Whether their inner certainties are of the nature of knowledge or of faith does not matter. Knowledge of the Gods is sought after in the first place, all the rest is secondary. God and the Gods come first in religion, not ethics, not doctrine. That is what makes religion religion instead of philosophy, science, or ethics.

In the little book before us a considerable amount of concrete revelation concerning the Gods and their making is given. Nay, names are mentioned and dwelling places are alluded to. In our present times many thousands of sincere people are quite willing to accept these revelations and in fact do so. All this is published now openly and broadcast at a price within the reach of all save the very, very poorest. I cannot help thinking that many a seeking soul in the past would have recognised in the contents of this booklet a prize to live for and to die for, if he had only guessed, if he could only have hoped, that such a prize was to be gained at all in this mundane world.

Familiarity breeds contempt. There have been injunctions amongst certain races forbidding the divine name to be pronounced, or the divine face and form to be portrayed. Sometimes one might desire that to write or even to speak of High Things should be forbidden. In reality, of course, that is not right, but it symbolises an aspect. It may be that in the Theosophical Society the Master-ideal has been sometimes too

much and too freely discussed, so that the great holiness of the conception has become clouded over at times. The risking of such dangers is the price demanded by the processes of modern civilisation and progress, they are unavoidable and have only to be overcome. It may be that some few of the readers of the present little book will be able to retranslate the conceptions given in its mere print and language into inner verities; to lift them back into the high regions where alone they can in reality expand, and shine and *live*; to dissociate them from anything earthly, common, anecdotal, historical or mental and to restore them to high life in holiness and power.

J. v. M.

The King and Queen in India, by Stanley Reed, LL. D.,
(*Times of India* Office, Bombay. Price Rs. 10.)

This is a fine record of the visit of Their Imperial Majesties to India last year. Printed on superfine art paper, elegantly bound, containing over one hundred and seventy-five half-tone illustrations and two beautiful coloured portraits of the Emperor and the Empress, this book should be on the drawing-room table of every lover of India. The description begins at the beginning, the departure from London, and the author has done yeoman service to India by putting on record every important detail of the historic occasion. The literary merit of the work is also great and our appreciation increases when we take into consideration the fact that it was mostly written "at the end of the telegraph wire". The reflections of the impressions are quite vivid and clear-cut and give an added charm to the pleasant reading. By special permission the book is dedicated to Their Imperial Majesties. The *Times of India* press is to be congratulated on this admirable production which is certainly cheap at its price.

B. P. W.

Orpheus: A Quarterly Magazine of Mystical Art, edited by Clifford Bax. Price 1s. net.

Number eighteen (April) of the Organ of the Art-Movement of the Theosophical Society contains several interesting items. Both the theory and the practice of art are represented, the latter very successfully in a story by Dermot O'Byrne, 'A Strayed Soul,' and the former in an article entitled 'The Italian Futurists' by Olive Hockin. This last named is written with discernment,

and represents well the spirit of the movement to which its writer belongs. As for the two illustrations—to the layman-reviewer they appear entirely unworthy of the place they occupy in this otherwise good number.

Number nineteen (July) contains a suggestive interpretation of Robert Browning's horoscope. There is also an article by Mr. Claude Bragdon, the author of *The Beautiful Necessity*, on the Future of American Architecture. With these a story 'Lilias,' some poems, reviews and 'Art Notices' make up an excellent number.

A. DE L.

NOTICES

The Blue Talisman by Fergus Hume (Werner Laurie) is an interesting story, the pivot of the plot being an Atlantean Talisman of magic power which reminds us of the magnetised emerald of Orion (see THE THEOSOPHIST, Vol. XXXII, p. 268). The gifted author weaves a good story round it and just introduces the word Theosophy and karma, but the heroine of the book not being ready for the great teachings he has to leave it. *Viṣṭa Karma* is a beautiful album containing examples of Indian art chosen by Dr. Coomāraswāmy. *Addresses and Essays on Vegetarianism* (Watkins) by Dr. Anna Kingsford and Edward Maitland are very instructive and convincing. A further new reprint of *Theodore Roosevelt the Citizen* (Macmillan) testifies to the sustained interest in this excellent volume. *Modern Morality and Modern Toleration* by E. S. P. Haynes (Watts) is a readable pamphlet along Rationalistic lines. *Is Religion undermined by Science?* is an address by Prof. T. L. Vaswani containing some good thoughts. *A Bird's-Eye View of the Origin and Destiny of Human Races* by Charles Amos may interest some Christian readers.

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Indian Industrial and Economic Problems.

BY V. G. KALE, M.A.,

Professor, Fergusson College, Poona.

CONTENTS

Preface—Imperialism and Imperial Federation—An Imperial Customs Union and Tariff Reform—The Present Economic Condition of India—The Problem of High Prices—Twenty-five Years' Survey of Indian Industries—The Labour Problem in India—The Break-down of Boycott—Swadeshi and Boycott—National Economics and India—High Prices and Currency—Fiscal Freedom and Protection for India—Indian Protectionism—Preferential Duties—India and Imperial Preference.

PREFACE

India's industrial and economic problems are many and varied, and though no definite system has been followed in their selection and treatment in the following pages, the more urgent and important among them find a place in the book, which, as a whole, has thus a sort of unity of its own. In one of the chapters the author has attempted a realistic picture of the present economic situation in India and the lineaments have been drawn with a careful and impartial hand. In another chapter, the slow but steady progress made by the indigenous industries during the last generation, has been traced, and in another place, the right attitude which people ought to take up in the matter of the industrial revival, has been clearly indicated. The paper on high prices sets forth the various theories propounded with regard to that economic phenomenon and states the several factors that are held to be involved. The author is a moderate though a staunch protectionist, and has taken a calm and dispassionate view of the whole question. While he condemns unmitigated free trade as an unsuitable economic policy for India, and puts in a vigorous plea for the protection of indigenous industries by the state, he is careful in pointing out the real scope and limitations of Indian protectionism. The status of India in the British Empire has much economic significance which has been brought out in not a few of the chapters. The author's conclusions are throughout based upon a close study of facts and figures and upon careful deliberation and no effort has been spared to procure and make use of all available information.

It is hoped that the book will assist the student of Indian Economics in the formation of a correct estimate of India's economic situation and of the various complicated questions involved therein.

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