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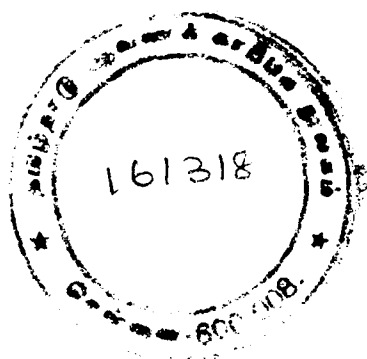
Adyar Bulletin

Journal of the
Non-organised Countries

VOL. V

THE THEOSOPHIST OFFICE, ADYAR, MADRAS, INDIA

1912



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Q. M. M. 211, 1908
1908.5

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THE

ADYAR BULLETIN

VOL. V

ADYAR, 15TH JANUARY, 1912

No. 1

HEADQUARTERS' NOTES

HHEADQUARTERS has transferred itself almost bodily to Benares, where the Thirty-sixth Anniversary of the Theosophical Society and the Convention of the Indian Section are being held. Walking through the grounds I meet Adyar residents everywhere, and it is very good that North and South should thus commingle. India is so vast that only by this alternation of our Anniversary meetings is it possible that the north and the south of this huge continent should equally share in these fraternal gatherings. Besides, the Central Hindū College is the child of the Theosophical Society, and it is pleasant for the mother to visit the child's home. On our next visit, probably, the child will have gone out into the world, as part of the Hindū University, and we shall rejoice that our nursling no longer needs our cherishing and protecting care.

*
* *

Our Headquarters shone out brilliantly to celebrate Their Imperial Majesties' Coronation Durbār, and was the more marked because none other in the immediate neighbourhood was seen illuminated. A fine five-pointed star glittered on the verandah, and a svastikā blazed on the roof. The possession of the electric light makes illumination easy. The children of our five schools had a feast, and food was also given to numbers of the poor. In Benares, the College and Headquarters were illuminated in the ancient way with tiny earthen lamps; the outlining of buildings with these shining points of light is one of the most artistic and effective methods of decoration. Here, also, much feeding of their poorer subjects was carried out in honour of the Imperial Pair.

* * *

A movement was set on foot at the Anniversary to secure for the Society my old Benares home, where I lived before I was elected to the Presidency, and of which I have since rented half, so as to have an abiding-place on my visits to beloved Kāshī. A sum of Rs. 50,000 (£3,333) will be needed, Rs. 45,000 for purchase and Rs. 5,000 for certain necessary alterations. It will be vested, when secured, in the Indian Section, a corporate body, with only one condition, that I shall be allowed to rent Shānti Kuñja itself for the rest of the life of this body, and of that of my beloved Krishnamurti. In this way we shall secure a resting place for the World-Teacher, when He deigns to visit Benares, and He will have a home as a centre for northern India as well as for southern. England is preparing one, and so is France, and we in India cannot fall behind.

* * *

The Order of the Star in the East has started a quarterly organ, entitled *The Herald of the Star*, with Mr. Krishnamurti as Editor. The first issue is dated January 11, 1912, and it will appear on that date in each fourth month. It is a small thing of 32 pages at

present, but will probably grow, like all our things, and is priced at Rs. 1 or 1s. 6d. annually, post free. The Rev. C. W. Scott-Moncrieff, M.A., lately delivered a lecture to a gathering of clergy and members of the Church of England, and it has been issued under the title of *The Coming Christ and the Order of the Star in the East*. It is a most valuable pamphlet, clear, sane, and rational, and should have a very wide circulation.

* * *

The attempt to make a popular movement against the Hindū University, in support of Mr. Justice Shankara Nair, has been a quite ludicrous failure. At Calicut a meeting was called of those who were "not in favour of the proposed Hindū University," and out of the whole population 80 persons attended, and even of those some were supporters of the national movement! Mrs. Partington, trying to keep back the Atlantic with a broom, is the picture that rises in the mind as one sees so feeble a demonstration. The national movement itself is growing rapidly, and continues to raise unexampled enthusiasm. The C.H.C. Board of Trustees, at their December meeting, confirmed the resolution of incorporation in the University approved by the members separately, and decided to elect ten representatives on the University Court, leaving its most prominent members to be placed on that Court by the great body of Hindū opinion which they represent in the outer world. The members present unanimously agreed on ten names, for which their votes were recorded; the votes of the remainder of the members will be sought, and recorded at the adjourned meeting.

We live in a strange civilisation. It seems that one who is broad and adaptable enough to move with the times, strong enough to search for Truth, irrespective of personal opinions and prejudices, and follow Her to the very end, is dubbed fickle and is marked off as being born under the mutable signs. Our President falls under this

ban, but we are glad to quote Gerarld Cumberland in the *Millgate Monthly* thus:

It is quite a common experience to meet students of philosophy and of sociology who profess a distrust of Mrs. Besant because "she has changed her views so frequently". Change, however, is life. All things that grow change. It is only the inanimate that remains ever the same. No man of intellect and thought is at forty what he was at twenty or at sixty what he was at forty. Mrs. Besant has 'changed', it is true; but it has been the change of development.

* * *

The President arrives from Benares in the middle of January. Adyar residents are returning to labour in their favourite haunts and are stronger morally and spiritually for their presence at the Convention. It was a most successful gathering, great enthusiasm prevailed throughout, and fraternal greetings and splendid reports from all parts of the world made us realise our great unity. The two meetings of the Order of the Star in the East were never-to-be-forgotten features. The utter harmony that reigned supreme there was so strong, the benediction that rested on the audience was so powerful, that for a while we were lifted out of the mud and mire of earth to the outskirts of planes nirvāṇic. The meetings aroused in us the memory of the strange and fascinating scenes in the life of Shri Kṛṣṇa—the rapturous worship of the ardent devotees evoking the blessings of the mighty Lord of Love. Fortunate were we who were present and gratitude abides in our hearts for the privilege that was ours.

THE PRESIDENT'S ADDRESS AT THE THIRTY-SIXTH CONVENTION OF THE THEOSOPHICAL SOCIETY

BRETHREN: Once again I bid you welcome to our Anniversary Meeting, the Thirty-sixth of our corporate life. May the Mighty Guardians of Humanity bless the Society which is Their Messenger to the world, inspiring its efforts to do Their Will and to tread the path of Service.

The year that lies behind us has been marked by some striking new developments that promise well for the future, and that will be mentioned in their proper places. Speaking generally, there has been in Europe a remarkable rise in public estimation and in social dignity, and a very wide-spread recognition of the value of the Theosophical Society as a strong power for good. On the other hand the forces of evil, which have become exhausted and discredited in their present form in America and Europe launched themselves this last year upon India, and, by a huge expenditure of money, succeeded in stirring up a passing trouble, which has made the Indian record show less progress than in previous years, though there are also some good things on the credit side; when one recalls the storm of obloquy and vituperation that swept over us in India last spring and early summer, one marvels to see some retardation only, and no wreckage.

NEW NATIONAL SOCIETY

One new National Society has been formed during the year; the last country of the old European Section remaining in connection with England and Wales has organised itself, and our Nineteenth National Society is that of Belgium, with the well-known painter, Jean Delville, as its General Secretary. Hearty good wishes go to it for its well-being and progress.

GROWTH OF THE SOCIETY

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1911

1878	1	1890	234	1902	704
1879	2	1891	271	1903	750
1880	11	1892	298	1904	800
1881	19	1893	344	1905	860
1882	42	1894	382	1906	900
1883	88	1895	401	1907	958
1884	99	1896	425	1908	1032
1885	117	1897	487	1909	1125
1886	128	1898	526	1910	1223
1887	156	1899	558	1911	1329
1888	169	1900	595		
1889	199	1901	647		

The following list shows our numerical condition, but as usual, is not quite up-to-date, as the National Societies close their registers at different times. Moreover, some reports did not reach us till the middle of December, after our books were closed.

No.	Name of the Society	No. of Lodges	No. of Active Members	No. of New Members admitted during the year
1	T.S. in America ...	123	3,092	552
2	" England and Wales ...	51	1,694	435
3	" India ...	325	5,846	460
		plus 93 dormant }		
4	" Scandinavia ...	32	985	129
5	" Australasia ...	20	1,004	158
6	" New Zealand ...	18	674	115
7	" Netherlands ...	26	1,581	391
8	" France ...	35	1,145	276
9	" Italy ...	22	326	76
10	" Germany ...	52	2,287	400
11	" Cuba ...	39	608	169
12	" Hungary ...	9	87	29
13	" Finland ...	22	536	99
14	" Russia ...	8	197	42
15	" Bohemia ...	7	152	29
16	" South Africa ...	8	175	46
17	" Scotland ...	13	296	121
18	" Switzerland ...	7	133	32
19	" Belgium ...	9	177	21
	Non-Sectionalised ...	41	669 ¹	207
	Grand Total ...	867 plus 93 dormant }	21,464	3,787

¹ The exact number of members in the Ceylon and Rome Lodges is not known, as they have sent no report and paid no dues. Rome Lodge is entirely dormant so far as the T.S. is concerned, and has not paid its dues since it severed its connection from the National Society in Italy.

The greatly increased and laudable care with which the rules of membership are now annually revised erases a considerable number of indifferent members every year—"Empty bags carefully sealed up, with nothing whatever inside," as S. Athanasius caustically remarked of nominal Christians, who were baptised on their death-beds. Our list now contains only those who are really 'active'. 3,787 persons have entered the Society during the past year, but as 2,679 have dropped out—an exceptionally large number by death, and the rest by erasures and resignations—the effective increase is only 1,108, giving us a total of 21,464. There are 89 new Lodges, our total being 867 active and 93 dormant. America shows the greatest number of admissions—552—but has only an effective increase of 88, having lost 464; her Lodges have increased by 8. India has admitted only 460, but has lost only 66, mostly by death, and has 15 new Lodges and 10 revived; while 5 were declared dormant or dissolved. England and Wales have admitted 435, but the organisation of Belgium carried away 156 of their numbers, and 12 others were transferred. Germany has admitted 400, and has lost only 63, having an effective membership of 2,287. The Netherlands, though small, have added no less than 391, and have lost only 135. France has added 276 new members, but having given over 101 to Switzerland, it has done well to show a total increase of 106.

England and Wales are raising, in the very centre of the metropolis of the Empire, a splendid Headquarters' Building, which will form a worthy centre for Theosophical activities for centuries to come. Leeds has also secured a permanent dwelling-place. The T.S. there has lost for a while the services of my dear friend Mrs. Sharpe, who steered it unfalteringly through a time of unparalleled difficulty; but I hope that her stay at Adyar will mean greatly increased power of service hereafter, and that her successor Bro. Wedgwood, will carry on effectively the great work placed in his hands.

The T.S. in France is acquiring in Paris a site for a Headquarters which is to match that in London, and is profiting by the impulse given by the Sorbonne lecture; the admission of a T.S. lecturer to that famous University was a sign of the changed position of the Society in France. A Theosophical Institute and Vegetarian Home has been established at the Cap d'Ail, near Nice, by the noble efforts of M. Kotchetov, at a cost of some £10,000.

Scotland has also been fortunate as to buildings, for it acquired a large house as Headquarters in Edinburgh this year, and Glasgow has also housed itself handsomely, making a comfortable and dignified centre for western Scotland.

The T.S. in America is gathering funds for a Headquarters in Chicago, where its indefatigable General Secretary has secured a satisfactory site; a press has been established, which sends out a stream of propagandist literature, and prints the *Messenger*, the premier sectional journal.

In India much labour is being expended on the building of halls, Gayā, Quetta, Bellary, Cuddapah, Kumbhakonam, Trichinopoly, and Bangalore City, having all raised temples for Theosophy during the past year. A useful effort has been made in subsidising Theosophical vernacular journals, so as to reach the non-English-reading public.

Hungary has taken better rooms for Headquarters, and is establishing a Hungarian Theosophical magazine. At the meeting opening the new Headquarters, very warm thanks were given to Mrs. Cooper-Oakley for her effective help.

In Holland, the Section has taken over the old home at Amsteldijk 76, where the movement in the Netherlands was born; there is a large piece of land connected with it, where a good Headquarters may ultimately be built. Bohemia has established itself in suitable premises with Library and Reading-room, as well as a hall for meetings and offices for business. Stuttgart, by the co-operation of

its three Lodges, has built itself a Theosophical home. Cuba has acquired a Headquarters, and a house for the Lodges in San Jose de Costa Rica has been built. S. Sophia, Russia has also secured a hall of its own.

In Germany the movement goes forward energetically on the lines laid down by Dr. Steiner. These differ considerably from the generally accepted Theosophical teachings, by giving to Christianity a primacy which non-Christian nations could not accept, but which suits German ideas; the perfect freedom of thought within the T.S. secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression, and that a militant propaganda in other National Societies against the views of other Theosophical exponents is not conducive either to liberty of thought or harmony of action. Even in Germany a growing number of Theosophists prefer the older and wider teachings to the new, and while, as President, I defend the right of every exponent to teach his own views, it is also my duty to protect, as far as possible, the holders of other opinions from undue interference. The General Secretary for Germany will, I am sure, assist me in smoothing the friction which is arising in other National Societies by the action of his more aggressive followers, so that all may pursue in peace the studies which they prefer.

UNSECTIONALISED COUNTRIES

Bro. Federico W. Fernandez, for long the Presidential Agent in South America, has found, with increasing years, the double burden of that office and of the editorship of the *Verdad* too heavy for him to bear. He has therefore decided to give himself wholly to the literary work, and has recommended to me, as his successor, Bro. Adrian A. Madril, whom I have appointed. I trust that the South American work will go forward prosperously in the new hands, and that Bro. Federico W. Fernandez will long be with us to carry on Theosophical work through the press.

Spain has made progress during the last year, and Bro. José Xifré and his band of colleagues go steadfastly onwards.

The other countries need no special mention.

CHANGES

Under this head there is little to record. The two Independent Lodges under Rule 31, mentioned last year, have been formed in Toronto and Finland. The T.S. in America has been incorporated—a very wise step.

We place on record with real pleasure the fact that Mr. A. P. Sinnett has accepted the Vice-Presidency of the Society, Sir S. Subramania Iyer joyfully resigning to make this possible. The General Council of the T.S. has confirmed the President's nomination, and from all parts of the world congratulations have flowed in. The London Lodge is reconstituted, the oldest Lodge in Great Britain, and is, as before, attached directly to Adyar.

There is some difficulty in Switzerland, where the French and German Cantons do not agree, national feelings running high. I have advised the German Cantons to found their own National Society, as they are unwilling to work in with the French Cantons.

Burma, hitherto incorporated in the Indian Section, has organised itself into a Buddhist Theosophical Federation, as a preparatory step to the formation of a National Society. Mr. Moungh Thain Moungh's appointment as the national lecturer and his excellent work have done much towards spreading Theosophy among the Burmans.

England suffered a serious loss by the passing over of Mrs. Elizabeth Bell, one of the most useful propagandists in the North. America underwent a similar loss by the passing of Mrs. Holbrook, a most energetic worker, and her son, full of promise, shortly followed her.

Bro. Nadler has succeeded Bro. Stark as General Secretary in Hungary. Bro. Wedgwood's accession to the General Secretaryship in England has already been mentioned.

FINANCE

The Treasurer's Report is very satisfactory, no less than Rs. 143,265 having been received in donations, apart from fees and dues, rent and interest. Mr. Schwarz manages our finances with unfailing regularity and ability, and I must record this year, as before, my grateful thanks for his unwearying help.

An effort is being made to free the Lahore property, and a remittance of Rs. 1,000 has been made.

Some of our members are very anxious to buy from the Central Hindū College the land and houses where the Arundales and myself have long lived, and which for many years was the centre of my Indian work, and to present them to the Indian Section, the property of which they adjoin. The Section is shut in by College lands on both sides, so that it has no room for expansion, and it is thought that the purchase of these houses and lands is desirable, not only for this reason, but because of the memories connected with them. The sum required would be Rs. 50,000—Rs. 45,000, the actual cost of purchase, and Rs. 5,000 for some alterations imperatively necessary.

THE HEADQUARTERS

The purpose for which the Headquarters was enlarged and consecrated is being fulfilled. We have sent some of our students—Mrs. Russak, Miss Christie, Miss Bayer, Donna Margherita Ruspoli, Dr. Rocke, Mr. Wedgwood—back to their own countries to carry on the work with stronger hands; and of those remaining with us, some have entered on the definite steps which lead up to the First Portal. The connection with our other great Indian centre, Benares, has been drawn very close, and between them pulses the life which flows out over the world.

The Headquarters received a most valuable gift from a Danish sculptor, Miss Diderichen, F.T.S., a very beautiful marble group of two children, her conception and execution being both masterly; it has been placed in the large Hall to delight the eyes of all.

Bro. Harvey's splendid gift, Leadbeater Chambers, has been opened, and is completely filled with students; the houses for the staff are finished and occupied; a building has been put up for the use of visiting members of the Vaishya community; an electrical installation has been made, supplying light to all the houses and power for irrigation purposes, under the skilful management of Bro. Ransom; the land is being brought into order under the able care of Bro. Huidekoper. A careful account of what is being done for the estate is issued in the present Annual Report.

The Vasantā Press has done splendid work throughout the year, Bro. A. K. Sītārām Shāstri rising to his task with marked ability and success. I have here to recognise the great help given by Bro. Best, who in England placed his trained ability at my service for the purchase of machinery. Bro. Wadia has increased the business of *The Theosophist* Office to a quite surprising extent, and the more work I place on his shoulders the better he does it. Bros. Raṅgā Reddy, Naraniah and Srinivasa Rao continue their most effective help, and Bro. Naraniah has raised the Dairy and Bakery to a high point of efficiency. Of Bro. Huidekoper's work I have spoken above. Miss Dixon rules the household of Blavatsky Gardens and Leadbeater Chambers very satisfactorily, and Countess Olga Schack keeps us very comfortable at Headquarters. Mrs. Gagarin gives large and untiring help in *The Theosophist* Office, where also Bros. Cordes, Prime, Hawthorne, Dandekar and Miss de Leeuw have given most effective aid. Bro. J. R. Aria has spent another useful year in the work of the Recording Secretary. The burden of carrying on classes has fallen chiefly on my dear Brother and friend C. W. Leadbeater, and he has been helped in heavy correspondence and writing by Bros. Ruspoli and Cooper. Bro. Wood has been away from us most of the year, doing splendid work at Madanapalle, where he has rescued a T.S. School from failure, and has made it a model to the district. To one and all these gracious helpers—and surely no leader

has ever been better and more lovingly served—I offer my most grateful thanks, knowing that with my poor thanks go the priceless blessings of the White Brotherhood, who recognise as done to Themselves service rendered to the least in Their ranks.

THE ADYAR LIBRARY

You will hear from Dr. Schröder's Report of the continued success of the Library, and we may indeed congratulate ourselves on the work of our most able and scholarly Director. He has won cordial recognition from well-known Orientalists, and has raised the Library to a dignified position in the public mind. The Assistant Director, Bro. Johan van Manen, has proved of the greatest value and we count ourselves most fortunate in having secured his services. Mrs. Lübke has rendered much help during the year. Bros. Ostermann, C. V. Kumaraswamy Sastriar, G. Naraniah, P. T. Krishnaswami and Avadhani have been our greatest benefactors, and to all our thanks are due.

OUR LITERATURE

The year has added much to our literature. Bro. Leadbeater has sent out a second volume of his invaluable *Adyar Talks*, and also a volume of stories under the title *The Perfume of Egypt*. Two volumes have been published of the summarised translation by Bro. Bhagavān Dās of the very remarkable *Pranava-Vāda*, a weighty work* deserving of careful study. Bro. G. S. Arundale has issued his useful and eloquent Convention Lectures (1910), *The Growth of National Consciousness in the Light of Theosophy*. Dr. Rudolf Steiner's work on the *Mystics of the Renaissance* has been admirably Englished by Mr. Bertram Keightley. A charming booklet, *Christ and Buddha*, by Bro. C. Jinarājadāsa, should be read by every lover of exquisite English. Part II of the *Universal Text Book of Religion and Morals* has been issued, and I have also contributed to our output a book of lectures *The Immediate Future*, and a little popular treatise, *The Riddle of*

Life, of which 20,000 have been sold since June, a third 10,000 being now on the market. Bro. Cooper has commenced a series of booklets, 'Manuals of Occultism', with *Methods of Psychic Development* as the first volume; the series should prove very useful.

Alcyone's invaluable little book, *At the Feet of the Master*, published at our last Convention, has had a very wide circulation in its English form, having run into five editions, and it has been translated and issued in other languages in no less than 27 editions, carrying its uplifting message all over the civilised world. I have on this account selected him as the recipient of the Subba Rao gold medal. He has written nothing this year beyond a few articles, but took the photographs of Headquarters, published as the *Adyar Album*, to which Bro. C. W. Leadbeater contributed the letter-press.

PROPAGANDA

Propaganda work has gone on vigorously all over the world, and it is difficult to select where every country is active. Italy, Great Britain, and America, perhaps, carry off the palm; in the first country the propaganda is mostly literary; in England and Scotland lectures are the favourite method, and this is also true of America. Mrs. Barnard Russak has come much to the front in the lecture-field both in America and in England, and wins the hearts of all who hear her; she is a most valuable addition to the messengers of good tidings.

A new departure was taken by sending several papers to the International Congress of Philosophy, held in Bologna in April, 1911, in which Theosophy was placed on the programme; the most notable were those of Dr. Rudolf Steiner and Bhagavan Das.

SUBSIDIARY ACTIVITIES

ORDER OF THE STAR IN THE EAST

The birth of this Order took place in Benares on January 11, 1911, but, as was the case with its prototype

2,000 years ago, it was surrounded by dangers in its birth-place, and fled for a while into a symbolical Egypt, where the young child has flourished exceedingly. The Order is open equally to Theosophists and non-Theosophists, to all who believe in the near coming of a World-Teacher, and numbers of people who hold this common hope are linking themselves together all the world over, to prepare the way for His Feet.

The Central Hindû College is blossoming into a University, and will soon no longer need the fostering care of the T.S., which has watched over it during the days of its infancy. It will reach its majority as soon as the University is established, and its mother will send it out joyfully into the world to play a man's part therein. The Girls' School grows vigorously, and will soon, we hope, enter a larger sphere. The Delhi School has done well, but its admirable Principal is just struck down with small-pox, and our hearts are anxious for her. In Ceylon the Musæus School and Training College make steady progress. The Buddhist Schools have been saved by the liberal contributions of Theosophists. The Ananda and Galle Colleges are doing admirable work. But the need for another capable European has not been supplied.

The Olcott Pañchama Schools show, as usual, their admirable record of good work under the tireless labour and self-sacrifice of their Superintendent. Surely these good non-Indian Theosophists, who have toiled and toil for Indian boys and girls year in, year out—Dr. Richardson, Mr. and Miss Arundale, Miss Willson, Miss Palmer, Miss Herington, Mr. Wodehouse, Mrs. Higgins, Mr. Moore, Mr. Woodward, Miss Gmeiner, Miss Priest, Mr. Wood, Miss Forster—are doing something to justify Theosophy in the eyes of all good Indians, to say nothing of the many Indian Theosophists who work beside them in loving service to the Motherland.

The Sons and Daughters of India are doing good work for education among women and also among the depressed classes.

The T.S. Order of Service has grown considerably, notably the Medical League for Research without Vivisection, organised by Dr. Appel. The League for spreading the ideas of Reincarnation and Karma in America is a very useful one.

CONCLUSION

Brethren: I have no words by which I can convey from my own heart to yours the joy which fills me, as I lift up my eyes to the hills whence cometh the Lord, for whom the world is inarticulately crying in its sore need of help. Can you not picture Him as He stands in His great garden on the southern slopes of the Himālayās, under the spreading branches of a mighty tree, gazing, with eyes that are wells of wisdom and of compassion, over the wide plains that stretch beneath His Feet. He is waiting—He on whom wait the Guardians of the world.

As in the still hour before the dawning, one bird wakes after another, and soft notes flute forth from many places, calling from bough to bough, till presently, as the Sun-God rises, all burst into one glad melody of welcome, and the silence is shivered into rippling cascades of song: so in this waiting hour, before the rising of our Sun, soft calls are heard from heart to heart, and little fragments of song, half-breathed, tell over sweet cadences of melodious hope and joy, heralding the splendid outburst of triumphal song that shall greet the Master of Masters, when the world's cry for help shall draw Him downwards, when His Feet shall once more tread the common paths of earth, and the Desire of all nations shall come and speak the Word of Peace.

THE CORONATION DURBĀR

[We take the following from the *C. H. C. Magazine*, it is written by the Editor.]

THE magnificent ceremonials of the Coronation Durbār, and the important pronouncements made thereat, dwarf into insignificance all other happenings. The mind recurs to them instinctively as the opening of a new era for India. And for some of us they will ever remain connected with the Hindū University, for our Deputation went to Delhi in the special train to the Durbār from Allahabad, and the city was already *en fête* when we repaired to the Town Hall to meet the Hon. Mr.—now Sir—Harcourt Butler on December 4th.

The Deputation was a very representative one, leading men being present from all parts of India. The Mahārāja of Darbhāṅgā introduced the members of it, one by one, to the Member for Education, and we then sat round a huge table to consider the draft constitution submitted by the Deputation. Sir Harcourt Butler behaved with the greatest kindness and sympathy, explaining why, in some cases, it was impossible to meet the wishes of the Deputation, and in others promising to lay the views expressed before H. E. the Governor-General for consideration. The interview was, on the whole, thoroughly satisfactory, and we left our draft, as amended, with the Member for Education, since it is the Government lawyers who will draft the Bill. Though the Act be passed, it will not come into operation until we have fifty lakhs in the Bank and are prepared to raise another hundred lakhs. For my part, as I said before, I consider that five crores should be raised in order to make a University worthy of the Motherland. It is our duty now to collect and pay in as

rapidly as possible the money already promised. We were by no means idle during the Durbār days, and won the interest of many. My host, H. H. the Mahārāja of Alwar, promised two lakhs; Rānā Sir Sheorāj Singh, K. C. I. E., a lakh and a quarter; Rai Sāhab Dewān Daya Kishan Kaul, C. I. E., Chief Minister of Alwar, Rs. 25,000; Lālā Sultan Singh (first donation) Rs. 5,000.

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On the day of the State Entry into Delhi a telegram was sent to the Private Secretary of H. I. M. the King-Emperor from the Central Hindū College, conveying its loyal devotion and gratitude to Their Imperial Majesties. In due course came the gracious answer: "I am commanded to thank you for your kind message."

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The scene at the Coronation Durbār, with the dresses of cloth of gold and of silver, the costly brocades and embroidered silks, the glittering gems of incalculable value, the golden scabbards and jewelled hilts of swords, was certainly one to dazzle the eyes; while the huge crowds which covered the vast sweep of the raised mound enclosing the Durbār ground, their many-coloured turbans making the expanse look like a flower-garden of varied hues, the 20,000 soldiers, horse and foot, who filled the space from the mound to the golden posts encircling the royal enclosure, the amphitheatre with its ranks upon ranks of Princes, Nobles and "privileged spectators"—all these impressed the imagination as the symbols of a mighty Empire. And when the two lonely figures who embodied that Empire sat, raised aloft, on golden thrones, the incarnations of Imperial Majesty the heart went out in fervent wish that Ishvara, by whom Kings reign, might overshadow them, and enable them, to bear the heavy burden of their world-wide rule.

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Dramatic above all others was the moment when—after homage had been rendered, proclamation had been made,

clarion notes of silver trumpets had shivered the air, guns had thundered—the Imperial Pair returned to the Durbār Shāmiyāna, and, after sitting for a moment in silence, the King-Emperor rose, and in a clear strong voice proclaimed his pleasure that the old Imperial City should be his capital, and Bengal re-become one. It was as though the royal Pāṇḍavas had linked hands with the great Mughals, and surrounded the younger Throne, blessing its occupant, and seeing their ancient glories re-blooming on their own fields of fame. Then to Delhi returned her long-lost diadem, and she became the symbol of United India; of an India vaster and more united than she had ever ruled, stretching from the Himālayās to Ceylon, from Quetta to Assam. As I glanced at the Rājputs among whom I was sitting, many in their short full skirts, with heavy sabre, bossed targe slung over the left shoulder, and costly jewel gleaming in the close-wound turban, I wondered what memories stirred in them of the elder days, of the shock of Rājput charge, of saffron robe, of fire eager for its prey. What history matches that of India for romance and chivalry, for reckless daring and generosity to a vanquished foe? It all seemed swinging in the air around me as I sat in the white amphitheatre with the crimson canopy upheld by golden pillars, and the encircling posts and chains of gold, glittering in the brilliant sun. O fleeting earthly pageants, and age-long processions of crowned Emperors and Kings!

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There were incidents in these gorgeous Delhi days, however, that touched the heart more than these splendid pageants. The King-Emperor was leaving the polo-ground on foot, strolling over towards his carriage. As he came to the road there was a great rush of the poor people, who had gathered thickly in the hope of seeing one who, to the Hindū, is very God on earth. Not unnaturally, perhaps really alarmed for his safety, the police and soldiers pushed them roughly back. But quickly the

Emperor raised his voice and checked the men, bidding them let the people come near. Encouraged by his smiling face, they crowded round: "Oh! stand and let us see you." And he stood smiling, the good Emperor with his fatherly heart, and his poor gazed their fill. Again, at the Garden Party at the Fort, he and his Empress took the trouble to put on their royal robes and crowns that the vast crowds of the poor, gathered on the plain which stretches from the foot of the wall to the river, might see their Monarchs clad in imperial garb; the crowd cheered and cheered again, and their faces were a sight to see. Then they disrobed, to walk again amid their guests in ordinary dress.

Among the various boons granted in the Royal Proclamation there was one which seemed to me the most precious of all in its significance, in its sweeping away of race distinctions, and recognising only man as man. It was the quiet declaration that the Victoria Cross might be won by the officers and men of "my Indian Army". That little bronze Cross "for Valour", that is the guerdon most passionately desired, most ardently cherished, by the British soldier, may now be pinned upon the Indian warrior's breast. Nothing could so clearly indicate that race distinctions shall cease to exist among the soldiers of the King-Emperor. Truly royal was the heart that conceived this boon.

Of the re-uniting of Bengal, what shall I say? A truly imperial and statesman-like act, the act of a Ruler strong enough to be just, advised by a councillor worthy of the Ruler. In closing the gulf between the two Bengals, the Monarch has closed a gulf that yawned between two races, and Lord Hardinge has won for himself a fame which will endure. Nor must we forget the Marquess of Crewe, who assented to the change which his predecessor refused.

And so it is all over, has faded into the past. But before India stretches a new era, an era of prosperity, of growing liberty and internal peace.

I must not close these notes without bearing testimony to the masterly organising ability of Sir John Hewett, the planner and supervisor of the whole gigantic work. It was admirably conceived, and magnificently carried out. The conduct of the police was most satisfactory; they were patient and courteous, and I did not see a single act of roughness.

Our good Brother Charles Spurgeon Medhurst, who is another worker strengthened by Adyar atmosphere writes a very lucid and able article on the modern Chinese affairs entitled 'Republic or Monarchy—Which?' in the Shanghai *China Press* and we extract the following from it:

There cannot be equality and fraternity in government. There is much truth in Lao Tzu's paradox, "When the people are difficult to control it is because they possess too much worldly wisdom". Democracy is an idol many of its worshippers are ceasing to respect, and facts should be known before a temple to its honour is erected in China. What is wanted is an autocracy in its proper place, not an autocracy of birth, of money, or of clamour, but an autocracy of character, of self-sacrifice and ability. This is China's hour, a challenge to her strong men to devise something characteristic of herself, and not merely to imitate western constitutions. . . . In a word, democracy can only succeed where all the people are aristocrats, and now is the time for the leaders on both sides to prove their aristocracy and their fitness to rule, by gracefully yielding each to the other. China has always set the world an example in this particular. She will surely not fail on the eve of what will doubtless be the most glorious chapter of her memorable history.

TAKE CARE!

BY AIMÉE BLECH

Authorised translation by Fred. Rothwell

IT was the twilight hour. She was seated by the corner of the fireplace; the flickering embers leaping into flame from time to time and lighting up the room. One hand pressed upon the arm of the chair, whilst the other mechanically crushed into creases the open letter lying on her knee. The tears glistened in her eyes as she sat there without a word, though a stream of thoughts was whirling in her brain.

"At last!" murmured a disquieting voice. "At last the hour of justice has come. The good name of that martyr will speedily be restored, and her persecutor judged condemned, it may be"

Another voice, the voice of conscience, here replied:

"Dost thou really think so? wouldst thou become a judge . . . and brand with infamy one who is thy brother, however criminal and degraded he be?"

And now a third voice was heard close to her, saying in grave, gentle tones:

"Take care! O woman! Thou hast entered upon the path of sacrifice; henceforth thou canst not work with the forces of destruction, no longer canst thou act as an instrument of hate."

"Astounded, she opened her eyes. Before her stood the luminous form of a divinely beautiful man, whose eyes shone like stars.

"Come with me," he said calmly.

Obedient and in perfect confidence, she rose to her feet, placed her hand in the stranger's, and immediately felt herself lifted from the ground. Her physical body was left behind in the arm-chair whilst she was soaring above it in the room. No material obstacle intervening, she suddenly found herself floating through space, accompanied by her guide. Magic was the effect, for though she appeared to do nothing but float, yet she moved with lightning rapidity.

Thus they traversed immense tracts of unknown land and boundless ocean, finally halting on the summit of a lofty mountain, lit up by the moon's pearly beams and affording a spectacle of wondrous beauty. Away in the distance, a range of mountains raised their snowy peaks to heaven.

"The Himālayās!" explained the guide.

She expressed no feeling of wonder, for all notion of terrestrial time had vanished.

"Follow me still," said the radiant being, "we are now about to descend."

They glided along the mountain side, past a narrow valley flanked with huge rocks which intercepted the moonlight, and finally stopped in front of a fantastic, strange-looking rock which might well have been taken for the gate of Hell.

"Let us go inside!" said the guide.

They entered a vast cavern with overhanging stalactites, and occupied by human beings, strange figures well calculated to inspire terror. Instinctively she drew closer to the guide's side, where, wrapping the folds of his mantle about her, she felt invulnerable and invisible at the same time.

In the depths of the cavern sat seven men, plunged in meditation; some repulsive to behold, others strikingly beautiful, though their beauty was of a gloomy, cold type. The thought came to her: "Who are these dark angels,

these accursed spirits?" The guide whispered in reply: "They are our brothers of the darkness, the black magi enemies of evolution, forces of hatred and destruction which fight against the forces of love in the world of men."

Meanwhile, one of these disquieting beings stood up:

"Black magi!" he said in metallic tones which rang throughout the cavern, "you who have slain the heart, the better to worship domineering, ambitious intelligence, only a few from amongst you, O magi! have answered my summons."

"Up to the present we have worked separately, but now the coming crisis demands a collective effort. The hour is serious and all-important. Unless we band ourselves against the forces of evolution, they will utterly crush us."

"We have reached the zenith of the fifth race, the race through which we have accomplished our best work. For it is intelligence enslaved to passion and egoism that is man's greatest enemy. This is proved by war, religious persecution, fratricidal strife and blighting materialism, all of which are the result of our efforts. But now, there is about to be born a new race wherein the forces of love are to spread and increase, rendering the very atmosphere fatal to us. And so we must act, and make a final effort to retard this threatening evolution. We are nothing, in appearance, before this terrible force mere wisps of straw and yet we are able to check its progress. Let us therefore deliberate as to the work each one must do in our common interest."

Then the second mage, awful as night, rose to his feet:

"My task," said he, "is to kindle ambition in the hearts of men. Ambition blinds and ruins a man; it becomes an all-absorbing passion that destroys his best feelings, developing within him that fatal egoism which from time to time leads him along the path of darkness."

"I," said the third, a hideous grinning wizard, "I cunningly instil the poison of mistrust and suspicion into men's thoughts; I arouse discontent and rebellion by developing the spirit of criticism which everywhere sees evil, blighting and darkening the soul the spirit of criticism, one of our favourite instruments of destruction."

Then there rose a fourth, wrapt in his shadowy mantle:

"My work," he said, "is to seek in human hearts for the leaven of hatred, and to help it to germinate and grow. By means of obsessing thoughts, I rouse up resentment and rancour, I persuade men that increasing hatred against an individual is nothing but righteous indignation against sin thereupon hatred of the sin is unconsciously followed by hatred of the sinner."

"I," said the fifth, who was handsome as Lucifer, "prefer to make my prey of those men who are reputed to be just and virtuous, who call themselves collaborators with evolution, utopians and philanthropists who have entered upon the dangerous path of occultism. I use their very virtues and purity to tempt them, giving them weapons wherewith to strike their fellow-men, placing the pen in their hands in order to compass their own damnation, persuading them that they are the instruments of the Most High in the fulfilling of His work of justice. In this way, without even suspecting it, they join with us and collaborate in our work of destruction: they too are instruments of hatred"

At this point, she turned to her guide, a look of anguish in her eyes.

"That is sufficient . . . We will now leave," he whispered.

They issued from the dismal cavern, and shortly found themselves on the heights, enveloped in an atmosphere of peace, and with the moon's rays streaming upon them. The radiant being now turned towards his companion with a smile, and addressed her for the last time, in grave, gentle accents:

"Hast thou understood, O Woman! In thy desire to punish this criminal, thou hast unwittingly joined hands with the forces of destruction that would oppose evolution. However defiled a man may appear . . . condemn him not, become not thou the instrument of his chastisement. Inevitable as doom, his time will come . . . let the Law work; there will be no difficulty in finding an instrument amongst the evil-doers of this world, the unconscious servants of Night.

"Woman! Take care! . . . Instead of judging thy brother, try to understand him; instead of condemning him, stretch out thine hand to help him; instead of punishing, grant him thy pardon. Learn to wait . . . to wait in patience . . . Try to catch a glimpse of that divine spark, deep buried in the darkness of a perverse soul, which slumbers in the heart of every being. . .

"So wilt thou become the instrument of the forces of love that would save the world, an active collaborator with the mighty Law of Evolution. . ."

It was night when she came back to herself by the fireside, and the open letter still lay in her lap. Without a moment's hesitation or regret, she rose and flung it on to the flickering flame of the expiring embers. Of this piece of paper, the death-warrant of a criminal, there soon remained only a few grey ashes. And, as though in response to the action, a fragrant odour of incense pervaded the room.

AIMÉE BLECH

THE GREAT INITIATES¹

(Concluded from p. 378, Vol. IV., No. 12.)

"THE importance of the people of Israel in the history of mankind is immediately apparent for two reasons. The first is that this people represented monotheism; the second, that it gave birth to Christianity . . . The Israelites are the link between the old and the new, the East and the West. . . The consequence of the monotheistic idea is the unification of mankind under one God and one law." And Moses was the organiser of monotheism, and the Hebrews were his instrument in bringing this about. They were a mixture of black and white, 'brothers of the Arabs', nomads free and proud. Here M. Schuré touches the fringe of occult records. These Hebrews loved the desert ineradicably; and they worshipped but one God, the God of Hosts, the Elohim. The monotheistic cult had grown steadily till it spread from Chaldæa to the very sanctuaries of Egypt. It awaited an organiser Rameses the Great reigned over Egypt, his son was Menephtah and his nephew was Osarsiphi, "the silent". Clever, learned and inscrutable, he was incomprehensible, even to his mother, who fain would have had him ascend the throne of the Pharaohs. He passed through the initiations of Isis serene and unafraid. His one desire was to know all that was contained in the secret books of the temple, which were kept within the golden ark and read only by the pontiff. Rameses feared this silent Levite, so to remove him from the throne he appointed Osarsiphi as sacred scribe of the temple of

¹ *Kṛṣṇa and Orpheus, Rāma and Moses, Pythagoras, Hermes and Plato*, written by Edouard Schuré, and translated from the French by F. Rothwell, B.A., F.T.S. All obtainable from The Theosophist Office, Adyar, Madras, India.

Osiris. He was sent to inspect the Delta, where the Hebrews dwelt. They had hard taskmasters against whom they at times revolted. One day Osarsiph saw one roughly beat a defenceless Hebrew. He struck the Egyptian dead. But the vengeance of the sacerdotal college followed the homicide. The pride of Osarsiph made him determine to go out alone into the calling deserts and there seek expiation. The monotheistic cult had a mystic centre upon Mount Sinai. There the sovereign Lord was worshipped; Jethro was the high priest—a pure dark-skinned Ethiop. Thither Osarsiph made his way and Jethro welcomed him, seeing in him the destined “leader of the children of God”. Osarsiph went through the expiation for his crime and came out of the ordeal a changed man, his mission clear before him. Then he assumed the name of Moses, “the saved”. His first task was the *Book of Origins*, better known as Genesis, the record of a vision of cosmic facts won from meditation in the silent crypt of Jethro’s temple to the High God. M. Schuré brings out, in some glowing pages, some of the wonderful symbology of this great book; but the key of initiation alone can unlock its whole vast significance. Then with this done and ready to be a scripture to the people, Moses turned to his next and most difficult task—to lead the Hebrews out into the lonely wilderness, there to weld them into a special people, of whom the worship of the one God was to be the special and dominant characteristic. Through long trials and vicissitudes they went, but the stern inflexible will of Moses brought them through all, till Canaan was in sight. His work was done. The angel of death came to summon him. Invincible and grand he waited the end on Mount Nebo, with strange prophecies upon his lips and dazzling visions of the future Redeemer before his eyes. Thus he departed.

In the sixth century B.C. Samos flourished under the tyrant Polycrates. He was typical of the luxurious abandonment of the era amid which Pythagoras grew up. It did

not however affect his calm nature, in which “intellectual passion” predominated. He was consecrated to the worship of Apollo. Throughout his early manhood he sought the philosophers and tried to discover a synthesis in their teachings, but so far had found none. Near to the shining majesty of Juno’s temple he sat meditating profoundly, seeking the reason of things. Sudden and harsh cries disturbed him—slaves were being driven with nail-studded thongs to the Asian markets. Pythagoras pondered still more deeply on the meaning of life. Then came a whisper: “It was in the synthesis of the three worlds that the secret of the kosmos lay.” Then the true meaning of the Doric façade of the temple flashed out.

“The base, columns, architrave, and triangular pediment suddenly represented in his eyes the triple nature of man and the universe, of the microcosm and the macrocosm crowned by divine unity, itself a trinity. The kosmos, controlled and penetrated by God, formed the sacred quaternion, the source of nature, whose cause is eternal.”

Then he went away to Egypt to seek confirmation of his intuitions in initiation. He passed through all the tests with unfaltering patience. The Egyptian priests saw how strong and steadfast of soul he was, and opened out to him all their secrets. About that time Cambyzes and his hosts fell upon Egypt and captured it; and Pythagoras was among the priests whom he took back to Babylon and shut within its gates. In this vast metropolis Pythagoras studied the arts of the Chaldean magi and through them the lore of the East, and the severe worship of the one God by the captive Jews. Twelve years passed, and it was time for his mission in Greece. He dreamed of a regenerate and glorious Greece of “men and women initiates, true mothers and pure heroes!”

M. Schuré gives a remarkable account of how Pythagoras changed the temple of Delphi. There the art of divination had ever been practised, and the then Pythoness was

eager, pure and sensitive. Through her he poured a divine inspiration, and he taught the priests the divine arts and sciences. But Italy was calling him to his great work. It is a wonderful story how he established his famous order at Crotona on the Gulf of Tarentum. Guided by his extraordinary wisdom Pythagoras modelled a new school of instruction in the ancient mysteries. With rare poetic effect M. Schuré describes this wonderful school for us, so pure, so noble. The description must delight every reader, and we must not mar its beauty by any brevity here: it must be read in full. It would be difficult to find teachings more inspiring than the teachings of this Master to his pupils. Long years passed and the school grew ever in power and perfection, and the exquisite beauty of the household of Pythagoras was the model for all: he had married his lovely pupil Theano. But alas! it was all too ideal for the world. Men hated this constant reproach to their evil ways; this chaste school threatened their pleasures and licentiousness. Pythagoras had refused one Cylon as unfit for the school; offended, he roused up opposition against the Master and his work. He succeeded in inciting popular frenzy to such a pitch that at the head of a mob he fell upon the school, fired the buildings and scattered the disciples. Pythagoras is said to have perished. But despite this ending Europe's destiny was greatly affected by the work of the Master.

Plato was the initiate "of the setting sun of Greece". He was born in Athens, "that city of beauty and humanity". A dark and troubled political horizon surrounded his youth—"the period of that implacable Peloponnesian war". Alcibiades was paramount in Greece, and a "mad desire for power filled his soul". When twenty-five Plato saw Athens captured by the Spartans, and Athenian independence come to an end; he saw his country fall into ruins and suffer under the sway of the "Thirty Tyrants". All this made him sad, grave and reserved; but when he did speak it was with "an exquisite and charming gentleness".

He sought things eternal: behind the visible, changing, imperfect forms of the world appeared to him the invisible and eternally perfect models. Outwardly he lived like the ordinary luxurious young Athenian. Then he met Socrates, who, in the garden of the Academy, was, discussing "the Just, the Unjust, the Beautiful, the Good and the True". Plato listened; then came again and yet again to hear the magic words of this quaintly visaged philosopher. At length he gave up everything to follow Socrates. It was the victory of Truth over Beauty.... Plato gave a feast and invited all the most dazzling and voluptuous of Athens. At the end of the gay revel he announced that only those would be his friends who could follow after Socrates with him. Most left, thinking him mad. He burned all that he had ever written of poetry. The death of Socrates affected Plato profoundly. He was ever the grateful disciple, and always attributed to his master the finest flowers of his own thought. Then he travelled everywhere, seeking the mysteries and becoming initiated into them—both at Eleusis and in Egypt. He sought out the followers of Pythagoras and bought that master's manuscripts; then he returned to Greece to found his own school. He taught openly, refuting the sophists and rhetoricians. His famous teachings have come down more or less fully to this day, and still help to mould the thought of the modern world. M. Schuré gives an enchanting picture of the "mysteries of Eleusis, through which Plato passed to become a Seer for ever. "The Ideal is a morality, a poetry and a philosophy; Initiation is an action, a vision, the sublime presence of Truth. The Ideal is the dream and the regret of the divine father-land; Initiation, that temple of the elect, is its distinct remembrance; its very possession. Plato, accordingly, created a refuge, opened up a way of salvation to millions of souls who cannot, in this life-time, attain to direct initiation, but painfully aspire after Truth. He thus made philosophy the vestibule of a future sanctuary, inviting thereto all such as were seriously minded."

Glancing even thus briefly at the lives of these few among the Initiates, we see how devious are the ways that led them to their high position. By the study of them we realise that at all events two things are essential in their characters: an unquenchable desire for Truth, and an intense passion to serve humanity. All the other qualities vary in their importance according to place and time. M. Schuré has done us much service in putting these lives so effectively before us; there is so much in his perspective of them that might not have struck us except through so poetic and inspiring a presentation. We are inspired afresh to essay the more swift treading of the Path to the great Portals of Initiation; once again we earnestly and reverently evoke the God within us that our will falter not on the way; we long yet more ardently that the "Star in the East" flash before our eager gaze, that we may know the Goal is in sight.

JOSEPHINE RANSOM



THE ADYAR BULLETIN

VOL. V ADYAR, 15TH FEBRUARY, 1912 No. 2

HEADQUARTERS' NOTES

WHEN these Notes reach the eyes of our readers, my party and I will be on the high seas, steaming away to England: We shall leave Bombay on February 3rd, and hope to arrive in London on the 16th. A fairly full programme is mapped out for me, and I hope to be able to carry it through successfully. Cambridge is to be visited, where Sri Prakasa is arranging for a lecture, but I do not yet know the date. Two Federations, one in Manchester and one in Bath, claim me to preside over them. The Sundays in March, five in number, are to be occupied by lectures in the big Queen's Hall on 'The Path to Initiation and the Perfecting of Man'. Unfortunately, the Hall is occupied in the evenings, so the lectures must be delivered in the mornings, and we do not know how that may affect the audiences. Scotland and Holland are to have, each of them, "the inside of a week." Paris and

Nice want days, on the way to Genoa, where I am due on April 7th to preside at the Annual Convention of the T.S. in Italy.

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We had a splendid meeting on behalf of the Hindū University on January 31st, at the Central Hindū College, whereat some seven thousand people gathered to voice their approval of the great project. H. H. the Mahārāja of Benares presided, and received a very warm welcome; he made a donation of a lakh, with a yearly subscription, and promised "as much land as was wanted". The Mahārāja of Darbhanga, the Hon. Mr. Maḍan Mohan Malaviya, and myself were, like Barnabas, the chief speakers, and money rolled in in a satisfactory way. One of the citizens, Bābū Motichand Sāhab, gave a lakh, and a long list of subscriptions was read. A remarkable and very pleasing feature in the collection was the gifts of jewels and ornaments and even of articles of clothing, which poured in; rings, bracelets, watches, ear-jewels, were among the offerings, and one poor man, pulling off his only upper garment, a coat, threw it on the platform, and sat down, chilly but smiling contentedly, in only his dhoti.

S. Martin gave only half his cloak to the beggar, but this poor man gave it all. The Mahārāja of Darbhanga and the Hon. Mr. Maḍan Mohan Malaviya are working very hard, and they left for Rājputana on the day following the meeting.

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Mr. N.M. Desāi has added another to the growing number of elementary treatises on Theosophy. It is carefully and nicely written, and shows that the author has studied Theosophical literature with attention and intelligence. The book is entitled *A Study in Theosophy*, and is priced very cheaply at 12 Annas or 1s.

The President spent only a week at Adyar and left for Benares on the January 26th. At both our Indian centres a great deal of Theosophical routine work awaited her and with her usual calm alertness it was all done. She left Benares on the February 2nd and arrived at Bombay on the following day to catch the P. and O. mail boat S.S. Salsatte. At the Victoria Terminus Station, Bombay, the President received a fine ovation—nearly two hundred people were present on the platform and Mrs. Besant, Mr. Jinarājadasa, Mr. Krishnamurti and Mr. Nityānanda were garlanded by various friends. The President and party immediately left for the boat. Mr. G. S. Arundale travelled with the party to Bombay and left again for Benares immediately. During his few hours' stay in Bombay he was good enough to deliver a lecture on 'The Order of the Star in the East'.

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The Benares Convention Lectures of 1911 delivered by our President under the heading of *The Ideals of Theosophy* are now published by *The Theosophist* Office. The four lectures make an excellent little book which will not only be useful to Theosophists and the many students of our growing literature, but will be found valuable for propaganda work. The first lecture introduces the subject of the theme and treats of 'Brotherhood Applied to Government'; the second is headed 'Brotherhood in Education and Criminology,' and is followed by instructive pages on the ideals of 'Tolerance' and 'Knowledge'; the fourth lecture is devoted to 'The Perfect Man'. The book is already on sale at *The Theosophist* Office and is obtainable at Rs. 1-8 or 2s. for cloth and gilt or Rs. 1 or 1s. 6d. for boards.

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It is pleasing to note that *The Theosophist* is growing in usefulness and is at length beginning to gain appreciation. We find once again that our Office is left

without any copies for December, January and February. We are increasing our printing order for the March issue. *The Theosophist* does not show very handsome returns financially as the expenditure of turning out a first class illustrated magazine in India is very heavy. But we do not work so much for money as for the propagation of our thoughts and in order to make it a useful channel for the spread of great Theosophical truths. We are trying to make the journal popular on the one hand and dignified and philosophical on the other, but above all useful for the cultivation and understanding of the real Spiritual life. Some good friends have suggested our raising the price, if need be, but this we will not do as that would hinder our poorer members from buying the monthly.

Adyar will be somewhat empty during the summer. The President and her wards with Mr. Jinarājadasa will be away. Mr. Leadbeater has gone to Europe for some special work. Mrs. Sharpe and Dr. Rocke are going to the hills. Mrs. Van Hook and Mr. Hubert van Hook are leaving for America. Mr. and Mrs. Kirby with Mr. Irving S. Cooper are returning to labour in their native fields. Mr. Clarke goes to England. Mrs. Kerr has left. Though we shall be small in numbers we shall continue to work and study according to our best though poor abilities, awaiting the happy return of our revered teachers.

THE PRESIDENT'S CLOSING ADDRESS AT THE ANNIVERSARY MEETING

AFTER the addresses of the representatives from different countries, the President said:

Some fifteen countries, friends, have been represented at this our Annual Meeting. From Europe, from Australia, from America, from North and South, from East and West, men and women have come to this gathering, have joined hands here in a common faith and in a common hope. Our thoughts are diverse, our languages are many, our Religion embraces the great religions of the world; but however great the diversity of religions, of race, of colour, of nations, we are all one in devotion to a great Ideal—the service of God through the service of man—and the endeavour to spread the recognition of the common brotherhood of all. I know not of any place, save in such Halls as ours, where you can see men and women of different colours and creeds sitting mixed up, side by side on the floor of the Hall, all listening with hearts that beat together to the hope, to the work, to the ideal that inspires. I was looking round our Hall the other day, and saw all there side by side, friendly and in brotherly fashion, knowing literally no difference of colour, or creed, or race, or sex. Surely such a gathering is a promise of the years to come when the life of the Spirit shall unite us, transcending the walls that divide, which are built of matter, and when love shall overflow every country in the world in the recognition of that brotherhood in which the hopes of the world are enshrined. We have heard here different languages spoken but the burden of every speech is the same, a pleasing emulation between the speakers, all eagerly desiring to be first in service, to be most useful to man. Oh! may the day come when

the nations that now are rivals in trade and in commerce, that now draw the sword the one against the other, may only have the rivalries of peace, of heart, of knowledge, of emulation in human service. For that is what we hope for in the coming race, when Spirit shall have become sovereign of the reason, and shall rule in peace over a world at rest. Progress on every side we see numerically and materially as well as intellectually and spiritually. The old prejudices are passing away, the old suspicions are gradually dying out. When one reads, as I read the other day, that H. P. Blavatsky and Annie Besant were both swindlers, it came to me quite with a start of surprise, for I thought that that idea had been almost forgotten, and I was astonished to read it once again. But all that sort of talk only grows out of ignorance, far more out of ignorance than out of malice. And people do not understand unusual conduct when they do not see the motive. It is very, very easy to misunderstand; and when you come to look at it from the standpoint of the world, we may well all be thought to be a little bit mad. Look at our motive. We want to help other people. And that is quite against the maxim of to-day: "Let the strong trample on the weak, and climb by treading on his rivals." We are not competing for the great prizes of the earth, and who but a maniac would not compete for those? We are not endeavouring to gain medals and titles; what then can we be but either maniacs or swindlers? There is absolutely no other alternative. Every person is moved by some motive; something he wants for himself. And if you will be so irrational, from the world's standpoint, as to try to help your brothers to your own disadvantage, then you must not wonder if you are branded as incomprehensible; and the incomprehensible is always the disliked. Gradually, however, a new feeling will spread over the nations, that service is greater than the desire to rise, rise in worldly influence, in worldly fame. And after all, we have some encouragement in this folly of ours, that as we

look back over the past of men and turn over the pages of history, we see that it is not the great conquerors whose names shine most brilliantly, but rather the names of the great Servants of mankind. Who, to-day, would compare the lustre of the name of Xerxes, the mighty conqueror, and that which shines from the name of Pythagoras, the great philosopher, the teacher, the inspirer of men? If you want to name the greatest names that the world knows and to which men bow in uttermost reverence, it is not the name of the conqueror and the monarch; it is the name of the Buddha and the Christ. Man loves most those great spiritual Teachers who have pointed him to the Eternal, and have lifted him above the world. Which of you would give up the song of the Lord, the *Bhagavad-Gītā* from the divine lips of Shri Kṛṣṇa and lose that gem of the world's literature, for a hundred kingdoms that might be conquered by the Xerxes of the world? Those singers that tell of the soul's immortality of Spirit and not of matter, they are the Kings of the spiritual realm, they are the Kings over the hearts of men. And we who, in all humility, take those mighty Ones as our models, and strive in our feeble, perfunctory fashion to shape some slight copy of Their matchless and world-wide service; surely we may take courage when we are blamed for folly, remembering that the world's greatest have set the example of such folly, that we are trying very imperfectly to tread in the footsteps that They have left behind.

Turning from the past, let us glance at the future. The future of the work—that still is ours. You are going back now, scattering from this ancient city, carrying with you to your far-off homes the inspiration that here you have gathered. Give to others the light that here you have found flaming in your own hearts. Pass on to others the inspiration which is making you long to dedicate yourselves to service. At a meeting like this we have all our hearts full of flame, we are full of enthusiasm and of energy. Carry it back to the work. Put your enthusiasm

into action. Light your flaming fuel of service so that when we meet together next year in our southern home at Adyar, we shall have a good record of service to show progress for our beloved Society, purer hearts and deeper love, fitter to render service to the Brotherhood towards which we aspire.

There have been several allusions, naturally and rightfully, to that great preparatory work which stretches before us. And in our Theosophical literature you read from time to time a paragraph which tells of some new sign of the coming of that great Lord whom the Hindūs call the Jagad-Guru, the Teacher of the World; whom the Buddhists name the Bodhisattva, He whose essence is Wisdom; whom the Christians name the Christ, the anointed of God. It is one of the joys of the Theosophical Society that no man in his religion loses anything when the light of Theosophy shines upon his belief, but rather gains a thousandfold; and in the radiance of that light we know that those we reverence are but one. There is no need to convert one man from one faith to another, for in his own faith he has the same mighty Being to whom his prayers go up, from whom the benediction flows. You remember how Shri Kṛṣṇa, the Lord of Love, declared that whoever worships any form "he worships Me". Profound is that great truth; for there is only one World-Teacher, give him what name you will, just as there is only one supreme Ishvara, although His attributes be many and He is worshipped under many names. Literally, one God and one great Teacher towards whom all the religions of the world turn their longing eyes.

I have here a report that appears to me of striking interest, sent to me the other day. [The President read a few sentences from Canon Austen's sermon; see *The Theosophist* of March.] Whence has this come? It has come not from a Theosophical journal, or a Theosophical lecture. It was preached by a Canon of the Church of England in the great Minster of York. In England that

means much, that you have one of the highly-placed officials of the English Church preaching in that Archbishopial Cathedral of the approaching coming of the Lord. The Christian Church is beginning to look for the coming of the mighty One under the name dear to their hearts—the Christ—as the other names are dear in the eastern lands. Shri Kṛṣṇa, Bodhisattva, Christ—what matters the name when the Lord of Love is one? Just as in the heavenly world every man finds the object of his own worship and Deity unfolds Himself in the forms dear to the worshipper's heart, so that none may feel lonely in the other world but have for worship there the One whom here he holds beloved; so is the holiest Lord the same for every human heart, no matter under what name he is worshipped, no matter under what title he is known. The Theosophical Society goes out as the messenger on earth of the White Brotherhood, because that Brotherhood is behind it, and has sent it out into the world to speak its message. That we proclaim with no faltering voice; we declare the reality of the coming, and bid you lift up your eyes to the mighty Himālayās, and wait for the coming of that Jagad-Guru, who shall tread your plains and roads ere many years are passed.

Come He as Ṛṣhi wise,

Come He in Kingly guise

Play He the proudest or the humblest part—

Not by robe, crown, or sword,

Shall any know his Lord,

But by the scarce-heard whisper of his heart;

Look not for outward badge or sign

But strain your Souls to catch the thrill of Life Divine.

THIRTY-SIXTH ANNIVERSARY-CONVENTION OF THE THEOSOPHICAL SOCIETY

(Held at Benares, December 25th to December 31st, 1911)

BY WILLIAM H. KIRBY

AS when from some old and hallowed Cathedral, bells have boomed out far and wide, over hill and dale, their mighty sound-waves, that, from that spiritual centre, extend in ever widening circles, carrying to all in varying measure the message from God's house, the reminder of things divine; so, on the 31st December, at the close of our Convention, it was as if the whole atmosphere throbbed and pulsated with the echoes of that deep strong music, the message of Theosophy, that in this week of crowded emotions and spiritual uplifting must have stirred every heart and exalted every noble quality in those who had the good fortune and the happiness to have come to this Convention.

And as all will scatter to their several homes in India and in the many parts of the world, whence they have here foregathered; the widening circles of spiritual music will spread out more and more embracing an ever-increasing audience whose ears shall catch the echoes and the inspiration of that Harmony, of that Divine promise, which has radiated forth, through the Convention, from on high to all men.

It is so easy to be sceptical; so hard, for some, to have faith. So easy to pose as an 'honest doubter,' so hard to face that doubt and honestly to slay it by deciding finally and whole-heartedly either that one will give oneself wholly and without reservations to the service of a great ideal, or recognise simply that one is not yet able to do so,

and therefore turn one's hand patiently and without recrimination to another less arduous plough.

Yet just now, more than ever before, is the saying "he that hath ears to hear let him hear" true and the necessity for keeping wide and alert the intuition advisable and important. As with man, so with the Theosophical Society; it has passed from childhood and its groping stage of tentative efforts, through adolescence and complex development, to manhood and the precise life's-work that maturity brings. And it is not that Theosophy has changed, as some of the more conservative members aver; but that in the growing edifice of Theosophy as the plans are unfolded, the members of the Theosophical Society have now before them a far more clearly defined piece of work to perform. More of the scheme, more of the purpose, more of the details have in recent times been entrusted to the workers. It is those who try to understand the plan and who are ready to press forward in the building; who, in any capacity, are willing to be guided and to serve in preparing the house of the Lord; who feel there is no time to waste in futile discussion and personal opinions, but are ardent with the one, single, whole-hearted purpose of trying to see what is required and getting the work done, that will finally witness the fulfilment of Theosophy's message and bring to realisation the privilege that has been theirs in preparing, however humbly, to some extent for the coming of a World-Teacher.

It is these two great thoughts, namely the coming of a World-Teacher, and the ideal of Service, utter and complete and selfless, in preparation for His coming, that have been the characteristic and dominant tones of this thirty-sixth Convention of the Theosophical Society.

It is the uniformity of this keynote, and the solemnity with which its utterance has pervaded and inspired every type of gathering and meeting, that has particularly struck me and has made me feel how much strength and how much hope since 1910 the reality of the great work that

lies before us is generating, kindling enthusiasm and devotion in so many hearts all the world over.

For one seems to see that no longer are we only a society laying foundation stones of great philosophical and religious truths. No longer do we merely combat error and try to engender broad views and greater tolerance—but, while yet doing all this, we see how all that has been done in the past thirty-six years was but the clearing of a way, the 'blazing' of a path through the tangle and the overgrowth, that the feet of the Teacher might presently bless in the treading and make thereby a new road along which men's lives might for centuries to come travel and men's souls reach more easily their glorious heritage.

In this sacred city of the East, the "Oxford and Canterbury of India in one" as Sir Edwin Arnold has called it, whose palace-walls, shrines, and tiers of ghats are washed by holy Ganga's water, whose "vast hill of hallowed architecture" encloses some 1,450 Hindū temples and 272 Mohammedan mosques, whose inhabitants live now, as for centuries they have been accustomed to live, untouched by the march of time or the change in civilisation, in this ancient and magnetic centre of Benares once again has the thrill of the coming of a World-Saviour been felt and the wise have seen, as of yore, His Star in the East. Is not all the country round blessed by the influence of Him who became the Buddha?—at Sarnath where the "Light of Asia shed its earliest beams" and the huge mound or *Stūpa* marks the spot where in the Deer-park the Buddha preached His first great sermon after His illumination; at Gaya, a few hours journey from Benares, where still the sacred spot, whereon the Bo-tree grew, retains the Lord's sweet influence, that the more sensitive yet may feel.

So just as Adyar, our southern home, is blessed with all that there in recent times has been outpoured, so now Benares has been vivified and awakened to that greater

life that now is steadily and rapidly maturing in our midst for the fulfilment of the days to come.

If in one way Adyar is a greater centre, is the true home of the Society, is more beautiful in its wide lands and luxuriant groves and fields, yet here in this our northern home the youthful element from the Central Hindū College, the warm-hearted, enthusiastic, affectionate family of students, professors and friends, makes the pursuit of high ideals, the effectual carrying into practice of great collective and individual efforts in the higher life, a more vigorous and real a thing than possibly is visibly apparent elsewhere. It is easier to overcome prejudices, to kindle love and devotion, to arouse enthusiasm and hope, to kill out the spirit of carping criticism—that fatal barrier to progress—to organise groups for common endeavour and effort in service, with the young and ardent than with the old and set. And so what must strike the visitor to a Convention here is the splendid material—and the still more splendid spirit animating it—that some of our elder Theosophical leaders have to work upon. Already last year, in the account I wrote in the January, 1911, number of the *Adyar Bulletin* of the thirty-fifth Convention, I had occasion to allude to the admirable qualities which any one could see promised rich fruit in the characters of many of the 'Benares Group' of workers; but I can testify that this year that promise has been fully maintained. Their beloved Principal, Mr. G. S. Arundale, M.A., LL.B., and with him the Headmaster, Professor I. N. Gurtu and Professor E. A. Wodehouse, M.A., and all the staff of Professors and helpers in the teaching, may well be proud of the growth and progress which is noticeable and of the maintenance of those same high standards of utter self-forgetfulness and alert watchfulness and promptitude in all opportunities for service, rendered ever cheerfully and unobtrusively, for the love of the ideals they have put into their daily lives.

No account indeed of the Convention would be complete without allusion to the great courtesy and self-denying

hospitality of our hosts. Mrs. Besant, Mr. and Miss Arundale received in Shānti Kuñja, the more important of our members: Mr. C. W. Leadbeater, Mr. C. Jinarājādāsa, Mr. J. Krishnamurti, and his brother Mr. J. Nityānandam. At Gyana Geha Mr. and Mrs. Samant, Mr. and Mrs. Sañjiva Rao, Professor and Mrs. Telang, Mr. D. K. Telang, Professor Dalal, Professor Trilokikar and many others all put themselves out and did everything possible to make us comfortable and at home, while on the grounds in various buildings delegates and members from all parts were suitably housed.

Little, probably, do many of the visitors, especially perhaps the Europeans, know how much forethought, how much trouble taken, how much sacrifice of personal convenience, of time, of comfort, has been freely and willingly given by one and all that their Convention guests might in all things have what they wanted and lack nothing. I have seen printed lists of instructions detailing all the domestic and other arrangements concerning not only the cooking of the various kinds and several types of meals required by the different religions and habits, and the lodging in the various bungalows and quarters provided for the many hundred visitors of all sorts; but also the minutest directions for the preparation, say, of hot water that someone had to supervise at 8 A.M. so that it might be ready by sunrise for all; for the lighting of all the grounds by night so that all might move about easily; for the constant cleaning of the grounds and houses and the sweeping of rubbish, papers, refuse, scattered everywhere by the thoughtless; for the meeting of all arrivals at the station two miles off and the accompanying of those departing; for the superintending of servants; for the accompanying of parties for sight-seeing, the sale of books, pamphlets, photos, literature; for the general looking after of the lecture arrangements and seating the people; for the enquiry and postal and telegraph office—all these things required minute organisation and long-prepared thought, time and trouble, as well as sacrifice of some one person

to do that and nothing else all the time when interesting lectures were going on.

Well, it is observing how all these things were done that I have seen proved the words I wrote last year that "there is a nucleus of young fellows who live according to the highest ideals of manhood, whose lives are an unselfish endeavour to be of service to their fellows, whose aspirations are all on behalf of disinterested devotion to the loftiest ideals;" it is this spirit of service, of willingness to work, regardless of any personal desire for progress, regardless of any personal opinion, any clogging self-element, ready always to be utilised, eager to find opportunities, alert for any hints, open to intuitive discrimination, devoted and utterly loyal to their leaders in the work and in the service of the Masters, it is this that has been most insisted on, most taught by our lecturers during the Convention.

Conventions are always distinguished, for the general public, by the official Convention lectures. These were delivered this year by our President and were of her finest, both in substance and in form. The subject was "The Ideals of Theosophy" and the general trend of them was to bring out how, in preparing for the great Teacher, Theosophy is by no means merely theory irrespective of the practical world of men, but rather that in the message to the world Theosophy has the key to many problems—social, religious, and political, and that the Theosophic worker will do well to carry into every-day life, into the circle in which he lives and revolves, those teachings that Theosophy gives him and that knowledge by which he can make Theosophy a living factor and power in his life and a source of greater understanding, and improvement in the life of his surroundings. The lectures will shortly be issued in book form and should be spread far and wide and do immense good, now that so many read and think Theosophy.

Mr. C. Jinarājādāsa, whom we had the good fortune to have amongst us at this time also gave several informal

addresses with characteristic energy and command of excellent language. He was chosen to deliver the closing lecture of the series of our happy Convention gatherings. His extremely beautiful address entitled "The Vision of the Spirit" is, next to those of the President, one of the finest Theosophical lectures I have ever heard.

I will now deal rapidly and summarily with some of the other particulars of the Convention, though all details and figures will properly appear elsewhere.

The reports and business meetings showed unexampled progress and growth in numbers as well as in work done. The issue of publications in all countries, and the general spreading of Theosophical literature and Theosophical influence seems to be increasing year by year. Large donations have this year helped the effecting of plans at Adyar and elsewhere. The Library, under Dr. O. Schröder's management and Mr. Johan van Manen's help, has largely increased, and the Society as such has been officially represented at more than one International Congress of scientists and savants, while our President herself has in London at the Queen's Hall and in Paris at the famous Sorbonne held huge audiences of thousands of thinking men and women entranced by her eloquence and by the deep wisdom of her inspiring message to the world.

