



THE
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

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ANNIE BESANT, P. T. S.

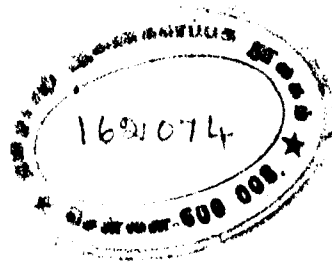
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STATUE OF GIORDANO BRUNO.

VOL. XXXIV

No. 1

THE THEOSOPHIST

ON THE WATCH-TOWER

ANOTHER year has closed its door behind us, and our thirty-third volume is complete. Another year swings back its door before us, and we begin the first page of our thirty-fourth volume. Let it open with a greeting to all our readers, far and near, scattered the whole world over: greeting of love and gratitude to the many friends who ring our globe; greeting of love and gratitude also to those, happily few, who hide their true faces beneath the mask of enmity, and think themselves to be our foes; for they bring us as gift the opportunity to practise forbearance and to increase fortitude—a good gift surely, albeit it be thrown in our faces instead of given with a smile into our hands. Peace, then, and goodwill and gratitude to all, “friends, neutrals, and enemies,” for we can learn from all, and while our friends give us inspiration and the longing to live up to their ideal of us, our opponents do us the great service of pointing to our mistakes, apparent or real, and by

showing us the joints in our armour, enable us to mend them ere the real day of battle dawns upon us. So to all, goodwill.

* * *

The only cloud in our Theosophical sky is over Germany which seems to resent any attempt at co-operation. Last winter, as our readers know from our March number, I asked various residents at Adyar to put themselves into touch with their different countries, in order to gather news from each of the progress of the movement, to be published for the general benefit. This attempt to draw the countries together has been warmly welcomed, save in Germany, and we have been able to publish Theosophical news from different parts of the world. (By error, it has been put into *The Adyar Bulletin* instead of into THE THEOSOPHIST.) But a letter from Mr. Cordes to Herr Bernard Hubo brought the astonishing answer that by the request "it is only possible to understand confidential news of a personal character, possibly about Dr. Steiner. Although no secret doings happen in Germany that have to eschew the light of day, I have to refute very strongly the insinuation of a kind of spying as an insult of the grossest kind. It has really come very far that the Headquarters of the T. S. instigate attempts at spying! . . . If such happenings should become generally known a bigger storm than that of five or six years ago might arise" (Translation). I should have regarded this as the ill-feeling of one man, had I not received a similar letter from two ladies, and had not Fraulein von Sivers, Dr. Steiner's right hand, written to Dr. Hübbschleiden, that she could not invite Mr. Cordes to Munich because of his attempts at espionage. Such is

the astounding and most untheosophical distortion of our wish to draw the National Societies nearer to each other by news of the work done in each. As there is no way of reaching German members, in order to remove the misrepresentations spread among them as to Adyar and the President of the T. S., I print this explanation of the absence of German news in our columns; the absence is not due to antagonism to Germany, but to the accusation of spying which answered our attempt to enter into closer relations with our German brethren. I wrote last May to the *Mitteilungen*, sending the letter, registered, to Dr. Steiner—correcting his misrepresentation of me to the German Convention of last December, but have had no answer; the *Mitteilungen* is only published occasionally, so I publish these letters in this number of THE THEOSOPHIST, and ask my German friends to make them known as widely as possible in Germany.

* * *

A very large gathering assembled at Harrogate for the Seventy-third Conference of the Northern Federation, on August 3rd and 4th, 1912. The General Secretaries of England and Wales, Scotland, and Russia were present; Mrs. Russak represented the T. S. in America, and many members were present from Scotland. On the evening of August 2nd, I lectured to the Harrogate Lodge on 'Broad Lessons from the Study of Past Lives,' and the subject proved a very interesting one. On the morning of the 3rd, we all assembled on the new site, purchased by the Lodge for the erection of a building of their own; addresses were given by Mr. Hodgson-Smith, the three General Secretaries, Mrs. Russak and myself. We then descended and encircled the stone; two copper

boxes—one containing the pictures of four of the Masters and the other the usual journals, etc.—were placed in the cavity, and then the stone was lowered to its bed of mortar spread over the surface of the lower stone, was carefully adjusted, and declared to be well and truly laid. Two appropriate verses were sung, led by Mrs. Russak, and the simple but impressive ceremony was over. May the building thus consecrated prove a centre of blessing to the town.

* * *

The General Conference met at 3-30, and was presided over by myself; it opened with greetings from the representatives of other countries, and then the discussion on 'The Nature of Memory' was begun with a paper by Mrs. Russak. This was followed by speeches from Mr. Theodore Bell, Miss Pattinson, and Miss Kate Browning, M. A., all bringing out some interesting aspect of the many-sided subject. A couple of useful questions and the summing up by myself closed the meeting. We then adjourned for the annual photograph, and were afterwards re-invigorated by an excellent tea. The day's work was closed by a lecture from myself on 'Instinct and Intuition,' and I also laid before the meeting the proposed organisation of the Order of the Sons and Daughters of England.

