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ON THE WATCH-TOWER

It is with great pleasure that we lay before our readers the text of a straightforward and fearless declaration which has been circulated among all the clergy of the Church of England and signed by many of them. In this declaration these brave ministers of Christ avow their belief in the power of Christianity to regenerate itself ; they ask to be relieved of what has become for many of them an intolerable burden, and that permission should be given them to speak openly to their fellows of other truths concerning the Christian tradition than those which have previously received the sanction of councils and synods. In brief, they would have the authoritative encouragement of their Bishops that they may go forward "to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ." In other words, they know that many of the clergy under the present state of affairs are forced to be dishonest in the pulpit ; they would have

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permission to be honest, candid lovers and searchers after God's truth ; and so they declare as follows :

" We, the undersigned clergymen of the Church of England, observing (a), on the one hand the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (b), on the other hand, a counter tendency to treat the full discussion of many questions arising from such study as inadmissible for our Church and so to commit us as a body to non-critical views of the New Testament Scriptures—desire to record :

" (1) Our sense of the grave and manifold religious issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit Who guides into all truth, with as earnest an effort to contribute to a solution of these problems.

" (2) Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the Old Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ.

" (3) Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry.

" (4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision take shape, may cling devotedly to the traditional details in question.

" (5) Our confidence that the faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony."

* * *

WE take off our hat in deep respect as these brave pioneers pass by, going forward to prepare a way ; they are the company of the Baptist, the forerunners of the New Light, making straight the paths before Him. Now consider for a moment this outspoken, earnest, and whole-hearted declaration of these ministers

Roman Catholicism
and Biblical
Criticism

of religion, and compare it with the hesitating and timid pronouncement of the authorities of an older Church. The Biblical Commission at the Vatican after three long years' deliberation, has just issued a single small decision, which was signed and sanctioned by the Holy Father on February 13th last. The following is a translation of the question proposed and the official reply as given in *The Tablet*. The question was :

Is it lawful for the Catholic exegetist to solve the difficulties occurring in certain texts of sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held as free from error? To this the Commission has decided to answer: In the negative, except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments—(1) that the sacred writer has really quoted the sayings or documents of another; and (2) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name.

Compare those two declarations together, and what is the picture that comes before the mind's eye? Is it not, on the one hand, that of a company of men boldly plunging into the stream and striking out with determination and confidence for the other shore, and, on the other, that of a band of children timorously dipping a toe into the water and retiring precipitately with shrieks to the skirts of their aged nurse upon the shore,—the Ecclesiastical Hen whose one idea is to persuade her ducklings that they are chicks and land-fowl, and must never on any pretence go near the water.

* * *

NEVERTHELESS, in spite of the timidity of this decision, it is an official decision; and microscopic though it may as yet appear it is, in fact, a point of light in the darkness of ecclesiastical obscurantism. This wee pin-point of light contains within it infinite potentialities; it can in time become a sun with healing in its wings for the troubled minds of the Roman Catholic clergy. For the Spirit of God is brooding over Christendom; the Great Bird (not the Ecclesiastical Hen) is hatching forth the light-sparks in

The Beginning of
the New Age

every direction ; and no human recalcitrancy can long avail to check the Divine Will.

And yet it is not biblical criticism that will revivify the Churches ; biblical criticism can but prepare conditions for the freer flow of the Life and Light of the Logos of God. It is a means to an end ; but how potent a means, how noble a task ! The restoration of true liberty of intellect and conscience, the giving back of a lively faith that the Gospel of the Christ, rightly understood, can satisfy the intelligence of man and give it freest scope to grow and develope, is the heralding in of a New Age of religious life. The crystallised and fossilised forms of dogma, the stones that ecclesiastical convention has offered for so many centuries in place of the Bread of Life, will be gradually sublimated so that the Life may thrill in them and Light be poured forth through them in ever new meanings.

* * *

It needs must be, however, that for general Christendom this process will be slow ; so vast a body cannot be set moving too rapidly without fear of disintegration. Therefore though we rejoice at what is being accomplished, we do not expect any sudden revolution ; evolution for the many must go forward gradually and painfully, each step being followed by readjustment. But for ourselves in the heart of the Theosophical Movement, how much more ought we to rejoice for the greater liberty which is ours ! We have not only the liberty which the clergy crave, but we have every right liberty that citizens of a free intellectual and spiritual state can possibly desire. For who is there to set bounds to this right liberty except ourselves ?

The Liberty of
Theosophy

It is true that in our more rapidly vibrating and more swiftly changing organisation we have the same problems to face though in freer forms that the Churches have to solve, for we are men of like nature with all men, and our self-limitations are those of the race. But the limitations of doctrine and opinion which we unconsciously impose upon ourselves are incomparably more easy to transcend than the authority of an age-long tradition, of a Mental Form that has been created by millions and millions of minds. It is true that in our endeavour to synthesise the funda-

mental ideas of the world religions and philosophies and sciences, we impose upon ourselves new limitations of conceptions of a still more potently restrictive nature, but even so we are not yet sufficiently hard set in any of them to declare that these limitations shall be the boundaries of Theosophy, and so constitute a self-imposed Ring Pass Not for the whole body of our endeavour. If we are to be true to the spirit of our high calling, our effort must be unceasingly to strive for the true liberty of the Sons of God, never to cease until we shall have reached the face-to-face Truth of things.

* * *

WHAT Master of Wisdom has ever forbidden the freest enquiry ?
What Teacher of the Reason of God has ever frowned down

The Flight of
the Eagle

the honest efforts of man to reach unto a knowledge of himself, and therewith of the world and of God ? It is only those who do not know the infinite possibilities of the human mind and heart who are envious of the advance of knowledge. It is only those who are bankrupt of ideas themselves who would lay hands on the ideas of others as though they were their own private property and impose them upon mankind as the sole saving truth of God. What is a man that he should presume to interpret the cosmos of God, and dogmatise upon the nature of his own soul and mind, when he has as yet but the vaguest notion of the powers of them ? They are his wings for the flight of "the alone to the Alone," if he would but dare to *expand* them ; wings whose first true conscious balanced beat will bear him aloft beyond the region of the terrene emanations which we take for thought and vision.

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THE greatest rival of Christianity in the first four centuries is admitted on all hands to have been the Mithriac religion. Its

A Momentous
Decision for the
Pârsî Community

propaganda was simply enormous and spread into every corner of the Græco-Roman world. Mithraism was the Western branch of the great tree of which the topmost boughs of the Eastern branch constitute the present Pârsî religion. It is a striking phenomenon in the life-history of the Mazdæan Faith upon which we are now called to gaze. The Pârsî community

has just decided with enthusiasm and unanimity to admit no proselytes into their ancestral faith; the history of this momentous decision is thus recorded in *The Times* of May 10th :

For the past two years the Parsi Community in Bombay has been agitated by the question of the competency of individuals of other races to become Zoroastrians on confession of faith and investiture with the sacred shirt and thread worn by all Parsis. Several Parsis resident in this country are married to English ladies, and such matrimonial unions have been somewhat frequent of late. The immediate cause of the agitation was the marriage of a cousin of the late Mr. Jamsetjee N. Tata, the distinguished merchant and philanthropist, with a French lady, who was invested with the sacred thread and confessed conversion to Zoroastrianism as a prelude to the performing of the marriage ceremony according to Parsi rites. The orthodox party protested; some stormy general meetings were held in Bombay, and ultimately a large committee of the community was appointed, and selected a sub-committee, which in turn referred the question of proselytism to an expert body of men versed in Zoroastrian lore. European savants were also consulted, and ultimately the experts reported, by a very large majority, that conversion to the faith was not disallowed by the Zend Avesta. The sub-committee, instead of adopting the report, went into the question in its social bearings, and, finding themselves about equally divided, asked the general committee to consider the whole matter *de novo*. After much angry debate, the general committee came to the conclusion that the recognition of conversion to Zoroastrianism was inadvisable and would be disadvantageous in the present circumstances of the community. This decision has now been ratified at a densely packed meeting of the community, convened by the trustees of the charitable funds and properties of the Parsi Panchayet, and presided over by Sir Jamsetjee Jeejeebhoy. The first resolution accepted the report of the general committee, and declared that, "looking to the present religious and social condition of the Parsi community, it is inexpedient to admit professors of other religions into Zoroastrianism, because it would militate against the original unity and ancient traditions of the community and be injurious to their interests." As to persons of other religions "who had in some way or other got admitted into Zoroastrianism, or pretended to have been so admitted," the meeting resolved that they had no right whatever to enjoy the privileges accorded to all true Zoroastrians of attending their fire temples or meetings of the community, or of benefiting in any way from their religious funds and endowments; also that any Parsi priest investing with the sacred *kustee* the professor of another religion should be excluded from the discharge of all sacerdotal functions. It was decided to apply these resolutions not retrospectively in the case of such children already recognised as Parsis, but, from that day forward, to the children born of any father or mother who was not by birth a Zoroastrian. The meeting was characterised by great enthusiasm and unanimity.

THE Pârsî community has thus decided that the great world-religion which has had such an enormous influence in the past, and which has left its impress on Judaism and Christianity even unto the present day, shall in future be confined to the narrow limitations of a small national cult. Can the Spirit of that Faith be confined to such straitened environment? If so, Osiris has indeed been put in his coffin. But shall he not rise again? Is it that so great a good as was given to the world by Ahura Mazda through his servant Zarathustra shall come to an end, or be dammed off from the saving stream of the Spirit by the puny earth-works of a minute fragment of pigmy mankind. Is Zoroastrianism to be deprived of its part and lot in the great spiritual outpouring that is beginning? We think not. All the ancient channels of world-inspiration must be purified and made clean for the free circulation of the Life and Light in the veins and arteries of the Great Body. Those who set themselves to obstruct this Divine Purpose will find themselves unwittingly used for the destruction of their own small purposes. If the Pârsîs imagine that they can monopolise for themselves alone the treasure they hold as a sacred trust for mankind, they will find that the precious stones of their faith will gradually lose their lustre *for them*; the Light will depart and they will be left with the forms alone. But this, we believe, is not to be. The apparently reactionary decision of the Panchayet is, we hope, but a step backward in order the better to leap forward.

* * *

THE Upper House of Convocation, assembled at the Church House, Westminster, on May 9th and 10th, came to a momentous decision with regard to the minatory clauses of the Athanasian Creed. The unchristian sentiments which are required by the rubric to be formally recited by the faithful so many times a year have long been a scandal to all right thinking people, and Convocation has at last pushed the stumbling-block out of the middle of the highway, though it still allows it to obstruct the side-walk. By eighteen votes to six the Bishops have resolved:

That this House, while it recognises, as taught in Holy Scriptures, the truth, often overlooked, that every man is responsible before God for the faith which he holds, and while it believes that this Scriptural truth is what the minatory clauses of the *Quicunque Vult* were primarily intended to express, acknowledges nevertheless that in their *prima facie* meaning and in the mind of many who hear them those clauses convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church.

It was further resolved by fourteen votes to six :

That, in view of the distress and alienation of mind which the public recitation of these minatory clauses causes to many serious Churchmen, this House, without expressing or implying by their resolution a judgment on any further questions raised as to the form, position, or use of the *Quicunque Vult*, desires that each diocesan Bishop should be authorised, upon application from an incumbent, with sufficient reason shown, to dispense with the public recitation of the *Quicunque Vult* either on all or on some of the days when the rubric orders its recitation.

But the bravest resolution of all was that of the Bishop of Bristol, who moved :

That such steps as may be necessary be taken with a view to removing from the *Quicunque Vult*, when recited in the course of public worship, those portions of it which do not form part of the "Confession of our Faith."

This straightforward grappling with the difficulty was accompanied by a direct and forcible speech in which the Bishop did not mince words.

He said the Church of England was distinctly discredited by forcing upon its people the recitation of the minatory clauses in the Athanasian Creed. The question he had been asking himself was what was the simplest way in which to remove that one blot on the Creed, and he thought the suggestions he had brought forward were the least drastic that could be made. He was dead against touching any single word of the Creed except the minatory clauses. He hoped they all would resolutely determine against an optional use of the Creed, which in his opinion would be most mischievous. He challenged any one of their lordships to say that they stood by the literal meaning of the minatory clauses. If they could not say that, then let them give relief to those unfortunate people who were so sorely tried by those words.

This motion was unfortunately lost. "Eternal Damnation" dies hard in England, but it is on its death-bed.

LAYS OF THE BARDS

THE TRIAD OF WHITENESS

SEVEN Hundred and Seventy Times The WHITE EAGLE cried—
“JOY.”

Seven Hundred and Seventy Times The WHITE DOVE sighed—“JOY.”
Seven Hundred and Seventy Times JOY, repeating His OWN NAME,
replied—“JOY.”

FIONA MACLEOD.

JOY-BUILDERS

The Builders of JOY are the Children of SORROW.—WILLIAM SHARP.

Joy the Creator, Joy the Preserver, art Thou not He whom the
children praise?

Thou that hast called us, Thou that hast chidden, Thou that art with
us in all our ways,

On through the Sorrow, on through the Darkness, on in the Dawn of
the Day of Days.

We, the Joy-builders, thank Thee and bless Thee; bless Thee O Joy
in Thy Hallowed Name,

Watching Thy Travail, O Master-Builder, Worker in Red Clay,
Father of Flame,

Mother of Beauty, She that walketh treading under the robe of shame.

Taught by the WORD of Thy Master-Mason, we have raised the
Stone, we have hewn the Wood.

In the Tears of Christ were our walls cemented; in the Cross of Christ
are our joists made good;

In the Love of Christ have we builded surely the Temple of Joy with
our flesh and blood.

Now, let Thy Name be known of all men. Joy our Master, our
Servant, our Friend,

Joy that divideth Light from Darkness, now, whilst the Night and
the Morning blend,

Lift up our eyes as the Daystar riseth, lift up our souls to behold
Thine end.

Joy of the Bards, Thine own Joy-builders, “*in the Beginning*” Thou
wast their Guide.

“*In the Curse*” have they builded Sion. “*In the Amen*” be Her
doors flung wide

That all who hallow Thy NAME may enter; but She that entereth
first is—BRIDE.

J. A. GOODCHILD.

THE CREATIVE HIERARCHIES

(PAGES I-14 OF MRS. BESANT'S *The Pedigree of Man.*)

ON p. 10 of *The Pedigree of Man*, we read: "At the present stage of evolution, out of these Twelve Creative Hierarchies, five have passed away from the ken of even the greatest and most developed Teachers of our world; four of these have passed onward into liberation, and one is touching the threshold of liberation; so that in our own evolution we have now only to deal with seven." Earlier in the page we are told that "the Zodiac" supplies "the clue to the labyrinth." I have been asked by a fellow-student if I can suggest which are the seven signs of the zodiac that are concerned in our evolution, and which one of the remaining five is connected with the Hierarchy that is now "touching the threshold of liberation." It seems desirable to explain my point of view, before proceeding to offer any suggestions towards the elucidation of the problem. I will number the paragraphs to allow cross-references.

1. The division of the year into Twelve months, and of space—as seen from our earth—into Twelve (spherical) segments known as the zodiacal signs, is based, I take it, on the supreme fact of there being Twelve Creative Hierarchies. From our physical-plane standpoint, the "manifestation" of the "Absolute" may be regarded as comprised under Twelve distinct Powers or Hierarchies, each made up of innumerable Units of like nature within the same Hierarchy. From the physical-plane view, the Unit is a Sun—as, for example, our own; and in the supra-physical aspect, each Sun—each "fixed star"—is the Logos of a (solar) system, its pivot and circumference. This will give some idea of the magnitude and power of each of the Twelve Hierarchies who together form—as it were—the (spherical) background within which our own Logos and His Seven Archangels maintain their sphere of activity.

2. Astrology shows that the “infinitely great” Twelve Hierarchies—the macrocosm—are represented in the “infinitely little” human body—the microcosm—and that the zodiacal signs in their order correspond to the parts of the body in the same order, from Aries, the head, to Pisces, the feet. Aries thus begins the circle of the signs, and Pisces closes it. The definite order is well known. In this order, if the nature of the signs is analysed, they will be found to be in pairs, as positive negative, positive negative, and so on; also in related threes and fours. The distinct individuality of each sign, the inter-relationship of the twelve signs, and their harmonious blending into one stupendous whole, are investigated by Astrology in detail, for these signs form the ground-plan of its study.

3. Dealing with only the general principles and conclusions of the subject, it may be said that the earlier signs are related to non-manifestation or spirit, the later to manifestation or matter. The former are positive, the latter are negative. The later signs define and express, and are the vehicle of the former.

4. To be clear, and also to gain the symbolism that dwells in numbers, instead of naming the signs each time, I will quote the numbers to which they correspond; thus for:

Aries	<u>1</u>	Taurus	2	Gemini	3	Cancer	4
Leo	<u>5</u>	Virgo	6	Libra	7	Scorpio	8
Sagittarius	<u>9</u>	Capricorn	10	Aquarius	11	Pisces	12

The sign 1 is found to be positive to the sign 2; in other words, explains and defines and is the vehicle of 2; 3 is positive to 4; 5 is positive to 6; and so on. There are thus six pairs among the twelve signs, the odd numbers positive (or masculine) to the even numbers negative (or feminine). Again, the first two or three or four or six signs, are positive to the next two or three or four or six signs respectively; and so, of the twelve, the first six signs are positive, and are related to spirit, and the last six are negative, and are related to matter, and spirit and matter are the two necessary poles of Unity.

5. The twelve signs, written in the way I have recorded them at the beginning of the preceding paragraph, analyse across and vertically in fours and threes, as follows:

				Correspondences to the astrological triads formed by the three horizontal rows, the four signs in each row being regarded as forming one idea		
<u>1</u>	2	3	4	Spirit	Father	God
<u>5</u>	6	7	8	Spirit-Matter	Son	God-Man
<u>9</u>	10	11	12	Matter	Holy Ghost	Man, Human Monad
" Fire "	" Earth "	" Air " or " Ether "	" Water "	Âtmâ	Sat	Kether
of Spirit	of Matter	of Mind	of the Emotions (psychic)	Buddhi	Ânanda	Binah
Odd numbers	The following even numbers	Odd numbers	The following even numbers	Manas	Chit	Chochmah
Four "Elements" of Nature [forming four equal-sided triangles in the zodiacal heavens].				Shiva	Transmuter or Regenerator	Necessity
				Vishnu	Preserver	Order
				Brahmâ	Creator	Fate
				Will (Power)	Inertia (Stability)	2 (Taurus)
				Wisdom (Intuition)	Rhythm (Harmony)	3 (Gemini)
				Activity (Intellect)	Mobility	4 (Cancer)

To explain the table: take, for example, the first vertical column. 1, 5, 9, are harmonious signs in that they form an equal-sided triangle in the heavens, and represent a trinity in unity; they form the triangle of spirit—among the four elements or triangles of nature. Corresponding remarks might be made for the remaining three triangles in the vertical columns, against "earth," "air," and "water." The general description of each triangle is given at the foot of the column, and the analysis of each component is given (by comparison) in the horizontal row. 1 is related to spirit, 5 to spirit and matter, and 9 to matter, or the limitation of spirit; these three signs, taken respectively with the three signs that follow in their own row, will also compare with the Three Persons of the Trinity, each with each, and with their attributes, as shown. It should be particularly noted that the three rows of four signs correspond respectively to

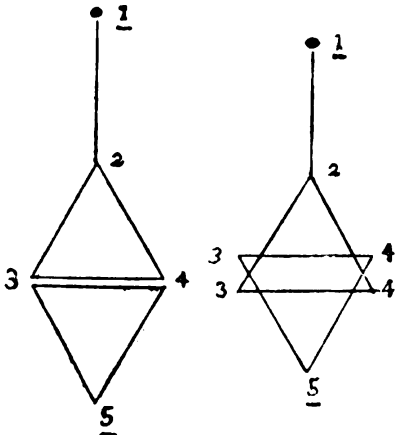
the three signs 2, 3, 4, which form the first triangle emanating from 1 in the zodiacal heavens, and typify the Supreme* Trinity; the first *four* signs among the twelve comprising 1 and this complete triadic emanation. The two sets of four signs that follow are also of the same nature in their respective degrees, each consisting of a spiritual sign and its own triad emanating therefrom.