During this strenuous Convention week we have had meetings of every kind; for though the message is one, Theosophy conveys its message in many forms to bring help to the many different temperaments. There were two question meetings held by Mr. C. W. Leadbeater, interesting as showing how rarely people stop to think a thing out for themselves or to search for it in a book before they ask a teacher. There were some Masonic meetings and two meetings of the "Sons of India" in the first of which Professor Sañjiva Rao spoke eloquently and thoughtfully on what should be the stimulating force within the Order and what its ideals, and at the second of which a large number of new members, Europeans and Indians,

were initiated into this Order whose motto is "I serve" and, *inter alia*, undertook to do at least one act of service each day. Then there was the Indian Convention proper, and that well-known and eminent writer and Theosophist, Babu Bhagavān Dās was elected General Secretary. There was a general meeting of the E.S. in the Indian Section Hall and two other meetings of the Esoteric Section which were held in the Shrine Room. Members will not fail to recall the help and inspiration they received on both those occasions.

Then there was a meeting of the Order of Service and an Anniversary Meeting attended by delegates and representatives of many lands who spoke of their several countries and the work done there. There was also an Educational Conference and last, but most important of all, there were two most notable and beautiful meetings of the Order of the Star in the East. This new Order which after one year of existence now consists of thousands of members, Theosophists and non-Theosophists, spread over the whole world of civilised nations, has for its inspiration and scope, as all know, the belief in the Coming of a World-Teacher, and the desire to work for the preparation of His Coming. The Private Secretary to the Head of the Order, Mr. G. S. Arundale, on Thursday, December 28th, had spoken to the meeting of the general scope of the Order and the work before it, and it was arranged by Professor E. A. Wodehouse, the Organising Secretary of the Order, that that evening all members desiring to get that personal touch with the Head, should come and bring their certificates of membership to receive them personally at his hands.

This meeting took place at 6 p.m. in the Indian Section Hall. Mr. J. Krishnamurti took the chair as Head, sitting by the big chimney piece at the southern end of the Hall, with over his head the great portrait of H. P. Blavatsky and the bust of Colonel H. S. Olcott. Near him sat the two Protectors of the Order, Mrs. Annie Besant and

dear lads wanted to draw it home themselves, but against this I rebelled, and the horses were re-harnessed and went at a footpace"; again addresses were presented. Mrs. Besant writes: "Never have I been met on my return with a welcome so warm and so unanimous."

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Two of our Adyar residents have been preaching the good message abroad. Miss Codd of England has rendered valuable service at Calicut, where she has been holding Theosophical classes and giving public lectures to interested audiences. The adjoining Lodges of Palghat and Telicherry have also invited her and she is appreciated all round. Mrs. Gagarin was requested to preside over the Coimbatore District Conference held at Tirupur and good use was made of the prevailing enthusiasm: report comes that in an hour from the time of first proposing the building of a Theosophical Hall, the local Lodge was fortunate enough to acquire a beautiful site, and Mrs. Gagarin laid the foundation stone. It is surprising how in Southern India temple after temple of Theosophy is being made ready for future work.

* * *

While Coimbatore District Conference was meeting at Tirupur, the Pāndiyan Province Conference met in the far south at Tuticorin. The local Lodge lives by the life of Mr. A. Subramania Aiyer and a couple of other members who made excellent arrangements and a most successful Conference was held. Mr. K. Somasundara Aiyer of Madura is the Official Secretary of the Conference and his report was very encouraging and spoke of progress and prosperity.

* * *

From Tirupur and Tuticorin groups of Theosophists arrived at Salem, and though informal, the gathering was big and results of the Theosophical activities highly satisfactory. Mrs. Gagarin, Mr. Brown, Mr. and Mrs. T. Ramāchandra Rao, Mr. Gopālaswāmi Aiyer, all from Adyar, Mr. T. Rāmachandra Aiyer of Tanjore and others from other places were amongst the visitors. In three days there were held three E. S. meetings,

three Lodge Meetings, and three public lectures were given at which audiences kept on swelling. The Lodge Hall, was found too small and all the public lectures were delivered in the open air. The subjects 'Teachings of Modern Theosophy,' 'Evolution in the Light of Theosophy,' and 'The Guardians of Humanity' aroused considerable interest. Salem has some very earnest and devoted members and the President and the Secretary of the Lodge, Mr. U. Venkata Rao, and Mr. N. Anantānārāyaṇa Shāstri are working zealously for our cause. A donation of Rs. 3,000 was promised to complete the Lodge building. Salem T. S. possesses excellent grounds and accommodation for visitors and when the central Hall is completed it is intended that the present house shall be used for a girls' school where religious education will be imparted.

* * *

Our President writes in *The Theosophist*:

I quite unintentionally alarmed some of his Indian friends by saying, in the May *Theosophist*, that England, France and Holland much wished for Mr. Leadbeater's presence. It has been translated into the idea that he might not return to India, but I had no such thought in my mind. I only intended to indicate the high esteem in which he is held. My words, however, have provoked a pleasant and earnest entreaty that I will not send "our great teacher" to these Sections.

We, of the Indian Section, appeal to you, earnestly requesting the favour of his presence in India as early as possible. Mr. Leadbeater does not, in our humble opinion, belong to any particular Section, but to the T. S. as a whole, and it is but fitting, that he should be at the central Headquarters of the T. S., where he can write without distraction his great books for the benefit of the world, instead of giving help, however splendid, to individual Sections.

India, the Motherland of spirituality needs and may rightly claim the presence and services of a personality of such spiritual greatness as Mr. Leadbeater.

The first six names on the list of signatures are those of Sir Subramania Aiyer, late Chief Judge of the High

TRUTH AND HARMONY IN LODGE ACTIVITIES

By MRS. J. M. HENDERSON

[There are many debatable points raised in this article, and some reader may be inclined to demonstrate the value of criticism.—Ed.]

ONE of the essentials requisite in a Theosophical Lodge in order that it may fulfil the purpose for which it is created is that of harmony. We are told that unless the vibrations of a Lodge meeting are harmonious, it is impossible for the Masters to utilise that meeting for the sending out of Their influence over the neighbourhood, but that if the vibrations are harmonious, They can thus use it.

It is a beautiful thought, to my mind, this—that we invite or repel the influence of those exalted Beings by our attitude; that in our own hands lies the power to receive great good from Them, or to so conduct ourselves that They are unable to help us; and yet how fraught with responsibility is the idea! And how little can a Lodge accomplish—no matter how great the individual efforts of any of its members—if in this one particular it fails; if it meets week after week without the benediction of Those whom we profess to revere and to follow.

What, then, are the requirements of character and the attitude of mind which shall bring harmony into a Theosophical Lodge? The question is a difficult one to answer. Only by beginning at the little seemingly insignificant details of Lodge activities and gradually working up to those more important, can we hope to gain any true answer to this question.

Some tell us that the spirit of tolerance is the needful quality; that by its promptings we can invariably

bring harmony out of inharmony, and order out of chaos. Tolerance is a good quality to possess, but one must carefully guide oneself as to what use one makes of it. If it results in that easy-going attitude of mind which permits countless errors to creep in unobserved and uncorrected, it cannot properly be called tolerance; would it not better be termed indolence of mentality?

If tolerance holds us back from being true to the truth in not permitting us to criticise, no matter how much necessity there may be for gentle, kindly criticism, we are suffering from an excess of the virtue of tolerance, and a lack of the love of truth. A metaphysical writer has said: "We resent criticism because we are not seeking for our own weak points." How are we going to strengthen those weak points, and make our characters well-balanced and symmetrical, if we are never criticised? Another writer says of criticism: "There are two kinds of criticism and both are helpful in establishing truth. Favourable criticism is that which dwells upon the virtue of the person or thing discussed, while adverse criticism points out its weaknesses. No criticism is fair or complete which confines itself either to overweening praise, or unqualified abuse. All true criticism is a search for the truth." And a third writer has said, even more briefly: "The duty of criticism is to establish truth."

If it be offered as an argument against criticism that the Masters do not criticise adversely, a careful study of the life of the Master Christ refutes this statement. He delivered the most scathing of rebukes in His powerful exordium beginning—"Woe unto you, ye scribes and Pharisees, hypocrites". And we read again how He contented Himself not alone with word of reproof, but went into the temple and cast out bodily all who bought and sold in the House of God. What an epitome of manly strength, linked with the loftiest spiritual conceptions, is revealed in that incident in the life of the Master!

Even after the necessity for criticism has been conceded, little good is attained unless it is given and received in the right spirit. To cavil for the mere love of caviling accomplishes little or nothing. To criticise with the idea of finding the truth is a worthy act. So much for the one who criticises. To receive criticism as though it were an insult deliberately offered to affront one's personality is never to gain the inestimable benefits of sincere criticism. Indeed, do we not, in our wounded personality, often forget the involuntary complement which lies under honest criticism? It is as though our friend—perhaps our enemy—would say: "I know the possibilities of the soul you conceal so successfully beneath a petty personality; help me to reveal it to others as I deem it to be." Criticism of this nature should not be flouted nor resented.

It is by an unprejudiced attitude towards criticism and a keen realisation of its beneficial possibilities, that those who criticise and those who are criticised show themselves to be of that goodly band of which Plato speaks as being "Lovers of truth and of that which is".

If, after admitting that sincere criticism has its benefits, we still hesitate to avail ourselves of this purely personal mode of conveying truth, there is a method in Lodge life by which it can be avoided, and that is by establishing truth in all Lodge activities. A large order, you will say; but unless this is done, no Lodge can do the work of which it is capable, and for which it is fitted if it works under ideal conditions. And a necessary order, if Theosophical Lodges are to win for our Society the approbation due to an organisation that has for its motto: "There is no religion higher than Truth." Other people, devoted to a less lofty precept, may cheerfully renounce Truth and all her pleasant and unpleasant teachings; but for us, as Theosophists, there is, of necessity, a higher and a nobler course. We must be true to the truth in every possible way; we must accept its teachings on every conceivable

subject; we must subdue our personalities, become ascetics concerning the pomps and vanities of the world, if need be, but we must never fail in being true to the Truth that is in us. As one of our writers has put it: "Theosophy is the Truth; and Truth is what avails; its adherents are nothing."

What would be our conduct if every one of us actually believed that? Let us take an example from practical business life; say that of a manufacturer of woollen goods who is acquainted with the truth concerning the goods he manufactures. If a piece of woollen cloth be shown him, he will be able to say, after examining it, what qualities it possesses; whether the colour is one that will not change with use; whether the warp is of the best, and the filling a good substantial one; whether it will shrink when wet, and whether the weaving is such that it will wear long and look well; in other words, he brings all his technical knowledge to bear on that piece of goods, and he shows its weakness or strength in every detail of its composition. You or I—knowing nothing about the manufacture of woollen goods—would judge it quite superficially, being guided by the colour, or the pattern, or the weight of it, and wondering later on, when it began to look shabby, why we always had bad luck in choosing woollen cloth.

Now, turn this particular working of the mind—as demonstrated by the manufacturer—to one who has given years to the study of Theosophy, in other words, Truth. What should be the result? He ought to be able to discern, with much more ease than others, the beauty and truth of every production of man; his Theosophical training should create a spirit of tolerance, which accepts readily every bit of established truth that is to be found in everything that exists. Is this the case—particularly in the ethical and religious domain of thought? One finds Theosophists who are rabid on the subject of Methodism and quite broad on the subject of Mental Science; who

are extremely narrow on the subject of Catholicism and very generous concerning Judaism; who are positively bitter concerning Christian Science and have much tolerance for Presbyterianism. If one cannot be loyal to Theosophy, and at the same time more tolerant to every sect or cult than any member of those sects or cults is able to be, it seems to me one is forgetting that Theosophy is Truth.

A good Theosophist is a Mental Scientist, to my mind; if he is not a good Christian Scientist, it is because he has let some of the most beautiful teachings of Theosophy slip away from him; and if he cannot learn something of great benefit from Judaism, he has not properly conned his Theosophical text-books. Theosophy means more truth, more love, more beauty; it never means shutting ourselves away from any possible or practical method of gaining truth, that may be presented by some other Society than our own. We have either borrowed from them, or they have borrowed from us; and people who are well enough acquainted to borrow from one another certainly ought to be the best of friends.

CLARA HENDERSON

(To be concluded)

When man has conquered Nature he will be faced with the harder task of conquering himself. . . . In the last analysis the question of the long future of the human race is a social and religious problem. If it can retain, amid all its triumphs, the spirit of self-sacrifice, the brotherly love, the humility of mind, and the wholesomeness of heart inculcated by the greatest religious teachers, then it may survive when the sun is a cinder and the earth as we know it no longer exists.—*Harnsworth's Popular Science*, p. 91.

THEOSOPHY IN MANY LANDS

HUNGARY

The T.S. in Hungary has at last a suitable home, much to the satisfaction of all our members. The flat, consisting of four good-sized rooms and several small ones, is situated in the very centre of the town in a quiet and sunny street. One room is set apart for general meetings and Lodge work; the second room is the library, which will be used also as a reading-room for members and outsiders; the third room is the Office of the General Secretary, and the editor of the Hungarian official organ, the first number of which we hope will appear in the course of December, under the name *Teozofia*; the fourth room is rented by Mrs. Cooper-Oakley for her own particular work and private meetings.

We were happy in being able to have our opening meeting on November 17. The meeting was a large one, most of the members of our Society being present.

The ceremony was opened by music—violin with harmonium accompaniment. The President then opened the meeting by a speech beginning with an expression of gratitude to all those who had made it financially possible to rent this flat. Especially thanks were given to Mrs. Cooper-Oakley for her share, and also for her large contribution towards the furnishing and decoration of the rooms—the arrangement of which has been made most successful and artistic under her supervision. The President drew attention to the fact that although each member should offer of his best, without any idea of receiving thanks, it was none the less well for the receiver to return thanks, as we are told that gratitude is a necessary quality in evolution. In this special case, the General Secretary felt it his honour and pleasure to thank Mrs. Cooper-Oakley and the other Hungarian helpers most cordially for all they had done. He went on to say that the goal sought by those who worked in these rooms should be the gaining not so much of worldly as of spiritual gifts; that to his mind the different religions might be said to represent different Lodges, each

bringing its adherents forward in their evolution, and that these divisions represented different lines of development. He then called upon the Presidents of the nine existing Lodges in Hungary to express their ideas as to how their special Lodge work should be carried on. In closing the meeting he said that believing, as we all do, in the power of thought and emotion, we should do our best to bring only the highest thoughts and feelings within the precincts of the Headquarters, so as to form a centre of pure and helpful vibrations. He expressed a hope that the work begun so well in the new rooms might continue in the same spirit in which it had been begun. He thanked all those who had contributed during the evening to bringing about the pervading sense of peace and happiness, and added that he trusted that they would continue their help in the future. The proceedings throughout were most harmonious and uplifting. Lest I should make this account too long, I have left out the summary of the speeches given by the Presidents of our nine Lodges, although some of them were valuable and very interesting.

With regard to the propaganda work in Hungary, a series of public lectures has been planned by Mrs. Cooper-Oakley for Sunday afternoons. The first lecture has been given by herself in English on 'The Coming Cycle'; the second will be given by Mr. Gaston Polak in French, on 'L'idéalisme de la Pensée Contemporaine,' and the third will be given by Dr. Deszo Rózsaffy in Hungarian, on 'The Place of Art in the Evolution of Man'.

CANADA

It is a day of small things in Canada, but of great possibilities. Canada is larger than the United States (Alaska excepted). It stretches for nearly four thousand miles from the Atlantic to the Pacific. It has seven or eight millions of people, but there are only eight Lodges in this vast country. Confederated Canada contains nine self-governing provinces; one organised territory (the Yukon), and endless stretches of unorganised territory. Three of these provinces have no Lodge, *viz.*, Nova Scotia, New Brunswick and Prince Edward Island. Quebec has one Lodge (at Montreal); Ontario one (at Toronto); British Columbia has three, (*viz.*, two at Vancouver on the mainland, and one at Victoria on Vancouver Island). The remaining three Lodges are on the prairie country, *viz.*, one at Winnipeg, Manitoba; one at Regina, Saskatchewan; one at Edmonton, Alberta. These have

been established this year, and are the fruits of a propaganda tour by Mr. C. Jinarājadāsa. Their formation gave the requisite number of Lodges, with one to spare, for the establishment of a Canadian Section. At present the Lodges are affiliated with the American Section at Chicago. Dr. Weller van Hook, the American Secretary, invited the Canadian Lodges to consider the question of establishing a Canadian Section. The Toronto Lodge has given a general concurrence but recognises the difficulties owing to the scattered membership. It thinks there should be more Lodges in eastern Canada; and suggests itself propaganda work with that object. The Lotus Lodge of Vancouver B.C. in a resolution is in favour of preparing to form a section, but enumerates the difficulties as follows—scattered membership; weakness of individual Lodges; unorganised local propaganda; selecting a General Secretary known to the whole of Canada, and in touch with it. To meet these difficulties it suggests that Canada be divided into two sections—an eastern one and a western—the former to comprise the five eastern provinces, the latter the four western; that individual Lodges should work steadily towards this end, with the result that the right leader of each section would appear. That conventions be called next year in each division. Meanwhile the Lodges should make every effort to increase the number of Lodges in each division to the required number in each. Probably in no part of the world is the general level of intelligence higher than in Canada, or even as high. And the writer looks confidently for a great extension of Theosophy in the Dominion during the coming years.

J. H.

LONDON

Last night was devoted to the 'Housewarming' of the building to which our Headquarters have now been transferred, and a large number of members crowded the rooms at No. 19 Tavistock Square, W. C., and made the old floors creak again. For this is not the building or any part of the building which is to be raised, but merely an old house which happens to be standing upon the site which the President has acquired for the Headquarters which are to be built. There were many keen regrets at leaving the cheery rooms at 106 New Bond Street which have been the centre of so much happy progress and in which many of us can most readily picture our late General Secretary, Mrs. Sharpe, but a substantial

consolation is to be found in the thought that all the rent which we shall now pay will go to the Trustees of our own Building Fund. To some of us it is a happy omen to go back to 'No. 19'; twenty-three years ago H. P. B. and the T. S. moved to Avenue Road and 'No. 19' speedily became a word of power. We shall have more room in the new premises and have been able to set aside two rooms for E. S. and Devotional purposes so that opportunity will be given (and taken) to those who wish to join in preparing the subtler atmosphere for the Greater Work to be done. The Propaganda Office has also got its own room whose walls are chiefly adorned with announcements of lectures all over the country. There is a good library, where silence most profound must reign, presided over by the familiar Buddha statue which has shed its influence upon our Library for many years; there is also a room where people may talk and members may bring friends—a very useful feature. Our General Secretary and Assistant Secretary have each a good room to themselves on the ground floor. An impressive ceremony of dedication was beautifully carried out by Mrs. Russak, sacred passages were read, Mr. Sinnett gave some interesting reminiscences and showed their bearing and their inspiration for the present day workers, Mr. Wedgewood made a very happy speech and then we dissolved in music, talk and tea.

The chief feature of the London work in November has been a series of five members' Lectures given by Mrs. Russak which has attracted crowded and enthusiastic audiences. There is no debt so great as the one we owe to those who give us inspiration and who show us something of the deeper side of things; we owe this debt to Mrs. Russak. Nine separate courses of public Propaganda Lectures have been carried on in London during November—two of these in new districts—in addition to the regular round of Lodge work.

In the north of England the Harrogate Lodge has arranged courses of Lectures in Hull, Ilkley, Doncaster, Skipton, Darlington and Ripon, in some cases breaking new ground and my report says that on the whole the lectures have been successful and new groups and centres have been formed. Mr. William Bell and Mr. Theodore Bell have been the moving spirits in this admirable activity—tireless in their efforts to pass on to others the stay and the comfort which they have proved Theosophy to be in their own recent heavy trial.

A carefully arranged ceremony of admission to the Society, very simple but very impressive, is printed in the December *Vahan* and should prove most useful. One notices a growing sense of pride in membership and appreciation of the true dignity and splendour of the Society, owing to the work it is called upon to do, and something which will add impressiveness to the handing over of the Diploma of membership is sure to be welcomed by many—although the simple ceremony is in no way obligatory.

The Bishop of London has lately been adding his evidence to the existing testimony to the existence and active participation in human affairs of angels. Preaching recently in Harringay in North London he gave two instances in his own experience in which children had seen angels; in the one case at Westminster Abbey a child had seen angels standing beside the Bishop who was performing the rite of confirmation and in another case some girls saw angels leading their father downstairs. He had retired to bed feeling unwell, and when they went to call him after this glimpse of the unseen world, they found that he was dead.

H. W.

DENMARK

The Theosophical movement in Denmark is growing stronger every year. There now exist four Lodges in Copenhagen and several in the provinces. Notwithstanding adverse criticism and attacks, the Copenhagen Lodge is increasing steadily, and has more than one hundred members on its roll. The need for Theosophical workers is great in Denmark, as most of the work falls on the shoulders of Mr. Thanning, the President of the Copenhagen Lodge, and a few other members. That Lodge is carried on largely by the sacrifice of some of its members who work very peacefully and harmoniously.

Besides ordinary Lodge meetings a public meeting is held every second Sunday in the great 'Concert Palace' which is largely attended by educated people.

One of the members presented to the Lodge a beautiful Organ, and the service of a gifted musician is placed at its disposal so that the meetings may begin with sacred music.

For several years Mr. Thanning spent his holidays in lecturing before the public in the provinces at great self-sacrifice in

many ways, and his doing so aroused so much interest in Theosophy that of late years the lecture hall was found insufficient for the audience.

Miss Diderichsen has translated *At the Feet of the Master*, Mr. Lexow, *The Universal Text Book of Religion and Morals*, besides several lectures of Mrs. Besant.

The Order of the Star in the East has recently been started, and now numbers nearly 40 members. At present, Miss Diderichsen is the National Representative. She will lecture on the subject as soon as she returns to Denmark. The whole of the National Society in Scandinavia is looking forward to Mrs. Besant's visit next year, as she has not visited Scandinavia for some time past.

The Annual Convention for Denmark, Norway and Sweden was held in Copenhagen last year in June, and was well attended. The report showed that there were 31 Lodges and 950 members in the whole National Society of Scandinavia, showing an increase of 115 members since last Convention. Mr. Thanning was elected chairman of the Convention and it was resolved that the next Convention should be held at Norköbing in Sweden. The General Secretary, Lieut. Colonel Gustaf Kinell, asked the European Federation to hold the Congress in Stockholm in 1913. A message of greetings was sent to the President of the T.S. during the Annual Convention.

CENTRAL ORGANISATION FOR THE T.S.

RECORDING SECRETARY: Mr. J. R. Aria

INTERNATIONAL COUNCIL

America	...	...	...	Miss de Leeuw.
India	...	...	...	Mr. B. Ranga Reddy.
England	...	...	...	Mrs. Sharpe.
Australia and New Zealand	...	...	...	Miss Ware.
France and Belgium	...	...	...	Baroness d'Asbeck.
Netherlands	...	...	...	Mr. Johan van Manen.
Java	...	...	...	Mr. J. Huidekoper.
Italy	...	...	...	Don Fabrizio Ruspoli.
Germany	...	...	...	Mr. Cordes.
Russia	...	...	...	Miss Kamensky.
Bohemia	...	...	...	Mr. Beer.
Switzerland	...	...	...	Mr. Schwarz.
South Africa	...	...	...	Major Peacocke.
Norway and Sweden	...	...	...	Miss Blytt.

Denmark	...	...	...	Miss Struckmann.
Scotland	...	...	...	Miss Codd.
Hungary	...	...	...	Miss Neff.
Finland	...	...	...	Mr. Brown.
Cuba	...	...	...	Mrs. James.
South America	...	...	...	Miss Severs.
Spain	...	...	...	Countess Hertha Schack.
Ireland	...	...	...	Mr. Ransom.

THE WORK OF THE RECORDING SECRETARY

1. The Recording Secretary should keep in touch with the General Secretaries, and

(a) Receive from them for filing, where necessary, all news, information, etc., regarding their respective sectional work.

(b) Supervise generally the work of the National Representatives at Adyar, watching and guiding the latter.

2. The Recording Secretary should preserve in his office files of all correspondence, communications, news, information, etc., and keep them posted up to date, as far as possible.

3. The Recording Secretary should concentrate the news of the Theosophical activities all over the world and use the same in the manner he deems fit.

THE WORK OF THE NATIONAL REPRESENTATIVES

The work of the National Representatives consists in:

1. (a) Receiving, collecting, collating and filing all information about the work and progress of the Theosophical Society in the countries they represent.

(b) Keeping in touch with public criticism, favourable or unfavourable, of Theosophy and the Theosophical Society, its leaders and members.

2. Being in constant communication with the General Secretary (or his representative) of the Section of which he is the ambassador at Adyar.

3. Sending copies of Adyar talks and lectures, under the guidance of the Recording Secretary, for use in the Sectional Magazine or for Lodge meetings or propaganda work.

4. Writing every month very brief chatty notes for *The ADYAR BULLETIN* and *The Theosophist*.

It is my hope that this Council may draw the T.S. more closely together, and may meet the wish, so often expressed, to know what is going on all the world over.

ANNIE BESANT, P.T.S.

INTERNATIONAL COMPETITION

FOR THE AUWARD PRIZE, 1912

Under the Auspices of the T.S. in France

This competition, open from January 1, 1912, and carrying a prize of 1,000 fr. (£40), is restricted to Fellows of the T.S. The Jury will be composed of fourteen Fellows, whose names will not be published. The subject is "Altruism, or Theosophy in Practice".

It must be presented in an essay of from thirteen to fifteen thousand words, making from 50 to 70 pages of print in 18. The prize will be awarded on December 31, 1912. The competition will close on August 1, 1912, for MSS. from France, European countries, Algeria, Tunis and Egypt. For other countries the closing is on September 1, 1912. Essays in foreign languages, except those written in English, should be accompanied by a translation into French. The successful essay will be published in *Les Annales Théosophiques*. The other MSS. will be returned.

The essays must be anonymous; each paper must bear a device, which must be reproduced outside a sealed envelope, within which shall be a paper, bearing the name and address of the writer. The MSS. should be registered, and the Jury can accept no responsibility for packets which go astray.

MSS. very clearly written, or, if possible, typed, must be addressed to the Theosophical Society, 59 Avenue de la Bourdonnais, Paris, the envelope inscribed: "Prix Auvard."

NOTICE TO SUBSCRIBERS OF THE DYANESHVARI

Early last May I was quite unexpectedly ordered by His Highness the Maharaja of Baroda to proceed to Europe on special duty. My sudden departure and the special nature of my official work prevented my continuing the publication of the *Dyaneshvari* after the first issue of Vol. II. I have only recently returned from Europe. I assure my readers that the publication of the same quarterly is to be resumed and that they will receive the second issue of Vol. II in April. They will generously pardon this unavoidable delay. *The work will be finished at any cost.*

AMRELI,
January 20, 1912. }

V. G. PRADHAN,
Editor.

Printed by Annie Besant, at the Vasant Press, Adyar, Madras, India.



THE

ADYAR BULLETIN

VOL. V

ADYAR, 15TH MARCH, 1912

No. 3

HEADQUARTERS' NOTES

THE chief event of the month at Headquarters was the solemn gathering of all the inmates on the early morn. of February 17th, the anniversary of the passing away of our beloved President-Founder, Colonel H. S. Olcott. Five years have gone by since he laid aside the body in which he worked, bravely and nobly, organising the Theosophical Society and building a stately edifice on the very foundation he laid thirty-six years ago under the guidance of his great colleague and teacher Madame H. P. Blavatsky. Of him it may be truly said:

Free*from all narrow creeds,
Untrammelled by the curse of caste,
He ministered unto the needs
Of MAN from first to last.

For such Death is not dark ;
 It leadeth upward to the Light ;
 Kindles to flame the soul's faint spark
 As forth it wings its flight.

So short the way for One
 Who lived in tune with Righteousness ;
 Whose works both great and small were done
 With aim to help or bless.

And tho' our tears may fall,
 While Memory softly leadeth Grief,
 His spirit still shall comfort all
 Who shared his soul's belief.

We met in the Central Hall and followed Col. Olcott's old friend and helper Dr. English in offering sweet, fragrant Indian flowers to the statue of the two founders. The old servants of the household followed suit. Then we went to the spot where Colonel Olcott was cremated and where now a fine memorial stands. There also we laid flowers on his statue and sent him our thoughts of love and gratitude. Naturally our eyes fell on the memorial tablet which expresses the wish "May he soon return" and some of us thought how that hope of our President, Mrs. Besant, has been fulfilled.

The same 17th of February was celebrated as the birth-day of our teacher Mr. C. W. Leadbeater. "Absence makes the heart grow fonder" and we know from experience what it is to have our roof-meetings in the evenings without Mr. Leadbeater. Those whom he helped in labour of love or in efforts at leading the higher life feel his absence all the more for that reason. A report of the birth-day celebration appears elsewhere in this number.

February the 17th was celebrated at Benares in a different way. The postponed visit of the Viceroy and Lady Hardinge to the Central Hindū College was paid on that day and our Benares colleagues were busy making

the event successful as we were busy with our two gatherings at Adyar. It is reported to have been an "unqualified success" and the impression made by the good Viceroy was "sympathetic and fearless".

At 4.30 p.m. His Excellency motored, up and was received by members of the Board of Trustees and escorted by the Guard of Honour, gallant and bright in their handsome uniform, to the dais. Mr. Bhagavān Dās in a short, elegant speech requested the Viceroy to lay the foundation-stone of the King Edward Boarding House which he did "with a few wise and beneficent words, in which stress was laid upon the dedication of the building to 'the Service of God, the Motherland and the Empire'." Lord Hardinge was then conducted by Mr. Arundale and Babu Sahab Bhagavān Dās through the College Hall and Boarding House Quadrangle.

But the ladies said that by far the prettiest function was that which took place in the morning, at 11.30, when Her Excellency Lady Hardinge visited the C. H. C. Girls' School attended by Mrs. Molony, the wife of the Commissioner of Benares. Miss Arundale, the Hon. Principal, with the officials of the School, received Lady Hardinge at the door and conducted her to her seat. The girls sang sweetly and then three children stepped forward. One presented a wreath of rose leaves while another said:

DEAR LADY,

We are taught in our Scriptures that our Rulers are our Parents; it is theirs to protect and command, ours to love and obey. We see in you the Representative of the Queen-Empress, who has taught all true Indian hearts to love and worship her. Be then, to us, a Mother, and accept the little offering your children bring to you in love and trust.

Here another little girl presented a Benares scarf.

So ended a visit much looked forward to, an event to be remembered with gladness by all who participated in it.

It is always with great pleasure that we note the successful activities abroad of Theosophical workers who have been at Adyar. Miss Christie's work in New Zealand is prolonged and strenuous and is bearing sweet fruits. We have now before us the tentative programme of her lecturing tour for the current year which speaks of her intended visits to over twenty places. We wish her all success.

**

Our good brother Thomas Prime whose field-work in America bore good results, has now taken up Branch Inspecting work in South India. His first tour of two months' duration has been successful and his earnestness has won grateful Hindū hearts in all places. He carried with him some of our literature and sold our books to the value of nearly Rs. 400/- in the twenty places he has been visiting. India needs more workers like Mr. Prime and our best thanks are due to him for facing Indian climate and travelling which are trying for Europeans.

**

Still another good worker who has left Adyar with the specific object of propagating our ideas is Mrs. Ransom. Leaving a settled home in beautiful Adyar she has gone to Australia on lecturing work. Mrs. Ransom is a cultured woman and an experienced lecturer and will, we are sure, do much good wherever she goes. Her eighteen months' stay here has also been fruitful; besides doing various useful odd jobs like proof-reading and conducting a *Secret Doctrine* class she has turned out an admirable story book, *Indian Tales of Love and Beauty*, which will be published by *The Theosophist* Office, Adyar, during the course of this month. We wish Mrs. Ransom a useful and successful tour and need not assure her that a warm welcome awaits her on her return.

**

We have recorded the President's departure from Bombay on February 3rd. From the Indian Ocean we received

cheering news: "We are very comfortable and reach Aden to-morrow." On board the *Salsette* the President delivered a lecture on 'The Meaning of Theosophy'. In Aden also a lecture was given in the bungalow of our good friend Colonel Nicholson who writes:

"Mrs. Besant and her party have come and gone, having imparted to us all an impulse which is of the greatest value. She very kindly landed and gave us a most inspiring and moving address on Theosophy. She spoke for an hour and a quarter, giving a most masterly exposition of Theosophy and speaking in a most earnest and convincing manner. I had asked about twenty Europeans and twenty Indians to my house. The latter all turned up but the former numbered only nine, the rest either having duties, or being forgetful and not interested enough to remember. Theirs of course the great loss, as ours—who were present—the great advantage. We had tea and then I took the party back to the *Malwa*. You will be glad to hear that the address seems to be bearing excellent fruit. Two Europeans will, I hope, join the Society. Another, a minister, is now reading *The Australian Lectures*, and spoke on the subject in his sermon last Sunday. Six Indians have asked to meet at my house; and the one discussion I have had with them was most promising. I sincerely hope that the plant has taken root and will grow steadily now. Really though, people are most apathetic regarding the real advancement of their better nature, and practically starve it."

This is good news and we hope ere long there will come into existence at Aden a Lodge of the Theosophical Society.

**

We have before us the Annual Report of the Madura Lodge of our Society which speaks of fair activity. The Lodge has its own Hall and E. S. room with a good Theosophical Library. During the year some 15,000 copies of various Theosophical tracts in Tamil were published. Among the visitors were Mr. Irving Cooper and Mr. Thomas Prime. A Theosophical Book Depot has been established

and the good editor of the local *South Indian Mail* has kindly consented to accept elementary articles on Theosophy. The earnestness of the members is great and the Lodge is to be congratulated on its having Mr. P. Nārāyan Iyer and Mr. A. Raṅgaswami Iyer as its President and Secretary. We wish an increase of power and usefulness to the Lodge and hope the work of the devoted members will result in an appreciable strengthening of their ranks.

* *

With the issue of the March number *The Theosophist* finishes another half-yearly volume. It has seen some rise in the number of subscribers and the December and January numbers are no more obtainable. The Index to the closing volume gives interesting data as to its contents, and shows how our chief international magazine is growing both in usefulness and popularity. The opening number of the new volume contains news of Mrs. Besant written by herself; she also continues 'A Study in Karma'; Mr. Leadbeater concludes his lucid and admirable 'Textbook of Theosophy'; 'Man's Relation to his Environment' is a thoughtful article; 'Animated Statues of Egypt' is a scholarly production by Madeleine de Bryas and is followed by an interesting article on 'Chaitanya' by our well-known Indian scholar Babu Sāheb Pūrṇendu Nārāyaṇ Sinha, the author of *A Study in Bhāgavata Purāṇa*; there is a beautiful poem on the statue of Buddha at Birmingham; a new series of lives begins, the hero's star-name being Erato; Philip Oyler contributes a very original collection of his quiet musings; and besides other matter there is a carefully prepared Literary Supplement of book reviews, etc. Of course it will be full two weeks before our readers can read this very inviting number, but there is a peculiar satisfaction for the human mind in enjoying by anticipation and some of us at Adyar who have the privilege of cooking the monthly feast that the Theosophical world revels in have taken the liberty of describing a part of the Menu.



C. W. LEADBEATER.

C. W. LEADBEATER

THE name of C. W. Leadbeater awakens the music of gratitude in thousands of hearts in all parts of the world. And still, one often thinks that this great spiritual teacher will be better known, and his wonderful teachings more appreciated when a generation or two has passed by and when a more spiritual humanity will crave to live the Higher Life and yearn for the Hidden Wisdom.

We write of Mr. Leadbeater to-day because of the chief event of the last month at Adyar—the celebration of his birth-day. February 17th is a red letter day for Theosophists for two reasons: First, it is the Anniversary of the passing away of our dear President-Founder, Colonel H. S. Olcott, and second, it is the Anniversary of the birth of one of our greatest teachers and exponents—C. W. Leadbeater.

The sixty-fifth birth-day of Mr. Leadbeater was celebrated at Adyar in a very pleasant manner. We telegraphed a congratulatory message wishing for his early return. In the evening we gathered informally and spent a couple of hours in music and recitations by Mr. Kirby, Mr. and Mrs. Ransom, Miss Leslie Hodgson-Smith, Mrs. Gagarin and Miss Neff, and ended with light refreshments. Leadbeater Chambers, where we met, was tastefully lighted up and beautifully decorated by our two experts, Mr. Ransom of the Electrical Power House and Mr. J. Huidekoper of our Adyar Gardens. Mr. Best was responsible for excellent cakes and coffee, and Mr. J. Sreenivasa Row looked after our Hindū brothers. The time was delightfully spent and joy and happiness ruled us all. Mr. Leadbeater is a great champion of the life of cheer, light and sunshine, and nothing could have pleased him more than that men,

women and children should be given enjoyment and happiness on his birth-day.

The refreshments satisfied our physical bodies; music and song were food for our emotions; recitations affected our mental bodies; and the devotion, gratitude and reverence felt for our leader influenced us spiritually. The last was the most important to us and we expressed it by signing the following short letter to Mr. Leadbeater.

ADYAR, MADRAS, S., INDIA,

February 17, 1912.

DEAR MR. LEADBEATER,

We, students at Adyar assembled this evening at the Chambers in honour of your birth-day, send you with this our loyal and affectionate greetings and wishes for many happy returns of the day. May you soon return to Adyar.

Fifty-nine signatures were appended to this.

It is unnecessary to write of Mr. Leadbeater's great work and his sterling worth. One who can adequately speak of him is his great colleague, Mrs. Annie Besant, and she recently wrote of him thus:

Charles Leadbeater's name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D.K.—who was himself a pupil of Pythagoras, now the Master K.H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.

As a child he went with his parents to South America, and lived a life of manifold adventures. 'Saved by a Ghost'

¹ *The Perfume of Egypt and Other Weird Stories,*

tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by 'Black Monday,' the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T.S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business;" and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H.P.B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in 'A Test of Courage' in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T. S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the Pioneer Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale,

who has now returned to his charge for higher teaching. He was a member of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19, Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H.P.B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being, not the safeguarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

OUR EDUCATIONAL INSTITUTIONS AT BENARES.

By ELISABETH SEVERS

IT will interest many to hear some more intimate details about the Central Hindū College and the Girls' School at Benares. The good work done is not known as widely as it should be. I was privileged to see something of both Institutions during my recent visit to Benares for the Convention of 1911.

The Central Hindū College is a very imposing and stately building, being converted from its original use of palace, to a college and a school. It covers a large space of ground, consisting besides the main building, of various boarding houses, class rooms, etc., but I mean to write more about the activities I witnessed there than about externals.

The students, were invaluable helpers at the time of the Convention; they gave up their short holidays to stay and help. We got to look on all the College students as friends. The College and the Indian Section grounds palpitated with the sense of their strong young life. We, the European members, messed in the courts of one of the boarding houses, a part of the old palace, and a most picturesque dining room, and so haunted the College precincts until we began ourselves to feel it as our 'Alma Mater'.

The sitting of the Central Hindū College Parliament on December 26th held in the Indian Section Hall, provided us with an opportunity of judging the oratorical and logical powers of the students. It was a very interesting meeting conducted in due parliamentary fashion. The resolution "That in the opinion of this House restrictions of caste and creed, race and colour, in the formation of

matrimonial alliances are a bar to national regeneration and therefore this House gives its entire support to the civil marriage bill proposed by the Hon. W. Bhupendra Nath Basu of Calcutta," was proposed, seconded, and well debated. The Leader of the Opposition scored a success by the vigour of his oratory and the force of his denunciations. He objected to the Bill on the ground of the sanctity of marriage and the sacramental nature of the contract. The restriking by these eastern youths of this note familiar to the European, testified to the fact that on the fundamentals of both spiritual and daily life, both East and West think alike, see and uphold the same ideals. Debating Societies such as these must be of great value in accustoming Indian boys and young men to public speaking, and later to the conducting of public affairs in a proper business-like fashion, inculcating as set debates necessarily must, principles of courtesy, restraint of speech, and general self control.

At 3 o'clock of the same day the Anniversary Meeting of the College occupied our time. Held in the picturesque Hall of the palace, the big raised terrace was on this occasion covered over and filled with seats. Yellow garlands of marigolds, flags, the College purple colours, the portraits of the King and Queen which they had presented to the College when they were in India as Prince and Princess of Wales, together with the signed photograph of King Edward which the Princess of Wales was instrumental in obtaining for the College, formed the decorations. At the back of the terrace was the Hall proper; a large, very oriental looking place, divided by white pillars and arches and adorned with balconies, an impressionist portrait of the President by a French artist, and a few memorial tablets. Except for its wooden benches anything more unlike the ordinary stiff, dull, class-room you could hardly picture. When Mrs. Besant appeared on the terrace, petals of flowers were strewn in front of her (it is one of the most fascinating customs of the

East, the prominent part flowers play in every ceremony and on every occasion) and she was escorted to her seat by the College cadets, a corps of smart, well set up young men of whom any institution might well be proud, clad in their picturesque white uniforms with its touches of yellow and purple. A very crowded audience was present, East and West being both well represented.

Music by the School Choir was the first item on a rather lengthy programme. The Chairman's speech was very short. He told us of the success of the College during the past year and then we listened to a Samskr̥t recitation from two small boys from the R. S. Pathashala, the Samskr̥t Department attached to the College. They did it very well, I am sure, but if the music had puzzled me by its unfamiliarity of cadence, the recitation kept me wondering what descriptive adjectives I could possibly apply to it. The recitation was more chanted than spoken; it seemed to combine a curious occasional staccato effect with a drawling and prolonged persistence on certain notes. Finally, I concluded that English adjectives were not made to apply to Samskr̥t recitations, and listened lazily without further tasking my brains to supply verbal similes. An English recitation on the power of thought was restfully familiar and was well done by a very small boy and then came the Annual Report of the College, from which we gathered that during the past year that Institution had done very well, as regards numbers, examinations and general tone. Mrs. Sañjiva Rao read a report of the Girls' School, whose numbers are also steadily growing, despite the ravages wrought in its ranks by early marriages. A quite alarming number of books as prizes were then presented, mainly, for proficiency in religious instruction and in physical exercises. Mr. Arundale, the very popular Principal of the College, made a speech pointing out the moral and religious ideals the College was founded to maintain, and laying emphasis on the spirit of unity and self-sacrifice

that distinguished the Staff working under him. Mrs. Besant, in referring to the fact that the College would soon pass from its present control to form the nucleus of the future Hindū University, said they felt the natural pang of sorrow, mingled with joy, with which a Mother sees the son she has borne and nurtured going from the home to share in the wider life of the outer world.

On Saturday, January 7th, the Maharaja of Mysore, one of the patrons of the College, came to visit the College and we all went up to see something of the proceedings. As the School and College were still having vacation, and very little notice had been given of the visit only a few, comparatively speaking, of the students could be present and the visit was of a more or less informal nature. The President and the Staff of the College received the Maharaja at the principal entrance and the Guard of Honour escorted him about. The word Maharaja summons up at once mental visions of eastern splendour to one's European mind; one expects to see a gorgeous individual, adorned with diamonds, clad in silks, and guarded by oriental-looking retainers. But this Maharaja was disappointingly western; he was dressed in English clothes with the exception of a golden turban, and drove up in a motor car, his suit, equally unimposing in appearance, following in another. He inspected some of the buildings of the College, the Boarding House, the laboratory, etc., watched the Guard of Honour go through various exercises and then departed, leaving me groaning in spirit over the invasion of the East by the West when it brings about the despoiling in India itself of Maharajas' former picturesqueness and splendour of attire.

A much more interesting ceremony was that enacted on Thursday, January 11th, in the big Hall of the Central Hindū College, when Mr. Molony, Commissioner of Benares, unveiled the signed photogravures graciously presented to the College by their Imperial Majesties the King-Emperor and the Queen-Empress, prior to their leaving India. The

beautiful Hall, with its white fretted arches, presented a scene of much animation, being crowded almost to excess by boys and visitors. In the centre stood a 'shamiana' or tent of ceremony—a golden canopy with silver poles under which reposed the portraits. The space in front was gay with garlands of marigolds: the Guard of Honour were assembled in front of the Canopy, which they left to escort Mrs. Besant and Mr. and Mrs. Molony to their seats. Amid enthusiastic cheers Mrs. Besant briefly announced the object of the Meeting and Mr. Molony said it was a great pleasure for him to be present and that he proposed to say very little as Mrs. Besant would now speak to them.

Mrs. Besant spoke of the pleasure it had been to the Managing Committee of the College to find that unasked, unsought for, Their Imperial Majesties, amid all the dazzling scenes of pomp they had been through, had yet remembered the Central Hindū College and had found time, before they left India to send it these signed photographs of themselves. She reminded the elder students of the visit the King and Queen had paid to the College, when as Prince and Princess of Wales they were in India six years ago, and how she had ventured to ask the Princess when she sent for her next day for the portrait of her Imperial Father King Edward VII, and how then, on her return to England the Princess had sent the College the signed portrait of the King, to be the College's greatest treasure.

Mr. Molony unveiled the portraits, amid cheers for Their Imperial Majesties, and then addressed the Meeting. He thanked the audience for the kind reception they had given him and then said he would like to say a few words about the visit of Their Imperial Majesties to India. He said that that visit seemed to him to have had two consequences: it had drawn together men of different nationalities and religions; it had also shown the important place that India held in the British Dominions, for India

was the only country of England's Dependencies and Colonies that the Sovereign had personally visited, and that fact testified, he thought, to the unique position India held. The presentation of their portraits to the Central Hindū College, Mr. Molony continued, was evidence of the regard shown by Their Imperial Majesties to Institutions affecting the moral and material welfare of the country. Benares was, after all, but a small place, which amid the blaze of pageantry, the many State ceremonies the King-Emperor had lately passed through might easily have been forgotten, but the town of Benares and the Central Hindū College might well be proud of the fact that amidst these stately scenes the King-Emperor had not forgotten the College. At the conclusion of his speech, Mrs. Besant garlanded Mr. and Mrs. Molony according to the pretty Indian custom, and the proceedings terminated.

I also went to an interesting little meeting of the Boarders' Union, in the College one morning. Again, the yellow marigolds were ubiquitous, and long wreaths decorated all the masters present and some visitors, while boys and masters intermingled in friendliest fashion. This friendly and familiar intercourse between pupils and teachers is a noticeable feature of the educational institutions controlled by the Theosophical Society. It first struck me in the Pañchama Schools at Adyar and the impression was confirmed at Benares. After the transaction of some formal business, reports being read of various activities of the Union, Mrs. Besant made a short speech in which she drew attention to the great influence the Boarders might exercise on the School and College, and said that as a matter of fact, the higher tone of the College which had been so noticeable during the past year, was largely due to the fact that the Boarders were now less exclusive and more alive to their responsibilities.

After the School and College had re-assembled I went to morning prayers in both Departments: for the School has its prayers in their big class-room at 10 o'clock and

the College students assemble in their great Hall for a similar purpose at the same hour.

The School prayers consisted of a Samskr̥t prayer said by a pandit, and a Samskr̥t hymn sung by a choir of boys. The College prayers were of a nature more interesting to me, as after the opening Samskr̥t recitation, a teacher delivered a short address in English on the virtue of loyalty to a leader; Carlyle was much quoted; it was an idealistic and yet practical speech. Mr. Arundale often delivers these short morning addresses to the College, but I had not the good fortune to hear him give one. I think that the boys who come under the influence of the College are very much to be congratulated. Besides providing them with a first rate western education, the most lofty ideals and stimulating precepts are held up to them by their elders and teachers.

I had also the pleasure of hearing Mr. Arundale give an address at the Indian Section Hall to the Central Hindū College Theosophical Lodge. He spoke to the meeting on Service and I was very much struck by his deep earnestness and by the beauty of the ideals he set before his audience. The scene was, as all these Indian scenes have been, extremely picturesque to my western eyes. Mr. Arundale sat, Indian fashion, on a low platform, wrapt around—for the evenings were very chilly at Benares—in a Cashmere shawl of many hues. The members of the Lodge sat in front of him on the floor, dressed also in shawls of varying colours, while a few European visitors sat stiffly on chairs around the room. I am sure it must be much easier to speak on spiritual subjects to Indian school-boys and College men than to English. They seem to take to such topics so naturally—it is part of their birthright and an enviable one—that it must make the speaker's task an easy one. These Indian youths are not shy or bored, or stiff, and self-conscious as the English boy is nearly always, when his attention is directed to heavenly rather than to

earthly things. The Indian receives such teaching simply and naturally and listens entranced to the speaker who sets a high ideal before him in fitting terms of devotion and enthusiasm. Mr. Arundale is a very fluent and able speaker. A deep sense of devotion and great force are his characteristics in speaking; he is the very man to capture the imagination of the Indian youth, who is evidently a creature of quick enthusiasm and hero worship. And as he spoke to the boys of the beauty of service and of how they should hold it their high privilege to consecrate themselves to the life of service and so help the Motherland and the Empire, I watched how his audience sat still and wrapt with their eyes riveted on his face, and I realised the great work that is being done at the Central Hindū College in educating youths that shall raise India's name and fame high among the nations.

I went to the Girls' School on January 11th to see, and to take part in, for so it turned out, the picturesque little ceremony of unveiling a shrine to Sarasvati, Goddess of Learning. It was a gala day for the pupils and their women relations (being a purdah school no men could be admitted) and the big hall was a pretty sight packed with Indian girls and women decked in all the brilliant colours that look so charming in the East. Orange, dark blue, pale blue, green, red and yellow, heavy silver anklets, (an adornment which looks so well on slim brown ankles) arms covered thickly with silver bangles, silver nose ornaments gave gaiety to the scene and made a feast of life and colour for the eye. Pupils in the East, whether boys or girls, seem very friendly, and evidently like visitors, they are not frigid in manner as the western school children are, they always smile at all comers with friendly, dark, kind eyes.

Mrs. Besant made a short speech, translated into Bengali sentence by sentence; (the school is bilingual, instruction having to be given in Bengali and Hindi while English is also taught) a song of greeting and a Samskr̥t

hymn were sung and the shrine which until then had been hidden with white muslin, profusely garlanded with yellow marigolds was unveiled and we beheld the Goddess (Sarasvati is a Devi which literally translated means bright or shining one) in her traditional pose, playing on a lute. The shrine was presented by a father in memory of his daughter, a former pupil, who had died shortly after her marriage. And then the whole assembly defiled barefooted before the shrine, offering to Sarasvati handfuls of white flowers, the smaller children who could not reach so high, throwing the white petals upwards, and East and West united in paying homage to the Goddess of Learning until Sarasvati's shrine was heaped high with floral offerings. For does not the Hindū philosophy see in all learning a means to put an end to pain, and head all secular books with this declaration? It is, then, but fitting that the personification of learning from whom may be distilled the precious fruit of wisdom should be worshipped. And the Goddess, the Ideal of Learning, has ever been worshipped by all men and nations desiring culture. Pallas Athene in Greece and Minerva in Rome had their temples and had their votaries as Sarasvati to-day has in the East, and the search after and the love for learning ever united and unites all men of good will in every land. It is satisfactory also to any with feminist leanings to recall the fact that the personification of Wisdom has ever been portrayed in woman's form.

It seemed almost incredible to the western mind that all these girls, slight, immature young things that they mostly were, had to be wives or were so already; there was no choice for them in the matter. An unmarried Indian woman is an unknown quantity; in India a woman is either wife or widow. One could not help wondering what the future would bring of weal or woe to this room-ful of girls in whom we beheld the wives and mothers of India's rising generation. A Hindū teacher, a widow and Sannyasi, who worships daily on the Ganges

before she teaches in the school, a woman with a strong calm face on whom fate had already worked its will, was one of the most interesting figures of the scene. I saw a girl stoop down and touch her naked feet, the traditional act of reverence in the East to the religious teacher. Curiously eastern, yet friendly and familiar, was the short ceremony of this unveiling. One felt at home in it, as it were admitted to the sanctuary of the eastern heart in this little religious festival of colour and of joy.

Miss Arundale, to whose untiring energy and devotion the Girls' School at Benares owes its inception and continuance is now anxious to take a further step to round and complete the good work to which she has set her hand. She is trying to start at Benares a home for Indian widows in which they can be trained as teachers; for one of the most crying of India's needs at the present day is the want of competent Hindū women teachers. The only obstacle in her way is the lack of funds, and surely when the need is known, a ready response will be forthcoming and the education of India's women shall be seen to be as important as the education of India's boys. No country can be regenerated unless the needs of its women are provided for and their natures helped to expand healthily along all the lines of human activity.

ELISABETH SEVENS

It is better to be wise in truth in the face of opinion, than to be wise in opinion in the face of truth.

GIORDANO BRUNO

FROM MY SCRAP-BOOK

[Any reader of sacrificing nature wishing to throw open his Scrap-book for me may do so by copying out what he deems suitable for this column and forwarding it to 'The Editor, ADYAR BULLETIN'.]

THE Ancients were lightly spoken of a few years ago when materialism was triumphant. With the advance of every year their wisdom finds recognition at the hands of our humanity. I was struck with this fact when a good friend showed me a Christmas card bearing a portion of an inscription on an Egyptian pedestal from Ahmīm with its English equivalent: "To wish you things all beautiful, pure, pleasant, sweet; the gift of heaven, and the product of earth." We all thought Christmas cards were our own invention and speciality! Now we are told: "Recent research has however brought to light the fact that more than four thousand years ago it was the custom of the Kings and nobles of Egypt to interchange New Year Greetings in the form of small Scarabs and Tablets, upon which were engraved in hieroglyphic characters, wishes for 'Good Health,' 'Happiness,' 'Long Life,' etc." An enterprising firm (Messrs. Hill & Co., London and New York) has produced some cards, suitable for our use, from carefully made drawings of the original inscriptions preserved in museums, with English translations. Thus in small matters even the light of the ancients is enlightening us and in this case bring a beauty where often grotesqueness reigned.

From an unknown American friend (I regret that I cannot send him my thanks) comes this very interesting cutting. It is true though humorous and needs no comment.

Dr. Julia Sears, head of the 'New Thought School,' says: "There are enough people on the planet to-day who re-

member one or more of their incarnations to make it a certainty that reincarnation is a positive fact." All right, Doctor; we'll add this to our list of positive facts, which is already becoming somewhat unwieldy. Still, there is a question which has been puzzling us a good while, and we now make bold to ask: Why is it that, among all those people who remember one or more of their incarnations, not one can remember being a hod-carrier, an undertakers' assistant, or an office-boy in a soap factory? There is a strong tendency to run toward royal families, court musicians and philosophers. Two or three persons can distinctly remember having been Joan of Arc, and the number of reincarnated Napoleons and Louis the Fourteenth is growing all the time. But the man we are anxious to meet is the chap who can remember with pleasure his incarnation as the brawny 'white wings' who pushed the scoop around the arena of the Roman Coliseum after the show was over and the animals retired, or the employee of the Imperial Health Department whose duty it was to descend into the Cloaca Maxima when it got clogged.

Another New Thought which comes at this moment is in connection with the statement of Dr. Sears that she was that Italian singer Marsina four hundred years ago, was bitterly discontented, and now she longs to sing and cannot.

H.P.B. said that early in this century modern science would have to accept certain occult and spiritual truths. In her monumental work *The Secret Doctrine* she indicated some lines of study along which our race was to come into contact with the Ancient Wisdom, one of them being Symbology. I am obliged to the gentleman who has sent me the following extract. As I read I thought it was perhaps from some book on mysticism. My readers will please take note that it is from quite an orthodox scientific book written by a well-known scientist, viz., *The Interpretation of Radium* by Frederick Soddy, M.A., Independent Lecturer in Physical Chemistry and Radio-activity in the University of Glasgow. The book is one of the Progressive Science Series and the above extract is taken from pp. 241-44.

It is strange how strangely some of the old myths and legends about matter and man appear in the light of the recent knowledge. Consider, for example, the ancient mystic symbol of matter known as Ouroboros—'the tail devourer'—which was a serpent, coiled into a circle with the head devouring the tail, and bearing the central motto "The whole is one". This symbolises evolution, moreover it is evolution in cycle—the latest possibility—and stranger still it is evolution of matter—again the very latest aspect of evolution—the existence of which was strenuously denied by Clerk Maxwell and others of only last century. The idea which arises in one's mind as the most attractive and consistent explanation of the universe in the light of present knowledge, is perhaps that matter is breaking down and its energy being evolved and degraded in one part of a cycle of evolution, and in another part still unknown to us, the matter is being again built up with the utilisation of waste energy. The consequence would be that in spite of the incessant changes, an equilibrium condition would result, and continue indefinitely. If one wished to symbolise such an idea, in what better way could it be done than by the ancient tail-devouring serpent?

Some of the beliefs and legends which have come down to us from antiquity are so universal and deep-rooted that we are accustomed to consider them almost as old as the race itself. One is tempted to inquire how far the unsuspected aptness of some of these beliefs and sayings to the point of view so recently disclosed is the result of mere chance or coincidence, and how far it may be evidence of a wholly unknown and unsuspected ancient civilisation of which all other relic has disappeared. It was curious to reflect, for example, upon the remarkable legend of the philosopher's stone, one of the oldest and most universal beliefs, the origin of which, however far back we penetrate into the records of the past, we do not seem to be able to trace to its source. The philosopher's stone was accredited the power not only of transmuting the metals, but of acting as the *elixir of life*. Now, whatever the origin of this apparently meaningless jumble of ideas may have been, it is really a perfect and but very slightly allegorical expression of the actual present views we hold to-day. It does not require much effort of the imagination to see in energy the life of the physical universe, and the key to the primary foundations of the physical life of the universe to-day is known to be transmutation. Was

then this old association of the power of transmutation with the elixir of life merely a coincidence? I prefer to believe it may be an echo from one of many previous epochs in the unrecorded history of the world, of an age of men who have trod before the road we are treading to-day, in a past possibly so remote that even the very atoms of its civilisation literally have had time to disintegrate.

Let us give the imagination a moment's further free scope in this direction, however, before closing. What if this point of view that has now suggested itself is true, and we may trust ourselves to the slender foundation afforded by the traditions and superstitions which have been handed down to us from a pre-historic time? Can we not read into them some justification for the belief that some former race of men attained not only to the knowledge we have so recently won, but also to the power that is not yet ours? Science has reconstructed the story of the past as one of a continuous Ascent of Man to the present-day level of his powers. In face of the circumstantial evidence existing of this steady upward progress of the race, the traditional view of the Fall of Man from a higher former state has come to be more and more difficult to understand. From one new standpoint the two points of view are by no means so irreconcilable as they appeared. A race which could transmute matter would have little need to earn its bread by the sweat of its brow. If we can judge from what our engineers accomplish with their comparatively restricted supplies of energy, such a race could transform a desert continent, than the frozen poles, and make the whole world one smiling Garden of Eden. Possibly they could explore the outer realms of space, emigrating to more favourable worlds as the superfluous to-day emigrate to more favourable continents. One can see also that such dominance may well have been short-lived. By a single mistake, the relative positions of Nature and man as servant and master would, as now, become reversed, but with infinitely more disastrous consequences, so that even the whole world might be plunged back again under the undisputed sway of Nature, to begin once more its upward, toilsome journey through the ages. The legend of the Fall of Man possibly may indeed be the story of such a past calamity.

FELIX

A PERSONAL EXOTERIC PHILOSOPHY

By E. G. H.

IT specially behoves those who are in the van of the forward movement of spiritual thought to take a careful stock of their personal views on spiritual matters so that they may be ready to explain or defend them to all comers, and thus to help those who are still storm-tossed. This is all the more necessary when we bear in mind the fact that a religion or philosophy is seldom, if ever, judged by its highest teachings but rather by those who profess it, and that in spite of the fact that everyone is ready to admit the folly of such judgment when it is applied to his own particular religion or philosophy.

Now if one feels that the philosophy or religion which he holds is one which fulfils the purpose of all philosophies or religions, that is to say it ends or eases pain and suffering, one cannot help wanting to impart a knowledge of it to others. As a rule, however, those who profess no religion or profess it only in name, are apt to veer off if we introduce our beliefs with their correct visiting cards. They have heard various things to the discredit of our particular belief and have their own ideas as to what one must believe if one holds it; they therefore prefer to remain free to think as they please and will pay but little attention to our arguments after we have introduced them as being Theosophical, Roman Catholic, Buddhist, or anything else, for they feel that the acceptance of them will entail the acceptance of a number of other beliefs with which they would not have the same sympathy. It is necessary, therefore, to formulate a personal philosophy that will be accepted as such and will interest as being a personal as opposed to a doctrinal belief, and will, perhaps, receive more careful attention in consequence.

In childhood we are all taught a certain code of ethics and morals as well as certain histories or legends, as the case may be; the sum total of these constitutes what is known as one's religion. Later we begin to examine these beliefs and, finding that some of them are inconsistent with our experience of life, discard them, others, often unconsciously, we take up and add to our stock. Thus an average man's beliefs are constantly altering, for better or for worse, and usually without his being aware of the process. Owing to this continual state of transition and modification there are always a certain number of subjects on which he is ready to accept information that he may turn it over in his mind and see whether it offers a satisfactory explanation. Now at the present time these subjects are just those on which Theosophists have the strongest and most decided views, and are best able to explain all the worries and troubles of the average man by the great truths of reincarnation and karma. These are, however, rather large orders for anyone who has not met them before to take in at a gulp, and it will often be better to offer a simpler philosophy which will eventually lead him to them, than to try to force these upon him all at once. Reincarnation and karma should be introduced as being interesting theories which might explain things better, but which he had better study alone first of all.

The simpler philosophy which, it is advocated, should be a personal one, will of course vary in every case. It is essential that it should be thoroughly understood in all its details by its expounder and must be his own belief—not a belief taken out of a book because it happens to fit the case. Everyone interested in helping others should, therefore, take a careful stock of his beliefs, and select such items as will form a connected and plausible philosophy without being too difficult for those to whom the theories already mentioned would be somewhat indigestible. The writer has tried to formulate such a philosophy for himself and gives it below in the hope

that others may derive from it some benefit, either as a model or as a suggestion for something better. The philosophy is quite a short one, consisting of three axioms, which are given with the explanations of them which are usually offered:

- I. The end and object of Life is Happiness.
- II. Happiness can only be obtained through Wisdom.
- III. Evolution.

I. This will often be denied until it is understood. Ambition, wealth, popularity, fame, and other things desired by men will be quoted as being the objects in life. Going a little further, however, it will be seen that all these other things are sought because it is thought that their attainment will bring happiness. Another attack which may be made is that this is a very selfish end to put as the object of life. Here one must refer to the second axiom for a defence, or else it can be asked whether one's opponent can quote any cases in which true happiness has been obtained which did not result from unselfishness. It is very improbable that he will be able to bring forward any case of an intellectual man who has lived and died happily and selfishly. Maeterlinck's recent play, *The Blue Bird*, has voiced this vague general longing for happiness and this is doubtless one of the reasons for its great popularity.

II. One must carefully discriminate here between wisdom and knowledge. Wisdom is discrimination, not the memorising of facts and theories. There are Baluchi camel drivers wiser than many an Oxford don, even though the former are unable to write or read. Unfortunately the average man has not, as a rule, realised this difference, and so will find a little difficulty in accepting the axiom without a good deal of explanation and thought. He must be brought to see that the wise man is he who so chooses and orders his life that it brings him happiness. Perfect wisdom will, of course, include a very high standard of knowledge and will only be obtained at the end of a

soul's evolution, but as large a measure of happiness as a soul is entitled to by its evolution can only be obtained through such amount of wisdom as it has accumulated.

An argument which will be brought forward is that one often sees a great deal of pain and suffering in the lives of those who are very highly evolved. The third axiom, Evolution, answers this, although not very satisfactorily, and the enquirer must be referred to a study of the theories of reincarnation and karma if he wishes for a full explanation. Theosophists of course know that pain and suffering never cease until evolution is complete, but we also know that we come to realise this fact, and that as we evolve these no longer affect us in the same degree, and are indeed, often welcomed as reminders of the higher life. This is not a truth, however, to put before beginners if it can possibly be avoided.

III. This is not a hard axiom for the man who is *au fait* with modern science and thought, for there evolution is the key-word of all riddles, and it is only necessary to argue by analogy that what explains everything on the physical plane may well be applied to the spiritual and mental planes. If the enquirer is not up in modern science he should be advised to study it. Here it is, best to use as many arguments in support of this theory as are to be found in scientific text-books, and the earnest Theosophist will do well to study the latest developments of scientific thought on these subjects. Perhaps the best argument of all here is to ask your opponent to quote some theory which will better explain the phenomena of pain and suffering than that of the evolution of the soul, and thus put the burden of proof on to him.

This is the writer's idea of an exoteric personal philosophy. There are doubtless many weak points in it though so far it has answered well; but then it has not encountered formidable opponents.

E. G. H.

THEOSOPHY IN MANY LANDS

NORWAY AND ICELAND

How far it is possible to reach the common people in the presentation of Theosophical truths has often been discussed in Theosophical circles. In Norway we seem to influence the public to a great extent and there people at large are easily reached and interested. The reason of this may be found in the good education which every single person receives, and secondly, in the opportunities people get for keeping in touch with the world. We do not find any person, however old he may be or however remote the district in which he lives, who does not read his newspapers and discuss local politics and even world-problems. The strongest link which these isolated country-people have with the outside world is through the returning emigrants from America. Thousands of emigrants go year by year to America, and some of them find their way back, bringing money in their pockets and also learning in their heads, ideas and ideals wherewith to lift a whole country district to a higher level. They have invariably come into touch with one or another of the many American spiritualistic or new thought centres and sometimes directly with Theosophy. And so it comes about that on their return they not only serve as strong civilising factors in general life, but as perhaps the best pioneers for preparing the ground for Theosophical propaganda.

Last year when Mrs. Schulrud-Bugge (one of our members) went round in the country districts lecturing on Theosophy she had everywhere large audiences. Our literature finds equally good markets in the country and in the towns. Among the country-people we have our truest, most devoted, and most self-sacrificing members.

A marked characteristic of the Theosophical movement is that its introduction into a nation is contemporary with a general revival of interest in politics. We see that this has been the case in India, in Norway and in many other

places. We find that a fresh outburst of the Manu's activity always necessitates and is followed by a similar activity on the Bodhisattva's part. In Iceland a great struggle for political independence is now going on, and hand in hand with it we see the similar modern spiritual movements which make their way everywhere else in the world coming to the front also with the Icelanders. At Akureyri there has been founded a Theosophical reading circle of people interested in politics and literature of whom the leader, Mr. Oddur Björnson, and Miss Adalbjörg Sigurdsdottir, both in personal touch with members of the Norwegian Branch, hope to make a Theosophical Lodge attached to the Scandinavian Section. We hope as well during the summer to get an Icelandic branch of the Order of the Star in the East with Adalbjörg Sigurdsdottir as Secretary.

At the Annual Convention in Copenhagen 1911 this preparatory work in Akureyri was mentioned together with the likely future plan of a Norse federation. Sweden has many Lodges, Norway her obligatory seven and Denmark six. There is, so far, nothing to prevent each country from founding its own national society and then together with Finland and Iceland establishing a Northern federation. We believe that the teaching ideas and general outline of the Theosophical movement give the type and indicate the lines on which the future culture of the political community may be built. Such a co-operation of the Society as it would mean to draw together the Branches of the four or five Northern Nationalities as joint defenders of the same ideals although independent of each other, with regard to inner work might in time influence the policy of the countries. For the politician's acceptance of Theosophical ideas would be identical with the acceptance of 'brotherhood,'—a safer basis of operation for their work than other methods have been. And they would build the political structure of the countries according to the Theosophical type. The idea of a 'united Norden' has from the beginning of political history been present as a smouldering fire ever seeking its opportunity to burst into flame. Once it flashed out when Margaret, the Danish queen, succeeded in unifying the three realms. Many attempts have since been made but never from justifiable motives. Robbery and lust of power cannot produce lasting results of union. It may be that the idea put forth last May at the preliminary meeting at the Copenhagen conference and adopted by the General Secretary for further

consideration will work its own hidden way into a wider and more general manifestation for the securing of a safer and more cultured development, a more peaceful and therefore a more beautiful and grander political future.

E. B.

RUSSIA

According to the statutes of the Russian T.S. the General Secretary has to be re-elected every three years and the council members every two years. Therefore on November 17, 1911, on the third anniversary of the foundation of the Russian Section, the annual General Assembly re-elected Mme. Anna Kamensky unanimously.

A few propaganda tours have been made in order to unite the different centres. Lectures were given at Rostov on the Don, at Charkor, at Moskow, at Pottava, at St. Petersburg, by Russian Theosophists coming from other towns.

Two essential features characterise the Theosophical movement in Russia. On the one hand a thirst for spiritual teaching owing to the pressure of outward circumstances that has awoken a longing for spiritual freedom. On the other hand the Russian Theosophists have to face the attacks of the official press, the suspicions of the censure, the hostility of the reactionary party and the distrust of their unhappy countrymen. This state of affairs is owing to the fact that they are the victims of an inimical clergy, a suspicious government, and the hostile attitude of other oppressed brothers, citizens of neighbouring countries. Nevertheless, we are glad to see that the spirit of brotherhood begins to penetrate the most rebellious intelligences and that the Theosophical seeds promise a rich harvest on this land, fertilised by the blood of so many brothers dead for the conquest of rights and freedom, social, intellectual and spiritual.