* * *

On Sunday, August 4th, the long spell of wet weather, which had been broken by a very fine day on the 3rd, resumed its uncomfortable sway, and the skies poured down on us uncompromising rain. The first meeting was of the E. S. Then at 3-30, a damp crowd gathered at the Grand Opera House, to listen to a lecture, 'Who are the Masters and how can we reach Them?'

It was the largest meeting we had ever had in Harrogate. The evening meeting was smaller, a violent storm of wind and rain breaking out just when people should have been setting out for the lecture; however the hall was two-thirds full, despite the pelting shower, and the lecture, 'Reincarnation applied to Social Problems,' aroused keen interest.

* * *

August 5th saw our party again in London, and I had a long conference with our architect, Mr. Lutyens, in the evening. The land we bought from the Skinners' Company has been taken over by the Bedford Estate, and our large Hall can be built thereon. A large strip of vacant land has been added on each side of the Headquarters' building, so as to give plenty of light and air, and the final arrangements are in train to complete the taking over of the land on which the wings are to be built.

* * *

August 5th had long been given to the Letchworth Summer School, and Mr. Alan Leo kindly motored me with his wife to the Garden City. It was a stormy day, with occasional gleams of watery sunshine, and fierce gusts of wind. At 5 P. M. there was a Lodge meeting, for the formal initiation of members into the Society. The late President-Founder would have rejoiced over the revival of his favourite ceremony in the West. About forty members gathered at the meeting. In the evening I gave the concluding lecture of the Garden City Summer School; the subject was 'The Citizenship of Coloured races in the Empire.' The church wherein the lecture was given was crowded, and the subject evoked much interest. The Summer School has been a great success,

and the promoters were all quite radiant over the brilliant realisation of their hopes.

* *

Lady Emily Lutyens, National Representative for England, has organised second and third grades of the Order of the Star in the East. The second will consist of all wearers of the Silver Star who volunteer for definite service, such as meditation, lecturing, writing, answering letters in the press, acting as stewards at meetings, attending on stated days to meet visitors, etc. This grade is called the Service Corps. The third grade consists of members of the Service Corps, who are free to go wherever they are wanted, and can give up their lives entirely to service. These are chosen by myself. Any members who wish to join the Service Corps should communicate with Lady Emily Lutyens.

* *

I often advise people to choose territorial names for Lodges of the T. S. rather than personal ones, unless the personal are those of historical characters, or of those who have passed away. A case in point supporting this view is the action of the Board of the Besant Lodge, Berlin, which has discarded the name because Dr. Steiner is President of it. 'Berlin Lodge,' the new designation, is much better, and will not arouse 'feelings'. Apropos of the controversy now going on in India the following is interesting: "Those who follow personalities rather than principles will *always* be shaken out of the Theosophical Society." I quite agree with this remark, made by the present President of the T. S. a short time ago—before the controversy.

* *

When I sent from Sicily the articles on 'Consciousness in Men and Animals,' and on the 'Four-dimensional World,' I had not with me the name of the book from which the chapters were taken, or that of the author. The book is *Tertium Organum, a key to the Enigmas of the World*, and the author is Mr. P. D. Ouspensky. I am glad to be able to remedy the omissions.

* *

The Wesleyan Conference has been largely advertising me: "Mrs. Besant's influence in India" is printed in big type as a heading in many reports. The Rev. Philip Cape of Benares complained "of the influence of Mrs. Besant in India". He said that, "whatever she might say in England, in India she was always hostile to Christian missions". The Theosophical idea of religions is difficult for the ordinary missionary to grasp. We regard all great religions as divinely inspired, and seek to strengthen the noblest side of each in its own domain. Just as in England I try to serve the faith of the country by representing it in its best light, by pointing to its mystical side, and elucidating its deeper meanings, so in India do I seek to serve the local religions. In Ceylon, I lecture on Buddhist lines, as I do also in Burma. In India proper, I lecture on Hinduism, Zoroastrianism and Islām; I have lectured on Christianity, but very rarely, for my audiences are non-Christian. I try to serve these great faiths, to strengthen and to deepen their hold on the minds and hearts of their adherents. It is perfectly true that this work is a great obstacle in the way of Christianising India, but the obstacle is the vivification of these faiths in their adherents, not any attack made by me on Christianity. To me all religions are ways to God, and the spirit of hatred

to the religion of another has no place in the heart of the Theosophist.