6. It occurred to me, a few years ago, to consider whether the independent nature of each of the twelve signs—for each sign has its distinct characteristics—and also the inter-dependence and relationship that exist between sign and sign, can be expressed graphically in a figure. When considering the Twelve Creative Hierarchies, one is dealing with a highly involved subject-matter, and to draw a graphic figure is to apply space of but two dimensions; the result must be wide of the truth, but a sketch may assist ideas. I will proceed to copy a figure I first drew in 1899 or 1900. I drew it when it seemed to me that it should be possible to represent by a series of triangles the devolution downwards into manifestation of the Highest Trinity, until the series showed the development of the Twelve Hierarchies. It further seemed that the corresponding positions of the Logos and of His Seven Planetary Logoi would be ascertainable therefrom, relative to this Their Pattern in the Heavens. Also, as Man himself was on the pattern of the "Twelve," the process and goal of Man's own evolution might also, it seemed, be summed up and defined in such a figure. Further, by using numbers at the twelve points or angles of the figure, and reading into these numbers the meanings of the corresponding zodiacal

* This Supreme Trinity, known also as the First Logos, the Second Logos, and the Third Logos, is referred to in the Old Testament, and in the New, as "the God of Abraham, the God of Isaac, and the God of Jacob." The "Three" Patriarchs are correspondences of the signs 2, 3, 4; Melchizedec, "priest of God Most High" (*Gen. xiv. 18*), representing 1. The astrological "ruler" of 4 is the Moon, and the story of Jacob's wives relates, in one aspect, to the four phases of the Moon, and in another to the four "elements" of nature. The devolution of the Primary Trinity until there are in all twelve emanations, is represented in the birth of the twelve sons of the "Third" Patriarch, Jacob, and each "son" corresponds to a particular sign of the zodiac. The "Twelve" Patriarchs are correspondences of the Twelve Creative Hierarchies, so too are the Twelve Apostles of the Christ. In *Rev.*, xxi. 9-14, the completion of the work "fore-ordained" by the Twelve Hierarchies, and carried out under the "Seven" and the "Lamb," is pictured in terms which introduce *both* these systems of analogy which have been continuously employed, the one in the Old Testament, and the other in the New, to represent aspects of their Prototypes, the Creative Hierarchies.

signs, it seemed that the key of Astrology—the interpretation of the twelve-chaptered scroll in the heavens—could be applied to the figure to unlock the meanings of much that is now so obscure and bewildering as to the purposes of creation, and the status and goal of humanity.

7. The emanation of the Highest Trinity from Their Source, and Their next downward manifestation towards Matter,

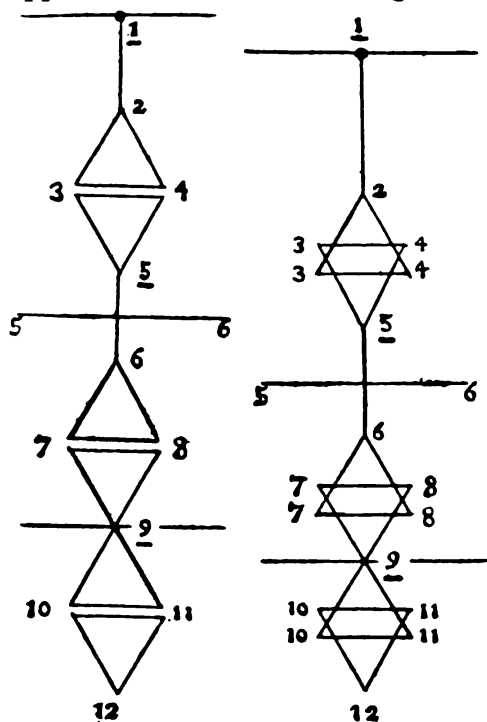


appeared to be represented in the figure as attached. Note the Point, 1, which corresponds to the First of the spiritual signs, the Point being the nearest physical representation of the first appearance of Spirit in manifestation. (See the vertical and horizontal columns connected with 1, in the table of paragraph 5.) From this proceeds the upward pointed Trinity 2, 3,

4, still Unmanifest to Matter as we know it. The process of devolution is continued by the Ineffable Trinity reflecting Itself downwards. The apex of the downward triangle is 5, which in the notation corresponds to the Leo sign. This is the sign of the twelve wherein “rules,” astrologically, the Sun, the physical representative of the Logos of our System. So we may say, generally, that of the Twelve Creative Hierarchies, the Fifth, represented to us by our Logos, appears—so far as we are concerned, and from our geocentric outlook—to bear rule over the other Hierarchies.

8. The Logos of our System, here represented by 5, is the highest Being humanity, as such, can know. Now 5 is the spiritual sign (see paragraph 5) that corresponds (see the horizontal row) to the “Son,” who is at-one with the “Father” or 1. The Logos, therefore, represents to us the Highest Father of all, as well as His own essential nature, 5, and so must declare to us the nature of the Supreme Trinity (2, 3, 4), as well. So it would appear that the Logos, 5, sums up for us the nature of the first five signs of the Zodiac, and is Himself patterned after the first Five Creative Hierarchies.

9. I drew a line across the figure below 5. Above the line appeared to be the Five stages or conditions summed up for us in



the Logos who is represented by 5; and below, the Seven Planetary Logoi, themselves patterned, as followed from the figure notation, after each of the last Seven of the Twelve Creative Hierarchies. I thus came to regard the last seven signs of the zodiac as ruled by, *i.e.*, represented by, the Seven Planetary Logoi. Some time after this appeared established, I was delighted to observe that the usually accepted rulers of these signs, from Virgo to Pisces, are the planets Mercury to Neptune in the precise order in which

they exist in the solar system, proceeding from the Sun, as follows :

Virgo 6	Libra 7	Scorpio 8	Sagittarius 9	Capricornus 10	Aquarius 11	Pisces 12
Mercury	Venus	Mars	Jupiter	Saturn	Uranus	Neptune

Subsequently it seemed that the first of the Seven is not a purely Virgo influence, but—more correctly—Leo-Virgo, and the ruler in such case—following the analogy of all the other instances—would probably be a planet between the Sun and Mercury, and that is precisely where a (mystery) planet (Vulcan) is said to be located.

10. The line was drawn across below 5, because the first two spiritual signs being represented and summed up for us in the Logos, 5, it seemed that the further devolution downwards would proceed only by a reflection of the supreme double—triangles. On arriving at 9, the third of the three spiritual signs, I again drew a line there, and below this appeared a reflection of the second set of double-triangles. The whole figure thus comprises three

sets of double-triangles, crowned by the Point, or Apex, 1. The two lower sets appear to be particularly connected with the "Seven," whose special office appears to be (so far as we are concerned) to guide in the raising of Humanity from the 9-12 stage (see table in paragraph 5) where he now is, to the more evolved and balanced stage—as between Matter and Spirit—of 5-8.

11. Again turn to the figure of paragraph 9. Compare the upper triangle 2, 3, 4, with its first reflection in the same upper direction 6, 7, 8. 2 is (see paragraphs 3 and 4), the vehicle of 1, and the triangle 2, 3, 4, represents the Unmanifest Trinity of—Ātmā, Buddhi, and Manas; the triangle 6, 7, 8, is the first, or earliest reflection thereof by the first Three of the "Seven." Now 6 reflects 2, but is (see paragraph 4) the physical vehicle of 5; 6—representing (see paragraph 5), the second unfoldment, or development, of the "Earth" triangle (*i.e.*, of Matter),—manifests, and is the vehicle of, 5, the second expression of the Spirit triangle. I therefore called the influence of the First of the "Seven" not a purely 6 influence—as already stated at the close of paragraph 9—but 5-6, or in astrologic nomenclature, Leo-Virgo. These two signs strike the key-note* of the purpose of the "Seven" as regards Man, and proclaim it to be the evolution, or birth, of a Son of God (Leo), of the Virgin (Virgo), or the individualisation of Spirit, 5, by expression in the realms of Matter, 6; the "spirit" and the "matter" being in the second terms of their three stages, or conditions.

12. If the figure in paragraph 9 were held to represent the human body, the line 5-6, as there drawn across, would, speaking astrologically, come below the heart, and I recollected that Shakespeare speaks of men being angels above the waist and devils† below. The "angel" in Man, according to the symbolism of the figure, is this memory of, or analogy to, the Higher Five Hierarchies who are primarily represented in his heart 5, and head 1. The figure seemed thus in many ways to answer to what was sought. It, in fact, appeared to have *three* separate interpretations, as if there were three separate twelve-pointed

* "Here comes the Virgin's and Apollo's reign."—*Virgil*.

† Devil, *i.e.*, of evil, *viz.*, ignorant, requiring tra n and experience.

figures side by side. The first figure applied to the orderly progression—on the manifestation-side proceeding from the Absolute—of the Twelve Primal Creative Hierarchies in the *Universal* cosmos, and declared each Hierarchy to be distinct in nature and yet related to the rest. The second figure took up the reflection of these from the archetypal world—with their correlated successiveness—and expressed the same ideas within the *Solar* cosmos, whereby appeared the Logos—(who Himself as the “Word,” expressed the attributes of the First Five Hierarchies, *i.e.*, the Son, the Trinity, and the All-Father)—and His Seven Planetary Logoi, moulded on the pattern of the last Seven of the Creative Hierarchies, each on each respectively. The third figure appeared to represent the twelve-fold *Human* cosmos, or unit, Man, who is modelled on the ideals pre-existing in the Universal cosmos, and is their expression within the limitations of Space and Time as controlled by the Logos—the Agent of the “Absolute.” The three figures, in fact, appeared to correspond respectively to the four signs that are headed by 1, 5, 9, which represent the three conditions or states or modes of spirit that apply (see paragraph 5) to the “Holy Family” of many nations, and their Triune God. Man is the offspring of 1, which corresponds to the first figure, that of the Universal cosmos, and to the highest terms of the triangles in paragraph 5, but is now in the 9 stage—the third condition of the three twelve-sided figures and of the triangles in paragraph 5—and is under the rule and direction of 5 which corresponds to the second figure, that of the Solar cosmos; the purpose of the cosmos, so far as he is concerned, is that he should grow to the measure of the wisdom and stature of the Son of God, 5, who is revealed to him by the Logos; this goal is to be reached only under the training of the Logos and the Seven Planetary Logoi—whose attention is directed throughout the æons to this preconceived end.

13. I think I have now outlined with sufficient detail the general ideas I had arrived at, comprising three sets of correspondences—Universal, Solar or Cosmic, and Human—which blend harmoniously into a Unity. I will now proceed to compare these conclusions with the definite statements put forward on

pages 11-14 of *The Pedigree of Man*, by Mrs. Besant, who there specially refers to the Second of these three sets of correspondences, and compares it with the First; she describes in detail each of the Seven Planetary Logoi who are patterned after the Seven of the Twelve Creative Hierarchies, who are their prototypes. I may here remark that it should not be surprising if the results correspond, for—as referred to when I began—we are reminded in pages 9 and 10 that, under the traditions of the past, the Twelve Great Gods are the familiar signs of the Zodiac, and that each of the Seven Planetary Spirits holds rule over a definite sign corresponding to one of the Creative Hierarchies; and these are the broad outlines on which my conclusions were based.

14. On page 11, the First of the Seven Creative Hierarchies is described as: “Fiery Lions,” “Lions of Life,” the “Life and the Heart of the Universe.” “They,” it is written, “are the cosmic Will, and through Them comes the divine Ray of Paramâtmâ, that awakens Âtmâ in the Monad of Man.” Now Leo (the sign of the “Lion”) is a fiery sign (see paragraph 5), and in the cosmos represented by Man corresponds to his heart, and so applies to the Life, whether of the universe, or Man. Leo (see paragraph 8) sums up for us the first five signs, and so represents the “Cosmic Will.” The “Divine Ray of Paramâtmâ” corresponds to 2 (see table, paragraph 5) which is the first differentiation or unfoldment of 1, and the manifestation of this in the Solar cosmos is 6. So through 5, or Leo (the Cosmic Logos)—expressed through 6, its own vehicle or *vâhan* of Matter—comes the Divine Ray of Paramâtmâ, 2, that awakens Âtmâ in the Monad of Man. It will be observed that while Leo is definitely expressed, it is not stated that Virgo is connected with this Hierarchy, but this is implied by the context.

15. On the same page, in the next paragraph, Mrs. Besant refers to the Second Great Hierarchy as a reflection of the Cosmic Buddhi which adds “Ether” to the “Fire” of the First Order. The description corresponds to 7, the sign Libra, which is the reflection (see the figure of paragraph 9), of 3, the supreme Unmanifest Buddhi (see paragraph 11). Note too the table or triangles in paragraph 5, showing that the signs 3 and 7 are of the “Mental” nature, *i.e.*, of “Air” or “Ether.”

16. The next two paragraphs speak of the Third Great Hierarchy (of the "Seven"), as reflecting Mahat, or the Cosmic Manas, whereby the essence of "Water" is added; also of the first Three Hierarchies of the "Seven" being of the "Arûpa" Creative Order. In the figure of paragraph 9, 8 corresponds to the Third of the Seven, and reflects 4, or the Unmanifested Manas of the Highest Trinity (see paragraph 11). In paragraph 5, 8 and 4 are seen among the triangles to be of the "Water" nature. Thus the first Three Hierarchies of the "Seven," ("Fire"- "Earth," "Ether," and "Water"), being reflections of the corresponding Unmanifested Hierarchies of the Highest Trinity, are of the same Unmanifested or Arûpa Creative Order.

17. The remaining Four of the Great Hierarchies are said (see page 12) to form four "Rûpa" Creative Orders, and from the figure in paragraph 9 it is seen that we have now to deal with the four remaining signs 9, 10, 11, 12. These are the four signs of the twelve (see table in paragraph 5, row 3, and *cf.* paragraph 3), that are the most Manifested, or Rûpa, of the twelve.

18. The Fourth of the Seven Hierarchies is referred to on page 12, as "that which is ours, the Hierarchy of human Monads not yet having left the bosom of our Highest Father, wherein in truth we ever remain." They are called the "Imperishable Jîvas." It is interesting to refer these remarks to Astrology. In the third horizontal line of the table in paragraph 5, 9— (which corresponds in the figure of paragraph 9 to the Fourth of the Seven)—is of the Human or "Matter" range or condition of Spirit. But inasmuch as it is of Spirit ("Jîva") its nature is "Imperishable." The supreme type of Spirit (see paragraph 5, the first vertical column) is 1—corresponding to Mrs. Besant's "our Highest Father"; in the figure of paragraph 9 this is expressed by the "Point," which comprises the three "modes" of Spirit, and these ever remain Spirit under all the "mazes" of manifestation.

19. The Fifth Creative Hierarchy is next spoken of (see page 12, second paragraph), as that of "Makara," and as being connected with the "Asuras," who hide deep within themselves the germ of the Ahamkâra, or I-making faculty. Subha Row,

in his collected works, speaks of this sign, and says Makara (the Crocodile), was the name in ancient Egypt of the sign now called Capricorn, the tenth sign of the zodiac. Note that in the figure of paragraph 9, we have now arrived at 10. On referring to the table in paragraph 5, 10 is seen—both vertically and across—to come under the description of “Matter.” Matter is the Ahamkâra, or I-making, or self-absorbing faculty, as compared with Spirit, which is the diffusive, or All-conscious faculty. The ruler of the sign is Saturn (or Satan), and the “Asuras,” here spoken of as connected with the Hierarchy, are similar to the “Fallen Angels,” at whose head was Satan. The astrological colour of Saturn is black; notice the “body of darkness.” Milton’s Satan fell through ambition—the Ahamkâra faculty when uncontrolled by the Spirit. Yet Satan, or Saturn—who represents the third or lowest stage of the great triangle of Matter (see paragraph 5)—is the indispensable coadjutor with 9, the third condition of Spirit, in the raising of the human Monad to the second terms of the Spirit-Matter trinity, *i.e.*, to 5-6 (see paragraph 11), which typifies the goal of human evolution as proclaimed by the First of the Seven.

20. On page 13, the Sixth of the Great Creative Hierarchies is referred to; to these are related the Agnishvatta Pitris who (see page 14, line 10) have to do with the intellectual evolution of man. Compare this with the astrological view. In the figure of paragraph 9 we are now come to 11. Referring to the vertical table of paragraph 5, 11 is under “Mind” or “Air,” and the ruler of the sign has for his astronomical symbol ☿; to this symbol some would apply the name Hermes, the Bringer of Thought.

21. We now come to the Seventh Hierarchy of the “Seven,” on page 14. These are said to be connected with the Barhishad Pitris, who have to do with physical evolution, and the Lower Nature Spirits who have to do with the actual building of the body of Man. We are now (see table of paragraph 9), at 12, and this sign (see paragraph 5, third row and also fourth column), has to do with Matter in relation to its emotional* (psychic)

* The sign Pisces, 12, negative, is connected with the astral senses, and the sympathetic nervous system, and so with the sub-conscious self; Aquarius, 11,

nature or expression. The action of the lower spirits, as under mediums, is referred in astrology to this sign alone. It is the most negative of the signs, and represents the downward point of all the double-triangles in the figure of paragraph 9, showing, therefore, its importance in regard to evolution under Matter, including also “the actual building of the body of Man.”

i. In paragraph 14 we saw that the First of the Seven Creative Hierarchies was described in *The Pedigree of Man* in terms of the zodiacal sign Leo (see paragraph 14); and in paragraphs 9 and 11 I put forward the suggestion that the First of the Seven Hierarchies is represented either by Virgo, 6, the sign that follows Leo, or else by Leo-Virgo, 5-6. Since writing the above, I have referred as regards these seeming differences to *The Secret Doctrine*; in Vol. i., page 234 (new edition), as commentary on the words at the beginning of Stanza VII., “Behold the beginning of sentient formless Life,” the “highest Group” (of the Hierarchies concerned) is described as “the *nucleole* of the Divine World,” and as “*identical in one aspect with the upper Sephirothal Triad which is placed by the Kabalists in the Archetypal World.*” Now the notation of the Kabalah is based on *Ten*, composed of a Trinity and a Septenary, and that of the Zodiac on *Twelve*, and the “upper Triad” of the Kabalah corresponds to the first *Four* of the zodiacal Twelve. We read further: “The highest group”—*i.e.*, the Group that “in one aspect” is thus “identical with” the first Four Hierarchies of the Twelve—is composed of the Divine Flames, so called, also spoken of as the ‘Fiery Lions’ and the ‘Lions of Life,’ *whose esotericism is securely hidden in the zodiacal sign of Leo.*” These passages would appear to identify, from one point of view, the first Four of the Twelve Hierarchies with the Leo sign, 5, the sign of the Logos.

ii. On the next page, the “First Order” (of the Seven) is spoken of as “having potential being in the higher Group” (*i.e.*, in the Group of *Five* represented “in one aspect” by the Logos and the Leo sign), “and now become distinct and separate Entities. These are called Virgins of Life, the Great Illusion,

positive, being connected with the other great division of the nervous system, *i.e.*, the cerebro-spinal. In this connection, 10 is related to the waking-consciousness, and 9 to the super-consciousness.

etc.” The sign that follows Leo is Virgo, the sign—among the three signs of “Matter”—that corresponds to the stage of “Spirit” in which is Leo (see paragraph 5), and “Matter”—regarded as the shadow of Spirit—is the “Great Illusion”; the First Order of the Seven would here seem to be identified definitely with the Virgo sign of the zodiac. Yet on the next page we proceed to read: “The first after the One” (*i.e.*, after the Logos) “is divine Fire. . . . The First-Born are the Life, the Heart and Pulse of the Universe,” as if the description of the First of the Seven was of the Leo sign. The explanation is that the sign Virgo, as applied to the Hierarchies, supplies the veil of Cosmic Matter (see paragraphs 3 and 11) through which the sign Leo—the Will and Wisdom of the Chief Creative Hierarchies—acts, and only thereby is the latent, Unmanifested Logos made Manifest or objective. As first of the Seven, Virgo is therefore the basis of substance of cosmogenesis and, on the plane of differentiated nature, is the feminine Logos or Word whereby the creative potentiality of the Logos is made manifest. The differences are thus seen to be more apparent than real. It would accordingly appear that of the twelve signs Virgo represents the First Hierarchy of the Seven and, by virtue of its own nature, defines and expresses (see paragraph 3) in the Solar cosmos the zodiacal sign Leo, which sums up the Logos, the Representative to us of the First Five Creative Hierarchies.

iii. In page 468 of Vol. i. of *The Secret Doctrine* we read: “At the beginning of every Cycle, the Seven, or, as some nations had it, Eight Great Gods, desired to establish the new order of things. . . . *The eighth God was the unifying Circle, or Logos.*” Here the Logos is represented as unifying the work of the following Seven. The position of 5 as the Cosmic Logos among the “Twelve” is now of special interest, for from one point of view the Logos has just been seen as the “Word” that is being made manifest of the Unmanifested Logos, of the “Sacred Four,” and in that sense as the Representative of the Mind of the Universe and the Law of the Supreme, and as God Himself; and again, from another point of view, the Logos is seen as the synthesis, the collective aggregate, the integration of the “Seven,” and their “Elder Brother,” so that He is also to be

counted among the Seven who are the Creators* of Man. The Logos is thus truly the "Mediator," the "Reconciliation," between God and Man, and is the Ruler of the Solar cosmos, the middle of the Three Universes referred to in paragraph 12. He unifies the other two Universes, so that the Three become essentially One.

iv. With regard to the last of the preceding quotations (from p. 468), the Seven and the Logos are separately referred to in many instances in the Bible—where the 12-notation of the zodiac is constantly used. In *Micah*, v. 2-6 we read (R.V.): "Out of Judah" (representing one of the three "spiritual" signs) "shall one come forth unto me that is to be ruler in Israel" (the cosmos of the "Perfected," the "Redeemed"), "whose goings forth are from old, from ancient days. And he shall feed his flock, . . . and he shall be our peace. And when the Assyrian" (*i.e.*, the Adversary) "shall . . . tread in our palaces, then shall we raise against him *seven* shepherds, and *eight* principal men. . . And he shall deliver us from the Assyrian." Again in *Prov.*, ix. 1: "*Wisdom*," 5, "hath builded her house, She hath hewn out *her seven pillars*." Also in *Zech.*, iv. 10: "These *seven* are the eyes of the Lord: they run to and fro through the whole earth." In *Rev.*, i. 16: "He had in his right hand *seven stars*." And in *I. Peter*, iii. 20: "In the days of Noah, . . . few, that is, *eight souls*, were saved through water"; these were Noah and his wife, their three sons and their wives. The astrological correspondences agree exactly. Noah represents in one aspect the Logos and the zodiacal sign Leo, 5; his wife, "the feminine Logos,"—see paragraph ii.—is the counterpart of Leo from among the feminine signs of the zodiac, *viz.*, Virgo, 6; and the three sons and their wives are symbols of the six signs or emanations that follow, of which three are masculine (7, 9, † 11), and three their corresponding feminine signs (8, 10, 12).