M. K.

BOHEMIA

We are now in full activity. Public lectures are given on the first and third Sunday of each month. Three courses of lectures for members only are provided every session. The first course in this session, October 10—December 12, 1911, consisted of ten lectures on 'Modern Psychism' by Dr. Praczak. At present our General Secretary, Mr. I. Bedrnicek, is giving a

series of ten lectures extending over two months on 'Kabbala and Theosophy'.

On December 9, 1911, we met for one of our very successful 'art' evenings which our members occasionally provide, in order to introduce Theosophical ideas into art and to promote closer friendship amongst members. On that evening a collection of symbolic drawings by our members was exhibited and lantern views of the Headquarters buildings at Adyar were shown by Mr. Bedrnicek. Discussion meetings for members are held every Friday. Finally Mr. Töpl from Germany is giving lectures in German every Monday for the benefit of those who are interested in Theosophy but do not know the Czech language.

O. B.

DENMARK

The latest news from the President of the Copenhagen Lodge is that he has arranged to hold a series of ten lectures especially for students and artists in the Lodge rooms. The Lodge rooms have lately been greatly enlarged and are now used every evening for various meetings, public, E. S., and T. S. Interest in Theosophy is certainly increasing; it seems as if, after a period of indifference, the teaching begins to take hold of the public, and there is utmost harmony among the members and workers. The President Mr. Thanning lately visited Helsingborg, a military station, on the invitation of the Lodge, and lectured on the Star of the East. February 17th was kept in memory of the passing away of Colonel Olcott. The President of the Steiner Lodge in Copenhagen, Baron Wallin, has lately left the town to take up fresh work for Dr. Steiner in Stuttgart.

C. S.



THE

ADYAR BULLETIN

VOL. V

ADYAR, 15TH APRIL, 1912

No. 4

HEADQUARTERS' NOTES

WE have recorded the work of the President in Aden. Mr. Leadbeater and several Italian friends met Mrs. Besant and friends at Brindisi. London was reached on February 16, and the party was very warmly greeted. The President's London address is 82, Drayton Gardens, Kensington, London, S. W.

* * *

The public lectures in the large Queen's Hall have been very successful. 'The Path to Initiation and the Perfecting of Man' was the general subject selected and on the five Sundays in March under five following heads the great message was given: 'The Man of the World: His First Steps'; 'Seeking the Master'; 'Finding the Master'; 'The Christ-Life'; 'The Christ Triumphant and

the Work of the Hierarchy'. As the Hall was not to be had on those evenings, morning hours were selected, but huge audiences gathered all the same. We take the following from *Woman at Home*; it appeared with an excellent portrait of our President and is a typical description. We have received many reports, all speaking of Mrs. Besant in laudatory terms. These lectures are published verbatim in *The Christian Commonwealth* and will soon be issued in a book form.

A great hall packed with people agreeably expectant of an unusually interesting lecture from a peculiarly attractive woman. The appointed hour comes, and as it passes by several minutes, the hushed talk is absorbed in an anxious silence. Then, quite unaccompanied, and so gently, as if floated in on the wing of fleeting Time, there appears on the platform a figure clad in white drapery, with colourless head encircled by a halo of white hair that serves to intensify the lustrous penetration of wonderful, deep-set eyes.

A voice is heard, so soft yet so clear that it travels to the farthest limits of the hall, to deliver a gentle caress to each attentive ear. Enchanted with its beauty, folks turn on each other glances of sympathetic approval. Then they give themselves up to the lecturer, and fall so completely under the spell of her fervent eloquence that soon they lose all critical faculty, cease to be mere individuals gathered to hear a famous expounder of strange doctrine, and become one vast intelligence offering itself generously for the reception of a great message.

Later, when the white form has vanished as quietly as it came, there supervenes a sense of gratitude for some vague benefit received, and a certainty that she to whom it is due has indeed passed in her life "through storm to peace".

* * *

To the members of the Theosophical Society the President has been lecturing on 'Variations in Clairvoyant Investigations'; we have received no reports of these lectures so far, but they are said to be very instructive. At Manchester, where Mrs. Besant went to preside over the gatherings of the Northern Federation, in the big

Free Trade Hall a lecture was delivered on 'Why We Believe in the Coming of a World-Teacher'. Coventry was also visited and in the Guild Hall a public lecture was given. Cambridge and Coventry will soon have their own Theosophical Lodges as the result of Mrs. Besant's visits.

* * *

Scotland claimed the President for a few days and under the able organisation of the devoted General Secretary, Mr. Graham Pole, the work was very successful. Both at Edinburgh and Glasgow crowded audiences assembled to listen to Mrs. Besant. At Glasgow the lecture was delivered in St. Andrew's Hall, on 'Memories of Past Lives'; the Lord Provost of Glasgow presided.

* * *

Though Mrs. Besant and Mr. Leadbeater are away from the Headquarters, the work is going on, so well is everything planned by the President. The evening meetings on the roof are continued, and, though no one and no subject can replace our two teachers and their valuable instructions, we are glad to record that at least we are able to carry on the work. On Monday evenings we have Theosophical news read to us from our leaders and friends abroad. Baroness d'Asbeck talks on Greek philosophy on Tuesdays; Wednesday afternoons are devoted to music at Olcott Gardens under the hospitable roof of Mr. Schwarz, where our Adyar residents have an opportunity to appreciate Mr. Hubert van Hook's talents on the violin; Thursdays are for meetings of the H.P.B. Training Class where people can learn how to be eloquent; Mr. Johan van Manen expounds 'Sufism,' in his usual delightful way, on Fridays; Saturday is for Masonry—at least for some of us, and Sunday is devoted to various E. S. groups.

* * *

Last month Dr. and Mrs. Schröder left for Europe. Dr. Schröder who is doing most valuable work as the Director of the Adyar Library is going to attend the Congress of Orientalists in Athens. He has taken with

him a very early copy of his forthcoming book *The Minor Upanishads, Critically edited and Annotated: Vol. I Twenty Samnyāsa Upanishads*. Those of us who have seen this work in process of publication find it to be of priceless value. Its learned author has laboured on it with great patience and all the care a real scholar can bestow on his task has been given by Dr. Schröder to his admirable work. The volume is an earnest of the series in which fourteen others are to be published; it is a life's work and when once achieved it will go to make our Director and the Adyar Library famous throughout the scholarly world. After his prolonged labours Dr. Schröder has earned a rest, and we, his friends at Adyar, wish him a pleasant stay at his home, and a successful time at the Athens Congress where he is going to read two papers.

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We are fortunate in having in our midst an enthusiastic young lady able to lecture in French, Baroness d'Asbeck. In French India, where English is not much spoken, we have some earnest members. Last month Baroness d'Asbeck lectured at Pondicherry where she went to preside over the South Arcot District Conference. Her successful work has brought her an invitation from Karikal, another French-speaking town where the Tanjore District Conference is going to be held. After that she goes to Java to spend her summer there, and will also do some Theosophical lecturing work.

**

There are all sorts of workers needed at Adyar. Our success in public work greatly depends on the silent drudgery in which some of our most devoted members are engaged. Day after day they plod through their regular routine work and the fruits of their labours are not often appreciated. Our Recording Secretary's Office turns out a quantity of work, which though prosaic is essential; at the Adyar Library Office Frau Lübke is rendering good service; *The Theosophist* Office is quite a hive of busy

bees who toil early and late: Messrs. Brown, Dandekar, Beer, Mehta and Cordes, Mrs. Gagarin, Miss Neff and Miss de Leeuw are putting in solid work, unknown to our Theosophical public but without which our regular periodicals and many publications would very greatly suffer; all these good friends labour without any remuneration whatsoever, and all they get in return is the inner spiritual satisfaction which self-sacrificing work always brings.

**

The Theosophist Office is flourishing and an enlargement in buildings has been necessary. We are putting up a good sized extension to the present Office towards which Mrs. Gagarin has generously donated Rs. 3,000. It will be a two-storey building, with a go-down on the ground-floor and business offices on the top. The present building will be shops in two divisions—one for books and the other for magazines. The buildings will be ready in about two months' time. Mr. Ranga Reddy is in charge of the building arrangements and his economics and judgment are going to provide for us a very comfortable office.

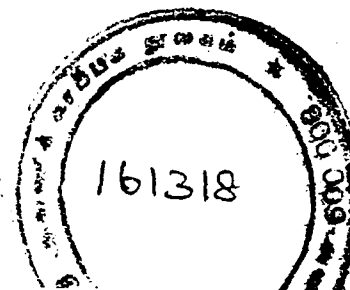
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We welcome with great pleasure *The Mahinda College Magazine* which is to be published thrice annually in April, August and December. The first number before us is a very neat production and Brother F. L. Woodward is to be congratulated on its issue; we see his hand in the editorial work, though in his usual unobtrusive way he has kept his name in silence and darkness. This earnest and devoted Theosophist has been working strenuously for years in the good cause of Buddhist education in Ceylon. His simple life and saintly ways has earned for him the title of the 'Sage of Galle,' and verily he has contributed his wisdom as also labour, like a true sage, out of the abundance of his heart.

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ON THE WORK OF THE THEOSOPHICAL SOCIETY

[The following correspondence may interest our readers, and some of the points raised are important. It appeared in the *Vāhan* for February and March—ED.]

THE T.S. AS A HERALD

DEAR SIR,

In your last issue the President speaks of the T.S. as being the Herald of the coming Teacher.

If this is the present status of the Society, and its chief future mission, what is the position of those members who are of the old *régime*, and abiding by our triple articles of association, know nothing of such herald duty?

Is the Constitution of the T.S. in progress of revision? Have the necessary two-thirds of the members voted for such a change? No voting paper has reached me. Is a fourth rule on this future mission to be added, and what is the wording proposed? How do members of the old *régime* fare under its provisions?

I entered some ten years ago an uncoloured Universal Brotherhood which bound one to no dogma, did not lean to any form of faith, acknowledged no special Teacher, and knew nothing of any herald duty. If this Brotherhood is for the future to be in service to a special Manifestation, it is an absolute *volte-face* in our fundamental policy, and this should be regularised and appear in our printed rules; so that those of us who are not wearers of the star may know exactly where we stand. And I request with the greatest courtesy that such a clearing-up of the situation should be as prompt as the busy life of our President permits.

M. H. CHARLES

P.S.—An official has reminded me that the Order of the Star is not compulsory. Neither it is—as yet! But there can be no individual freedom where there is collective bondage; this seemed too obvious to point out.

Another obvious thing which may escape notice. If the Society allows its Constitution to be thus ignored, and remains thus branded in personal service without the two-thirds' majority vote of consent, what is to prevent an official proclamation a few weeks later, that the Order of the Star *shall* be compulsory?

If Constitutional forms can be ignored with impunity once, the thing can be repeated; and we remain entirely at the mercy of officialdom.

M. H. C.

FREEDOM OF OPINION IN THE T.S.

To the Editor of THE VĀHAN

DEAR SIR,

Mrs. Charles, in your issue of February, asks me promptly to clear up 'the situation,' so I trouble you with this letter for your March number.

The Constitution of the T.S. cannot be altered, for the T.S. is bound by its Memorandum of Association, dated April 3, 1905, and there is no power to alter this while the Society endures. Its Rules can be changed, but not by the vote of the members; the members can only vote on the election of the President, and, in each National Society, on the election of the national officials, and on such local affairs as are placed within their power by their national bye-laws. Each National Society elects its General Secretary, and he sits on the Governing Body, which alone, by a two-thirds' majority, can change any Rule. When the Governing Body changes a Rule the members must accept it, exactly as the citizens must obey the laws made by their representatives in a legislative assembly.

Freedom of opinion and of speech is secured to every member by the Constitution on every subject except Universal Brotherhood, and no member, not even the President, can be deprived of this. Any opinion put forward by any member may be freely criticised by any other member, and *The Vāhan*, which printed my views, to which Mrs. Charles objects, distinctly states that: "The Theosophical Society is not responsible for any statement contained herein unless set forth in an official document." Freedom of opinion does not mean absence of opinion, but the freedom to express it, and the President shares this freedom with every other member. Mrs. Charles has the right to think and say that the President should not

express any opinion, but there is no power in the T.S. which can silence either her or the President. Personally, I am always glad to see members expressing opinions contrary to my own, and never feel any wish to impose my views on others; but I note, with some interior amusement, that those who most loudly demand freedom of speech for themselves, and exercise it, are the most eager to impose silence on myself. The freedom quite rightfully exercised by Mrs. Charles can never imperil her membership, nor can anyone make her responsible for views she does not hold.

She is as free to regard the T.S. as "uncoloured" as I am free to consider that it exists for the purpose of spreading Theosophical ideas. We may differ as to its functions, just because opinion is free in our ranks. There would be no need to have an Order based on belief in a coming World-Teacher, if all members of the T.S. accepted that belief.

It may interest members to recall the fact that Mme. H. P. Blavatsky, one of the Founders of the T.S., regarded it as the mission of the T.S. to prepare the world for the coming of the next great Teacher, though she put that event perhaps half a century later than I do. Which of us is right as to date, only time can show. I do not say that she was necessarily right in making this its mission, but as she proclaimed this view in the supposedly "uncoloured" days, under "the old régime," the repetition of the statement by myself does not imply any change of policy. She wrote: "The next impulse will find a numerous and united body of people, ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path." That was the view of one of our Founders—really of both—as to "the future of the Theosophical Society," and my crime is that I share it, and do what my poor powers permit in preparing the minds of men for that coming. (See *Key to Theosophy*, pp. 306, 307, edition of 1890.)

ANNIE BESANT

TRUTH AND HARMONY IN LODGE ACTIVITIES

By MRS. J. M. HENDERSON

(Concluded from p. 56)

[There are many debatable points raised in this article, and some reader may be inclined to demonstrate the value of criticism.—ED.]

THERE is another thought that comes from that saying, "Theosophy is the Truth; and Truth is what avails; its adherents are nothing". And that is our attitude in Lodge meetings when a statement which we know to be false is presented as truth. One hears members say: "I am losing my ability to think clearly through constantly forcing myself to conform in an effort to maintain harmony in Lodge meetings." It is not alone a loss to the individual, but a serious loss to the Lodge when this occurs. When we thus deny the truth by failing to uphold it, we are also denying Theosophy. To maintain silence under such circumstances is merely catering to the personality; that of the person who makes the mis-statement in the first place, and that of ourselves in the second place, for we are striving to please when we maintain harmony at the expense of truth. Harmony based on such an unfortunate condition of affairs is only a spurious article; it will never invite the influence of the Masters; and the sooner it is exchanged for that real harmony which springs from mutual confidence, good will, and an honest belief that we are among friends, and not among enemies—or those who will be enemies, if we oppose them—the sooner will Theosophy benefit rather than suffer at the hands of its adherents. We should also bear in mind the fact that we have always

with us those who have recently joined the Society; those who are obtaining from our statements and our actions their personal conceptions of Theosophy; and who, in some cases, will soon be drifting out of the Society simply because we have so far fallen short of the truth in ways that they are able to discern, that they have lost confidence in what we are trying to teach.

When it comes to the ordinary activities of a Lodge—the ideal Lodge we are now considering—truth can be definitely established in many ways where ignorance frequently causes inharmony. Primarily, we are searching for the truth; but behind that is a mightier reason for establishing truth, in that truth and harmony should be synonymous terms. And harmony—such as will invite the influence of the Masters—is the object of this theme.

In all the avenues and ramifications of the business world one fact is recognised; and that is that truth must be the foundation stone of every profitable business that endures. If the huckster in the alley lies to us about the freshness of his vegetables, he loses our trade; we demand of him the truth concerning what he has to sell. Edward Atkinson, the writer on social economics, said of larger ventures: "The great manufacturer who guides the operations of a factory of a hundred thousand spindles, in which fifteen hundred men, women, and children earn their daily bread, himself works on a narrow margin of one fourth of a cent on each yard of cloth. If he shall not have applied truth to every branch of construction and of the operation of that factory, it will fail and become worthless. The banker who deals in credit in millions upon millions must possess truth of insight, truth of judgment, truth of character."

In music, poetry and painting, it is the artist who most nearly portrays the truth whose name becomes illustrious with a fame that time cannot tarnish. Music may be truthful or false. It is vicious or virtuous in its tendencies. The

cake-walk, which was so popular some years ago, has been termed pernicious. This is natural. It is the outpouring in melody of a race less evolved than ours. It depicts their manner of thinking in their times of gaiety. It is sensuous, relaxing, untruthful to the higher man; and for that reason its effect is deleterious.

And what is true of music is also true of art. Keats begins his poem *Endymion* thus: "A thing of beauty is a joy forever; its loveliness increases." And in another poem he thus defines beauty: "Beauty is truth, truth beauty."

And why do the Van Dycks, the Raphaels, and the Turners become more valuable with the passing of the years? It is because they represent the truth; not alone as the artist himself saw it, but as his age saw it. He caught the spirit of the age and blended it with his pigments, producing pictures beautiful in their outlines and truthful in their portrayals.

We find ourselves confronted, then, with the idea that all that endures in business life, or in that higher world of the senses, the world of art, has its foundation on truth; truth that is impersonal; truth, not from your point of view, nor from my point of view, but truth that is absolute, unquestioned, unchanging in its nature.

This is the truth with which the Masters deal. Their personalities cannot be affected by the truth which makes up Their existence. Theirs is that absolute freedom of Spirit which recognises and welcomes all truth, and repels and forbids none. They are our models; are we Their worthy followers?

Coming now to the concrete representation of truth which is possible in Lodge activities, some of us are familiar with the fact that in the legal world expert witnesses command very high prices. A medical expert, an irrigation expert, an expert in the use of fire-arms, gets twenty-five, fifty, or a hundred dollars a day as a witness fee. In any Lodge are to be found members sufficiently

advanced in some one line of education to be able to teach their fellow-members by advice, criticism, and suggestion, along that particular line of study. And all this expert testimony, or knowledge, should be the common property of the Lodge by which it should profit in learning the truth. True it is that we must acknowledge the superiority of a member along some particular line of thought in order to obtain any real benefit from him. A superior attitude of mind concerning oneself is a great impediment in the way of gaining truth. I like to think of the esoteric meaning conveyed in that beatitude which says: "Blessed are the meek; for they shall inherit the earth." A knowledge of truth, absolute, irrefutable, indisputable truth, brings material as well as spiritual blessings in its train, judging from that statement. Granting that a man knows more than we do along his own specialised line of thought, does not and should not necessarily imply that he knows as much as we do along the line to which we have given particular study. In order to get the greatest possible help from any member, we must frankly acknowledge our own lack of training in the particular direction wherein he excels; and that should not be difficult to do, since, by so doing, we are preparing ourselves to be as wise as our wisest.

A word as to intangible theories upon purely speculative matters, personal reminiscences far afield of the subject in hand, and the vain imaginings of the mind which the *kāmā-mānasic* portion of our organisation is so fond of promulgating. Aside from the freedom of expression which we acquire in exploiting them before the Lodge, they are practically worthless as a necessary feature of Lodge activities. We come here to learn the truth, not some one's personal idea concerning it.

Fortunately, our best teachers have always borne this idea in mind. They are content to tell us that "Mrs. Besant says," or "Mr. Leadbeater states," thus and so interpolating no personal convictions or opposing beliefs.

It is quite enough for the average mind to remember what our leaders have written of these theories that we are totally unable to prove for ourselves, and to accept the corrections that they sometimes make, as they proceed further in their investigations, without having our minds confused by additions, alterations, or omissions, in accordance with their own personal convictions, of those having charge of classes.

Personal convictions are neither rare nor, necessarily, precious. We all have them. They are for guidance in our daily lives, and when we go woefully astray, it is generally our personal convictions that are at fault. On this account we should be very chary of foisting them on to other people. They are either valuable, or of no value whatever, and we are not, as a rule, capable of deciding which is the case. And, to my mind, they should form no part of what a teacher of Theosophical subjects presents to his class. Any indulgence along this line that one permits oneself results—in nine cases out of ten—in a conglomeration of ideas that serves to confuse the student, and strengthen the egoism of the teacher, but that it would be gross flattery to designate as pure Theosophy.

One of the necessary manifestations of truth which a Lodge should cultivate is a proper pronunciation of the technical terms to be found in Theosophical teachings. Most of them are Samskr̥t; is there not in every Lodge a member who has made a sufficient study of Samskr̥t to be able to pronounce all of them correctly? and might not that member be appointed to act as critic on this subject, making corrections for the evening at the close of the meeting?

Let the Theosophical students—those who have devoted years to the careful study of our teachings—take the Lodge in hand on this point; let one or more of them be appointed to criticise and correct loose and careless statements about what we, as a Society, believe. Little would need to

be done by this critic, if each one of us compels himself to give, as well as the exact words, the book, page, and author of every quotation he uses that is taken from Theosophical literature. This course of action—and none other that now occurs to me—will establish the habit of accuracy, which is absolutely essential in a Society that stands for truth.

There are always in a Lodge some members who have a correct knowledge of Parliamentary practice, a subject of many disputes and much friction. Why not appoint a critic on this subject—one who is capable of citing authorities?

The more ways that a Lodge comes, as a Lodge, to accept and manifest the truth—truth incontestable, incontrovertible and impersonal—the less occasion for strife arises. Only a few of the ordinary Lodge activities have been mentioned; those which might be handled in this profitable manner are many, for we should never forget, at all times, that we are “a band of students”.

If the objection be offered that in this concrete manner of gaining knowledge facts rather than truths are ascertained, the reply is that truth springs from a knowledge of facts. From long-continued, patient study of facts the scientist is able to take a step further and perceive the truth intuitively as a result of his researches, and until the facts concerning any subject are mastered, it is impossible to become acquainted with the truth concerning that subject. No truth was ever gained except by effort—faithful, conscientious, unflinching effort—to learn the facts in some particular line of thought. Finally, as a crown of laurels to the victor, comes the bewildering, overwhelming, enlightening rush of truth; for, as has been said: “Truth is the soul of facts.” Until the material body of facts has been established there is no abiding place wherein Truth, the soul, can dwell.

Against this proposition of compelling ourselves to ascertain and abide by the exact truth concerning the detail

work of a Lodge will be offered the time-worn argument of losing the spiritual view of things, and of limiting ourselves to the intellectual conceptions alone. The argument is a poor one if it is made with the idea of preventing good honest effort to gain definite and valuable knowledge on any subject.

It is only by slow degrees that we grow to a realisation of the buddhic plane where all is beautiful, good and true. And there must be a complete mastery of the mental plane before we, as a race, can talk intelligently of the buddhic plane. Spirituality is a very essential portion of a man's nature, but mispronunciation of a word is no indication of spirituality, nor does a gross mis-statement of Theosophical conceptions evince freedom on the buddhic plane.

And what will be the result of a Lodge policy which definitely acquaints its members with the undeniable, indubitable truth in every possible way? Our ideal Lodge—whose methods of activity we have been studying—shall shine forth as a veritable beacon-light of truth. Such a Lodge will establish itself as an undying and truth-revealing centre, and it will constantly increase in strength and power. Of its members it may be said: “And ye shall know the truth, and the truth shall make you free;” free from inharmony, personal antagonism, unkindliness, bigotry and ignorance. Wisdom shall guide in all of its activities; that gracious Wisdom whose “ways are ways of pleasantness, and all her paths are peace”. And finally, it will bring to its meetings the influence of Those mightier than we, who are ever ready to help when harmony based upon truth prevails.

CLARA HENDERSON

GLIMPSES INTO THE PAST OF THE MAORI

By HENRY M. CHRISTIE

THE natives who occupied the islands of New Zealand before the arrival of Europeans have been termed Maoris. The word Maori is an adjective, but it has been used so continuously to signify the name of a New Zealander of the Polynesian race, that it can serve in this case to convey the still popular meaning.

The Maoris are an intelligent, well-developed race, capable of reaching a high state of civilisation under proper government.

From information at our disposal, it would appear that they are descended from a highly cultured race, and it is the opinion of several of our leading authorities on the Maori race, that, in distant ages, they migrated, travelled down from India through the East Indian Archipelago, and gradually spread over several of the islands of Polynesia. The extreme point eastward from Polynesia reached by them has probably been Easter Island (*Te-Pito-te-henua*, which translated means "the end of the land"). In their journeyings to the south they spread to New Zealand, where many descendants remain.

It is generally thought that the great migration from Raratonga, the last stopping place before peopling New Zealand, took place about the year 1350 A.D., when the new arrivals found the islands occupied by a race somewhat resembling themselves, and to whom they referred as "people of the land" (*tangata whenua*). The Maoris had no system of writing whereby they could preserve their records, but their teachings were committed to memory by certain persons skilled in memorising, and thus the information has been preserved through the ages, and

ultimately saved and committed to writing by the labours of our students of Maori history.

The old traditions were taught to select classes of Maori youths by the priests "who had received their knowledge from the gods". The priests (*tohungas*) were in charge of the mysteries of the tribes, and chosen youths were made "storehouses" of the Wisdom.

The amount of information possessed by some of the *tohungas* was very extensive, and since many of the occupations of daily life were controlled by them, it can be seen that a thorough knowledge of agriculture, astronomy and medicine, as far as then known, was very necessary.

The pedigrees of the race were kept with great care, and the priests could recite the names of their ancestors far back for hundreds of years, describe the various migrations that had occurred, tell the names of the leaders of the canoes from over sea and even name their occupants. In many instances the names of the different branches of the principal tribes could be repeated, this alone requiring great feats of memory.

Some of these feats were remarkable, and several have been recorded by Mr. Percy Smith the writer of *Hawaiki, The Original Home of the Maori*. In one instance a Maori and his wife dictated over four hundred songs and "could generally tell the names of the composers and the incidents alluded to in them". He goes on to say: "Ten years ago, the writer took down from the recital of an old Maori the genealogical descent of all the members of his tribe involving the recollection of over seven hundred names, and going back for thirty-four generations." Several instances of the recital of hundreds of songs are known, and to those who know Maori songs these remarkable feats will appeal.

In training the *tohungas* who were to be the repositories for tribal records, several important qualifications were necessary. Hospitality and courage, with hereditary right, and also strong intellect were some of them.

The youths chosen for the high office of priesthood were trained in the sacred school called *Whare-kura*. In *The Ancient History of the Maori* by John White, Vol. I, there are some interesting references to the *Whare-kura* or Holy House. Within the temple "worship of the gods was carried on, the pedigrees of chiefs recited, and peace and war arbitrated". Here the classes for training the priests were also held. The building was erected by the priests after the material had been collected by the people, and every part was placed in position to the accompaniment of chants and incantations. Pupils entered the school at about the age of twelve, and they were expected to complete the course of study in five years. Before teaching began, the *tohunga* performed a special service of baptism over the youths, and thereby made them *tapu* or holy. Some roasted fernroot was then passed under the thigh of an aged priestess who was attached to the school. This woman was the only female allowed within the school. The fernroot ceremony was supposed to ensure good memory to the pupils. The study began by the priest in charge repeating the history of the tribe, after which followed instruction in the work prescribed. The mythology of the elder gods was taught in the first month; then followed instruction in magic, witchcraft, and incantations and charms. Pupils slept during the day, and the classes were conducted till midnight. Teaching continued regularly, broken only occasionally at special seasons to allow the celebration of a holiday. During the whole of the period of instruction the school was kept strictly *tapu* and no outsiders were admitted; while the youths were required to exercise care in choosing their friends outside. When the prescribed course of study had been completed the pupils were subjected to tests for efficiency in some of the more difficult parts of practical magic, and witchcraft.

With the candidates ranged in line, the priest gave the *whaka-pou* incantation, to insure good memory of the subjects learned. Each candidate was then given a small round stone

which he threw at a larger stone, an altar, set upright in the ground. If the small stone broke, it was considered a sign that the candidate was unfit to proceed with the test, but if the stone remained whole, another hard, smooth, round stone was given him upon which to test his powers "and cause it to shiver in his hand". In reference to this trial, Tregear, in *The Maori Race*, says: "This had to be done by a pure operation of the will, aided by the incantation which was here regarded as the medium or instrument through which the will power was applied."

The *hoahina* is said to have been an exhibition of will power by the *tohunga*. He would hold a flat stone on his hand and by a gentle tapping with his wand (*otaota*) cause the stone to disintegrate into dust. The next test was a more difficult one to accomplish. A dog or a flying bird had to be killed by the magical power, thus leading up to the final test in this particular branch of the priest's work. The successful candidates in the tests up to this stage were required to wash, and then submit to certain hair-cutting rites, before the supreme test. "They were taken to the *mua* (front court-yard) of the temple and each had to kill a man by the utterance of a spell, and the proof of the proper *mana* (spiritual force) having been acquired by the pupil, was that the person, against whom the deadly charm was pronounced, dropped instantly dead" (Tregear). The name of the incantation used is *karakia mukutu*.

Various religious ceremonies were then performed, and on the third day following, the ceremony called *noa* (making common) took place. The *tapu* that had been placed upon the pupils was removed. A mound shaped in the form of a lizard was built and over it the chief priest stood and uttered a charm. The mound was then trodden down and the pupils were dismissed, free to mix with the common folk.

There were two forms of teachings handed down from age to age—the one for common people and the other for

priests—the exoteric and esoteric. It has been a simple task collecting information upon the common teachings, but the work of obtaining information upon the esoteric matters has been difficult owing to the lack of understanding between Maori and European. Great secrecy has been observed by those who possessed the Wisdom, and only when one of our students of Maori lore has gained the true confidence of the priest, has the deeper information been given, and then only on condition that the information be not published until after the death of the *tohunga*.

E. Tregear in *The Maori Race* has made an interesting statement upon the two forms of teaching. He says:

First we must disassociate in the Maori religion, as in all other religions, the “outward and visible sign” from the “inward spiritual grace”. There was an outward religion which found its exponent in the charms and spells of priests, in observing the forms of *tapu*, in reverence and devotion to sacred objects and to the lesser gods of the tribe or locality.

Inside all this, however, was an inner circle wherein those who understood the esoteric teaching lived in a larger world with abstract deities to worship, or probably with one God only as the centre and source of all their religious energies. Into that inner circle it is almost impossible to pierce, but now and then we shall get glimpses therein which will more than repay the toil of investigation.

Portions of the teachings dealing with knowledge of the Supreme Being suggest the idea that the Maori possessed a system which contained some deep truths hidden from the common people. Some of the writers upon Maori religion and cosmogony refer to the Supreme Spirit as *Io*, which name was considered by the Maoris so sacred, that only priests might use it, and then only in certain places, and on special occasions. Some of the incantations, probably invocations to *Io*, were too sacred to repeat within any building, and were uttered on the hills and in the forests. To repeat the name of deity under

any roof but that of the temple was considered to be blasphemy. The most ancient prayers of the Maori were addressed to the sacred *Io*. In one of the stories of creation translated by White in *Ancient History of the Maori* the words run thus:

The *atua* (god) began his chant of creation at *Te Po* (darkness), and sang: *Po* begat *Te-ao* (light) who begat *Ao-marama* (daylight), who begat *Ao-te-roa* (long standing light). This system of begetting descends far down the line until innumerable creatures have been begotten and have spread over the earth. Some of the descendants from one *Raki* were spirits, and stayed in all the heavens. The offspring of *Raki* are the progenitors of the race now living on the earth.

The story of creation as given by the tribe *Nga-i-tahu*, and translated by White, runs as follows:

Io (power god) begat *Io-nuku* (god of the world), who begat *Io-rangi* (god of the heavens), who begat *Tahito-te-raki* (ancient of the heavens). Then follows a long line of descendants. It is interesting to note the idea expressed that God began his chant of creation.

Is this the music “to which the whole creation moves”?

In the Tahitian cosmogony which is closely allied to that of the Maori, it is noted by Sir George Grey that:

In the beginning there was nothing but the god *Ihoiho*; (Maori *Io*), afterwards there was an expanse of waters which covered the abyss, and the god *Tino Taata* floated on the surface.

The Maori priests used many incantations, charms and spells; in fact, incantations and charms were used in almost every work undertaken, and appropriate words uttered to ensure success in the various occupations.

Some of the words used in magical ceremonies have been recorded; the following potent spell called *rotu* would cause a person to be thrown into a magic sleep. The words translated are:

O eyes that behold,
Be thou closed in sleep,
Be thou fast in sleep, sleep.

The spell called *tipi-whaka-moe* was the "sudden letting fly a mystical power by the wizard, resulting in the death of his victim".

Witchcraft by an enemy was rendered harmless by the recital of the *matapuru* spell. *Hirihiri* is a strange rite performed by the priest at the bed of a dying person. The priest held over the mouth of the dying one, a piece of flax or broad bladed grass, and, by means of this medium assisted by the *hirihiri* incantation, the soul was freed from the body.

The so called *tohunga* of to-day is but a poor representation of the real *tohunga* of olden times. The practices of these pseudo-priests are illegal, and the influence of qualified Maori doctors has almost banished the quacks from the villages. There are occasional attempts to revert to some of the old methods of healing and exercising, but these attempts are rigidly suppressed by local authorities.

Amongst such people as the Maoris, dwelling in a country of dense 'bush,' it seems quite natural to find them populating their woods with fairies, gnomes, elves, and various unseen creatures of the hills and woods.

There were those little people who lived amongst the shrubs and in the flowers called *Pake-pakeha*. They are said to have escaped the deluge and were thought to be descended from the gods.

When the first white men came to New Zealand, the Maoris named them *pakeha* because they were fair, and it was thought that they had come from fairyland.

One class of fairy was termed *Ngati-kura* (descendants of the Red One), another class *Ngati-Korako* (descendants of the Albino), while a third class was called *Ngati-turehu* (descendants of the Dimly Seen). Fairies that dwelt in the trees were named *Nuku-mai-tore*. These were described as having small heads with large waists and chests.

HENRY M. CHRISTIE

TORTURE FOR HIM WHO TORTURES

By AIMÉE BLECH¹

"INCREDIBLE! You have given up vivisection! You, who have always been so enthusiastic an experimenter!"

"Not only have I given it up," replied Dr. Blondel, calmly, "but I never miss an opportunity of opposing the practice. Perhaps you will be even more surprised when you hear that I have joined the Anti-Vivisection League."

"Nonsense! You have actually gone so far as that!" remarked Dr. Chauvet, amazed. "Can it be that you approve of the suppression of vivisection, which so many are ignorantly clamouring after?"

"Certainly, I approve of it! But then, we shall get nothing if we ask for too much. Before long, I hope, science will have discovered something which will advantageously replace vivisection. Do we not obtain in the cinematograph a faithful reproduction of Dr. Doyen's operations? Possibly this indicates a change. At all events, I, and many others, demand in the meantime that there be a strict supervision of the practice, that preference be given to the use of cold-blooded animals, that anaesthetics without exception be used, and finally, that every animal that has been subjected to vivisection be immediately killed when the experiment is at an end, and thus all the torture incidental upon the animal's recovery and subsequent vivisection, be avoided.

"You astonish me!" exclaimed Dr. Chauvet, "What will the rest of our colleagues think of you? Remember, you are compromising your whole career!"

¹ Translated by Fred. Rothwell.

"You think so!" remarked Blondel, with an odd smile. "What if you are mistaken and my view of the matter proves the correct one?"

"What motive has driven you to turn your back upon the entire experimental system? You must have had one, surely?"

"I have been reading up the subject," replied Blondel, as calmly as before, "And I have reflected on it a great deal."

"Is that all? And you expect me to believe that, *you* who remain unmoved by the most cogent arguments and withstood the entreaties of one of your most interesting patients!"

"Well, yes!" declared Dr. Blondel, abruptly, "I will confess, there is another factor in my decision—and *that is an experience*. Still, if I were to relate it, you would doubtless look upon me as the victim of an hallucination, or even as a madman. And you would try to find some opportunity for having me carried away—you know where."

"Nothing of the kind!" exclaimed Chauvet, a gleam of curiosity in his eyes. "Tell me your adventure! Why should I regard you as a madman? I well know you to be a man of sound, deliberate judgment."

"Then I will satisfy you," said Blondel, throwing away his cigarette. "About six months ago, shortly after you had left for America, I went to my laboratory to carry through a series of experiments. I had procured about fifteen dogs and was about to set to work on the first. He was a fine-looking poodle, quite young, but somewhat refractory, for he would not enter the room. No sooner, however, had he caught sight of me, than he sprang forward, wagging his tail, and began to lick my hands, a beseeching, almost human look in his eyes. 'It's no use making love to me, old fellow!' I said, giving him a friendly pat on the back, 'You'll have to share the same fate as the rest.' The animal,

with a suppliant air, was rubbing against my legs and when the attendant came up to fasten him to the dissecting table, he made as though he would bite the man. 'Come, no nonsense!' I exclaimed, annoyed. 'Within an hour, you'll be singing another tune, I promise you!' Even now I blush to think of my cruel remark! Held in position by myself, the poor beast offered no further resistance. Shortly afterwards, stretched on his back, his jaws firmly fastened, and his four paws, wide apart, fixed to the apparatus, he became quiet. Half an hour later, my pupils arrived and we set to work.

"Never before, throughout my career as a vivisector had I experienced such a feeling of uneasiness as now came over me. Perhaps it was caused by the wonderfully human look I saw in that poodle's eyes. As a rule, I paid no attention to any signs of suffering shown by my victims; on this occasion, however, not a single sign escaped my notice, I saw the poor animal's convulsive trembling and his imploring eyes, brimming with tears, I heard his faint howls of pain, stifled though they were by the fastenings of the mouth. That day's experiment was as complicated for me as it was painful for the animal undergoing vivisection.

"After an hour and a half, the panting beast seemed to be at the last gasp; my pupils, who had attentively listened to my explanations had just asked me a question, when I heard a dull, stifled voice. I looked round in amaze, wondering whence it came: 'Have pity! . . . finish him! . . . put me out of my misery!' . . . I came to a stop. Who was this playing a practical joke on me? My pupils did not appear to have heard anything, and I continued; ten minutes afterwards, the same broken, feeble voice repeated in imploring tones: 'For pity's sake! finish me!' . . . Cold drops of perspiration stood on my brow. Mechanically I wiped them away. Was I going mad?

"Gentlemen," I said to my pupils, 'I have so bad a headache that I cannot see what I am doing. To-morrow

we will continue the experiment on another animal. Put this one out of pain immediately!' Whereupon I left the room without another word or look.

"In vain did I stride to and fro along the paths of the Luxembourg. I could not recover my mental balance, for the thought dinned in my ears: Am I mad or is there any truth in what I have heard? Returning home, I snatched a hasty meal and went out. At whatever cost, I must rid myself of this obsession. A gay, amusing performance at the Eden-Theatre brought me back to my old self, and I was humming one of the songs I had just heard, as I undressed and went to bed.

"Alas! My troubles even now were not at an end. Scarcely had I put out the light, than I saw a human form between the bed and the window through which a faint stream of light came. Terrified, I sat up. The form advanced, a hand was placed on the quilt, and I heard the voice—the broken plaintive voice—I so much dreaded: 'They did not obey you, the wretches, but left me to a slow, lingering death in a corner of the laboratory. Oh! How I suffered! What indescribable torture!'

"'Who are you? What do you mean?' I faintly stammered. Just then, the form turned round and I saw it more distinctly. Amazed, I exclaimed: 'My old master, Professor...' 'That's sufficient! Yes, it is your old master on whom you inflicted martyrdom this afternoon...'

"'Forgive me!' I exclaimed, protesting inwardly against my credulity, for I utterly refused to identify my professor with the dead poodle.

"'I forgive you... for you did not know what you were doing. Nor did I know what I was doing when I used to practise vivisection. Woe's me! *Torture for him who tortures!* I now know two things: the first is that all suffering inflicted on a human being or on an animal is paid for in the same coin. The more cruel the suffering inflicted, the dearer the payment; for beyond this earthly

life we must still reckon with the law of cause and effect which governs the physical world. The second thing is that we have no right to inflict suffering. Science has wrongfully assumed this right, without the authorisation of the law—a law superior to those of this world.'

"'Still...' I ventured the suggestion, 'if it is for the purpose of healing, or even relieving human pain?'

"'Even then we have no right to inflict suffering. Here all reasoning is ineffectual. The inquisitor also claimed the right to burn men's bodies in order to save their souls. Listen! I have come to the end of the story. I must not stay much longer. After death, I had a frightful time; I was in a perpetual state of anguish, with my victims round me on every side... Nothing to be seen but blood and throbbing limbs; nothing to be heard but cries and howls of mortal agony. I thought I should go mad, but consciousness was only too wide awake in the world I was then living in!... Then, after what seemed an eternity, I was attached to this dog, so closely that his nervous system seemed to correspond with the subtler body I am now functioning in. This is not a case of metempsychosis, but rather one of identification of consciousness with an animal; and this, it would appear, is a more frequent occurrence than one would imagine. I have suffered the pangs of hunger and of solitude, I have submitted to deeds of brutality; but, so far as pain is concerned, nothing equalled the last few hours of my life. And my suffering was all the more intense from the fact that my human consciousness, veiled and darkened by this animal life, completely returned to me when stretched on the dissecting-table... But why should I regret my punishment seeing that I am thus enabled to be a warning to you? I beseech you, Blondel, give up this diabolical practice. The infliction of suffering hardens one's heart and stifles pity, which is regarded as foolish sentimentality. We never think that the day will come when we shall ourselves beseech in

vain the very pity we once refused. Give up torturing our lower brothers, for animals *are* our brothers. They love and enjoy life, they suffer and even reason, their desires are thoughts in embryo. Remember: *Torture for him who tortures!* . . . Heavens! What is this weight crushing me down? . . . Now, everything is again dark! . . . Where am I? . . . I am losing consciousness . . . They want to drag me away . . . Hold me tight, save me!

"With a gesture of desperate entreaty, the form leaned over my bed, and as it thus approached, I was horrified to see its arms grow longer and the features of an animal reappear. As I closed my eyes, unable to endure the sight any longer, I heard the mournful voice die away in a kind of plaintive howl.

"Opening my eyes, everything had disappeared. The impression, however, that I had received, was an indelible one. Now do you understand me or do you take me for a madman?"

"A madman? . . . no! At the worst, I might say you were somewhat feverish," said Dr. Chauvat, adopting a conciliatory attitude. "But then, what of the rest?"

"Oh! The rest may think as they please; that's a matter of utter indifference to me," said Blondel quietly. "Now you understand why I no longer intend to stand as a candidate for the Institute. What matters it to me whether you call it a dream, a case of hallucination, or some supernatural happening? I have learnt the lesson; for the shock I have received has awakened within me something that was becoming atrophied: pity! Now it would be impossible for me to inflict pain on an animal!"

Five minutes later, Dr. Chauvet left his colleague. As he went down the stairs, the expression on his face grew more and more serious, and he muttered to himself: "Poor Blondel! I must keep a watch over him! Fixed idea! Bad for his prospects! A most suspicious case!"

AIMÉE BLECH

FOOD IN HINDŪ SCRIPTURES

By J. SREENIVĀSA ROW

[Brother J. Sreenivāsa Row is well-known to thousands of Hindū Theosophists for two reasons: First, he has been a Theosophical lecturer, moving up and down the Telugu India for last thirty years and has won golden opinions by his intelligent and witty addresses; secondly, for many years past he has looked after the food supply at our T. S. Conventions at Adyar and has been successful as organiser. He is an expert at pleasing people and satisfying their palate. He is now a permanent resident at Adyar and is in charge of the Bhojana-shālā where Indian food is supplied to all who want it. He has studied his subject thoroughly from the scriptural point of view also and we print below a short paper which will especially interest our non-Hindū readers.—ACTING EDITOR.]

AMONG the Hindūs, Annaprāshana, (food taking) is considered as one of the sixteen Sacraments which purify a man. When we give food to the babe for the first time, an auspicious day and hour and a suitable astrological conjunction are chosen and a ceremony is performed. Many are the rules framed in the Scriptures for the preparation and taking of food. Space forbids our going into details, so I will only give some of the most important ones.

The *Bhagavad-Gītā* says: "Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, whatsoever thou doest of austerity, O Kounteya, do thou that as an offering to Me."

Even in our degenerate days many of the orthodox Brāhmaṇas do observe some of the rules, at least in letter if not in spirit, for sanctifying food so as to make it fit as an offering to Īshvara.

Among ancient Brāhmaṇas males were not permitted to be cooks. If any Brāhmaṇa descended to the position

of becoming a professional cook he was considered a Shūdra unfit to receive any gifts.

Food must be cooked by those ladies only who prepare it with the sole object of offering it to the Lord of Lords, Parameśhvara, with their minds fixed on the lotus feet of Īshvara, observing perfect silence with perfect purity and cleanliness. Manu says:

Food prepared by one who is puffed up with pride, or who is excited by anger and other passions, or who has any sort of disease is not fit to eat. Food touched by any one's foot, or containing hair, or any worm, should not be eaten.

I am sorry to say that the above rules are not observed nowadays as most of the well-to-do gentlemen consider that it would be degrading to their position if the ladies of their families prepared meals. So male cooks are employed who are generally of no character as it is almost impossible to get good men in this class. In ancient days, whenever occasions arose for preparing feasts for large numbers, Shūdras were engaged. The ladies themselves were in the habit of preparing only the family meals. No household work and luxurious living are the unfortunate fashion of the day.

When the food is cooked all the dishes without any exception should be taken to the worship room (where images of Īṣṭadevas and other great Beings and Sāligrāms and Lingams are kept) and placed on a spot set apart in the room for it; it should be washed beforehand and a square drawn on it. Then the worshipper offers it to the deities by sprinkling Kalashōḍaka or sanctified water over the food and by chanting Gāyātri and other mantras.

It is only after this that all the members of the household together with guests and others sit for meals. Guests must have preference in every way. They must be given first seats and honoured as devas.

Rules are also framed as to seats. They must sit in a line with a distance between each so that one may not touch

another while eating. Leaves or plates of bell-metal, gold or silver are used for taking meals. In case of bell-metal plates every one should have his or her plate. A bell-metal plate used by one in eating should not be used by another unless it is purified by placing in fire for a time as prescribed in the books.

The floor must be washed and a square should be drawn, and on this square figure a leaf must be placed with the apex pointing upwards. This has a significance. The square represents perfection, as all its sides are equal, all its angles equal and all the angles right-angles. Plantain leaf with its top upwards represents a triangle and a flame and it signifies that a man, who is imperfect in the beginning, will become perfect by means of the flame of knowledge by eating such food and so much only as would help to keep the body in good health, under control and in perfect activity.

On these leaves food is served. The servers should not eat anything till all those who are taking meals finish and get up. Until everything cooked is served, the leaves should not be touched. Then the householder gives permission to sanctify the food placed on everyone's leaves. On having been permitted everyone sprinkles water on the food, makes a circle with water round the leaf, sets apart four morsels of food out of what was served on his leaf and places them on the right side of the leaf offering one morsel to Chiṭra, one to Chiṭragupta, one to Yama, the Lord of Death, and the last to all the living beings. Then he asks for Haṣṭōḍaka, water for the palm and generally it is the lady of the house who gives it; when water is poured in the palms shaped in the form of cow's ear, they drink it saying: "Let this water become nectar." Next, they offer five small morsels to their own five vital airs. When the hostess is pouring water they chant in Samskr̥t, which in translation means:

O Pārvaṭi, the wife of Shaṅkara the Lord, give us alms for attaining Vairāgya (dispassion) and Jñāna (wisdom).

After this they begin to eat. Every one, however large the number of diners may be, must begin simultaneously, must finish simultaneously. No one is allowed to get up as he pleases. It is also ordained that perfect silence should be observed so as to have the mind fixed on Īshvara. In modern day we only find one here and there who observes silence. The other rules are generally observed by the orthodox in the country.

The *Nārāyaṇopanishat* states how such sanctified food prepared and taken according to the rules help a man in acquiring the knowledge of the Self.

By eating prescribed food in the prescribed way the vital airs act in proper order; by that the body becomes strong; being strong he will be able to think; by deep thinking faith arises; by faith one's intellect grows wide and keen; by that mind becomes quiet and calm; by that one becomes *Sānta*, and is not disturbed by the pairs of opposites, good and bad, profit and loss, honour and dishonour, etc. Then his mind becomes perfectly blank. That is, his waking consciousness comes to an end. Then memory of past lives also awakens. In such a state of mind one becomes able to know the Self.

Therefore we should not neglect the useful rules laid down in the ancient Scriptures and should try to observe them as far as the existing circumstances will permit, having for our aim to serve Him who is Lord of all.

J. SREENIVĀSA ROW



THE ADYAR BULLETIN

VOL. V

ADYAR, 15TH MAY, 1912

No. 5

HEADQUARTERS' NOTES

HERE is one of the many testimonies to the blessing received by a stay at Adyar. We may patiently endure attacks from the malevolent, as long as such work is done.

I want to tell you that my visit to Adyar will always stand out as the most memorable time of my life. I have never before experienced such really deep happiness, nor known such peace. Every day I seemed to feel more and more in my element and to come more in touch with the residents. It has been an immense privilege to have lived, if only for six brief weeks at the heart of the Theosophical movement. I feel that at Adyar I have "found myself," made some life-long friends (or shall I say renewed some old ties) and I believe also drawn closer to the Master. I shall try all I possibly can to carry home with me some of the joy I have experienced and hope that I may become a more useful channel for service.

**

Our President's work in England—at least the first part of it—is over. She wrote "things could not go better than they are doing here;" various reports tell the same cheery tale of success following success. The fair flower is already blossoming on the plant she has been nurturing and its sweet fragrance is spreading. The outer is the reflection of the inner and the rapid strides made by the Theosophical Society under the presidency of Mrs. Besant are due to the flow of life-forces in the inner worlds, and they have been ever on the increase. Her Queen's Hall lectures on such a sublime and little understood subject as Initiation have evoked enthusiastic response; all her works and words are being received with approval by the general public; her very personality carries a great inspiration for the masses, and that more than ever before. In England or Scotland, in France or Italy, her Message is heard by willing and reverent ears and its power is felt by everyone. Below we quote a very reliable testimony.

* *

The *Christian Commonwealth*, commenting on the great Albert Hall meeting on Women's Suffrage, says:

The speech of the evening was undoubtedly that of Mrs. Besant. I have never known her to speak with so much passion or to use so much dramatic action. Her deepest soul was stirred; she shook with emotion; her whole body was eloquent. One felt the return of the fire and spirit, the burning language, and the defiant temper of the Annie Besant of the old days. Clothed in white, holding up an accusing forefinger, she looked like an inspired prophetess divinely appointed to denounce the oppressor and deliver judgment. Her voice rang out in clarion tones, every syllable being heard throughout the vast hall. Merely as an oration, it was a wonderful feat, but it was still greater for its moral elevation and its argumentative appeal.

We print the report of the speech in our columns.

* *

A very useful piece of work is the booklet entitled *To the Members of the Theosophical Society* which is a collection "of instructive articles and teachings by H.P.B., Annie Besant, C. W. Leadbeater and others" compiled by

Brother W. H. Kirby of Italy. During his few months stay at Adyar he collected and collated the material for this brochure which will live long and do yeoman service. No new member ought to get his Diploma without a copy of this booklet which will instruct him as regards his duties towards himself and the Society; no old member should fail to procure an early copy and peruse it carefully. It is an attractively got up booklet of one hundred and twenty pages and is on sale at *The Theosophist Office*, Adyar, Madras, India, for 6 Annas or 6d. or 12c., postage extra.

* *

The Theosophist Office is intent on issuing popular Theosophical books at cheap rates. Another 6d. book is *The Masters*, by Annie Besant, which we are sure will find a very wide circulation; its get up is very attractive and its subject-matter most interesting and valuable. The Office has also issued *A Textbook of Theosophy* by Mr. Leadbeater which will go down to posterity as one of the best and most lucid expositions of Theosophy for the masses. Mr. Leadbeater has placed the Theosophical Society once again under a debt of gratitude to him by serving it in this very admirable way.

* *

Some of our Lodges in South India are showing new life and vigour. Calicut has shown a marked advance in sale of Theosophical literature due chiefly to fresh young blood in the Lodge; the Secretary, Mr. Manjeri Sundra Rama Iyer, is an indefatigable propagandist and Rao Saheb S. Vaidyanatha Aiyer, in his own quiet way, helps the work. The Vernacular magazine is serving nobly and the Order of the Star in the East is found to be another useful channel for propagating Theosophy. Coimbatore district Lodges inaugurated a Conference under the able presidency of Mr. Venkatarama Iyengar and will be meeting twice a year. Some very devoted members are doing useful work, silent but steady, which will show forth good

results in the future. The Mysore Karnataka Federation met at Bowringpet where Miss Codd and Mrs. James of Adyar were present. The Federation was a very great success, due on the outer plane to the organising capability and great enthusiasm of Bros. F. S. Raghavachar and T. M. Ramachandra Row and in the inner to the earnestness and devotion of those present. A plot of ground was obtained and a foundation stone was laid for a Theosophical Hall for the local Lodge. Thus is the work of our Blessed Masters progressing even in out of the way places and Their Benediction is received where in right earnest even a few gather together in Their Name.

* * *

The White Lotus Day of Remembrance was celebrated at Adyar in the usual way. A thousand poor and starving were fed in the dear name of H. P. Blavatsky. In the afternoon we gathered in the central hall when Mr. A. Schwarz, President of the Adyar Lodge, opened the proceedings by calling upon our small choir to sing "Lead Kindly Light;" Bro. J. Sreenivasa Row chanted the beautiful shlokas of the eighth discourse of *The Bhagavad-Gītā* and Miss Anna de Leeuw read from *The Light of Asia* from the world-famous Sermon opening,

Om, Amitaya! measure not with words
The Immeasurable.

The Hon. Sir S. Subramania Iyer, K. C. I. E., then gave a speech and was followed by Mr. Schwarz who made a few fitting remarks. The meeting was brought to a close by the singing of "Peace, Perfect Peace". The statues of our founders and the hall were beautifully decorated with white lotuses and other fragrant flowers, the sweet scent of which fitly reflected in the physical world the feeling of devotion and loyalty that the memory of H. P. B., H. S. Olcott and other old workers evoked in those present.

WOMEN'S SUFFRAGE

By ANNIE BESANT

[The following is taken from *The Christian Commonwealth*; it is the report of a speech delivered by Mrs. Besant in the Albert Hall in March 1912.—AG. ED.]

FRRIENDS: It is not for one who takes no part in political struggles, whose work lies in other fields than that of political strife, to express either approval or disapproval of one type of policy rather than another; to urge any to take part in a danger that I do not share, nor to say one word of criticism against those women who have brought back the heroic into political life, and who are showing to-day—what so few in our luxury-loving civilisation are prepared to show—that a great cause is more precious than personal ease, and loyalty to principle is greater than the applause of the newspapers and of the public. For me it is nothing whether or not windows have been broken—although I think it is, on the whole, better to break windows than to break heads; but what is important is that this cause for women's enfranchisement has found devotion ready to go to martyrdom, has faced ignominy, shame, disgrace, as every great cause has faced them in the past on the way to victory, and that to-day, as many a time before, force is set against justice and power against suffering for principle.

There is not one nation in Europe nor across the Atlantic that is not to-day crying shame on the treatment which is being meted out to women. The shame does not lie on the prisoners, but on those who are putting them into prison.

And when I took up this morning the *Times* and read the shameful letter of Sir Almroth Wright about hysteria, about women losing their self-control, I could not but say to myself that the hysteria is on the Bench rather than in the dock, and the loss of self-control is to be seen more in the magistrates than in the prisoners. For let us see what is taking place. We know well enough the penalty for the breaking of a window; but these women, because they have not been violent save in the breaking of non-sentient glass, are being sent to hard labour for six months. (A man's voice: "Why not?") Why not! You don't punish wife-beaters as heavily as that; you reckon your glass windows more valuable than the limbs of poor women. Where such sentences are given they dishonour the law and exalt the lawbreaker.

Now, I grant to the full that no Government, no police, can allow ladies to walk about with hammers in their muffs in order to break shop windows. I grant that such action is against the law and must be stopped; but I say that where such sentences are passed we shall forget the offence and speak for the offender; and it is ill for a country, it is bad for law-abiding citizens, it means encouragement to despise the law, where revenge is sought instead of justice, and where panic inflicts sentences that are a scandal and a disgrace to civilisation.

Let me call your attention to another point, one of most serious import in the future. We read in the papers that while these sentences were going on, Mr. Asquith consulted the law officers of the Crown in order to see if the women's funds could not be seized and their leaders captured. The reason why that could not be done was not publicly stated, but it was said that it would be difficult to pass such legislation. We know where the difficulty lies; we know very well that any weapon brought against the Women's Social and Political Union along these lines would strike at every trade union in the country. We know the difficulty of seizing funds, even if they

have been used to encourage the breaking of windows, and not seizing funds which are used to protect "peaceful picketing" that breaks the heads of those who want to work and to support a strike that threatens with starvation millions of women and children, simply because a Government so brave against window-breaking women has no courage where picketing miners are concerned. Are we to respect Government? Then let it show strength against the strong, and not only tyranny against the weak. Let it show it can protect our liberty to work, and not only give hard labour to women who have broken windows. I know that the Trades' Unions are protected against the action of the law of conspiracy. Special Acts of Parliament guard these men voters, and they can do what they will because they have the vote. Oh! if anything be needed to strengthen the feelings of women, if anything be needed to inspire them to renewed and strenuous exertion, it is to see the law of conspiracy used against women that the authorities dare not use against men, and when they are trying to create a crime at which everyone would revolt if men were similarly dealt with.

Therefore it is, friends, that I am here to-night in order to protest against injustice, for I know nothing of the value of religious teaching nor of the right duty of a spiritual teacher, if it is not to stand up when unrighteousness is being done in the name of law and when principles are trampled on. I believe in the value of law. I believe that on justice alone a nation can stand secure. Because of that I plead with those who to-day are strong, that they will not use their strength for oppression and drive to despair those who are only asking to be regarded as citizens in their native land.

Why is it that these women want the vote? It is because they believe there are difficulties in women's lives, especially among working women, that cannot be remedied until they possess the power of the vote. Let me take one illustration, not important, which will show you exactly

the value that the vote has when people are to be considered, when their welfare is at stake. An Insurance Bill has been passed—good or bad I am not concerned—and I notice that all over the country men are going out to explain the Insurance Act in order that the voters may realise that they must not vote against the Liberal Government because they have passed the Insurance Bill. But they do not trouble to send out any missionaries to the women; they do not trouble to explain to working women the enormous advantages that will come to them from the Insurance Bill. What do their opinions matter? Who cares how they feel, either helped or hindered? They are dumb in the councils of the nation, and none care for the dumb that have no power to speak. And so, on many another point.

I would not ask for the vote for women on the ground of equality of sex. It is difference of sex, that makes the vote necessary. To add to your millions of ignorant male voters a few millions more of ignorant women voters does not seem a thing to rouse enthusiasm or to inspire much feeling. If they were the same as men you would only multiply similarity. Women should have the vote because they are different, not because they are like. They want it because there is a woman's standpoint, as well as a man's, because your nation is not a nation of men only, but of men and women as well, because England has wives as well as husbands, mothers as well as fathers, and the views of the wives and mothers matter in the councils of the nation, and their voices should be heard for the sake of the whole.

I know attempts are made sometimes by those against the vote to stir up a sex war, to incite to sex hatred. It is because men and women love each other, trust each other, that they would fain work together for the common good. The arguments used are excuses, they are not arguments. They say women cannot be soldiers. Apparently in China they can, but if a soldier from time to time

risks his life for the sake of the nation you would have no soldier if his mother had not risked her life to bring a man child into the world. Men and women are equally necessary. Men and women are wanted for the building of a nation. Men and women together everywhere is the note of the future, and that no one can keep back or much delay.

And when history in the future judges the struggle of the present; when women all the world over walk, hand in hand, with men in equal liberty, in mutual respect, in loving co-partnership, then posterity looking back on the shameful incidents of to-day will crown with shame those who used strength against the women who are doing hard labour now. And in this country, where the Cross—the sign once of ignominy—is now regarded with adoration, the martyrs of this cause also will be crowned with honour, because they realised that to suffer means, in the long run, to succeed, and to be able to face suffering ensures the triumph of the cause for which the martyr is in pain.

UNLOOSE MY TONGUE

By MARGUERITE POLLARD

Unloose my tongue, Lord of the Sacred Flame,
In Persia, Greece and Egypt have I sung
Triumphs of ancient kingdoms and their shame.
Unloose my tongue!

In days forgotten oft my voice has rung
In joyous pæans to Thy Most Great Name
Through halls with many a jewelled lamp behung;
My ancient right to hymn Thee, Lord, I claim,
Ra or Apollo, rising ever young,
With each new dawn or era, still the same
Unloose my tongue!

MORAL IDEAS AND FUTURE LIFE IN CLASSIC EGYPT

By P. D. KHANDALVALA

Have you ever noticed a painter put in the forepart of his picture a ruin, a rockery, the trunk of a dead tree, a drove of ruminant oxen resting? Why? To lend force to what appears in the distance, in a series of aerial gradations. So it is with nature. It is but the foreground of the picture she presents. Pass beyond, and what worlds lie revealed! Raphael painted the beginning of our globe, sketched by the Eternal finger, Correggio the sacred wood of Jupiter, and Poussin the Deluge, long before Cuvier reconstructed past worlds from a few bleached bones.

GEOLOGY AND ARCHÆOLOGY

What creative art imagined existed already in the workshop of Nature. Take the dragons in Medea's mouth in flames. They have their like in the plesiosaurus, a huge lizard of the Oolitic age. The enormous serpents which enfold Laocoon and his two sons, coil upon coil, have their fellows in the flying serpents. The big toothless Megatherium answers to the crowned bull of Babel; the mysterious dinotherium of the tertiary formation to the gigantic Sphinx of Thebes; the ichthyosaurus—fish-like lizard—to the hydras of Hercules and the harpies of Homer. If the geologist and the palæontologist can re-people whole forests with all the mysteries of Zoology gleaned from a bit of coal, the archæologist is not to be outdone. Is he excavating the Palatine Hill, and does he discover a bath? The whims of Imperial Rome, the toilette of a languid Julia dreaming and awaiting her lord, consuls, lictors, togas with purple fringes, the fighting in the Forum, the angry people, all pass in review. What we ask of every people to-day is whence do you come? Its past is rummaged, and a solidarity established between its periods of life. It is for this, that the genius of our time

is so eminently historical, and we arrive at an understanding of the present state of every nation. The French Revolution cannot be understood without the ancient régime, the United States without English Puritanism, the South America of our days without the Spain of Philip II, nor the Pope without Caesar. If historians are smitten with chimeras, it is because they see the most positive of sciences, geology and botany, excel in creating worlds, which the talisman of the Arabian Nights never dared evoke.

When Egypt arose, rigid and mysterious, from her sands, with her obelisks, and her temples, a forest of columns, her pylons and papyri, her walls covered with bas-reliefs and inscriptions—"the fragments of an earlier world"—the signal honour of raising the veil of the great Goddess Isis fell to the lot of Champollion, a French Egyptologist. He unswathed the mummies in black bandages, poured on mute memorials "of the world's youth," and restored to life a whole people endowed with a marvellous civilisation, which Greek historians, very often inaccurate, let us see but indistinctly. Unfortunately he died very young of exhaustion, the victim of science. Bequeathing his work, already solidly founded, to his successors to finish, it was worthily continued by Lepsius and Brugsch in Germany, by Hincks and Birch in England, by Chabas, Marieth and Maspero in France, not to mention other workers of other countries, seeking for truth.

The Nile and the desert dispute the possession of Egypt. No rain ever falls. She receives from the celebrated phenomenon of the inundation the water denied her from the skies. At the battle of the Pyramids, "that like giants stand," Napoleon said to his troops: "Du haut de ces pyramides, quarante siècles nous contemplent." But we have to mount the ladder of many more ages than those memorable words point to. The infancy of the Egyptians is not known, their origin is lost in the night of time. Probably they came from Asia, separating themselves in the Aurora of the world, from the peoples who

formed the first etheric strata, vaguely signalled in the legends of India, or in the most ancient cuneiform inscriptions. Perhaps the inscriptions in languages yet unknown which are now being found may hereafter give a clue to their origin. But at any rate, her civilisation, developed wholly on the banks of the sacred river, steps out of the past perfect, like Minerva from the head of Jupiter, and like her, full of wisdom. Even mythic traditions, so useful in establishing the filiations of other peoples, teach us nothing. They tell us only of long periods of occupation by divine dynasties. What is left us, to suppose at most, is a theocratic state at first, till Menes united the whole of Egypt under his sceptre, and founded the first historic dynasty. From Menes to the seductive Syren, who "transformed the triple pillar of the world, into a strumpet's fool," is a period of five thousand years, and Egypt is now for us an open book, where many a leaf is wanting, and many a page obscure, but with every day some lacune is being filled up.

The history of Egypt ordinarily divides itself into three periods. The Ancient Empire begins with Menes, and ends with the tenth dynasty. The Arts flourished exceedingly, specially sculpture attained a degree of originality and of plastic perfection not known in after days. Architecture was what the pyramids, the great Sphinx, and the temple it surmounts, show it to be. The admirably preserved mural paintings of the tombs of Saggarah, initiate us into the inner life of the people. This empire died of civil discord over which history is mute. The Middle Empire extends from the eleventh to the seventeenth dynasty, 3,000 B.C. Nubia was conquered, and the gold and copper mines of Arabia and of Sinai exploited. It is the epoch of great works of art, such as the dams of lake Mæris. This beautiful civilisation, was almost destroyed, by the terrible invasion of the Hycksos, the untouchable nomads, who brought Egypt to within an inch of her ruin. For five centuries, the burden of these ferocious conquerors, had

to be borne. It needed all the efforts of national patriotism to drive these invaders away. They were from Asia, an offshoot of the great swirl of peoples, which showed itself then on the plains of Mesopotamia. With the eighteenth dynasty—seventeen centuries B.C.—begins the New Empire. It was now Egypt's turn to carry arms abroad. Her Amenophis and Rameses overran Asia up to the Euphrates. She was in the apogee of her power. But these gigantic efforts exhausted her, when she had again a terrible foe to face. Twice did Aryan bands, under the names of Achæians, Lycians and others, fall on Egypt, ere they settled in Europe, in countries to which they gave their names. The pictures of the temple of Karnak, show us these people with their wives and children on their cars, drawn by oxen, putting us in mind of the invasions of Cimbri and Teutons. This was followed by long and often glorious struggles, with neighbouring nations, till she was worsted, and sank under successive shocks from Ethiopians, Assyrians and Persians, till revived to a really national life, under the brilliant dynasty of the Ptolemies.

It was then that Egypt emerged from her isolation. Then was founded Alexandria, that cosmopolitan city, the spiritual capital of the classic, as Rome was of the political world: It was the rendezvous of all the savants and philosophers, who formed that great school, which lit up with so lively a light the last days of antique Paganism and the advent of Christianity.

It is because Egypt had managed to preserve, as the purest heritage of her past grandeur, her moral laws, independent of all dogma. These laws constitute every human society. Before the doctrines of the Evangel were proclaimed, Egypt was the only country where these truths were publicly taught. They were the appanage of no philosophic school. All along morality remained the same with the Egyptians. If anything varied, it was religion, but more in manner than in matter. Every re-

ligion, has its rise in the adoration of the forces of nature, in which the Sun always plays a prominent part. But in Egypt we find ourselves right in the midst of metaphysics, in the presence of the "One God, the uncreated, the only One Self-existent, the sole Generator, the only one not begotten". But this unique principle, is never at any epoch represented by a single divinity. It is Amman at Thebes, Ptah at Memphis, Tum at Heliopolis, Osiris at Abydos. It is the Sun, Ra; it is the Nile with its source unknown, whose periodic risings and vivifying action give to Egyptian religion and civilisation a quite peculiar character. Each one of these Gods is ever "the Unique, the Uncreated," but with different forms and tangible attributes, producing a new divine person. There was the doctrine of emanation, embodied in their dictum: "Thou art One and millions of beings go out of Thee." This forcibly led to a pantheism embracing at once the material world and all animate beings. Following the epochs and the diverse schools it developed itself in dividing God into two, father and son, and then into numerous trinities, by the introduction of the feminine principle. The Pantheon was then peopled, with an infinity of Gods of bizarre symbolic forms. This was a natural development, almost without foreign influence, of a very beautiful tree with its rich leafy branches, hiding the trunk from vulgar eyes. What happily saved the Egyptians from losing entirely out of sight the simple principle of Divine Unity was the peculiar rôle of Osiris and the universal development of his cult in all Egypt. The legend of Osiris recounts the eternal struggle of the good with the evil principle. Osiris is the Good Being *par excellence*. He loves men and instructs them in virtue. He falls the victim of his goodness, under the blows of Set, his brother and his enemy, the spirit of evil and of violence. But he is reborn in a lower world, of which he becomes the sovereign, and where the souls of the just have to rejoin him. His son Horus, "the avenger

of his father," knocks down the aggressor, whom Isis, the sister of Osiris and of Set, shields from complete annihilation. It is the image of the Sun lighting the world, lavishing the blessings of his rays, struggling against the hurricanes of sand which obscure it, declining and disappearing in the horizon to illumine the nether world. Then Horus the Sun rises from the 'Silver breast' of morning, dissipating darkness, "by the bright track of his fiery car". The mythological papyri are full of allusions to this struggle. It was a divine war, of which Egypt was the theatre. Plutarch speaks of it but vaguely, and the Egyptian legend is not yet laid hold of. But the rôle of goodness and of divine justice of Osiris is undisputed. He impersonates the consoling and providential divine principle, even as Ra is the eternal lord in his strength, who breaks the impious and punishes the proud.

Egyptian Society reposed on the family strongly constituted as its basis. There were no castes nor privileged classes by right of birth. Instruction could be conveyed to all. Many a modern nation may well envy Egypt. But there, too, dark shadows obscured the beautiful picture. There was the system of statute-labour for public works, the custom of collecting taxes, the chicanery of a minute and routine administration, causing complaints which have reached our ears. Over all, labourer and warrior, scribe and priest, dominated His Majesty the Pharaoh, the offspring of the Sun, his representative on earth, sharing as such in his divinity and hence clothed in a character sacred and absolute, in the eyes of his subjects. These, however, were not absorbed in mute adoration of their sovereign. There are fragments of satiric papyri to show, that they were wide awake to the oddities of their august masters. The submission of the subjects had to be responded to, by the monarch, who owed them certain duties. These may be gathered, from instructions addressed by king Amenemhat to his son Osortasen, of the twelfth dynasty.

Let there be harmony between thee and thy subjects. Banish fear from the hearts of men. Live in the midst of them. Do not isolate thyself. Open not thy heart, only to the powerful and the noble. Let those alone have access to thee whose friendship has long been tried. I have given gifts to the poor, supported the feeble, appeased the affliction of the afflicted, and all my orders have increased the love of my people for me.

What the proudest of the Pharaoh's had in common with the least of his subjects was confidence in God, who never refuses His help to those who implore it with a pure heart. In one of his expeditions in Syria, the great Rameses ran some risk because of an error of his Generals. He was forced to fight, to disengage himself from his enemies while awaiting reinforcements. The historiographer of the campaign, has given this episode a magnificent poetic development, which the papyri and the walls of Karnak have preserved to us. In the midst of the danger Rameses invokes Ammon, who is worth him a thousand soldiers at the critical moment, and sees his enemies dispersed and prostrate.

The sentiments of gratitude and of love towards the Divinity, for the gifts showered on men are displayed in a hymn of great beauty:

Salutations to Thee, Osiris, lord of the extent of time, king of the Gods with multiple names, holy transformations and mysterious forms. From Him the celestial abyss draws its waters; He causes the soil to give birth to delicious products; the heaven and the stars obey Him. He has fashioned the world Himself: its waters, its atmosphere, its vegetation, all the herds, all the winged tribes, all the insects and all the reptiles. By Him is judged the world with what it holds. His aspect is to be seen in the heaven, and the earth. All adore His goodness. His love for us is tender. His grace surrounds our hearts.

But hymns and songs of joy are not enough to please the Divinity. Prayer is necessary, the prayer of the heart, and particularly of pure acts. Charity is the first of duties. It has often been said that the Egyptians had no book of law, of code both religious and moral, like the *Laws of Manu*, the *Bible*, or the *Koran*. This

reproach is not justified. Only two or three of the forty-two hermetic books, mentioned by the Greeks have come down to us. These books attributed to Hermes, the Egyptian Thot, treated of all questions of morality, of the astronomical and medical and others sciences. These are very probably what the texts call the divine writings, or the sacred words. Then the chapter on the funeral service, which treats of the judgment of the soul, and indicates what acts are necessary for its salvation, and what prohibited. This can by itself constitute the moral code.

What is more interesting what strikes us most, is the little treatises on practical and moral philosophy, which lead us straight into the heart of Egyptian sentiments. The most complete are "the Maxims of the writer Ani". They offer the most beautiful thoughts pell-mell, side by side with sentences, which may increase the stock of proverbs. Thus: "The hour gone we seek to seize it in vain." "Waste not words on the deaf; better be silent." "He who speaks ill reaps no good." "The good walker arrives without hastening." "The bullock who heads the herd leads it to the fields; but he is himself an animal like the rest." This is a democratic maxim recalling to men their equality. In these treatises we find rules of conduct in life and in society. They form a sort of manual of good breeding. They are specially marked by express recommendations, to use the greatest moderation and discretion in every act. Pride and vanity must be avoided, first of all because they are defects, but also because they draw attention to self. The fear of compromising one's self plays a great part in social relations. These must therefore be well tested. Order in business is a great quality. As to drunkenness, you must fly it with horror. But it was, it seems, a darling foible with the Egyptians, to judge from the eulogies of temperance, and the disgraceful pictures of of hard-drinking drawn by the hand of a master.

The *Maxims of Ani*, which may be entitled "Advice from a father to his son," happily offer us most noble

ideas: "God will raise the name of him who lifts up his thoughts above those of the sensual man." "The sanctuary of God holds noisy manifestations in horror. Pray humbly with a loving heart, whose every word is said in secret. God will listen to thee and protect thee in thy affairs." "In making thy oblations to thy God, take good care of what he holds in abomination. Do not exaggerate liturgic prescriptions. The God of this world is in the light above the firmament, and his emblems are on earth. It is to these that worship is daily paid." After the duties towards God so nobly expressed, follow those towards one's fellow-creatures:

Be not heartless to the unfortunate; it is thy God who gave him life. Do not eat bread while one stands by, ere thou extend the hand to offer it him. Has one ever seen a man neither rich nor poor? But bread lasts with him whose acts are brotherly. The rich who has his season, and who sometimes lasts a season still, becomes in time a miserable stable-boy.

Filial obedience and piety are among the acts most agreeable to God. There is a lengthily developed eulogy of it in a papyrus 3000 years B. C., under the eleventh dynasty. It is but the copy of a text far older still, the work of two writers, Ptah-Hotep of the fifth and Kakemi of the third dynasty. It is indisputably the most ancient book in the world.

If thou listenest to what I say, all thy acts will conform to divine precepts. For those who happen to guard them sincerely, these precepts are really their treasure. No evil ever comes to them in this world. A son's deference is a blessing. The son who accepts his father's word, lives through it to old age. To love God is to obey; not to obey is to hate God. A dutiful son is joy. The happiness of a docile son in serving God is the result of his docility. He will attain to veneration in his old age, and will thus exhort his children renewing his father's exhortations to him. Sin lies in the way in which every man fulfils the precepts taught him, when a boy. Ah! May the children charge them again in their turn.

P. D. KHANDALVALA

MADAME BLAVATSKY

A PEN PICTURE

By AN AMERICAN NEWSPAPER WRITER

[We reprint this pen picture from an American Magazine *The Word*, as we are sure our readers will be interested to peruse it. Personal experiences of people regarding H.P.B. are always instructive.—AG. ED.]

AS soon as the arrival of Madame Blavatsky in England was announced, I felt my opportunity had come for seeing this widely celebrated woman who was credited with possessing occult powers, and who was said to be in direct communication with not only the 'Adepts,' but with 'Maha-Chohan,' the Head of the Himalayan Initiates, the greatest of living souls. Armed with a letter of introduction given me by an American friend, I sought her out only to learn that she had gone to Paris and it was in Paris that I subsequently met her. I found her smoking cigarettes, and, months later, when I took leave of her in London before starting for New York, she was again smoking. During that time, whenever I saw her she was smoking. And, as I had never seen a woman smoke before, her habit made a deep impression upon me. I may add that it impressed me painfully at first, but I grew tolerant of it later, believing it to be a manifestation of diseased nerves, as was subsequently proved.

In Paris, Madame Blavatsky lived in an apartment in Rue Notre Dame des Champs, and here each evening was gathered together a strangely assorted company. The first time I called I approached her through a crowd of French and German gentlemen, accompanied by a friend. She gave me her hand and, after saying she was

glad I had come, asked me to be seated beside her. For a short time we chatted on various ordinary topics, then she inquired of people she had known in New York, and, finally, as guests pressed about her, she told one of her party to watch over me until she was at liberty again. I stood near her for a time listening to her conversation with others, and she impressed me as clever and vivacious, occasionally charming, but of a very changeable nature, and not quite at peace with herself. In many respects she seemed unique, and thinking I was alone and unnoticed in the crowd, I satisfied myself regarding her characteristics in a leisurely way, noting her voice, her tricks of speech, her motions, and her manner of greeting people. The crowd increased and after a time I came to the conclusion that I would make my departure. As I turned to go towards the door she greatly surprised me by calling out: "Now that you have summed me up to your satisfaction, will you please talk with your countryman, Mr.—, until I can see you." I laughingly turned away with this gentleman—who had stepped to my side, so soon as he had heard the remark she made, and as I did so I said: "Queer woman that; how did she know what I was thinking of?"

"She is the most remarkable woman this age has produced," he answered in earnest tones, and then he added: "This may not be the verdict of the world, but those who know her subscribe to it."

"Is that true?" I answered—"I have heard it declared that she is not a very satisfactory expounder of the philosophy she teaches." He quickly replied: "But who is there who can judge her; who is there who has tried to do what she has already accomplished?" I could not combat this and suggested that he tell me more of her life, and her present line of work. This he did, talking most entertainingly for some time.

Through all the evening Madame Blavatsky smoked cigarettes. Luckily she used a very mild Egyptian tobacco,

and the odour of her continuous cigarette was not offensive. Had it been so, her anti-tobacco friends would have suffered martyrdom. Her beautiful hands were stained with the weed, and ashes were on her dress and scattered over the carpet about her. I saw her many times, but never without her tobacco and cigarette paper and matches.

Strangers meeting her for the first time, felt as I had done, and were shocked with this habit of hers, but her daily companions were glad to have her smoke. She was always entertaining when smoking and was certain to be irritable when deprived of her precious cigarette. Smoking with her was a habit that had become second nature; she could not live without tobacco. To know her at all was to know her through clouds of tobacco smoke; to listen to her wonderful flow of conversation was to hear it in the intervals of silence when she was dreamily and gently puffing her cigarette. To nothing else was she half so devoted as to her cigarette and she was a fascinating smoker. So keen was her enjoyment of this occupation that others were entertained in watching her indulgence in it and her easy, restful manner of smoking soothed even those who were opposed to tobacco. Her temperament was one that required a narcotic; her nature was so tempestuous that without it no ordinary person could have endured her excitability for a day.

She was a volcano in petticoats; a woman, but masculine in her mental attributes. Yet she was the reverse of 'mannishness'. She was something different from all the men and women I had ever seen up to that time or have since seen. There was no assumption of any kind about her, she made no effort to be anybody's conception of herself, and she acted her part with as little regard for her own interests as for the feelings of others. Whatever she was not expected to say in conversation that she said, brusquely, bluntly, and without thought of consequences. She had the least regard for the conventionalities, of any person I ever met, and at the same time

she seemed the most sensitive of women when any doubt of her proper performance of her own duty was manifested.

For the self-love and vanity of men and women she seemed to have a scornful disregard, and her rudeness and impatience when forced to witness a display of either, were terrifying. She would exclaim against the conceit and bigotry of people, in language forcible beyond any necessity, but she was never aware, apparently, of her roughness of speech. Strangers were shocked at her lack of self-control, but those who knew her best seemed to be least concerned over her moods.

In her conduct she was always the same; indifferent to externals; absorbed in her work, and imperative in her assertions regarding its value to the world.

Her invariable costume was a loose, flowing, black, one-piece garment, called an *abayah*. The Egyptian women wear this kind of dress and it is one vastly becoming and comfortable for stout people. Every one knows that Madame Blavatsky was a very large woman, but she never gave one that impression of mere fleshiness which is common to stout women who wear fashionable tight fitting clothing. She was about medium height and had very small hands and feet. Her *abayah* was cut from a double fold of very wide cloth and had no other tailoring than was required to fold the six-yard piece and directly in the centre of the fold to cut out a circular piece, and to cut a further opening down the centre of the cloth. The neck and front thus formed was bound with silk and usually a lace ruffling was inserted. There were no other sleeves than those outlined by the arms when extended full length, and fastened in loose folds with safety pins. These were sometimes replaced by a seam which was removed when the dress required to be cleaned or laundried. With her beautifully shaped hands and arms there was no need of tight-fitting sleeves and the simplicity and Grecian outlines of her dress were always admired. The *abayah* was

exactly suited to her size, slow motions, and sedentary habits; few western women would appear to advantage in it.

At the time that Madame Blavatsky was in Paris, in the spring of 1884, she had just come from troubles at Adyar; troubles relating to the charges of fraud and trickery made against her by Madame Coulomb. And she was constantly in mental turmoil over the real or fancied grievances inflicted upon her by this woman and her husband. She would suddenly appeal to almost perfect strangers to know their opinion of "the situation". And she would listen to anything of a denunciatory character said regarding these people whom she believed to have been paid to try to catch her in some fraud—and yet, when she had opportunity to send messages back to India by a member of the Theosophical Society—she said to him: "My dear—go and see Madame Coulomb—she is not the evil one in this matter—and let her know how I feel about her."

And the very next moment she was rasped into a fury of temper by a remark that Madame Coulomb believed the Masters to be fakes. She could not brook doubt on this subject, nor endure those who questioned the existence of the 'Brotherhood of Adepts'. Her devotion to her 'Master' was unswerving and paramount. To question the nature or the office of the Mahātmās was to give her such provocation to wrath as to unfit her for immediate self command. Her ebullitions of temper over the most trivial things were painful, but fortunately they were fleeting; I have seen her appal people by her violent emotions one minute, and in the next show the extreme of indifference. The group of intimates about her paid little attention to her mental cyclones, well knowing that to do so, was to waste time uselessly. She impressed me always as a singular contradiction; it was idle to try to classify her; she could not be measured by class distinction, or be weighed in any conventional social

balance. I recall one occasion when I sat with her during a tempest of angry talk over some disagreeable news she had received from India. Her anger depressed me and I sat mute and miserable, wishing in my heart that as I could not soothe her, I might escape from her presence. Suddenly she turned and looked at me as a mother might look at a demure child, and said in the most winning manner: "My dear, will you have a cigarette?" And while I was laughing as a relief to my feelings, she smilingly made herself a cigarette and then smoked as contentedly as though life was but an unvarying song to her.

Looking at her one day it occurred to me she must be perhaps fifty years of age; I learned from others that she was between fifty and sixty, but I heard her laughingly tell a woman caller that she was over eighty. Her face was not one lined with care wrinkles, her hair showed no grey, and her eyes were wonderful in their strength and clearness. Her mouth, to me, appeared to be the least handsome feature of her face, but so changeable was the whole face in expression that it sometimes appeared to better advantage than at others.

Her head was exquisitely shaped, and she dressed her hair in simple Grecian style, thus adding to its classical outlines. The hair was a chestnut brown in colour and exceedingly curly. Her hands were flawless in shape and very white, a fact always noted by visitors, for her complexion was not fair, and her skin was coarse in texture and often muddy looking, giving the impression of some internal disorder, and she had not the least colour in her cheeks.

Her linguistic accomplishments were remarkable even in a Russian. It was a joy to hear her speak French—and the young Parisians who crowded her parlour on Sunday afternoons and evenings were often heard to remark her accent. I liked to be present at these Sunday afternoon gatherings, for she talked well, and gave much instruction

to the young men who were members of the Paris Branch of the Theosophical Society.

One incident that occurred at one of these receptions was very interesting. A daring young convert asked her to do some phenomena so that the strangers present might be informed regarding her powers. She was furious in a moment and rebuked him in such a loud voice that every one present turned toward her in silence.

Then, as gently as a child could confess repentance, she meekly said: "If the Masters wish it, I will be permitted." And just here it is but right I should insert this fact: I never heard her take credit to herself for any of the wonderful things she certainly did; she invariably prefaced every performance with some tribute to the Mahātmas, and often deplored the morbid craving of people for an exhibition of such powers as she possessed, saying it would do them no good whatever.

Her sister, Madame Vera Petrovna Jelihovsky, and her aunt, the Countess Nadejda Andreevna Fadéeff, were visiting her at the time, and the former, I think, was in the room when this incident occurred.

Madame Blavatsky rose from her seat on the sofa and with some difficulty—as it seemed—walked across the drawing room and stood in front of a large mirror. She placed both hands upon it, lightly—standing with her back to the company. The young Frenchmen were nearest to her. Suddenly, after a brief interval of silence, a loud crash, followed by what sounded like the falling of broken glass, was heard. I thought the mirror had been broken by her sudden weight against it, but she was not near it, and her hands had rested but lightly upon its surface. There was a general exclamation of surprise and wonder, and the curious ones examined the glass critically. As Madame Blavatsky turned away looking bored and weary, some one suggested that she put her hands on a pane of glass in the large window in the front part of the room. She did so and this time we waited longer than before for

results. But finally there came a loud crashing sound, as if some one had struck a mass of glass with a hammer. The glass was unharmed.

The excitement of the Frenchmen knew no bounds; they enthusiastically clapped their hands and beamed upon the 'High Priestess,' as one of them called her. Their outspoken delight and enthusiasm pleased her; or, rather she seemed aroused to an unusual degree of interest in her guests, and for an hour or more talked so brilliantly that every one was amazed. It was an hour of enchantment to some of her listeners and I doubt if any one of that company ever knew another equal to it, either in her presence, or out of it. I could not sleep that night for thinking of her and of the events of the evening.

The next time I met her she was in one of her towering rages, and was anathematizing the missionaries whom she denounced as bigots and frauds, and the worst representatives of humanity in the East. Some of them represented the Church of England in India, and she knew them to be absolutely ignorant of the spirit of the Master they claimed to serve. She denounced Protestants generally, and said the Catholics, because they were more sincere and less irreligious than Protestants, were gaining an influence in the world far greater than the latter understood, or would ever appreciate. The Catholic priests, she said, did work among the poor and try to help the friendless. The Protestant missionaries spent their time splitting questions of doctrine over the corpse of Protestantism. For her part, she said, she cared nothing for either sect; her religion, she defined, as love for humanity and her object in life to establish a Universal Brotherhood.

Then she talked of the Theosophical Society, through which she hoped to be able to accomplish much. Theosophy, she said, was a subject that should interest the best minds of the age; in time, she knew, it would claim the attention of spiritual people the world over. She also said the Society had been founded by herself, Colonel Olcott and

William Q. Judge, for an unselfish purpose, not on their own initiative, but under guidance and direction of Those who had been her Teachers in esoteric knowledge.

She had resolved many years before to devote herself to the work she was then engaged in; she desired no other occupation than to serve the Masters; she had been Their pupil; had received exceptional favours from Them; had lived in total seclusion at Their command for nine years in Tibet and had come out into the world again at Their bidding. She had no expectations of escaping the fate of those who had lived in the world, and with the world, particularly because her career had been an uncommon one. Her life had been a long one and a strange one; strange to her looking back upon it; as upon a half broken dream. Her visit to Europe, she said, was to see if the western mind was prepared to learn the eastern teachings; if so, she could and would open avenues not before accessible to them; but her best efforts she thought would be met with derision and scorn. This was the fate of all devoted workers in every line of spiritual work in all ages.

I soon noted that Madame Blavatsky, whatever else she was, earnestly believed that she had a mission, and I further satisfied myself of the possession by her of a tremendously strong will. She knew how to use it, and when not to exhibit it, and she was either the most communicative or the most silent person I have ever met.

Judge not: the working of his brain
And of his heart thou can'st not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-fought field
Where thou would'st only faint and yield.

Adelaide Proctor

A PARABLE

By X

THREE boys, with equal affection and tender gladness, use three different words. One says 'mother,' one 'mère,' another 'mutter'.

The words are different, and, if the boys were ignorant, they would not know that they had one and the same meaning. The words are different, and the picture that rises in the mind of each as he speaks differs in details from those seen by the others. So that the boys, even if they knew that their words had the same meaning, might yet, if they did not understand, dispute as to whose mother was best and fairest.

But the Reality that moves each, which each is trying to express, is the same mother-love, felt, valued, and returned.

And so men differ not only in naming but in attempting to describe, their spiritual experiences.

One says: "I was sitting alone, and, as I watched the sunset glory fill the sky and kindle the landscape before me, I felt the Presence of a Mighty Life, a Boundless Love pervading all things, an Eternal Wisdom sweetly ordering them. And I knew that in some way, utterly true and utterly beyond thought, that Life was my own deepest Life. From that day I have never lost the remembrance of the vision: a new peace, a new strength have been mine: a new love for others, a new pity for those still in the dark, have thrilled and constrained me."

Another says:

"I came to Jesus as I was,
Weary and worn and sad:
I found in Him my resting-place
And He has made me glad.

And in Him I have found peace, light in darkness, comfort amid troubles, strength to endure, and a great desire to bring others to the same life in Him."

And a third man says: "I sought to follow in the footsteps of the Lord Buddha. I meditated on His glorious Renunciation, on His supreme Enlightenment, and on His boundless Compassion for all beings. Endeavouring to put away hate, which brings but grief, and passion, which is only pain, and the deceits of the senses, and the illusion of selfhood, I tried to follow His renunciation, to live in His compassion, and to drink of His Wisdom. And I found—escape from the weary burden of my self-seeking, a light to which our light is as darkness, a silence and a stillness thrilling with eternal life, a oneness with all being—Nirvāṇa.

And then I heard a voice that spoke and asked me: 'Canst thou have bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'

And so I live, free and yet not free while others are bound; so I belong to Nirvāṇa yet walk the ways of earth, if I may guide even one of my fellow pilgrims to the entering on 'the noble eightfold path that leads to peace'."

We should not force the French boy to say 'mother,' the German boy 'mère,' the English 'mutter;' nor should we force one boy to accept another's mother as his. All the names mean mother and all mothers, differing in appearance, differently pictured, are reflections of the one mother-Love.

All the names mean heaven, and all heavens stand for that which is beyond them all, unnameable, unthinkable, in our poor words untellable.

X.

THEOSOPHY IN MANY LANDS

IRELAND

The new year was auspiciously opened in the Emerald Isle by a visit to the northern capital, Belfast, from the Presidential Agent, Mr. J. H. Cousins. He met a group of students at Helen's Bay, and with the aid of two large diagrams, explained the eastern teaching with regard to the passing of the Absolute into the relative. On the following day he continued the subject, under the title of 'God the Man: Man the God' before a group of twenty-two students under the auspices of the Belfast Lodge. An animated discussion followed, interest being added to it by the diverse views of several members of the local spiritualist body, and by a defence of the reasonableness of reincarnation from a local clergyman. On the Sunday evening the Belfast Society of Spiritualists kindly gave their platform to Mr. Cousins. An audience of about two hundred listened to an address on 'God the Mother'. Mr. Cousins traced the historical development of the worship of the Blessed Virgin in Christian Theology, and showed the effort that had been made to comply with the esoteric need for a feminine expression of Divinity. His plea for a better understanding of the deeper meaning of this phase of Catholic doctrine on the part of Protestants was received with applause. The meeting was a notable one in a city which has earned an unenviable notoriety for religious intolerance. At its conclusion a young man told the speaker that he had been a Catholic, but had fallen into materialism. He declared he was only one of thousands, and that if the Church's teachings were only interpreted so sanely, they would be saved from falling away from spiritual things. He apprehended the Theosophical point of view, and asked for books on the subject. It is hoped that another Lodge will shortly be formed in the north of Ireland.

J. C.

INDIA

It has been a feature of the Indian Section that year after year new branch buildings are being added. Last year no less than seven branches raised their Temples for Theosophy. During the current year already foundation stones have been laid for two buildings, one at Peddapuram, the other at Namakal. The Branch at Hyderabad (Sind) is soon to have its own building. Brother T. Ramachandra Rao is visiting branches in Southern India and infusing a devotional spirit into every one of them. Bombay is busy with a good programme of lectures—the result of the arrival there of Captain and Mrs. Powell. We regret to state that Miss Browning who has been steadily working in the Punjab and whose work has been bearing fruit, has to leave India on account of bad health. She leaves for New Zealand. She carries with her the grateful affection of many Indian Theosophists. May she soon return to toil in the land she loves and for the Cause which is next to her heart!

B. R.

FINLAND

Though no striking incidents have occurred since the report published in the *Bulletin* of last July, much steady work has been done within the twenty-four Lodges of the T.S. in Finland. Last autumn the General Secretary visited many country towns, where his public lectures attracted large audiences. In Helsingfors Mr. Veikko Paloma is giving regular lectures in Finnish, and Dr. Selander often lectures in Swedish.

A notable feature is the impulse which Theosophy has given to the study of the Finnish national epic Kalevala. Since the publication some seventy-five years ago of the epic runes of the ancient Finns, collected and edited by Professor Elias Lönnroth, a new wave of spiritual uplifting and economic development has arisen in Finland. That these writings conceal in allegorical form much occult knowledge is evident from the quotation from Kalevala which faces the stanzas in Vol. II of *The Secret Doctrine*, and members are supporting their General Secretary in his efforts to show how Theosophy can illuminate this national heritage.

The fifth Annual Convention will be held at Helsingfors on April 7th and 8th, when Dr. Rudolph Steiner will give a course of ten lectures on 'The Celestial Hierarchies in the Secret Realms of Nature,' as well as two public lectures, the first on 'Kalevala and the National Epics,' and the second on 'Occultism and Initiation'.

The Theosophical Young People's Association, which was formed on August 20, 1911, is a most vigorous young movement. It comprises more than one hundred and fifty members, and has branches in eight different towns. In Helsingfors it has hired a hall where the outer activity is centred. The branches are divided into several groups, each studying its own subject. The Lotus work is entirely in the hands of these young people. A little Theosophical Lotus School was started at Helsingfors on February 18th. Thirty-two children were enrolled, all under fourteen years of age. Classes are held every Sunday and the children seem to be greatly interested. The President's scheme for keeping the Sections in touch with Adyar by personal communication has evoked a genuine response.

W. D. S. B.

DUTCH EAST INDIES

The Dutch East Indian sub-section, consisting of ten Lodges begins this year an independent life as a separate National Society. At the *Feet of the Master* and some pamphlets have been translated into the Malay and Javanese languages. A reporter's league has been formed, the members of which are charged with the work of translating for the Theosophical magazines, and also of dealing with the daily and monthly press of the Dutch East Indies. Mrs. M. van Gelder is about to make a propaganda tour through Java to deliver lectures on 'The Coming Christ'.

and the Mystic Christ'. The membership of the Order of the Star in the East is increasing. J. H.

SCOTLAND

We have to record the presence of our President in Scotland. She went first to Glasgow, giving there an address to members on 'Differences of Opinion,' and also a drawing-room meeting for non-members on 'Intuition as seen by Philosophy and Theosophy'. The visit closed with a public lecture in the St. Andrew's Hall, the largest hall in Glasgow, seating four thousand people, on 'Memories of Past Lives'. At Edinburgh, where the President stayed in the new Headquarters building, she addressed a meeting for non-members on 'Memories of Past Lives,' another meeting for members only on 'Variations of Clairvoyant Investigations,' and gave a public lecture in the local Queen's Hall on 'Why We believe in the Coming of a World-Teacher'.

The Olcott Lodge in Edinburgh has started a scheme of Saturday evening lectures in a working-class district expressly to reach the intelligent working-man. The plan promises very well, and reports of the proceedings are accepted for publication in the local papers. In Falkirk a 'Thought Exchange Group' has been started which is practically the outcome of Propaganda lectures there. C. M. C.

SCANDINAVIA

We learn that the Theosophical University case is not yet finished. Last year Mr. Rich. Eriksen, the President of the Vidar Lodge in Kristiania, handed in to the University-faculty a dissertation called "The Ego and Thought," by which he intended to get his degree as Doctor of Philosophy. But the professors repudiated his dissertation on the grounds of its being unscientific. Some however will know that the real reason of the repudiation is that the work has a Theosophical tendency and that the author is known as one of the leaders of Theosophy. One of the professors, Mr. Oscar Yanger, made it his own case and advised Mr. Eriksen to send his work abroad to get the opinion of some foreign authorities. But so far the various criticisms received have not been able to alter the original judgment. The case roused some public interest and caused Theosophy to be discussed in one of our principal magazines. The daily papers have this month a long, favourable review of the recent translation of Mrs. Besant's last London lectures and also of the new small pamphlet on Mahomet, which they think will help to give a broader view of the value and similarity of the different religions. The Norwegian press has always been kind and tolerant and thus our work is facilitated to a large extent.

By invitation Dr. Steiner delivered two public lectures and a series for members in Stockholm. In the Stockholm Lodge the evenings have been given to study of *The Secret Doctrine* and Mr. Leadbeater's *Inner Life*. E. B.

Printed by Annie Besant, at the Vasantā Press, Adyar, Madras, India.



THE ADYAR BULLETIN

VOL. V

ADYAR, 15TH JUNE, 1912

No. 6

HEADQUARTERS' NOTES

MRS. BESANT is engaged in writing the big book on *Man: Whence, How and Whither*, which *The Theosophist* Office will publish in December next. The book will be Royal 8vo and will be printed on fine feather-weight paper in clear pica type. It is a book that probably will live through the ages. It is based on first-hand clairvoyant investigations of Mrs. Besant and Mr. Leadbeater and covers a very wide field. It treats of past evolution and goes as far back as the first Chain of our Scheme. Activity on the Moon-chain and that on the earlier Rounds of our Chain is described; information regarding the formation of the great White Lodge by the Mighty Beings from Venus and its work of guidance through the millenniums is given; and other most

interesting information, at once instructive and valuable, is there to be found. The future also is spoken of and many a fascinating glimpse is presented to the reader. It is a bulky work and it is not yet finally decided whether it will be issued in one volume or two; nor is its price fixed.

* * *

It is pleasurable to notice the good work, silent and steady, that is being done by the Art-Movement of the Theosophical Society. The official organ of the Circle, *Orpheus*, is always full of interest and is a valuable magazine issued by Theosophists under the clever editorship of Mr. Clifford Bax. We have before us the last—April—number with its very inviting contents. Theosophy can serve the modern world of Art and through it humanity at large, and bring the Beauty of the spiritual life into the midst of the prevalent ugliness of a commercial age. Our Theosophical Lodges should extend a helpful hand to our Art Circle and enable the *Orpheus* to become a monthly instead of the quarterly it now is. Besides, it would be well for us if we could manage to get within our fold a better and greater realisation of the Beautiful, and our artist friends can help us in that good work. The search for the True without us and the unfolding of the Good within us cannot be wholly fruitful unless the Beautiful shines from within and gilds everything without and thereby produces a sweet harmony which is the essence of Spirituality.

* * *

A somewhat interesting discussion is going on on the subject of Shakespeare's being or not being "a Christian poet," and answers are made to the original question "how it was that one held to be the supreme interpreter of human life completely ignored the supreme wonder of earthly existence". Canon Lyttelton who raised the controversy explained that "though Shakespeare saw everything else, to this set of facts he was completely blind". To

Theosophists the explanation of Sir H. Beerbohm Tree will sound truer and more convincing; he answered to Mr. Fraser, who interviewed him on behalf of *The Christian Commonwealth*, when the latter asked "Was Shakespeare, matchless genius of our race, a Christian?":

"Let me say at once, that Shakespeare did not narrow himself to this or that religion. Call it what you will, his was the religion of humanity. Dogmas, as Tennyson said of our 'little systems,' have their day and cease to be; but humanity remains through all the ages. You remember the Shelley view: 'The one remains, the many change and pass.' That was in a sense Shakespeare's outlook on human life... You must bear in mind, that the poet reflects the spirit of his age. Shakespeare, it is true, belongs to no period and is bounded by no nationality. But in the strict sense he was the product and expression of his time. Let me apply this to Shakespeare's religion of life. His times, for example, were more feudal. To-day our altruism claims for men as a right what was then conceded as a charity. Put in a phrase, we recognise, for instance, that social reform is spiritual service. That is, so to speak, applied Christianity. But it was not so in Shakespeare's time; and he interpreted men and women as they were and not, as Ben Jonson sought to do, to portray them as they might, yet could not, be. In his day wars and plagues did Nature's work of extermination; there was not, as now, so great a strife for daily bread. Our world-pity comes of our constant contact with the inequalities of social conditions and the injustice that lies around us. He reflected the humanity of his period in that sense; but, of course, as I have said, his was the humanity of all time in the essence of his outlook on life. The manners and customs are, if I may parody the famous doctrine of Burns, the guinea-stamp: the man himself is the gold."

"The province of the poet is not to preach, but to—"

Sir Herbert broke in at once, "In the pulpit sense, the true poet does not preach; but, as in the case of Shakespeare, who beyond all doubt was unconsciously a great moralist, the artist cannot help expressing himself, just as the flower is unconscious of its perfume... To him it would have seemed a selfish creed to do good in order to obtain reward. Was he a Christian? Why, he was in a great sense even something more. In Dryden's undying words in 'Absalom and Ahitophel,' he was 'a man so various that he seemed to be not one, but all mankind's epitome'."

"But in his own personal relation with men, what was he?"

"That is too vast a problem! How does he stand self-revealed in his Sonnets? We will not discuss that to-day. I

believe he was something of an aristocrat; at least, there are not many references of his sympathy with the mob, as such; but we must take him as the master-mind of men and not as the mere individual.... Shakespeare was not blind to certain facts; he saw more than our dim vision can penetrate. We grope where he saw light. And in all that goes to ennoble the race—towards what Mr. Gladstone named enlargement and, in terms of our modern philosophy, evolution—he was and is the highest product of our common humanity. It is said that there is something good in every religion; that all have, as it were, a common basis. In a word, then, Shakespeare reflects this universal expression of man's highest emotion and his sublimest worship of the Eternal Verities."

What Sir Herbert Beerbohm Tree says of Shakespeare is equally true of all evolved souls: they do not belong to any one particular creed or religion because they are worshippers at the shrine of the Fountain-Head of all faiths—Theosophy or Divine Wisdom.

* * *

The second Marātha Federation met at Poona in the last week of May under the presidency of Professor P. K. Telang of the C. H. College. Some half-a-dozen members came from far South India and thus for the first time in India a seed was sown which may in later years sprout forth into international and interpresidential federations. Nearly Rs. 300 worth of Theosophical literature was sold. The Federation was marked by brotherliness, and our younger members were always eager to serve and act. D. K. Telang, H. K. Patwardhan, Dr. Shikhare, Mr. Kolatkar all were willing slaves to duty; Mr. Chapkhane gave excellent lectures in Marāthi and Mr. Kaluram Bhau Mansaram entertained all present at his magnificent house at a very pleasant 'at Home'. The Marāthi Theosophists are earnest, and enthusiastic, and active; but for greater development they want a leader in their midst, who could unselfishly use their great devotion and deep spiritual aspiration, for the benefit of their splendid community.

W. T. STEAD

By ANNIE BESANT

ALL good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. Few men have been more bitterly attacked, for he was generally on the unpopular side, but all his fellow-journalists unite now in a chorus of praise. In spirit he was a modern Cromwell, sure that he was merely an instrument in the hand of God to defend the right, to strike at the wrong. He believed in England and the Empire, regarding the Englishman as 'God's man,' chosen to rule and shape the world; and he was, therefore, bitterly angry when he acted unjustly, tyrannically, unworthily, thus failing in the great mission entrusted to him. He was an Imperialist through and through, but the Empire he dreamed of was to be the protector of the poor, the defender of the oppressed, the upholder of righteousness, the enemy of wrong. General Gordon and Mr. Rhodes were among his ideals, and he never forgave what he regarded as the betrayal of the great soldier. When England was false to her traditions, as in the prolonged denial of any self-government to India, he spoke out strongly and unfalteringly; one of his unfulfilled dreams was 'a journey to India, to see with his own eyes the people whose cause he championed; he would ask me eagerly about every stage in the long struggle, and shared my delight when the first step towards self-government was taken, in spite of the cry to withhold any increased liberty until 'order' was restored. The last time I saw him, on March 27th, when I lunched with him at the Savoy—"Come and have rabbit-meat" was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return.

FORWARD BE OUR WATCHWORD

By A. HODGSON-SMITH

THEOSOPHY, as has often been said, is Divine Wisdom, and tries to express itself partially in our religion, philosophy, science, government, art, ethics and social life. We aspire towards this Divine Wisdom, and we look for it in the highest of all these partial expressions. From time to time Messengers are sent who teach and embody this Divine Wisdom, and such Teachers have in our own time given us a further instalment of Theosophy which is suited to our needs.

It is this modern presentment of the Ancient Wisdom which we study and try as best we can to expound. From it we learn that man and the universe are in essence spiritual, and that all that we see and touch is pervaded by a divine life. We learn that man is an evolving soul among other evolving souls in an evolving universe, and that the universe exists for the sake of the soul, for the evolution of consciousness, for the production of individualities. We see and understand some of the stages of this mighty evolution in the kingdoms below man, and we are assured by those who know that above man there are many stages in the ascent towards divinity. For man is at present only potentially divine, and he has to manifest this divinity by means of conscious will and effort.

For this manifestation man comes again and again into earth life, and in the period between these lives in the inner worlds he assimilates and digests the spiritual essence of these earth lives. In all worlds he is conditioned by the great law of cause and effect, a law simple to understand in principle, but difficult to follow in detail. The method

of man's higher evolution is the method of love, of pure unselfish love, of friendly feeling, of good-will, of helpfulness towards all above and below humanity.

And now having briefly summarised some of the chief points of our teaching, in what direction should we go forwards? I suggest we should go forward in discrimination. We are surrounded by a great variety of thoughts, feelings, desires and actions; we have a huge and constantly increasing literature; and different courses of action are open to us. Not only is this so, but we are at different stages of development; and, as the food of an infant differs from that of an adult, so also there is emotional, mental, and spiritual food suited for every stage of growth, and we have to learn to discriminate, not only the true from the false, the beautiful from the ugly, the good from the bad, but also among truths, which is the one we need, among various forms of beauty, which is suitable, and of many forms of good, which is good for us. It does not always follow that what is good and true and beautiful to me is so to others; and we have to learn life after life wisely to discriminate.

There is always a lower and a higher, and we gradually grow to see the higher and identify ourselves with it, or surrender ourselves to it. As we learn discrimination we gain some measure of proportion, and are able to see what is essential, and what is not essential, and among essential things what are first, what second, what third, and so on.

I think it especially necessary for us in the Theosophical Society to put first things first, to remember that the main object of our Society is to spread the great truths of Theosophy; to form a nucleus of the universal brotherhood; to encourage the study of eastern philosophy, science, and religion; to investigate the unexplained laws of nature, and the powers latent in man.

The Theosophical Society is not a food reform society, nor an anti-vaccination or vivisection society. It is not

for men of one sect or religion or philosophy, nor for any special method of government—autocratic, aristocratic, or democratic; but it gladly accepts all because they are men, and men who are to become divine men. In food reform, in 'anti'-societies, in party politics, there is a higher and a lower side, and in as far as members of the Theosophical Society identify themselves with what is highest they are all working constructively.

Earnest men are often impatient, they become infected with the increase of speed in our material civilisation, and do not understand the virtue of patience allied to steady work. As neither Rome nor London was built in a day, so neither can a nation's mental and moral habits be quickly changed, especially when those habits are of long standing. The caste rules and child marriages in India, and the gross feeding and drinking, together with the brutal sports of the Teuton and Englishman, are not to be changed in a few years. But that does not mean that reformers are to cease their efforts, but to increase their patience and perseverance, combining "philanthropic energy with philosophic calm".

In books written for disciples of the Masters, or for those preparing to be disciples, instructions are given which are applicable to those stages, but not applicable to people living the ordinary life of the majority. Such injunctions as "Kill out ambition, desire for life, desire for comfort, all sense of separateness, desire for sensation, hunger for growth" have to be understood with discrimination. Let us take a sane and balanced view, and not be oscillating between irrational extremes. There is a noble as well as an ignoble ambition, the first we should do well to cherish, and that is to unfold our essential divine nature, to use all our faculties for the highest ends, and from the worthiest motives—in short, to realise our supreme possibilities; and in that highest ambition, lower personal and individual ambitions are gradually transcended, but at a certain stage they have their use, and may possibly be discarded too soon.

The same is true of killing out the love of life and the love of comfort. At present it seems to me that here in England it is necessary, if we as a nation wish to rise to our greater possibilities and to take the opportunities which open to us, that we should all undergo a course of discipline—physical, moral, and spiritual. The first may be imposed by the Government; the rest must be self-initiated and practised. The Russo-Japanese war was an object lesson to teach to all the effects of discipline, combined with the subordination of the individual to the national life.

As to the sense of separateness, this can only be really and rightly transcended in so far as we realise the unity of the divine life in each. The forms that we see and study *are* separate. We recognise the negro, the red man, the yellow man, and the so-called white man, as distinct and separate. We discriminate between men who murder, steal, commit adultery, bear false witness, are covetous, and others who do not practise these crimes or vices. But, although we are all bound to recognise these moral distinctions, if we look deeper, if we pierce to the core of every human being we shall find the germ of the divine—we shall find faith, hope, and love.

There, is in us all what I may call the puritan and the catholic spirit. The former finds its expression in hatred of and separation from evil; the latter in the recognition of all as expressions of an evolving divine life. At the present time and in our Society I am inclined to emphasise the catholic rather than the puritan spirit. Above all, I would urge all present to cultivate the art of appreciation rather than of depreciation. Look for pearls rather than flaws. Search for what is true, desire it, love it, and appreciate it when it is found. Look out in life for what is beautiful, graceful, and harmonious—for the songs of life rather than the groans; open your eyes to what is good in every one you contact, see the human under the animal, the god in the man. In this way you

will contribute to the truth, beauty, harmony, and good that are in the world, and your lives will be refreshing and helpful to all.

Go forward in your understanding and living of the great truths of Theosophy; acquire a conviction of the spiritual nature of yourselves and the universe, and work with the great laws of periodicity, karma, and evolution. Acquire discrimination, let first things be first, be sane and balanced. Transmute the lower into the higher, realise by discipline and by catholicity your highest possibilities, and appreciate whatever is truest, highest and best, especially the great woman who now presides over and guides the Theosophical Society. In God's name individually and as a Society let our watchword be 'Forward'.

A. HODGSON-SMITH

MANY MANSIONS

"In my Father's house are many Mansions."

The Master a home has provided
Formed of the deeds that we send;
Stately homes, built of Service and Love,
Gifts, to His poor, that we lend.

Or, perhaps in those mansions beyond
We've just a *little mud hut*
Built of selfishness, hatred, and pride,
Sent from *our own little rut*.

But, whatever the dwelling we find
In it alone must we live;
'Tis our very own house that *we built*
And that is all He can give.

CARRIE CROZIER

THE MISSION OF THE T.S.

DEAR MADAM,

Your readers are obliged to you for having published correspondence between Mrs. Charles and the President on the important subject of the latter's pronouncements that the T.S. is the Herald of the "World-Teacher's Coming". There are some points however in the President's reply which I will trespass upon your columns to say a few words about.

In defending her pronouncement aforesaid, the President takes her stand on liberty of opinion in the T.S. and claims to have her own views regarding its functions, as she expresses her readiness to allow Mrs. Charles freedom to entertain hers. It seems to me, however, that great though the liberty of opinion we enjoy in the T.S. is, there is, can be, and ought to be no difference amongst its members as to its functions. Every Society has certain functions to perform for which it is brought into existence. These are defined in its Constitution and must be well known to all its members. The functions of the T.S. are to fulfil its three objects; and that and that alone is its mission in the world. Neither the President nor any member is, I submit, at liberty either to add to or to detract from its objects or to say that it has a mission other than what its Constitution declares to the world it has. On that point, there is no room for difference of opinion. Indeed, the President herself in her reply mentions Universal Brotherhood as a matter on which freedom of opinion and of speech is not allowable, referring no doubt to the first great object of the T.S. I fail to see, therefore, how the President can, because of freedom of opinion in the Society, claim to add to the declared objects of the T.S. a fourth one, which, during the thirty-seven

years of its life, has only recently either been thought of or spoken of. The functions of the T.S., I contend, are defined in the Constitution; and this the President herself says is unalterable. (1)

The objects of the T.S. are obviously more far-reaching and lasting than to be the Herald of the World-Teacher's coming. The work of such a herald must end with the coming of the Teacher; but the T.S. has work to do slowly and steadily at the fulfilment of its declared objects until, in the words of H.P.B., "it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; break down racial and national antipathies and barriers, and open the way to the practical realisation of the Brotherhood of all men". No objects could be grander than these, not even the supposed heralding of a World-Teacher, though the latter may be more attractive to young minds. (2)

It must have been a surprise to the older members of the T.S. to be told by Mrs. Besant that H.P.B. regarded it "as the mission of the T.S. to prepare the world for the Coming of the next Great Teacher." I have carefully read through that chapter and may say with confidence that there is absolutely nothing in it to justify the President's statement. In the first place, H.P.B. is not throughout the chapter speaking of the coming of "the next Great Teacher" at all, but is merely referring to the attempt made during the last quarter of every century to revive spirituality through "one or more persons who appear in the world as the agents of the Masters". The words quoted by the President, viz., "the new Torch-Bearer of Truth" refer only to such a person and are in no sense intended to allude to a great Teacher like the Christ. The whole of the chapter contains not a single reference, direct or indirect to the very rare occasions on which a Master appears in the world, but refers—and refers only and solely—to the attempts made by the Master to revive, through Their agents, spirituality during the last quarter of every century.

Since it is not contended that a Great Teacher comes to earth in every century, it is plain that H.P.B. could not have referred to such a Teacher when speaking about the periodical revival of spirituality in the world. The President's interpretation, I am sorry to say, is not at all justified by anything stated in the context. I am supported herein by Bābū Bhagavān Dās, who in his excellent article in *Theosophy in India*, refers to the last chapter in *The Key to Theosophy* and says: "I am not aware of any statement by her (H.P.B.) about the near advent of a World-Teacher in the sense in which that expression is being freely used nowadays."

I would urge it upon all members of the T.S. to read the three pages which contain H.P.B.'s views as to the future of the T.S. in her *Key to Theosophy*. That future, according to that revered lady, will depend:

1. On the degree of selflessness, earnestness, devotion, and last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the founders.

2. On the unbiassed and clear judgment of her successors in the guidance of the Society.

3. On the T.S. escaping the sorry fate of similar movements by not "degenerating into a sect, setting up hard and fast dogmas of its own, and losing by imperceptible degrees that vitality which living truth alone can impart".

If these conditions are fulfilled and those dangers are averted, then, H.P.B. goes on to say, "the T.S. will be in existence as an organised, living and healthy body when the time comes for the effort of the twentieth century". Then follow the words quoted by the President, which clearly refer to this twentieth century effort (similar to previous efforts) and not at all to the very rare occasion of the Coming of a World-Teacher. (3)

Lastly, I will refer to the words with which H.P.B. concludes that article:

"If the T.S. survives and lives true to its mission, to its original impulses through the next hundred years the earth will be a heaven in the twenty-first century in comparison with what it is now." It is abundantly clear that instead of the T.S. having as its mission the heralding of a World-Teacher, what H.P.B. says is that if the T.S. is true to its mission, *its original impulses* (and not any new-fangled mission), then it will greatly help the attempt at spiritual revival which will be made *in the usual course* at the end of the twentieth century. This attempt will be made whether the T.S. is true to its mission and survives, or is false to its original impulses and perishes.

That is the upshot of H.P.B.'s views on the future of the T.S., views which every member at this juncture must carefully study and appreciate. No reference whatsoever is made by her, direct or implied, to the very rare advent of a World-Teacher, nor is there room left for hastening by fifty years the spiritual revival she speaks of; for such revival takes place, as is distinctly stated, under the fixed law of cycles, at the close of every century. (4)

Instead of frittering away our energies in various directions let us all whole-heartedly work for the furtherance of the objects of the T.S. and avoid the dangers H.P.B. pointed out, dangers which some of us do feel are near ahead and demand immediate and prompt action for their averting. (5)

Yours etc.,

J. J. VIMADALAL.

The subject of the functions of the Society is a very interesting one, and quite deserves consideration. It would be a good thing if the discussion could be continued. I therefore add some notes on the points raised in Mr. Vimadala's letter.

(1) The Objects of the Society are surely not the same as its functions. Our Memorandum of Association gives four subsidiary clauses, one of which is "the doing of all such things as are incidental and conducive to the

attainment of the above objects or any of them". One of our objects is "to form a nucleus of the Universal Brotherhood," etc. On this, we have no freedom of opinion; but we have an unbounded liberty as to the choice of things conducive to its attainment; we may preach reincarnation and karma and various other doctrines, and believe, as I have said since 1890, that one of the functions of the Society is to spread these ideas; we may teach, as I have taught since 1896, no man forbidding me, that one function of the T.S. is to be the nucleus of the sixth Root-Race; or that its function is the revival of religions, and the effort to draw them together; we have always expressed our views freely as to the functions of the T.S., and no one ever dreamed of objecting to this, until Mrs. Charles of Reigate, objecting to some of my views, began her crusade against liberty of speech in the T.S. So far as I know, it had never been challenged before. And even Mrs. Charles did not object until I happened to speak against vivisection, of which she is a devoted supporter. Ever since that she has sought for one stick after another wherewith to pummel me, the latest being my dear friend Bhagavān Dās. Why, of all the various functions of the T.S., which I have spoken of during the last twenty-three years, one particular one should be said to be "a fourth object" I do not know.

(2) I thoroughly agree with this paragraph, except with the sneer in the last ten words; in the past it has been "the wise" who have recognised an approaching coming. I, at least, have never supposed that the mission would be over when the World-Teacher comes. I have many times, in late years, pointed out its mission as a nucleus of the sixth Root-Race, and that Race is far away; I have spoken of this in connection with His coming.

(3) I gave the exact reference, so that my readers might turn to H.P.B.'s own words. My argument was

that she regarded the *mission* of the T.S. as to prepare the way for "the new Torch-bearer," while we are not to be allowed to assign it any mission outside the words of the three Objects. Mr. Vimadalal evades this, and lays stress on a different point, which I enabled all readers to see by giving the reference. That the Teacher will be a greater one than she expected does not touch the question of her assigning a mission to the T.S. outside the words of its three Objects.

(4) The rare occasions of the coming of a World-Teacher do not fall into this "fixed law of cycles". The last coming was not in the last quarter of a century. In fact there is no "fixed law of cycles" in the matter, but only the command of Tsong-kha-pa to carry the light to the West in the last quarter of each century.

(5) The chief danger of the present is the attempt to limit freedom of speech in the T.S., and to impose silence on those who hold opinions which some do not share. The attack for the moment is directed against the President and against the Fellows of the Society who belong to the Order of the Star in the East. One thing has, however, been gained by the attack on the Order by the General Secretary of the Indian Section, for, though a high official, he has properly claimed and exercised his right to freedom of speech. It is shown by this that the Indian Section is no more committed to his views because he is General Secretary, than the Society is to mine, because I am President, and that is very good, for it vindicates the liberty of the Society, and the liberty of its chief officials to express their views.

I may add that, as I knew that Bābū Bhagavān Dās Sāheb disagreed with me on some important points, and was in no sense my disciple, and yet urged him strongly to accept the General Secretaryship, perhaps "the devil is not quite so black as she is painted".

ANNIE BESANT, P.T.S.

THE PRESIDENT OF THE T.S.

In the June *Theosophist* our President writes:—

A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human Brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical, they would see that to teach reincarnation and karma is quite as 'sectarian' as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World-Teacher "compromise the neutrality of the Society," for I not only declare that no member is bound to accept this, but have even helped to establish a special Order, *outside the T.S.*, for the spreading of this idea. All my life long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T.S. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves, and which they use, quite freely, to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please, and they serve a very useful function; for they prove, by their presence in the Society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them, and the more harshly they treat me, the more obvious does it become that they are free.

In reference to the above we take the following from *Le Théosophe* which gives a long account of the President's visit to Paris, illustrated with snapshots, and says, among other things:

We can only give a very brief *résumé* of the unique lecture addressed by Mrs. Besant to members of the T.S. It is not for us to say here all the good we think of it, but we may none the less place on record the spirit which came out from it, the influence from which will be strong in spreading our movement, and in making it more exactly understood.

"We are a society of students," said Mrs. Besant; "we communicate and place on record in our lectures and in our books the results of the investigations which we have made; among us, there are neither revelations nor dogmas; we do not ask for blind faith; we do not wish that people should be content to repeat the teachings given in our books; each must study for himself; you must accustom yourselves, in studying and in reading the books of teachers, to see in them only incomplete researches, and not revealed Holy Scriptures. Exercise your critical sense, without which you cannot discern between error and truth. Among us there are some who know more than others, but it is not those who know most who will seek to impose their ideas on others. No one has the right to impose on others his personal views, and the most entire liberty in research and in opinions should be one of the principal characteristics of the Theosophical Society."

These few words should certainly suffice to prove to our adversaries that we are far from forming the 'little religious sect' that they imagine; they should also give a new impetus to our Theosophical brethren in their love of truth.

The paper states that the whole lecture will shortly be published.

THE NORTH POLE

A correspondent, G. H. P., writes:

"In preparing a paper for the Lodge study on 'Our Ancestors' I am faced with the knowledge that many questions will be asked in the discussion afterwards. One thing in particular I feel sure will arise, viz.:

Are we to conclude that Peary did not reach the North Pole and therefore did not enter the 'Sacred Imperishable' land, or have the Poles again shifted so that the land is not now under the Pole Star? The statements as to the physical existence and position of this land being very definite in *The Pedigree of Man*, this would seem to require some further explanation. The suggestion as to the Poles having again shifted does not seem very reasonable, as the climatic conditions seem to have remained unaltered."

The question put is one which must have arisen in many minds. There is no reason to suppose that Commander Peary did not reach the North Pole; his assertion is clear and categorical, and I understand that his report satisfies experts. Personally, I can form no judgment on the matter, having no technical knowledge by which I could test his statements. There is also no reason to suggest any shifting of the Pole.

What then about the statement in *The Pedigree of Man*? The statement was taken from *The Secret Doctrine*, and the original, and consequently the copy, are obviously wrong. I should advise my correspondent to say so frankly. H. P. Blavatsky evidently took the passage she quotes in a quite literal sense, and I have heard her say that the Pole would never be discovered. When it was discovered, I felt the same difficulty as my

correspondent, but as I had never regarded Madame Blavatsky as infallible it did not trouble me, beyond arousing a wish to know what the Commentary *did* mean. This wish led to a search, and I found that Mount Meru was termed the 'navel of the earth, the pole of the earth, and these names were obviously figurative; I found the term 'Imperishable Sacred Land' applied to the White Island, to Shamballa, the dwelling of the Lords of the Flame. It rises from the sea like a pyramid, and is the true Mount Meru. This spot was called 'the Pole,' because all human history revolves round it from the occult standpoint, and 'the Star' shines ever over it.

The nucleus of the Fifth Root Race was led to 'a place on the border of the Arctic Sea, north-west of Shamballa, before the great catastrophe, after it left its first halting-place in Arabia; after the catastrophe it repaired to the Imperishable Sacred Land, whereafter being twice reduced by massacre to a few children—it took root and multiplied. My correspondent will find a mass of information on the whole question in *Man: How, Whence and Whither*, now passing through the press.

ANNIE BESANT

FROM MY SCRAP-BOOK

[Any reader of sacrificing nature wishing to throw open his Scrap-book for me may do so by copying out what he deems suitable for this column and forwarding it to 'The Editor, ADYAR BULLETIN'.]

The spirit of service is a natural concomitant of the growing desire to lead the spiritual life which we come across in the world to-day. Our Order of Sons and Daughters of India and Movement of the Boy-Scouts are striking manifestations in the physical world of such a desire. That these institutions are doing much good goes without saying. *The Daily Express* in a recent issue contains the following correspondence signed "Truth":

While carrying a heavy box from Ludgate-circus to Blackfriars, finding it too heavy, I stopped to rest. Seeing a lad unemployed, I asked him "Will you carry this and I will give you sixpence?" He replied, "Yes, if it will help you!" When we arrived at my place, I offered him the sixpence. He refused it and said: "No, sir, I only helped you." I was so utterly surprised, I wanted him to have something else, or give me his name and address. He would do neither, but replied, proudly: "I am a Boy-Scout, and shall be pleased to shake hands!" If 'B.P.'s' teaching can instil such a grand spirit into our boys, we have nothing to fear.

A few weeks ago Mr. Roosevelt made a speech in New York from which the following is taken. It holds up, in the first place, a noble thought for workers in the field of human service, especially such among them as have a 'flock'; secondly it gives to the Americans an inspiring ideal to look up to:

The leader for the time being, whoever he may be, is but an instrument to be used until broken and then to be cast aside; and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent

where his life is a forfeit in order that the victory may be won. In this long fight for righteousness the watchword for all of us is "spend and be spent". It is of little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind. We, here in America, hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this continent we merely build another country of great but unjustly divided material property, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us. To turn this government either into government by a plutocracy or government by a mob would be to repeat on a larger scale the lamentable failures of the world that is dead.

The worth of our great experiment depends on its being in good faith an experiment—the first that has ever been tried—in true democracy on the scale of a continent, on a scale as vast as that of the mightiest empires of the old world. Surely this is a noble ideal, an ideal for which it is worth while to strive, an ideal for which at need it is worth while to sacrifice much; for our ideal is the rule of all the people in a spirit of friendliest brotherhood toward each and every one of the people.

The London *Standard* has the following which will interest readers of *The Secret Doctrine*:

In a workroom of the Royal College of Surgeons in Lincoln's Inn-fields there lies at the present moment the skeleton of what is probably the earliest European man yet discovered, with the sole exception of that specimen of our species who owned the huge 'Heidelberg' jaw. It has been brought to light in the ordinary course of extending a brickyard about a mile to the north of Ipswich, and English scientists and archaeologists have carefully lifted it, and are investigating its claims to antiquity. Professor Keith, curator of the Museum of the Royal College of Surgeons, who removed it from the earth in which it was preserved, showed it to a *Standard* representative yesterday. The bones are in pieces and lie upon loose sand in a box some four feet long. The man is calculated to have been about 5ft. 10in. in height. He is on his right side, with the legs doubled up under the body, and the long piece of thigh-bone gives the indication of his original stature. "We found the skeleton about 4½ft. down," said Professor Keith, "but the ground in which it was preserved was unbroken, and the bones themselves testify to antiquity by their form. Here is a box showing you the material from which we extracted it. First there is soil, then a boulder-clay layer riddled with chalk, and then mid-glacial sand. The skeleton was found just where

the boulder-clay meets the mid-glacial sands, and its preservation is due to the chalky glacial sand. One may calculate, perhaps, that the man dates from three or four hundred thousand years ago, for all the beds of the rivers of England were cut out subsequently to the period marked by the boulder-clay and glacial sand." Professor Keith took up the jawless head of the skeleton, and pointed to the cast of the brain formed by the infiltration of the boulder-clay. "There is the third frontal convolution, you notice, with which speech is connected. It is very well developed, and so one may conclude that our friend belonged to a stage of advanced civilisation. The forehead is sloping, but quite similar to our own foreheads. Here is a bit of it—the supra-orbital bone—just above the eyes, and you note that it is not pushed to the extreme and menacing development of the later 'Neanderthal' man. Again, look at the tibia; it is not razor-like, as Neolithic man's tibia was, but semi-cylindrical, and perhaps this man walked in some peculiar way which necessitated this feature. However, the remarkable thing is the similarity of form between this earliest European and ourselves. In fact, the later 'Neanderthal' man is quite old-fashioned, so to speak, while this man, in most of the configuration of his skeleton, is of our own time. If our surmises are correct, this means that, physically, modern man was a developed creature before the beginning of the glacial period. These two types of primitive man existed side by side, but one type endured."

The passing away of the well-known author James Allen has brought me a few letters: his works have influenced a certain class of men to lead a higher life; to others they have been stepping stones to Theosophy. Mr. Allen was not an intellectual philosopher and did not endeavour to answer the 'why' of life, evolution and immortality; he was an ethical preacher who showed to his readers the steps they could immediately take, and thus mainly confined himself to a well-marked portion of the 'how' of human progress, moral and spiritual. His writings are based on knowledge of the higher laws of Love and Brotherhood, of Justice and Compassion, of the latent powers of man such as Thought-Force and Will-Power. He was ahead of the ordinary pulpit-preacher of his time and therefore was able to catch the ear of more intelligent classes. He has written some fine books, quite Theosophical in spirit and all Theosophical libraries should possess them. Two of my correspondents ask for a complete

list and I refer them to the new miscellaneous catalogue of *The Theosophist* Office. Another friend requests me to print the "truly Theosophical poem" entitled "Knowledge" from James Allen's book *Poems of Peace*; here it is:

We find the Good by being good, the True
By being true, the Real by dissolving
Our fond illusions, thereby piercing through
Shadow, and knowing substance. By resolving,
We can attain, and by attaining, know;
And, knowing, who shall cause us grief or harm?
What trembling victim of the world's vain show
Shall pierce the armoured heart, or foil the arm
Of him whose Shield is Wisdom? what event,
What circumstance, what mutability
Can shake the Changeless? And whose bath blent
His life with Changeless Good, stands steadfastly
In knowledge, fearing nothing, hating naught;
His heart and mind Love-fashioned, Wisdom-wrought.

It is sometimes asked if H.P.B. was aware of the coming of the World-Teacher. She does not seem to have preached His coming but an old page in my Scrap-book has the following passage which is taken from *The Secret Doctrine*, vol. III. p. 412 and which shows how she had heard of a 'prophecy' probably talked about among Higher People:

Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specific period of the cycle. Up to the present day none of these attempts has been successful. Failure has followed failure. Have we to explain the fact in the light of a certain prophecy? It is said that up to the time when Pban-chhen-rin-po-chhe (the Great Jewel of Wisdom) condescends to be reborn in the land of the P'henlings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconception of P'heling-pa (Europe): her sons will listen to no one.

FELIX

FREEDOM (SUMMER AFTERNOON)

(Reprinted from ORPHEUS, January 1912)

By ALTHAEA GYLES

Here where each moment, transubstantiating
With Beauty's alchemy celestial fire
For the gross senses, leaves us rapt, awaiting
The longed-for vision of the soul's desire,
Hailing the dawn, the Earth yields up her treasure
From out the shadowy empire of the Moon:
Colour on colour, Beauty none can measure,
Glowing and flaming to the golden noon!
In halcyon pause that bids the body slumber
When Beauty burns a clear unshaken flame;
To joy beyond all joys that man can number,
To knowledge past all knowledge man can name,
Goes the free soul, soaring beyond the voices
Of the loud world, beyond the dust that clings
To dust, into the land where love rejoices
In unity, nor hopes nor fears but sings!
And when the joy of that celestial singing
Shall echo poignantly through lips of clay
We shall be even as torch-bearers bringing
Into the night the message of the day.

MANUALS OF OCCULTISM

By JAMES SCOTT, M.A., LL.B.

1. METHODS OF PSYCHIC DEVELOPMENT

MR. LEADBEATER in a foreword to this—the first of the series of manuals—says: “There is great need in the present day for a series of books such as this,” and the statement is one which nobody who has the most elementary idea of the tendency of modern thought, can deny. Mr. Irving S. Cooper, an earnest American Theosophist, who has recently left Adyar after an eighteen months’ sojourn there, has undertaken with considerable success the task of supplying an answer to the demand that the world is making for such literature. One may question whether the word ‘Occultism’ is not too pretentious and perhaps misleading to be used in this connection.

The great feature of this first manual is that it contains within a little over one hundred pages a mass of information, wisely selected and lucidly expressed, that has never before (so far as the reviewer knows) been brought together and related to one objective, namely, the development of the higher nature. It would be to rob the prospective reader of the pleasure he will get when he peruses this book to give here more than the merest outline of the great range Mr. Cooper covers in his one hundred and seven pages.

Insisting on the undoubted fact that we are living in the spiritual worlds even now, the author explains why we are not at present conscious of this larger life and then disposes of what one may call objective communications, *e.g.*, through others, wisely pointing out the limitations and dangers that surround this method. The

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larger consciousness is then explained and some interesting historical facts (chiefly Atlantean) are cited. Then, the preliminaries having been thus ably dealt with, the author in three well-written chapters concludes with directions to the reader as to the only safe way in which to build up the higher bodies so that the larger consciousness may be shared and used for its only legitimate purpose, the helping of others, the doing of the will of Our Father in Heaven.

This is a very excellent book and I have no hesitation in recommending it not only to those who know something of the subject but to enquirers as well.

2. Ways to Perfect Health

This is Manual No. 2. Unfortunately I must express disappointment that Mr. Cooper should have allowed haste to spoil to some extent what should have been an improvement on Manual No. 1. This in no way detracts from the very valuable information that the author gives about food, drink, sleep, dress, exercise and drugs but is certainly a protest against a slipshod style of writing.

Nevertheless No. 2 is an extremely useful contribution on the subject of Health. Mr. Cooper again shows his skill in condensing without confusing.

The mass of facts is astonishing and any one wishing to become conversant with the data on which Food Reformers *et hoc omne genus* justify themselves will find what he seeks in the second of the Manuals of Occultism. The last chapter, on the influence of mind, is particularly suggestive.

These manuals are well-printed and elegantly bound in cloth and gold and are cheap. They would be useful contributions to make to libraries.

JAMES SCOTT

AN INTERESTING BOOK

By CLARA S. HENDERSON

It is seldom that an author achieves success in two different fields of literature, and it is even more seldom that an author's latest work may be called his best one, for many writers, having written one good book, cease to grow; their later writings show neither intellectual nor spiritual advancement, but merely increased proficiency in expression.

In *The Secret Garden*, Mrs. Hodgson Burnett's latest and best book, she makes a special appeal to children, as she did many years ago in *Little Lord Fauntleroy*. And yet, so vibrant with living truth is the charming story, that her mature readers, those who read with pleasure *That Lass o' Lowrie's*, and more recently, *The Dawn of a To-morrow*, will find enjoyment in its perusal.

It contains few characters, but tells much of the growth of character. The transformation of Mary Lennox, born in India and living there until the death of her parents when she was nine years old, is most interesting. She is, to begin with, the unloved daughter of a spoiled beauty and a busy father. Left entirely to the care of Indian servants, always courteous, unrepining and non-resistant, she becomes a selfish and disagreeable child.

In order to bring out all the beauties of English scenery, the author makes use of the well-known device of transplanting a character from one land to another. It is after she reaches the Misselthwaite estate in England that Mary, under the guidance of Dickon, the boy-lover of everything that lives and breathes, begins to grow happy, kindly and thoughtful for the rights of others. In time she and Dickon bring about a remarkable transformation in her boy-cousin, Colin, a sickly, hysterical child, who has also been left in the care of servants until he is as badly spoiled as was Mary in India. The spot where the miraculous growth in physical health and spiritual vigour occurs is 'The Secret Garden,' from which the book takes its name. And it is all done by means of magic, of which Mary has heard in India. But, as she tells her cousin; "It's magic, but not black. It's white as snow."

More than one reference is made to the unseen world, the astral plane, as when Dickon says, concerning Colin's dead mother: "An' mother she thinks may be she's about Misselthwaite many a time lookin' after Mester Colin, same as all mothers do when they're took out o' th' world. They have to come back."

We wish that all children might read this book. It has such a valuable lesson to impart. And those who have long since ceased to be children cannot but be benefited by its fresh, vigorous, helpful outlook on life.

THEOSOPHY IN MANY LANDS

ITALY

The very remarkable quickening of the national life which has shown itself in Italy since the beginning of the war has not remained confined to purely secular manifestations. It is a hopeful 'sign of the times' that there have sprung up of late quite a number of magazines whose editors, though belonging to widely different schools of thought, meet on the common platform of a broad-minded tolerance and a sincere desire to further a better understanding of things spiritual and religious.

The Baptists have started a bi-monthly magazine called *Bilychnis*—an ancient double-wicked lamp—thereby intending to symbolise their intention of illuminating the way by the twofold light of 'Faith' and 'Science'. The first two numbers have already appeared, and they contain important contributions on philosophical and religious matters. The Editor invites collaboration from writers of any denomination, and even from free-thinkers, if they be men of good faith and of serious and sincere motives.

Another periodical, edited by the Evangelists and called *Fede e Vita* is the organ of "La Federazione Italiana degli studenti per la cultura religiosa" (The Italian Federation of Students for Religious Culture), and has for its aim the keeping alive in young people of the religious spirit which is so seriously threatened by the prevalent materialistic education. It sympathises with Theosophical ideas and has already reviewed some of our literature.

Still more marked is the broad-minded tendency of the new monthly *L'Immortale* of Rome edited by Professor Gennaro Pucci. This magazine for the most part holds to the dogmas of the Catholic Church and is characterised by its deep devotion towards the figure of the Christ. However, it permits free discussion of religious matters and has published some articles favourable to the doctrine of reincarnation. It is also designed principally for young people, and has shown great interest in the "Order of the Round Table" which we hope soon to see organised in Italy.

Lastly, we must mention the weekly *Anima Nuova* which, though now in its fifth year of publication with a circulation of eight thousand, after having been transferred from Rome to Turin has become even more liberal. It is devoted mainly to the furtherance of "modern ideals and the rights of women and children" and at the same time occupies itself with philosophical and religious topics. In its May issue it publishes

the report of the lecture recently delivered by Mrs. Besant in Turin on *Reincarnation and its Application to Social Problems* together with a short and sympathetic biographical sketch and a very good portrait of our President.

The *Almanacco Italiano* for 1912 has devoted eleven closely printed pages to an article on *Theosophy and the Theosophical Society* by our General Secretary, Professor Otto Penzig.

Another matter of interest is the great output of books and pamphlets on Islām which fill the windows of booksellers, and of articles thereon appearing in the various magazines. This shows that the public has understood the importance of gaining a knowledge of the religion of the enemies of to-day who may, and we trust will, be the friends of to-morrow. Mrs. Besant's article on *Islām in the Light of Theosophy* has been translated and published in the Sectional magazine.

A Theosophical Centre has been formed in Derna (Cyrenaica) by three army officers who are serving there. They, as well as other members of the Italian Section are anxious to take their share in bringing about a better understanding between the adherents Islām and those of Christianity.

F. R.

SWITZERLAND

The newly formed Section of the T.S. in Switzerland shows commendable activity. Each of the eight Lodges of which it is at present composed meets once a week for study or lecturing and a good deal of time and attention is furthermore given to subsidiary activities. In Geneva some forty children have joined the "Round Table" and the "Golden Chain". They meet once a fortnight at the T.S. Lodge for instruction, their enthusiasm and bond of union being further strengthened by occasional invitations to musical gatherings at private houses.