* The Seven Creators of Man are the "Builders" or "Fashioners" of the Buddhic nature of Man. By them humanity is divided into seven distinct Groups. Each human being is (primarily) coloured by the distinctive "Ray" from his own Planetary Logos (out of the Seven) throughout his incarnations and the Manvantara, and of the "being" of this Planetary Logos he forms an integral part. This Buddhic nature is the vehicle or *vahan* of the "real" Man, the Âtmâ, the Spirit in Man, who is One with the Universal Spirit, the Unmanifested Logos.

† The "Sons of Mind," Manasa *putra*, are related to the signs 7 and 11, the two "Mental" signs among "the Seven" (see paragraph 5).

The answers I would offer to the definite questions that have led to these remarks have, I think, been sufficiently indicated in paragraphs 7-12, preceding; they will show—with the three-fold figure of paragraph 9—that, in my view, the signs of the “Seven” are the last seven signs of the zodiac; that (see also paragraph iii.) the particular Hierarchy (in the Solar cosmos) that is now “touching the threshold of liberation” is the Fifth of the Twelve; and that the “Sacred Four” who have “passed onward into liberation” are the Primordial Tetraktys corresponding to the first four signs of the zodiac. It would seem, too, that the full knowledge of the First Five Creative Hierarchies of the Twelve can only be gained, as a goal, by 5, the Logos of our System, and that such knowledge is absolutely beyond the limitations of Humanity, as such. Probably the advance of Man, as a whole, marks the advance of the Logos towards His own goal, for the inter-dependence and unity of God and Man appear to be shown in the three-fold nature of the figure. In any case, the definite goal before ourselves is the attainment by the human Monad 9-12 of the 5-8 stage. And as 5 represents the “heart,” whereas 1 represents the “head,” so this next stage, or degree, is connected rather with the attitude and disposition of the human heart, with its sympathies and its aims, than with attainment by the head. It is to be approached under the training of the “Seven,” who declare the necessity for Humanity’s mental equipment as he presses forward through the mazes of Matter towards the goal that is set before him; but the limit of Humanity is transcended and the course is finished, and Man becomes more than Man, only when the essential nature of the Human Monad has become one as to its heart-beat and its life with the heart-beat and the life of the Logos.

J. S. B.

“Joy’s vision is attir’d
 Splendid for other eyes if not for thee:
 Not Love, or Beauty, or Youth from Earth is fled;
 If these delight thee not, ’tis thou art dead.”

ROBERT BRIDGES.

THE GARDEN OF REST

It has often struck me as a remarkable thing that one should find in many and strange quarters an innate feeling, that cannot be eradicated by existing translations of the sacred books of Egypt, to the effect that Egypt had more in her religion and her mysteries than the Egyptologist has yet succeeded in unveiling; and certainly the ordinary reader must, by this time, have come to the conclusion that the far-famed wisdom of the Egyptians has been rigorously excluded from the *Book of the Dead*. This judgment, however, I sincerely hope will one day be altogether reversed, and in this paper I propose to put before you some of the evidence on behalf of the Theosophy of Egypt.

The chapter selected for this purpose is the CXth, better known, perhaps, as the "Chapter of the Elysian Field,"—which title is a distinct misnomer, for, in the first place, the word Elysian is probably derived from the Egyptian word Ialu, meaning "reeds," and the "Garden of Reeds" was, to a certain extent, different from the "Garden of Rest," which is the true subject of this Chapter.

I prefer also "garden" as a more true rendering of the Egyptian Sekhet than "field." No doubt wheat and barley are symbolically cultivated in this Garden, but so are flowers; birds and beasts are kept there, yet also it is a place adapted for pleasure and festival; it is laid out and carefully divided after the manner of what we now would call a landscape garden.

It would appear also to have been formed in four main compartments or islands surrounded by water and divided by rivers. It was to the Egyptian his final home of ideal peace and perfect pleasure. Also, among other and more or less contemporary peoples, the name for this symbol has always been by common consent translated into English by the term "garden"; we have all read how "the Lord God planted a garden of old time in Pleasure," or otherwise "eastward in Eden."

This, then, is the Garden of Rest. In the translation which I will shortly give, I have rendered the word Ḥotep sometimes as "Rest" and sometimes as "Peace"; both are equally good renderings, but I have kept the latter as a rule for the rendering of the word where it comes in a personified sense.

Speaking generally I have striven to follow with great care every turn and inflexion of the grammar, using principally that by Erman, which is I suppose the best in existence. I have followed genders and their agreements, numbers, and pronouns with almost slavish insistence in my endeavours to make a translation grammatically literal.

I feel it is necessary to enter to some extent into these details because it has unfortunately become rather a habit with translators of these books, to look upon the Egyptians as being somewhat uncertain, each one in his own mind, as to whether he happened at the moment of writing to be he, she, it, or they. This from an ultra-philosophical point of view may be quite correct, but personally I believe it is better kept out of published translations.

In the translation of names alone I have been forced in some instances to take a step, not let us say in the dark, but in the twilight; for all Egyptian mystery names are symbols, and as it was the wisdom of Egypt to give the full meaning only to the initiate, and some of these names are very old and evidently corrupted by time and pronunciation, it is not always easy to be certain of their roots.

It is perhaps usually best to give the translation first and make any comments that may be necessary afterwards; but there are two salient symbols which will render the chapter so much easier to follow if their underlying ideas are known, that I will explain them and append the Chapter afterwards.

First, then, comes the symbol of navigating a ship. The Ship in Egypt was the great symbol of the vehicle of manifestation on all planes; the Ship of Ra is the universe; man's Ship is the microcosmic universe. The Ocean upon which the Ship is launched is the Waters of Infinite Being, and their Surface upon which the Ship is navigated is the plane of manifestation; the Shores of the Sea are the limitations of Time. I will not how-

ever go further into this symbol here, for it looms so large in the mysteries of Egypt that no one paper could contain more than a fraction of the subject.

With regard then to the second of these salient symbols, we read in the *Apocalypse* that most remarkable description of "one like unto a Son of Man,"—that "out of his mouth went a sharp two-edged sword,"—the Sword of the Spirit which is the Word of God.

Now this Word is frequently referred to in our Chapter, and it is further accompanied by a reference which forms the ancient Egyptian equivalent for the symbol of the sword coming out of the mouth.

Most people are familiar with the fact that the uræus or Egyptian cobra was the symbol of kingly power. The deadly serpent is no more an evil symbol than the sword. In Egypt it had the same significance exactly,—power to help and power to hurt, power to destroy and power to defend; and whereas the sword had two edges so has the serpent two fangs.

It is the mention of these fangs in connection with the Divine Utterance or Word which would probably be incomprehensible without this slight explanation.

The Chapter is translated as follows :

CHAPTER CX. OF THE BOOK OF THE DEAD

(*Papyrus Nebseni Brit. Mus., no. 9,900, sheet 17. Budge's Text, page 223*)

HEADING

Beginning of the Chapters of the Garden of Rest, [one of] the Chapters of Manifestation into Day, of Going in and Coming forth in the Possession of Divinity, of Union in the Garden of Reeds, of "Being" in the Garden of Rest, [even in] the Great City, the Lady of the [Four] Winds.

Of Victory there, of Glory there, of Ploughing there, of Reaping and Feasting there, of Drinking there, of Marriage there, of Doing all [these things, while] upon earth.

CHAPTER CX.

Set having seized hold on Horus [when] the Twin Eyes were building for the Garden of Rest, I separated Horus and Set; [wherefore] Set opened the paths of those Two Eyes in heaven; but the sweat of Set streamed out into the [four] winds, because of the soul of his Eye, which is the dweller in desire, that he might save [it] within the body of Horus, from the gods of the silence. Yet lo!* I, even I, have piloted this great ship into the Pool of Peace.

“I am” is her builder in the Hall of the Light, [which] is the mansion of His stars of everlasting youth,† and I have steered [her] in [the] waters [of the Garden of Rest‡], that I may fetch unto Her cities, that I may journey in unto the City of Peace, passing onwards.

[For] “I am” is my rest in His seasons; [even He, who when] He manifests His plan, the Company of the Gods [become] His first-born children; [even He who, when] He gives rest to the twin warriors, who are wardens of the living ones of His Creation, brings peace perfectly.

[Yea,] He gives rest to the twin warriors, who are their wardens, [because] He mourns on account of their wars; [yea,] he crushes out the things that hinder the little ones, He places a limit to the hurtful [power] of the shining forms.§

I conquer in [the Garden of Rest||], for “I am” is He that knoweth Her; and I steer in Her pools that I may fetch to Her cities, [for] my uttered [word¶] is powerful. I am equipped against the shining forms that they prevail not over me. I have hedged about this Thy Garden, O Peace! [even this Thy Garden] which Thou hast loved of [all] Thy works, O Lord of the winds! And I am glorious therein; I feast therein; I drink therein; I plough therein; I reap therein; I move therein; I am wedded therein; my utterance is powerful therein.

* ASK-WI.

† Lit., of youth renewed.

‡ Lit., “Her waters”—*i.e.*, the Garden as a feminine personification.

§ Lit., “He circumscribes the wounding of the shining forms.” The rendering given is the most probable meaning intended.

|| Lit., “in Her,” but the reference is to the Garden.

¶ Lit., “my mouth.”

I make no choice therein, [yet] I have power therein, [for] the fang of Thy mouth,* is a wand of power,† O Peace! Reiteration‡ is its name; it is established above the Pillars of the Light, it is held apart from the pleasures of the [common] day, the fraction of the years.

[It is] the hidden one of the mouth; [it is] the silence of His mouth [whose] uttered word is mystery, [even the mouth of] the Ruler of the Æon [which] grasps the eternity of "Being in Peace"; [who is] Lord of the Peace of Horus when he sets Him in motion as a Hawk of magnificent vastness,§ and thousands [of years] of life are furnished forth from Him. He goes and he comes according to [his] pleasure, [but] the throne of his heart is in the pools and the cities of [the Garden of Rest];|| for he is begotten in the birth-chamber of the Divine City, and his rest shall come in the consuming of the Divine City. He it is that fashions Her likeness and unites Her to all that belongs to the chamber of birth [in] the City of God.

And if one shall rest in life as a crystal he shall do all things in the [Garden of Rest],¶ after the manner of that which is done in the Pool of the Twin Flames. There is no shout of joy in Her, neither is there any sorrow in Her, [only] Peace moving and returning; [for] this Garden is united to all [those] things which belong to the birth-chamber of the Divine City.

Yea, if [a man] shall rest in life as a crystal, he shall do all things in Her in like manner as they are done in the Pool of the Twin Flames. There shall be no cry of joy in Her, neither shall there be any sorrow in Her, [only] life at Rest** and veiled apart; [so that] I suffer no separation through the designs of them that possess the Guidance of Forms, even the lords of [material] things. A coming forth is caused for me, and being brought [to pass] I conquer there.††

* Lit., "Thy fang of mouth."

† USREṬ.

‡ For QETETBU read QABU.

§ Lit., "of 1000 cubits in breadth."

|| Lit., "Her pools and Her cities."

¶ Lit., "in Her."

** Lit., "in Peace" as a personification.

†† The remains of an old rubric are here inserted which reads: "[At this point] he receives the award from Peace."

I conquer by this my most mighty word [which is] within my body ; [for] is not this my throne? And "I am" brings to my remembrance in Him what I had forgotten ; for I move forth and I plough ; [but] "I am" is peace in the city of God, [and] I know the waters, the cities, the counties, and the pools within the Garden of Rest wherein I am. I feast therein ; I sow therein ; I reap therein ; I plough therein ; I wed therein.

My peace therein is [the peace] of Peace, yet, nevertheless, I have sown seed therein, and I steer in Her pools that I may fetch to Her cities of peace ; for behold my mouth is provided with my fangs. The fullness of the forms of the Shining Ones is granted unto me ; I comprehend the Light, for I know it ; that I may fetch to Her towns ; [that] I may steer in Her pools ; [that] I may roam in the Garden of Rest ; for Ra is in the midst of Heaven and Peace is her double peace. I have moved against the earth ; I have caused my inherited fate to rest ; I have come forth ; I have given what I have given ; I have made bliss ; I have taken my power that I might set in order peace.

[O] "Being in Peace"! I have come into Thee ; my soul follows after me ; power is upon my hands ; and the Lady of the Two Earths is the establishment of my utterance. I have remembered in Her what I had forgotten ; and I, even I, live and am not hurt to my destruction. [Therefore] give unto me, give Thou unto me, bliss and Thy peace to me ; [that] the grasping of the [four] winds [may] knit together my parts.

[O] "Being in Peace"! Lord of the winds, I have come into Thee, and the sleep of Ra has opened for me my mind,* that I wake not the Destroyer of the Gate of Heaven in the night ; [but] I have opposed and I have rolled together his emanations, and I am in my city.

[O] "Great City"! I have come into Thee ; I have comprehended my fullness† ; I have brought about [the blossoming of] the Spring Time. [For] "I am" is that Bull girt with the Blue [heaven], [even] the Lord of the Field of the Bull, the possessor of the Divine Utterance of Sothis to her hours.

[O "Heavenly] Spring Time"! I have come into Thee ; I have eaten my [sacramental] cakes ; I have power over the sacri-

* Lit., "head."

† Lit., "overflowing."

ficial portions of my beasts and birds; the feathered fowl of the light are given unto me, for I have followed the Gods [when] the [Divine] forms come.

[O "Burning] Focus"! I have come into Thee; I have cast about me the robe of the waters; I have girt [myself with the girdle of] knowledge; for lo! Ra is in the midst of heaven, and the followers of Ra are the dwellers in heaven; yea, the follows of Ra are in heaven.

[O] "Being in Peace"! Lord of the Two Earths, I have come into Thee; I have bathed in the Pool of the Holy Goddess; and lo! for me, all unclean [things] have passed away. For every flower of the great one is there; behold! I have found "I am"; I have trapped the birds, and I have feasted upon beauty.

[O "Goddess of the] Feast"! I have come into Thee; I have seen Osiris; I have comprehended my Mother, and I am united [with Her]. I have trapped the serpents and I am saved. [For] I know the Name of this God who comes to the holy Goddess. [*] He reaps and I plough; yea, and I also reap.

[O] "Completion"! I have come into Thee. [O, ye] Enemies of the Blue [Heaven]! I have followed the [four] winds of the Company of the Gods. [Therefore] O Great One! give to me my head; bind unto me my head, [O] Great One of the Two Eyest† of Heaven [‡].

[O] Goddess of Power! I have come into Thee, even into [Thy] hiding place,§ and power|| is born unto me.

[O] "Consummation"!¶ I have come into Thee. My heart watches, and my head is crowned with its [own] white crown. I traverse the zenith; I make the possession of bliss to flower for the Bull of the zenith of the Company of the Gods;

[*] Here is inserted the words "smooth of hair and equipped with horns," probably interpolated to indicate that the God in question is Ra in the form of a bull.

† Text has UR KHESBEDI MAATI, but this is probably in error and should be UR MAATI KHESBED as rendered.

[‡] Here is inserted the name of the God, meaning "Doing his will."

§ DEP-HET.

|| HUW, usually rendered "the Divine food," but more probably here intended for HU="power" or "will power."

¶ SEMAM=that which finally "swallows up" and conceals all things.

[for] "I am" is that God, even the Bull, the Lord of Gods, when he setteth forth in the Blue Heaven.

[O] White Grain and Red Grain,* of the Land of God! I have come into Thee; I have striven, and I have borne [my burden], following first the purity of the Company of the Gods, and the mooring-post is fixed for me in the Pool of the Zenith, the mooring-post is set up for me.

I have recited the words aloud; I have ascribed praise to the Gods who dwell in the Garden of Rest.

Having already noted the difference between the Garden of Rest and the Garden of Reeds, commonly known as the Elysian Field, from a philological point of view, it is only necessary in commenting upon the Heading of this Chapter, to point out their mystical connection.

There can be no Theosophist worthy of the name who has not heard of the "Voice in the Silence," or who has not speculated upon its nature. It is no new idea; it is the "still small voice" of the Pentateuch; it is the "Bath Kol," the "Daughter of the Voice," of the later Kabalists. In the poetical symbolism of Egypt it is the sighing of the wind among the reeds in the "Garden of Reeds."

The Garden of Reeds, then, is a place symbolically attached to the Garden of Rest, probably surrounding it, so named as the state of transition between the condition of man in the world and of the man who has entered fully into the Great Peace. It is where the prophet stands to listen to the Voice that he may strive to translate it to the world. Some evidence of this Garden of Reeds being on the outer borders of the Garden of Rest also lies in the fact that no gateways are attributed to the Garden of Rest, while the Garden of Reeds had many gates.

The Great City, the Lady of the Winds, is a perfect correspondence with that other City seen by the evangelist "descending out of heaven from God, . . . which lieth four square"; the latter sentence being the exact parallel of the Egyptian term, "Lady of the Winds," which denotes that the City is built

* Lit., "wheat and barley."

square, with its four walls facing the four winds of heaven or cardinal points.

The ploughing and reaping, the feast and the marriage, are as evidently sacramental and purely symbolic in this, the earliest known sacred book, as they are in the Christians' Bible.