Two members of the T.S. devote one evening each week to the care of young working women, giving them at the T.S. Lodge instruction in needlework, etc., and imparting to them an elementary knowledge of Theosophy which helps to cheer and encourage these hard-worked girls.

In the month of April Mlle. Stephani, the General Secretary, and Mlle. Brandt visited the towns of Neuchâtel, La Chaux-de-Fonds and Lausanne. Small groups have been formed at the last two places, which meet regularly for study and are looked up once or twice a month by elder members from Geneva.

The outlook is thus promising and this young Section bids fair to grow into a strong and active body.

RUSSIA

A. S.

It is with the keenest pleasure that we announce the legalisation of a Theosophical Section in Poland, inaugurated on the 3rd of April under the name of the Theosophical Society

of Warsaw, and under the auspices of Madame Anna Kamensky, General Secretary of the Theosophical Section in Russia, who had been specially invited by our Polish friends to preside at the meetings and to deliver the opening address.

Mrs. Besant's *Autobiography* has been published quite lately, also *What Theosophy Teaches*, by Alba, and *Thought-Forms*, by Madame Pissareff.

Many months ago the General Secretary was arrested on the charge of Profanity on account of a sentence appearing in the Russian Messenger in which it was stated that Constantine the Great was a monster of cruelty. The final verdict was not given until May 31st, when she was acquitted.

M. K.

AMERICA

From America we hear that the long-cherished scheme of establishing a Theosophical Centre where experiments, educational and otherwise, might be made has at last taken shape. A small estate has been purchased in Los Angeles, California, and there, in a home of its own, the T. S. Headquarters is now located. Several workers from different parts of the country have gone to "Krotona"—the new Centre—to assist the General Secretary and the circular letter sent to all the members of the Section shows the enthusiasm with which the founders of the little colony have entered upon their work and the high ideals which inspire them.

The General Secretary has appointed several "Divisional Representatives," each of whom has it as his duty to keep in touch with the Lodges in the part of the country assigned to him. Through them the Secretary hopes to be able to get into closer connection with the many centres of activity in his enormous Section. From all directions reports come showing that the members are making great efforts to spread Theosophical ideas especially by the distribution of literature. In many places the Lodges are trying systematically to reach different professions by sending to the members of each pamphlets and books likely to appeal to what is presumably their type of mind.

A. DE L.

HUNGARY

The Hungarian Section has had a very active winter since it was established in its new Headquarters. After Christmas, the work started with a visit from Madame Rodzevitch, one of our Russian members, who kindly came from Kieff. She gave an interesting series of public lectures in German on Sunday afternoons. Eleven public lectures have been given in Hungarian, French, German and English. The result has been an increase of membership. The Hungarian Society has a general meeting every Friday night, the various lodges giving lectures. Translations are going on slowly but steadily. The

greatest forward step that has been made is the starting of the Hungarian review, *Teosofia*, with a very able editor in Mr. Roszaffy. *The Riddle of Life*, by Mrs. Besant and new *Information for Enquirers* are translated.

M. K. N.

INDIA

The activity of the Indian Section has resulted in the erection of suitable headquarters for several branches and in the successful organisation of Federation meetings. This year Federations were held at Dharmavaram in the Anantapur District; at Karikal in the Tanjore District, a French Town in the Southern India; Tamil Districts Federation at Alleppy; District Conference in Coimbatore. There was also a Mysore Karnataka Federation at Bowringpet, and Maharashtra Lodge's Federation at Poona. There were hundreds of members present at each and thousands of rupees were spent for the accommodation of delegates. Bro. T. Rāmachandra Row has been present at most of them.

In April last the Parīṣat, a meeting of Pandits (Professors in Dharma śāstras) was convened at Conjivaram by some of the prominent members of the T.S and others. Eighty-one Pandits from various parts of India attended. The subjects discussed were (1) Sea-voyage, (2) Marriageable age of Brāhmaṇa girls, (child marriage); and (3) readmission into Hindūism of those who had been converts to other religions. On the first subject the majority of the Pandits decided that sea-voyage is not objectionable in itself and becomes so only under special circumstances, and that any taint resulting from it can be removed by the performance of certain expiatory ceremonies.

The question of the marriage age of Brāhmaṇa girls received the largest share of the attention of the Conference, and it was admitted by most of the learned and distinguished Pandits that there is provision in the Śāstras for the post-puberty marriage of girls of the twice-born. On the subject of readmission of repentant converts the prevailing opinion of the majority of Pandits was that admission into Hindūism was possible, but there was great difference of opinion as to the possibility of their readmission into their original caste.

The above conclusions were reached after an exhaustive discussion of the questions in the light of the śāstras. The proceedings will be published shortly in book-form with full explanations of the matters discussed and the arguments for the decision of the learned Pandits.

This novel step in social reform work is sanctioned in the Mahābhārata where such meetings of learned men to alter or modify the injunctions of social law are advised when the necessity for such action arises.

B. R.

Vasantā Press, Adyar, Madras, India.



THE

ADYAR BULLETIN

VOL. V

ADYAR, 15TH JULY, 1912

No. 7

HEADQUARTERS' NOTES

OUR readers are always asking for news from the President. Mrs. Besant writes :

I am working hard—hidden away in a village of the Kingdom of Italy—at the promised book, *Man: How, Whence, and Whither*. Two months should see it finished, so far as writing is concerned, and already the Vasantā Press has received a consignment of the MS. It is difficult but pleasant work. How it will be received by the public it is hard to say, for even *The Secret Doctrine* has not yet convinced that public that records stretching back over a period which can only be measured in units analogous to the astronomers' 'light years' can be available to man. Still stranger will it seem that individuals can be recognised through practically countless years. Yet both things are true. Probably they will be very familiar to our descendants, who will wonder at present-day ridicule, as we wonder at the ridicule which dubbed Galvani "the frogs' dancing-master". Verily, the average public is the same in all ages, and equally true is it that, in time, "Wisdom is justified of her children".

* *

Our summer visitors at Adyar are not many; the Benares centre sends some every year and this time we had the pleasure of having in our midst Miss Harrington, Mr. and Mrs. Sañjiva Rao and Miss Foster. Mr. and Mrs. Sañjiva Rao paid a visit to Bangalore, the former delivering a few lectures on 'The Sons of India,' 'The Order of the Star in the East,' 'The Spirit of the C. H. C.,' etc. The last was very enthusiastically received. Bangalore flourishes in two Lodges; one in the Cantonment, the other in the city. The latter has possibilities and in the new home which they have built for themselves our members, under the able leadership of Mr. K. S. Chandrasekar Iyer, second Judge of the Mysore Chief Court, will soon manifest inner strength and outer work. The Cantonment Lodge also has some devoted members but the work of preparation, that of making a suitable Theosophical atmosphere, has yet to be taken in hand. Miss Harrington and Miss Foster carried away with them an Adyarite, Mrs. James, who is going to help our good colleague Miss Arundale in her new great work—the founding and carrying on of a resident Boarding House and Home for Widows, with the object of training teachers for Girls' Schools—"a crying want in India, now that so many Indians are seeking education for their daughters" as Mrs. Besant says, and she adds: "Any friends who would like to assist Miss Arundale financially in her noble work should send their contributions to her, as soon as possible, to Shānti Kufija, Benares city, India."

* * *

The *Theosophist* Office has lately issued some very admirable publications. We have already recorded the issue of Mr. Kirby's *To the Members of the T.S.*, Mrs. Besant's *The Masters*, Mr. Leadbeater's *A Textbook of Theosophy*. The second Manual of Occultism by Mr. Irving S. Cooper, *Ways to Perfect Health*, has been reviewed in our pages. The new edition of Mr. Leadbeater's *The Perfume of Egypt* is now out. *A Study in Karma* by Mrs. Besant is a very neat

book; the study is a highly instructive one. Subba Row's famous Convention Lectures on the *Philosophy of the Bhagavad-Gītā* is at length issued uniform with our other Convention lectures. A new edition of *The Self and Its Sheaths* as also of *Popular Lectures on Theosophy* by Mrs. Besant is now ready. Among the pamphlets are *Education in the Light of Theosophy*, *Islam in the Light of Theosophy*, *The Influence of Alcohol*, *Life of Buddha and Its Lessons*, *The Fundamental Idea of Theosophy* and *Elementary Lessons on Karma*. Recent sales of our Theosophical literature are very gratifying, quite surprising in fact, for large quantity of books have been sold.

* * *

The July *Theosophist* contains a very valuable and instructive article by our President on 'The Growth of the T. S.,' which is also issued in pamphlet form and we draw the attention of all T. S. Members to it. It should remove doubts from the minds of a certain class of Members and hesitancy from the hearts of another. We may also draw attention to the following:

I must go out of my way to express my hearty and joyful concurrence with the article by Mr. van Manen in the May issue of *The Theosophist*. He seems to have reached, though it must be by a very different road, the ideas which I have myself been emphasising; I would note especially the view of reincarnation on p. 262; the reason for it dropping out of Christianity, that I have several times pointed out, p. 263; the statements on doctrine, pp. 264, 265; and the last paragraph but one. Mr. van Manen has done a great service in this admirable and timely article, and I hail him as a valuable ally in my efforts to keep the T. S. broad, in spite of attempts to force doctrines on it from one side, and to ostracise people for their opinions on the other.

* * *

It is always pleasant to hear words of appreciation about Adyar. A visitor writes:

It is such an absolutely ideal place for quiet and study, and everyone there seemed so intensely happy and harmonious. . . I really am most grateful to you for allowing me to see that very high spiritual side of Theosophy which one does see in Adyar.

Mrs. Besant commenting on the above says:

We have, however, to pay for that blessed influence of the Masters there which makes the feeling all sensitive persons rejoice in. The dark powers, who use evil-minded persons as their agents to attack any special work which quickens evolution, spread the most extraordinary rumours about Adyar, and there are always some people eager to believe evil. The President-Founder suffered much from 'rumours,' which evil-minded people were always ready to circulate as facts. He used to say that the letters P.T.S. stood for 'Pariah of the Theosophical Society,' and I have realised what he meant since I have succeeded to the office. He knew well what it meant, when he issued the statement that his Master had commanded him to appoint me to succeed him in a post which is the mark for every arrow of calumny. But I have been in one respect more fortunate than he was for my co-workers at Adyar are a constant comfort and support.

NOTICE

Secretaries of Lodges and Fellows of the T.S. attached to Adyar Headquarters under Rule 31 are requested to send their arrears of Annual dues to the undersigned before the end of the official year.

ADYAR,
1st July 1912. }

J. R. ARIA,
Recording Secretary, T. S.

LETTER FROM THE PRESIDENT

NEAR GENOA, ITALY

May 29, 1912

DEAR FRIENDS,

The last public function in which I took part was the Italian Convention, held this year in Turin. We had a crowded meeting for a public lecture, and I spoke on 'Reincarnation applied to Social Problems'. The subject proved to be a very interesting one, and it is clear to the thoughtful student that the key to the understanding of our social problems lies in reincarnation and in the working of karma, while the spirit which will solve them practically is that of Brotherhood. Herein lies the value of Theosophy in the minds of those who are distressed by the unintelligibility of human life, and by the terrible poverty and misery visible on every side; they feel that no proposed remedy for these does more than touch the surface of our social wounds, and that even if they are skinned over by some political or economic reforms, they will burst out again ere long, and require new treatment. The cry is for a full and intelligent understanding of the causes of trouble, and for a remedy that will remove these causes. People are beginning to be tired of dealing only with effects. Propagandists would find it useful to think out the bearing of reincarnation on education, on criminology, on the treatment of the feeble-minded and the 'unemployable,' on the conditions of the poorer parts of great cities, on the different classes from which our population is recruited. When the doctrine of reincarnation is generally accepted in the West, our social system will be revolutionised, and the keen and practical intellect of western nations will begin to apply it to all the conditions of social life.

Another Theosophical teaching which arouses the most intense interest is that of the Path, as understood among Hindūs and Buddhists in the East. In the countries which have rejected Roman Catholicism, the idea that there exists a definite Path leading to human perfection had disappeared. The Roman Catholic Church has preserved the fact, and her mystical teaching and the lives of her Saints indicate quite plainly its general nature. But the definite and scientific treatment of the subject, common to both Hindūism and Buddhism, with the clear marking out of the stages and the assertion that men had trodden it in the past and can tread it in the present, was unknown to the public in the West until Theosophy brought it back from the East, and asserted the existence of living Masters who were within the reach of the earnest and the pure. At first, H. P. Blavatsky's teaching on this was mocked at; it did not arouse argumentative opposition, but was met with a storm of ridicule. Now that same teaching is welcomed as the very water of life by eager thousands, who realise that the purity and sublimity of the ideals offered make religion a reality instead of a fashion, and bring a new inspiration into human life.

Reincarnation, Karma, Brotherhood, the Path, the Masters—these are the noble teachings which it is our duty to spread abroad, to popularise, to throw into the forms of the various religions, so that each may hear them in the language of the faith into which he has been born, the dear mother-tongue of his own religion. Happy indeed are we, on whose pathway this light has been thrown; happier still if we become bearers of the light to others, until there shall be none in the world whose eyes it has not gladdened.

Your faithful servant,

ANNIE BESANT,

President of the Theosophical Society.

THE WORK OF THE T.S.

By CAPTAIN ARTHUR E. POWELL

[We have received numerous contributions in response to Mrs. Besant's suggestion in our last number that "it would be a good thing if the discussion could be continued" on the important question of the functions of the T.S. We print Captain Powell's article this month as it was received first.—
ACTING EDITOR.]

THE ADYAR BULLETIN for June having once again raised the topic of what constitutes, or should constitute, the work and functions of the T.S., and our President having invited further discussion on the subject, I venture to offer, tentatively and with some diffidence, the results of my own thought on this most important question. Let me premise at the outset my complete acceptance of the principle that a unique society such as ours is, or should be, the reverse of democratic in decisions as to its policy; speaking for myself, I am proud to belong to an organisation which is ruled from above; while recognising, therefore, that the Society and its members are but tools in the hands of Those who direct from above, and that it is our duty to carry out the policy and the work which is laid down for us, yet one cannot but observe that the details of carrying into practice the theories and principles which are given to us are to a great extent left to us individually to arrange as we think best. It is necessary, therefore, and, I believe, not impertinent for individual Theosophists to seriously consider and overhaul the general policy of their work from time to time, and to see whether, to the best of their lights, the work which they are trying to do is really the work which is calculated to best fulfil the true function of the Theosophical Society in the world.

The special point with which I wish to deal in this article is that of the relationship between the T.S. and particular movements, the place and prominence which particular Theosophists should give in their work and their philosophy of life to these particular, specialised activities; such, for example, as those of anti-vivisection, anti-vaccination, food reform, vegetarianism, social reform, political reform, and so on. There is one school of thought, ably represented by Mr. A. Hodgson-Smith in the June ADYAR BULLETIN, which pleads for first things being placed first, *i.e.*, which considers that the duty of Theosophists is to spread the grand truths of Theosophy, to confine themselves to the three declared objects, and not to lose their way in this or that 'anti' society, or in any of the smaller specialised movements of the day. Not because any one of these specialised movements may not be eminently sound and Theosophical in spirit and principle, but because our duty as Theosophists is to deal rather with principles than with particulars, to give the world high ideals, and to deal with the grand philosophy of life rather than narrow ourselves down to the comparatively cramped path of one or other of these specialised activities.

While recognising that there is much of truth in this point of view, one cannot help seeing also that there is a great deal to be said on the other side; and, personally, I am inclined to believe at times that the other side is in greater need of emphasis, and that too many of our members, so far from running into the danger of losing themselves in this or that specialised activity, tend rather to lose themselves in generalities and theories, and to achieve nothing of particular or practical value.

In this discussion, both sides can make as much capital as they choose out of the three declared objects of the T. S., as they are officially worded. The one school reads into the objects the meaning that we should deal with the subjects they cover in a broad and general manner, taking our root and position on the 'Divine

Wisdom,' and not descending too much into the intricacies of any one department of knowledge. The other school would maintain that all specialised activities, of a character useful to mankind, are included in the 'scope of the objects. For it must be admitted that the wording of our objects is very wide indeed; to encourage the study of science, for example, covers practically every department of knowledge; for what is science but a synonym for knowledge? again, to form a nucleus of the universal brotherhood of mankind can be taken, not without plausibility, to cover all sorts and conditions of social, humanitarian, or political movements. It is with this latter view that the present writer's sympathies at the moment lie; and the principal reasons for this are as follows:

First, as already said, that if we do not specialise along some particular line, *not instead of but in addition to maintaining our general, broad view of Theosophy as a whole*, there is danger of our losing ourselves in generalities, and forgetting to be practical; we speculate, but do not act; we talk about doing things, instead of doing them; we try to be so broad everywhere that we lose depth and become shallow.

Secondly, that knowledge is rapidly becoming so vast that unless we specialise to some extent upon one or more particular lines, we cannot hope to achieve anything original ourselves or to materially add to the general store. To extend the confines of knowledge it is essential to concentrate our energies, for the time being at any rate, on one particular portion of the field. Knowledge nowadays has become so complicated that it is not possible for most people within the limits of a single lifetime to thoroughly master more than a few departments, and if we wish to create, as well as to absorb, a certain amount of specialisation is necessary.

Thirdly, that we as members of the Theosophical Society are surely not intended to stand aloof and entirely apart from the executive work of the world, but are

intended to contribute our share of practice as well as theory. If this view is correct, then it is essential for us to take up one or more specialised activities. Thus, if we wish to work for brotherhood, it is perfectly proper to help the cause of brotherhood in particular localities and conditions, *e.g.*, by working for societies for the prevention of destitution, for organisations devoted to the abolition of sweated labour, for the brotherly treatment of Indians in South Africa, or what not. If, in addition to teaching from the platform the need for pure bodies nourished on pure food, we wish to help people to understand how to make their bodies pure, then we might do worse than work enthusiastically for a food reform or a vegetarian or an anti-vaccination society. And so on in other directions innumerable.

Personally, I should like to see every member of our Society an expert, a specialist, an enthusiast on at least one special department of knowledge, as well as being, of course, thoroughly saturated with the general principles of Theosophy, and well up in the ordinary Theosophical teachings, as found in our literature. To me, the two are by no means incompatible; in fact, it seems to me perfectly natural, as well as quite sound, that anyone who is an earnest Theosophist should want to apply his Theosophy with special emphasis along the particular line or lines which interest him most, according to his individual temperament. What we Theosophists want is surely that the principles and teachings of Theosophy should permeate and pervade every department of human knowledge and activity; we often in fact make it our boast that Theosophy can throw light on practically every human problem; why then should we be afraid of particular individuals concentrating their energies on working their Theosophy out into practice along this or that specialised line? Furthermore, it is neither possible nor desirable that each and every member of a Theosophical Lodge should be a Theosophical lecturer; it would probably be difficult

to find audiences for them all, especially as many have not the talent or the capacity to become efficient speakers; the same applies to writing about Theosophy. Those, therefore, whose qualifications and powers lie in other directions, will do well to make the best use possible of what they possess, along the lines of least resistance, along the lines best suited to their temperaments and abilities. As a personal opinion, I might say that the most interesting and useful members whom we have in the Society are as a general rule specialists or experts along their own particular line. That line may be early Christian Origins, it may be eastern philosophy, it may be psychic phenomena, it may be symbolism, or astrology, or food reform, or a score of other subjects; but whatever it is, so long as it represents something of value to the human race, it should, I believe, be welcomed by Theosophy and by the Theosophical Society as one means of applying the principles for which we stand, practically. If we could number on our membership roll specialists and experts on every single department of useful human knowledge, then I believe it would be a magnificent thing for the Society; it would be a practical illustration of how Theosophy illuminates all paths, and there would be opportunities for the whole Society to benefit, according to its capacity, from the specialised knowledge of experts. This does not mean for a moment, of course, that the T. S. should officially identify itself with any single one of these special movements or organisations; but it does mean this: that particular movements which are explicitly directed towards carrying out what is implicitly contained in our Theosophical principles, and in our three declared objects, are right and proper places for individual Theosophists to work, and to work with as much enthusiasm and wholeheartedness as they choose, without being any the less, but rather the more, Theosophists for so doing.

Is this programme too wide and too daring for safety? Is there danger of our losing sight of the whole by our

attention and our devotion to the part? Such a danger undoubtedly exists for some. But for others I hope the danger is more imaginary than real, and I for one would like to see the members of the T.S. extend the field of their interest and their activities in all directions, until the Society can re-echo the words of Francis Bacon, and can say with pride: "We have taken all knowledge for our province."

ARTHUR E. POWELL

The wants and weaknesses of others often give a real significance, interest, and value to the dormant and neglected gifts of higher and stronger natures. We can often do for the sake of others what we could not do from self-regard. Whatever impoverishes our *social* nature, or narrows the range of its activities, seems necessarily to impoverish our best ethical and spiritual life. In a very real sense "It is more *blessed* to give than to receive". The best greatness often comes to us through service to others.

A. H. CRAFTURD

TRACKED BY THE PAST

By AIMÉE BLECH¹

IT was a delightful day. The steamer sped along, leaving a silvery furrow in its wake. The blue lake lay asleep beneath the warm atmosphere, its waters reflecting the glorious purity of an Italian sky. Lofty, forest-covered mountains, casting dark green tints on the borders of the lake, revealed, on their winding outlines, picturesque little villages, nestling amid the verdure. Away on the horizon, Isola Bella with its flowery terraces and Isola Madre buried in its wonderful gardens were just visible.

Soon the steamer slackened its course, and stopped to allow the passengers to disembark. Amongst them might have been noticed a middle-aged, sympathetic-looking couple, followed by two fair-complexioned girls. The younger was still almost a child; the elder about twenty years of age. Her light auburn hair formed a halo about her head, her figure was supple and graceful, while the expression in her eyes was pensive one moment, and gay the next.

On the landing-stage, friends awaited the travellers; greetings and handshakes were exchanged; then they all started on foot for the hotel, some distance away, the two sisters leading.

The path lay along the edge of the lake, from which it was separated by small gardens of flowers, affording a delightful feast for the eye. In front of the hotel at which the travellers were to put up, a young man was slowly walking to and fro, bareheaded. He was to have left this pretty spot that very morning, but a mysterious force had kept him back. He was tall and thin, of martial bearing, his flashing dark eyes revealing his southern origin.

¹ Translated by Fred. Rothwell.

His haughty beauty was striking, almost theatrical; he might easily have been taken for some prince travelling incognito. He advanced to meet the tourists; his eager, surprised glance met that of the fair young girl. Both gave a violent start. She feels that in this glance a soul takes possession of her own; he thinks he has met his destiny. As in a flash, the attachment of a past life brought them together again. Truly was it love at first sight.

Every time they met that day, there was the same emotion, the same appeal of one ravished soul to the other, the same inner cry of joy, and the same awakening of a love that had slumbered for many ages. Late in the evening, whilst her younger sister was quietly asleep, Ginette, the fair young girl, lay awake. Her heart overwhelmed by some unknown anguish, she wept in silence, her head buried in the sheets. Something black, a terrifying darkness had entered her heart. The sudden premonition of a future of suffering, struggles and tears, lost illusions, separation and mourning, a vision of long, dull, heart-rending days, of destroyed hopes and brutal, cruel agony. This cloud of darkness weighed so heavily upon her that she longed for death, forgetting that she had just caught a faint glimpse of a new life.

Then, fatigue finally overcame her and Ginette wept herself to sleep. Now let us see what sleep revealed to her.

* * * * *

The lake is shining beneath the soft beams of the moon; the hamlet is asleep and silence is upon all around. It is two hours after midnight.

In a hut by the water's side, a feeble light appears. Clad in black, her head half veiled, a woman is seen at the window, apparently gazing upon the silvery lake. Her veil is lifted by the breeze revealing a face of rare, bewitching beauty.

Suddenly she starts at the sound of a lute, a short distance away; a boat rapidly advances, the curtain raised by the young woman's hand falls back, she turns from

the window and approaches the bed, on which an old man, with worn, jaded features, lies sleeping. How deep his slumber, frightful to behold! What a care-worn countenance! She starts in affright, for the sleeping man has raised his hand as though to dispel some invisible enemy.

Listen! Is not that the sound of an oar on the lake, the gentle splashing of water as the boat speeds along! It stops in front of the armourer's house.

Gina leans through the window and gives a sign. One of the gondoliers immediately flings to her a long *espagnolette*; Gina seizes it, fastens it to the edge of the balustrade, and glides down. A moment afterwards, she falls into the arms of a man whose rich costume is covered by a dark mantle. In a transport of rapture he folds her in his arms:

"Gina, my beautiful Gina! It is you! Really you at last!" Panting, she murmurs:

"My dear lord, quick, let us away! Believe me, there is no time to be lost. Rinaldo is on the point of awaking, for the narcotic has ceased to act, and he will hesitate at nothing. For the last three days he has been spying on me, watching every movement I have made. Let us be off!"

"Beppino, Carlo, *en route!*" says the nobleman in accents of command to the gondoliers.

The boat departs without a sound, seeming to fly over the surface of the lake on which the moon sheds her white, opalescent beams. The lovers are locked in a passionate embrace.

But scarcely have they reached the open sea than a voice is heard in the distance, calling in plaintive accents.

"Gina! Gina!"

The silhouette of a man is seen at the window of the hut. Gina clings more closely to the count.

"Gina! Gina!" the voice continues more feebly this time. Then the sinister words are added: "*Sia maledetta!*" ("Curses on thee!")

The young woman starts violently, and, almost immediately afterwards, shaking herself free from the embrace of her lover, she shakes her head with an air of disdain and bravado as she exclaims:

"Bah! No longer is there anything in common between Gina, the armourer's wife, and Gina the *inamorata* of Count Borromeo!"

"Oh! Cruel one!" says the count with a smile. "Shall you have no regrets, Gina?"

"What regrets can I have by your side, my dear lord! Gina is your's for the rest of her life."

The earnestness with which these words were uttered drown for her the dull sound of a body falling into the water, away in the distance.

"Gina!" exclaims the count, turning pale, for he, at all events has heard the sound. "Gina, how beautiful you are! Remove your veil, that mine eyes may take their fill of your beauty. We will love each other and forget all else!"

The boat has now reached the island. The gondoliers cast anchor in front of the palace standing in the surrounding verdure. The moon, the lover's accomplice, casts a discreet, mysterious light along the path before the loving pair, and the *oleo fraganza* exhales its subtlest perfumes to heighten still more the witchery of the hour.

* * * * *

The sleeping girl awoke, anxious and with throbbing heart. So she was no longer Gina, carried off by the nobleman who bore so striking a resemblance to the handsome stranger of the previous night? All she had seen and heard, then, was but a dream! She turned over on the pillow, still moist with recent tears, and fell asleep once more.

* * * * *

The scene is changed! This is not the blue Italian lake, with its enchanting banks and warm zephyrs deliciously scented with the *oleo fraganza*—the beautiful lake on whose surface the opalescent rays of the moon delight to sport.

It is a narrow gorge, shut in between lofty forest-covered mountains, through which runs a foaming torrent, whose roar fills the valley, even drowning the hum and noise of the whirling machinery in the mill close by. A path winds along the sides of the mountain, and there, seated on a bank are two lovers hand in hand, their eyes moist with tears. The sleeping maiden recognises herself in the fair young girl, whilst her companion is the stranger whose glance has won her heart. Her dream-self speaks:

"For three years this hopeless love of ours has continued, faithful to each other, though we have scarcely ever met. I see no issue to our great love, for he opposes it with all his might. And yet he is so kind. One would think he was the instrument of an inexorable destiny."

The stranger nods approval.

"Dear Ginette," he says in his turn, "all kinds of obstacles and barriers are rising up to separate us; leave me alone to my fate, I beseech you. I will shape my life that it may be worthy of your remembrance. And do you obey your father and marry the man he will choose for you. Now go! I am able to say it, for my love for you is so profound, so different from what is generally understood by love, that if I were acquainted with some one more capable than myself of making you happy, I would go and bring him to your feet."

"No!" she replies resolutely. "Either you or no one. You are the only husband I will have. I have not given up the struggle yet, for I intend to use all my will-power and overcome our destiny. My beloved, your betrothed will await you. Whatever happens, we will not despair!"

She smiles as she looks at him. Taking her hand, he raises it to his lips:

"Ginette, the memory you leave in my heart will take from me all cause for self-pity. You have transformed my life, you, the distant cherished star I fervently invoke.

You have taught me the meaning of true love, making me love life in loving you; gladly would I die for you or for my country. And if my life cannot belong to you, I will give it up to my country on the soil of Africa."

Their hands are clasped for the last time, and they looked long into each other's eyes. And then, strange to relate, the girl who is both actress and spectator in this scene is terrified to see a great black shadow fall between the *fiancés*, separating their clasped hands before wholly enveloping them.

And, a thing even more strange and puzzling to the spectator, in this shadow which covers the whole of the surrounding district, there is gradually outlined a city in mourning. Distant bells are heard tolling a death-knell. What do these anxious crowds, gathered on the squares, under the street arcades, and at the windows of the houses, appear to be waiting for? They press along in the wake of a funeral procession. Here comes the hearse, covered with wreaths and flags and followed by a long line of men, officers in full uniform, generals. At the head walks a group of persons in mourning; two of these are women: the fair young girl, enveloped in a black veil, and Ginette, moving along as in a dream, a look of pain on her face. She thought she had overcome destiny; the obstacles had dropped aside, one by one, and behold! a single heart-rending blow has destroyed her hopes, the frail, ephemeral happiness for which she had fought so hard, has crumbled away into dust.

Ginette, *fiancée* and widow at the same time, is accompanying to his last dwelling-place the body of this hero—a victim of the African war—to whom his country is paying final homage and respect. On the heap of splendid flowers at the head of the procession lies a broad silken band on which she has had printed the sentence: "Love is stronger than death."

Again the dreamer awoke, anxious and oppressed. "What did I dream? What horrible nightmare have I

been through?" She tried to collect her ideas, but memory baffled her: the more she attempted to seize the fleeting impression, the more it eluded her grasp.

* * * * *

The rays of the sun filtered through the blinds. Leaping out of bed, she opened the window. Far before her stretched the blue lake, serene and calm, the air was fragrant with perfume, and the music of a song rose to her ears. On the road, by the water's edge, she saw a man's proud silhouette which set her heart beating.

All is forgotten! last night's tears, and the vague memory of threats, of dark, mysterious omens, alike. She loves. She feels herself living. She wills to live. The frenzy of infatuation once more fills her whole being.

Away! poor ignorant child; encounter gloomy dark days once more; enter the path, every stage of which will be marked by fresh heart-rendings. Thine eyes, which have opened for one brief moment to behold the mysteries of past and future, have quickly closed again beneath the gentle caress of a sweet illusion.

So does thy happiness consist in forgetting what thine inner vision has glimpsed! Wise is the law which casts a veil over thy destiny.

This destiny must be fulfilled and this thou wilt do with less suffering, in a state of ignorance. The past has come to life again; it cries aloud for vengeance; reparation is now due. Payment of the heavy debt must be made, to the very last farthing. Ginette, by suffering, tears and sacrifice, must purify the guilty love and redeem the treachery of Gina; Ginette, by years of fidelity, must efface the misdeeds and infidelity of the reckless and indifferent Gina. Pay thy debt to the past, Ginette; fulfil thy destiny.

Still, ignorant though thou art, thou hast more cause for joy than thou wilt have for sorrow; for in the painful experiences thou art to pass through, there are precious lessons to be learned. Each trial will prove a well-spring of hidden blessings, and the parched ground, when

bedewed with tears, will bring forth a richer, a more bounteous harvest. Ginette, when the storm has ceased to rage and the dark clouds have been dissipated, how radiant will be the hopes of the future! Then wilt thou know that faithful hearts meet again, life after life, in ever-increasing love and affection, and thou wilt understand the thrilling reality of those words of old, a reality of which thou hast already a faint vision:

"Love is stronger than death."

AIMÉE BLECH

In many cases the very best service which a man can render to his race is to develop himself adequately. In order to serve our fellow-men greatly, we must sometimes decline to serve them in a slight or trivial way. If one man is to die for the people, it must be in the deepest sense *expedient* that he should die. Self-sacrifice without an adequate object is neither admirable nor desirable. To lay down one's life for a friend is noble; but to risk the loss of a valuable human life, in order to save one's neighbour's hat or umbrella, or even his cat or his lap-dog, is decidedly rather foolish.

To a certain extent it is true that the higher and greater natures ought often to resist the demands of the lower. Concentration of aim in life is not selfishness, though it is often confused with it. Those who have real work to do in the world must often refuse to waste their time over trivial matters, as tea-parties of women like a 'Rosamond Vincy' in *Middlemarch*.

A. H. CRAFTED

MORAL IDEAS AND FUTURE LIFE IN CLASSIC EGYPT

By P. D. KHANDALVALA

(Concluded from p. 146)

WITH rules laid down against theft and adultery are recommendations to respect the mother and women in general. A society is judged by the place women hold in it, men say. In Egypt the wife was honoured, as the equal of her husband. During one of his campaigns, Rameses confided the regency of Egypt to his wife. Inscriptions simultaneously dedicated to man and wife are to be seen in museums. Statuettes and bas-reliefs show them both seated side by side, receiving the homage of their children. "It is I who gave thee thy mother," says Ani to his son; "and it is she who bore thee, and in doing so, had many a pain to bear. Now thou art married; do not for ever forget the sore child-birth thou hast cost thy mother, nor her cares. Do not drive her to complain of thee, lest she may raise her hands to God and He hear her plaint." For such a one, Kabir has a trenchant couplet: The mother died of the weight, a stone being born to her. But if a good mother is an inexhaustible treasure, there are many false women also who cast their nets for men. "Beware of a woman from abroad. She is like deep water whose windings are unknown." Perfidious as the wave, is then a very old saying. We unfortunately do not know the opinion of Egyptian wives about husbands and men in general; but we know that a good husband had always to be just and firm. "Do not be rude to thy wife in thy

house, when thou seest she is in good order; do not ask her, where is this? bring it; for everything is in its place, then joyfully put thy hand in hers. There are many people who do not know how a man puts poverty at ease in his house, and how to steer home-life. The good management of a home depends on the resolution of the husband." Here it may well be asked, is it poverty that always makes the poor man's hardship? Is it not often the sense that he is poorer than others, or to put it still more correctly, poorer above all than others with whom in other respects he is well matched?

Ani advises his son to hold on to an equitable conduct as the path to follow. "Be prepared," says he, "for death. It comes to all, the good and the wicked, the old and the young." Peaceful and ignorant, or decorated by the Pharaoh with a golden collar and clever, what is it that supports the Egyptian when nearing his term of life? The hope of future life. Descending the river of life on the banks of the sacred Nile, the source of all life, his 'boat now enters the port' to use his happy expression. The body is handed over to the embalmers, hemmed round with bandlets, closed in the coffin, and borne to its last home, accompanied by friends and mourners, where the priests fulfil the last liturgic prescriptions commanded by the ritual. Votive statuettes and amulets are deposited there by friends in token of remembrance.

But above all the sepulchral stele, generally dedicated by the children of the deceased, recount after an act of adoration, his adieux to the world, his life, his virtues, the dignities he had been honoured with. Antef, a high dignitary of the twelfth dynasty, has thus been eulogised. "He was a sage, nourished with knowledge, judging exactly what was true. Exempt from all vice, virtuous in all his thoughts, his heart was in the right place. Ardent in duty, he patiently heard all requests. He was the father of the feeble, the support of the motherless.

Dreaded by the malefactor in his den, he protected the poor. He was a saviour of those despoiled of their goods by oppressors, the widow's husband, the orphan's asylum."

One of the great preoccupations of their lives was, the *funeral grotto*, and it was an honour to whoever brought it to a good end. The Pharaohs of the Theban dynasty, began the execution of it at their accession. Their tombs were long galleries excavated in rock, the walls covered with inscriptions, and symbolic tableaux, the colour preserving its first brilliancy. These are veritable marvels. The violation of a sepulchre was an act of odious sacrilege. Great precautions were taken to hide the real place of the coffin. In the necropolis of Saggarah, which reaches up to the first dynasties, the funeral chamber was at the bottom of a deep and narrow well, surmounted by a sort of chapel, where the friends and relations went to pray, and to deposit offerings. The walls of the halls, cleared of lumber, show pictures of animated scenes, in which the deceased plays a prominent part; fishing, hunting, inspecting herds of cattle, of antelopes and of gazelles. The tombs of Beni-Hassan of the eleventh dynasty, are celebrated for their numerous representations of domestic life. All Egypt as it lived and breathed, overflowing with movement, activity and gaiety, passess before our eyes. Here is a scene: it is the arrival of an Asiatic family. The men and women afoot, the children in panniers slung across asses' backs, come to seek hospitality in Egypt, as Abraham and Jacob did in the Bible story later. Here we see Egyptian dwellings for the poor, simply built in clay, as are the cribs of the present-day *fellahs*. For the rich there are light and elegant pavilions, ordinarily of wood, raised in the midst of gardens and of courts well-planted and watered. Durable constructions were reserved for the temples of Gods, for the palace of the Pharaohs, and for tombs. What was this passing life compared to the lasting one? Why build solidly for it then? And yet the

Egyptian's ideal was to return to this earth after death, to live according to his desires, assuming the form which would suit him best. It is *The Book of the Dead* which tells us this. Every mummy had a copy of this book more or less complete. It is the most important document for the study of the Egyptian faith. It contains no less than one hundred and sixty-five chapters. Special favours were attached to the knowledge and recitation of certain of these. The analysis of this Ritual is no easy matter. It is so obscure, that at every step one may stumble. The allegories are not yet understood, and scarcely a glimpse is caught of the mythological allusions. As a result of the edict of the Emperor Theodosius, there was a sack of the temples of Serapis. Then there was the burning of the splendid library of Alexandria, by the so-called Christian populace of the city, led by monks as ignorant as fanatical. Chance may prove favourable one of these days, and like the wreckage of a ship washed ashore, one of these precious hermetic books, having escaped the general destruction of the temples, may be found in the hands of a *fellah*. Egyptian metaphysic was complicated enough. The soul had received a spark of the divine principle. Intelligence and breath, or respiration, united the soul to the body, its material envelope. The following quotation from Hermes Trismegistus clearly expresses Egyptian opinion about the dead: "When intelligence the most subtle of divine thoughts, quits the body, it takes back its tunic of fire, and overruns space, giving the soul up to judgment." Besides, Hermes tells us that souls are shut up in mortal bodies as a punishment for their pride. A pure and stainless life can give them back their primitive splendour. But like all inner teaching, the truths are hidden, and do not lie open to the comprehension of the frivolous. Ere one's fitness is proved, no keys are given to the guarded doors in the ramparts of Nature, through which no mortal can pass without rousing dread sentries never seen upon this side of her wall.

Following the soul in its march to judgment in the lower world, we see Osiris the sovereign judge seated there. It is the happy land. Red and white wheat are cultivated there. The ears of corn stand seven arms length high. From the grains of these are made the beer and the bread, the food for the just. Nay more, Osiris lets the corn germinate out of his body as aliment for his elect. This is the first example of Christian communion.

After a series of trials, luckily followed by the favours and grace of Osiris, the defunct arrives at last at the end of his voyage, at the great hall of Justice and of Truth. It is here that his fate will be pronounced, against which there lies no appeal. Even Osiris cannot think without trembling, of his appearance before the dread tribunal. Justice is seated there surrounded by forty-two spirits, or rather accusers who must be answered. The Greek fable of public judgment, to which all were subject, rulers and ryots, before having the honours of burial, owes its origin to this. The balance is there, ready with the heart in one of its basins. Will the weight of faults in the other turn the scale? "O my heart, that is my conscience, come to me from my mother when I was on earth, do not stand up as witness against me, or charge me before the great God." In the strength of his conscience the defunct takes heart and then speaks to his judges. He enumerates successively to each, the faults he piques himself on not having committed. This is what is called negative confession. But it is not enough not to have sinned. It is necessary also to have done good. That is the essential condition of salvation. Every mortal, has his immortal counterpart—Personal Deity, or Osiris—the latter counts among the number of servants of the God of Truth. It remains for the just but to pass through some purifying tests, to efface all traces of defilement, and to know all the divine spirits of his new abode. Having become a pure, glorious soul, he will accompany Osiris everywhere, living

his life, in springing up with him every morning to overrun the earth to his satisfaction, in any form that may please him best.

The death of Osiris, the first apparition of life, the complete awakening of existence, are in close keeping with the growth of the Nile. The river lets her vivifying waters into the coffin. The newborn God rushes out of the tomb, followed by ghosts, at the very moment that the waters issue out of the abyss, where tradition placed the sources of the Nile. It is the night of the great battle when all the enemies of Osiris will be vanquished. The day grows, the inundation increases, darkness and fatal vapours are dissipated, and when the flood is at its full and sheds life on all it overtakes, the sun shines in all its splendour, and the world is bathed in floods of living light.

This is too short a survey to appreciate so sympathetic a people as the Egyptians at their right worth, with so many points of contact between their morals and ours. But whence this morality, so pure, so complete, that we seek in vain for a lacuna in it to fill up. Let us not shock the utilitarian school, based on the evolutionary and historical method, by saying it is born of love. Take the bird who carries food to his mate sitting on the eggs. Does he not forget himself for another? Does not that bespeak a first unconscious germ of justice? Is it but a sentiment of prudence? Do I avoid wrong doing, because of the fear of being punished, or because of sympathy? No. The same force, which holds the worlds in equilibrium, has descended into the Spirit of man, and becomes its equity, justice, moral sentiment. The most beautiful spectacle on earth is the conscience of an honest man. Why? It is in harmony with all the verities that sustain the universe. Yes, there are men, who with a text of scripture, tell others "that God bids us do good for evil," and thus seem saints when most they play the devil. And in the eyes of the world they pass for marvellous proper men, faultlessly dressed and in society too! Morality being with them a question of mere utility, they play both

false and true, as suits their interest best. With the Sceptic, in Goethe's Faust, they can well say,

*Auf Teufel reimt der Zweifel nur:
Da bin ich recht am Platze.*

For their two weapons, virtue and vice, the honest man has only one. This is the response to all the questions of Job on the prosperity of the hypocrite. What wonder if Nero and Tiberius are rehabilitated in our days! Has not Lucretia Borgia become the good Lucretia? Armed with the maxim that virtue is utility, men of shallow conscience are for eclipsing the conscientious man. What can that point to, but a decadence of society? The ideas of Socrates on virtue as the first condition of happiness, belonged to a yet prosperous society in the last glorious days of Greece. Pericles in administration responds to Socrates in philosophy, even as Borgia answers to Machiavelli. If the soul of politics is sophistry, and if it be admitted that everything is fair in love and war, then who can deny that a certain amount of sham forms part of the education of well-bred people? Do we owe this to our ignoble descent, moral and physical, traced by modern evolutionists? Is it why the learned professions, and even the Press—than whom there is no greater 'Daniel come to Judgment'—leave their convictions at the toll-gate, in pursuit of a safe road to fortune open to all? See how they take their clients, as a skilful cook does a fowl, larding them with thin slices of delicate praise, rolling them about, in a soft white flour of promises, and subjecting them to a delicate browning, before a clear fire of compliments, for being served at meal-time! To get on in the world, we want a paying morality. There must be no angularity about honour, loyalty, or any principle whatever; if there is, the first is a blunder, the second a folly, the third a gross stupidity. By what miracle then, has sincerity been able to survive? There is a universal cosmogenic force, which upholds uprightness in man. Whatever some people may say, this universe is no fiction nor fraud. It has not posted up laws to disobey. There

is truthfulness in the three kingdoms. The universe lasts, because it conforms to its promises. Something of its unconscious sincerity has entered man, and has become probity, conscience, morality, duty, what you will. The same law of equilibrium, which sustains the worlds, sustains truth in man. The moon faithfully arrives at the celestial point imposed by law. The sea rises and falls at its appointed hour. The bird wings its migratory flight by the track taken by its ancestors. Why should this sincerity man has received at his birth, embarrass him? Do what he will, he cannot stifle his conscience. It is the seal of universal life imprinted of itself, and transmitted to him from species on to species. He may efface it from his words, from his thoughts, from his actions. Can he efface it from his being? That imperial monster, the mad Caligula, was a man despite himself, as a hyæna remains a hyæna. Truth persists, as does the latent force which moves the worlds; for the two are identical. Not subject to scientific tests, you can no more detect the presence of morality by experiment, than you can that of mind or will. Who can prove that an act of pure virtue was ever done? Need we go to the physiological laboratory for it? Ask if morality is an accident, or the essence of things, a something that may or may not be, or a something that must be, and are you not driven to recognise that religion is the complement of, and implied in the moral life? Without morality, as a part and step in the great process of man's self-development, how can religion rank as the great humanising energy it is supposed to be? You cannot separate the two.

Hermes Trismegistus, foreseeing the profound blindness, and inarticulateness of an age of unbelief, exclaimed in his grief: "A time will come when the Divinity will leave the land and mount back to heaven. A widow of religion, Egypt will be deprived of the presence of God. Then this land sanctified by so many temples will be covered with tombs. O Egypt! nothing will remain of thy religions,

but vague recitals, words engraved on stone, which posterity will no longer believe." Yes, the altars are extinct, the temples have disappeared. But what survives still, are the moral principles, which Egypt was the first among the nations to profess. We preserve them in our hearts. These are, the love for the good, the beautiful, and the true. No religion has the right of appropriating to itself their monopoly. For, as an Egyptian would have said, the real sanctuary of these is the heart of man. In the plains of Thebes, in the midst of ruins of temples and of palaces, rises a mutilated Colossus even to-day, which the Nile comes every year to bathe with her waters. This giant, says the legend, saluted of old the rising Sun, the divine Horus, with a harmonious Song. Mute for long, the modern spirit availing itself of the hand of Champollion to strike the magic ring has caused the blood to circulate in its stony veins. Old Egypt has awakened from her long sleep. Although mutilated like the Colossus, her image, soon will she stand up in all her majesty. The modern nations saluting their ancient ancestress with love and gratitude, will bow with respect before this rectrix of the human kind.

P. D. KHANDALVALA

"BEHOLD! A DREAMER COMETH"

By LILY NIGHTINGALE

"Behold! a dreamer cometh!"
What if the dream should shake
Life's portals with its thunder,
What if its lightnings break
Earth's densest clouds asunder
So that the sleepers wake?

"Behold! a dreamer cometh!"
The dream is great, not he,
Messenger of the Master,
Needs must that Heralds be
So shall the world move faster
With force that we do not see.

"Behold! a dreamer cometh!"
Yea, but he bears a sword
To cleave a path before him
To sound the future word,
And the breath of the wind that bore him
Shall bear the dream abroad.

THE INTERNATIONAL CONGRESS OF ORIENTALISTS
AT ATHENS

By DR. F. O. SCHRÄDER

During Easter week of this year there was held in Athens the sixteenth International Congress of Orientalists. This being the first scientific Congress at which the Adyar Library has been officially represented, a short account of it may not be without interest for the readers of *THE ADYAR BULLETIN*.

It had been arranged that the Congress of Orientalists should be held at the same time as the seventy-fifth Jubilee of the University of Athens (1837-1912). Owing to this arrangement the work of the Congress was to some extent restricted, but on the other hand, the external splendour of the united festivals was such an extraordinary one that there are probably very few of those present who will ever forget it.

The festivals were opened in the Parthenon by the address of H.H. the Crown-Prince of Greece, who was followed by various other speakers. Then there came a grand gala reception, assisted by the whole Court, in the Aula of the University; a reception by the students in the Zappeion; an excursion to the ruins of the vast temple of the mysteries at Eleusis; a gala representation, in the Royal Theatre, of Sophocles' tragedy, *King Oedipus*; the Panhellenic Plays (3 days) in the colossal Stadion (with places for 50,000 spectators); an illumination of the Akropolis; an imposing reception by the Principal of the University; a reception at Court of a number of selected guests, where the writer of these lines had the honour of a short conversation with His Majesty the King of Greece, and many other minor festivals (private receptions, garden parties, etc.), too numerous to mention in detail. Every night during the Congress week the main street of Athens was illuminated by garlands of electric lamps stretching from side to side.

The number of Congressists was probably about 800. The Germans were the most numerous, then came the English and Americans; Italy was well represented, but the French members were remarkably few. Twenty-one countries had sent delegates; but although three were expected from India, namely: from the Calcutta University, the Asiatic Society of Bengal, and the Adyar Library, it seems that the two former did not arrive. I had the pleasure of meeting three young Indian scholars studying in Europe with the help of Government, viz. Mr. Sorabji, Jr. (of the Central Hindu College), Mr. Laddu, and Pandit Todar Mall; and I also met three Theosophists (besides Mr. Sorabji), viz., Dr. Porro (of the Italian Section), Mme. de Lébedew of Cairo, and Mr. Echeverria (Chile).

In connection with the Congress there were both General meetings and Sectional meetings. Among the papers read at the former, two deserve special mention: that by Professor Boll (Heidelberg) on 'The Eastern-Asiatic Zodiac in Hellenism,'

the conclusion being drawn that the said cycle originated in Hellenism and came to China only in the first century A. D.; and that by Professor Chavannes (Paris) on 'The Funeral Sculptures and the Buddhist Sculptures in Northern China,' wherein attention was drawn to curious analogies between these Chinese monuments and the art of Mykene and of the Sassanids. Sectional meetings were held almost every day in the National Library, the Academy, the lecture rooms of the several Archæological Institutions, etc. The Congress comprised the following eleven Sections: (1) Linguistics; (2) Comparative History of Religions; (3) India; (4) Iran; (5) China, Japan, Central Asia; (6) Indo-China, Burma, Malaya; (7) Semitic Languages and Literature; (8) Islām; (9) Egyptology, African Languages; (10) America; and (11) Greece and the Orient. As Section 5 had but four members (two of whom were Chinese), and Section 6 but two, they were amalgamated into one section. Section 4 had also but very few members, and likewise Section 10 the existence of which has become rather superfluous since there is an International Congress of Americanists. I cannot, of course, report on even a selected number out of the many papers read in the several Sections, but must confine myself to a few remarks on the meetings of the Indian Section presided over by Professor Rhys Davids and Professor Kuhn, which were attended by an average of twenty-five members.

The first meeting of the Indian Section opened with a very fine paper, by Professor Kuhn (München) on the life and works of the only Greek Sanskritist, the noble Demetrios Galanos, who died as a Samnyasin in Benares in 1833. Then there was a most interesting lecture, by Count Pullé (Bologna) on Greek and Roman maps of Indo-China; a searching criticism, by Professor Anderson (Copenhagen), of certain Gāthās of the Pāli Jātakas; a fascinating communication, by Professor Macdonnell (Oxford), on the rich collection of MSS. acquired in Benares and presented to the Oxford University by the prime-minister of Nepal; a paper, by myself, on the Śaṣṭitantra (Sāmkhya philosophy), which was well received and has created considerable interest about the Ahir-budhnya-Samhitā, the publication of which has been recently undertaken by the Adyar Library; a paper, by Professor Formichi (Pisa) on his new translation of Asvaghosa's Buddhacarita; an important contribution, by Professor Jolly (Würzburg), to the history of Indian law; a paper, by Dr. Beckh (Berlin) on the Devatās in Buddhism, which was followed by a lively discussion; a paper, by Professor Hultsch (Halle), on three reliefs of Bharhut; and several smaller communications.

The writer had the pleasure of placing before the Indian Section a copy (nearly complete) of the first volume of his critical edition of the Minor Upaniṣats, as well as a number of copies of the last Annual Report of the Adyar Library.

F. OTTO SCHRÄDER

Vasantā Press, Adyar, Madras, India.



THE ADYAR BULLETIN

VOL. V

ADYAR, 15TH AUGUST, 1912

No. 8

HEADQUARTERS' NOTES

THE following questions are often asked, so the answers may interest our readers. We reprint them from the *Vāhan*:

Would you kindly ask Mrs. Besant to state the attitude of Theosophy towards Baháism? Has the Baháist movement originated from the White Lodge? Baha Ullah specifically states that it is useless to look for the advent of another great prophet and revealer after himself until at least another thousand years or more have elapsed. Is Abdul Baha a forerunner of the Christ, or considered so by Theosophists? Is it advisable for Theosophists to join the Baháist movement?—K. K.

Theosophy cannot be said to have any attitude, save that of sympathy, with all movements of a spiritual nature. Its attitude to Baháism is the same as towards other religions. To my mind all spiritual movements are due to impulses from the one White Lodge; I know nothing special as to this one. I do not, of course, agree with the statement made above as by Baha Ullah; time will prove; we need not quarrel over it. Theosophists probably vary in the opinions they hold as to Abdul Baha, and no one has any right to commit them to

any special view. There seems to be no object in Theosophists joining the Bahaist movement; in their own Society they have all that the Bahaists teach, and more, except the exclusive belief in one particular person. Every Theosophist is free to believe in him, but the T.S. can never be committed to belief in any one particular Teacher.

ANNIE BESANT, P. T. S.

* * *

Our President lectured at the University of Palermo on June 23, when the acting Rector, Professor Luigi Philippson, presided. In the August *Theosophist* a clear statement is made by Mrs. Besant regarding the great spiritual work in which she was engaged in Sicily for some weeks. We draw the attention of all our readers to the Watch-Tower notes in the last *Theosophist*.

* * *

Our President writes:

All will be glad to hear that brave Anna Kamensky, the General Secretary for Russia has been acquitted. She wrote to me: "To-morrow my trial will take place. If it ends well, I shall go to Kaluga... If the verdict is not favourable, I shall have to work a year in seclusion, but I hope that our movement will go on quite well all the same. In any case I know that what happens is the best." While Theosophy is served with such calm courage, we need not fear for its spreading.

* * *

'Investigations into the Super-physical' is the title of an important and valuable article in two parts from the pen of Mrs. Besant in the August and September issues of *The Theosophist*. Writing about them she says:

They seem to me to express thoughts that are important for the consideration of members at the present time, and I hope that the second may lead to a saner and more balanced view on subtler forms of vision than seems to be taken by some. With the increase in the number of our members who follow our third Object, a clear understanding as to the *rationale* of super-physical research is desirable.

* * *

While the work of the Theosophical Society is attacked by some Hindūs, it is pleasant to read in the *Madras Mail* an utterance from a highly respected Hindū gentleman,

Rao Bahadur V. K. Rāmānujā Chāriār, Chairman of the Kumbakonam Municipality. Though not a member of the Society he presided at some lectures delivered at the local Lodge and in his closing speech observed that "the Hindūs were under obligations to the Theosophical Society for two things in particular: (1) the bringing into prominent light of the esoteric truths of the Hindū religion, the Sanātana Dharma, eternal and unchanging, as distinguished from its exoteric observances, liable to change according to time and circumstances; and (2) the insistence of Karma Yoga—the life of strenuous action and self-sacrifice as a sure road to salvation."

* * *

The Kumbakonam Lodge is doing good work and on its roll of members are names of a few excellent men. The devoted Secretary of the Lodge, Mr. S. Rājārām Aiyar, is an esteemed citizen of the town and an earnest Theosophist; he assists his President Mr. M. C. Kṛṣṇaswāmi Aiyar with a whole-heartedness and a quiet endeavour which are commendable. Some good old members co-operate in the work but what the Lodge now wants is a little of young blood and enthusiasm of the right kind. Similar is the case of the Tanjore Lodge where our old friends Mr. T. N. Rāmachandra Aiyar and Mr. T. Saḍāshiva Rao are doing silent work assisted by others, among whom is our brother the Headmaster of the Tanjore Kalyānasundaram High School affiliated for religious instruction to the C. H. C., Benares. The institution is doing a most useful piece of work but is crippled because of lack of funds. It is notable that for the last few years the All-India Gold Medal for efficiency in religious knowledge is presented to the students of this school, which speaks volumes for the good work done by the religious teacher, Mr. Subramāṇya Shāstri, F. T. S.

THE SECOND COMING: DO THE GOSPELS REFER TO IT?

By ERNEST UDNY

FOR members of the Order of the Star in the East it is an interesting question whether, and if so to what extent, the announcement of the near coming of the World-Teacher is borne out by the Christian Gospels, as the first thing which an earnest Christian would do on hearing it would naturally be to consult his own Gospels and see if they bear out the statement.

The passages which refer to a second coming are *S. Matthew*, xxiv, and xxv; *S. Mark*, xiii; and *S. Luke*, xiii, verses 24-28.

Let us consider them one by one, together with an interesting passage from the *Imitation of Christ*, by S. Thomas à Kempis, Book III, Chapter xliii—which I shall translate from a French text bearing the *imprimatur* of the Roman Catholic Bishop of Tours, dated 1904, as I like it better than the ordinary English translation.

To begin with *S. Matthew*, the first two verses of Chapter xxiv, evidently refer to the then approaching destruction of the temple at Jerusalem when the city was sacked (within a generation) by the Romans.

The rest of the chapter—verses 3-51—seems very confused, the confusion being due doubtless to the imperfection of the human instrument. Some of the events prophesied were apparently to take place within the lifetime of the Apostles. Verse 9 speaks of persecutions: "Then shall they deliver you up to be afflicted and shall kill you." Other events mentioned do not appear to have happened yet (verse 29). "Immediately after the

tribulation of these days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken." They may be allegorical, but, if so, we know nothing of the occurrence. One thing, however, stands out clearly, in this Gospel as well as in *S. Mark*, namely, that the 'coming' referred to is to be quite different from either the last one or that now expected, inas much as the Son of Man is to come in the clouds of heaven with power and great 'glory' (*Matthew*, xxiv, 30 and *Mark*, xiii, 26).

It is important to remember this, because members of the Order, knowing that a 'second coming' is expected by Christians and is mentioned in the Gospels, might naturally assume that this was the coming we now expect, and might even refer Christians to their own Gospels, only to be met with the answer that the coming *they* expect is not at all the sort of coming expected by us at the present time.

There is no reference at all to the latter, of which the announcement made by the President of the Theosophical Society within the last two years seems to be absolutely the first notice given to the world.¹

It would be interesting if we could discover to what event the Gospels *do* refer; and this for students of Theosophical literature is not difficult.

Let us consider *S. Luke*, xiii, 24-28 and à Kempis III, xliii, the last few lines of second paragraph. First *S. Luke*:

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and

¹ H. P. Blavatsky spoke of it privately to some of her pupils.—ED.

gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out.

In this passage there is a trace of the same confusion of thought which makes *S. Matthew* and *S. Mark* so difficult to understand on this subject, if we come to them reverently but with the endeavour to understand as well as to read. But here the general meaning is made much clearer by the use of the expressions "to enter in at the strait gate," "the master of the house . . . hath shut to the door," and "the Kingdom of God". These are as we Theosophists have been taught, technical terms referring to "The Path of Initiation" or, "The Path of Holiness," which leads the aspirant from the level of the ordinary good and upright man to that of the 'divine' men, the Christs and Saviours of the race, who have completely harmonised their will with that of the Supreme, and have attained 'liberation' from the cycle of births and deaths—what is called in the Athanasian Creed 'salvation'—"Whosoever will be saved," etc.

If now we turn to à Kempis, we shall find a very clear and explicit reference to the same future event, but nothing at all said about 'workers of iniquity' or, as in *Matthew* xxiv, 46, 'everlasting punishment'. The passage is as follows:

A day will come when Jesus Christ, the Master of Masters, the Lord of Angels, will appear, to hear the lessons of all men, that is, to examine the conscience of every one. Then, his lamp in his hand, he will inspect the byways of Jerusalem, and that which was hidden in the darkness will be brought to light, and there will be no possibility of dispute (as to the justice of His judgment).

Here at last is something we can understand, without accepting anything in blind faith; for we are told in Theosophical literature of what is called the 'critical point' in the evolution of our humanity—going on as it does for seven rounds of the seven planets of the chain to which our earth belongs. If we consider the whole of humanity, from the savage to the saint, as one great

class whom God is instructing, there comes a time in the Fifth Round when it is no longer possible to teach all the boys together, as the lessons which the more advanced must now learn would only strain uselessly the powers and attention of the younger souls, whose presence would be embarrassing to the older ones, while they themselves could not learn at present the more difficult lessons. It is necessary therefore to divide the class, and let the younger ones drop out for the time—not by any means to go into a state of punishment, but to remain in a blissful state of dreamy half-consciousness on higher planes until, in the course of evolution, conditions are again available under which they may continue their schooling.

This event is yet so distant—probably millions of years—that it is hardly likely to be the subject of the reference in the Gospels and à Kempis, but we are further told that there is a corresponding 'critical point,' on a smaller scale, in each 'world-period'. This might be—to judge by analogy—during the lifetime of the fifth Root-Race, the Aryan, to which we ourselves belong, and which now peoples, roughly speaking, Europe, America and Australasia. The sixth and seventh Root-Races will be much more spiritual than our present humanity, and will lead distinctly contemplative lives. Savages could not be left free to knock them on the head, and, although measures might be taken to prevent this, these very measures would fatally interfere with the coarse experiences of warfare and bloodshed which are necessary for their evolution.

This 'critical point'—for the world-period only, and not for the whole Manvantara of seven Rounds—is no doubt the event referred to explicitly by à Kempis, and less clearly by the Evangelists. The event may, for aught we know, still be many centuries distant. At any rate the event immediately expected at the present time, and for which the Order of the Star is intended to prepare, is quite different, being in fact a repetition of that which

took place two thousand years ago when the Christ came as a man among men, to teach and not to judge—by no means a coming in the clouds with power and great glory, to judge the hearts of men and to decide who shall continue to incarnate in the later Root-Races, and who shall fall out of the class for the present, to resume their lessons in the next world-period.

In conclusion, I should like to call attention to the fact that the whole of the interesting chapter of à Kempis, from which quotation has been made, is prefaced in the French text, though not in the English, by the words 'Jesus Christ,' as an indication apparently that it is Jesus (the Master, not the Master of Masters) who is speaking, and very beautiful and wonderful the chapter is—such as may well have been fully inspired by the Blessed Master. That it is Jesus who is speaking and not the Christ, is clear from the passage in the middle which has been quoted, and which clearly refers to the Christ Himself, using the very terms 'Master of Masters' and 'Lord of Angels', by which we have been taught to address Him at meetings of our Order.

ERNEST UDNY

I begged my Master secretly last night:
 "O solve the riddle of this world aright."
 He slowly, mildly, whispered in my ears:
 "'Tis to be learnt not told, not sound but sight."

JALALUDDIN RUMI

THE FUNCTION OF THE T. S.

A FEW THOUGHTS

By S. MAUD SHARPE

IN the June number of THE ADYAR BULLETIN, the President of the Theosophical Society invites discussion on the functions of the T. S.

The gradual unfolding of the great plan of the work of the Society as a whole has been to me one of its chief glories; and I believe the greatest stultifier of our individual progress, as well as one great barrier in the way of the work, is the natural wish to hold those greater than ourselves to views they held once and—because they were only partial—can now no longer hold. Our real progress in the future would seem to depend on how far we can free ourselves from these iron limitations which we are so apt to impose upon others if at the moment we cannot adapt ourselves to their standpoint.

I think it very rash of Mr. Vimadalal to assert, as he does, that in any one chapter or sentence written by H. P. B., she intended "only and solely" one particular interpretation. We ourselves should not like to be so cramped and bound by our written or spoken words. How can we tell what vistas of possibilities H. P. B. had in her mind, what hopes that our Society might with the passing of time rise to them? The world, even as we see it, is not a machine: how much less are the thoughts and actions of the greater people and of those who guide the world, likely to be rigid. Nothing during the whole course of a very long membership in the Theosophical Society has given me greater happiness than to find how ever expanding and

infinitely adaptable is the knowledge given out on the subjects with which we are privileged to deal. There is our great hope—our certainty of life. Where there is rigidity there must be death. In the gradual realisation of Universal Brotherhood, which is the unchanging object of our Society, a quite innumerable number of phases must be gone through, all down the ages. In the pursuance of our own smaller efforts no one of us is limited—not even though to some it may seem that we controvert the very principle on which all our attempts are based. Surely our President should not be denied the liberty which the humblest member of the T.S. has in such full measure. Before Universal Brotherhood shall become an actual living condition, many millions of years must go by. Nothing in that day will be as we know it now, many Teachers will have come and gone, many epochs of supreme importance will have been witnessed—and forgotten—, many stupendous crises passed. Are there any among us who would really choose to remain outside the greater happenings—to be cast up on some sand-bank while the deep tide rolls on? If there are not, then the only alternative is that now and then we should be privileged to live at a time when great events are taking place, involving great changes in their preparation. We are watching such a period now: we can, almost literally, hear the wheels of the world moving.

Trying for the moment to think of it all in the abstract rather than in the concrete and personal way, I can imagine there are events that are bound to occur in far-off lives of ours, beside which even the coming of a World-Teacher may seem comparatively unimportant. I speak quite reverently; but there are times in a man's life, if he seriously seek Truth, when his only hope is to be found in trying to identify himself with the great irresistible flood which leads on to progress, instead of (if I may mix a metaphor) with the wheels of the machinery. I have often saved myself from the tragedies that continued

doubts may bring, by trying to imagine myself in the future, when the questionings of the present will be long past, when one will look back at them as an older child looks back at the toys of its infancy, when one will be bigger and therefore will look at all things quite differently. And the future has always justified me.

It may justly be said that I have not helped towards a solution of the question at issue. I do not believe it can be solved except by time—that the future alone can justify any policy in the present. We cannot wisely or justly criticise any scheme or line of work which is incomplete or only just begun. We have not the material for judging it until it is finished. All our schemes are as yet in their infancy and so in its present form is the Theosophical Society.

With regard to the right of the President to share the liberty which every member of the Society is so fully given, surely no one can seriously question it. She must be free to experiment, as each of us is free; but her experiments are based on knowledge and therefore likely to be more successful. I always feel strongly that if in any department of life a really great person is found, it is wise as well as politic to give him the fullest freedom possible. On any other condition than this, humanity might find itself deprived of great people. Almost any one can be trusted with power so long as he is fenced in on all sides by restrictions. Some may wonder whether our President is truly great: I have proved it through long years and I know. She is not here in India, so I will say it—and after all, it is not much to say.

S. MAUD SHARPE

A SOUTH SEA BUBBLE

By ARNOLD S. BANKS

THE following information is taken from *Myths and Songs of the South Pacific*, published in 1876 by the Rev. W. W. Gill, B.A., a Missionary, with a preface by Professor Max Müller.

The facts constitute a curious fragment of cosmogony, a tradition dating probably from fourth or even third Root-Race times, found in certain of the South Pacific islands among a race evidently of some kinship with the Maoris or Samoans, to judge by the names given to Gods and other beings. In most cases only the translations of these names will be used, for an accurate and sympathetic rendering of which we are of course dependent entirely on our mid-Victorian missionary author. It is a mere vain regret to wish that every such survival as this among primitive races could have been investigated in its prime by sympathetic unprejudiced observers, when the religion in question had its instructed 'wise men,' its Initiations, its Mystery Ceremonies. But we are reminded of the fact that for our knowledge of even Gnosticism we are very largely dependent on writings of the hostile and orthodox Church Fathers.

These dwellers in the South Pacific have heard and their fathers have told them that the universe is as a vast cocoanut shell. At the outset we see the connection even in detail, with the symbolism of the *Vishṇu Purāṇa*, where it is said of the universe—"Its womb is vast as Meru," and "the future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas and

mountains, the stars, planets, the gods, demons and mankind The whole resembled, in its inner and outer covering, the cocoanut filled interiorly with pulp, and covered externally with husk and rind."

Around the shell are ten concentric spheres which are ten separate heavens, agreeing with the similar statement in other traditions. At a point on the upper and broader end of the shell is the place where mortals live. To the East and West are apertures through which the Sun passes, coming out at the eastern aperture and disappearing through the western into the underworld, the interior of the shell. This interior is thought to be divided by five floors one below another, making with the lower narrow end of the shell six floors or 'lands'. These are named, counting from the top, (1) the thin land; (2) the sacred isle; (3) the land of red parrot feathers; (4) the hollow grey rocks; (5) deep ocean; (6) the mute land. Each is the home or sphere of one great being or God, with the exception of the mute land, which is the abode of two, the Great Mother and Her favourite child, thus making seven powers or Gods in all.

At the lower narrow end of the shell is a thick stem tapering to a point and representing, we are told, the very beginning of all things, and it is here that we find a curious suggestion of the idea of the three Logoi and Their attributes. The point is a spirit or demon, our missionary tells us, without human form and named "the root of all existence". All is constantly sustained by this great being, the eternal Sat. The next 'demon' is Breathing, or Life. "But the thickest part of the stem is *Te-manava-roa* or the long-lived, the third and last of the primary ever-stationary sentient spirits, who themselves constitute the foundation and insure the permanence and well-being of all the rest of the universe." It is as if these remain outside manifestation, though the cause and fount of it. Well-known conceptions in strange form, truly.

Advancing into the sphere of manifestation, the shell at its lower end, we find that where the sides nearly meet, there lives a woman, "a demon of flesh and blood" named 'The very beginning'. This is that Great Mother of all, found in so many religions and mystery-traditions, the fundamental plasm and motive force of Nature. "Such is the narrowness of her territory that her knees and chin touch, no other position being possible." This Great Mother brings forth the Gods, the manifested powers of Nature. She plucked off a piece of her right side and it became the first man, Vātea, father of Gods and men. As with each of his successors a land or sphere of influence was assigned to him, or it might be said that the limits of his vibratory activity were set when segregated from the all-comprehensive vibration of the Great Mother. Vātea inhabited 'the thin land,' and was in form half man and half fish, perhaps corresponding to one of the dim early gods of classic mythology, such as Uranus.