Concerning the symbolism of the Chapter proper; Set is Material Evil and Horus the manifestation of the Divine Spirit. Now the salvation of the Human Ego is by its union with the Divine Spirit made manifest within it. The struggle of Set, therefore, is to do for the Evil Ego, the "Eye of Set," what Horus the Saviour does for the True Human Ego; and the only way is to bring about the fall of the Divine, which is ultimately impossible, and the Eye of Set is cast forth from the body of Horus to be lost in the silence. When this has been accomplished it may truly be said that the Ship of the Soul has been piloted into the "Pool of Peace."

The Two Eyes in heaven, symbolically the sun and moon, have their analogies on many planes; but for the purposes of this Chapter they may be said to represent the Spiritual and the Human Ego.

In the sentence, "' I am ' is her builder in the Hall of the Light," we have a phrase of considerable difficulty for the translator, having in it the possible basis of much difference of opinion. The crucial point lies in the use of the term " I am " as a distinct name. It will have been observed that this name occurs frequently in the translation; it has, however, never been so rendered before as far as I am aware. The common rendering would be simply " I am her builder," and this was how I translated it in the first draft.

A sentence, however, containing a verb without an object, which read: " Lo! I have found,"—a very unusual thing in the Egyptian language, where the fact of an object is almost invariably indicated in some way or other—made me pause. Now this sentence was immediately followed by one beginning with the absolute pronoun INUK (" I am "), apparently used as emphatic subject to a verb to which was attached also the usual personal suffix; this would naturally in our present knowledge of the language be read: " I, even I, have trapped the birds," that

being the sentence in question. But there seemed to be certain difficulties with regard to this rendering.

The first in order is the fact that the common use of INUK as an absolute pronoun is not of an early date and it is probable that it only got into the oral mystery tradition as such with the frequency with which it is used in this Chapter by means of some corruption.

Secondly there are plenty of examples in this same Chapter of the emphatic doubling of the subject, but they occur in the purely usual grammatical form, that is to say, either by the simple personal suffix attached to the auxiliary verb, or by the same suffix attached to some emphasising conjunction.

In the third place they only occur when such emphasising is rendered necessary by some previous sentence,—such as “The sweat of Set streamed out, . . . nevertheless I, even I, have piloted,” etc.

Now in the sentence under consideration no such emphasis is necessary; in fact, if anything, emphasis here would be completely out of place.

I therefore determined to go back to the beginning and read the Chapter over again, rendering the word INUK, “I am,” as a proper name in every instance where it occurred. The result was eminently satisfactory; not only grammatical, but other difficulties also, disappeared like dust before the rain.

It may be noted that Egyptian is not the only language wherein this ancient symbol, this great “I am,” has been lost sight of by means of this same grammatical tradition of an emphasising of the subject, for it has been held that “*πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*” should be translated “Before Abraham was ‘I am’ is”! Also in another part of the same book “‘I am’ is the Resurrection and the Life.”

Some time ago a book written in somewhat virulent opposition to Theosophy was sent to me and I was asked to read it carefully and seriously. I did so, and perhaps the main conclusion that I drew therefrom was that it is quite impossible for even an educated person, if controlled by prejudice, to comprehend what Theosophy means by the one and only true “Self,” with its functions and work in the salvation of the souls of men.

Would it not be possible to substitute for "The Self" the name "I am"? Those who know would comprehend, and those who do not know would at least not misunderstand to their own detriment. For the name "I am" not only expresses the whole Theosophical meaning, but it is also a sacred name in the Religions of the West. "I am that 'I am.'"

Passing on to the next point of salient interest, we come to a most striking paragraph descriptive of the mystical position and power of the "Sword of the Spirit, which is the Word of God," and of Him from whose mouth it manifests. I refer to those sentences that begin with the words: "I make no choice therein, yet I have power therein, for the fang of Thy mouth, O Peace! is a wand of power." Perhaps it will be better comprehended if it is paraphrased into the parallel symbolism of the more modern Kabbalist. Thus:

"Standing between the two pillars, I touch neither that on the right hand nor that on the left; yet I stand in the place of power, for the sword which manifests from thy mouth, O 'Prince of Peace,' is the word of power. 'The continuous sustaining of all that is' is its name; it flashes out from the centre above the pillars of the Temple, it remains untouched by change or Time.

"It is the concealed word uttered in the silence by the Silence of Him who is Everlasting Being in Unbroken Peace, even He who is Lord of the Peace of the Spirit which emanates from Him and appears as the Power of God in creation; which Divine Spirit is like the wind which 'bloweth where it listeth,' yet the central being of that Spirit is rooted in the Peace that cannot be measured, and he returns again to his Rest at the indrawing of the breath of God, when manifestation is at an end."

In the sentences beginning with "And if one shall rest while living as a crystal" we have perhaps as scientifically accurate a description of what the Yogin does in his daily contemplation, as it is possible to write; while the saying "I move forth and I plough, but 'I am' is peace in the city of God" sets out in the fewest possible words the condition known as "freedom while in the body."

Again in the clause beginning "O 'Being in Peace'! I have come into Thee; my soul follows after me," we have first

the assertion that the initiate has entered into Nirvâna, followed by the assurance that that state is anything rather than the total annihilation which some would make it out to be. First, it is a state where memory returns, "I have remembered in Her what I had forgotten"; and again, in spite, as it were, of having entered into this state, "I, even I, live and am not annihilated." The grasping of the winds refers to the absolute control of the disrupting power of the forces of the elements.

In the next paragraph we have a graphic description of what happens as the result of the Yogic sleep or contemplative trance. The "Sleep of Ra," that is, the "Sleep of the Sun," a perfect parallel to the more modern phrase the "Sleep in Light," which is used to denote the state of successful contemplation.

The Bull is the great Egyptian symbol of the resistless power of the Divine Centre or Focus, symbolised also by the Sun.

The Egyptian sacrificial or sacramental feast when taken in full seems to have contained five elements, namely:—Incense, representing fire; wine, equivalent to elemental water; a special portion of an ox, representing earth; a bird for air; and bread, to denote the universal sustenance of the Divine Spirit. The feathered fowl of the Light are no doubt thoughts, which, however excellent, must be trapped and controlled in true contemplation.

From this point onwards for some three paragraphs we have a series of terse and unmistakable sentences, the sum and substance of what the adepts of all ages have endeavoured to put into human language of the unutterable state which results from success in the great experiment of mystic alchemy.

"O 'Burning Centre'! I have come into Thee, and have found 'myself' the wearer of thy Robe of Glory. I have found 'myself' to be girt with the girdle of true Knowledge. For I am one with the Spiritual Sun in the True Centre of the World.

"O 'Being in Peace'! Lord of the Worlds of Spirit and of Matter! I have come into Thee; I have bathed in the waters of the Eternal Mother"—the Bitter Sea "Mara-yam," the Salt Sea "Märe," whence the Latinised name of "Mary," the Virgin Mother—"and I am clean; for every attribute of the anointed

one grows to perfection in that water. Lo! I have found 'I am.' I have seen the Still Centre the potential Seed of the Universe, I have understood what the Great Mother is, and I am at one in That."

Now the mystic desires that, waking and sleeping, living or in death, this, the "Beatific Vision," shall never depart from his conscious being; therefore he prays:

"Bind unto me my head." What then in truth is this head that must be joined to him in a union that cannot be broken? "But I would have you know that the Head of every man is Christ; . . . and the Head of Christ is God."

After this comes the Gift of Power, and then the Consummation, when the initiate is crowned with the White Crown of Spiritual Kingship.

And finally the summing up of the whole process in a few short sentences, wherein the White and Red Grain are the equivalents of the "white and red powders" of the later Alchemists, perfection and power, purity and active will.

"O White Grain and Red Grain of the Land of God! I have come into Thee. I have striven, and I have borne my burden, pursuing first the Divine Purity; and the mooring-post is fixed for me in the inmost harbour of the City of Peace, the mooring-post is set up for me!"

M. W. BLACKDEN.

A VISION.

My heart is like a silver cup all-bright,
 Filled to the brim with calm translucent joy,
 Unmixed with fear, or doubt, or base alloy;
 Wherein Thy Thoughts,—like stars that crown the night,
 And radiate through darkness calm delight
 Whose glory no vain envy may annoy,
 Nor cloudy care nor cunning art destroy—
 Repeat themselves in depths of lesser light.
 Oh, were my silver cup a vast, wide sea,
 To hold the constellations of Thy Mind—
 Not single planets only, single stars—
 Then would my being perfect commune find,
 Freed from the narrow limit now that mars
 My poor, small cup, so full of love for Thee!

SARAH J. E. SOLLEY.

EVOLUTION AND RELATED MATTERS FROM A THEOSOPHICAL POINT OF VIEW

A LECTURE BEFORE A WOMAN'S CLUB IN THE U.S.A.

(CONTINUED FROM p. 231)

WE will now enter upon the study of what may be called normal evolution. The energy enters the mineral kingdom, or, more properly speaking, forms for itself the mineral kingdom, creating and occupying its forms and getting from them all the growth in consciousness that can be gained from the mineral experience. What is consciousness? Consciousness is power to respond to vibration,—briefly, power of response. The more we can respond to, the more consciousness we have. Progress in consciousness at the period we are now considering is illustrated by the growth from mechanical to chemical response.

At first in the mineral kingdom the response is negative and mechanical. Matter permits itself to be moved by violent vibrations; it is passive, it does not oppose the vibrations of force. The fissured rocks and riven mountains are instances; they have made this negative, passive response to the mighty vibrations of igneous and explosive gases and other primeval elements ravaging the earth.

Life gains much in mechanical responsiveness, when, after having been encased in subterranean rock, it enters into the form of a fine metal—say aluminium, which has the finest atomic structure in this kingdom. When this same life enters upon the experience of chemical activity the distinction in consciousness is very marked. Sentience and preference are developed by chemical attraction and repulsion. One substance found in combination with another will, at the approach of a third one, desert its former comrade and fly to embrace the new one. This

is the first clear and obvious working of that law of affinity which is of universal application.

In this kingdom the destructive principle in nature is seen at work on a superb scale ; violent winds lifting the sands of the shore and carrying them into forest depths, seas submerging continents, floods displacing and replacing vast areas of land, volcanoes tearing huge masses of stone from the burning bosom of the earth and hurling them hissing and steaming into the cold deeps of ocean ; the cleavage of rocks by lightning, the plunging and foaming of cataracts ; and all in order that the divine energy, the life and the various forms in which it incarnates, shall have a variety of experiences with all their rich contributions to consciousness.

Picture the experience of an atom of trap rock which has lain for æons beneath the ocean's bed, and which is suddenly wrenched out by an earthquake and whirled through mid-air, to the top of a rocky mountain peak. And this titanic buffeting and the new experience of sun, air, light and motion are stages in the evolution of those atoms, and are building up through the ages their power to respond to vibrations of a finer and subtler kind.

Every atom in the universe is part spirit and part matter, both of these having power to respond to vibration, and this power grows as the ever-unfolding life dwells in the ever-developing forms.

The fatigue of metals and the restoration of their power by rest has long been a familiar fact, but recent experiments have proved that the power of metals to respond to external stimulus is almost equal to the response of animal tissue. Instruments designed to measure the responses, record the fact that the action of poison upon tin is almost as great as upon animal muscle, and the proper antidote produces a similar revival. All this means life—sentient and conscious life.

The study of crystals shows a beautiful development in form. In the early crystals we find the atoms grouped about the axis, which is the basis of crystalline life, in a very simple way. Later we find a more elaborate grouping, still round the axis as a centre ; still again more and more complex groupings, till the

crystal has evolved from something very simple into something very complex. There are six of these groupings, and a seventh is prophesied which will probably show a very close approach to early vegetable forms or to the globular seed form.

Thus we see the life remaining in the lower forms only so long as it can reap experience through them, and leaving them for higher forms which will increase the store of consciousness. And we see the forms themselves always inhabited by fresh life, pressing forward to a more complex development—the life ever becoming richer in consciousness, the form ever gaining in power to express that consciousness.

When the life has exhausted all the experience of the mineral kingdom, it longs for new worlds to conquer. It begins to evolve new grades of functioning power. Function always precedes form, so these new possibilities proceed to create new forms of a higher order, and the wave of energy flows on into the vegetable kingdom. We cannot linger over the exquisite illustrations of evolutionary law which this kingdom affords; but we note in passing how the motion, which was merely a passive mechanical response in the early mineral period, and which developed into chemical action and reaction, appears in still more subtle guise, as the seed stirs in the ground, unfolds its life, and strains upward to the light. In the animal kingdom this wonderful motion will become locomotion. As it is, there is a strong suggestion of self-initiation about it.

I do not know what form is the highest expression of life in this kingdom, whether it be the mighty forest tree, the orchid, or those mysterious forms which seem to be either vegetable or animal, or both; but the growth of consciousness in this kingdom is such as to prepare the divine energy for the fuller experiences of the animal kingdom into which it next passes, having gained all that is possible from its embodiment or reincarnation in vegetable forms. We have, then, the evolutionary current entering the animal kingdom, leaving the vegetable and mineral kingdoms to the pouring in of fresh volumes of divine energy.

As before, the life is evolved first in simple forms, gradually increasing in complexity as the functioning power of the life increases. As more needs and more intelligence are evolved,

more organs are furnished—the organisms become more complex. When the life has outgrown a form, that form is shattered in order that the life may escape and find another form in which it can go on growing. The deserted and dissipated form we say is dead. But there is no such thing as death; there is temporary disintegration. The form becomes latent, but the evolutionary current brings it out of that latency into activity again; that is, it is reincarnated in another and more advanced form. Form is in this kingdom very plainly seen to be a factor in the evolution of life; the very life of life is in the adaptation of form to its uses. Life limits itself in form, and form gives itself to the service of life.

This is, in the noble symbolism of the Bible, the eternal sacrifice, the Lamb slain from the foundation of the world. Spirit sacrifices itself by limiting itself in matter, matter sacrifices itself to the uses of spirit. In the human mind spirit and matter have too long been held as separate forces. We must now lose the notion of their separateness and gain that of their mutual, inseparable existence.

And now let us consider briefly that partial notion of evolution focussed in objective race-consciousness by the genius of Darwin and Wallace. The world-spirit has found few better clues to the nature of things in general than the principle of the evolution of forms by natural selection. Using this clue in many ways, we are carried far beyond anything that was in the objective mind of Darwin. Darwinism is, in relation to the evolutionary circle, a very small segment of it. Its quantitative limitation is easily felt in its narrowness of scope; its qualitative limitation is in the fact that it does not postulate the divine energy as the evolving substance.

Also, the law of the survival of the fittest is one-half of the law, and like all half truths cannot reveal the purpose and scope of the whole law. It must be supplemented by another half-law, the other half of itself, its twin-law. The tooth-and-claw side of Nature leaves us unsatisfied. Discovering a law of justice and mercy in our own hearts, we ask no less of Nature. The survival of the fit is Nature's care for the type; we demand also a law which shall not be careless but careful of the single life. **This**

twin-law exists ; it is constantly in full operation ; but it has not yet come into the consciousness of all human beings. The survival of the fit and this other law, whose name we shall discover later on, are two different complementary expressions of the evolutionary principle.

As the energy passes into the animal kingdom it distributes itself by certain "broad lines of cleavage," as they are called, into divisions, classes, orders, genera, species and families or varieties. First there are the divisions—vertebrates and invertebrates. Of these the vertebrates are superior, in that the life has developed more substantial and complex forms. Of the division vertebrates, the order Mammalia is the best, as it shows more capacities and more organs for their use than other vertebrates, such as birds, reptiles and fishes. Of the order Mammalia, some one genus is most highly evolved, showing traits of a very high order with physical equipment to match, together with a widely extended field of action. Of this genus a species, and of this species a family,—I will not attempt to say which,—is selected by nature as possessing those qualities most nearly approaching the human,—courage, fidelity, patience, love and intelligence.

You will notice in this narrowing down process a gradual concentration of the life till it finds itself in the forms of the best possible animal family. This curious and wonderful process is nothing less than the gestation of the individual—the Man, that coming event who thus casts his shadow before him on the cosmic stage.

Operated by laws intricate and obscure, the energy repeats this process in division, class, order, genus, species, and family an untold number of times ; fresh supplies of life bringing increasing possibilities of consciousness into the forms, modelling them little by little into the perfect types. These types, as well as the mineral and vegetable types, are temporal expressions of the Archetypes, which exist eternally in the Divine Mind, reference to which is made in Genesis, where we are told that the Lord God "made every plant of the field before it was in the earth, and every herb of the field before it grew." Each effort which Nature makes to reach the type, crude and partial as it may be, is

essential to the perfection of that type. Each particular mineral, vegetable and animal is an indispensable factor in the development of its type,—just as necessary to the type as the type is to it.

Now, as I said, when the evolving energy, in its struggle toward the perfect type, has gone myriads of times through division, order, class, genus, species and family, a certain family (I do not know what family but not that of the anthropoid apes), will reach its evolutionary climax in a member, or a very small group of members, and the next form that life will fill will be the “human form divine.”

The passing of the energy from the animal to the human kingdom is not a leap over a chasm; it is the quiet, natural, orderly evolution. The early savage races, the primitive man, are in some respects not so far advanced as the intelligent, high-spirited, high-bred, faithful and self-sacrificing animal. But at this juncture we come upon a great, significant change,—a mighty stride in consciousness,—the evolution of consciousness into self-consciousness.

Of consciousness it has been said, “It sleeps in the mineral; dreams in the vegetable; wakes in the animal; speaks in the human.” What it does in the super-human kingdoms, the tongue of angels must proclaim.

The animal knows, “I am”; the man knows “I am I.” The animal knows, the man knows that he knows.

It may be this point in evolution that John Fiske had in mind when in his essay on the *Destiny of Man* he says that far back in the dim ages there must have been “a wonderful moment when the soul was born.” Yes, this is the wonderful moment when the soul, the ego, makes its august entrance upon the stage of the world-process.

The soul does indeed exist “eternal and uncreate,” without end as without beginning. But it must undergo a *temporal* birth; it must be born into the individual consciousness,—born of an immaculate conception, the impregnation of matter by spirit,—an immaculate conception, a cosmic gestation, a human birth. Life and immortality *are* eternally in the light, yet they must also be *brought* to light.

Hear what David, the sweet singer of Israel, says of the evolution of the human being from early stages of cosmic consciousness:

“My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect, and in thy book all my members were written, which *in continuance* were fashioned, when as yet there was none of them.”

The human kingdom is perhaps the most fascinating chapter in our world-book. Consciousness runs an enormous gamut in evolving the mind of the savage into that of a Shakespeare. The advent of self-consciousness means the dawn of original initiative power, the germ of free-will, that power of choice between good and evil in which we are as gods. The energy here comes forth from conditions in which it is unconsciously self-operative into conditions in which it is consciously self-operative. Nothing in the universe is evolved, everything evolves itself; in other words, is an organism. Man, when he comes to his majority, his maturity, is consciously self-evolving. This maturity tells him that, to quote Huxley, “Nature is conquered by obedience,” and that his free will is found in conscious obedience to God’s will, that is, by consciously working with it.

When scientists discover a new force they seek at once for the law by which it works. When it is found, they bend that force to their own uses by intelligently working with it. Man’s will is simply God’s will in man, working sometimes destructively, sometimes constructively; sometimes in a way to retard evolution, sometimes in a way to advance it. Whichever way it works it is God’s will; but the great lesson for us is learned when we know that to work consciously for evolution is to share God’s consciousness.

When we do wrong we are working with God but are not conscious of Him, so we are only unconsciously obedient. When we do right we are working with God and are conscious of Him, so we are then consciously obedient, and this conscious obedience is freedom.

The great moment in the life of any individual is not birth nor death, but the moment when, this perception rising clearly

into consciousness, he knows that he is master of his destiny. God's will is the law of evolutionary progress, and in the lucid Theosophical teaching, right for us is whatever forwards evolution and wrong is whatever hinders it.

We must now recall the process by which life in the lower kingdoms passes on from form to form, shattering each form with its expanding consciousness and evolving finer and more elaborate forms in which to house itself. Again we ask—and much more now hangs upon the answer: What becomes of each life as it passes out of one form into another, and what becomes of those shattered and disintegrated forms which have given themselves to the service of the life?

And now we are close upon that law which is the mate, the help-meet, the other half of the law of the survival of the fit; it is the law of the Revival of the Unfit—Reincarnation!