The next child, made from the right side, was 'Innumerable,' and possessed 'the Sacred Isle'. From the left side, 'Tango or 'Support' was made; he lived at 'the land of red parrot feathers,' and may correspond in a slight way with Mars or Jupiter. Echo was a daughter who dwelt at 'the hollow grey rocks'. Raka or 'Trouble' lived in 'deep ocean'; he presided, like Aeolus, over the winds. He received a great basket in which the winds were hidden, and the knowledge of useful inventions. It may be that he corresponds with Mercury or Hermes, by whose winged feet in their swiftness to perform the messages of the Gods the hearts of men are stirred to life and progress.

The sixth and last child of the Great Mother seems to bear a curious resemblance to Persephone or Proserpine. Her name in the original may be beautiful, but in English it is merely interesting; it is 'Stick by the Parent'. This most beloved child lives with the Great Mother in that narrow part of the shell already mentioned

called 'the mute land'. She is said to be a principal deity in most of the Polynesian mythologies, and to her the fourteenth night in every moon is sacred. She is that law of periodicity which Persephone herself represented, spending, as she did, the dark half of every year, month or day, with the king of the underworld, and the bright half with her mother above on the earth.

It is interesting to note that the whole interior of the shell of manifested Nature is called 'Avaiki,' but one would need the knowledge and enterprise of an H.P.B. to adduce philology and say that here is a relation of the familiar word Avitchi. Still it may be so.

Some still more finely-drawn correspondences follow. Vātea married Foundation, the daughter of Nothing-more and Soft-bodied, though we are not told who the latter are and whence they come into the universe. The children of Vātea seem to be the races of men, the Root-Races, and it is interesting that *five* are named. We may surmise that the tradition has in course of time become rather confused in its correspondence with that of the Stanzas of Dzyan. "Tangaroa and Rongo were the twin children of Vātea; they were the first beings of perfect human form." These may be the first and second Root-Races, and may be called human in form in the sense of being distinctively marked off and appropriated, as races of organisms, for the incoming human Monads. Alternatively they may stand for the third and fourth Root-Races, in which case it is literally true that these were the first of human form, and the first two Root-Races of 'Pudding-bags' and etheric forms are ignored.

"Tangaroa should have been born first, but gave precedence to his brother. A few days after the birth of Rongo his mother suffered from a very large boil on her arm; she pressed it and Tangaroa came out." In this it is possible that there is a faint tradition of the early days when we are told the etheric races were 'sweat-born' or produced by fission or budding. If

these were the first and second Root-Races, the third is represented by Vātea's third son, Tonga-iti, whose visible form was the white and black spotted lizard. It may be a symbol or totem for the Lemurian race during which it is said the duality of sex came about, such polarity being typified perhaps by the black and white; at that time, moreover, the earth was, as regards its fauna, in the age of the great reptiles, broadly speaking.

The fourth son was Tangiia, and the fifth and last was called 'Piler up of food,' an ingeniously ironic comment on this present fifth Race and its materialistic and acquisitive tendencies; food being possibly the symbol not only of possessions but also of powers, knowledge and character.

Regarding the twin sons it is said,—“The home of Rongo was Anan in Avaiki. As an individual consists of two parts, body and spirit, so this island has a sort of essence or spirit, the secret name of which is Akatantika, 'The well poised'.”

“Tangaroa was the cleverest; he instructed Rongo in the art of agriculture.”

“Most foods were given to Rongo, only *red* things belonged to Tangaroa. Tangaroa collected a vast quantity of red foods and set out in search of some other land, where he could reign alone.” This is apparently the record of some very early tribal or racial migration, and in a myth as old as this fragment probably is, the tradition might even refer to the segregation of the beginnings of the Atlantean Root-Race from the Lemurian. Most of the qualities of character actually evolved at that time would have been the possession of the established Lemurian Race, but the nucleus of the future fourth Race would be distinguished by the *red*, Martian quality of its individual members, chosen for their capacity of greater development of *kāma*, the desire nature.

The rest of the story is very obscure and not of much interest.

ARNOLD S. BANKS

STUDY OF SŪFISM FOR THE BENEFIT OF MODERN INDIA

By PANDA BAIJ NĀTH SINGH

[I have divided my subject in two parts (i) a brief statement of certain Sūfi doctrines: (ii) the beneficial effect of their study on modern India.]

I

THE most essential doctrine of Islām is the famous declaration of Divine Unity: There is no God save God; I testify to the fact that there is no God save God, ONE without a partner. Properly understood it is a paraphrase of the great Vedic utterance—ONE, without a second, Brahman.

Viewed from another standpoint, it is a declaration of the qualification of *viveka* needed by a candidate for Initiation—taking the word 'God' in the sense of reality; and then the declaration may be read as—There is no reality save the ONE, the Great Reality.

A reverential regard for all the Prophets, as they are all inspired by God and lead to Him: We read in the *Qurān*:

“There is a Messenger for each race.” “I do not make any difference between them.” “Believe in God, His Messenger, the book transmitted to him, and those transmitted previously: he has gone astray, who has no faith in God, His angels, books, Messengers and the day of Judgment.” “Do not reproach those that resort to other gods, lest they should blaspheme Allah through ignorant hostility. I have for all races rendered their activities attractive: all of them have to return to God.” “For each of you I have made a law and a way: if I liked, I would have made you a single people,

but I chose to test you in your characteristics. So do good works: all of you have to return to God."

Jalāluddīn Rūmī says:

God intended each race for a distinct function, and ingrained in it a corresponding tendency.

These verses followed in life would conduce to tolerance and love for all.

The Universal Brotherhood of Humanity is clearly hinted in the text of the *Qurān*: "O men, respect God, who made you out of the same essence." Sādi compares human beings to the limbs in a body. Imam Gazzālī says that there is a stage when the seer actually sees all the objects in the universe as connected with one another and as constituting parts of one living organism.

It may be suggested in this connection that whatever might be thought of the war policy of the followers of the prophet after his death, that of himself was purely defensive and never aggressive. We read in the *Qurān*:

Slay for the sake of God those that slay you, but never aggress: verily God does not love aggressors.

And, when at the termination of a war, he would retire for contemplation, he would say:

Now I turn from the lesser war to the greater war. He meant from a war with an external foe to a war with internal passions, for, as he taught:

The deepest enemy of man was very close to him.

Of the existence of a Secret Doctrine—*Ilm-i-Ladun*—Zainul-Abidin remarks, as reported by Gazzālī:

O God, if I speak of the essence of all knowledges Mussalmans may call me an idolator, and kill me, regarding their evil conduct as good.

The prophet had a place in his mosque set apart to discourse privately with his elect companions who trod the Path.... The Arab chiefs and his ordinary disciples were not admitted there.¹

¹ Letters from a Sūfī Teacher, p. 36.

The recognition of the various planes of nature and the seven principles of man: The planes of nature are usually given as four, *Mulk*, *Malakut*, *Jabrut*, and *ʿĀlūt*, each succeeding being finer than and interpenetrating the preceding.¹ A seven-fold classification of human principles is expressed in the dictum:

In the body of man made of flesh, there is the Heart, in the Heart the Inner Heart, in the Inner Heart the Soul, in the Soul the Mystery, in the Mystery Light, in the Light Self.

Conditions of discipleship are mentioned, out of which only two are given here:

(a) *Taubāb* or Turning from earth and heaven (the *Vairāgya* of the *Rāja Yoga*).

Taubāb is the basis of all developments, as the ground is for the foundation of a building.

(b) Unswerving faith in the Teacher nicely expressed in the well-known verse of Hafiz:

Dip your prayer carpet in wine, if you are asked to do so by the Teacher: for He being the guide cannot be ill-acquainted with the stages of the path and the conditions of each. No thought of protest or doubt should be entertained by the disciple, since one who obeys the Messenger verily obeys God.²

This is what the *Rāja Yoga* calls *Shradḍha*.

I will give here a few of the Sūfī practices:

(a) Repetition of the Logion *Lā elāha illallāh* with attention fixed in the heart—negating all the objects in the universe, as they are illusory while uttering *lā elāh*—and affirming the Divine Reality alone while pronouncing *illallāh*.

(b) Thinking of the formless Allah in the heart as universal light pervading all things visible and invisible.

¹ Letters from a Sūfī Teacher, p. 70.

² Letters from a Sūfī Teacher, p. 17.

(c) Realisation of the image of the Teacher in the heart, till one forgets oneself in Him.

Such is a brief statement of some of the cardinal principles of Sūfism, and their study cannot but be conducive to the welfare of modern India, and in the following way.

II

Modern India appears to be a medley of diverse races with diverse creeds. Though these diversities stand as a serious obstacle to the growth of a true national consciousness, yet they seem to have been ordained by the Invisible Guides of Humanity as stepping-stones to a brighter state of things wherein diversities do not jar but fit in as necessary factors of a harmonious whole—an ideal the achievement of which not only will unite India, but herald the day of the union of all the nations of the world as members of the same family. To deal with these discordant notes so as to produce out of them a sweet concord is the work of a Master Musician who is already at work and whose plan knows no failure. Fortunate are they who co-operate with Him, howsoever humbly, in carrying out His plan and hastening the day of union.

A very effective way of bringing about this happy union would be the establishment of goodwill and better understanding between the Hindūs and the Muhammaḍans. Hindūs constituting the vast bulk of Indian population can, if they choose, affect their Muhammaḍan brothers by their love and sympathy; these if directed regularly for sometime cannot but find response in the hearts of the Muhammaḍans and make them love the Hindūs: and such a mutual good-will, if once aroused, will spread and continue by its own inherent divine strength.

I prefer to put the responsibility on the shoulders of the Hindūs, because it is far easier for the majority to affect the minority; and because they are bound to

embrace all in the arms of love, if they are true Hindūs; convinced of the fact, that nothing, howsoever mean, can be outside the Body of Īshwara, and that every one is treading His Path—as says the Lord in the *Gītā*—and that, as taught by the *Chhandogyopanishat*, happiness is to be sought in the whole and not in the part, in expansion and not in contraction. India has degenerated by adopting the unwise policy of contraction—and curiously enough the contraction has been imposed in the name of the religion which enjoins the widest expansion. We have to expand ourselves in view not only of the environments in which we have been placed, but also in view of the true ideal of religion as embodied in our ancient scriptures.

Now in order to expand ourselves into or sympathise with our Muhammaḍan brothers, we have to study *impartially* not only our scriptures, but theirs as well—especially the Sūfi writings. Those who know the languages in which most of the Sūfi books are written—Arabic and Persian—should read them in the original, and, if they command sufficient leisure, translate them into English and the Indian Vernaculars, and try to get them published for the benefit of others. Such a study will show, as will appear from the brief statement just made, that the teachings of both the scriptures—the Hindū and the Muslim—are essentially the same in all that vitally concerns man, and will conduce a great deal to the establishment of a fellow-feeling with our brothers of Islām. The impulse of fellow-feeling initially directed by one party is bound in due course to find an echo in the heart of the other¹ and mutual love and regard will gradually solve all the questions relating to national unity and prosperity.

¹ The Lord of the universe hath declared while emanating it by His Sacrifice, says the *Gītā* (Chapter III), "Grow by Sacrifice: this is the law of Plenty Love the Gods and They will love Thee. Mutual love will bring about highest prosperity." Applying this supreme declaration of the Lord, I would say: Love the Muslims and they will love you.

That intellectual study arouses interest in and sympathy for the people whose traditions and scriptures are studied is evident from the life of the great Mogul Emperor in the past and those of many orientalist and Theosophists in the modern times.

Psychologically: Noble sentiments embodied in the world-scriptures not only add to the intellectual store of the reader, but tend to develop the germs of the corresponding sentiments in him and generate in his heart a feeling of moral elation and spiritual bliss. He connects these by the laws of association, to the writers of those scriptures directly, and to the nationalities they belonged to indirectly. Thus, as he continues the study of them for the maintenance or increase of that elation and bliss, he comes to feel reverence for the authors of those scriptures and gratitude to them and sympathy for their nationalities.

Now I have laid before you the principal Sūfi doctrines, and tried to show how their study may benefit modern India. No sincere lover of the Motherland can afford to disregard a scheme calculated to unify and uplift it. "In this way is the wheel of (India's well-being) to be turned: (an Indian) who does not contribute to its turning is a sinner given to sense pleasures and lives in vain."

BAJI NATH SINGH

SOME THOUGHTS ON THE IDEALS OF INDIAN ART¹

By MRS. A. E. ADAIR

Most interesting to the student of life is the growing tendency of modern thought to regard the present as a transition period. "The old order changeth;" the western gaze is once more turned to the land of the rising sun; and in the hearts of men is an awakening hope, that, from the commingling of eastern and western ideals, will arise a higher impulse, a nobler purpose for the inspiration of humanity. European scientists, authors, artists, gather material from the treasures of eastern life and learning; and wise men of the Orient eagerly study the lessons of the great western civilisation. *The Ideals of Indian Art* is one of many books indicating the movement of these great psychical currents. Its author is an enthusiast, and although, as such, his opinions may be, in some instances, biased, and his conclusions open to question, yet he cannot fail to accomplish his aim. His desire is to encourage a more sympathetic attitude towards Indian art in his readers, by giving them a clearer perception of the relation between philosophy and art; and a truer understanding of the great ideals which have dominated India from the remote past until the present day—ideals which spread over Asia to Japan and China and found such noble expression in the Buddhistic monuments of Java. Mr. Havell says:

What Art needs now both in the West and in the East is not analysis, but synthesis; not a dissection of styles, methods and principles but a clear understanding of the great psychic currents and intellectual movements which have created the great art schools in different periods and different countries, and above all, a clearer conception of the art-philosophy upon which these schools were founded.

Regarding the attitude of the Government towards art and art instruction in India as foolish and ill-advised he wastes no energy in the gentler art of persuasion but strikes boldly at the roots of academic prejudice. Of European art he writes:

Under the tyranny of clerical and literary domination, art has lost its power and influence in national education and dwindled into a special cult for a small and exclusive sect, whose places of worship are Museums, picture galleries and exhibitions, and whose idols are the gods of Pagan Greece and Rome.

¹ *The Ideals of Indian Art*, by E. B. Havell.

¹ Adapted from the *Bhagavad-Gītā*, III.

And, in pointing out that the greatest art has been the expression of profound religious and philosophical truths he adds:

Because in the West, philosophy is commonly held to have no practical bearing on life and policy; and because Religion has been divorced from art, and University training has substituted academic formulæ for the idealism of the Middle Ages and the art-philosophy of Christianity, our great national art traditions have been destroyed. It is only in the East that art still has a philosophy and still remains the great exponent of national faith and race traditions.

The evolution of Indian art is traced through three great periods, the Vedic, the eclectic or transitional, and the period of highest expression (seventh to fourteenth century). Of the first our author writes:

The poet-priests and chieftains who composed the Vedic hymns and expressed their communings with nature-spirits in such beautiful imagery, were great artists who gave to India monuments more durable than bronze; and already in this Vedic period, centuries before Hellenic culture began to exert its influence upon Asia, India had conceived the whole philosophy of her art.

The fact that many centuries elapsed before the ideas of the Vedas and Upanishats found free and full expression in the technic arts is attributed by him to three causes; first, the Aryans held their religious teachings as too sacred for materialisation in any form; secondly, they feared and guarded against the contamination of those teachings by the uncultured people who surrounded them; and lastly, there was no need for graven images when devotees could see the devas themselves at their feasts, and by an effort of will could transport themselves to the abode of the gods.

The eclectic period was "the time when India was collecting from every quarter of Asia the different materials out of which in later times the perfect synthesis of Indian art was formulated and through which the visions of the Vedic age materialised in the technic arts of the great Buddhist-Hindū epoch".

The peculiar synthesising genius of the nation which made possible the acceptance of all religions as different expressions of one absolute truth, showed itself in art also; all the different influences which poured in from Central and Eastern Asia, from Persia and from Greece were accepted and blended with its own ideas.

The third period dates from the beginning of the Christian Era when "the great Universities of Northern India . . . provided

Asiatic art once and forever with a philosophical basis and created the Indian divine Ideal in Art". Mr. Havell compares this golden age of Indian art and literature with the Christian art of the Middle Ages, since both were inspired by the same central idea that beauty is inherent in spirit, not in matter. He draws attention to the part played by yoga in the life of the artist. "It was by yoga also—by spiritual insight or intuition—rather than by observation and analysis of physical form and facts, that the sculptor or painter must attain to the highest power of artistic expression."

The following quotations indicate the results upon art, of the western individualistic philosophy and of eastern Naturalism.

The Westerner is always insisting on plain spaces for emphasising the supremacy of man, for isolating and for preserving artistic unity. . . . The Indian artist loves to crowd into his picture all forms of teeming life. . . . adds enrichment upon enrichment to his decorative scheme; the architect breaks up his ground-plan, divides the spires of the temples into many facets, piles pinnacle upon pinnacle, and uses every constructive feature to symbolise the universal law of the One in the many.

A strong contrast is drawn between the Buddhist art of India and that of China and Japan.

The divinities of the Farther East appear to dwell in an earthly paradise, a fair garden of peace planted in some quiet sequestered valley, filled with delicately perfumed flowers where it is always spring-tide. The Indian Olympus affords no such sensuous delights; it is pinnacled among the highest Himalayan solitudes never trodden by human foot, often shrouded in mist and cloud, only seen sometimes from afar—as in a vision—in the rosy light of dawn or when the last rays of the setting sun light up its furthest depths with burnished gold, and show to our wondering gaze the gates of heaven.

Brahmā, Viṣṇu, Shiva, the Dhyanī Buddhas, the Churning of the Ocean, indeed all the subjects of Indian art, as well as its geometrical symbolism, are explained by Mr. Havell and there are many very beautiful descriptive passages in his book.

The feminine ideal in Indian art suffers in comparison with that which has inspired some of the greatest of European masterpieces. "Apart from her husband a woman is a non-entity, and a shadow without a substance; being nothing but the image of himself reflected in the mirror of illusion."

Mr. Havell lays great stress upon the importance of Bhakti. "Bhakti is the moving spirit in all great religious art"—"When Bhakti is dead, India from being the home of the world's religions will become the storm-centre of the East"—

"It is Bhakti which now keeps Indian art alive, it is the lack of it which makes modern western art so lifeless"—
 "This Bhakti is still a potent force in India, and if Great Britain could produce a statesman of Akbar's artistic understanding it might be used still, as Akbar used it, to consolidate the foundations of our Indian Empire." He finds that what is needed for art in the West and in the East is a new spiritual impulse. "There is evidence enough to show that both eastern and western ways of thought may lead into a morass. Art in the East may degenerate into a mechanical repetition of debased hierarchical formularies; in the West it may end itself in mere virtuosity, or in colour photography, machine-made sculpture and the pianola. In the middle path, where safety lies, East and West, Art and Science, may go together hand in hand. Imagination must always lean upon reason; reason must ever seek a higher inspiration than its own."

A. E. ADAIR

POINT OUT THE WAY

Point out the way. However dim the star
 Thro' the dark fields of space it sheds a ray,
 Whose faint, wan glimmer lightens worlds afar.
 Point out the way.

Is thy light dim, a dusky, twilight, grey?
 Hasten to share it freely. Some there are
 More ignorant than thou to whom it may
 Seem brighter than the Sun-God's golden car.
 Look thou within thy inmost heart. There play
 Resplendent suns no cloud can ever mar.

Point out the way.

MARGUERITE N. C. POLLARD

THEOSOPHY IN MANY LANDS

ITALY

Amongst the various 'field' activities, literary propaganda is perhaps the one which during the past year has been carried on with the greatest amount of success, thanks to the methodical and vigorous work done by the members of the League for the Diffusion of Theosophical Literature. As the results obtained have been very satisfactory, we feel justified in giving the following information which may prove of interest to members of other Order of Service Leagues.

The League for the Diffusion of Theosophical Literature was founded in April 1910 "to organise and promote an efficacious propaganda of Theosophical ideas by means of a systematic and widespread distribution of Theosophical Literature". Its Rules are:

1. Each member undertakes:

- (a) To distribute every month a minimum of seven pamphlets of at least seven pages, or one book; this literature must be strictly Theosophical and must be given gratis to associations or individuals outside the T.S.;
- (b) Or, instead of personally distributing the literature, to send it to the Secretary of the League for distribution, together with a sum of money sufficient to defray the postal expenses;
- (c) Or to send an adequate sum of money, stating what books or pamphlets he desires should be distributed;
- (d) Or to pay a monthly quota to the Secretary of the League, of not less than 1 franc 50 centimes: such monthly payments to be made in advance, but the contribution can be made in one instalment for the current year if preferred. The money so subscribed will be expended by the Secretary as he thinks best.

2. Each member who distributes literature personally shall, at the end of each month, fill in one of the forms provided for the purpose (which will be sold to him at cost price), and forward it to the Secretary. On this form he states: his 'number' as member of the

League; the Lodge to which he belongs; month and year; and below, in vertical columns, (a) titles of publications and names of their authors; (b) number of copies of each publication given away; (c) to whom given, i.e., to what Libraries, Societies, etc., or 'private persons'; (d) their addresses (in case of public bodies); (e) observations if any.

It is stated in the Rules that the filling in of the 'forms' is designed "not only to supply statistics, but to obviate, as far as possible, overlapping in the distribution of literature by members, and to provide a means whereby the methods may be improved and a united, orderly plan of work be arrived at, so that Theosophical teachings shall in time be brought within the reach of all educated people in the country". It was, in fact, desired to map out Italy into so many districts corresponding to the geographical divisions, Piedmont, Lombardy, Liguria, etc., so that each member should preferably cultivate the district to which he belongs, by supplying literature to the Libraries, Reading-Rooms, Clubs, and public and private persons within its area; whilst the Secretary of the League would fill up gaps and concentrate his efforts on the areas where less is being done. This end is as yet unrealised, but its attainment is well within sight. For instance, it may be mentioned that all the great Public Libraries have been given a certain number of Theosophical books, and that they now regularly receive copies of every new Theosophical publication of any importance issued in Italy. During the first eighteen months of its existence the League has given away over five hundred and twenty books, over two thousand two hundred pamphlets, and over one thousand series of leaflets (three to six leaflets in each series), as well as a considerable number of catalogues and advertisement sheets of Theosophical literature; it has also subscribed for one year to the *Bulletin de l'Éducation Morale de la Jeunesse* (presented to a public educational body) and to *Le Théosophe* for forty-nine copies for six months (presented to hotels at the principal summer resorts, etc.).

Since writing the above we have received news that the General Secretary, thanks to the generous contributions of the members of the Section and to the numerous publications presented by the *Ars Regia*, has been able to send one hundred and twenty-nine Theosophical books and five hundred and twenty pamphlets to the Reading Rooms of the garrisons of Tripoli, Bengasi, Derna, Homs and Tobruk.

The Order of Service for providing Theosophical literature for the blind has begun its noble work by issuing a copy of *At the Feet of the Master* in Braille type. This copy is in great demand and will be shortly followed by others.

F. R.

CUBA

From Cuba comes the following news:

"This country, busy as it was during many years in conspiring against the Spanish Government, was not in the best conditions for propaganda of Theosophy. Besides that, the Roman Catholic fanaticism, the indifference of the high and middle classes, the ignorance of the lower classes and the superstition of all the social classes were the principal obstacles to the spread of the Theosophical teachings. But in spite of all these obstacles and of the almost permanent state of perturbation—that even now exists—in 1901 the Annie Besant Lodge was founded, thanks to the efforts of the brothers Miguel R. Muñoz, Jose Maria Massó, Nicasio Ramirez, Ambrosio L. Pereira, Hipolito Mora, Arturo de Carricarte, Ramon L. Rogina, Horacio Arroyo, Guillermo Perez de Utrera, Miguel M. Romero. This was the first Lodge founded, not only in Cuba but in all the countries that are actually included in the Cuban Section.

The Annie Besant Lodge commenced its propaganda work with many difficulties, and it was only due to the self-abnegation of Jose Maria Massó that the Cuban Section was founded in 1906, with six Lodges in Cuba and one in Costa Rica. Year after year the Cuban Section has been increasing and it now has 41 Lodges and 685 members.

The public in general does not attack Theosophy at present, and although followers are not numerous no hostility is shown. Only the Roman Catholic clergy and some others speak sometimes against the T.S. Our policy in the case of such attacks is not to answer them, and we strive for feelings of tolerance and forgiveness.

Masons and spiritists consider our teachings with interest and respect and truly fraternise with us.

In Costa Rica and Puerto Rico—countries that have not passed through long periods of wars and hates as Cuba has—Theosophy is stronger and they really make more and better progress than in Cuba.

In Mexico, conditions for Theosophy are very bad, not only by reason of the general ignorance but also owing to the internal war for the last two years.

Since the 20th instant, a new revolution—of a racial character—has surged here in Cuba: the negroes have risen in arms against the Government. It is the collective karma that demands the payment of old debts; but Theosophy will not languish on account of it, as we will perform our duties."

We need not say that we wish our Cuban friends and their indefatigable General Secretary, Mr. Rafael de Albear, all success in their uphill but great work.

J. E. B. J.

ENGLAND

During the three months' absence of our President from England, the T.S. in that country has certainly not allowed the grass to grow beneath its feet. Mr. Wedgwood is to be congratulated, not only on the large increase in membership, but also on the many new Lodges which have been added during the year, to the Section. We hear that already by the beginning of June the total membership stood at over 1800, a number it had not reached since the large secession in 1908. When it is remembered that in addition to this secession two National Societies have been formed out of the old British Section within the last three years, the result is particularly gratifying. Since the President left England, early in April, much propaganda has been carried through, and courses of lectures have been given in and around London as well as in other parts of the country. We need hardly say that the Northern Federation Propaganda Committee has been active; it always is, and the Southern Federation has of late been doing specially good work. Under its auspices the war has been carried, among other places, into Cornwall. That lovely county has hitherto been almost Theosophically barren. Mr. Clarke late of Adyar has been partly instrumental in the formation of a centre at Falmouth: he has been lecturing recently in Cornwall. There is much evidence to hand of the greater friendliness, and what is far more important, the greater interest of the Press generally in Theosophy. This was of course chiefly shown during Mrs. Besant's visit. In reports of lectures, in reviews of books, and in interviews, a readiness and even a desire to understand the deeper side of Theosophy are shown. In this connection we mention with special pleasure the very appreciative notices of the new book by Mrs. Ransom, *Indian Tales of Love and Beauty*. Dr. Guest's little book, *Theosophy and Social Reconstruction*, touching as it does on far more controversial subjects, would naturally win more divided opinions, but its ready sale at least testifies to the interest of the public and the need for the light that Theosophy can throw on these vexed but vital problems. We see a heading in the June *Vishnu*, 'Three Summer Schools'. We are glad to find that the now old-established International Summer School is going all the way to Torquay for its series of meetings, August 3 to 17. Our friend Mr. D. N. Dunlop is of course to take the responsibility. The programme of addresses and lectures already promised is very representative. Then there is the 'Food Reform Summer School' at Brighton from August 7 to September 16 and 'A Citizenship Summer School' at Garden City, Letchworth, July 26 to August 7. The great interest to us in connection with this last is that Mrs. Besant is one of the lecturers and will speak on 'The Citizenship of Coloured Races throughout the Empire'. It is of particularly good omen that so many distinguished names are to be found on the programmes of these gatherings.

All the reports that come from England are very good; the General Secretary is happy in possessing so many helpers whose enthusiasm for the work does not flag even during the more prolonged absences of our President from the Section. But our members are to have the very great happiness of having her once more among them for part of July and in August, and although this visit will coincide with the holiday time of many and although Mrs. Besant has had exceedingly hard work all through her time of 'rest' she has yet made various engagements, among them, a visit to Harrogate for the meeting of the Northern Federation. The Convention of the English Section will be held on July 13 and 14, and will be presided over by the President. A very large gathering is expected—an increasingly large number of members from different parts of Europe making it a point to be present on such happy occasions.

We rejoice to know that The People's Free Theatre Company is still doing splendid work. They have, in their third season, played Matthew Arnold's *Merope* to nearly 4,000 people at the cost of under $\frac{1}{2}$ d. per head.

Two of our members have recently gained distinction in the outside world: Miss Caroline Spurgeon, who recently took her doctorate at the University of Paris, has now been awarded a prize fellowship of £120 by the Federation of University Women, for distinction in literary research. She is now engaged on a big work to be published by the Chaucer Society. Mr. Clifford Bax's play, *The Poetasters of Ispahan*, has been produced by the Adelphi Play Society and has called forth many flattering tributes from leading London papers.

S. M. S.

SCANDINAVIA

The Annual Convention of all three countries was held at Norrköping (Sweden) at Whitsuntide. The General Secretary was re-elected as were also all representatives, with this exception, that Mr. Bernh Läv was appointed representative for Denmark in the council of the Scandinavian Section instead of Mr. H. Thaning. Mr. Thaning has served in this capacity for many years in the most satisfactory way; and the change of representatives is wholly due to the greater difference and varieties of ideas and opinions which now as the Society grows must have the right to make their way to the surface. Dr Steiner held in connection with the meeting, a course of lectures entitled 'The Moral of Theosophy'.

E. B.

DENMARK

The public lectures in Copenhagen on Sunday are now so well attended that it has been found necessary to remove to the more capacious Hall in the Palace for Concerts. A new Lodge 'Vejle' has been opened in the town.

A second edition of Mr. Leadbeater's *An Outline of Theosophy* is being produced in order to supply the urgent call for the book. The first part of Mrs. Besant's *Universal Text Book* has now been published, the second will appear in the autumn. We are pleased to announce that the Danish Publishing Society are sending as a present to the Adyar Library a case of the books published by them in tasteful and solid binding.

C. S.

AUSTRALIA AND NEW ZEALAND

The Eighteenth Annual Convention was held at Sydney Headquarters on the 5th and 6th of April, 1912. The General Secretary reports it as "an unprecedented success". Nearly sixty delegates and proxies attending from far and near.

The Report to hand from N. Z. is very interesting. It shows all the Lodges are up and doing. The New Zealand Press seems fully alive to the importance of reporting Theosophical items. The many Newspaper cuttings which are nicely mounted and sent to us testify to this fact. A specially new feature to be noted is the *Adyar Talks*.

S. W.

Vasantā Press, Adyar, Madras, India.



THE ADYAR BULLETIN

VOL. V

ADYAR, 15TH SEPTEMBER, 1912

No. 9

HEADQUARTERS' NOTES

OUR beloved President landed safely at Bombay on 6th September and a loyal band of Theosophists welcomed her home on Indian soil. Mrs. Sharpe and Dr. Rocke went from Adyar to accompany her to Benares, where Mrs. Besant will stay for some weeks engaged in important work. Her successful lectures in the big Queen's Hall of London, the writing of the great work *Man: Whence, How and Whither* and last, but most glorious of all, the fact that through her instrumentality, assisted by her great colleague, our ever gracious teacher Mr. C. W. Leadbeater, at Taormina "two more of the children of men passed through the door that opens inwards only", while two others "already on that way, passed through another of its Portals", make her tour memorable and unique. No earnest member of the T. S. will fail to offer his grateful homage to his leader and President for her grand and beneficent work.

* * *

District Conferences and Federations are a very successful feature in Theosophical work. Mrs. Besant presided at Harrogate, England, over the Seventy-third Conference of the Northern Federation, the crowning activity of which was the laying of the Foundation-stone for a Theosophical Temple of the local Lodge, a full report of which will be found in the Watch-Tower notes of the October *Theosophist*. In India also the Eleventh Annual Conference of the Central District (Madras Presidency) Federation met at Chittoor where great enthusiasm prevailed. Two notable papers were presented: (1) "Basic Truths of the Vedic Religion" by A. Mahadeva Shastri, F. T. S., Curator of the Mysore Library; (2) "Bhagavan Maityeya Rshi" by V. V. S. Avadhanulu Garu, F.T.S., Sub-Judge of Vizagapatam. From Adyar were present Mr. and Mrs. T. Ramachandra Rao, the Hon. Justice and Mrs. Sadashiva Aiyar, Mrs. Adair, Miss Ware, Miss Anna de Leeuw, Mr. A. Ramaswami Shastri, Mr. J. N. Dandekar, Mr. Brown, Mr. Beer and others. Mr. C. Ramayya, B.A., the Secretary of the Federation and his colleague Mr. C. M. Duraiswami Mudaliar, B.A., B.L., Mr. B. C. Raghavayya, Public Prosecutor, Chairman of the Reception Committee, and all members of the Chittoor Lodge are to be congratulated on the very excellent arrangements of the Federation. Once again the crowning piece of work was the laying of the Foundation-stone of the local Lodge building. The enthusiasm that prevailed was so intense that the work of selecting a fine site, the gathering of suitable material for the Corner stone, the laying of the Foundation-stone, and the raising of funds to the extent of Rs. 2,500 to proceed with the work of erection, was all accomplished practically in a couple of hours. Everyone was willing to co-operate, everybody was eager to help: when one good member, Mr. V. D. Arunachala Mudaliar Avergal, offered his plot of land, another worthy brother, Mr. P. Muniswami Naidu, offered his adjoining piece; a third willing friend Mr. Subramaniam gave Rs. 200 for the purchase of another small plot and thus in a few

minutes over two acres of fine land in the vicinity of the Collectorate became T. S. property. May the Lord of Love, when He labours in our midst, find these Theosophical homes suitable Temples for His mighty work! Good is the Karma and happy the fruits thereof for all those who toil to prepare for the Master even a humble edifice which He may consecrate and from which He may radiate His Grace and Blessing to the world without.

Constant misrepresentation makes one thankful for small mercies. It is the *mot d'ordre* just now to describe our President's lectures and writings as full of new teachings, almost incompatible with those regarded as 'orthodox'. It is therefore pleasant to read in the *Athenaeum* as to the last Queen's Hall lectures issued under the title of *Initiation, the Perfecting of Man*:

In this volume Mrs. Besant re-states some familiar doctrines of Theosophy with her usual eloquence and force, but without presenting the subject in any novel light. Though the original lectures were addressed to casual audiences, there is little of the nature of argument in them.

Miss Christie, is doing splendid work in New Zealand. Since her lectures in Auckland, the H. P. B. Lodge has been obliged to retain for its Sunday public meetings the large Hall she used during her visit. After leaving Auckland, she visited seven other places, and was then suddenly stopped, by a slight affection of the eyes. It was however only temporary and, when she wrote, had almost disappeared. Mr. Burn, in the South of New Zealand, is working very energetically for both the Theosophical Society and the Order of the Star in the East.

Major C. L. Peacocke has been on tour, proclaiming the good tidings. During his short absence from Adyar he has been visiting Cuddapah, Guntakal, Adoni, Sholapur, Poona, Bombay, Surat and Baroda. At some places he

delivered public lectures, and at others private addresses to select audiences were given. Mr. Thomas Prime has been on the move in another direction going as far North as Berhampore. He opened a new Theosophical Hall at Cocanada and spread Theosophical literature everywhere. He had a very difficult time, for his task was up-hill work, but Brother Prime is a weather-beaten propagandist and is well equipped to face and dispel all difficulties. Still another Adyarite Miss Anna de Leeuw has put in very useful solid work for more than a fortnight with the Bangalore City Branch, and Miss Elisabeth Severs lectured to the public at Mysore. Thus Adyar residents have been busy and their enthusiasm for service has not at all suffered in the absence of our teachers; and now we are eagerly awaiting their return.

* * *

Our President writes in the September *Theosophist* :

Mr. Leadbeater has taken his passage home to Adyar, and will arrive a day after myself. My two wards, whom I brought with me to England with their father's consent, remain to prosecute their studies for the University under their tutors. I have placed them in the care of the widow of the Right Hon. Jacob Bright, M. P. one of the Privy Councillors of the late Queen Empress Victoria, and of her daughter, very old friends of my own.

THEOSOPHY AND THE GREAT RELIGIONS

By ANNIE BESANT

[The following article appeared in the *Christian Commonwealth* of July 31, 1912. Many of our readers may find it useful, for many are puzzled to reconcile the opposition of Theosophists to aggressive missionary attacks in India with their willing and loving service to Christianity within its own domain.—ED.]

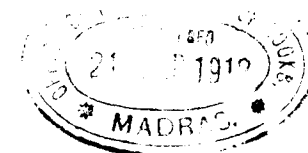
The attitude of the Theosophist to the great religions of the world is one that gives rise to many misconceptions, and it may be worth while to take advantage of the remarks made by the Rev. C. Philip Cape at the Wesleyan Conference last week on my own Indian work to explain that attitude. His remarks have been reprinted in many newspapers with big head-lines, so that they raise an issue which it is thought will interest the public. I will try to put as clearly as possible my reasons for adopting what is, to me, the true Theosophical attitude.

Theosophy, or the Divine Wisdom, has as its essence the teaching that direct knowledge of God is possible to man because man is a Spirit, whose nature is divine; to use a Christian phrase, man is a partaker of the divine nature. Secondly, it puts forth as its teachings the fundamental truths which are found in all the great religions, separating these from the methods, ceremonies, and additional special doctrines peculiar to each special faith. To illustrate: it would put forth the idea that the spiritual and the natural worlds may be brought into close relation with each other; but it would not impose on any the use of the special sacraments found in the Hindū, Christian, and other faiths. It would explain special sacraments, showing the laws utilised by them, but would not hold that the sacraments of one religion should be

pressed on members of another communion who already possess their own. It sees in the sacraments of each religion particular examples of a general law. The existence of the Universal Life—God; His three aspects in manifestation; the Incarnation of Spirit in Matter; the great Orders of Living Beings; the two basic laws—Action and Reaction, Sacrifice; the three worlds of human evolution—earth, intermediate, heaven; the Brotherhood of Man; these are universally taught by the great religions, and may be found in their scriptures. The variety of presentation is an advantage rather than a disadvantage, as each religion expresses its own peculiar quality and brings out its own special note, none of which can be dispensed with.

Hence the Theosophist reverences *all* religions, and is equally ready to serve any one of them; if he is well instructed and *feels* the unity, he can express himself equally well in the language of any religion, and will always choose that language in addressing its adherents. He will not talk to a Hindū in Christian phraseology, nor to a Christian in Hindū phraseology; he will not seek to Christianise the Hindū, but will try to help the Hindū to become a more liberal, enlightened and spiritual Hindū. He will not seek to Hindūise the Christian, but will try to help the Christian to become a more liberal, enlightened, and spiritual Christian. In any country he will seek to serve the religion, or religions, of the country in which he is, but will not help or countenance any attack by one religion on another. "His watchword is Peace."

There you have the explanation of my attitude in India. I lecture in Ceylon and Burma on Buddhist lines, trying to help the Sinhalese and Burmans to be better Buddhists; we have aided them to have schools and colleges in which their own religion is taught. In India I lecture on Hindū lines to Hindūs, trying to help them to be better Hindūs; we have many schools and one big college in which Hindūism is taught. I lecture to the Pārsis on Zoroastrianism, to the Muhammadans on Islām, trying to help them to be better Pārsis and better Muslims. I have lectured to a general audience of Indians on Christianity, trying to show them that it was a much greater and nobler religion than the fighting forms of it which are all they know; and I have lectured on Islām in London, trying to show its greatness to an English audience. But in England I try to help Christians to become better Christians, not to induce them to change their faith.



I think it is true that by helping Hindūs, Buddhists, Pārsis and Muhammadans to value their own faiths more deeply and to live them more truly, I *do* become an obstacle to Christian missions. They fail to convert those who have learned the value and greatness of their own faiths. So have I brought back many lapsed Christians to Christianity in England. I never attack Christianity—that goes without saying; I praise the medical and educational work of missionaries, though I have pointed out that the religious side of their education makes the boys materialists, for they destroy the boy's faith in his own religion and sterilise his religious nature, so that they cannot implant in him their own faith; I therefore urge parents of all faiths to have schools and colleges in which their own faith is taught, rather than send them to missionary schools where their beliefs are imperilled. I have also expressed dissent from missionary propaganda, and from the direction of ridicule and abuse against Indian faiths, such as the statement of Father Elwin lately that "Hindūism is an invention of Satan". I think it wrong to outrage any man's belief, and I think that missionary propaganda in civilised countries tends to promote racial antagonisms. This I have said both in England and in India.

The nature of my religious influence in India, then, is to strengthen each faith in the hearts of its followers and to discountenance attempts to invade one faith in the interest of another. Some will approve, some will disapprove my line of action; it is the one that Theosophy teaches me to follow, and "I can, no other".

ANNIE BESANT

More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of good deeds. A slight thing is this scent of incense and of sandal-wood, but the scent of the holy pervades the highest heaven.

—The Buddha's Way of Virtue

THE CULTIVATION OF AN OUTWARD NORMAL

By E. G. H.

THE average Theosophist is seldom an extremist or one who causes himself to be marked by strange garb and curious ways; at the same time it must be admitted that a knowledge of the Divine Wisdom causes the majority in our ranks to give less and less heed to those details of dress and manners, by which the average man sets such store. Our new studies are of such absorbing interest and each day come to be realised as of such great importance that these petty matters, which once occupied possibly two or three hours a day, soon get no attention at all. There are some, who, even before entering the Society, had achieved their spiritual independence and were proud to publish the fact by an outward unconventionality in manner and dress; and their entrance into a Brotherhood where it is felt that there is a universal sympathy with such independence does nothing to tone down such abnormalities.

Now if this 'independence' be examined it will frequently turn out to be nothing but that spiritual pride against which we receive such frequent warnings in our literature. These warnings have, possibly erroneously, left the impression in my mind that it was a vice likely to injure one personally only, and that therefore it was a fault that might well wait its turn whilst we were busy rooting out the more directly harmful ones. I think, however, that if Theosophists will only realise the amount of harm done to the Society generally by such an attitude of

mind they will come to see that it is a defect which should be taken in hand at once; for we ought at all times to put the welfare and advancement of our Society before that of our personal selves.

It is to the highest and upper-middle classes of society chiefly that we have to look for support and the acceptance of our teachings, for these are the more educated and Theosophically inclined portions of humanity; what they do and say and think to-day, the lower classes will do and say and think to-morrow. If, as a body, they disapprove or condemn a movement, its success undoubtedly becomes a matter of the greatest difficulty, even when, like Socialism, it means the benefitting of the whole of the vastly more numerous lower classes. The popular ideals and ideas of these sections of society should, therefore, occupy some of our attention, and the whole scheme of our outer work in all its details should be framed so as to conflict with these ideals and ideas as little as possible.

What are these ideals and ideas? I am afraid I cannot lay claim to any depth of thought or research in the matter, but they seem to me to be pleasure, politeness, Mrs. Grundy, variety, novelty. Possibly owing to a personal milieu, Mrs. Grundy seems somewhat to overshadow the rest with her watery blue eyes and pendants of clicking jet. Mrs. Grundy, I imagine, is a sort of group-soul that loves uniformity and hates rapid movement of any kind. This may appear to conflict with the last two ideals of variety and novelty but really it does not; these must always be strictly within the bounds of Mrs. Grundy's circle, or only exceed it in the direction in which she is advancing by a very small margin. As long as changes are slow, gradual, pleasant, and to the taste of the majority of her devotees she approves of them. One of the most insidious features of the Grundy ideal is that no one ever realises that he or she is embodying that disagreeable old lady but thinks that

everyone else does, his friends in a less and his enemies in a greater degree. Yet every word of condemnation of another comes straight from Mrs. Grundy through the mouth of the speaker, and those words make him a veritable part of the old lady herself.

Pleasure and politeness and Mrs. Grundy have, I imagine, always been the ideals of society in all times and places. Variety and novelty, at least the feverish kinds of the present age, probably only mark the crests of waves of *vairāgya*—tiredness of life and all life's objects. Now it is to those on the crests of these waves that Theosophy is an urgent necessity if they only knew it, and it is to them we must direct our greatest efforts. Often they are leaders and of great influence in their circles, looked up to and followed by the others. Possibly they have come to see the hollowness of many of their ideals, but pride of place is very strong with them; suddenly to renounce these ideals will shock their adherents and cause these to turn to rival leaders hitherto not so successful. They have been successful because consciously or unconsciously, they have recognised the general trend of taste and thought and have kept just a little in front of it; they no more direct the course than do the dolphins and tortoises that play about in front of the bows of a great steamer.

There is little doubt that humanity is steering its slow and laborious course towards the port of Divine Wisdom, but the sea is wide and many deviations are possible. In the Society we have the privilege of knowing this direct course. To make the captain and officers of the ship (to change the simile a little) follow it we must prove to them our *bona fides* and authority; we must look and talk like sailors or else neither they nor the passengers will have confidence in us. In other words we must present to society our philosophy in as attractive a guise as possible, one which is easy and pleasant and sensible and, above all, beautiful. It is of little use to explain a perfect paper-philosophy; a religion or system

of ethics is always judged, and rightly so, by its effect on those who profess it. And it is of little use to present Theosophy through the mouths of speakers society might rudely designate 'freaks' as examples of what Theosophists are.

Now a very real danger lies in this, that, in the first joy of realising in ourselves the existence of and the power to evolve lofty qualities, we should despise and utterly ignore our more modest acquirements, and, having done so, should forget our kinship with others and despise and condemn them for being at a lower stage—one from which we ourselves have perhaps only lately emerged. By the Law of the Correspondence of Emotions, those despised ones will reply with scorn and hate and fear, and in place of the sweet tones of the higher notes bringing peace and good-will they will but cause disharmony. Some may feel that such disharmony is inevitable, it may have been so in their cases, and they feel that the road must not be made too easy for others, seeing what a rough one it was for them. Why should some walk to knowledge and happiness over rose leaves whilst others tramped over thorns? Let there be difficulties and hardship for all. But is this in accordance with our teachings? In education do we not now try to make learning a pleasure for the child, although to us it may have been a tearful and painful process? Is not the successful trainer of animals he who treats his beasts the best and removes every obstacle from their paths? Surely the same principles must apply to the far higher and nobler education of human souls in the Divine Wisdom. If the kindergarten teacher and the trainer think it no shame to put themselves on a level, as far as possible, with their charges and to get into thorough sympathy with them so as to understand the workings of their minds, ought we not to do the same with those who are more ignorant than ourselves in the one branch of knowledge really worth having? Therefore we must learn to clothe ourselves outwardly in such dress and words as will render us acceptable to them.

In what respects should we be most careful then? Dress, I think, is the most important of these. In most circles a man or woman is judged on first introduction by his or her dress, and its influence is so strong, that, with the great majority of people, anyone affecting an outlandish garb will never be admitted to intimacy unless he or she be very wealthy—great riches being the sole excuse for such aberrations. Even the small minority in society who put brains before dress are never entirely free from the very powerful influence which the latter exercises, and will probably try to keep friends who do not follow the fashion apart from those who do.

The question arises: "Is carelessness and uncouthness necessary for the higher life?" Put so, there are few who will answer: "Yes." Is not Beauty one of the ideals of the Divine Wisdom and should it not be applied to dress as well as to other things? At once, of course, the objection will be raised that modern dress is not beautiful. But those who have seen the best examples of modern dress, will, I think, agree with me that it can be and is often very beautiful. It is the travesties and exaggerations of it that are so painful and pitiful to behold. A picture of Turner's is a thing of joy and beauty but the work of an indifferent imitator of his style is apt to be the very reverse. The same painter trying to turn out a picture in accordance with accepted rules will produce something much better. I quite realise that there are few who can afford to go to the best tailors and dress-makers; but, even following a more modest line, one can always be well dressed, and possibly need spend no more than one's eccentric friends. To dress well requires only a little thought and care; personally I have known both men and women who dressed well and yet to my knowledge spent far less in time and money than others who never came near their standard. For Theosophists, who find that each month almost brings about an increase

in their mental powers, it should not be difficult to attain the same success, and thereby to increase their power of doing good. It should always be borne in mind that the well dressed man or woman 'arrests but never catches the eye'.

There are many who go into raptures over paintings and sculptures and other works of art, praising them for beautifying life, whilst the pæan-singers themselves go about disfiguring it; for every one person who sees that painting or sculpture probably a dozen see the living admirer of it. Would not life be far more beautiful and pleasant if everyone in the world were to dress well, than if its works of art were multiplied a hundred, nay, a thousand fold? It is surely better to live Art than to admire it, to produce beautiful originals rather than beautiful copies.

Dress is not the only one of those middle tones, however, which we must keep in tune. There is our speech, our manners, our customs. As far as possible we must harmonise these with our surroundings if we are to have any wide influence. Though our normal notes may be higher, we must remember that they must only be struck when harmony requires them. For many years I was violently anti-vegetarian and anti-teetotaler. I was suddenly brought to an absolutely neutral attitude by the example of a man who lived in our mess for nearly two months before it became at all generally known that he was a vegetarian, a teetotaler and a non-smoker. He was so absolutely normal and at one with us in all respects that we failed—it did not say much for our powers of observation, I must confess—to notice his little peculiarities. The fact that he abstained on medical and not on conscientious grounds does not affect the argument, for he showed me, and doubtless others too, that there was nothing more strange in a man's following his tastes in such matters than there was in one man's preferring sailing and another tennis. We saw that what we had disliked about these cults

before were the extra frills and furbelows worn by their devotees which were in no way necessary to them. Now there is no doubt that that man has done more for vegetarianism and teetotalism than a dozen 'red-hot gossellers' of each movement would have done in the same time. Eustace Miles somewhere quotes a man who said: "I approve of vegetarianism but I do so dislike vegetarians," and there is no doubt that this is an exceedingly common frame of mind nowadays—a wishing that such New Thought movements would become fashionable so that association with the somewhat curiously-dressed and mannered devotees of them would not be necessary.

I now come to a very delicate subject and one on which possibly many will join issue with me. It is the race-distinction question. Everyday public opinion is coming more and more to realise that race and colour make no difference whatever, but in Anglo-India at any rate, and in South Africa and America, from all I have heard, it is still a very powerful obstacle in the way of progress. Here, in our dealings with those who hold the opinion that race *does* matter I think it best not to avow openly one's belief in the Brotherhood of Man, nor flatly to contradict assertions implying the innate superiority of one race over another. Such action only leads at once to one's being put down as a Pro-Indian, etc., and ruled out of all future arguments and discussions on the subject. Silence, except for a judicious word or two, toning down obvious exaggerations, bringing forward examples to the contrary of what has been stated (leaving the audience to draw the morals), etc., a few words of intercession appealing to the superiority and magnanimity of the other; all these are, I consider, the better way. For the same reasons let us keep to our national customs of dress, speech and manners, when with those of our kind or in mixed assemblies. In Rome do as Rome does; in Greece or on the high seas let us follow our native Greek customs.

It was Gautama the Buddha who twenty-five centuries ago recommended the Middle Way. We who know that Occult Truths are Eternal Truths should recognise that His advice still holds good to-day.

E. G. H.

SŪFI GEMS

O try and take the counsel I give thee,
And learn to die before death makes thee free;
The world an old hag is; what harm if thou
Forego'st, some days, an old hag's company?

O seek the Soul that lies concealed in thine,
A mine in thy hill lies, O seek that mine;
Thou, Sūfi, as thou go'st, be seeking still,
But seek within; without there is no sign.

When of thy selfishness thy heart is free,
Thyself thy own Beloved wilt thou see;
Without a mirror none can see His face;
Look on thy Love, let Him thy mirror be.

O copy of this sacred Book of God,
O mirror of the beauty seen abroad,
There's nothing in the world that's not in thee;
Seek in thyself whate'er man may applaud.

THE LABOUR UNREST

THE London *Daily Graphic* lately sent out to a number of nobles, members of Parliament, and 'eminent people' in general, two questions on which it asked them to state their views:

- (1) The causes which have led up to the present situation.
- (2) The lines on which a solution is to be founded.

Our readers will be interested in Mrs. Besant's answer, which appeared, with a portrait, in the issue of June 17.

The fundamental cause of the present unrest appears to me to be the impossible conditions under which the manual labour class exists. Their work is hard, their leisure small, and they live under a Damocles' sword of anxiety.

The pension, which is regarded as a great benefit, amounts to 5s. a week in old age—an eloquent witness of the expenditure which is supposed to be adequate to support a manual worker at a time of life when small comforts are particularly necessary. Those who are fortunate have saved something 'to fall back upon,' and there are Friendly Societies, which represent an amount of 'thrift' which rises into heroism.

An immense mass of the population lives normally close to the edge of starvation, and goes over it in 'hard times'. Hundreds of thousands of children are fed because their parents cannot feed them, and the children cannot bear the strain of education on empty stomachs. There are innumerable charities—soup kitchens, Salvation Army shelters, and the like; they are pointed to with pride, but the necessity for them brands our social system with shame.

How can people living as our labouring classes live be anything but restless? True, they used to suffer silently, looking on their lot as inevitable. Now they have discovered that the Society which has so long been indifferent to their comfort,

which warms itself with the coal they raise, walks about in the clothes they make, eats the food they transport, can be made very uncomfortable if they stop working.

Consequently they stop. No sense of social responsibility has been shown by their 'betters'. Why should they show any? Change in the purchasing power of money, and all the rest, are subsidiary causes. But the one main cause is injustice, and the semi-human lives which reward the toil without which Society is paralysed.

SOLUTION: Revolution—whether by legal confiscation of property, à la Lloyd George, or by violent uprising—or sacrifice by the higher classes, regenerating the social system.

The first spells ruin, whether spoliation be by law or by force. Civilisation will thus perish, as it has perished before. National strikes are a form of revolution; they spread untold misery, which falls on the workers, not on the well-to-do; they use intolerable tyranny, preventing those who want to work from working; they place the country at the mercy of a few men, who refuse to a non-unionist the right to live, and exercise a tyranny compared to which a military dictatorship would be liberty; as their hands are on the country's throat, Society lies at their mercy.

If we are to avoid revolution we must formulate our Aim and then seek for the Means to accomplish it. The Aim I propose is: The establishment of a social system which shall ensure to every man, woman, and child in the State a minimum of well-being, sufficient to enable them to develop fully the powers which each brings with him into the world. A social system which cannot do this stands condemned. Far more will be done in the future.

FOUR REMEDIES

THE MEANS: There is no space to work them out fully, but very roughly they would be:

1. A gathering of the best brains in the country to reorganise its economic system. This might include the utilisation of its land, the organising of production by men similar to those who made the American trusts, the profits to be divided fairly among all who produce them, with a proportion to the State; the control by the State of all railways and of whatever other things—mines and the like—it was decided could be better done by it than by private effort. The main

point is that these questions should be decided by the best intelligences in the country, as parts of a whole instead of piece-meal by Acts of Parliament passed in a hurry.

2. Voluntary sacrifice of land and money by the great owners and very wealthy men, to help in the utilisation of land, the formation of trusts, and the purchase for the State of the railways, etc.

3. Voluntary personal service in setting running the new system and in smoothing the transition.

4. The leadership of the whole movement by the King, with a Council selected by himself.

Reconstruct or perish; such seems to be the voice of the Unrest, made articulate. The people cannot do it; it is work for our wisest and best. Under a rational system none should labour—though he might be trained for labour—before twenty years of age; none should do manual labour after fifty years of age. Thorough education for the first twenty years; work of some strenuous and useful kind, manual, literary, artistic, commercial, etc., with reasonable leisure, until fifty; then administration, legislation, the pursuit of any form of intellectual and artistic creation until old age.

There is nothing in such a State that could not be accomplished by human brains and human hearts. Only the will is lacking, and that may be stimulated by the Unrest.

[We may draw attention, in reference to the above, to Mrs. Besant's excellent pamphlet *The Future Socialism*, which gives a fuller exposition of the subject.]

A MYSTERIOUS CRATER IN ARIZONA

By H. L. S. WILKINSON

IN the issue of the *Scientific American*, dated May 4, 1912, is an article by Prof. Elihu Thomson, describing an exploration which he made of a mysterious crater in Arizona called Coon Butte. The crater is so curiously formed as to almost exclude the hypothesis of volcanic origin and the Professor is of opinion that it was formed by the impact of a gigantic meteor, or of a stream of meteors. It is situated in a perfectly flat country, and from a distance looks like a water reservoir with sloping sides and a flat top—a peculiar and unique object in the landscape. On close view it is seen to be an enormous hole in the ground, with sloped sides about 150 feet high above the plain, about three-quarters of a mile in diameter, the depth of the hole about 570 feet, the walls vertical at the top, and sloping down to an almost flat bottom. The contour of the rim was found to be very irregular, pieces of rocks as large as a house being tossed about in apparently helter-skelter fashion. There were pieces of many tons in weight thrown a distance of thousands of feet on the plain. The country for miles around is strewn with countless fragments of meteoric iron, which have been gathered and sent to all the museums in the world. Last summer there was picked up on the plain, about a mile and a half away, a piece weighing 1700 pounds.

The Professor thinks that there must originally have been many of these craters on the earth, but that they have been obliterated and filled up long ago by the action

of rain and other erosive processes. He considers that most of the lunar craters were formed in this way by the impact of meteors, and he says: "When I came to see the meteor crater in Arizona, I felt sure that here we had a lunar crater on earth... The proportions are the same. In the meteor crater, the slopes are 150 to 175 feet high, while the hollow is down below the level of the plain, and that is just what is found with the craters all over the moon." The craters have remained intact on the moon's surface owing to the absence of air and water, and consequently of erosion.

The Professor thinks it is probable that in the early history of the earth and moon they both received impacts of showers of meteors with great frequency. He goes on to discuss the meteoric theory of the formation of planets by the aggregation and gathering up of flying masses, and says:

If we examine a piece of meteoric iron... it appears probable that it was at one time part of a much larger body, which was disrupted or crushed and scattered into fragments, and that the gathering up process, which has built up the planets out of these moving masses, began soon after some great catastrophe happened to a former system.

He goes on to speculate as to the nature of such a catastrophe, and considers it may have been caused by the collision, or semi-collision, of two suns, or perhaps dark bodies, passing close to each other in space, and forming a spiral nebula.

As the bodies pass by each other, with the formation of the spiral nebula from each of them, the gathering up of the debris of the scattered system begins, with the possible evolution of a new system from it. This in fact, from all we can learn, seems to be the order of Nature. The process... has gone on for an illimitable past, and will continue to an illimitable future... Thus the meteor which came down at the meteor crater in Arizona, if we could unravel its whole story, would tell us of the grand actions occurring in space, in times inconceivably remote from the present. It would tell us of the possible breaking up of a former planetary system, and the gradual

gathering up of material to form a new system, our own. It would tell us of the real processes which have built up the universe as it is, and which, in the lapse of time will continue reforming and re-making the systems with which it is filled.

How remarkably all this confirms the clairvoyant observations of the past history of the earth and moon given by Mr. Leadbeater (*Inner Life*, Vol. II, pp. 271-2) is apparent to the most casual reader. Once more is Wisdom justified!

H. L. S. WILKINSON

UNCHANGING

I dreamed I was alone in some strange place,
Around were lovely forms unknown to me;
I saw not one familiar flower or tree;
Near me were beings of a wondrous grace.

But in them nothing earthly could I trace;
Soft flying things above me I could see,
Whose song was all of rapture or of glee;
But nothing came to meet me face to face.

Then night came down—the great sun sank away;
The shadows of strange things were all around,
And tremblingly I hid my face to pray;
But when I lifted it with joy I found
The heavens above were bright with well-known stars;
Then Saturn gave me peace, strength came from Mars.

E. L. FOYSTER.

NON-PARTY POLITICS

Captain A. E. Powell, R. A., objecting to a phrase used by Mrs. Besant in a notice of current events, sends the following interesting suggestions:

I, for one, would welcome the introduction of great political problems into our Theosophical literature. Party politics, we must, presumably, avoid as far as possible; but it is a very different matter to take up the principles of Government, and to treat of them in a reasoned and balanced manner, the aim being not so much to promote the ascendancy of one party or another, as to arrive at the soundest and wisest principles upon which government should be based. England and Europe to-day are faced, as perhaps they have never been faced before, with social and political problems of the highest importance and of the greatest difficulty and complexity; problems of strikes, of wages, of sweated labour, of the treatment of the poor and the unfortunate, of the part which the state should play in the care of its citizens and the part which should be left to the individual efforts of the citizens themselves, of parliaments, of trusts and trade unions, of education, of co-partnership and co-operation, of socialism and syndicalism, of woman suffrage, and so on. All these, and many others, are burning problems, and problems which clamour every day more and more insistently for solution. They cannot be shelved with impunity; fairly and honestly faced they must be, and that soon, or else let England beware that she does not in her apathy plunge herself into another revolution.

Why should not Theosophy throw what light it can on these great problems of the Science of Government? We Theosophists talk glibly enough of the Seven Rays of development, and are constantly referring to the Ruling Ray, to the Ray of the Manu. Cannot we then apply our fine theories and utilise them towards the practical elaboration of a Science of Government, a science as grand as any known to man and one demanding the work of the wisest heads, the noblest hearts,

and the clearest spiritual perception? Our leaders, further, have told us that the coming Teacher will devote part of His energies to the solution of the social and political problems of the time. Are we to sit idly by and await His solutions, or are we to act on the old adage that "God helps those who help themselves," and to give our best consideration to these momentous problems, upon the wise solution of which the happiness and progress of the human race so largely depends?

[Captain Powell's idea is already being acted on to some extent. I have myself lectured occasionally for many years past on problems of Government, Social Reform, Criminology, etc., and indeed devoted a large part of my last Convention Lectures to this. Bâbû Bhagavân Dâs' admirable lectures on *The Science of Social Organisation* apply our theories to practice. Dr. Haden Guest's contribution to the 'Riddle of Life Series' deals with Social Reform. My own latest book, *Theosophy*, which will soon be published by Messrs. Jack, of Edinburgh, in their 'People's Books,' has a Section on 'The application of Theosophy to Social Problems.'—Ed.]

Christianity, too, (as well as Platonism and the school of Pythagoras), has its esoteric philosophy, or why are we forbidden to cast pearls before swine? But who are the swine? Are they the poor and despised, the unalphabeted in worldly learning? O no! the rich whose hearts are steeled by ignorance of misery and habits of receiving slavish obedience—the dropsical learned and the bewitched sciolist.

COLERIDGE

SHADOWS

Where the shadows of the palm leaves,
Lie like feathers on the path,
In the twilight of half-moon rays,
On the sandy ground of Adyar my footsteps often stray,
While I wonder at the strangeness of God's ways.

For the shadows of the past,
Lie like stones upon the path,
In the twilight of the scintillating sky,
And the mystery of pain, of patience, strife and grief,
Cries aloud with an exceeding bitter cry.

And the shadows of the future lie dimly on the path,
In the twilight of the may, the might have been,
[the hidden,
Never trouble and keep silent, for the Master knows
What is just beyond the grasping, yet unseen.

For the shadows of the Masters, they have [the path,
In the twilight, in the darkness, in the sun,
On the sacred ground of Adyar Their holy feet have trod,
In Their footprints we may follow, one by one.

And the shadows of the Masters turn to substance [on the Path,
Gone the twilight, gone the darkness, bright the sun,
Joy of climbing onwards, upwards, for ourselves, [all others,
Shall we mind the struggle once the goal is won?

JANIE E. B. JAMES

INTUITION vs. PSYCHISM

By C. JINARĀJAPĀSA

(A letter to a friend)

AS to corroboration of the dream you mention, where I came in, it may have been an astral experience or it may not. I cannot tell you more. You must remember that there is much work I should be doing, out of the body, of which, except rarely, I should bring back no recollection. In fact I never try to bring back any remembrance of astral events, since this world's work is already too great for the energies available down here. You may be sure that any advice and instruction I could give you out of the body would be gladly given, just the same as down here, though you must remember that instruction is given on the astral plane in ways different from those adopted here. Hearing, seeing, demonstrating by objects, etc., as one recollects in a dream—are not necessarily the ways adopted out of the body; those would be the ways into which the brain consciousness translates the real methods. I would recommend you therefore not to rely too much on the form and details of dreams, in which usually there is but a small fact of astral occurrence with a great deal of brain nonsense.

But there is this important point about astral happenings; if there, out of the body, you have promised to follow a course of conduct, you will do so on return to the body, whether your brain recollects the promise or not; similarly, if there you have received definite teaching, your thoughts and actions down here will be influenced by it, even though you do not definitely

remember. For whether in the physical or astral body it is the same you.

There is no need to bother to remember, satisfactory though it is of course to do so. What is important is to be always active *down here* by making opportunities for action; then out of the body all will be well, whether you remember or not. 'Inasmuch as ye have done it,' while awake, to the least of His brethren, you have done it to Him. We must never forget that. Study things of the other worlds, about psychic possibilities, be as instructed about them as you can, in order to be helpful on the astral plane, when you shall be called to help; but be sure of this, that no one who is not helpful here will be asked to help there.

There is really little need to know for certain if our dreams are founded on fact or if a psychic experience is or is not a hallucination. For what the Master primarily desires is a tool He can use in His work for men on the physical plane, a tool that can be used to influence them by thought and word and deed. He does not want primarily people who are psychic or who can be depended upon to recollect correctly on waking their astral experiences. If we want to serve the Masters, we had better prepare ourselves to be such tools as They need, not such tools as we think They ought to need.

Concerning psychism generally, if you care to know the result of twenty-two years' experience in the T. S., I would strongly advise all to leave it severely alone—till the time a Master of the Wisdom shall give definite orders to commence psychic practices. Though I have a psychic disposition, of a kind, yet, in all these twenty-two years, I have never done a single thing with it. I think my decision is more than justified, when I see how many good and earnest people have gone astray because they had a certain psychic ability and unconsciously exaggerated its value. I may be narrow and prejudiced, but I am distrustful

of people who tell me what they 'see,' of my past lives or of theirs, who corroborate astral experiences, or give messages from the Masters. They may be the best of people and what they say may all be true, but to me there is a want of perspective in their proceedings that is distasteful. I have seen many splendid workers come to grief through psychism, for unless a psychic is level-headed (which usually he is not) he becomes very self-centred, and instead of being intent on the success of the Master's work, he becomes intent on himself as doing that work, with the result that very little of real value is done.

If you are anxious to be of the utmost service to the Masters what you need is not psychic ability, but a rich endowment of intuition. It is intuition that will tell you to do the right thing at the right time in the right way. You need not be psychic to be intuitive, though, on the other hand, psychism often puts obstacles in the way of manifestation of the intuition. I hope sometime to finish an article I have begun on the workings of the intuition, which will probably help you to understand what I mean. But when all is said and done, each person himself is alone the judge of what is his intuition and what is not. Still, this much can definitely be said, that whoever is impersonal in thought and sympathetic in feeling, though not in the least psychic, is more likely to know of the intuition within him, than if he were to be the greatest of psychics yet lacked gentleness and dispassion.

You have all your life desired to be of use in ideal ways; now that you are a Theosophist your path is clear before you. You know, too, that we work, consciously or unconsciously, with laws, and as is the cause so will be the effect. You desire to come closer to the Master; work then as you have already done, and still work on. Never mind in the least if not a single psychic experience comes to you. Do the Master's work for men, and, now that you are in the Theosophical Society, do it in the most efficacious ways open to you in the Society. The

knock you sound by patient and loving work to help others to know of Theosophy will be more clearly heard by Him than that sounded by any prayer or practice taught by psychics living or dead.

C. J.

THE T. S. EDUCATIONAL CONFERENCE (ADYAR) 1912

I shall be very much obliged if General Secretaries of Sections of the T.S. will very kindly cause to be sent to me at the Central Hindū College, Benares City, India, either in English or in French, brief reports of all T.S. educational activities within their respective jurisdictions, so that these may be included as an Appendix to the Proceedings of the Conference which will be embodied in the usual transaction. Stress should be laid on the prospects for Theosophical educational work in the country and on the methods and ideals which would find the most ready acceptance. I should also be glad to know (i) in what way Mr. J. Kṛṣṇamurṭi's new book *Education as Service* is being brought to the notice of teachers; (ii) how far the principles laid down in the book have been understood and accepted.

Reports should reach me by the middle of November, 1912.

GEORGE S. ARUNDALE

SUPERIMPOSITION

By AUADH BEHAN LĀL, F.T.S.

THE Vedānta philosophy is full of very apt illustrations of errors that we make in our every-day life and one of these has been termed *anyōnyādhyaśa* (अन्योन्याध्यास) —the superimposition of the attributes of one thing over another. What is meant by the term will be clearly illustrated by some examples. An ant, which had been busy tasting sugar, happened to pass over a mountain of salt. She tasted the mountain (so it seemed to her) and declared that it was sweet. She could not find out that the sugar which was sticking to her lips was giving the sweet taste and not the mountain salt; thus she superimposed the attribute of the sugar over the salt. We may add a few more illustrations from the scientific world. When we are travelling over a railway or sailing in a boat, we superimpose the motion of the train and the boat on the telegraph posts, trees and other objects in view on the land; and when we are looking at a clear sky at night we generally superimpose the motion (which really belongs to the earth) on that of the moon and the stars and declare that they are all moving from East to West.

If we examine our life we shall find that we are practising this sort of superimposition almost every day and in hundreds of cases, and, if we want to find the truth, we must guard against this.

The same thing generally happens when we judge a person. In nine cases out of ten we impose the qualities that are prominent in ourselves (or have been

prominent in the near past) upon the person on whom we wish so eagerly to pass our judgment.

Therefore it is our humble duty to pray all who very eagerly proceed to judge great men to beware lest they superimpose their own imperfections on the great and thus lose the precious opportunity of learning some great truths from them.

The antidote to this almost universal mistake lies in our use of the law so often expressed by Mrs. Besant that we can only answer to that in the outside world whose counterpart exists within us. If we have no light-giving matter in our brain we cannot see the light in the external world; if we have not developed the faculties of our own astral body we are shut off from perceiving the astral world. If we have not the elements, earth, water or fire within our bodies we cannot perceive them. This is a fundamental law ruling not only the physical world but the moral and mental worlds also.

Applying this law to the moral side of our nature, we learn that, if we have not developed sympathy, love and compassion in ourselves, we cannot appreciate or respond to the same emotions burning in the hearts of others. Thus in order to appreciate truly a compassionate and divine being we must develop compassion and divinity in ourselves.

The same is the case with truth. If we would recognise a truthful person as he is, if we would know the truths of nature in every department of life we must develop the nature that is truth within ourselves. Further we can respond only to that aspect of truth which we have developed in ourselves and no more.

If we are really in earnest we must put the above precept into practice and as truth is developed within us we shall be able to appreciate what is true in the external world. To be able to see the True, the Beautiful and the Good without, we must develop the True, the Beautiful, and the Good within.

Kṛṣṇa or Christ without cannot be recognised unless we have developed Him within us—at least partially.

ANAND BEHAN LAL, F. T. S.

THEOSOPHY IN MANY LANDS

DENMARK

Mr. Sven Nielsson from Sweden (Gefle) was elected to preside over the Seventeenth Convention in Scandinavia; in his closing speech he paid a most eloquent tribute to Mrs. Besant, showing how in her teaching we find a reproduction of the real esoteric teaching of the East. On Whit-Sunday Rector Lindborg lectured on 'Theosophy in Practice'. On Whit-Monday Baron Wallén from Copenhagen delivered a public lecture, on 'The Sermon on the Mount,' the trend of which was certainly very far from being in sympathy with the Order of the Star in the East. Nearly two weeks after the Convention Mr. Sven Nielsson, our President's loyal supporter at the Convention, passed away on his way home, as a result of the great railway accident in Sweden on the 16th June. The cremation took place at Stockholm after an impressive ceremony at which Mr. Thanning paid the last tribute of relatives, friends and co-workers in Scandinavia. C. S.

S. AMERICA

Señor A. Madril reports great pleasure at the formation of the Central Organisation of the T. S. at Adyar and at the representation of the continent on the Council. He is also glad that a woman is representing his country on the Council, because he thinks "women are more intuitive than men, and are the best wires for transmitting spiritual currents". Theosophical activity is proceeding quietly but steadily on the regular lines though the vast distances that divide the different Lodges add great difficulties to their work. E. S.

SPAIN

Our work is progressing very favourably in Ceuta (North Africa) from where one of our members—an officer in the Spanish army—writes as follows:

Sent to North Africa on military duty, my karma brought me to Ceuta, where I met our brother Don César Borday who is living in this city. He is also an officer of the army and is just forming a group of Theosophical students and he took me to the meeting; the next Sunday the group was formed and its Rules signed. Four persons of good position and standing belong to the group and four others who are willing to study our doctrines, one of the latter being a Hebrew. Four more people are disposed to join and a Catholic priest, a spiritualist, asked to be allowed to assist at the meetings.

Our new brothers are trying to bring some Muhammadans to Theosophy. Moreover, I was introduced by Mr. Borday to

the well known Arabist of Ceuta, Mr. Garcéa del Valle, who is a student of the Theosophical group and intends to work amongst the Muhammadans.

Later on I went to a native town. Two of our members came with me and we were introduced to Dr. Güita, a Jewish gentleman and an enthusiastic Rosicrucian who joined our Theosophical movement heartily; also many of the Hebrew Colony joined. We then paid a visit to a rich and influential Moor, to whom we explained the objects of the T. S. and read Mrs. Annie Besant's article 'Islām in the Light of Theosophy', our Jewish friends translating for us into Arabic. The Moor was deeply interested and said he would like to read all the Theosophical teachings in Arabic and that no sensible and cultured man could disagree with the Theosophical principles and our T.S. Accordingly he ordered one thousand propaganda leaflets to be printed in Arabic; and pamphlets (in Spanish) have been sent to the Jews in Ceuta.

I intend to translate, for *Sophia*, Theosophical English articles about matters concerning Islāmism which will be translated again into Arabic.

H. S.

FRANCE

The French Section of the T.S. was chartered in 1899 and has to-day thirty-five Lodges, nine of which are in Paris. It has 1,145 members, 800 of whom are members of the Order of the Star in the East. Theosophy is gradually spreading in France. That France should become interested in Theosophical ideas, is a matter of some importance, as she is one of the countries whose thought influences that of the whole of Europe.

Theosophy in France has no conventionalism to fight. Since the French revolution, freedom of thought has been considered not only a right but almost a duty. The clerical anti-Theosophical movement therefore is not very dangerous, nor very strong—for it is against all progressive movements and does not use its weapons of calumny and spite against Theosophy only. It has become too unpopular to do much harm. Acting exclusively in its own circle, it only reaches the faithful church adherents who would after all not dream of risking their souls in the search after truth. The real foe, if it may be called a foe, is materialism. The French mind is exact, active, outward-going—not mystic. It does not care for facts nor for rambling theories that cannot be demonstrated. It is the scientific and analytical mind *par excellence*. Clearness is the mental virtue of the French. This means that if Theosophy succeeds in France, it will succeed only by a very clear, mental presentation of its truths—even though these truths be far more than merely mental.

M. de A.

Vasanta Press, Adyar, Madras, India.



THE ADYAR BULLETIN

VOL. V

ADYAR, 15TH OCTOBER, 1912

No. 10

HEADQUARTERS' NOTES

OUR President's arrival in Bombay was made the occasion of a sincere demonstration of loyalty by the local Theosophists and the Fellows belonging to the surrounding Lodges. Seth Narottam Morārji Goculdās, F. T. S., the Sheriff of Bombay, Captain and Mrs. Powell, Seth Vasañji Khimji, Seth Manmohandāss Dayaldāss Shroff, Rao Sāheb Purshottam Odhavji, Dr. V. S. Trilokekar and others were among the promoters of the movement and a large gathering met at the Gaiety Theatre where several addresses were presented. Our President's reply is printed in this number.

* *

At Benares a still grander welcome awaited her. Bābu Sāheb Bhagavān Dās, the Indian General Secretary and others met her at the Moghal Serai station. At Benares a gorgeous state coach covered with garlands and the wheels hidden with flowers engulfed the President's party; "the

dear lads wanted to draw it home themselves, but against this I rebelled, and the horses were re-harnessed and went at a footpace"; again addresses were presented. Mrs. Besant writes: "Never have I been met on my return with a welcome so warm and so unanimous."

* *

Two of our Adyar residents have been preaching the good message abroad. Miss Codd of England has rendered valuable service at Calicut, where she has been holding Theosophical classes and giving public lectures to interested audiences. The adjoining Lodges of Palghat and Telicherry have also invited her and she is appreciated all round. Mrs. Gagarin was requested to preside over the Coimbatore District Conference held at Tirupur and good use was made of the prevailing enthusiasm: report comes that in an hour from the time of first proposing the building of a Theosophical Hall, the local Lodge was fortunate enough to acquire a beautiful site, and Mrs. Gagarin laid the foundation stone. It is surprising how in Southern India temple after temple of Theosophy is being made ready for future work.

* *

While Coimbatore District Conference was meeting at Tirupur, the Pāndiyan Province Conference met in the far south at Tuticorin. The local Lodge lives by the life of Mr. A. Subramāṇia Aiyer and a couple of other members who made excellent arrangements and a most successful Conference was held. Mr. K. Somasundara Aiyer of Madura is the Official Secretary of the Conference and his report was very encouraging and spoke of progress and prosperity.

* *

From Tirupur and Tuticorin groups of Theosophists arrived at Salem, and though informal, the gathering was big and results of the Theosophical activities highly satisfactory. Mrs. Gagarin, Mr. Brown, Mr. and Mrs. T. Rāmāchandra Rao, Mr. Gopālaswāmi Aiyer, all from Adyar, Mr. T. Rāmāchandra Aiyer of Tanjore and others from other places were amongst the visitors. In three days there were held three E. S. meetings,

three Lodge Meetings, and three public lectures were given at which audiences kept on swelling. The Lodge Hall was found too small and all the public lectures were delivered in the open air. The subjects 'Teachings of Modern Theosophy,' 'Evolution in the Light of Theosophy,' and 'The Guardians of Humanity' aroused considerable interest. Salem has some very earnest and devoted members and the President and the Secretary of the Lodge, Mr. U. Venkata Rao, and Mr. N. Anantānārāyaṇa Shāstri are working zealously for our cause. A donation of Rs. 3,000 was promised to complete the Lodge building. Salem T. S. possesses excellent grounds and accommodation for visitors and when the central Hall is completed it is intended that the present house shall be used for a girls' school where religious education will be imparted.

* *

Our President writes in *The Theosophist*:

I quite unintentionally alarmed some of his Indian friends by saying, in the May *Theosophist*, that England, France and Holland much wished for Mr. Leadbeater's presence. It has been translated into the idea that he might not return to India, but I had no such thought in my mind. I only intended to indicate the high esteem in which he is held. My words, however, have provoked a pleasant and earnest entreaty that I will not send "our great teacher" to these Sections.

We, of the Indian Section, appeal to you, earnestly requesting the favour of his presence in India as early as possible. Mr. Leadbeater does not, in our humble opinion, belong to any particular Section, but to the T. S. as a whole, and it is but fitting, that he should be at the central Headquarters of the T. S., where he can write without distraction his great books for the benefit of the world, instead of giving help, however splendid, to individual Sections.

India, the Motherland of spirituality needs and may rightly claim the presence and services of a personality of such spiritual greatness as Mr. Leadbeater.

The first six names on the list of signatures are those of Sir Subramāṇia Aiyer, late Chief Judge of the High

Court, Madras; the Hon. Justice T. Sadāshiva Aiyer, Judge of the same High Court; Mr. Chandrasekhar Aiyer, Judge of the Chief Court, Mysore; the Sheriff of Bombay; the Dewan of Bhavnagar; Shri Durbār Sāheb of Hadala. Then follow sub-judges and other eminent men. It has been understood, since he left, that Mr. Leadbeater would return to India either with me, or shortly after my arrival at Madras. That arrangement has remained unchanged, the only question being in what ship he could secure a cabin to himself. This has caused the delay of a few days, but he has obtained one in a steamer of the Austrian Lloyd line, and sails from Trieste early in October.

* *

With the New Year, we shall commence the issue of a new Magazine, intended for the young—not for children, but for lads and lasses of High School and College age—teaching Theosophy along suitable lines, and specially explaining the teachings of the various great religions in the light of Theosophy. Later, it will become the official organ of the Theosophical College of Benares. It will be of the size of *The Theosophist*—but not of its thickness!—and will be published at 2s. to yearly subscribers post free, or Re. 1 in India. Single copies will be 3¼d. post free, or 3 annas. It will be sold at our usual publishing offices in India and England. It is to be called *The Young Citizen: A Magazine of Theosophical Education*. I want to ask my friends everywhere to help me in making this Magazine known, and even more earnestly, because the matter is more pressing, to help me in increasing the circulation of the C. H. C. Magazine during 1913. I am going to pay a great deal of attention to this Magazine during the coming year, and should be very grateful to my friends everywhere if they would subscribe for both for the year 1913. The C. H. C. Magazine will be published, as usual, in Benares, the new Magazine at Adyar. Further details about both will be given next month.

THE PRESIDENT'S ADDRESS

At the Reception offered to her at Bombay

FRIENDS,

It is the first time that you have caught me between the arrival of the mail steamer and the departure of the special train for Calcutta. But there were many reasons why I thought it was well to accept the kindly invitation of the Bombay Theosophists to meet them during this short interval.

I cannot speak for the first time in Bombay without saying a word of reverence and affection for a great citizen of yours, Seth Dharamsi Morārji Goculḍās, who passed away since last I stood on these shores. May I, through his brother and through his son, offer with my lips, as I have already done by letter and by telegram, my heartfelt sympathy, alike to the family which has lost its head and to you who have lost one of your most respected citizens. To us who are Theosophists, passing from this life to death means but a temporary change, for we remember that certain is birth to the dead, and certain is death to the born.

We, who are living now on earth and carrying on our work, we have met here for a few moments this morning for the exchange of mutual affection, you to give me welcome to the land that I love beyond all other lands on earth, and I to thank you for the help that you bring to the work which is as much yours as it is mine. For we must remember, friends, that in all movements that sway the public mind, while one person

may have the name of leader and stand before the world as the representative of the movement, the power of the leader depends on the love of those who have chosen that leader. And only in proportion as you give me love and trust can I walk worthily of our Society and bear the heavy burden of its headship. I remember how my predecessor, our beloved President-Founder, Colonel H. S. Olcott, in the earlier days of the Society, spoke of it as a terrible burden to be laid on the shoulders of any human being. And I know now that it is a burden, though one that I am thankful to be allowed to carry, for the work is great, too great indeed for mortal hands; and it is only as one realises its importance, and knows the power of the Masters, that one can with confidence stand before the world as the nominal head of the Society of which They are the real Heads.

For it is well to recall in these days one matter of great importance to all of us. It is true, most wholly true, that no belief in the Masters is necessary for members of the Theosophical Society; there is nothing binding in our membership save that great principle of Universal Brotherhood—which rests upon our being rooted in one Life in which all men share, and in the heart of which humanity is enshrined. That is true. No belief in Them is demanded in order to come into our brotherhood; but without Their existence the Theosophical Society could not be. Let me remind you that when questioning arose in the very early days of the Society, the Masters in answering the question as to whether the Brothers truly existed, said that the Society must make up its mind on that point. It failed then to make up its mind, and so, as They were not recognised, They withdrew for a while. And then, later, another opportunity was given to the Society, when it had grown older and wiser, and understood better the needs that belonged to itself; and then They stepped forward beside the dying bed of our President-Founder and once more spoke to the Society,

nominating me as They had nominated him. The Society accepted the nomination, and from that day forward They have been recognised as the true Leaders, we all being only followers.

It was said lately, and I think truly, that of the many great blessings brought to the world by the Theosophical Society, the greatest was the blessing of having once more proclaimed the existence of living Rshis, who direct the work of the world, and who are the Elder Brothers of the race. And while we must not make that belief in Them a condition of admission, so also must we who know Them, who *know* that They exist, bear testimony to our knowledge, and so do our duty to the world.

Once when talking to H. P. Blavatsky, before she left us, I spoke of the coming times, and asked her how the world should continue to know that They existed when she, who knew Them, had passed away. She then said to me, and I have never forgotten her words: "*You must bear witness to Their reality, and so carry on the tradition when it passes out of my hands.*" Hence as a member, and as your President, I never shrink from saying that all that we have of knowledge, of power, and of love, comes from Those who are our Leaders behind the veil. And only as They pour upon the Society Their blessings shall it grow firm and strong.

And it is spreading, friends, all over the various parts of the world. You have spoken in your addresses of Europe, and truly the work in Europe is going forward with giant strides. The deep foundations of the London Headquarters are dug, and soon will rise upon them a mighty edifice. For the whole of the money—fifty thousand pounds in English money—is arranged for. On that point we have no anxiety. But buildings are one thing, men are another. And men and women are wanted and not only money, if the Society is to do its work in the world. But let us not look backward over the past, but rather forwards into the future, spreading century after century, millennium after

millennium, through all of which our Society will stand as the Tree of the Divine Wisdom, recognising and honouring all the religions of the world, and knowing them all as branches of one single tree. And because our life in the future is so long, stretching forward to ages yet unborn, for that reason we must take care in our teaching that we do not ever seek to impose beliefs upon our members. Our children will know more than we know; our grandchildren will know still more; and so on, as with every succeeding generation more and more of the eternal Tree of Wisdom will be expressing itself in various forms. The forms will grow richer and more complex, and let us take heed that we do not so fossilise our beliefs as to make it necessary for them to be broken into pieces when others occupy our places in the world; for remember that the growth of knowledge is most vital for the progress of the race.

Outside the general greetings, some others also have been made to me. From separate Lodges, and also from Societies, which, while they owe their genesis to the Theosophical Society, are not parts thereof, because they are committed to specialised beliefs, for the realisation of which they are working. I thank my brothers of the Order of the Star in the East for the welcome they have given me. Theosophists and non-Theosophists are included in that Order, and just as the Theosophical Society has one common belief in Brotherhood, so that Order has one common belief in the coming of the World-Teacher. That is their point of union, and in that, as you know, I myself heartily and fervently sympathise. For I *know* that the day is not very far, even as men count time, when the feet of the Blessed One shall tread our earth, and His lips speak in divine music to the ears and souls of men. For that many of us are working; for that many of us are labouring; and quite lately in England, for the same work, was founded another organisation, *viz.*, the Temple of the Rosy Cross, membership in which to-day is

limited to members of the Theosophical Society. That also stands on one side, apart from our Society, under the guidance of a special Teacher, the great Master who has for His 'parish' the western world.

Then, too, greetings came from the Order of the Sons of India, a Society to train the youths of India. Their motto is Service, and any road of service to mankind is welcome. Members of this Order may be glad to know that in England, just before I started, a similar Society was being formed to work for great social reforms in that land, and the members of the Order call themselves Sons and Daughters of England. And presently there shall be the Sons and Daughters of Scotland, and of other countries also, in fact in all the great countries of the Empire, similar Orders. So within every country there will be a Society of men and women, young and old, joining together to bring about great social reforms, which are necessary for the welfare of the people; and when that Society has grown strong, when it includes, as it is already beginning to do, many of the enlightened men and women of the land, some of the leaders in the world of art and literature, some of the great merchants and masters of industry, and some of the leaders of labour, then we shall go to the foot of the Throne and ask the King-Emperor to become the Protector of the Imperial movement; for only his hands are strong enough to heal the social sores of the Empire. He will then truly be the Father of his People, as well as the Ruler of his wide realm.

So many and so great then are the activities spreading and growing all round us. True, verily, is it that it is by service that the great law of the Hierarchy, of the Elder Brothers, is accomplished. Already in many lands this useful work is being started, and we trust that, as it spreads, it may gradually make the nations better by relieving the poor from poverty and from misery, and by bringing about better relationships between the classes of men. So

here you see that we join hands in labouring for anything that promotes the good of humanity. For it is only by service that the Masters may be approached; whether you know Them or not, whether you love Them or not, if you serve humanity They know you and love you, and They will bring you at last to Their feet. For 'Service' is the one way to human perfection, service along any line which is useful to our fellow-men. All need helping and it matters not how you serve, provided you bring the heart of love to the service, provided you give your best intelligence, your earnest labour, and do work which is useful.

And so, brothers, I will bid you farewell, but not for very long, for I hope to come down to Bombay and do something, not for the Theosophical Brotherhood only, but for the town which has ever been so kindly in its welcome to myself. And so instead of saying 'good-bye,' I will say what our French brothers say to us 'to see again,' pleasanter far than the other phrase, for it speaks of a future meeting. And so not good-bye, friends, but 'to see again,' when we will meet for longer and fuller converse, and may be able to come more closely into touch in the work which we have so much at heart.

SŪFI GEMS

Thou art the gold thou seekest much, I trow;
While seeking bread thyself art bread somehow.
Attend, I give thee here a golden rule—
Thou art thyself the thing thou seekest now.

* * *

When individual marks are all out-span,
The Universe in unity doth run;
When ciphers are removed from written sums,
Ten, hundred, thousand, all alike are one.

THE DOMAIN OF MORALS

By W. MELVILLE NEWTON

[The following remarks have been suggested by a sympathetic perusal of a sincere and thoughtful, though to the present writer a somewhat bewildering, article in *The Theosophist* for June, 1912, entitled 'Ethics and Life'; they are not intended as a criticism on that article, but rather as an alternative or contrasted view of the subject of Morality and Religion.]

THERE is no evolution, no development of Life, Spirit or Consciousness; they are ever full, constant, unchangeable; the extension of Consciousness is conditioned by the gradual perfecting of its vehicle and everything that tends to that tends also to an increase of its content of Life and Consciousness.

Spirit, Life and Consciousness need, and can receive no explanation whatever; they are the ultimate of the universe, but they have to manifest as best they can in all the various modes of thought, feeling and action, in the manifold evolution of matter. It is to the latter that the Intellectualism and Science of the day properly turn their attention; for the Spirit and the Life are known only to the Knower, without investigation or forethought. Acquaintance with the aspects of Consciousness detailed in Theosophy enables us to see that morality is confined to the emotional (astral) nature, modified by the intellect and reason for the sake of the preservation of the form. This might in time result in an approximately perfect system of conduct, so that perhaps a science might be built thereon and the usual inductions arrived at thereby, in spite of the natural aversion we all have to any intellectual enquiry into our moral emotions.

But no science could pursue morals any further, and any realisation of the "mystic union with the principle of all things," could only come from the awakening of the Buddhist principle, this union being indeed the very heart of Religion, apart altogether from morals and science. Science dealing with morals can only gather the results of experiences tending to the preservation of the matter side of things and cannot help us at all in the understanding of spiritual growth on the Life side.

All the ethical teaching and moral standards of recent times have been characterised by the laying down of a casuistic base for society, on a common hedonism, and for mutual service and that only.

Spencer (*The Data of Ethics*, p. 28) says: "Ethics is conduct ending to the welfare of self." The old Stoic position was that conscience was reason and argument applied to particular acts; the approving or disapproving principle in temper and in action. Modern German philosophy also discerns that conscience is not an immediate divine Self datum, but a natural condition of the action of mind upon the man's lower nature: a record of offences committed and a demand for reparation and punishment of faults and a pleasure-reward for 'good' deeds.

And the moral nature of conscience may be either right or erroneous, doubtful or enlightened, perverted or unfaithful. It is indeed true that outer motives and circumstances determine morals; for action when guided by reason, tends to promote comfort and happiness, and seeks the gratification of higher desires that do not result in pain. When our actions are guided from within, either by the refining and spiritualising influence of the pure Intuitional Love (Buddhi), or by the Self-prompted and entirely unmotivated action of the Spiritual Will, then morals cease to have sway and religion rules, then the reason of the intellect which has hitherto had the direction of the conduct, ceases to be of value, and the conscientious actions founded on the dictates of the mind,

acting upon the mental body, are no longer the standards of conduct.

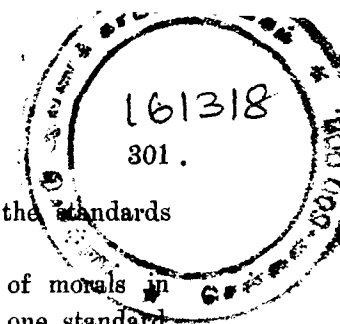
That is why there is no particular code of morals in the Theosophical Society; there is really only one standard anywhere, and that is the highest. The T. S. cannot accept anything lower than that, knowing that as each succeeding stage is reached, man will realise its inadequacy to satisfy the aspirations of the spiritual life, where man becomes "one with the Presence, one with the Self".

Do we gain anything, then, in clearness of thought, or in knowledge of the true facts, by confusing the purely spiritual life of religion with the life of morality on the astral and mental planes of activity?

To say that "Ethics is the divine Life in the world," is to plunge us into a direful quagmire: let us maintain the distinctive, the necessary opposition between the "greed, outgoing energy, restlessness, desire," all born of matter, the passive Nature, and the pure spiritual neutrality of the Will and the Intuition, which is the incoming energy of the Supreme Spirit—the difference in short between Nature and Man, the most ancient, obstinate and inveterate 'pair of opposites' in the universe.

If, in a general sense, it is true that "Ethics is the divine Life in the world," it is similarly true that all the ignorance, and misery of the world are also that divine Life; but we must discriminate, we must not confuse the specialised capacities of man as an immediate vehicle of the Great Self, with the personal limitations of the animal body, which, as H. P. B. says, is not even a living being.

No doubt there is a great happiness, even if transient, in the realisations of Life. The healthy animal reaches a certain happiness in the gratification of its desires; but that is not the joy of voluntary sacrifice asking nothing in return. The latter is a contradiction of all natural tendencies; for it means the final suppression of the personality and the entrance upon the true life of the individual, the life of co-partnership with the Logos.



There is no pure altruism in any act of so-called 'sacrifice,' in the lower worlds; in those worlds the perfection, and consequent dissolution of the form, is necessary for the preservation of the species; it is an act of self-interest on behalf of the form and its congeners. If it attain its full perfection, it *must* then necessarily perish and there is no sacrifice in the mere death of the form, even for the sake of the preservation of the offspring.

Unless this exact limitation of morality to its true sphere be maintained, there is a risk of still further complicating the none-too-precise terminology of Theosophy.

The knowledge, love and self-sacrifice of the Spirit of man in the realm of Spirit (religion) are wholly different from their counterparts in the lower worlds, the realm of matter. In the former the sacrifice is the true, voluntary, joyful sacrifice, which is ever willing to die; in the latter it is the persistent assertion of the self ever striving to live.

And no biological science can comprehend both. There are two orders in the universe; one the natural, rational, moral order, the interaction of the attributes of matter, the outgoing energy, and the other the human, spiritual, in-going order of Intuition, Love, and Will, whose very being is sacrifice. The Spirit does not obtain full freedom or command until the lower bodies have been fully purified and perfected; and until this condition arises, all is 'wish' not 'will,' for the free will is not then exerted, being without proper vehicle; until the constant harmony of free-will guides every act and thought, all is greed, outgoing energy, restlessness, desire.

We must not forget that the essential condition for the exercise of the Spiritual Will is the entire freedom of the mind from any moral or ethical preconception; the intuition decides before the mind has time to consider, though the latter loses no time in dealing with these data. But the spontaneity of all divine perceptions is the result and proof of their origin in the Self. Buddhist

consciousness has no relation to material objects; and when it is once attained, the illusion of the world is dispelled, and man is free from the bondage of physical laws.

The rightness of moral conduct is radically distinct from the righteousness of the religious life; so distinct that moral rectitude has no value when the life of the Spirit dominates the man and he can sin no longer; the purpose of morality is solely the refining and perfecting of the astral and mental bodies as vehicles through which the descending Spirit of man may work effectively for the redemption of matter. All intellectual knowledge is transcended by the intuition; and the sequel to the life of morality can only be experienced in a new atmosphere, where all watchfulness, all balancing of arguments, all strain and effort cease, and the perfect freedom of the Spirit alone remains.

Morality is the conduct of life with respect to the desire of life; but, with the coming of the *will to die*, with conscious loving self-sacrifice, morals are transcended, and their basis is seen to be merely conditional. That is moral which tends to the preservation of the life in form; that is religious which tends to the liberation of the Spirit from the form.

It seems imperative at this time to lay full stress upon the limited domain of morals, because the practical teaching of churchmen generally implies that morality is ultimate. In an article published in the *Contemporary Review*, No. 532, entitled 'Jesus or Christ' the Rev. R. Roberts asserted that the supreme distinction of Christianity was the human moral idea embodied in the life of Jesus and completely expressed in His death on the Cross; His death shows man at his moral highest; it is the last word on the moral idea. The moral perfection which God demands of us was realised in the man, Christ Jesus; humanity was thus raised to the moral level of God. And even the higher Christ-life is said to be only a more stringent enforcement of moral demands.

"The moral level of God," is a lamentable and shocking phrase to anyone who has obtained from Theosophy any adequate conception of the tremendous possibilities of spiritual unfoldment in humanity alone. This view is the outcome of that personal Idealism which stains modern philosophy with the conception of God as *a Person*. Thus, this advanced thinker makes the relation between man and God merely a moral affair, a matter of conduct and behaviour only, without any hint of a spiritual union which transcends all morals.

Dr. Crossley, the Anglican Bishop of Auckland N. Z., is reported to have said in one of a series of sermons on 'Heaven and Hell,' that man will be judged, and his everlasting destiny will be determined, by four considerations: carefulness in speech, correctness in conduct, gentleness in criticism, and a self-sacrificing disposition. All of these, however, may be prompted from without, by the hope of reward. Surely they all form but the scaffolding for the new 'building of God'; or, to change the metaphor, provide the "clean hands and pure heart," which are but preparatory to the living of the Inner Life.

Even the most harmonious of the workings of matter, tend to bind the Ego to the body; even attachment to wisdom and the bliss of Heaven, makes for rebirth in the womb of pain. Good conduct may take the merely moral and conscientious to Heaven, but it will not keep them there. "Pure Sattvic men worship the Shining Ones and go to Them." But there is no entity, even among the Shining Ones, who is liberated from the qualities of matter; so that it is as possible and as necessary for men as for the Devas to transcend the qualities, in order to be "fit to become the Eternal".

Morality means struggle, labour, striving and never attaining; for even the perfection of it would leave a man "a finished and finite clod, untroubled by a spark," while it is the life of the 'Christ within', the austerity of body, mind and speech without desire for fruit (*Gītā* xvii, 17),

that gives an immediate realisation of the divine Life, that carries a man beyond the qualities of matter and makes him "fit to become the Eternal". Is not this difference in soul-condition precisely what we recognise when we pray to be led "from Darkness to Light, from the Unreal to the Real, from Death to Immortality"?

W. MELVILLE NEWTON

A NIGHT VISION

The wheeling worlds move o'er a silvered heaven:
Softly thou liest, sleeping on my breast—
Their motion and thy stillness blend in peace.
From peace unfolds, even as the holy flower
From silent waters, vision, passing sight;
And in my arms and on my breast I bear
The slumbering world, and I myself am Love
Transcendent, sublimate, no more the thrall
Of devastating Time and wild Desire.

Thee I upraise; the great world's woes in thee
Are voiced and summed; thou, for thy loveliness,
Art clad in desolation. Yet, through Love,
(And I am Love) thou sleep'st as one who dreams
To meet the morning on the hills of God. •

M. L. L.

AN ASTRAL EXPERIENCE

THE STORY OF A PAST LIFE

[The following is an example of "Past incarnations" received through a medium in trance condition. It purports to be a past incarnation of Mr. B. and was taken down verbatim as spoken by the medium.]

A BEAUTIFUL picture marred by one discordant shade, a beautiful statue disfigured by one ugly chisel mark, a lovely song, with one harsh note—unto these things do I liken my life. All the details are perfect, I would not change any; but on the surface there is one large blot. My childhood was a happy one, free from care—surrounded by love; my people well off, intellectual, refined, educated. My mother was devoted to her son and daughter; my sister, as gentle and loving as she was fair. I had many boy friends and comrades and amongst them all I was well beloved. My home, my people were dear to me. I would not have grieved them for the world. Outside, other people might annoy, but within the home, we were united; there was scarcely ever an unpleasant look or word. And oh! how I loved all kinds of study; learning was easy for me. A keen and industrious student though not brilliant, I always held a place not to be despised, in my classes. I was enthusiastic about my teachers and for all of them I had great respect. My tastes were artistic and no pains were spared in the cultivation of them. I sang, I carved, I painted, I wrote poetry and played various instruments. To listen to music was exquisite pleasure. A profession for me was talked of but I could not make up my mind as to what it should be. I knew I should do something—something that would include the many

things I was always doing; but what that something was always eluded me. I felt that a solution would come and that I must wait for it still. The time was not wasted because I seemed to be always gathering in, preparing for the moment when I should discover or decide what it was that I had to do. No amount of persuasion could induce me to bind myself to any profession. I was ever active, ever learning. In due course I met one, who appeared to me more fair more beautiful than words can express. She was pleasing in every sense of the word and seemed attracted by me. But it was difficult to further cultivate the friendship, to gain a closer acquaintance. However, no obstacle could deter me; the difficulties were overcome and each time I saw her I was more deeply impressed. Had it been possible I should have waited longer before speaking, but I was impatient and the opportunities were few, so I made known to her my desire. Evidently surprised that I could think of such a thing, she told me, quite quietly and pleasantly, that it could not be. Think of it! The first time I had ever been refused anything and that the thing I wanted most. I do not know how I looked, but she seemed shocked and turned away. I think I went mad and yet not mad, but angry, bitter and reckless. I cared not what I did and when another crossed my path who seemed eager for my company in my bitterness, it soothed and amused me. Suddenly I awoke from the wild mood that had possessed me. Then I realised, and longed to right the wrong I had done, a wrong for which there could be no redress for she was dead. It made a change in my whole attitude. At last I wished to do something and to live a life that would be helpful to others. I would be true to the vow I had taken all too late. I would be constant to the dead although I had not been true to the living. I would never again seek the society of her who was all in all to me. I had no profession but I took one now. I studied medicine, studied hard—and when my time arrived was at the head of

the list of successful graduates. I took a practice amongst the poorest of the poor. Night and day I worked—relieving sickness and suffering yet finding time for further study. I made no charge for attendance, for the services I rendered, but if, as sometimes happened, money was forced upon me by those who could ill afford it I returned it to them in some form or another and spent my own income, except what was absolutely necessary for subsistence, in helping my patients. I was called good and noble by many but my heart always contradicted them. I worked strenuously and studied late. Into the darkest, most poverty stricken places I went and carried relief to many. My own people were dead, all except the sister I had loved so well and she and I had not for years communicated with each other. I thought they knew the whole sad story somehow and agreed that it was best to maintain silence as I had done. I not only attended to the needs of the body but tried to minister to the mind and spirit as well. I worked till I could work no longer. Until I could no longer rely on the steadiness of my hand and memory and then I stopped my practical work. They still looked to me for sympathy and advice, and I gave them of that which I had to give. She whom I had loved most was also in the grave for I had lived to be very old. And then it seemed to me as if I had worked out the ill I had done and as if I had a right to speak.

* * * *

I felt that I was sleeping and I longed to be awake, but could not break through my slumbers. It seemed as if part of my brain were awake and all the rest asleep. I should have liked to be awake because I had a vague feeling of being borne upward and should have liked to see that which I was going through. At last I was awake and almost felt that I should like to sleep again. Conditions were so strange. The atmosphere seemed of a pink colour—a lovely shade of pink and white and there were many forms and they were beautiful, peaceful and calm

and their eyes looked upward. I felt they were adoring something or someone and that I was not worthy to join in such a throng. They moved swiftly as if each and all were performing some important task and I stood at the threshold and watched and at last one saw me and said "Art thou idle? Doest thou nothing?" I said: "Pray give me a task," and he answered: "Influence those on the earth plane. We gather strength and send it down. We gather also purity, holiness and light." I said: "I am not worthy," and he replied: "Fear not. If thou wast not, thou hadst not been here." I looked and behold I was dressed as the others and a great awe came upon me and I fell on my knees and I felt I could not adore sufficiently if I walked about. My gratitude was great and I longed to work more diligently. I rose and looked about me and again one approached and said: "What hast thou to do?" and I said: "I wish to continue that work," and he said: "The power is too limited. Many helpers are needed and we gather strength from each that the work may be effective." "Can I really be a helper?" I asked and the answer was: "Every desire and prayer must find its response." "I do desire to work in any way for real and permanent results although there is no permanency in physical things." My guide continued "Thou canst learn much but not with the intellect nor by study. Enter into the tasks of others and thou wilt begin to understand and see as others do on this level and I will show thee pictures of results on the lower planes." I did as I was asked and the work and its effect was marvellous and again I was overwhelmed with the power and goodness of that force that pours forth from the Centre. Much was revealed to me and my heart was relieved because I saw and understood. I felt myself falling, falling, falling and as I fell I seemed to grow; thought came back, memory seemed to return and then I had long long to wait While waiting I thought I had better bestir myself and I went and listened to one

who was teaching and found that he was making great mistakes so I asked him if he would allow me to take his place. "I gladly give place to you for to these I seem to have nothing to reveal," he returned, and I stood up and talked while every eye brightened and every ear strove to hear. I said what I had to say as plainly as possible and many told me I had spoken just the words they needed and thanked me for my pains. It seemed as if many who were always doing wrong came and asked advice of me. To many who were weary of earth, I told my experiences and I advised them to ask for guidance and to desire higher things. They asked me why I came back if I was so satisfied, and I told them it was the longing to serve that had drawn me back.

I cannot tell of all the work I did because there were so many in that plane satisfied with things which had no reality—not realising their foolishness nor that there was much that was more worthy, and then at last my time of waiting was over.

One stone the more swings to her place
 In that dread temple of Thy worth;
 It is enough that through Thy grace
 I saw naught common upon Thy earth.

Take not that vision from my ken,
 O whatso'er may spoil or speed;
 Help me to need no aid from men
 That I may help such men as need.

R. KIPLING

THE EDUCATION OF THE HEART

By LILY NIGHTINGALE

We shall never learn to respect our real calling and destiny until we have taught ourselves to consider everything as moonshine compared with the education of the heart.

—SIR WALTER SCOTT.

WISE words and weighty, written by one who was no sentimentalist, but a man of the world in the best and only true sense of the term. To all students of Occultism these words are pregnant with a still deeper significance; for in all study of the Divine Mind in nature and man, this education of the heart is both the beginning and end of the matter. "Look in thine own heart and write," says Goethe; thus intimate is the connection between emotional life and creative art. Be it song, stone, sound, colour, it matters not; the heart is the central fire of all, whereon burns the white flame of Love and Art. For as is a man's heart, so is he, integrally, for the heart is the hidden shrine of Deity, which each man either opens or blasphemes, in manifestation. Work is divine, and the artist is a craftsman of divinity. His the task to make and mould that which is given him by the Master of all artists. The artist has to endure the crucifixion of the flesh, that he may learn "hints of the tools' true play," that he may shape poems, figures, symphonies, wherein and whereby men, listening and beholding, shall regain glimpses of the beatific vision of "Him who is invisible," but who is alike, source, goal, and inspiration of all great Art.

Work is the means by which man attains the end for which he was created. "In the Image of God made He man." Man has to remake himself in conformity with this divine image. Art is one of the means of regeneration. For it is not until the craftsman does creative work, that he re-becomes that whence he sprang.

Imagination is the word of creative genius, the sacramental symbol whereby man knows that he also partakes at the Feast of the Gods. Creation is the property and attribute of deity. He who makes is therefore nearest to the maker.

Yet is the possession of this votive fire beset by, surrounded with, countless ordeals and temptations. For the God is only 'in the germ' at this period of evolution, the brute is developed, and the life of the artist is a perpetual burning-ground whereon fiends, demons, elemental forces, fight against the hosts of the Lord. How then shall the artist conquer? How shall he strive against principalities and powers? By the transmutation of spiritual alchemy. The heart of the votive artist is a crucible, wherein all the base elements are consumed and burned away, in the furnace of that passion for perfection implanted in the soul of the saint, as in the heart of the artist.

When the furnace gleams no longer red, but white-hot, then the fire thereof sings to its Lord in molten music. Naught must come forth till it has the purity of crystal, the passion of fire. This means hells of conflict, Gehennas of failure, intermediate states of purgatorial pains, intervals (more deadly than all) of deadness and coldness: the subdual of cloudy vapours by the warrior within; patience acquired by waiting and 'holding-on' through the whirlwinds and tempests of life, till the fire from the Lord devours the offering of mind and heart, the final sacrifice from this manifestation of duality. Then, and not till then, the gift is rounded and complete, when the work of art is made of the artist's very self, yet transcends the selves; when, on wings of

aspiration, it soars into the firmament of the creative sphere. "He is like a refiner's fire." These words were spoken in prophecy of Him who came to redeem a world from darkness. Every artist whose work turns men's vision from darkness to light, is a Creator and Redeemer, and a true descendant from the Sons of the Flame.

"For thy golden, everwhelming, everlasting majesty shines above the world and over the starry heaven; Thou art exalted above them, O Glittering Fire."

LILY NIGHTINGALE

UNTO THE END

Unto the end, thro' countless crores of years
Go, scale the heights with adamant will,
Thy gaze intent upon the shining spheres
Thy goal the heavenly city on the hill.

Most fair the Dharmakāya's robe appears
To all who seek Nirvāṇa, calm and still.
Unto the end thro' countless crores of years
Go scale the heights with adamant will.

In those far places there are no more tears,
There are no karmic duties to fulfil,
There are no aching cares, nor shocks, nor fears
And life is tranquil as a peaceful rill.
Unto the end thro' countless crores of years
Go scale the heights with adamant will.

MARGUERITE POLLARD

THE ADYAR T. S. CONVENTION OF 1912

ARRANGEMENTS are already being made for the comfort and convenience of a large influx of members for the ensuing Convention at Adyar.

Those who do not give timely notice of their coming, should kindly excuse us if we are unable to provide lodging and food for them; we cannot displace those who have given previous notice in favour of those who arrive at the last moment, unexpectedly.

In order that all possible hospitality may be extended to the delegates, the following Committees have been formed:

SPACE ACCOMMODATION

Housing Committee: Mr. B. Raṅga Reddy, Executive Officer; Mr. G. Soobiah Chetty; Mr. Rāmānuja Pillai; Major C. L. Peacocke; Mr. J. Huidekoper, in charge of sanitary arrangements.

1. Each member attending the Convention should send in the usual registration fee of one rupee, and send notice of his coming to the Executive Officer of the Housing Committee, Mr. B. Raṅga Reddy, by November 30th, 1912, at the latest.
2. If any delegate requires a cadjan hut, he must notify Mr. B. Raṅga Reddy, by November 15th, forwarding the cost of the hut with the above-mentioned registration fee. The ordinary size, 10 x 12 feet costs Rs. 10 with mats, and Rs. 7-8 without mats. A hut 20 x 12 feet costs Rs. 17 with mats, and Rs. 12-8 without mats.

Each delegate should bring his own bedding, mosquito nets (if required), towels, soap, travelling lantern.

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THE ADYAR T.S. CONVENTION OF 1912

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Each delegate (Indian style) who requires a separate set of furniture (one cot, one chair, and bath room convenience) is required to pay Rs. 1-8 as a lump sum.

Each delegate (European style) should send with his registration fee Rs. 1-8. for furniture (one cot, one chair, and bath room convenience) as a lump sum.

Any delegate requiring extra accommodation or conveniences should make arrangements with the Executive Officer of the Housing Committee.

RECEPTION ARRANGEMENTS

Inquiry Offices: Central Station—Mr. Raṭnasabhāpaṭi, and others.

Egmore Station—Mr. Condesvami Pillai, and others.

Reception Committee: (Ladies) Mrs. A. E. Adair; Countess Olga Schack; Mrs. G. Soobiah Chetty; Mrs. T. Rāmachandra Rao; Mrs. Z. Best.

Reception Committee: (Gentlemen) Mr. A. Schwarz; Mr. Johan van Manen; Mr. J. R. Aria; Mr. A. Rāmaswāmi Shāstri; Mr. G. Soobiah Chetty; Mr. M. B. Kohalatkār; Mr. A. Mettam.

FOOD ARRANGEMENTS

Food Committee: (European) Miss Dixon, Executive Officer; Mr. C. S. Best; Mr. Oscar Beer.

Each delegate requiring meals in the European style (including chota hazri, coffee, tea or milk) is required to pay Rs. 2 per day.

Food Committee: (Indian) Mr. J. Sreenivāsa Row, Executive Officer; Mr. A. Veṅkatesiah; Mr. A. Rāṅganatham Muḍaliar.

Each delegate requiring meals in the Indian style (two meals per day without lunch, chota hazri or milk) is required to pay As. 8 per day. Each delegate should bring his own drinking utensil.

Delegates (Indian kitchen) are requested to observe the following rules:

1. Tickets for meals must be purchased at the Bhojanasāla, between 6 and 8 A. M. daily; a season ticket for

four days of the Convention proper (27th to 30th inclusive) may also be purchased beforehand; a full season ticket for the six days (26th to 31st inclusive) may also be purchased beforehand.

It would much facilitate the work of the food committee if delegates would purchase season tickets. They are available from 1st November. Rs. 2 for season tickets of four days, and Rs. 3 for season tickets of six days, should be remitted when ordering.

Single day tickets are also available from 1st November, and delegates are requested to purchase them at their earliest convenience.

Late-ticket holders will have to wait for their meals till regular-ticket holders have finished dinning.

2. There will be only one Brāhmaṇa kitchen for all.
3. Those who intend cooking their own food, should bring their own utensils and make their own kitchen arrangements.
4. There will be a refreshment stall for coffee, tea, etc.
5. Food will not be served outside the dining hall.

LECTURE ARRANGEMENTS

Arrangements for the lectures are in the hands of Mr. B. P. Wadia.

SYMPATHISERS

Arrangements are made only for members and their immediate families (when unavoidable). Sympathisers, therefore, can only be accommodated after members are arranged for. The charges for sympathisers are double those for members. Sympathisers must apply through the Secretary of the Lodge at their place of residence.

MISCELLANEOUS

All valuables may be handed over to Mr. A. Schwarz, the Treasurer of the T. S., who has a strong room.

There will be a dispensary on the premises.

There will be a Post Office in the grounds.

ANNIE BESANT, P. T. S.

PROGRAMME

T. S. Activities

December 26 to 31, 1912

Thursday, December 26th

9- 0 A.M.
5-30 P.M.

General Council.
Public Lecture, G. S. Arundale,
'Education as Service'.

Friday, December 27th

8- 0 A.M.
12- 0 NOON.

E. S. (Section.) In the Shrine Room.
Convention of the T. S.
(i) Presidential Address.
(ii) Reports from National Societies and Unsectionalised Countries.
(iii) Reports from Subsidiary Activities.

3-30 P.M.
5-30 P.M.

Questions and Answers. C. W. Leadbeater.
Public Lecture, The President, T.S.,
'Theosophy and the Theosophical Society, I. 'Theosophy, or Parā-vidyā.'

Saturday, December 28th

8- 0 A.M.
12- 0 NOON.
5-30 P.M.

E. S. (General) In the Hall
Convention of the Indian Section.
Public Lecture, The President, T.S.
II. 'Theosophy, the Open Road to the Masters.'

Sunday, December 29th

8- 0 A.M.
12- 0 NOON.
4- 0 P.M.
5-30 P.M.

E.S. (Section) In the Shrine Room.
Convention of the Indian Section.
Anniversary Meeting.
Public Lecture, The President, T.S.
III. 'Theosophy, the Root of all Religions.'

Monday, December 30th

- 8-0 A.M. E. S. (General) In the Hall
 12-0 NOON. Open Discussion: 'The Policy of the T. S.'
 3-30 P.M. Questions and Answers, C. W. Leadbeater.
 5-30 P.M. Public Lecture, the President, T.S. IV. 'The Theosophical Society, Its Meaning, Purpose, and Functions.'

Tuesday, December 31st

- 5-30 P.M. Public Lecture, B. P. Wadia, 'The Theosophic Life.'
 6-30 P.M. Closing of the Convention by the President.

Other General Council Meetings and Indian Section Council Meetings will be arranged as convenient.

All Public Lectures and the Anniversary Meeting will be held under the Banyan Tree, Blavatsky Gardens, and no tickets will be required. A certain number of seats will be reserved for elderly persons. Entrance from the gate into Blavatsky Gardens from the public road.

The programme for Subsidiary Activities follows separately.

T. S. Subsidiary Activities

(Membership in the T. S. is not necessary for working in these.)

Saturday, December 28th

- 3-30 P.M. T. S. Order of Service Meeting. In the Hall.
 (i) 'The Path of Service in the Vedas,' opened by A. Mahādeva Shāstri. Discussion.
 (ii) 'Facts and Ideals of Theosophical Service,' opened by Mrs. Georgia Gagarin. Discussion.

Sunday, December 29th

- 2-0 P.M. Sons of India Meeting. In the Hall. 'Sons and Daughters of the Empire,' Prof. E. A. Wodehouse.
 7-30 P.M. The Order of the Star in the East. In the Hall. 'The Work and Hopes of the O. S. E.' G. S. Arundale.

Tuesday, December 31st

- 9-0 A.M. Educational Conference. In the Hall.
 1. 'The Educative Value of a Language,' by Professor Wodehouse, C. H. C.
 2. 'Secondary Education in Ceylon,' by Principal F. L. Woodward, Buddhist College, Galle.
 3. 'The Place of Intuition in Education,' by Principal F. Arundale, C. H. C. Girls' Schools.
 4. 'The Education of the Depressed Classes in Southern India,' by Miss Kofel, Superintendent of the Olcott Pañchama Schools.
 5. 'The Teaching of Buddhism in Buddhist Schools,' by (name not yet received).
 6. 'Methods of Presenting Spiritual Truths to Students,' by Principal G. S. Arundale, C. H. C.
 7. 'Reports from National Societies on the progress of Theosophical Education,' if any.

Other Meetings Held During Convention

MASONIC

Thursday, December 26th

7- 0 P.M.

Masonic Lodge (working in E. A.)
 Address on 'Masonic work and
 Life,' by the V. I. Bro. Annie
 Besant, 33^o V. P. and Deputy of
 the Supreme Council.

Monday, December 30th

8- 0 P.M.

Masonic Lodge (working in the
 18^o).

It is probable that a meeting will be held on Tuesday, December
 31st, for the establishment of a Temple of the Rosy Cross.

Vasanta Press, Adyar, Madras, India.



THE

ADYAR BULLETIN

VOL. V

ADYAR, 15TH NOVEMBER, 1912

No. 11

HEADQUARTERS' NOTES

THE welcomes given to me on landing in India at Bombay from the western Lodges, and then at Benares from northern, central and eastern, were mentioned last month. This month we chronicle those from Madras and South India. On the way down two addresses were presented, at Vizianagram and Waltair (from Vizagapatam). At Adyar there was a loving welcome from the residents; then a public meeting in the Victoria Hall, presided over by the Hon. Mr. Thyagaraya Chetti, President of the Indian Chamber of Commerce, where an address in a very beautiful casket was presented. It was signed by such well-known citizens as the above-named, and, among very many others, by the Hon. Mr. M. A. Kuddus Badsha Sahab, the Hon. Mr. Justice T. Sadashiva Iyer, Dr. Zyanlaliuddin Sahab, Mr. P. N. Muthuswamy Naidu, Rao Bahadur T. Numbermal Chetty, all men representing large interests in Madras. On

the 25th October, when Mr. Leadbeater arrived, a similar welcome was extended to him by the residents, and in the afternoon addresses were presented to us both from South Indian Lodges. Practically all Theosophical India has spoken; the reason underlying all this is to be found in the cruel libels that have been circulated all the world over against the Theosophical Society, Mr. Leadbeater and myself. The Adyar residents are now taking action, as many of them have been eager to do since the publication in *The Hindū* in 1911 of the article by Dr. Nair. As soldiers under fire—lying motionless on the ground, obedient to their officer's command—joyfully spring forward in the charge the moment his order rings out, so have these patient, resolute men and women remained silent under well-nigh intolerable aspersions, until the dragging of their President into Court has set them free. A proposal for a civil suit in the High Court, with the President, late Vice-President and Treasurer as Plaintiffs, is in the hands of Messrs. King and Partridge, Solicitors, who are consulting the Advocate-General and Mr. N. Barton, Bar-at-Law, for the Plaintiffs. Other civil and criminal actions are under consideration, to be brought by Mr. Aria, Recording Secretary, Don Fabrizio Ruspoli dei Principi di Cerveteri, Major Peacocke, R. A., first cousin of the present Marquis of Ely, who served on the Staff as a Brigade-Major for Cavalry throughout the Boer War, Mr. T. Ramachandra Rao, retired Sub-Judge, and Mr. James Scott, M. A., F. E. I. C., Bar-at-Law, Principal of Junagadh College, and late Director of Public Instruction in that State. These actions are in the hands of Mr. Richmond, Bar-at-Law, and Mr. Gurusvami, and are brought partly because of the letters published in *The Hindū*, that have been circulated all over Europe, America and Australasia. Adyar has been befouled all over the world, and, after long patience, we step forward to defend its residents.

* * *

The Reply of the Defendant to the Plaint of Mr. G. Naraniah was filed at Chingleput on November 6th, 1912.

The High Court, Madras was moved on November 5th and 12th, to transfer the suit from Chingleput to itself. The Plaint was published in full, without waiting to print the Reply with it, by *The Hindū* and *The Leader*. Friends will help by sending me the names of any other English or Vernacular papers which followed this course, as they can be compelled to print the Reply. *The Hindū* has already offered to do so. I must not, of course, make any comment on this case, as it is now *sub judice*.

* * *

Work proceeds happily at Adyar, and we all feel thankful that the attacks on Theosophy are transferred to the law-courts. Meanwhile there is so much to do, and we are so glad to do it. To be allowed to work for the Master, to be allowed to suffer for Him! My childhood's visions are coming true in what used to seem the grey commonplace modern world, and the romance and chivalry of older struggle once more colour our dull and sordid days.

* * *

Theosophy goes forth conquering and to conquer in all the many lands of the earth. Here is a quaint little paragraph from *The Voice of Labour*, New Zealand.

Rationalism will have to look to its laurels as leading challenger to orthodox religion. Every second business man met with in the quest after business for the *Voice* wants to talk 'Theosophy'. If this paragraph meets the eye of Mrs. Annie Besant, it will surely bring much joy to her heart.

Yes, Mrs. Besant is glad that the good news is spreading, and even our enemies contribute to the arousing of enquiry.

* * *

Adyar is growing very beautiful under the care of Mr. Huidekoper, who is not only attending to the serious question of future income, but is also making delightful little gardens round all the buildings, and planting gaily-coloured shrubs along walks, so that the eye is gladdened

in all directions. The plots of land rented to good Theosophists for building purposes are being built on, and the houses of Mr. Justice Sadashiva Iyer of the Madras High Court, and of Mr. Justice Chandrashekhara Iyer of the Mysore High Court, are nearly finished. A new well is to be sunk for the convenience of the group of houses which stand along the road, and along the side of Blavatsky Gardens which abuts on the Roman Catholic School.

* * *

Preparations are being made for the Convention, which promises to be a very large one. All the buildings are assigned, and orders are being given for the additional huts. The increasing number of Indian ladies who are taking a keen interest in the Theosophical Society demands much additional accommodation. At one time only Pārsī ladies attended, but now a number of Hindūs also come. There is also a class held at Headquarters for Indian ladies, at which they are also studying English, and a large room is to be built in which they can meet in comfort to talk and study Theosophy.

* * *

Our numbers at Adyar are growing very large, and all our rooms are now engaged. I do not see my way to the provision of much more accommodation. We have over sixty Europeans and nearly forty Indians living here already, and it is very doubtful whether it is wise to allow our numbers to grow much larger. It is true that there is plenty of land, but if there are too many people here, the quiet atmosphere for which they come may be destroyed. Then, again, our evening classes will lose their present conversational and intimate character if they grow too large. It is hard to refuse eager students, and yet only by refusal can we keep Adyar what it is. What do our readers say as to our future policy? Shall it be one of extension or of restriction?

THE MASTER AND THE DISCIPLE

By B. SAÑJIVA RAO, B.A. (Cantab)

ALL earnest students of Theosophy know that the most valuable and the most inspiring part of its teachings centres round the Masters of Wisdom. All earnest members have asked themselves the question: "How can we come into touch with these mighty Teachers and by what steps can we, who are living in the world, gain admission into the great Temple?"

To understand this clearly we have to realise the nature of the work in which the Masters are engaged. That work, to put it briefly, is to carry out the plan of the Logos, which is evolution. The Masters are the mighty agents ceaselessly engaged in working out the divine will in the universe. Having perfected their own human evolution, having learnt all that the earth can teach, they have, out of their infinite compassion and love, chosen to be the Guardians of humanity. It is They who guide the destinies of nations and countries, moulding and shaping the events of history in accordance with the plan that is given Them to work out. It is from Them that all ideals and inspiration come. They work through the artist, the musician and the poet. Shakespeare and Bacon, Dante and Goethe, Raphael and Michael Angelo, Wagner and Beethoven all owe their splendid power to the inspiration they have received from these great Ones. There is not a single achievement of human genius in any department of life in which the Master's hand is not invisibly working. Through all the countless ages, They

have stood behind men strengthening and helping forward humanity in its efforts to evolve. In its infancy They came as Rulers and Kings and gave laws to the people; and when humanity reached its youth, They gently withdrew, but always watched over it, giving it a forward impulse from time to time.

Weak and helpless, humanity has ever looked up to Them for help and strength. It is to these great Ones that the cry of pain goes up from millions of hearts; and prayers for help, for peace, for freedom from life's troubles are continually streaming upwards to the mountain-home of the great Lord of compassion, the Master of Masters. And He and all His Mighty Brethren, out of Their great love, are ceaselessly generating and pouring out streams of blessing upon the world.

In this mighty task They are engaged, and eagerly do They welcome any who are willing to aid Them in Their work and take upon themselves a little of the burden of the world. This gives us the first and the only essential condition of discipleship. The Master has at His disposal only a finite amount of force which He seeks to use in the service of men. So great is the need of men that the Master cannot afford to waste any of that power which He holds in trust for the human race. Now discipleship involves the concentration of a certain amount of the Master's attention and the expenditure of a portion of His energy. The Master may not, and therefore will not, give of his force, unless such an expenditure brings in return a profit in the shape of an additional power of service through the channel of the disciple. To make this idea more concrete, let us take the case of a famine-relief officer whose duty it is to distribute food to the people in the famine districts, and who has a certain amount of grain entrusted to him for the purpose. It is obvious that the duty of the officer is to exercise the most scrupulous care in the choice of his subordinate officers, and to see that the men are thoroughly honest, and are not likely to use

the grain, so badly needed by the people, for their own personal advantage. Any negligence under such circumstances would be criminal.

This is exactly the position of these great Teachers. Looking on the world around Them, They see so much need for help and so few workers ready to give it. They see the sorrow of the world, the agony and the tears of men, the strife and discord, the awful cruelty, the conflict of passions. Though They know the future, yet Their hearts are often sad and They strain every power, every faculty, They possess. They bear cheerfully the burden of the world. They are the great purifiers of the world, who cleanse it by Their touch; and all the harsh and discordant notes of outer circumstances pass through Them and come forth in a great swelling tide of music, compelling and powerful, bringing peace and harmony.

The words "devotion to the Master," "love towards Him," are much misunderstood. The Master does not *require* our love or our worship, but this does not mean that we should not be devoted to the Teacher. Our devotion should take the form of trying to be like Him and to love and serve those whom He loves and serves. To love Him is to feel towards others as He feels, and to do what He would have us do. The Christ said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me;" the Buddha said: "Brothers, if any desire to help Me, let them help one that is sick." All spiritual Teachers are agreed on this point, that none can enter the portals of discipleship except those who are willing to do as They are doing, to lift a little of the heavy karma of the world. They do not bid any to come to Their world, but They welcome any candidate who consecrates all his powers to the work in which the great White Brotherhood is engaged.

As was said previously, the Master is looking out over the world with eager eyes, to find any among the

children of men in whose hearts the note of compassion, of unselfish service has begun to sound. And there are some among us whose eyes are beginning to see more clearly in the surrounding darkness, and in whose ears the still small voice has begun to whisper of the glory and the splendour of the Divine life. And lo! suddenly, amidst the gloom and twilight of life, they hear the music of a mysterious voice bidding them awake to the sorrows and sufferings of those around them; a light, clear and radiant, shows them a glimpse of the ancient and narrow path. That mysterious voice is the voice of the messenger of the Masters, whom They have sent to guide willing hearts to Their feet; and in the light which comes from Their disciple, each shall behold some day the majesty and the glory of his Master.

To many that first glimpse of the Divine has come. In the outer physical world we have seen some who to us embody our highest aspirations and ideals—symbols of all that is highest and holiest. As an artist beholds in the face of Nature some inner vision of beauty, as the Poet and the Musician revel in the harmonies that are heard by the inner ears alone, so does he who is about to tread the path that leads to the gateway of the Temple, behold the God within him made manifest in human flesh; once that vision is beheld, nothing remains for him but to follow the light that he has seen. It shines before him, calmly and steadily enshrined in that tabernacle of human flesh. Such is our first touch with the Master's world and in our relations with His messenger we have a foretaste, a faint reflection, of the splendour of discipleship.

People who have not had a glimpse of this sacred relation between the Guru and the disciple, do not understand the nature of the obedience that the pupil renders to his Teacher. It is not easy to analyse a relationship so holy, so inexpressibly tender and beautiful as this. Higher, purer and stronger than the most binding and sacred of all earthly relationships is the tie between the

disciple and his Master. It is a tie from the past stretching across the ages, growing ever stronger, and stronger as the years roll by, a tie which can never be broken. He is the Father, who has given us spiritual life, who has been watching over us and protecting us ever since we entered the human kingdom. He is the Mother, only infinitely wiser and more tender than the best of mothers, watching and tending the child whom He is rearing into manhood. He is the Teacher, who stimulates the intuition, the intellect and the mind, who gives us the key of knowledge, and teaches with infinite patience, with unwearied effort, ever smiling at the repeated blunders of the ignorant pupil, loving him even more for his mistakes. They speak foolishly who say that the spiritual Teacher loves to give commands and receive obedience. There is no pledge between the Teacher and the pupil except that which is the consecration of a love that has been growing stronger from life to life, and has at last united the two for ever. Have not we, even in the outer world, caught glimpses of a love that dares all and sacrifices all for the sake of the beloved? And when we realise that the highest love on earth is but a poor broken image of the love that exists between the Teacher and the pupil, we shall understand how the highest joy of the disciple is ever to carry out the wishes of his Master.

And is it not a fact that it is only through love that one can learn from another? Knowledge is ever communicated through the subtle power of sympathy. The child learns through trust and confidence and love from its parents. Where love exists there is no inequality, and so-called obedience is natural and easy because it is only another name for loving co-operation between the younger and the elder; and so in the school and the college too. All who are ignorant learn through trust in those who know more than themselves.

I have never heard children question the authority of the elders to guide them in their childhood. I have never

heard of students who demanded proofs from their teachers as to their power to teach. And it is so in all relations between the elder and the younger, between those who know and those who are ignorant. Knowledge always carries with it the power to convey that knowledge, and ever the mark of the teacher is the power to appeal to that which answers in no uncertain voice when a truth is uttered. The Christs and the Buddhas never argue: They declare. They speak not on the authority of scriptures, they appeal not to tradition; They know and have seen, and therefore speak as those having authority and not as the scribes; and the world instinctively recognises the power of the truth whereof the Masters are an expression.

For a reason which is not quite obvious, a distinction has been drawn between the methods of acquiring knowledge of the occult and of the physical sciences. Speaking of the former the Master K. H. said:

Occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its dicta, so also has the former; and he who would cross the boundary of the unseen world can no more prescribe how he will proceed, than the traveller who tries to penetrate the inner subterranean recesses of L'Hassa the Blessed could show the way to his guide.

Occult science has then its dogmas, its doctrines. Much of the controversy and doubting questions regarding Mrs. Besant's and Mr. Leadbeater's investigations into the records of the past have arisen owing to a lack of clear ideas on the nature of occult science. The demand that is continually made is: "Give us ocular demonstration of the truth of your statements." Let us see what constitutes a proof or a demonstration in the region of experimental science. The work of the scientific investigator is first of all to observe phenomena under differing conditions, and to state clearly the precise conditions under which a particular set of phenomena occurs. The apparatus is described in minute detail, and all the requisite conditions

for the successful performance of an experiment are laid down clearly and accurately. That is all that an investigator is bound to do. His work is then repeated by his colleagues and verified. After it has passed through this process, the results become part of the scientific doctrines of the time, and are accepted by the ordinary lay students of science as correct until disproved or modified by further research.

It is not realised by those who have not been through a course of scientific study how few of the more recondite facts of nature are capable of being verified by any but experts. People do not realise the amount of training that is necessary for the man who would verify even the most elementary facts of nature. The student of science has to go through an elaborate course of preparatory work, developing the powers of his senses, the keenness of sight, the delicacy of touch and hearing, the deftness of finger, which enable him to handle the delicate apparatus of science.

Now surely it will be granted that the Science of sciences, the spiritual Science, would necessarily require a training even more rigorous. For it consists not in discovering more instruments for observation, but in developing the inner faculties. Those who have succeeded in acquiring these powers have given to us very precise knowledge about these powers and faculties. It is for the student to take it or leave it. It is not their fault, if we do not fulfil the necessary conditions under which alone the occult teachings can be learnt.

For there is a law which every student of Occultism must obey before any spiritual power will be entrusted to him—the law of unselfishness. This quality is demanded from the aspirant with a rigidity which knows no exception; for all the power that the aspirant will ever possess must be used in the service of men.

And so the preliminary portion of the training of the disciple consists in acquiring this qualification. It

may be useful to understand, from what has been previously said, the nature of the qualifications demanded from a candidate for discipleship. It is obvious that whatever else the disciple may lack, he must possess two virtues which are indispensable to him. He must possess a nature which allows the Master to use him as His agent in the outer world, at any time and for any purpose. And all spiritual training is simply the getting rid of the barriers that stand between him and the Master's service. He must have no dislike for any person in the world; for if he has such a dislike, it means that the Master cannot use him in the service of that particular individual. In fact everything that erects a barrier between him and others prevents him from being a channel for the Master's life. He must be alert even in the midst of all the daily occupations of life, for who knows when the Master may require him to render service to some in trouble or sorrow; and he must be so devoted to the Master that he will be willing to suffer any hardship in the endeavour to carry out His orders.

How can we do this? How can we reach this one-pointedness? There is only one way of doing it; it is ever to realise His presence in our hearts. By making use of a law, which psychologists know as the law of association, it is possible to make the Master a living and continuous part of our consciousness. In this we have to use a wonderful power which we all have, and that is imagination. It is one of the most potent of human faculties both for evil and for good. To start with, we must build a strong, clear image of the Master, or of one who to us is the highest expression of all that is most beautiful and glorious. Steadily we must build that image, visualising every detail, until there stands before us the perfect type of spiritual manhood, glorious and splendid beyond all description. The next step is to make one great offering to Him of all that we have, of our thoughts, desires and emotions.

Let us see how we can spiritualise our life in every portion of it. We bathe in the morning. What a beautiful spiritual ceremony we can make of it, if we realise that our body is but the temple in which the Lord is dwelling, that bathing is but a process of purifying His dwelling-house, and that the water shines with the light of His holy presence. And so too with food and drink; we can consecrate them by realising that by eating we shall be strong for the service of the Lord. We have a visitor, let us imagine; we must realise that he is sent to us by the Lord Himself as one to be served and helped. We have a speech to deliver; we must speak as His messengers. So with every detail of life, whether it be writing a letter, going out for a walk, or anything else, every action of ours must be made sacred and holy by offering it as a sacrifice to the Lord within us.

Thus daily training the body, mind and heart in the continuous worship of the wondrous Divinity within, the aspirant becomes a centre of calm and holy influences; and wherever he goes, there the place becomes a little shrine because of the Master's presence within.

And one day the light within will have grown stronger, more brilliant, and lo, he beholds within that light the figure of his Master, with His hand stretched out in benediction; he hears the voice, the same still, small voice that he heard long ago, but stronger, more vibrant; and he passes through the gates of that Temple "which open inwards only," and enters into the possession of that knowledge and wisdom which is eternal life.

B. SAÑJIVA RAO

A RED INDIAN BIRTH CHANT

By ANNIE BESANT

AT the laying of the Foundation Stone of the Administration Building at Krotana the following delightful Birth Chant of the Omaha Tribe of the American Red Men was given. How near and intimate and beautiful is the relation between man and non-human nature indicated herein. It was a very graceful thought which brought this to the birthing of a new centre of the work of the White Lodge. It appeared in *The Theosophist* for April 1912, pp. 150-151.

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
I bid you hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air,

I bid you hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the earth,

I bid you hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,

Ho! Ye Animals, great and small, that dwell in the forest,

Ho! Ye Insects, that creep among the grasses and burrow in the ground,

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I bid you hear me!

Into your midst has come a new life.

Consent ye, I implore!

Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the air, all ye of the earth:

I bid you all to hear me!

Into your midst has come a new life.

Consent ye, consent ye all, I implore!

Make its path smooth—then shall it travel beyond the four hills!

A breath comes to us herein from the far-off days when the Gods walked with men, and when the nature-spirits were wooed to friendliness to a new life, their consent to its inbringing being sought. May be, in days to come, this love will again arise—for it but slumbers—and will bless the earth, enduing it with new and radiant beauty.

ANNIE BESANT

THE OUTER COURT

If thou wouldst keep the inner chambers holy,

Then in the outer court no dust may fall,

Nor stranger voices of a worldly traffic

Within the precincts of thy Temple call.

Holy of Holies, home of the Eternal,

A sacred shrine thy heart can only be,

If the broad pavement of thy speech and action

From sordid lust and passion false be free.

Guard then the threshold, make the courtyard worthy

To be the entrance to thy holy place,

Thou shalt thou know the strange and mystic rapture

Of those who see the Master face to face.

J. S. PATTINSON

THE NEW MILITANCY

[The following letter is reprinted from *The Times* of London.]

SIR,—Will you permit me, as a sincere admirer of the spirit of self-sacrifice which is the mainspring of the militant movement, to lay before your readers certain considerations that seem just now to be overlooked?

Until now the militants have sacrificed only themselves, and they had won the right to make the proud boast uttered by Mrs. Pankhurst in her splendid speech for the defence in the trial for conspiracy; that, alone of active political movements, the militant women's movement had injured no living creature save its own soldiers. Its forces were composed of martyrs, and they fought by enduring suffering, not by inflicting it—the one sure way to perfect triumph; and—if women are to embody the purest ideals—the only way fit for them to tread.

But now the movement trembles on the verge of a new departure; Mr. Hobhouse's wicked incitement to crime, and the violent threats of civil war and of industrial war made by prominent men, are having their evil effect; men have ever used violence to gain their ends, and there is a danger that women may follow their bad example, and become second-rate men in their political methods, instead of heroic women. The attempt to fire the theatre at Dublin, reckless of human life—for who can tell the result of such a fire, if successful?—was the first step on the new path. I leave out the supposed attempted arson of a private house, which was probably mere 'bluff'.