Each life, as it grows beyond the holding of its present form—dies, shall we say? No, it becomes latent, it withdraws from activity on the physical plane. And the broken body—what of it?—does it die? No, it also becomes latent in universal matter, to become potent again, to renew its activity in the next form that the life shall mould for itself when it also is ready to come forth from latency into activity. Here is not only the resurrection, but the true, esoteric doctrine of the resurrection of the body.

In this alternating latency and activity of both life and form, both soul and body, is discovered that rhythmic progression which we call evolution. Death then is a necessary evil, a desirable destructive; that latency without which there could be no potency. Death is the guarantee of life. It is indeed the last enemy which shall be overcome by the human understanding.

As Jacob wrestled with the angel until morning, and finally prevailed, so does man's mind wrestle with the angel of death all through his night of ignorance, until in the glorious morning-light of a new consciousness he prevails against him.

It will be many generations before this high consciousness concerning death will dominate the race-mind, will take away the sense of loss and grief and pain. But even now in many minds it does assuage it. The personal claims of sorrow are less

insistent, less clamorous, and a nobler strain is mingled with them.

And as the great law of reincarnation unfolds in human consciousness its wonderful details, the generations will objectify, will make actual and literal the belief that life is continuous; that death is an interruption in consciousness comparable on a larger scale to the interruption which night brings to the day's life; that it is literally a transmutation, a moving across of the life from one kind of consciousness to another, and from one body to another.

Just as the child gradually evolves the power to carry the memory of one day over to the next, and later learns to sum up the memory of several days, so will the human memory grow in power to gather up the memory of many earth lives.

This doctrine is very old—it is believed by the majority of the people now on this globe. It was in general belief in the time of Jesus, who taught plainly that John the Baptist was a reincarnation of Elijah. Speaking of John, he says: "And if ye will receive it, this is Elias which was for to come."

The soul or ego dwells upon the physical plane, reincarnates in a physical body, not once but many times, for the purpose of going through the whole human experience, contrasts and varieties of life which the span of seventy years cannot furnish,—varieties of races, religions, nations and families, contrasts of sex, riches and poverty, health and sickness, inferior and superior mental equipment, genius and idiocy, sorrow and happiness and all their intermediate conditions.

Between the earth experiences are periods of rest and satisfaction, in a more subjective but vividly conscious state,—the heaven state. The individual physical vibration does not cease but becomes latent. The constituent atoms of the body return to Nature, preserved by her marvellous alchemy for use in new forms.

What!—you say—do you mean that I shall have in future incarnations the very atoms that I have now? To which I reply, have you in your body a single atom which was in it several years ago, or have you in your body to-day all the atoms that were in it a week ago; and yet is it not your own body, the same body you have always known?

I tell you there is an immortal principle in your body which makes it your body, and when your soul calls for another earth-life, that principle will revive, and will vibrate with life, and will summon within the radius of its influence such atoms as it is entitled to by its stage of evolution, just as it now summons from earth, water, fire, air and ether, the atoms which it needs to-day.

And it will be your body which, having been left behind as unfit, is revived in order to become fit. For here again, Nature is working her forms up to the type, to the measure and stature and fullness of some ideal she cherishes.

In the historical period physical perfection reached its climax in the Greek, ideally and actually; the human form has since degenerated. But that degeneration is only the receding of the waters before they make another advance upon the shore. The wave will come again with a higher crest, a richer burden, a surer deposit. The perfectability of man means perfectability of body as well as of the soul.

Whitman knew well the immortality of the body. Speaking of a dead body he says :

Fair, frail wreck—tenement of a soul—
Itself a soul!

The body, always eternally perfect, is, by the temporal process we call evolution, to become perfect, step by step, incarnation after incarnation; perfect in beauty, in stature, in power, in adaptation to purpose. And *we shall be there to see*, for we ourselves shall be the egos of those races, as we are the egos of this race, and were the egos of past races.

We belong alike to the past, the present and the future, and in all ages our bodies are the temples of the living God.

In this physical way also we are His image and likeness, for the sensible universe of which we have had glimpses to-day, is the body of God, and its mechanical, chemical, and even more subtle processes are the functions of that body, slowly evolving its sublime possibilities up to the universal type.

FLORENCE WYMAN RICHARDSON.

(TO BE CONCLUDED)

EMPIRICAL VEGETARIANISM

AMONG all the side-shows (to speak somewhat colloquially) of Theosophy, there is perhaps none which so soon and so directly impresses its importance upon the neophyte as the question of vegetarianism and total abstinence, and in some form or other it seems destined to dog his footsteps long after he has, in practice, decided for himself whether he will or will not give up his conventional diet. For, to a serious student, this bare, broad question, however he answers it, appears to be but the point of departure for a number of trains of thought which, if he follows them up, speedily lead him into the wilderness of the half-known and the totally unknown.

By way of a preface, I must ask pardon of my readers if there appears to be a good deal of the personal element in this article. I write in a spirit of enquiry, in the hope of provoking a reply from some more advanced student. In South Africa, whence I write, Theosophy is still in its infancy, there are no older students at hand to refer to, and I have consulted without success all the literature on the subject which I have been able to lay hands upon, including, I think, most of that which has been published by the Theosophical Publishing Society. My difficulties may perhaps be partly due to personal idiosyncrasies, but I think that they are at any rate partly inherent in the subject and therefore of interest to others. If I use my own experience as an illustration, it is partly because one is on safer ground in doing so, and partly in the hope that perhaps this little bit of practical and autobiographical psychology may be of some interest, or at any rate that it may arouse some sympathy for my benighted condition.

To begin with, I should say that I practise both vegetarianism and abstinence from alcohol and have not the slightest desire to do otherwise, except occasionally in order to save inconvenience

to myself or to others. In this particular case it is not that the spirit is willing but the flesh weak, for both spirit and flesh are perfectly willing, so that I fear that it is the intellect that is weak, or at any rate is unable to be convinced ; in short I am unable to justify the faith that is in me either to myself or to others.

The stock arguments in favour of the practice divide themselves naturally under two heads : on the one hand the appeal to our love of animals and the sacredness of life, in effect that eating is forbidden because it involves killing, and killing is bad ; and on the other hand the statement that abstinence is necessary if we would "purify" our vehicles and make them into better channels for the life of higher planes to flow through.

Speaking broadly, the first set of arguments appear to me invalid, and the second set, while perfectly valid, and corroborated by my own practical experience as far as it goes, do not seem to me to have been worked out in detail, even in the published works of Mrs. Besant and Mr. Leadbeater, in such a manner as to carry intellectual conviction by a real explanation of what "purification" means and *how* it is that abstinence from meat rather than, let us say, from bread, brings about such purification.

I am reduced, therefore, to the very lame statement that I am a vegetarian and total abstainer because it appears to suit me, and because certain people in whom I have confidence have told me that I ought to be ; whereas I should *like* to feel, as the advocates of the practice are apparently happy enough to do, that it was in support of some grand principle, and that the ensuing purification of the vehicle could be explained to the scoffer as, for instance, one explains the removal of dirt by the chemical action of soap, and not merely by recourse to "*experimentum in corpore vili.*"

I have said that the arguments resting on love for animals and respect for life appear on the whole invalid to me, and I will endeavour to explain how this is. I do not think I am open to the charge of callousness, in fact I believe myself to be a very humane man. At any rate I have an intense dislike of causing pain to man or beast, indeed the sight or knowledge of suffering in others causes me the most acute nervous distress ; yet I cannot

say that physical life appears to me a very important thing, or that the deprivation of it can be considered a calamity. After all:

“ He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant.”

If there is one thing that I seem to myself to have learned from Theosophical teaching and study, it is that death is a matter of indifference and no calamity. Theosophy, while removing, I hope for ever, the fear of death for myself, has also removed the idea of any peculiar sanctity attaching even to human life in general. Life, my own included, seems to me a thing to be weighed in the balance, *pari passu* with any other consideration, or thrown into the scales when necessary for the attainment of any other object.

I see no reason, for instance, to regret my advocacy of a war which cost thousands of lives (some given willingly, some most unwillingly), but which was necessary in order to attain to certain results which *seemed to me*, rightly or wrongly, more important than many lives. The correctness or otherwise of my judgment does not affect the argument, any more than does the correctness or otherwise of the judgment of those who think a flesh diet useful to the maintenance of their health.

Now if my attitude with regard to human life is, as I hope it is, a right and reasonable one, surely it is not unreasonable when applied to the life or the happiness and well-being of animals? If it is sometimes right to cause loss of human life in war, then surely it cannot be always wrong to deprive animals of life. Their life is surely of far less value to themselves or to the group-soul to which they belong, and there are no sorrowing relatives to consider. Those persons who think that their own health and well-being is of more consequence to the whole world than the life of a pigeon are probably not very far wrong, and if, even though they be mistaken, they think that the death of a pigeon conduces to their own well-being, they are not, it seems to me, to be condemned for killing it. On the other hand, it follows that others who, like myself, think that they are better without pigeon-pie would be wrong in killing, and vegetarianism thus becomes a matter of individual opinion based upon no very clear premises.

Of course the real issue is frequently, and even usually, obscured by those who appeal to compassion by the drawing of harrowing and no doubt only too true pictures of the cruelties (utterly needless and inexcusable) which are practised in slaughter-houses and in the business of the supply and transport of animals. I fully share their indignation and disgust, but the argument is not affected thereby. Is it not possible, moreover, that our clairvoyant investigators may have wrongly ascribed the effects which they have observed on the astral plane to the actual taking of life, when they should really be ascribed to these horrible, but only incidental, cruelties?

Again, we are told that slaughter brutalises the slaughterer, and that we have no right to acquiesce in the performance by others of actions from which we should shrink ourselves. This is a double-edged and far-reaching argument, for it is surely begging the question to say that it is the trade which produces the brutal man, and not the brutal man who makes an otherwise harmless trade brutal.

Now, as to facts, my own small experience of butchers certainly corroborates Colonel Thornton's (see "In Defence of the Sportsman," *THEOSOPHICAL REVIEW* for January, 1905), namely that in moral character they do not appear to differ much from other men. My much larger experience of sportsmen (not Miss Ward's kind) is that they are to be reckoned among the most humane of my acquaintance, and that, far from becoming brutalised, the more experienced the hunter becomes the keener he is about true sport, the less he cares for the extent of his bag, and the more he loves and respects the animals he hunts. Lest I should be accused of being loath to relinquish my favourite pursuit, and thus of being biassed, I may here say that though I have been, I am no longer, a sportsman, chiefly owing to lack of time, and to other more absorbing interests, and partly owing to the same reasons which make me a vegetarian. As for the other kind (Miss Ward's kind)—the man who hunts tame animals, and breeds pheasants for the fun of knocking them over by the hundred, I should not call him a sportsman, and his proceedings appear to me not so much cruel as inane.

To return to the butcher, however—let us grant for the

sake of argument that *for us* slaughter would be brutalising. I do not see that it can on that account be assumed to be wrong for the butcher, who may be, let us suppose, at a very much lower stage of evolution. It would no doubt be wrong to force a sensitive person into the trade, but surely the honest butcher, doing his duty according to his lights, is also treading the appointed path and merits neither our pity nor our condemnation. We accept from others many services which it is right for them to render and for us to accept, but which it would be wrong *for us* to undertake, because it is not our "job," and we have other more suitable work to do which cannot be done by others.

All that has been said so far is on the assumption that death is an evil, though a comparatively small one, but I do not think we have any right to assume that it is an evil at all. Evolution proceeds by the building up and dissolution of successive forms, but who shall say that the building up is necessary and "good" and the dissolution wanton and "evil"? Both seem to be necessary and complementary to one another. It is said, however, that we have no right to take upon ourselves the responsibility of deciding when the form is ripe for dissolution. This, however, involves the assumption that we are the makers instead of the agents of destiny. The world is the field for countless interwoven yet independent evolutions. Each pursues its own course and incidentally becomes the instrument by which the evolution of others is carried on. It must be granted, of course, that the higher the organism involved the greater is the responsibility attached to action, and apparently it is on this principle that we are expected to shrink from killing the ox, while cheerfully slaughtering the grain and the fruit; yet there cannot, it seems to me, be much validity in an argument based upon the avoidance of responsibility. Let us meanwhile remember that inaction and indecision are just as binding as action and decision, and that "Inaction based on selfish fear can bear but evil fruit." If it is too great a responsibility to kill, not only a man, but even a pigeon, how is it that we dare assume the responsibility of parentage?

If, however, we confine ourselves to the less complicated questions of animal life, it still is not apparent to me that in this

respect there is any difference in responsibility between the man who breeds domestic animals without a view to the butcher, or "preserves" wild ones without a view to the gun, and the man who butchers the first for food or shoots the others for sport; both actions are equally an interference with the operation of natural laws. In the case of the sportsman the interference is at a minimum, for all wild animals die violent deaths, and the sportsman merely constitutes himself one of the natural agencies which are always at work.

But there are not wanting those who maintain both that the deprivation of life is in itself an evil act, and also that under no circumstances are we entitled to benefit directly or indirectly by the loss of others, to sacrifice the lower to the higher, or, as perhaps they would put it, to do evil that good may come. I have the greatest sympathy with this uncompromising attitude, though I am by no means prepared to grant the assumption involved. To me this attitude seems to be bound up with all the best and noblest aspirations of mankind. I do not blame those who keep this ideal before their eyes because they do not practise what they preach, for the simple fact is that it is impossible to live in the world as now constituted, and at the same time to carry out these beautiful and true ideas in practice.

I do not think that anyone will seriously maintain that it is possible to live in the world and to refuse to countenance under any circumstances the drawing of advantage from the killing or suffering or loss of man or beast. We are asked to consider our responsibility for the murder of pigs and the morals of the family butcher, but do we realise how far the ramifications of the principle "another's loss, our gain" extend? For it is impossible to confine the matter to the question of killing or not killing, meat or bread; the principle extends far more deeply and widely than that. It would be tedious to give instances, we can all supply them for ourselves.

Nevertheless, I admit that the altruistic principle is both beautiful and true, nay, I affirm that its realisation is the one thing worth living for. And yet the way to this realisation is not, it seems to me, by appeals to prejudice, labelling killing "bad," vegetarianism "good," sport "cruel," vivisection "dia-

bolical," nor yet by arguments so mixed up with emotion and vivid imagery as to blind instead of illuminating, but rather by the resolute determination to see things as they are and make the best of them, to alleviate where we cannot cure, to comprehend rather than to condemn.

I have put forward my own feelings as a very small contribution to the psychology of the subject, believing them to be in some degree representative of the ordinary kind-hearted man, who earnestly wishes to be as considerate to his younger brothers as the circumstances permit, but does not think that the interests and convenience of the grown man *ought* to be unduly sacrificed to those of the child.

I believe that I can and do love animals and my fellow men, while I am perfectly ready to acquiesce in the pain or injury either of them or myself for good cause shewn. If death be an injury, then I am ready to sacrifice either my life or theirs, whichever seems required least in the scheme of things, trusting that if I do wrong I shall learn by my mistake.

The best guess that I can make at the rights and wrongs of the matter is that consistent altruism is not possible on the physical plane by its very nature, since in physical matters it is plain that the more one has the less there is for others, and the logical consequence would often be self-starvation. It is therefore vain and futile to aim at pure altruism here. We have to follow our own *dharma*, however beautiful and attractive the *dharma* of another, far beyond us, may appear, and part of the *dharma* of the physical plane is the preservation of the body, even at the cost of others.

In matters of desire and intellect altruism is more and more possible and therefore worth aiming at, but it seems that it cannot be logically and completely practised until we have passed beyond the boundaries of selfhood. Meanwhile we have to turn the wheel of Life-and-Death, creating, preserving, and destroying, for God fulfils Himself in many ways. We are tied to the world-order, and it appears to me a true world-order, not a weltering chaos of selfishness and cruelty, even though it does involve the taking of life and of other things, and even though, by virtue of That within us, we may feel and often do feel with

St. Paul that "to depart and be with Christ is far better." That time is not yet come for us, though even here and now, if we lift our eyes from the details which appear so sordid and selfish viewed by themselves, we may vaguely sense the One.

It seems to me reasonable and natural, and therefore an aspect of the Divine, that we men must, when called upon, whether we like it or not, sacrifice our life and our all for country, principles, or in fact whatever in the great scheme transcends in importance our own individuality; it seems right that a general should sacrifice the lives of his men, sending, from his own position of perfect security, thousands to certain death, if thereby the lives of others, and among them his own more valuable life, may be preserved for his country's advantage. If they volunteer, it is well, but if they do not he sends them just the same; in either case he loves and honours them, even as he slays them, for though they are humbler, less important, and therefore rightly sacrificed, yet are they not his brothers?

Even so is it right and just that the happiness, the welfare, even the lives of animals should be sacrificed to man. We are not called upon to attempt the impossible task of avoiding killing, but rather to love while we kill, accepting or requiring the sacrifice of physical life (if it be a sacrifice) and giving in return that assistance on a higher plane which we are able, and should be willing, to give.

A grateful country cannot reward on the physical plane the sacrifice of her sons, and we cannot repay the animals we kill, yet we can vicariously reward the whole animal kingdom and the group-souls functioning therein, by our love and gratitude for what they give us; we can ensure, by care and thoughtfulness, that no wanton pain or unnecessary sacrifice, is imposed upon them; and, more important still, we can see to it that by our own single-minded devotion the sacrifice which we accept from those below us is accepted but for the purpose of making us in our turn better implements of the Divine Will.

W. WYBERGH.

(TO BE CONCLUDED)

THE THIRD OBJECT OF THE THEOSOPHICAL SOCIETY

OF the strife and ill-feeling that arose on a certain well-known occasion when the rival claims of three fair ones were submitted for judgment, who has not heard and read? Have we not all of us followed, many with grammar and dictionary, the fortunes and misfortunes of the heroes who were involved in the struggles which followed from the gift of the fatal apple? Flashing out with lurid insistence, like a red danger signal at night, comes this warning from the dim past, and it seems to focus itself upon the idea which we have in mind. If we read it aright, it would seem to caution us that the old tale has its modern applications and a perennial youth, and that there is a peculiar peril in attempting to exalt one member of a closely conjoined triad to the disadvantage of the other two.

This monition, however, would appear in our case to be hardly deserved. We had no intention, supraliminally at all events,—and who can be held responsible for the vagaries of the subliminal self?—of imitating the indiscretion of Paris with regard to the objects of the Theosophical Society. Nay more, we should look with no small suspicion on the person who would attempt to say which of the three may claim pre-eminence over her fellows. And we shrewdly suspect that, were this essayed, much strife would ensue. Nor, perhaps, is it necessary that we should risk a decision upon the subject at all; except such as is involved in the endeavour, with the small knowledge of geometry at our command, to divide the fruit into three exactly similar portions and to present one of them, with our stateliest bow, to each. In this manner we would indicate our belief that the three objects of the Theosophical Society are all equally fair and true and beautiful; and that, to use a familiar phrase, one is not greater nor less than another.

This somewhat wordy preamble may, like the much abused preface, appear at first sight unnecessary and uncalled for. But we consider it desirable in a paper dealing especially with one out of the three objects of the Theosophical Society to define straitly our position towards them all. So that, although our attention is here directed to one *persona* of the Theosophical Trinity, it may not be presumed that an exaggerated and inflated prominence is intended to be assigned to one of the trio.

While urging that a greater amount of attention should be paid in the Society to inquiry and research of the nature contemplated by the third clause and insisting upon its value and importance, we in no way wish to impugn the desirableness and propriety of the first object, the fundamental note upon which the whole harmony of the Theosophical Society is founded. Far from it. One does not even need to be a Theosophist to be ready and even eager to welcome any activity having for its aim the furtherance of the principle of brotherhood. More especially is this so when, as has been the case within the last two or three years, it makes its appeal in the guise of an institution both *antient* and honourable. And who would dare to damn with faint praise the efforts of some of the members of the Society in the advancement of its second object: to withhold one's warmest sympathy from the successful and much-needed attempt to formulate in simple fashion the basic principles of the Hindu faith; or to keep back one iota of the praise and approbation due to one whose scholarly attainments and industry have led to such valuable results in the domain of the origins of Christianity? Similarly, our advocacy of research, psychic or otherwise, does not imply the turning of a cold shoulder upon the work which has already been accomplished along this line. Still less does it indicate any want of appreciation of the brilliant and suggestive work of our "seers," of the engrossing but all-too-short handbooks which serve as a guide to regions astral and devachanic. With these, with the poor faculties at our disposal, we may never hope to compete.

We have, we hope, thus rendered our general position clear and definite; and, the decks being now cleared for action and all made taut and trim, we will without further circumlocution order full steam ahead and proceed on our way.

The third recognised and official object of the Theosophical Society, as it now stands, runs as follows:—"To investigate unexplained laws of nature and the powers latent in man." It is with the latter portion of the sentence that we are here mainly concerned, though by no means exclusively so. And perhaps we cannot do better than by asking ourselves at the outset: What, exactly, *are* the powers latent in man which are to form the subject of our investigation? What do we understand by these rather indefinite terms?

Here we appear to be at once confronted by the difficulty of arriving at a definition that will be a real explanation of the phrase, and the embarrassment would seem to arise in the attempt to make it sufficiently wide and inclusive. If, however, we are content to leave the dry definition on one side and to accept a broad, general view of the Theosophical position in the matter, it might be stated, perhaps, somewhat in this fashion. A large proportion of the members of the Society believe that man consists of something more than the mere physical husk with its well-known functions and capacities. They are also convinced that there exist in nature regions other than the material universe as it presents itself to the five senses; that man possesses bodies which, when developed, will bring him into contact with these regions; that he is already, unconsciously for the most part, functioning to a limited extent upon these supra-physical planes; and that as his evolution proceeds he may, under certain conditions, visit these ethereal realms and enter into an existence upon them enormously wider than that spent on the physical globe and with powers far transcending those now at his command; that we human beings must, in any case, at the death of the dense physical vehicle, sojourn for very extended periods of time on planes above the physical and under modifications which a few individuals, who are the fortunate possessors of some of these wider powers and faculties, have been able to describe for our benefit and instruction. Finally, that the information thus obtained is of an importance impossible to be exaggerated not only to the members of the Theosophical Society but to the world at large; in that it is only in the light of such knowledge that the real meaning of our earthly life can be understood and a

true and useful philosophy of life be formulated. It is to the faculties, for the most part latent in the vast majority of mankind, of these superphysical bodies, in relation to the corresponding regions of the universe, that our investigations would appear to refer.

Now, admitting this slight and hasty summary to represent roughly the position of the Society, there are two portions of it that would seem to merit being underlined as deeply and decisively as possible. The first deals with what we submit as the motive for the investigation. It seems almost gratuitous to point out that research of this description finds its place in the recognised programme of the Society not merely as the occasional hobby of idlers or for the amusement of amateur dabblers in the "occult." Quite on the other hand, it is a serious and definite study having a serious and definite object. With the distinct aim of advancing human knowledge in a particular direction does it claim the attention of members of the Society. It is true that this direction is not usually regarded as likely to lead anywhere, save, perhaps, to the bogs of self-delusion and the quagmires of charlatany. Equally true is it that, at all events until recently, "science" has sniffed audibly when such matters were mooted in its presence. But, rightly or wrongly, it is one of the peculiarities of many Theosophists to believe that most votaries of science are not yet fully alive to the situation, and to consider that not only will a further and wider acquaintance with, and definite knowledge upon, these matters amply repay the time and labour expended upon them, but that they will prove of service to the world at large.

The Theosophist is encouraged and fortified in his heterodoxy as he observes a gradual change in the general attitude towards these hitherto tabooed subjects. He finds signs of the change everywhere; in fact, psychism is in the air, and who should know it better than he? Nor can this statement be denied when novels with a psychic *motif* continue to appear one after another, and even the daily press does not refuse to open its columns to discussions on the possibility of telepathy between human beings and dogs, and the physical *sequelæ* of dreams. And, let us frankly admit, in no small measure is he indebted to

a society that has been working on lines parallel to his and under similar disadvantages. The Society for Psychical Research, equally with the Theosophical Society, has steadily persevered in its beliefs regardless of the jeers and the scornful sneers of the crowd ; and the solid work which it has in the meantime carried out is beginning to be recognised as a thorough and complete justification of its existence. We must confess that, taking the term psychic in its fullest and widest meaning, we can see but little material difference between the aims of the Theosophical Society, as set forth in its third object, and those of the Society for Psychical Research. And we confess that we look forward to a time when something approaching an *entente cordiale* may be established between the two societies.

Acknowledging, then, as we think many members of the Society will be eager to acknowledge, that the Society's inquiries should be undertaken with no selfish and exclusive intention, this factor would seem to indicate to a very considerable extent some of the lines along which they might usefully be pushed. To begin with, the public at large, even including that section of it which has no prejudices or preconceptions against the subject, is by no means yet firmly convinced that supernormal (using this word, of course, in a popular sense) faculties and super-physical regions of nature do really and in fact exist. There is undoubtedly a widespread curiosity on the matter ; but he would be a bold man who would affirm that a general conviction on the subject has been attained. The fish are so far merely nibbling at the bait ; they are not yet hooked. Again, it must be frankly confessed, and there is not the slightest use in attempting to blind one's self to the fact, that additional evidence in support of the statements made in Theosophical handbooks regarding, say, even the astral plane, is most ardently to be desired. One has only to put one's self mentally in the position of a person examining critically and carefully, as he has every right to do, such records of super-physical happenings as are available in the literature of the Society, to understand the difficulty which such a person experiences in arriving at a verdict which we should consider as favourable. Anyone who airs his Theosophical opinions in the presence of not too friendly " outsiders " will be in a position to

appreciate this. In our own day when, among the intellectual classes especially, the tendency is clearly to take less and less upon trust in matters of belief, and to insist more and more upon the facts of living, personal experience, the Theosophical movement, if it is to continue to spread, would appear to need to fortify its position. There is evidence now on record which is exceedingly good of its kind ; but a very much larger amount of it is wanted, and from very many more sources. And we would most earnestly and strongly urge members of the Society who have had experiences which in any way bear upon the Theosophical conception of man and the superphysical planes, and who are sincere in their wish to make their own beliefs more acceptable to others, not to permit their personal dislike to public avowal to stand in the way. Every instance, when recorded carefully, clearly and soberly, may be of value ; and the cumulative effect of a mass of evidence of this nature will, in the process of time, become exceedingly strong and convincing. It appears to be the idiosyncrasy of a certain type of mind to regard the planes immediately above the physical as too low and vulgar for his notice ; the locality does not appeal to him, and he prefers to spend his time soaring in the blue empyrean and far above the sordid haunts of men. We do not for a moment presume to criticise this attitude of mind or to disavow its usefulness. But, however interesting and soul-satisfying to us may appear detailed information regarding, say, the coming into existence of the Cosmos or the exact number of billions or trillions of years during which mother-earth may be expected to retain her present constitution, there are other matters which are at least of equal import. For the mass of mankind, ay, and for the large majority of us, members of the Theosophical Society, the conditions which will obtain on the death of the physical body and our relation to and action upon the astral and mental planes *now* during our earthly life would appear to be of no less practical importance.

Among the differing and varying lines along which Theosophical activity is now pouring itself, we would therefore most strongly call attention to the claims of one which may go far towards widening our practical knowledge of man's capacities as well as towards lending support to the Theosophical position in

the eyes of the world. If, as the result of such activity, the reality of the planes beyond the physical becomes more comprehensible and their conditions more widely known, is there a Theosophist who would not fling his cap into the air ?

The second point which we wish to make in connection with our rough summary of the Theosophical position concerns the possibility of demonstrating the existence in man of faculties above the normal. That such faculties are occasionally to be found in human beings is, as already stated, a firm conviction of many members. It is a matter of definite knowledge for the few. No small influence has been exercised, it may be surmised, to the discouragement, among members of the Society, of research dealing with psychic matters by the remarkable endowments of a few of the leading exponents of Theosophic lore. An individual, with but common, every-day faculties to his credit, could not but experience a feeling of dismay were he to be called upon to attempt such a task. When he reads of persons who are in the happy position of being able to disport themselves at will upon the higher planes and bring back to waking consciousness a clear remembrance of their doings, is it not natural that he should feel a disheartening sense of his own poor equipment for the work in hand ? When he realises that, not being psychically endowed himself, he must labour by means of the dull and wearisome accumulation of "evidence," of the sifting and re-sifting of "cases," of the gradual building up of tentative hypotheses which may have only to be demolished on the morrow,—is it to be wondered at if he thinks that he is being asked to make bricks without straw ?

We venture to suggest that this position, however natural and on the surface seemingly well-founded, is not one that can be consistently adopted by a member of the Theosophical Society. The feeling of diffidence is, we submit, uncalled for and misplaced. The capable and eager "researcher," though confined in his investigations to the physical world, need by no means despair of arriving at useful and even far-reaching results. In support of this assertion it may not be out of place to cite here the instance of one who has done yeoman service in establishing the importance of psychical research and in demonstrating the possibilities which

lie before it. If research of this nature may now be said to have gained a hearing, and to be recognised as a legitimate and necessary field of enquiry, it is but right that honour should be rendered where honour is due. It is very largely owing to the labours and exertions of the late Mr. R. W. H. Myers and his collaborators and colleagues that this desirable position has been reached, and nowhere is this so ungrudgingly acknowledged, perhaps, as amongst the ranks of the Theosophical Society. Indeed, it would be hardly an exaggeration to state that his monumental work, *Human Personality and its Survival of Bodily Death*, a book of which any society may be justly proud and which no well-equipped researcher can afford to dispense with, has met with a warmer reception among members of our Society than elsewhere. And rightly so. For the significance of Mr. Myers' work, at which he toiled with the hot enthusiasm of a devotee, is that psychic research has outgrown its swaddling clothes and must henceforth be treated seriously. It has, in other words, passed from the phase of empiricism into that of science.

If, then, we follow Mr. Myers from the inception of his search, when he and his companions were groping in the dark like blindfold Micawbers for anything that might turn up, to the measured and serious *résumé* by the former of their twenty years' pioneer work, do we find anything to justify a continuance of their methods? We think that there can be but one reply. Though it is generally admitted that *Human Personality* has failed in establishing its main thesis, and this is due, we presume to think, rather to the present paucity of material than to any inherent weakness in the method there employed, Mr. Myers' name will be handed down as a formulator of the theory of the subliminal self.

To have proved telepathy and clairvoyance and have elaborated a theory of the personality in which telæsthesia, telekinesis, telergic impress, disintegration of the personality, automatism sensory and motor, etc. (to use the uncouth jargon of modern psychic research), find their place and explanation, is no mean achievement. To have illustrated and supported it by a wealth of authenticated cases, carefully sifted and systematically examined, is, we consider, a performance of still greater value and perman-

ence. As one turns over the pages of his book and finds the author driven by the facts before him to accept position after position of what we venture to call "the great Theosophical hypothesis," even to the existence of the âkâshic records or, as he prefers to call it, "the registration in the Universe of every past scene and thought," one cannot but recognise that here is a most full and complete justification of the research which the third object of our Society lays down. And when it is remembered that the results thus gained were obtained by a man unendowed with psychic development of any description and without the advantages of the guidance with which our "seers" have been able to furnish us, there should, we submit, be no hesitation in making use of methods which have already shown themselves to be so profitable and remunerative.

That the surface of the ground has so far only been lightly scratched Mr. Myers well understood. There remains an almost illimitable field of inquiry lying open to the ardent student and keen experimenter. And if, as one of the reviewers of *Human Personality* has expressed it, Mr. Myers may be regarded as the Newton of psychic science, there is now an urgent and pressing need of men who will develop his ideas and make practical application of the principles which he has outlined for us.

In order to give effect to the views which we have ventured to express above, we would most forcibly urge that a regular department of research be constituted in the Theosophical Society; that members of the Society be invited to furnish written accounts of any psychic or abnormal experiences of which they may have been the recipients, and urged to collect and forward reports of similar cases which they may hear of among their friends and acquaintances; also, that volunteers be called for who will be prepared to undertake the investigation of any cases which may seem to merit it. As the subject becomes more generally known and studied, it may be expected that members who are attracted by the opportunities which this line of work appears to offer, will take up different branches of it for more detailed and exhaustive treatment and, where it is possible, experimentation. Finally, we would suggest that the cases and reports which are received should be subjected to a careful and

critical, though sympathetic, examination, and, in order that all the useful material thus collected may remain available for future researchers and stand on record, that it be printed and published from time to time in some convenient form.

C. STUART-PRINCE.

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY*

EXECUTIVE NOTICE

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
April 3rd, 1905.

THE undersigned declares that the Theosophical Society has this day been Registered and Incorporated under the Laws of the Government of India and is henceforth a legal entity in every respect, empowered to make its own Rules, hold its own property and to sue and be sued. Herewith are published all the documents in the case for the information of the concerned; save and except a schedule of its property, which is now in course of preparation and will be shortly published.

H. S. OLCOTT, P.T.S.

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY

After years of waiting and the surmounting of numberless difficulties we have arrived at the point where an effective and satisfactory plan has been devised for the conversion of the Society into a legal corporation, with an entity recognised, defined and protected by the law of the land. Henceforth it can sue and be sued, receive bequests and gifts in its own name, be protected in the government of its affairs and in its relations with its members, and with its General Council and executive officers as the "Governing Body," perpetuate its existence through all changes of leaders. My anxiety to bring this about is too well known to need special emphasis at this time, and I feel that the Society in general and I, myself, in particular have been

* The following is reprinted from *The Theosophist* of April last.

placed under a debt of obligation by the effective help that has been given by our eminent colleague, the Hon. Sir S. Subramania Aiyar, now, for the third time, appointed to act as Chief Justice in the place of the Chief Justice, who has been ordered home on sick-leave. Valuable aid has also been given by Mr. W. G. Keagey.

At my request, our learned colleague has explained in the accompanying note, his opinion upon the validity and sufficiency of the Memorandum of Association, which has now been duly executed and filed with the Registrar of Madras. It will be seen that the Rules and Regulations which, in compliance with the law, have been filed with the above document, are substantially the same as those under which we have been acting since 1896; only such changes having been made as were demanded by the terms of Act XXI. of 1860.

As regards the transfer of the Society's property into its own name, the first step is to have the Trustees under the Saidapet Trust Deed of 16th December, 1892, execute the transfer of their rights and responsibilities to the Theosophical Society. Judge Sir S. Subramania Aiyar has this matter already in hand. The Government Promissory Notes, in the custody of the Bank of Madras, and the cash balances of our several funds will be transferred as soon as practicable to the name of the Society.

This great act having been performed, I bequeath to posterity the organisation which I helped to found and have directed during the last thirty years. The autocracy is changed into a republic. I can now meet death without the distressing fear that the Society's affairs might be involved in the settlement of my own private estate.

H. S. OLCOTT, P.T.S.

THE THEOSOPHICAL SOCIETY

FOUNDED NOVEMBER 17TH, 1875:—INCORPORATED APRIL 3RD, 1905

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies,

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY

MEMORANDUM OF ASSOCIATION

1. The name of the Association is the Theosophical Society.
2. The objects for which the Society is established are :

- I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- II. To encourage the study of Comparative Religion, Philosophy and Science.
- III. To investigate unexplained laws of nature and the powers latent in man.
 - (a) The holding and management of all funds raised for the above objects.
 - (b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Society.
 - (c) The sale, improvement, management and development of all or any part of the property of the Society.
 - (d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :

GENERAL COUNCIL

Ex-officio

President-Founder :— H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir S. Subramania Aiyar, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th Street, New York.

W. B. Fricke, General Secretary, Netherlands' Section, 76, Amsteldijk, Amsterdam.

Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U.P.

Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de la Bourdonnais, Paris.

Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle Street, London, W.

Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.

W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N.S.W.

Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiser. allée, Friedenau, Berlin.

Arvid Knös, General Secretary,
Scandinavian Section, Engel-
brechtsgatan 7, Stockholm,
Sweden.

José M. Massô, Acting General Secre-
tary, Cuban Section, Havana,
Cuba.

C. W. Sanders, General Secretary,
New Zealand Section, Queen St.,
Auckland, N.Z.

Additional

Annie Besant, Benares,
Author, [for 3 years].

Francesca E. Arundale, Benares,
Author, [for 2 years].

G. R. S. Mead, London,
Author, [for 3 years].

Tumacherla Ramachendra Row,
Gooty, Retired Sub-Judge,
[for 1 year].

Khan Bahadur Naroji Dorabji
Khandalwala, Poona, Special
Judge, [for 3 years].

Charles Blech, Paris, France, Retired
Manufacturer, [for 1 year].

Dinshaw Jivaji Edal Behram, Surat,
Physician, [for 2 years].

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them : Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Associa-

tion, Institution, or Institutions, having objects similar to the objects of this Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this day of March, 1905.

Witnesses to the Signatures :—

W. GLENNY KEAGEY	-	{ H. S. OLCOTT. W. A. ENGLISH. S. SUBRAMANIAM.
ARTHUR RICHARDSON	-	{ FRANCESCA E. ARUNDALE. UPENDRANATH BASU.
PYARE LAL	-	ANNIE BESANT.
PEROZE P. MEHERJEE	-	N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April, 1905.

*Rules and Regulations for the Management of the Association named the
Theosophical Society, Adyar, Madras*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office, while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths' majority of its whole number of members, at a special meeting called for the purpose

of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President, or in his absence the Vice-President, of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of his Section, according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article 4 of the Memorandum of Association, shall continue to be valid

unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly-appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman, *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. English, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society and shall have discretionary powers in all matters not specifically provided for in these Rules.

21. All subscriptions, donations and other monies payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches.

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President or General Council may desire.

39. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follows: For Charter £1; for each Certificate of Membership 5s.; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members, not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records, and other papers pertaining to the Society, belonging to or in the custody of such Section or Branch, shall vest in the Society and shall be delivered up to the President in its behalf; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members, as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by

qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

46. The General Council may, by a three-fourths' vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.

W. A. ENGLISH.

S. SUBRAMANIAM.

THE JUDGE'S NOTE.

MADRAS, *March 7th*, 1905.

MY DEAR COLONEL OLCOTT,

In compliance with your request that I should put into writing some brief explanation of the more important points that we had to consider in drawing up the papers for the Incorporation of the Theosophical Society, I would submit the following :—

As I stated in my open letter to you of the 15th August last, there were no *legal* difficulties in the way of incorporating the Society in India. The only practical difficulty to be met was to draft a scheme of Registration whereby an International Society, incorporated in one country only, could be under the *direct* and *practical* control of representatives of the whole body of its members, and in which, at the same time, your natural position as the executive head of the Society would be left unchanged during your lifetime. The present plan as we have drawn it up, now covers satisfactorily, in my judgment, both these points. It secures to you for your lifetime the position at the head of the Society which you have always held and which neither I nor any others in our membership, I believe, would ever consent to see interfered with. At the same time it provides an organisation which will pass the executive power easily into the hands of your successors, and hold the Society together permanently as a homogeneous, self-governing whole. For, as I said in my letter above referred to, 'a purely Indian governing committee would not satisfy Branches outside India, however eminent the members constituting it may be.' This point is now covered by providing that there shall always be a sufficient number of members of the General Council resident in India, from whom the whole General Council, voting in person or by proxy, will select an Executive Committee composed, under the President, of an equal number of Indian and non-Indian members. The leaving in your hands alone, for your lifetime (as is provided for in Article 4 of the Memorandum of Association), the functions of the Executive Committee, covers, in my judgment, most satisfactorily and wisely the other point.

There are, I think, only two other points in the papers which demand special notice. Rule 42, I believe, prevents the possibility, in the future, of anything like an organised 'secession' from the ranks of the Society, for even a majority of the members of any Section or Branch could go out only as individual members. The 'Section' or 'Branch,' as such, would remain in the hands of such minority as the President for the time being would recog-

nise as remaining loyal to the wider interests of the whole Society. The other point is that of the power placed in the hands of the General Council to remove (Rule 3) any officer of the Society. In framing this Rule we considered carefully the fact that it placed in the hands of the General Council, as representatives of the whole Society, the power to remove from office the elected head, *i.e.*, the General Secretary, of a *quasi* autonomous Section. This is, however, in my judgment, a wise and sound, and indeed indispensable provision, for it is the very basis of the spirit which underlies the purpose of the Society, that the individual Sections are but parts of a paramount whole, and are constituted to carry out the broad policy and aims of the Society as a whole; and should (what we hope will never again occur) an officer of a Section come in conflict with those aims, it must always be in the power of the whole Society to protect its predominant interests.