There is still time to check this tendency to use crime in political warfare, and therefore I venture to write. We have seen a similar change of methods in Russia, and may learn wisdom therefrom. The Nihilist movement was, in its inception, one of pure self-sacrifice of the most heroic kind: youths and maidens, highly born and wealthy, moved by a passion of sympathy for the suffering peasantry and factory workers, left their homes to live and labour with their hands among the poor, to comfort and to educate them. There was no idea of revolution, of rebellion, but only of gradual uplifting by comradeship. The Government, most foolishly, saw treason in self-sacrifice, arrested the enthusiasts, flung them into the fortresses, exiled them to Siberia. They endured in patience; they suffered and died. At last their patience gave way: they became maddened by the sufferings of their friends; they seized the weapons of the weak—the bomb, the dagger, and the mine. They killed some of their oppressors, but they also killed their movement. Organised society is stronger with

its gallows than a handful of revolutionists with their bombs. And they not only killed their movement politically, but they killed it morally: few know the splendid beginning; all know the violence and the murder which accompanied the end. The name of Nihilist, originally a philosophical term equivalent to Agnostic, has become synonymous with assassin. And, as always, detectives entered the organisation of violence, were the most incendiary among incendiaries, with all the corruption and treachery which follow such entrance.

Is the militant movement to undergo a similar transformation? At the moment the idea may seem incredible, but once crime is entered on it must either become more and more violent until it ends in a revolution, successful or unsuccessful, or it must rouse society against the movement it claims to support, and lead to its suppression. The high-minded, blinded, may begin it; they are soon ousted by the more violent: in such contests the most violent leads. The Girondins were patriotic, self-devoted, noble; they perished at the hands of the more violent Montaguards in the violence they had invoked.

Is there not yet time to separate militancy from crime, and restore Mrs. Pankhurst's boast? For crime is crime, whether the motive be political or personal: it pollutes the cause which uses it; and no civilised State can admit a burning theatre as a relevant argument for woman's suffrage. I do not deny crime may be successful, if the criminals are sufficiently numerous to overbear with violence the violence inflicted on them by the law. But there are not women enough willing to use violence to win success, even if success were worth winning at such a price—as it is not. If there were, they could win very easily, by abstaining from all engagements, marriages, household guidance and household service until votes were given. The weakness of the woman's movement, as of all good movements, is that few really care enough to undergo self-denial for it. Under these conditions martyrdom is effective, for it arouses sympathy; trying to burn down a theatre only irritates. The policy of persistent questioning, of making Ministers ridiculous and discredited, of unceasing pressure—this answers its purpose. Resistance by hunger-strikes is effective, and reduces sentences of imprisonment to absurdity, while forced feeding makes the Government odious and ignoble. But this last step of arson, unless disallowed, will prove fatal. Respect may be paid to the motives of the ladies concerned, but if the woman's movement is to remain untarnished their action should be condemned. I have waited to see if some one with more authority, one of the leaders, would speak; but as they are silent—I am sure from the most generous motives—I appeal to that sense of righteousness which lives in every woman's heart.

The Red Sea, Aug. 31.

ANNIE BESANT

WELCOME HOME

THE RETURN TO ADYAR OF MRS. ANNIE BESANT, P. T. S.,
AND MR. C. W. LEADBEATER

AFTER a long absence from Adyar Mrs. Besant returned to Madras on the 23rd October from Benares. Mr. Schwarz, our Treasurer, and others received her at the station and escorted her to Adyar, where she was given a very hearty welcome. Dr. W. A. English, our oldest resident, on behalf of our household addressed her thus:

MRS. BESANT,

With heartfelt joy we, residents in and around Adyar, bid you welcome to Adyar, the Home of the Theosophical Society. Two months ago, when, in Bombay, you landed again on India's soil after a long absence filled with strenuous and splendid work for our common Cause and Society in various lands, the Bombay Lodges and many others of Western India bade you welcome as the President of the Theosophical Society. Proceeding thence to Benares you were welcomed as the Founder of and Chief Worker for the Central Hindū College, and this afternoon another welcome awaits you, a Civic one, in which you will be met by the Citizens of Madras, who gratefully recognise you as a friend of and labourer for India and Indians.

Here in Adyar we know you and salute you in all these three capacities; but we add one more to them, of a more intimate nature, one that unites us to you by a bond of even more subtle love. We welcome you back amongst us as the Head of our Household, as the Mother of our House, to whom from our very hearts, great gratitude, great love, and great devotion flow.

We desire to express these feelings to you at the threshold of our Theosophical Home; we want you to know that you are here again amongst friends, pupils, admirers, co-workers, who are proud to reside once more with you in the same

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grounds, who are happy once more to dwell in your neighbourhood, who are grateful once more to have the privilege to be with you in the body for the short space that your unceasingly active life will permit that happy and precious union.

MRS. BESANT!

Accept our love, and measure its greatness by the brevity of its verbal utterance here—a studied brevity, based on our perfect trust in you that you will correctly gauge our feelings, however unable we may be to give them adequate expression.

May the Blessings of the Great Ones rest upon you.

The President made a very fitting reply.

In the afternoon a public reception was accorded her at the Victoria Town Hall under the presidency of the Hon. Mr. P. Thyagarayah Chetti. He read the following address, which was presented in a beautiful silver casket of exquisite workmanship.

To

MRS. ANNIE BESANT,

President, Theosophical Society.

DEAR MADAM,

We, the undersigned citizens of Madras, take this opportunity of heartily welcoming you once again into our city on your return from Europe.

2. Ever since you first set your foot on Indian soil and made India your home, you have toiled for her and her people with untiring love and sympathy. Your voice raised on behalf of the Indians working in distant foreign lands shows beyond measure the dearness you cherish for them. You have helped the Indians to respect their ancestors, and to seek for high ideals amongst them.

3. You have done invaluable service for the cause of Education in this country by bringing into stable existence a model institution, the Central Hindū College of Benares. Not content with that, your unselfish labours have been directed in the good cause of the Hindū University, which will hand your name down to posterity with a deep sense of gratitude.

4. Your labours in the cause of the various religions rooted in this ancient land have brought about a wide-spread revival of spirituality, and your explanations have tended to a fuller mutual understanding between them and to an increased feeling of toleration and mutual respect.

5. It is not necessary to dwell more on your services to this land, and we close with a prayer that you may be spared to live and labour amidst us for many a long year to come.

Mrs. Besant in reply said :

FRIENDS,—In thanking you for coming here this evening and for presenting me with an address full of kindly affection, I would say to you, at the very outset, that I realise that, in this gracious act of yours, you are not necessarily endorsing my opinions, you are not necessarily ranging yourselves with me in any one of the many lines of propaganda which I may be following in this country and abroad. You are here only to say that you think I have been of some service to India, and that I have at least tried to serve that mighty Motherland. It is my greatest privilege, I regard it as the best karma that I can have, to be allowed to work for India in however humble a way, to help to join her heart more and more closely to the heart of England, and to try to win both the mighty nations to love and respect each other as they ought to do. If in the past I have so often reminded you of the greatness of your immemorial past, if I have urged you to respect your own literature, to think of your own heroes, and to tread in the steps that have been traced for you by the mighty ancestors of your own blood, I have done so because I know that, unless a nation reverences its past, it is not likely to achieve a splendid future, because I realise that for the very basis of good citizenship there must be a sense of self-respect, of pride in the national honour, of love for the national future. Those who would tell you not to look to the past for inspiration are badly advised, for every nation in proportion as it draws its strength from its own past is able to walk strongly forward to a future greater than the past has been; and if I have in any way been of service to India, it is because I have begged her to be herself and not a copy of another, and not to rob humanity of those mighty treasures which she holds in trust for the future of the human race. For every nation has its own peculiarities, its own treasures, its own particular quality that it adds to the world; and India's gift to humanity is a mighty gift, second to none among all the nations of the world. And to-day we can see flowing through India new life, new energy, new purpose; and the Indians are beginning to look to the future, and to know that it holds for them something even greater than the past.

Some word has been said about the effort to help the religions of the land. May I remind you, friends, that India can never take her place among the nations so long as religion is used to divide instead of being used to unite, and on this soil so far-stretching and so ancient, you have representatives of every great living religion in the world—the Hindū and the Parsi, the Buddhist and the Mussalmān, the Jew and the

Christian; they are all here, born into the land, and having their shares in its past, its present and its future. Only as they can learn to respect each other, only as they can learn to love each other, only as their rivalry is but rivalry of service for the common motherland, only then will India become really great. There is nothing which should divide the heart of one faith from the heart of another, for the name of Indian rises above all, and Indian should be the dearest name to the heart of every one born upon her soil. You may follow one religion or another; love your own religion best, that is your right and your duty; but remember that religion should never be used as a cause for civil or for political strife, and that religion is best served when the men of one faith see brothers in the men of every other faith that finds its home in India. So it is my effort wherever I go to spread peace between faith and faith, love between province and province, to ask people to forget their differences, which are really trifling, and to remember their unity as children of a common Motherland that knows no outcasts in the household, that finds no coldness in her heart to any child born upon her soil. And all that I would ask you, friends, for the few years that yet remain to me—all that I would ask from you permission to do in your land is to try to serve your nation, to try to be useful to your commonwealth, to help you, so far as I may, to serve those who are growing up amongst you now, the leaders of the future, men of your own race, men of your own blood, who shall lead you to your national heritage. When in Benares, not long ago, standing on the platform of the Central Hindū College, I saw on that same platform some great Indian leaders of to-day, I cannot tell you how joyous was my heart when turning to them, I said to the boys before me: "Here are your real leaders of the future, the men of your own people, the men of your own race." For no one who is outside a nation can really help very much to, make that nation great. A nation must be built by its own sons, a nation must be guided by its own brains. A nation may be helped, perchance, but the real inspiration must come from within; and my joy in India to-day is that more and more as years go by, I hope to fall into the background, and to see her own children go forward at her head, and her own people lead her into the promised land in front. And so I only say: "Let me serve you as long as my services are useful. Let me work for you as long as there is some work that my hands may do." My hope is that perchance out of this work and this endeavour, it may be my happy karma to be born again in this beloved land, so that not only my heart shall be Indian but also my body, and then I shall find myself closely amongst you, one of you in the future as I have been one of you in the past.

On the morning of the 25th, Mr. C. W. Leadbeater arrived via Colombo and was received by our President and others at the Saidapet Station. A very warm and enthusiastic reception was given to him by our Adyar household, Dr. English once again representing:

MR. LEADBEATER,

We, the residents at Adyar, together with many friends gathered from far and wide, joyfully welcome you back at the threshold of the Headquarters of the Theosophical Society and offer you our heartiest love, and express our great gladness at your return amongst us.

During the few years you have lately spent here, the permanent residents at Headquarters had come to look upon you as one of their number, settled for good here in the Central Home of the Society as in your own natural home. Those other residents who during their temporary stay had the good fortune to assist at your memorable Roof Meetings, where night after night you poured out new data of occult information in ever richer measure, where you ever and ever brought out that most precious note, sane balance and common sense, where you were a continual source of inspiration and refreshing cheerfulness, where the wholesomeness of your teaching was so utterly evident, they could scarcely realise what a summer at Adyar meant, in the absence of Mrs. Besant, without you to fill the gap.

You will forgive us if we here give expression to the fact that your absence from this place during these many months past has been felt by all of us as a great loss. But reasons of a higher order have taken you away, and we have resignedly submitted to the inevitable. Now, your task has been finished and you are amongst us again. We are profoundly grateful that fate has willed it so, and at your re-entrance into this, your home, we offer you our love, our devotion, and our gratitude.

May we be privileged to have you amongst us without interruption for many years to come; may you for a long time yet adorn this place and add to its dignity by your presence and work; may you here again accomplish such labour as only you, by your particular talents and gifts, are capable of doing in such an eminent way for the honour of Theosophy and the Theosophical Society.

If home means the place where love reigns, affection holds sway, where there is sincere mutual good-will and great frankness, where there is an earnest desire to work in common, together with full recognition of qualities shown—then amongst us and in this place you are veritably home again, for you are amongst friends and pupils, admirers and co-workers, and above all, amongst those who think it an honour to recognise in you an elder brother.

Again and again welcome to Adyar, and, may the Blessing of the Great Ones rest upon you.

In the afternoon of the same day six addresses of welcome were presented, three to our President and three to Mr. Leadbeater by the South Indian Federations—(1) the Madras-Central-Districts Federation, represented by the retired Sub-Judge Mr. A. Rāmaswāmi Shāstri, F. T. S., and Mr. C. Rāmaiya, F. T. S., B. A., of Cuddapah; (2) Southern Districts Federation, represented by Mr. P. Nārāyaṇa Aiyar, F. T. S., B. A., B. L., and Mr. A. Rāṅgaswāmi Aiyar, F. T. S., Public Prosecutor of Madura; (3) Carnātaka District Federation represented by Mr. Y. Shrinivāsa Rao, F. T. S., Retired Chief Engineer of the Mysore Government and Mr. A. Singāravelu Mudaliar, F. T. S. Below we give the text of the addresses:

To

MRS. ANNIE BESANT,

President, Theosophical Society.

DEAR AND VENERABLE PRESIDENT,

We, the President and Secretary of the Southern Districts Theosophical Federation, on behalf of the Lodges affiliated to the Federation, beg to welcome you to the Headquarters of our Theosophical Society.

Your great work in Europe has brought to our Society added strength and glory, and has evoked our heartiest appreciation, and we offer our deep gratitude to the great Masters of the Wisdom whose chosen servant you are. They have blessed the Theosophical Society by giving it the beneficent services of such a worker of the August Brotherhood as you are; and while the earning of Their approval is your joyful privilege, our poor appreciation goes but a short way.

It is not for your sake, dear Leader, that we bring this welcome and appreciation. It is for our sake, for us who follow you with devotion and trust, and look up to you for help and instruction. We assure you that our hopes are bound up in your hopes, our aspirations are based on your knowledge, and we express our deep loyalty to and profound trust in you.

May the Holy Ones shower on you Their choicest blessings, and may you live in our midst for many, many long years, so that you may lead our great Society, and guide us all to the Lotus Feet of the Masters whose Messenger you are.

We remain,

Dear and Venerable President,

Your grateful and loyal followers.

To

CHARLES WEBSTER LEADBEATER, Esq., F. T. S.

DEAR AND REVERED BROTHER,

We, the President and Secretary of the Southern Districts Theosophical Federation on behalf of the Lodges affiliated to the Federation, beg to offer you a hearty welcome to Masters' Home at Adyar to which you return after your sojourn in Europe, where you went on work entrusted by Them to you and your great colleague, Mrs. Annie Besant, our Revered President.

Your splendid services of over a quarter of a century in the sacred cause of Theosophy, and your link with our great Founder, Madam H. P. Blavatsky, make you an elder brother in our Theosophical Society.

Your silent services to our cause, and your great books, full of instructions of practical value and utility, make us look up to you as a spiritual teacher of a very high order. By the purity of your life, by your simple ways, by your strenuous work, by your great love and tolerance, by your gracious cordiality, by your ever-ready helpfulness to all, you have set us a noble example of what a disciple and servant of the Great R̥shis should be. We assure you of our unfailing loyalty to you. We love you as our teacher, we revere you as a servant of the great Lodge of Mahātmas, and an added link binds you to us, for you stand as the greatest helper of the venerable President of our Society.

May the great Ones, whose willing servant you are, keep you for many long years in our midst to guide and instruct us in the great science of Parā-Vidyā of which you are an efficient exponent. May Their teachings come to the Society through you is our earnest prayer.

We remain,

Dear and Revered Brother,

Your Faithful Friends.

THE AUTHORSHIP OF *AT THE FEET* OF THE MASTER

[Among the many unfounded charges made during the spring in the vain effort to discredit Mr. J. Krishnamurti, is one that he did not write his book, *At the Feet of the Master*, but that it was written by Mr. Leadbeater. I may say, in passing, that though I did not see Mr. Krishnamurti write the whole of it, part of it was written in my room, in my presence, and I did not see what he was writing until he showed it to me. It is alleged that Mr. Leadbeater, at an E. S. meeting, stated that he had written it, taking Alcyone's ideas and putting them into English. It may be useful, therefore, to print here the notes of the meeting at which this is alleged to have occurred, taken at the time by Don Fabrizio Ruspoli, who always takes such notes.—ANNIE BESANT.]

ADYAR, MARCH 26, 1911

CONFIDENCE. "You must trust your Master; you must trust yourself. If you have seen the Master, you will trust Him to the uttermost, through many lives and deaths. If you have not yet seen Him you must still try to realise Him, because, if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power."

We have taken up the great question of Confidence. It divides itself into two parts which we must consider separately. "You must trust your Master." That is the first half of our subject. "You must trust yourself." That is the second half. "If you have seen the Master," our text says, "you will trust Him to the uttermost through many lives and deaths." Here it is Alcyone himself who is speaking. There are several places in the book where there is a departure from the general rule stated in the foreword: "These are not my words;

they are the words of the Master who taught me." I know; perhaps, even more than your President about this book, and the circumstances that surrounded the giving of this book, of these instructions; because, belonging to the same Master, I was on the spot when the Master gave them to Alcyone; not invariably, for sometimes some piece of work that I had to do might keep me elsewhere, but as a rule I was present. I can testify therefore that his remembrance was very, very accurate. Sometimes he would ask me on the physical plane to confirm something, or tell him if his memory was quite correct; but as a rule the accuracy with which he remembered the exact words used was wonderful.

In certain places, however, he speaks himself directly. Thus here, Alcyone is speaking of his Master. The Master said something similar, referring to Those even greater than Himself. Also in one place it is written: "In the light of His holy presence, all desire dies but the desire to be like Him." This phrase, which struck me as one of the most beautiful and poetical in the book, is Alcyone's own. The Master said something to the effect that when the Great Ones are seen, all lower thoughts and desires fall away.

When the Master is spoken about in this way, it is quite clear that the words are Alcyone's; and mind, all the way through, though he is repeating the Master's words, he is speaking directly to you. For this reason, he uses always a form not adopted in *Light on the Path*, nor in *The Voice of the Silence*. "If you wish this or that," he says, "then you must do so and so." In those books, the form used is: "Do this and do that." The words are generally the Master's own, but handed on to you by His disciple.

The Master has a wonderful command of the English language, as of many others. He was in this case addressing Himself to a physical brain which is still very young, and so was careful to speak in such clear terms that the young brain might remember and understand; and we reap a certain advantage from this fact,

from the exceeding clearness of the Master's words. Alcyone's knowledge of English is not perfect, and was still less perfect at the time when he wrote these instructions; but he brought through the Master's words with remarkable accuracy. The teaching, I may say, was not given all together, not much at a time. It was scattered over months, a little text being given each night which was to serve for Alcyone to model the next day upon.

"If you have seen the Master, you will trust Him to the uttermost." That, of course, is utterly true. Alcyone himself never had any difficulty about this idea of trust in the Master, but accepted it fully at once, even before he had seen Him. When he had met Him, before he could remember perfectly in his body what took place when out of it, he would come to me very eagerly each morning, asking what the Master had said, saying: "I can only remember so and so. What else did He say?" You can understand this ready trust if you consider his past lives; for, as you may see by reading them, he had known his Master life after life. That really is what lies at the back of it. The ego recognises at once the great Ones whom it has met in the past, and answers to Their influence. It is very largely a question of one's past, how far one is able to take advantage of present opportunities. Some people, I know, think this is a little unfair. "Never mind the past," such a one will say. "Now, in the present, I am just as much in earnest, just as anxious to reach the Master as those are who realise and trust Him. Yet I cannot feel sure, cannot trust." It may seem hard; but it is not unfair. It is of all things the fairest; for it means that in either case, one is reaping the fruit of one's own past. An honest desire will go a long way. One must be careful to be absolutely honest with oneself. If you *know* a thing, even if you cannot prove it, it means that the ego has seen it; but you must never pretend you have seen a thing when you have not.

C. W. L., APRIL 30, 1911

In the book there follows a long explanation, occupying two or three pages, to show how great an evil gossip is. Now, the Master would never have taken all this trouble if He had not thought it to be a very important thing. I myself was very much struck with this, when I heard Him say it to Alcyone. I spoke of it, and used it to some extent; and some people who were very eager to criticise attributed that passage in the book to me. It is quite a natural thing for the outer critic to take a thing just the wrong way round. Thus, when I wrote the articles on the Sixth Root Race, people said that they expressed my own ideas. No doubt I had been saying similar things; because my mind, being in touch with that of the Master, would receive ideas which He had in His mind. But I did not know about the Sixth Root Race colony until I was shown the vision. Then, as to Alcyone's book: I did not know that it would be published; and so I used, in speaking at E. S. meetings, much of what the Master said to him. So you see that the eagerness to find fault often leads people to take things quite upside down, and to say things which are quite untrue. They do not realise that when pupils are taught by the same Master, they are bound to have much the same ideas.

In the same way, when I was in Bombay, I found a story current there. You remember I told you here that there were, so to speak, two periods in the development of Alcyone; one during which he could not remember perfectly, and when I would repeat to him the special precept or aphorism given to him by the Master as applying to the next day; the other in which he could bring through the memory. At Bombay, they thought that the whole of the book had been repeated to him by me in that way. Now, the book was written in the second period, when he remembered and wrote down for himself; and the President has explained in the preface how two

omitted sentences were supplied by the Master, and in two other cases an omitted word was added. This story in Bombay did not do harm; but you can understand how things get twisted, so you must be very careful as to what you repeat. Take the advice given some pages later in the book, not to repeat the gossip you hear. "Never speak ill of any one, refuse to listen when anyone else speaks ill of another, but gently say: 'Perhaps it is not true; and even if it is, it is kinder not to speak of it.'" If a person makes a mistake or does something wrong, do not go and repeat it. What would you do if that person were your son? Do the same with other people. I know it is hard, because of the development of the lower manas. You must not let your mind run away with you, any more than you must let your passions run away with you. So if you find your mind wanting to be critical, pull it up and say: "That (criticism) is the work you ought to have done thousands of years ago; now go and do something better."

The following was written by Mrs. Russak, to be sent to any journal which stated that Alcyone's book was not written down by him.

"The report has reached me, that a writer in your Journal has stated his belief that the little book, *At the Feet of the Master*, was not written by J. Krishnamurti, and the imputation also made of inadequate ability to do so.

Please allow me to state that I live at Adyar when in India. During the Winter of 1909 and 1910 I was there, a student of Theosophy under our revered leaders, Mrs. Besant and Mr. Leadbeater.

It was also my pleasure during that time, as a personal friend, to have charge of the studies in English and pronunciation of J. Krishnamurti and his brother, J. Nityanandam. I spent much of my time in close companionship with them both and with the leaders mentioned.

Day after day I saw Krishnamurti sitting apart from the rest of us, writing down his teachings from his Master, his experiences, etc. Often when he had completed them, he would bring to me what he had written down, and read it to me for correction. There was seldom a mistake, even in grammar.

On other occasions, especially on Sundays, he has repeated to several of us collectively his teachings about the Qualifications for Discipleship and other things that his Master had taught him.

It gives me great pleasure, knowing the facts as I do, to make this statement in his defence.

(Signed) MARIE RUSSAK

LODGE WORK

[The following letter has been sent to all members of the Dunedin Lodge, New Zealand. The idea is a very good one.—EDITOR.]

DEAR—

You will greatly assist the Committee in its endeavour to render the Lodge still more efficient as an instrument for the Masters' use, if you will kindly let me know, at your early convenience, which of the undermentioned Groups you elect to join for service. While some members will undoubtedly desire to belong to more than one Group, and will do good service in more than one, the Committee recommends members to choose most carefully, and to select a line of service such as they can certainly follow, and along which they can be depended on for useful work, rather than to spread their energies over too wide a field. The Committee aims at such organisation as shall enable the Divine Force poured through the Lodge to be used to the best possible advantage; and this object will be best attained by the selection, on the part of members, of definite avenues of effort, precisely as in more worldly businesses.

GROUPS

- (1) *Lecture Group.* This includes Lecturers, Class Leaders, Chairmen, Arrangers of public meetings, suburban campaigns, etc., Stewards—in fact all that take part in any way whatever in the special phase of Theosophical work implied in the title of the Group.
- (2) *Correspondence Group.* This includes all who are prepared to enter into correspondence with Public Officials, the Clergy, Teachers, and the like, as opportunity offers. Also such as will correspond with Country Members, and help to keep them in touch with the Lodge life; this last being a vitally important matter.
- (3) *Distributing Group.* This includes all workers who will undertake the distribution of leaflets, pamphlets, etc., free or on sale; the regular supply

of periodical literature and books for review to the Press. If any printing be undertaken by the Lodge, this Group would take charge of that work also.

- (4) *Literary Group.* This includes those members who will undertake to watch the Press, and take every opportunity to write articles, or letters, or send clippings, notes, etc., of a Theosophical nature, for publication—a work of quite peculiar importance at the present stage of Theosophical activity, and calling for the most scrupulous carefulness on the part of those who take part in it, that we may, in spreading our gospel, offend none, and be helpful at least to some of those who read.
- (5) *Visiting Group.* This includes members who can undertake the work of visiting hospitals and other institutions, ships, and private sufferers; those who will undertake personal interviews; those who will make strangers welcome at meetings. It offers a fair field of effort to many who cannot face the more public work of the platform, or wield a Theosophical pen; and it is as necessary to the well-being of a Lodge as any other of its various activities.
- (6) *Civic Group.* This includes members of other Societies, Masons, Good Templars, and other Benefit Orders; of Church Classes, and Debating Societies; of Political Bodies; Scientific Bodies; Reform Bodies of various kinds; City Councils; Chambers of Commerce, and the like. The intention of the Group is that the Theosophical ideal shall be carried out into these fields of human activity, (as is, of course, being done now by members) but in a more definite and purposeful way.

[Here follow the names of the leader of each group and the two assistants in each.]

Under these as leaders, members of Groups will serve, each Group attending steadily to its own department of the work; rejoicing in the work of other Groups, glorying in their success, but never venturing out of its own sphere into others; throwing its energy into its own field; seeking to do the work appointed to it well; taking for its motto the fine saying of a Christchurch member: "The best is not too good for the Masters' use, and less than the best is not good enough."

Yours fraternally.

THE FIVE STAGES OF MIND

1. KṢHIPTA

The "butterfly" mind, the early stages of humanity or the mind of the child, darting from one object to another. Corresponds to waking consciousness on the Physical Plane.

(Not ready for Yoga.)

2. MUDDHA

Stage of youth, swayed by emotions, bewildered by them, involving feeling of ignorance.

(Not ready for Yoga.)

Astral Plane.

3. VIKṢHIPTA

Possessed by an idea—love, ambition, or the like. No reasoning avails against the idea. Would gladly die for it. Is becoming concentrated, learning discrimination between the Real and the Unreal.

(Approaching Yoga.)

Lower Mental Plane.

4. EKĀGRATA

Possesses the idea. It is a one-pointed state of mind. The man is mature, ready for the true life, is practically beyond the world's allurements. Chooses one idea, the Inner Life, and learns desirelessness.

(Near to Yoga.)

Higher Mental Plane.

5. NIRUPPHA

Rises above all ideas; chooses according to the illumined Will; is self-controlled; has complete control of mind, being able to inhibit its motions at will, and practises the six Endowments.

(Can practise Yoga effectively.)

Buddhic Plane.

F. M. W.

Vasanta Press, Adyar, Madras, India.



THE ADYAR BULLETIN

VOL. V ADYAR, 15TH DECEMBER, 1912 No. 12

HEADQUARTERS' NOTES

THESE notes, from January, 1913, will be headed 'From the Editor,' and I shall try through them to keep in touch with our scattered membership attached to Adyar. The coming year promises to be a stormy one, so we must keep closely in touch with each other, and set our faces steadily to the blast. Another change of name concerns our publishing office. In future it will be termed the Theosophical Publishing House, and our Benares book business will bear the same name. Mr. Keightley and myself have agreed to break our literary partnership when the Bond Street lease runs out in 1917; I shall thereafter carry on the business alone, and it also will bear the above title.

* * *

In our January number we shall revive 'Students in Council,' and under that heading we shall print answers

given by Mr. Leadbeater and myself to the questions addressed to us at our Adyar meetings, or sent to us from abroad. Another feature will be: "How I came into the T. S." There will be short accounts from members of the many ways in which they were impelled into the Society. We were chatting over it at one of our evening meetings lately at Adyar, and found the subject to be full of human interest.

* * *

We had two interesting visitors at Adyar last month. Rai Bahādur the Hon. Mr. Gaṅgā Prasad Varma was in Madras for the Sanitary Conference, and came over for a couple of hours. We walked all over the place, and he was much interested in the experiments we are making in sanitation and agriculture. At Leadbeater Chambers our sewage tank has worked admirably, and we have eliminated the 'sweeper'; and this—in view of the subject which had brought him to Madras, and of his own work on the municipality of Lucknow—was a matter of concern to him. He was also quite awake to the importance of the cactus experiment which is being carried on. The Press was also visited, and he noticed with approval the airiness of the building, and the bright faces of the boys who are there learning their trade, under the fatherly care of Mr. A. K. Sitarama Shastri. The thing, however, which struck him most, especially with all the active work which was going on, was the sense of peace brooding over the place, a peace of which he was conscious on entering it. It was a great pleasure to see the well-known Editor of the Lucknow *Advocate*, who has been a good friend to me alike in storm and sunshine for many years.

* * *

Our second visitor was a Russian Professor, who found Adyar to be on his road from Eastern Siberia to Petersburg, whither he was going to take up an appointment under his Government. He could only spend ten days with us—a poor reward for so long a journey. But he

seemed to be satisfied even with so brief a stay, and was thoroughly happy and content. He carries to Petersburg with him a memory which will not die, and has left with us an example of devotion which shrinks from no length or hardship of journey to stay for a few brief days in the place wherein we live for months or years, taking our privilege lightly.

* * *

We have really been nearly drowned in Adyar by the torrential rains. The wells fill so fast that it is hard to pump out the water quickly enough to save the motors from being swamped, and when it is pumped out, it can only run over the land and percolate back again. It seems a pity that all this water should be wasted, instead of being gathered into great tanks for use in the burning summer months. The existing storage tanks are quite inadequate. Some of the Madras roads have been ankle-deep in water, to the great discomfort of all obliged to go about their various avocations.

* * *

Our numbers have been augmented by the arrival of Mr. Harvey, Mrs. Duckworth, Mrs. Lauder, Miss Banks, Miss Hope Rea, Mrs. Nettell, Mr. Schuurmann, the two brothers Ingelmann, Mr. Crombie, Mr. Eland, Mr. Purshot-tam Odhavji, Mr. and Mrs. Kirby, and Mrs. Stead. Miss Davis has returned to us for another year. Two more are still to come, Dr. and Mrs. Maddock. The numbers at the Convention seem likely to be larger than ever, and the temporary buildings are already beginning to appear. We are hoping also to see Mr. and Mrs. Bibby, who are best known to our readers in connection with *Bibby's Annual*.

* * *

The suit against me has been removed to the High Court, I am glad to say. It is recognised on all sides that serious questions of principle are involved. I trust that the Court may see fit to expedite the hearing. The other suits are moving slowly on in the usual way. I am

very grateful to friends who, from various parts of the world, have sent cables of love, sympathy and encouragement. It is in times of trouble, such as this, that one is able to know the true friendship on which one may rely.

*
* *

Miss Mary Gawthorpe wrote to me, asking me to sign a petition against the forcible feeding of the Suffragettes and for their treatment as political prisoners. I was ready to do so, but the prisoners in question were released. I sent the following letter:

All that I have written on the subject of militancy shows that I regard all militants as political workers—political offenders, if they break the law. To me, forcible feeding is a brutal form of physical torture, belonging to mediæval, not to modern, days, and I have written publicly on this many times. Hence I fully agree that Mrs. Leigh and Miss Evans, like all other Suffragists, should be treated as political prisoners.

The absurd position of the Government, which finds itself compelled either to murder, to torture, or to release its Suffragist prisoners, is of its own choosing; refusing to recognise a political claim as political, it finds itself obliged to allow prisoners to fix the length of their own sentences, and make the administration of the law a farce. England has refused to give up assassins, on the ground that their assassinations had a political motive, while the present degenerate Government tortures its own opponents.

I am utterly opposed to the use of arson and the throwing of hatchets as political arguments, and regard the actions of Mrs. Leigh and Miss Evans as a fatal blunder and a soiling of the woman's cause. Still, they were and are political offenders, and should be recognised as such. So I should have been quite ready to sign your petition had it been necessary.

HOW TO SEE A NATURE-SPIRIT

By C. W. LEADBEATER

SOME years ago in *The Theosophist* I wrote on the subject of nature-spirits, but from the point of view of their effect upon us, rather than of ours upon them. It is well to consider the other side of that relation—the influence which we may exercise upon the fairies of our neighbourhood, and the friendships which we may make with them. Many of their tribes are so beautiful and so interesting that their acquaintance would repay cultivation, and we may help to develop their intellect and affection, and so do them much good. Those of them who possess etheric bodies have the power to make themselves physically visible if they choose, so men who are happy enough to gain their friendship may occasionally be rewarded by a view of them even with ordinary sight. There is also a probability that such friends may be helped by these elves to attain flashes of temporary clairvoyance, in order that in that way they may see them.

A nature-spirit has many points of resemblance to a wild animal, and the method of making friends with him is much what we should have to adopt if we were trying to tame birds or deer. He is shy and distrustful towards man; how is this distrust to be overcome? One who wishes to study at first-hand the habits of a bird usually goes to the haunt of the creature, conceals himself, and remains perfectly quiet, in the hope that the bird will not see him, or if it does, will be reassured by his absolute stillness. The etheric sight of a fairy pierces through walls or bushes, so it is hopeless to attempt to

evade his observation; and for him the stillness which is important is not that of the physical body, but of the astral. He objects to the filthy physical emanations of the average man—of meat, of tobacco, of alcohol, and of general uncleanness; obviously one who wishes to make friends with him must be free from all these. He objects to storms of passion and impurity; so the man who seeks him must also be free from all low and selfish feelings, such as lust, anger, envy, jealousy, avarice or depression.

These negative qualifications being in order, can anything positive be done to invite the approach of so coy a visitor? Animals can often be attracted by the offer of food, but as a fairy does not eat, that particular allure-ment is not available in his case. The student can provide for him conditions which he is known to enjoy. Strong unselfish affection or devotion, or indeed any high feeling which burns steadily and without wild surgings, creates an atmosphere in which the nature-spirit delights to bathe.

The man—the right sort of man—who rests for a while in some lovely lonely spot—in a wood perhaps, or by a stream or a waterfall—and revels in such thoughts as have been suggested, is quite likely to become aware of an unfamiliar presence, of something fascinating, yet strange and non-human; and perchance, if fortune greatly favours him, he may even see as well as feel, when the shy, wild creature becomes a little more accustomed to him, and gradually learns to trust and like him. But if the student remembers that to the nature-spirit this is an adventure such as it would be for a mouse to make friends with a cat, or for a man to endeavour to establish fraternal relations with a tiger in the jungle, he will learn to exercise unlimited patience, and not to expect immediate results.

Almost all nature-spirits delight in music, and some are specially attracted by certain melodies; so if the experimenter happens to be a performer upon some

portable instrument, such as the flute, it may increase his chances of success if he plays upon it. I knew an elf in Italy who was so fascinated by a particular piece of music that when it was played on the piano, he would actually leave the wood in which he dwelt and come into the drawing-room to enjoy it and dance to it—or rather to bathe in its sound-waves, to pulsate and sway in harmony with them. But I never knew him to do this if there were more than two or three people in the room—and even those must be friends whom he had learned to trust.

More than once I have seen a shepherd boy in Sicily, sitting in some lonely spot on the hillside playing on his home-made double Pan-pipe like an ancient Greek, with an appreciative audience of fairies frisking round him of which he was probably blissfully unconscious, though no doubt their delight reacted upon him and added zest to his playing. Sometimes the peasants do see the nature-spirits, however; plenty of instances may be found in Mr. Wentz's *Fairy Faith in Celtic Countries*.

C. W. LEADBEATER

ON HOW TO READ

By E. G. H.

MOST of us who wish to progress in our knowledge of Theosophy are obliged, in our earlier stages at any rate, to delve this knowledge out of books. Now it is of little use to read much and remember little, although there are many who take a pride in doing so and in being able to say whenever the title of a book is mentioned that they have read it. Further, numbers of people delude themselves into believing that really they do remember the book and only forget its contents at the moment they are required to produce the knowledge. Mrs. Besant has well described the *raison d'être* of this feeling in her *Thought Power: Its Control and Culture*, where she shows that it is the strong thought of the writer or lecturer that fashions the weaker mind-stuff of his hearers or readers into a semblance of his own ideas so that at the time they are able to see the facts just as he sees them. But next day the controlling effect of the lecturer or writer will have worn off and the mind-stuff will only carry a remembrance of having vibrated strongly in unison with that of its teacher, and day by day, unless the student renews the vibrations by re-reading and careful and original thinking, the effect will become less and less. On the other hand, thought devoted to the subject will bring out fresh points that were missed at first, and every re-reading of a great book makes one realise some fresh truths that were not noted before.

Now in the same book Mrs. Besant gives us very definite instructions as to how we are to repair this very

common defect. She says one should read for five minutes and then think over the matter for ten. Unfortunately with a great number of people the ten minutes thinking means a quarter of a minute devoted to the subject-matter of the book, and the rest to their own affairs. It is the same old trouble that we all experience when trying to concentrate, but in a more aggravated form.

The writer believes that he has found one solution to the difficulty and it may possibly be of interest to others who have also despaired of ever being able to assimilate the contents of a book properly. Before proceeding to explain his system, however, it is necessary to describe how a book is usually written. The author will have built it all up on one single idea or question that came to him, even though when he writes the book this idea is not the principal one. That is the first thing to realise—every book represents or should represent a single idea which is its base. The writer next proceeds to develop this idea so that he may make it plain to his readers. Let us consider Mrs. Besant and the book already mentioned. Possibly the idea of this was suggested to her by someone asking: "How can I develop my thought-power." Mrs. Besant answered to the best of her ability, but it set her thinking that the reply was one which would interest thousands of people, and which, when she had thought it over thoroughly, she could give in a much fuller and more satisfactory form than she did verbally. Therefore she divides it up into parts. To start with she must explain what thought is, then man's first conceptions regarding it, then its power in reality, since it can be transferred across space, also how it began, and so on. Each of these parts or heads will become a chapter, and the chapters of a book are like the main bones of a skeleton. Then each head has to be taken and considered, and in order that it may be made more clear to the average reader, divided into sub-headings, each of which is the chrysalis of a paragraph. Finally the paragraphs are built up from these sub-headings.

and we get the finished book. The author's work is synthetical: by intuition or some power which he possesses to a greater degree than his readers he is enabled to see a beautiful object on a far distant hill, and having seen it, he determines to make a road to it so that others also may be able to get close to it, and see it as he has been able to from afar off.

The reader's work is of an opposite nature. It is analytical. From the title of the book or otherwise, he has an idea, which may be either vague or clear, of what the author wants to show him. He must follow the road step by step, noting the directions given and the reason for them: if he fails to follow them he will lose his way and never see the beautiful object. Or if he notes them without, however, paying much thought or attention to them, he will see the beautiful object once, but will not be able to follow the road again by himself, and will have but a memory of the object to live upon. In reading a book, therefore, one must try to fix in one's memory all the landmarks which the author marked down before constructing the road: in other words the reader should try to reconstruct from the book the notes which the writer used in his construction of it. It is a very difficult, for many, indeed, an impossible task to remember the whole of a book in detail. To learn a piece of music by heart is far easier than learning a similar amount of running prose, for each note will be found to have an orderly connection with those behind and in front, and will suggest and be suggested by them in turn.

There is another characteristic of most writings which requires to be recognised. This is the division of books, chapters, paragraphs, and sentences into two classes, periodic, and loose. In the former, the argument or main idea lies at the end of the book, chapter, paragraph, or sentence, the rest leading and working up to it. In the latter the idea is stated first and the rest of the book, etc., goes on to amplify or prove it. This is not an

absolutely hard and fast rule. The present paragraph, for instance is loose but the key-idea is contained in the second, not the first sentence. In such cases, however, the sentences which come first will often be of an introductory or connecting character. The knowledge of this principle enables one to get the key-idea of a paragraph or chapter more easily than if ignorant of it.

Now to carry out this method of reading one must give up the idea of a cosy arm-chair. To read profitably, one must do it at a table with paper and pencil at hand; very few of us can make notes and carry them in the head successfully. Not only are mental notes usually slovenly, since the thinker does not try to dress them in proper words, but they are made once only whereas written notes are made twice—once in the brain and once on paper, and so stand a double chance of being remembered even if the actual notes should be lost. Now read a single paragraph, think it over and get the key-idea: add to this anything else, in the shape of clauses, that you think the key-idea will not suggest of itself, and write it down. Every paragraph should be fairly easily summed up in one sentence of moderate length. Having worked through a chapter thus, the reader should go carefully over his notes, and try to sum up the chapter in the same way. Finally the whole book should be so treated, but here, as well as in the chapters, it will be found difficult to summarise the whole in a single sentence that will effectively serve as an *aide-mémoire* to the whole. For instance, the central thought in Mrs. Besant's book already mentioned, can be summed up in the sentence: "It is possible to control and cultivate Thought-Power"; but that is already indicated in the title. It could be improved by the addition of "by means of observation, concentration, and meditation and thus will become of service to one in helping mankind".

One advantage of reading in this way is that if the notes be made neatly on small pieces of paper, one can

carry about a whole library with one in a very small space. The writer has now précis of some eight or nine books which weighs four ounces and takes up a space of $4\frac{1}{4}'' \times 3\frac{1}{4}'' \times 1''$, whereas the actual books would weigh perhaps twenty pounds and fill half a suit-case, and for purposes of reference the notes are far handier all round.

To the reader who has been accustomed to read rapidly and to think but little, this method will probably prove a considerable strain at first and he should not attempt more than from twenty to thirty minutes a day. Later he can increase it gradually to as much time as he can spare for reading. It is wonderful how books so read afterwards stand out in one's memory, the whole thread of the argument being clearly visible. Somehow they seem quite different from other books—they seem to have been adopted into one's family. In arguments one will be able to argue logically and reasonably, not omitting vital points as one generally does when relying on one's own strength and knowledge. Of course the process is much slower than the ordinary method of reading. The writer can perhaps read from 30 to 40 pages (250-300 words a page) in half an hour, but when making abstracts he can hardly manage ten after a year's practice, while at first it is less, if Mrs. Besant's advice to read one third of the time and to think is fully carried out. Further it trains one in concentration, even if somewhat mechanically, for it is difficult to let the mind wander when it is hunting out a key-idea and seeing whether the sentence selected actually represents all the contents of the paragraph or chapter.

Finally after the whole book is finished, it is not a bad thing to write a *critique* of it such as one might if asked to review it for *The Theosophist*, or if one wished to recommend it to a friend who was interested in the subject, noting, for oneself, how much was new and how much of the subject it left untouched or did not treat satisfactorily: on these notes the reader will be able to

make further enquiries and so complete his knowledge, perhaps even his thinking over them will bring the solution. A further useful exercise is to write out a few general questions on the subject matter, if possible some which have been actually asked either by oneself before reading or by friends, and work out the answers. A reference to these a few months later will show one of what value the system has been, especially if a similar set of questions be made out for a book read in the ordinary fashion at the same time.

No one who will give this system a fair trial will, the writer is certain, ever regret it. It will certainly reduce the number of books read, but it makes one master of a few in a way that a dozen re-readings in an arm-chair will never accomplish, and one gets a grip of the argument that it would take long to loosen. And even this is not all that is accomplished; it also strengthens one's ability for dealing with other problems in one's life and work; for this separating out of the important from the less important is the cultivating of the essential quality of Discrimination that is of such enormous value in everything and is the first qualification necessary for those entering the Path.

E. G. H.

SÛFI GEMS

O Thou, through whom our eyes and hearts do see,
Through whom our tongues do speak so fast and free,
We all are bubbles, Thou the Ocean art,
We transient are ourselves, but live through Thee.

* * *

O break thyself: true idol-breaking this;
Be free from self, true freedom won't thou miss;
Secure a nook for thee in people's hearts
In our religion this seclusion is.

THE MORALITY OF MYSTICS

THE following is the report—published in the London *Times* of November 5, 1912, under the above title—of the second lecture on Christian Mysticism by the Dean of S. Paul's. It is to be hoped that the Dean will publish the three lectures in book form:—

In considering the ethics of Mysticism, Dr. Inge outlined the general scheme for the conduct of the moral life, the scale of perfection which we found in Plotinus first and in most of the Christian Mystics afterwards. He said that the lowest step which all must take was the practice of civic and social virtues. The lowest ideal of the Mystic was that he should become the ideal citizen. But he who wished for any spiritual inheritance must not stop there. The soul was not created merely to practise the outer activities of the body, but to regulate the social life by the virtue of what they called purification. The good man must try to liberate the soul from these trammels, not by running away from the social life, but by inner detachment and outer self-discipline. There was nothing in the Mystic's attitude to encourage harsh asceticism and contempt for the world. The consummation and the reward of the purificative way was illumination. This was the Mystic's heaven upon earth. Strictly it was not a moral state, as morality in the ordinary sense was transcended in that state. The illuminated man knew why things were right and wrong, he saw the world almost as God poured it forth from His own being, pulsating with His own life.

One of the characteristics of mystical morality was the identification of sin with selfishness. They must not

minimise the doctrine of complete self-abnegation. False self must be crucified before we could attain to our true condition. The Mystic, as a rule, was not a very passionate social reformer. He tended to view social ills in an external manner, which caused him sometimes to be suspected of indifference to them. Some Christian Mystics, among them John Bunyan, had appeared rather callous under bereavement. The soul had its home in a spiritual region, out of suffering and out of sin. An important problem in mystical education was its attitude towards sin. Plotinus clearly stated that the Spirit was sinless, and that the highest soul was so too. The question was, could they hold the comfortable view that we ourselves never sinned, only in our lower self. He (the Dean) was no universalist. He regarded it as certain that men could so far identify themselves with their lower self as to lose all touch with the glorious company of beatified Spirits, but still the doctrine he had just mentioned might be held in a helpful form. There were many faults which to any seeing eye were clearly caused by the body and its condition. How far this extended they did not know, but they might take comfort from the thought that where there were indications of wrong and wickedness in men, they might hope that the soul itself would be kept pure, in spite of any indignities to which it had given a passive assent. On the whole there was no type of religion which could so confidently appeal to be judged by its moral fruits as Mysticism.

AN IDEAL OF EMPIRE

By H. ARTHUR WILSON

A LIFE without a form through which to manifest its powers cannot be; forms without lives at the back of them are the unsubstantial figures of a dream, non-existent. From the lowest to the highest, forms are temporary aggregations of lives, by which a still more highly evolved life strives to bring still more of its latent potentialities into actuality. Thus the electron is the form which a life builds out of still more hidden lives making up the ether of space. An atom is the form which a life a little more advanced builds up out of living electrons. A molecule is the form which a life, a little more advanced than a life at the atomic state, builds out of living atoms. Crystals are forms which lives that have advanced a stage beyond the molecular forms, build out of molecules. So we might trace the progress of lives and the evolution of forms through the mineral, vegetable and animal kingdoms up to man.

Most people regard the human form as the highest which has so far been evolved on this earth; but in so doing they are ignoring much evidence of the existence of still higher and more complex forms. Since the cells of a human body have each of them controlling lives of their own, which are drawn together into an organism to be the vehicle of a still higher life, why should not human beings in their turn be drawn together into an organism, of which some entity who has passed beyond the human stage is the guiding and directing soul or life?

Just as a battle, from a private soldier's point of view, may seem to consist of apparently useless marching, firing, and being exposed to fire, so a nation, viewed from the standpoint of the ordinary man, is merely a fortuitous concurrence of human beings, each one pursuing his own ends, more or less in competition with, and antagonism to, his fellows, loosely united for common defence, the maintenance of law and order, and the advancement of industry, commerce and learning; yet all are helping forward and making possible the fulfilment of a larger, wider destiny, of which very few, if any of them, are conscious.

The soldier knows however that without the controlling, guiding and directing intelligence of the General and his staff, watching every move, providing for every mishap, throwing at the right moment a sufficient weight or force in the right place, nothing but inextricable confusion and disaster could result; whereas a nation is supposed to work out its destiny with no other aid than the collective instincts, aspirations and intelligences of the human beings comprising it.

Is it not much more reasonable, satisfying and inspiring to look upon the nation as an organism, the vehicle of an entity, or it may be a group of entities working as a unit, who, having risen above the merely human stage of evolution, are now engaged in working out still higher potentialities into actualities? For it must not be forgotten, that, if this view be correct, the lives making up the forms not only gain by their own efforts to express themselves, but in so far as they help in the manifestation of a higher life than their own, they are likely to gain by that also.

In the human form we find cells of four distinct types, serving four distinct and well-marked purposes, namely: nerve cells, vascular cells, digestive cells, and muscular cells, corresponding to the four elements, fire, air, water, and earth. In the national form we find

human beings of four distinct types: thinkers and teachers; rulers, artists, builders, or the executive type; merchants, manufacturers and food-producers, organising type; and lastly the manual labourers and servants.

The human form, perfect machine as it may be for the manifestation of ideas, will, feelings and actions, could not, to our minds, be capable of self-initiated, consciously directed and properly adjusted efforts, unless there were something more making up the complete individual than the mere physical body. Those who can see have told us that the eternal entity, or Spirit, has at least three other subtler bodies than the physical, by means of which he comes into relation with, controls and guides the physical human form, which is his most concrete manifestation and vehicle.

In the various grades of entities, Arhats, Adepts or Masters, who have passed beyond the purely human stage of evolution as we understand it, it is probable we have the material out of which these subtler national bodies—if our analogy is borne out by reality—are composed.

The traditions and histories of almost all ancient nations speak of their founders as Divine Beings, who first drew the scattered, savage human beings together, taught them the rudiments of agriculture, arts, sciences, and religions, organised them for industry, commerce and defence, gave them laws, established customs and the beginnings of a settled form of government.

Remembering always that it is for the sake of the lives that the form is produced, and not for the sake of the forms, we shall not grieve that the glories of ancient Chaldea, Egypt, Persia, Greece, and Rome have passed away and left scarce a wreck behind, realising that humanity would not be where it is now unless this had been so.

As we trace history downwards there is one noticeable fact to be seen, namely, how much more quickly national forms are evolved in these days than they were in

earlier times. Thus the United States arrived at complete national organisation in about one hundred and fifty years, and the Australian Commonwealth in a little over a hundred years; and yet, as each human embryo epitomises in a few short months what was the slow and gradual age-long evolution of the human form by the race, then if our contention—that there is an intelligent entity in control of a nation, doing for it what a human soul does for a human body—is correct, it is only what we have a right to expect.

In human evolution there comes a time when, the physical, emotional and mental bodies being sufficiently developed and organised for work in the three worlds, the centre of consciousness is moved from the mind body to the causal body, and a man's activities are turned not so much to getting for himself, as to working for and helping others, sympathising with others, and thinking for others.

If nations are organisms, the manifestations of intelligent entities, following the same great law of evolution at a higher spiral as human beings follow at a lower level, and other entities at still lower levels, then, in national evolution as in human evolution, there must come a time when—the physical, emotional and mental bodies being sufficiently developed and organised for ordinary action in the three worlds—the centre of consciousness is moved from the mind body to the causal body, and its development and organisation begin.

The Intelligence guiding such a nation, we should conceive, would seek to inspire some of the entities composing its lower vehicles with higher ideals than purely national advancement, glory, and greatness—ideals of defending against aggression nations weaker than itself; of tolerance and sympathy with their customs, beliefs, emotions and aspirations; of help and guidance in the perfecting and maintenance of their languages, arts, sciences and religions; of gradually drawing them into an empire

where, while each nation was free to follow its own highest development along its own lines, all should be united for the better maintenance of peace, harmony, justice, beauty, tolerance and truth.

There may have been other examples of the evolution of such empires in the past, but none perhaps so striking as the birth, growth and evolution of the British Empire. Three hundred years ago England was a little nation of some three million people, only half civilised, and in many ways coarse, brutal and piratical; now, taking the United States as part of the Empire—which in language, customs, sympathies, laws, arts and ideals it certainly is—it is a union of self-governing Nations, controlling, helping and guiding one-third of the population of the world.

Is it possible to think that these tremendous effects—all tending towards one end, the production of a form of government more efficient, economical of life, liberty and effort than any the world has so far seen, giving the greatest possibilities of life, happiness and progress to the greatest number, with the least expenditure of time, energy and thought, the minimum of waste of life, of suffering, and of despondency and despair from ignorance, intolerance and thoughtlessness—have come about by chance, or from the sweep of blind forces moulding brute mass to form?

Indeed is it possible to think that the human instruments, through whose agency they were produced, were even dimly conscious of the vastness of the plans portions of whose outlines they were tracing?

We are told that when first humanity came to this planet, under its great divine Leaders and Teachers, men were ranged into seven great hosts, which went each to its own lot, and there began its age-long evolution of the forms through which men were to climb some stages nearer to the divine source from which they came.

Under the inspiration of some great Intelligence, as we think, or for the increase of the profit, glory, and power of the British, as others think, this Empire, comprising

representatives of all the known races of the earth, has been drawn together.

If they can learn to work in unison and harmony with one another, not each for itself against all the other races, but each according to its own best quality and capacity for all (the Aryans bringing intellect; the Turanians fighting, or executive power; the Mongolians mechanical and trading ability, and the Negroes strength) each quality used not for the exploiting, domination or extermination of one by the other, but, as the brain and nervous system, the vascular system, digestive system and muscular system are used in a human body, that the entity may have an efficient instrument by which to manifest those powers which are his alone, but which, in operation, will benefit the entities making up the vehicles as much as they benefit himself—then a notable advance in human evolution will have been made.

It may not be possible at this early stage in the world's history for more than one World-Empire to exist at once; but sooner or later, we cannot doubt, all the seven rays of the lotus-flower of humanity will be fully manifested. Then souls, later awakened to activity than ourselves, finding the descending and ascending ladders of form properly placed and adequately attended, will be able, much more quickly than was possible for the pioneers, to make the great journey, and enter with us into the joy of the Lord.

H. ARTHUR WILSON

UNTIL HIS COMING AGAIN

A SERMON

By THE REV. C. W. SCOTT-MONCRIEFF, M. A.

And turning to the disciples, He said privately: "Blessed are the eyes which see the things which ye see; for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."—S. Luke, x, 23-24.

"Ye proclaim the Lord's death, till He come."—I. Cor., xi, 26.

WHAT did they see? The glory of God, radiant on the face of Jesus Christ. What did they hear? The words of eternal life, spoken by Him in Whom was the Word made flesh.

And yet we are told that only those who have eyes to see, only those who have ears to hear, shall perceive. So it was in fact, then. Only a few, while He was yet amongst us in this outer world, embraced that priceless opportunity of speaking with Him face to face, as men may who know and follow their Lord. And as for the rest, they rejected Him, "Whom also they slew and hanged on a tree".

It is not enough, then, to have the Lord moving and speaking in our midst. There must be eyes to see, and ears to hear, the spiritual sight and hearing. Now these things are written for our warning, "on whom the ends of the age are come".

At least it will be well to consider this as a possibility; and to learn, from the story of the past, how we should live in the present, so that, if the Lord shall come, we may be ready to know Him.

In the early Christian Church there seem to have been two views held with regard to the next coming of the

Lord. Some identified it with the ending and judgment of the world; others looked for Him to continue and to carry to more glorious heights the work He had begun by the founding of the Church, and to inaugurate a new age, a better day, for humanity. Gradually the first view became dominant, to the exclusion of the second.

Yet again to-day we find two views of the Second Coming side by side, and with them a growing expectation of that Coming as being near at hand.

Let us consider these two views. There are those who look, indeed, for a Coming of the Lord, but their minds are filled with ideas of vengeance and destruction and judgment. They look for the salvation of a little handful, an elect few—themselves and those who share their views—and for the condemnation and punishment of the majority of mankind. They interpret some of the most occult, obscure, and mystical verses of the New Testament very sincerely and carefully, but in a most literal and materialistic way. Sometimes their ideas are based on actual mistranslations, as where they take as meaning "end of the world" words which mean in fact "the consummation"—the winding-up—of "the age," or period. Or, perhaps, a striking phrase is misinterpreted, as where being "caught up to meet the Lord in the air" is taken as meaning the actual lifting up of physical bodies above the surface of the earth, rather than the raising of men's consciousness to higher, more spiritual levels. This view of our Lord's coming, apart from the more obvious mistakes and crude interpretations upon which it is based, stands surely self-condemned for all reasonable people by its narrowness and its extraordinary hopelessness as far as the world is concerned. It is really a revival of the old Jewish spirit of exclusiveness, which was so largely responsible for the rejection and murder of the Messiah by His own people, when He came to them and when they found that He was not according to their idea of the Messiah.

At or about the time of Christ there were in circulation a number of 'Apocalypses,' as they are called, lurid, fantastic prophecies of the Coming of the Messiah, the triumph of the chosen people, and the horrible destruction of the unfortunate Gentiles.

How far the influence of this school of thought may have 'coloured' certain portions of the New Testament, it is not to our present purpose to consider. But it may be said that no attempt at New Testament interpretation can be safely made without taking this possibility into account.

But this dark, and, as I think we must all feel, distorted view of the Second Coming was not the only one held in the early Church; nor, fortunately, is it the only one held to-day. We find spreading very rapidly a view of altogether another kind, an expectation that the Christ will return, as the Mighty Shepherd of mankind, to draw together into one flock His sheep of many folds, to bring into one great brotherhood of loving comradeship and happy service men and women of goodwill in all races and in all religions.

As an Episcopalian clergyman, speaking a few months ago at Carlisle well put it, there are problems in the Church and in the world which only He can solve, problems in religion and in human society which will not be solved until Christ comes to set up His rule of righteousness. And (this is a most important point) this expectation of One who shall come is not confined to our own religion, not limited to this sheep-fold which specially claims Him as its Shepherd. If we turn to the three great religions which to-day divide the world with our own, to Muhammadanism, to Hindûism, to Buddhism, we find that in each of them there is a growing expectation of the coming, and the near coming, of One who shall bring to the world a great access of spiritual light and force. They call Him by different names—the Great Prophet, the World Teacher, the Bodhisattva; their ideas as to His

coming may vary in minor details; but in all three of these religions alike, there is this growing sense of expectation.

Further, there is to-day in the world a movement, and a quickly-growing movement, whose object is to draw together into one body men and women of different faiths, their bond of union being, not agreement on religious doctrines, but a common expectation of this Coming Teacher, and a determination to do all that they can to prepare His way, and "to live so that they may know Him when He comes".

Now a movement of this kind, as you will understand, is something entirely new in the world's history, something never hitherto possible, because only to-day made possible by the free communication which links together every part of the world. Never before have people belonging to all the world's great religions been thus drawn together by a common purpose and a common hope. Though now they be only a few thousands, their numbers will increase ever faster and faster, and we may see in them one nucleus of the New Brotherhood of the future. And is this not a splendid and a hopeful sign of the times, to see people of various races and creeds thus agreeing to work together and, without abandoning their distinctive beliefs, allowing their differences to rest, in the expectation of His coming Who alone has power to reconcile them?

As we compare, then, these two views of the Coming of the Lord, we cannot surely have much hesitation as to which appeals to us most.

The sweet reasonableness, the radiant hopefulness, of that view of our Lord's return which looks for Him as the Reconciler, the Uniter, the World Helper and Teacher, the Great Shepherd of men, Who said: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd"—all these considerations must appeal to our best instincts.

And if we think particularly of the New Testament idea of "the consummation of the age," of the preaching

of the Gospel of the Kingdom in all the world before that age should end, a thing now accomplished, we shall see that there are deep Scriptural justifications for looking for His appearing. But someone may say, "What of the idea of 'judgment'; what, for instance, of the phrases about 'one being taken and another left'?"

These ideas need not be ignored. Far from it. We must always look for the truth in every idea. Only, they must be handled spiritually, intelligently, and not in a childishly literal way.

Judgment? Did he not, when last He came, judge and test the Jewish Church, the people who claimed a sort of monopoly in the Messiah? They judged Him by their ideas of what the Messiah should be—and, in so presuming to judge Him, they judged themselves. Thus He said "I judge no man," but also "For judgment came I into this world". For always we are our own judges. By our response to the highest that we see we judge ourselves. And a time of special manifestation of the Highest must be a time of special judgment. So, were He to come again, even in our own generation, He would indeed come to judgment. There would be, inevitably, and, as it were, automatically, a judging and a testing. Some would recognise Him, and others would fail to do so. Thus, very truly, one would be taken and another left. For one would have found, and accepted, the chance of all chances, the chance of giving everything, even life itself, in His blessed service; and another would have seen only a new teacher of whom he disapproved.

And, if we consider great bodies of men, churches, religions, nations, we can see how these also would be judged and divided. The Christian Church, which specially claims Him as its own, would be tested as the Jewish Church was tested. And it might be that some in it, at least if they thought more of their idea of the Christ than of His idea of them, might miss the opportunity of serving Him, might see 'publicans' and 'sinners' and many of those whom

they had been pleased to call 'heathen' passing into the Kingdom before them. Can we suppose that that great parable of the vineyard was spoken for Jews only? Has it no meaning and no warning for the Church of to-day? Whatever the issue would be—and God forbid that we should attempt to prophesy of any man or any body of men—assuredly there would be a judging of the world, a judging of the Church, a judging of the individual. Not, of course, a final or everlasting condemnation. Let us leave such notions to those strange people who seem to delight in the thought of about one in a million being saved; or rather let us pray that, to them and to ourselves, the sweetness and light, the infinite world-embracing compassion and tenderness of "the real Christ" may be ever more and more fully revealed: not a final condemnation, in any case, but the missing, for this lifetime, of a glorious opportunity, that of recognising the Saviour of the World, of gathering round Him and serving Him.

But how, do we ask, shall we prepare for Him; how shall we recognise Him, if He is to come into our lives, if, amid the bewilderment and confusion of our distracted, restless, and yet greatly hopeful generation, the glory of His Presence is to shine, and His words of Peace are to be spoken? There is but one way to do this—by living so that we may become a little more like Him than we now are. For, only as there shall be something in us that is like Him, shall we be able to know Him.

It is not a question, believe me, of acquiring any or all of those wonderful spiritual gifts promised "to him that overcometh". If that were so, if only those great and shining souls who have 'overcome' could recognise Him, it would be a poor prospect for the world, and for us.

No, it is simply a question of practising steadily, daily, gentleness, tolerance and compassion, of seeing in men and things the good and not the evil. If we must talk about other people, let us never repeat anything unkind, anything which, if it referred to ourselves, we would not

wish discussed. If we must gossip, why not make a rule of 'kind gossip,' make a point of noticing and repeating every day as many as possible of the good things that others have said and done?

Is this such a very hard ideal? It is the doorway into the Kingdom of Heaven; and the eyes which see the good and not the evil are the eyes which will recognise the Lord of Love when He comes.

And, as we must see good rather than evil, let us see truth rather than falsehood. The mind that is quick to see the errors of others rather than the truth they hold, that lays stress on differences rather than resemblances, is the mind which will be apt to regard the Lord of Truth as a 'heretic'.

In this connection let me quote some striking words about our Lord, spoken by Dr. Dixon at the last Keswick Convention. He said:—

"He was the Son of Man, with the blood of all humanity in His veins. He was not Jew enough for the Jew, not Roman enough for the Roman, not Greek enough for the Greek. He was too big for them all".

Shall we not find, if He comes again in our day, that He will not be 'Protestant' enough for the Protestant, 'Catholic' enough for the Catholic, 'Broad Church' enough for the 'liberal'? He will be too big for them all.

And, further, if He comes (as the present-day unification of the world makes it certain that He will come) with a message for all mankind, will it not be that He will not be Hindū enough for the Hindū, Buddhist enough for the Buddhist, Muhammadan enough for the Muslim, nor Christian enough for the Christian? He will be too big for them all.

We belong, or say we belong, to Him. He does not belong, exclusively, to us; not to Presbyterians, as such, nor to Episcopalians, as such, nor to Roman Catholics, as such, nor even (which is perhaps harder to remember) to Christians, as such.

And if we would know Him and serve Him when He comes, we must be beginning—even in our small measure

—to become 'too big for them all'; to see and welcome truth everywhere, whatever form of words enshrine it, since all truth is in Him Who is the Divine Wisdom Incarnate, since all the world's religions are His care, and He has His sheep in every fold.

This does not mean that we need know all about all religions, or even about all forms of Christianity (how could we?), but simply that we must remember that the Christ Himself is far greater than any form of Christianity, and that too often what called itself Christianity has been but a pale and distorted reflection of His beauty.

It means that we must remember that He does not really label men with our labels, nor divide them according to our distinctions; that, in all the world, He sees only the multitudes who hunger and His true disciples, the loving, the helpful, the Christ-like souls, through whom He can feed them. Such souls are everywhere, in every race, in every faith; and wherever the weak are cared for, the ignorant taught, the suffering relieved, in every movement towards the light, in every work of love, great or small, the Lord of Love and Truth is working.

Surely this is not so hard to understand; surely it is a very simple, a very, very obvious truth; and yet it changes all life for those who receive it.

Thus, then, shall we make ready for the Coming of the Lord. Helpful, so far as our opportunities allow, to all, carefully charitable in speech, thinking always the best rather than the worst of others (to be deceived is a trifling misfortune; to misjudge is to wound Christ in His brethren); ever looking for truth rather than for error, and welcoming its light from whatever quarter it may shine—"thus working and thus thinking, we shall be becoming more like the Lord Himself and that is the surest guarantee of knowing Him when He comes".

We are now about to go on with the celebration of the Holy Communion, the Blessed Sacrament of Divine Love and Human Brotherhood.

Do not let us forget that in the very centre of its central prayer, the Prayer of Consecration, I shall say aloud and you will echo in your hearts, these words—"Until His Coming again".

That Sacrament looks backward; it is a memorial. But it is more than that; it is, here and now, a glorious present source of life and power. It is more than that; it looks forward—to His Coming again.

This age is drawing onwards to its consummation. But there are better ages in store—for us, and for all the humanity of which we are a part. Look not for, dream not of, fear not, the immediate end of our earth. It is one of God's great schools for the training of His children, for the bringing of "many sons into glory". And its work is far from being accomplished, while yet so many of the pupils remain in the lower classes, the "child-races," as we call them; while even the more advanced are so far from the measure of Christ's stature. That work must go on, until, at last, a redeemed humanity, the manifested sons of God, radiant, rejoicing, strong, immortal, their bodies made "like unto His glorious body," their souls perfect reflections of the overshadowing Spirit, joined together in conscious, living unity—death, the last enemy, abolished—shall tread, as Gods, the earth where once they groped and stumbled, weak, sinful, bewildered.

That day is not yet; but we are approaching a fresh stage in our journey towards it. For now the old age—the age of a divided world—is dying. The new age of an united world is being born. And these things which so perplex the timid—the far-spreading unrest, the confusion, the bewilderment, the free challenging of every institution, social and religious—these things should not dismay us, who have His sure word of promise. They are as He said, "the beginnings of travail". "When they begin to come to pass, then look up," He said, "and lift up your heads, for your redemption draweth nigh."

Already thousands have heard, and thousands more will hear, as the day draws on, the sound of His approaching feet; through all the world's unrest and bewilderment there lives and stirs a hope for which most have as yet no utterance, but which more and more are learning to speak forth, and to say: "He comes."

Surely He cometh, and a thousand voices
Call to the Saints, and to the deaf are dumb.
Surely He cometh, and the earth rejoices,
Glad in His coming Who hath sworn—I come.

And will not this, or something like this, be our prayer? Shall we not pray it, with growing love and longing, till that very love and longing shall have prepared His way and made straight His paths, in our hearts within and in the world without; till our need and our desire and our eager welcome shall draw Him down to bless this weary world, and to give it new strength in its journey on to God?

C. W. SCOTT-MONCRIEFF

HYMN FOR A CHRISTIAN BAPTISM

THE following hymn was composed for, and sung at,
the baptism of the child of one of our Christian members.
The baptism was performed by the Bishop of Glasgow,
Scotland.

*"The Shadow in the Law, the Image in the Church,
the Reality in the Heavenly places"*

Pilgrim spirit, from the heavens
Come awhile on earth to be,
Joyful greeting, loving welcome,
Fellow-pilgrims tender thee.
Dawns for thee a fair new morning;
Ere its evening (now we pray),
May thy soul behold the brightness
Of that never-ending Day.

Here, into our Church we bring thee;
There, within the heavenly door,
Made a pillar in God's Temple,
May'st thou go out thence no more.
Now we clothe thine infant body
All in raiment pure and white;
Wear thou, then, the Spirit's vesture
Woven out of living light.

Now, we give thee to thy Master,
Calling down His love and grace;
May'st thou, then, behold and serve Him,
True disciple, face to face.
Here, at this thine earthly christening
Mortal sponsors gather round;
There, may'st thou, mid Holy Watchers,
Born to deathless life, be found.

Here, a name for human speaking
Lips of mortal priest shall frame;
There, may He, that Priest Eternal,
Breathe thy new and secret name.
Now, with sign of Cross we sign thee;
Then, the narrow pathway trod,
May'st thou, through thy Cross and Passion,
Rise, and live, made one with God.

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Vasantā Press, Adyar, Madras, India.

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