Of course it goes without saying that the Incorporation of the Society as now contemplated removes at once the danger of its property being mixed up with your private estate at the time of your decease; it becomes a legal entity with a standing in court, competent to receive legacies and other gifts in its own name and to sue and be sued.

To recapitulate, then; the present Registration document;

(a) leaves the present constitution and code of rules undisturbed in all essentials, such modifications only being added as are necessary to give more perfect security to the Society:

(b) gives full power to the General Council to deal with delinquent officers:

(c) makes practically impossible the wrecking of the Society or any part thereof, by an organised revolt:

(d) makes the transfer of the Presidential authority to the incoming executive practicable without friction or disturbance:

(e) vests the real and personal property of the Society in itself as a legal body:

(f) conserves all the rights now vested in the Members of the General Council, while giving to the new President a workable Executive Committee upon whom he can call for help if required.

Yours fraternally,

(Sd.) S. SUBRAMANIAM.

To COLONEL H. S. OLCOTT,

President-Founder of the Theosophical Society, Adyar, Madras.

CERTIFICATE OF INCORPORATION.

No. 2 of 1905.

I hereby certify, pursuant to Act XXI. of 1860 of the Governor-General of India in Council entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that The Theosophical Society is duly incorporated as a Society under the aforesaid Act.

Seal.

(Sd.) A. PERIYASWAMI MOODALIAR,

Registrar of Joint Stock Companies.

STATION, MADRAS, }
Dated 3rd April, 1905. }

FROM MANY LANDS

Contributors of matter under this heading are requested kindly to bear in mind that not only accounts of the general activities of the various sections or groups of the Theosophical Society are desired, but above all things notes on the various aspects of the Theosophical Movement in general. It should also be borne in mind by our readers that such occasional accounts reflect but a small portion of what is actually going on in the Society, much less in the Theosophical Movement throughout the world.—EDS.

FROM GERMANY

ALL over Germany there have been festivities in honour of Friedrich Schiller. The hundredth anniversary of his death has brought a revival of enthusiasm and of gratitude to the poet over which we Theosophists have every reason to rejoice. For Schiller is amongst German poets the one whose work can least of all be separated from his conception of the universe and of the spirit underlying it. This is the reason why in our materialistic age he came to be a little underestimated by those who fancied they had out-grown his thought. This tendency, however, now seems to have made way for better insight, and all over Germany the thinker Schiller has received the warmest acknowledgment. Theosophists have participated in this commemoration. In Hanover, Düsseldorf, Cassel, Berlin and Nürnberg, Dr. Steiner has lectured upon Schiller in the light of Theosophy, and the lectures given by him in the course of the winter in the Freie Hochschule have been, at the request of many, issued in book form under the title of *Schiller und unser Zeitalter*. In his *Philosophical Letters*, a series of letters between two friends, Schiller expresses his own thoughts in what he calls the "Theosophy of Julius."

Two books, interesting from a Theosophical point of view, have been sent us from Germany—*Die Abstammung des Menschen*, by Dr. Bölsche, and *Weltschöpfung*, by Dr. Wilhelm Meyer.

Dr. Bölsche confirms what H. P. B. says in the *Secret Doctrine*, in that he asserts the common ancestor of the anthropoids and of man

to have been *man*. He places this man in "the first third of the Tertiary Age"—thus in the Eocene period. "He was the man of that time," writes our author, "a being capable of bringing forth man—capable also of generating the gibbon, the chimpanzee, the gorilla, the orang-outang."

Nor does Dr. Bölsche base his view on lines of general probability alone, although he discusses it from this standpoint. He enlarges a good deal on the subject of the Dubois find of 1891, pointing to a creature called by some "a man much resembling a gibbon," by others, "a gibbon much resembling a man"; by Dubois himself, "the ape-man." Then, taking the law that in innumerable cases animals resemble the progenitors of their whole species much more closely when young than afterwards, he shows that the gibbon, in a pre-natal state, possesses "well-proportioned arms as if developing into a human child."

As regards the relationship between man and the anthropoids Bölsche appeals to the fact that the "living blood of an animal cannot with impunity, be introduced into the blood circulation of an animal differing therefrom." Examples are cited and, coming to man, we learn that Friedenthal, the investigator of Berlin, has recently been experimenting with human blood and the apes. With the lower apes this blood acted as poison, but directly the chimpanzee was approached "there was peace." And so Dr. Bölsche concludes that: "Hidden life—the finest chemistry of the blood—testifies to a most intimate relationship—a blood relationship in the boldest acceptance of the word."

Throughout the book we are reminded of Mrs. Besant's definition of man in *The Pedigree of Man*. Turning to the introduction we read: "There is represented, as frontispiece, a man of the glacial epoch, who, apparently a feeble dwarf, nevertheless triumphs, by reason of his mind, over the heavy colossus of a mammoth elephant. It is, at the same time, a symbol of man as understood by this little book. In his history he reaches far back into the primitive world of animal deformities; but this primitive world lies conquered at his feet; he has overcome this animality by his own effort."

Another passage runs: "There is the possibility that, even if bones belonging to him had been transmitted to us, we should fail to recognise the man of that far, far distant period."

And yet another: "We have here something more than supposition, we have assured scientific grounds for the fact that, in days

not so far removed from us, there existed men essentially different from those living to-day."

The possibility of "the simplest germs of life being strewn throughout space from eternity" is discussed. These "gradually attain to higher development whenever a world is sufficiently cooled" to afford the necessary conditions. Feeling is maintained to be a fundamental attribute of matter—even of that which is "inorganic" and much else of interest is put forward.

As regards the origin of life and consciousness on our earth Dr. Meyer in his *Weltschöpfung* refers to Dr. Bölsche. "If we admit," says Meyer, "that even in stones a minimum consciousness is involved, then all miracle can be dispensed with, and more than ever the world-process shown as continuous." The possibility of life being transferred from one heavenly body to another is worked out at some length, our earth being taken as example. And since the earth "can and must exercise this life-awakening influence on other bodies, it must also have received from them. Life must have rained down upon us from heaven."

Among the subjects of interest treated in this book are those of gravity, alchemy, the spiral form revealed in the up-building of worlds, etc. Of gravity, Dr. Meyer suggests "that the attractive force between two greater masses may be explained by the effects of the smallest possible masses advancing in a straight line," etc. Chemical atoms are described as belonging to the "impermanent and the becoming." "Therefore out of the atom of one material may come the atom of another." The Milky Way has lately been shown to be "an enormous spiral, rent in several places and of manifold coils." "This same spiral form," says Meyer, "we have seen arise in its parts from concussion." Every succeeding world gains something in evolution. From experiments with radium we learn that even "the broken-up world of the atom does not return completely to its original condition."

S.

FROM HOLLAND

In April Countess Wachtmeister paid a short visit to Amsterdam on her way from Paris to Sweden, where she will pass the summer, and take a few months' rest in order to regain her health, which of late has suffered as a consequence of too hard work. For though the Countess is no longer young her zeal for Theosophy still makes her

undertake long journeys to all parts of the world. To the older members in Amsterdam especially it was a great pleasure to see once more the old and trusted friend of H. P. B. in their midst. The Countess has not been in Holland for six years, and her visit re-awakened our memories to many an incident, to many a scene belonging to what in our young movement and in our fast-changing times seems to be the remote past, almost forgotten, and quickly being buried under the multitude of later happenings, of younger interests. While with us our visitor addressed the Amsterdam Branch, where she spoke of the life and books of H. P. B.

May 7th was a memorable day for the Branch at den Haag. The devotion and generosity of the members of this Branch, notably of one member who has given £800, has made it possible to buy a house which for many years will provide sufficient room for the meetings of the Branch and its study classes. Should need arise, the large garden belonging to the house can be made available for building a hall large enough to serve for public meetings. This Branch is to be congratulated on its new possession, for it is the first Branch in Holland to possess a building of its own. At the formal opening of the rooms many members from all parts of Holland were present. Several of these gave short addresses, Mrs. Windust and Mr. Fricke being amongst the number.

White Lotus day was celebrated by every branch throughout Holland by readings from the *Light of Asia* and the *Bhagavad Gîtâ*, and by a series of short addresses. X.

FROM FRANCE

At the end of March we all enjoyed for a few brief days the visit of our sympathetic colleague, Mr. Bertram Keightley, who gave us two lectures and two meetings for the answering of questions. Several lectures on new subjects were given also by our own members; one by M. Bailly, at the Headquarters, on "Islam and its Esotericism," contained interesting views as to the real interpretation of the Faith of Mahomet. "The Esoteric Meaning of Parsifal," given by M. Choisy at the Essor Branch, also broke new ground.

Then for the more specifically Theosophic teaching we had a very good beginners' course on "Reincarnation and Karma"; the working of these laws being demonstrated in a clear and simple way by instances taken from life. Many of us hope that these notes will be issued in book form.

M. L. Revel last month gave two lectures in Geneva and Lausanne on "Buddhism and Christianity," in both towns to good audiences. Very probably we shall soon have a strong centre at Lausanne.

Three new centres have been formed, at Nantes, at Tunis and a second at Marseilles.

Y.

FROM NEW ZEALAND

News reaches us of great activity and enthusiasm in New Zealand, where, during the months of February, March and April, Mr. Leadbeater has visited the Branches in all the principal towns and has delivered both public and members' lectures to large and eager audiences. The tour has included two visits to Auckland, Wellington, and Christchurch, and a stay of a few days each at Wanganui, Pahiataua, Woodville, Napier, Gisborne, Dunedin and Invercargill—the most southerly town in the world.

Theosophical lecturers from outside their own section are not very frequent in New Zealand, and so great has been the interest manifested that Mr. Leadbeater felt it ought to have been possible for him to have spent at least six months there instead of two.

In Auckland, the first town visited, the public lectures were crowded to excess, over a hundred persons being turned away from the first lecture, there not being standing room left ten minutes before the time for the beginning of the lecture. The public lectures included two illustrated by coloured lantern-slides,—“Man Visible and Invisible” and “Thought-Forms”; the other subjects dealt with in the various towns being “Life after Death,” “The Use and Abuse of Psychic Power,” “Reincarnation,” “Theosophy and Christianity,” “The Unseen World,” etc.

A realistic account of what occurred at the first of the lantern lectures delivered in the Town Hall, Wellington, is sent us by a correspondent present on that occasion. When Mr. Leadbeater “gave the lecture on ‘Man Visible and Invisible,’ here we had some trouble with the lantern, for they were in process of changing the electric lighting from the old to a new plant, and neither was at the moment available. Consequently they brought in a wire connected with a street-car current for the lecture, declaring that they could reduce its tremendous power to the ordinary level by the introduction of two rheostats. The scheme, however, did *not* work as they expected

The electricians (there were three of them!) put one rheostat into a bucket of water, and in a few moments the water was boiling furiously, and throughout the lecture there was a constant demand for more water. Then they spilt the boiling water on the floor among the feet of the audience, and hastily fetched some sawdust to soak it up. So with all their schemes they cracked five slides and burnt the colour out of several more."

Lantern lectures are not always a source of unmitigated joy!

Throughout the entire tour Mr. Leadbeater was delighted with his reception by every Branch, and by the great interest in Theosophical ideas everywhere evidenced. He left New Zealand for Australia, where a stay of over six months will be made, on April 25th, and on June 1st will still be at Sydney.

Z.

SALVE ET REM FAC!

CERTAINLY the mysterious light of Cherbourg would appear to be more brilliant than any of the multifarious explanations of it yet to hand. If report is to be believed, zealous admirals of France, divining it to be some devilish concoction of perfidious Albion expressly sent to mock them, were all alert to guard their sacred coasts.

Grave meteorologists, on the other hand, suggested that the light was due, in some way unexplained, to the extraordinary brightness of the planet Jupiter. That was sage, but unfortunately, at the time at which the suggestion was made, *viz.*, April 11th, Jupiter was already lying within seventeen degrees of the Sun, who overtook him on May 4th. Others, greatly daring, observed that Jupiter had not been visible since the middle of February. That was not true either, for I saw him myself at sunset, as it were the size of three pins' heads, as recently as April 4th.

The former party, with all their scientific training and telescopic opportunities behind them, had obviously been quite unable to distinguish between Jupiter and Venus. The latter, for the sake of the

mere passing triumph of an hour, would seem temporarily to have deviated from the less rosy path of rectitude. After this, it is not surprising to learn that the usual comet was imported, as a more or less satisfying explanation, presumably from its provincial home in Sheffield. That was weak, as comets can generally be seen in more than one place at once. But what are we to say to the following, which I take from the *Daily Express* of April 13th ?

The mysterious lights of Cherbourg, which are puzzling the entire Republic, including MM. Flammarion, Deslandres, and Loeme, the astronomers, are now said to be the reflections from a meteor.

One strange result of the phenomenon is that most of the people of Cherbourg have seized upon the lights as a pretext to remain out of bed all night. The cafés remain open until daybreak, and are doing a roaring trade.

It was indeed time that M. Flammarion himself should have his say. And so the great astronomer came forward and solemnly informed the French people that it was, after all, only the planet Venus, in quest of whom zealous admirals and grave meteorologists had been wasting Republican francs. And no one smiled, at least not on that side of the water.

Not to put our French friends at a disadvantage, we might put forward a theory which none of them seems to have thought of and suggest that the mystic light in question might proceed from a Deva, who had visited Cherbourg, in the fulness of time to herald a wondrous birth !

And yet, to be serious, the grey star-readers, who con the Celestial Book, might well surmise that the advent of some Great One is at hand. During the last week in April, there occurred a strange convergence of planetary influence in the second sign of the zodiac, almost entirely towards the earlier degrees.

Take, for example, such a morning as that of the 28th. On that morning, the Sun was in the eighth degree of Taurus, separating by only two degrees from the conjunction with Venus, and applying by four to the conjunction with Jupiter, the Sun and Venus each receiving a trine aspect from the occult Uranus and a sextile from the mystical Neptune ; Uranus and Neptune having, by their mutual opposition from Capricorn and Cancer, some months since, sent forth a billow of psychic power, curling

and blown in rainbow and froth, clean across the world ; Jupiter, in the twelfth degree of the Bull, having only recently left behind the best influences of these aspects. Mercury, again, in the first degree of the same sign, tells the same tale of wonder in his own wingéd words, receiving an exact sextile from the Moon and Saturn as well. The last-named powers are conjoined on the threshold of Pisces, and, in the natural course of things, meet with similar aspects, only inverted, *i.e.*, the sextile of Uranus and the trine of Neptune, in place of the trine and the sextile ; falling short, in their turn, from Venus at any rate, by little more than the just aspect of sixty degrees.

Such is the scene, pictured in prosy and conventional terms. With a single exception, all the Powers that walk the world would seem to be gathering to grace some great event. Mars alone, sulking in his tent by the quiet deep, frowns on the general concourse of the gods.

Wherefore, if we read the heavenly symbols aright, the time approaches and even now is, when one shall be born who shall greatly help the world ; one who, in humorous-melancholy wise, shall draw the veil that separates human and divine things, and, like the faithful steward of his lord, show to us all the treasures stored beyond. Patience and grace, brilliance and dignity, chastity and love, steadfastness of soul, and insight swift and triumphant as the lightning's flash, with celestial communing, shall all be his when he shall come, holding the planes in the hollow of his hand, in that most perfect moment of the Moon.]

Come, then, O thou ; delay no longer than what time is required to ripen all. Delay not, but come, thrice welcome to a world in tears and gloom. Come, clothed on with all those good gifts thou hast rightly earned for thine own. Be thou a daysman betwixt earth and heaven, to lay thy hand upon them both.

Happy he, who has lived to tell thy coming ! Happier he, who shall live to see thy day ! Happiest of all thou, bearing the myriad laurels thou hast won !

Oh, raise us up, return to us again,
And give us virtue, manners, freedom, power !

ROBERT CALIGNOC.

FLOTSAM AND JETSAM

THE recent terrible earthquakes in India are still fresh in our memory and have set many a human brain puzzling over one of the most awful forms of catastrophe known to suffering man. The causes of these gigantic heaves and tremors of our mother are hidden in her bosom, and so far human science is dumb before her huge convulsions. Anything, therefore, that may in any way throw a glint of light on so dark a problem is a god-send to our present poverty of understanding, and we have accordingly great pleasure in reprinting a letter written to *The Times of India* (April 7th), by one of our colleagues, Mr. G. E. Sutcliffe, who has for long made a special study of the subject. The earthquakes began at 6 a.m. on April 4th :

Earthquakes and
Planetary Forces

To the Editor of the "Times of India."

SIR,—Perhaps you will permit me to draw attention to some possible causes of the recent seismic disturbances in Northern India ?

In your issue of March 8th, 1904, I pointed out that for the last few years the two outermost known planets Uranus and Neptune have been approaching opposition, and that in March of each year the earth approaches very closely to the line joining these two bodies, but does not cross it. Last year we were within three and a half degree of crossing. At the present time we are within one and a quarter degrees, and we shall actually cross the line after again receding from it on March 1st, 1906. The last time this event occurred is more than one hundred and seventy years ago, when neither Uranus nor Neptune had been discovered. I have frequently pointed out in your columns that earthquake shocks and storms are likely to occur one or two days before the crossing of planetary lines, that is, when the earth is one or two degrees from the point in which the lines cut its orbit. The action is somewhat analogous to that of an electrically charged body, which partially discharges itself as soon as it comes within sparking distance of a conductor and does not wait for actual contact.

This is the earth's position at the present time—it is about at the

spacing distance from crossing the electrical lines of force between Uranus and Neptune. The line forms a tangent to the earth's orbit nearly touching it at the point where the earth is now travelling, so that we are liable to those disturbances which occur just previous to the ordinary crossings of lines of force.

On the morning of April 4th when the earthquakes occurred in Northern India the moon was also crossing the lines between the earth and sun and this disturbing force added to the other was probably sufficient to determine the action at that time. The series of shocks at all the places appear to have taken place about 6 a.m. at which time Uranus was at the Zenith and Neptune at the Nadir. This earthquake has been compared to the great Assam earthquake which occurred on June 12th, 1897. In the latter case there were several events in operation, for Saturn was then in conjunction with Uranus and the moon was in conjunction with both, which means that Saturn was crossing the line between the earth and Uranus and the moon simultaneously crossing the two lines between the earth and Saturn and the earth and Uranus. Moreover, this happened just after the earth had crossed the two lines between Mercury and Saturn and Mercury and Uranus, so that on this occasion the earth had received a fivefold shaking. There is evidence to prove that the crossing of lines has an effect the magnitude of which is in some way proportionate to their rarity, and the actual crossing of the lines between Uranus and Neptune in March next may be expected to give rise to marked disturbance.

In the same letter of March, 1904, I drew attention to two "undiscovered" planets whose positions have been located by European astronomers. If the assigned positions are correct we are also very near to crossing the line between these two ultra-Neptunian bodies, so that at present the earth is particularly sensitive to disturbing influences. We crossed the line between Mercury and one of these bodies on March 17th, and two days previously occurred the terrific hurricane on the English coasts of which last mail brought us particulars. As pointed out in the letter these four bodies form a gigantic cross in which the earth is near the point of intersection and which will continue for several years to come.

We are thus the centre of a very unusual combination of planetary forces of which there is no parallel within the historical period. They add greatly to the difficulty of successfully predicting weather changes, and monsoon and other forecasts based on the existing records will be particularly liable to go astray.

April 5th.

G. E. SUTCLIFFE.

* * *

THE following letter (in the *Times* of March 4th) calls attention to what seems to be an interesting instance of the

The "unconscious" Influence of the "Wider Self" "unconscious" influence of the "Wider Self." President Roosevelt had doubtless read these speeches of Pericles in Thucydides either in the original or in translation. The speeches are of course literary compositions and not reported orations, just as are the speeches in the *Acts*.

SIR,—May I crave space to call attention to the extraordinary resemblance in spirit between President Roosevelt's inaugural oration and the speeches of Pericles in the second book of Thucydides?

I doubt whether there is a sentence in the English which cannot be paralleled in the Greek, as regards meaning at least, and often as regards form.

I set to-day a section of the oration for translation into Greek prose, and I asked our head form, "Where does this English come from?"

The general answer was, "From Jowett's translation of Thucydides!"

I am, Sir, your obedient servant,

R. J. WALKER.

St. Paul's School, West Kensington, W.

We hope no wild excursionist into the domain of reincarnation will imagine that this is a "proof" of palingenesis, and so inform his friends that President Roosevelt is an incarnation of Pericles and that he read it in *The Times*!

THE WAY

Oh learned sage who delves in books for wisdom's hidden store,
 Oh searcher deep of stones and stars for life's most mystic lore,
 Look thou within, the Path to find to Him who knoweth all;
 Search thou thy heart, its light will free thy soul from error's thrall.
 Not mind alone can compass life,
 Nor books to wisdom lead;
 Truth comes to him who truest is
 In thought, and word, and deed.

Oh cloistered monk who seeks to serve by penance, prayer and book,
 Oh devotee that swoons in fast in forest's sheltered nook,
 Look thou without; the God you seek is here, around, within.
 All life is His, all being His, all purity, all sin.
 He serveth God who serveth man—
 There lies no other Way—
 He findeth God who findeth Self
 Through service day by day.

LURA OSGOOD ROGERS.

REVIEWS AND NOTICES

A CHRISTIAN GNOSTIC

Extracts from the Writings of Clement of Alexandria. (London : The Theosophical Publishing Society; 1905. Price, cloth, 1s. net; leather gilt, 2s. 6d.)

THIS daintily bound and printed little volume consists of a series of extracts from the *Stromateis* of Titus Flavius Clemens, who presided over the Catechetical School at Alexandria from 190 to 203 A.D., when Origen was a youth. The extracts, which are taken, with the permission of the publishers, from Wilson's translation in the Ante-Nicene Christian Library, for the most part bring out Clement's idea of the true Christian philosopher,—the Gnostic; and it is to be hoped that their publication in so popular a form may induce some readers to study the writings of Clement for themselves, and so be brought into contact with the intensely interesting atmosphere of Alexandrian Christianity, at a time when the older traditions of the Faith had not been entirely obscured by the canonisation of one form of tradition only.

The selections are taken from the third work of Clement's trilogy—*The Address*, *The Pædagogus* or *Tutor*, and *The Miscellanies*. The first is an exhortation, addressed especially to those learned in Greek philosophy and letters, in order that they may embrace the truths of the Christian Faith; it is an exposition or comparison of the Greek and Christian points of view as Clement understood them. The second offers a discipline or system of training for the new convert with a view to the regulation of his character as a Christian; while the third is a discursive introduction to Christian philosophy.

This, the true philosophy, was for Clement Gnosis, or the completion of Faith; indeed the full title of the treatise is *Miscellanies of Gnostic Notes according to the True Philosophy*. To it *The Tutor* was an introduction; for, as Clement tells us himself, his design in writing *The Tutor* was "to prepare from early years, that is from the beginning of elementary instruction (*katēchēsis*), a rule of life growing with the

increase of faith, and filling the souls of those just on the verge of manhood with virtue so as to enable them to receive gnostic science."

The True Gospel, as Clement claimed, had the power not only of fulfilling all the desires of men, but also of raising all objects of knowledge into a supreme unity in the soul of the true Gnostic,—that is the perfect Christian philosopher. By means of this intelligent sympathy with the Divine Will, the Gnostic grows into perfect unity with himself, or *monadic* (*μοναδικός*) to use the technical language of Clement, and so becomes like unto God; the Likeness of God being the Logos, or Reason, or Word, who is the true Pædagogus or Tutor.

All this, Clement claims, was the true tradition of Christianity. To quote the words of Westcott in Smith and Wace's *Dictionary of Christian Biography* :

"Clement repeatedly affirms that even when he sets forth the deepest mysteries, he is simply reproducing an original unwritten tradition. This had been committed by the Lord to the apostles Peter and James and John and Paul, and handed down from father to son, till at length he set forth accurately in writing what had been before delivered in words. But this tradition was, as he held it, not an independent source of doctrine, but a guide to the apprehension of doctrine. It was not co-ordinate with Scripture, but interpretative of Scripture. It was the help to the training of the Christian philosopher (the Gnostic), and not part of the heritage of the simple believer."

All of which requires much discussion and far clearer definition; but now that we have at last got a really critical text of Clement in the magnificent publication of the Prussian Academy of Sciences, it will be possible to remove a host of obscurities which have so far blurred the meaning of Clement in many passages, and so to make a more valuable use of the literary remains of a writer who has preserved for us a mine of precious things from the early days.

The writings of Clement deserve the closest attention of all who would penetrate more deeply into the mysteries of the Christian Faith, and they are of special interest and importance to all Theosophical students.

The little book whose publication we have brought to the notice of our readers, will not, then, have been printed in vain if it induces some of its readers to turn to the two volumes of the Ante-Nicene Library in which the majority of Clement's works are translated, and to read them attentively.

G. R. S. M.

THE SON OF GOD

- (i.) *The Fire of the Rose.* (ii.) *The Garment of God.* By Michael Wood. (Bushey, Herts.: The St. Mähel Workshop; 1905. Price 6*d.* each.)

WE have before us two artistically printed and bound brochures, both containing the work of our well-known and highly appreciated contributor Michael Wood. The first is in prose with some intermingled verse; the second in verse throughout. We shall not endeavour to tell our readers what are the subjects of our colleague's latest inspiration, though they may easily guess for themselves that they are parts of the same thought-whole with which we are already so familiar; but we will quote a few lines from each. First from the conclusion of *The Fire of the Rose* :

“ And they understood at last what they had not before perceived ; namely that the Son, Who is One, must be born of the many and diverse, and He, when He shall be thus born of all, appears not as a sacred Babe or Divine Man, but as a Hidden Breath in the heart, and therein shall He teach the secret of the Fire of the Rose, for it is He Who is borne ever in the changeless majesty of Her Heart.”

And then from *The Garment of God*, the “ Envoi ” of which runs as follows :

Part thou not Him from His garment !
 Cast thou not dice for His vesture !
 Rend not the Robe of His Glory,
 Rend not the Robe of His Shame !
 Seamless and whole is His Raiment ;
 Ye may not part it asunder ;
 Nor may ye share it as many ;
 For the Lord's Garment is One.

We congratulate the St. Mähel Workshop on having such copy to print and on the way they have printed it.

G. R. S. M.

A GRUESOME TOPIC

Premature Burial and How it may be Prevented. By William Tebb, F.R.G.S., and Col. E. P. Vollum, M.D. Second Edition prepared by W. R. Hadwen, M.D. (London : Swan, Sonnenschein & Co.; 1905. Price 6*s.*)

ACCOUNTS published in the daily press during the past few months demonstrate the abundant necessity for greater precautions in connec-

tion with our ordinary method of sepulture, and emphasise the need for legislation upon which this second edition of *Premature Burial* insists. Since this timely reprint came into our hands, not one, but several cases of suspended animation have been mistaken for death in this country and preparations made for the interment of persons who were happily revived, just in time to avoid one of the most appalling fates that imagination can conceive.

That there is need for greater care in matters connected with our death customs is demonstrated beyond necessity of argument, and this book may be regarded as the standard work on the subject, now brought up to date under the editorship of Dr. Hadwen. That its revelations make in favour of cremation as the more scientific and safe way of disposing of the dead is easily understood, but even the general adoption of cremation would not obviate the necessity for precautions to prevent torture and distress, of which, under the present lax system—or non-system—there must be far more cases than one can contemplate with cool blood. An acquaintance of the reviewer was only saved from such a fate by a stupendous exercise of will which enabled him to throw down the death screen that had already been placed around him during an epidemic in one of our great hospitals, and another friend has a most vivid memory of a school-fellow who actually did meet with a horrible death in this wise. There are few people who have not come across cases of suspended animation, and the only wonder is that public opinion has not been more greatly stirred to effect so much needed a reform.

E. W.

BUDDHISM AT HOME

Buddhistische Erzählungen. Short Stories by Paul Dahlke, 289 pp.
(Dresden : E. Pierson's Verlag ; 1905. Price *Mk.*2.50.)

OF the five stories contained in this charming little volume, the scenes of the first two are laid in Burma, those of the third and fourth in Ceylon, while the last is an allegory. Of this last we can only say that it is an allegory, genuinely Buddhist in form and spirit, but otherwise not specially distinguished among the masses of similar tales for edification to be found in Eastern literature. The other four are, however, better worth attention, in that they deal with living men and women of our own time, give wonderfully vivid and accurate pictures of the life to which they belong, and bring before us the

universal phenomenon of "conversion" as it undoubtedly may arise, nay, does certainly arise, year in, year out, in Buddhist lands in our day, as it has arisen in the past ever since Gautama Sakya Muni preached the Good Law in the Deer Park at Benares.

The two Burmese tales are thoroughly natural, living, normal happenings; the characters are no lay-figures, whereon to drape a moral, but actual men and women, and the whole atmosphere and perspective is admirably true and accurate. Both—indeed all four stories alike—show in the concrete what "conversion" means from a Buddhist standpoint, and help the reader to realise more deeply and fully than can any abstract dissertations the nature of that "insight," that "realisation" of the Four Noble Truths which is the root of the Buddhist path to liberation.

In one of the two Ceylonese stories, moreover, we have in addition a remarkably sympathetic and true picture of the well-born modern Ceylonese youth, educated in Western mode, ultimately converted to Christianity, becoming an earnest, eager, true-hearted worker for his new faith. Then] there comes to him experience of life as it is, of mistake, self-deception, disappointment, as the years pass. Under these bitter contacts with life, his new religion fails to sustain him, fails to give a satisfying answer to his eager thought, his restless mind. Then comes tragedy, the awakening of insight into his own heart, and "conversion," that inner perception which makes him at last a true Buddhist, a true follower of Sakya Muni. The tale is well told, keenly interesting and vivid as a psychological study, full of suggestive side-lights and glimpses into a life foreign to us in the West.

On the whole, then, these stories are very well worth reading and may prove useful, no less to the sincere Christian than to the simple seeker who gropes for light in the darkness, feeling after a path towards light of some kind.

B. K.

MAGIC, MOSTLY WHITE

A Practical Course of Instruction in Personal Magnetism, Telepathy and Hypnotism. By George White. (London: George Routledge and Sons, Limited; 1905. Price 3s. 6d. net.)

THE psychological world would indeed be dull without writers like Mr. George White. Now-a-days anyone, it seems, who feels a little

more buoyant than usual, just goes right away home and "fires off" a few remarks on Personal Magnetism, throwing in as much Telepathy, and Hypnotism, and Mind-Cure, and Miracle-mongering, as is needed to make up weight. We cannot sneer. It is all so charming. And, time and again, the wheat peeps out so wilfully among the tares.

"Do you want to be like Napoleon and the Great Orators?" shouts Mr. White almost defiantly. Mr. White has seen through us. Napoleon was always a weakness. The Great Orators can wait their turn.

"Then do as I do, lie down on your back, take a deep breath, hold it till you nearly burst, and then let it out again. Now, how do you feel for Napoleon?" he asks.

But that is not all. Try inhaling through one nostril and exhaling through the other; and when you can do it, don't get stuck-up about it. Do it all day.

Once more: "Sit with your hands upon your knees, palms upwards. When comfortably seated count ten and then commence to flex the fingers of one hand very slowly and one at a time. . . . Continue doing this for several minutes. I venture to say that you will find yourself utterly incapable of doing this apparently simple feat with satisfaction to yourself."

Mr. White is at his best when he tells us how to control ourselves when treated with injustice, as we habitually are:

"Review the discomfoting points of the circumstance calmly and deliberately; then with one powerful resolution, one command of your will, direct that all passionate thought of the matter shall leave you for ever; then decide what is best to be done in the circumstances."

Quite so. But all this is very un-Napoleonic. Napoleon would have flown into a rage and kicked the nearest man at the nearest spot he could reach him. And we fancy the Great Orators would have talked clap-trap.

Hear also what Mr. White saith on the drink question:

"When drinking, the fluid should be taken in sips, never drinking a large quantity at a gulp."

Alexander Pope thought differently. But then Pope knew absolutely nothing about Napoleon, and quite possibly very little about the Great Orators.

R. C.

MAGAZINES AND PAMPHLETS

Theosophist, April. In "Old Diary Leaves," the President-Founder gives the account of his efforts to bring to some practical result his desire for Pârsî archæological research. He tells us that "his latest advices are that this idea will before long take a practical shape," and as these preliminary efforts bear date 1896, it will be seen that the attempt, when made, will not fail for want of full time for consideration. His experiences in London included a visit to a great Salvation Army meeting, presided over by "General" Booth. He says: "I was glad of the opportunity to see this marvellous man at his work, and study his method of 'conversion.' It presented no mystery whatever to the student of hypnotism; it was from first to last a hypnotic *séance*—at which the brass band played a conspicuous part. This furnishes the key to the whole subject of the results of 'revival meetings.'" Next we have the remainder of Mr. Leadbeater's "Ancient and Modern Buddhism," which every Theosophist should read and carefully study; W. G. John gives a valuable paper on "Man's Intellectual Ancestry," and we have from Miss Bird the first half of a thoughtful and important paper, "Some Considerations of Socialism." Of the Incorporation of the Theosophical Society in India this is not the place to speak; we only note that the Memorandum of Association and the Rules and Regulations are printed in full, as well as the Act under which this is authorised. In the Supplement is an interesting account of the celebration of the Twenty-fifth Anniversary of the Bombay Branch, on which all their brothers and sisters in the Society heartily congratulate them, and offer their best wishes for the future.

Central Hindu College Magazine, April, has an interesting account of Mrs. Besant's visit to Kashmir. The illustration is a portrait of Dr. Richardson, the Principal of the College, with two of his elder students.

Theosophic Gleaner, April. The opening paper is by Nowroji B. Dalal, under the title "The Theosophical Society," in which its history, objects, and achievements are very readably set out. His suggestions for future work comprise: (1) cheap pamphlets for propaganda; (2) a museum; and (3) the foundation of dispensaries and other charitable institutions in connection with the Society. "Thoughts on 'Glimpses of Occultism'" are concluded, and of

the other contents the most important is Mrs. Besant's Queen's Hall Lecture on "The Resurrection of the Body."

Also from India: *The Indian Review*, with a very favourable account, by Miss H. R. Krishnammah, M.A., of her studies and wanderings in England; *East and West*; and some numbers of the *Natal Indian Opinion*.

The Vâhan, May, has a considerable amount of correspondence on Space Problems and as to H. P. B. The only questions treated are "Has Occultism any theory to account for gravitation," and as to the meaning of kneeling with clasped hands at prayer.

The Lotus Journal, May, gives Mrs. Besant's last year's address on White Lotus Day; H. C. treats of "The Human Ear," with a large and distinct diagram; Miss A. J. Willson gives us, if not exactly a defence, at least a reasonable and interesting explanation of the Indian custom of Sati; and Miss Mallet continues her valuable series, "Outlines of Theosophy for our Younger Readers"; "The Golden Chain Page" is a very pleasant sketch of Dutch country life by Nellie Verdonck.

Bulletin Théosophique, May, contains the Annual Report of the Section, which gives a total of 136 new members, and shows (after deduction of deaths, resignations, etc.) a clear gain of 89 on the total membership. It very rightly continues: "The real extension of the Theosophical movement is not to be measured by the numerical increase of the Society. It is the diffusion of its ideas which is the main point; a diffusion which steadily raises the level of the intellect and morality of society. Its tide penetrates all departments of human activity — newspapers, reviews, romances, and even systems of philosophy." We are wholly with Dr. Pascal where he says: "It is more important that our centres should be healthy than that they should be large. Before signing his request for admission, each postulant should weigh seriously the principles and objects of the Society; should test his desire of entering it by some months of delay; and should be certain that, when the first moment of enthusiasm has gone by, the 'inner voice' still presses him to take his part in the work of the moral and intellectual elevation of humanity. To enter unprepared is to risk—on his side, the leaving it at the first difficulty; and for the Society, to have built itself upon untrustworthy foundations."

Revue Théosophique, April, confines itself to translations from Mrs. Besant, Mr. Sinnett, and Mr. B. Keightley.

De Theosophische Beweging, May, after speaking of the Congress, gives some pages to the general movements in the Section, and concludes with full reports of the working of the several Branches for the month.

Theosophia, April. This steadily improving Magazine has in this number, after an interesting "Outlook," the conclusion of H. J. v. Ginkel's series on the Great Pyramid—this time treating of the many mystic theories thereon; from Mrs. Besant, "The Pedigree of Man" and "Mysticism"; "Of the Communion of Souls," from Mrs. Kingsford; and a supplement by Dr. v. Deventer to his valuable series of papers on the *Timæus* of Plato.

Lucifer-Gnosis, February. Here Dr. Steiner gives another chapter of his work, under the title "Upon some Results of Initiation"; "Hermes" is a translation from Ed. Schuré; "From the Âkâsha-Chronicle" is continued; and Dr. R. Salinger compares the treatment of Immortality by the Greek philosopher Zeno with that of Kant.

Sophia, April. Our Spanish contemporary continues to improve in interest. The translations are—the *Âtmabodha* of Shaṅkarâchârya and Mr. Leadbeater's "An Experience on the Astral Plane." Molinos' *Spiritual Guide* is continued; and Rafael Urbino gives a curious paper on what we may translate as the "Diurnal Dimension," with a plate of what he calls the six classical postures of the right hand, *viz.*, the open hand of blessing; the joined hands of prayer; the hand of witness, the thumb crossed over the first finger; the well-known "horns" made against the Evil Eye; another, the sign of insult, well known to us in Shakespeare's time as the "fig of Spain"; and finally the finger on lip for silence. The Notes on New Publications, and the "Notes, Extracts, and Notices," have much interesting matter. Here is what is described as a "widely extended superstition" amongst the Spanish country folk: that on entering a church for the first time you should form three wishes, *one* of which you will obtain, provided it is not for money or other physical gain.

Also received with thanks: *Teosofisk Tidskrift*; *Theosophic Messenger*; *Theosophy in Australasia*, bright and cheerful; *New Zealand Theosophical Magazine*, with much interesting matter connected with Mr. Leadbeater's visit to Auckland, and a valuable paper, "Ethical and Religious Training," by Annie C. McQueen. Nor must we pass unnoticed Mr. Burns' lively exposition of the mystical inwardness of

Kipling's *Barrack Room Ballads*. Also *Theosofisch Maandblad*, the organ of what seems the very successful East Indian twig of the Dutch Section.

Of magazines not our own (also received with thanks), *Broad Views*, with a paper by the Editor on Earthquakes, and a very interesting and not unfavourable account of American Spiritualism, to be continued; *Occult Review*, which keeps up to its promise, and with which we propose to deal more at length next month, when its first volume will be completed; *Modern Astrology*; *La Nuova Parola*; *Notes and Queries*; *Psycho-Therapeutic Journal*.

We have also received the first number of *The Seeker*, a Quarterly Magazine devoted to the "Search for God and the True Self" (London: Wellby; 2s. 2d. per annum, post free), edited by the Rev. G. W. Allen, Vicar of St. James's, Bradford. The Editor works amongst a circle which is not ours, and hence by means not quite the same as we employ; but we all recognise him as a most earnest worker whose face is set in the right direction, and of whose self-denying efforts much good will surely come. The little magazine is the organ of a society called the Association of St. John the Evangelist—no, we correct ourselves; we are told that "it is not to be regarded as the organ of the Association, but only in sympathy with its objects." Whatever may be the precise meaning of this distinction, it allows us to say that we also are in sympathy with its objects, and wish it all success.

Miracle and Law, by J. H. Tuckwell (London: L. N. Fowler & Co., price 6d.), is a nicely written summary in short compass of the ancient and modern views on miracles, finally concluding that "the Laws of Nature cannot be broken, but may be transcended." But would not an intelligent defender of miracles say that is precisely what he means?

W.

ERRATUM

IN Dr. Montagu Lomax's poem "The Eternal New Year," which appeared on p. 213 of our last issue, the last line of the last stanza but one should read:

"And spur the flagging will."