* *

I explain and justify the faiths of the country in which I am lecturing, and I grant that this weakens the position of the missionary, who seeks to destroy them. As regards the missionaries, I have praised their educational work, except on its religious side; in the latter, they promote infidelity and materialism, by destroying the boys' belief in the faith of their fathers, while unable to implant their own; I have protested against the use of ridicule and insult as weapons against Hinduism, and Christians should not object to that, as they go much further in England, and punish blasphemy with imprisonment; to me blasphemy against the Object of worship of the Hindūs is as offensive and in as bad taste as blasphemy against the Object of worship of the Christians. The missionary medical work is splendid, and deserves the highest praise. I have often spoken to Christian audiences in England against the attempts to injure the great eastern faiths, and have found much sympathy with this position. I make no effort to conceal my own views, and often have been blamed in England for stating frankly: "I am not a Christian." To me personally, Hinduism, in its noblest form, is the highest exoteric expression of religion, but I never seek to force it on an English audience. In speaking to Christians I put spiritual ideas into a Christian garb, as I speak French when addressing Frenchmen.

* *

The Rev. C. W. Scott-Moncrieff, F. T. S., is doing good work in lecturing, whenever he is able to leave his duty in Scotland. He spoke lately in the Ladies' County

Club at Cardiff, the Countess of Plymouth, F. T. S., presiding, and also gave a public lecture under the auspices of the Cardiff Lodge; Miss de Normann, F. T. S., is doing splendid work in that district. Among other signs of progress is the acceptance by the chief daily journal of Alsace of a novel by Mdlle. Aimée Blech, F. T. S., to be published *en feuilleton*; Mdlle. Blech is becoming well known as a writer of Theosophical novels. My own little book, *Theosophy*, in 'The People's Books'—a six-penny series of books by well-known authors, on religion, philosophy, and science, published by Messrs. Jack, of Edinburgh and obtainable at our THEOSOPHIST Office, Adyar—will be issued on September 4th of the present year. It will be on sale at the T. P. S., London, and by the Propaganda Committee, at 19, Tavistock Square and may be had at railway book-stalls; it should reach India in October.

* *

A League, named the League of Redemption, has been formed under the T. S. Order of Service. The Chairman is Captain Arthur St. John; Secretary, Reginald Farrer; Executive Committee, Mrs. Haden Guest, Lady Emily Lutyens, Miss Ord, Miss Pye; Mrs. A. J. Webb, Major Adam, and Dr. Armstrong Smith are also invited to join. The League is to work for the redemption of women who have fallen into evil hands. I met the Committee before leaving London, and we passed some amendments to the White Slave Traffic Bill now before the House of Commons. The methods of work agreed upon are:

- a. Directed thought and meditation on principles;
- b. Consideration of causes and how to deal with them;

c. Constructive application of principles by :

- (1) Finding out what is being done and where and how we can help ;
- (2) Experiment of our own, as we see the way.

* *

Bishop Anderson of Chicago, in his Annual charge, spoke very nobly on Christian unity, and, if the "Brotherhood of Humanity" were substituted for the "Church of Christ," every Theosophist would endorse the following :

The unity of the Church of Christ is an established spiritual fact. The manifestation of this unity is the duty of Christ's disciples. . . . It was the manifestation of unity for which He prayed, not the creation of unity. . . . There is a unity, but the world cannot see it. There is unity, but the world does not believe it.

The Bishop wisely remarks, dealing with Christian sects, that "the Church cannot live on its past conflicts. It cannot acquiesce in an armed truce as a permanent attitude." And he then proposes :

1. Let us confess the sin of schism. . . .
2. Let us confess our part in the schism. . . .
3. Let us cease confessing other people's sins. We Anglicans have confessed the sins of the Roman Catholics and the Protestants with great ardour and with unstinted fulness. Let them confess their own.

The advice might be generally taken. If we all gave up confessing other people's sins, the world would be more peaceful.

* *

Science may sometimes add to the gaiety of nations :

M. Edmond Perrier, director of the Museum of Natural History, brought to the notice of the Academy of Sciences yesterday a series of researches among oysters made by M. Danton. This scientist has discovered that the sex of an oyster often varies in the same subject. A male oyster, for example, will change into half male, half female, and then into a female without apparent cause. M. Danton has also discovered that the female oyster is undoubtedly the superior sex. The male is weaker and inferior in every way, and when badly

nourished a female oyster will 'degenerate' into a male. With a change of diet, however, she resumes the privileges of her sex.

Is this a vestigium or a rudiment ?

* *

A friend sends another of the interesting 'coincidences' which guide those who are ready into the T. S. In June, 1902, he received a letter in which the writer referred to myself. He wrote in reply, asking who I was and where I could be seen or heard. He posted his letter in the Union Rooms at Oxford. Five minutes afterwards he saw a poster announcing a coming lecture by me. He went to the lecture, felt much attracted to Mrs. Sharpe, who was with me, and so began his acquaintance with the T. S.

* *

We bade farewell on August 23rd to a large crowd of well-wishers at Charing Cross Station, the General Secretaries of England and Scotland, and Miss Green of Southampton kindly accompanying Miss Stewart and myself to Dover. Their affectionate farewell is the last memory of England. Across a 'choppy sea' and then on steady land we sped forwards through the night, and through the following day, until at Turin another crowd greeted us ; here Mr. Leadbeater and Mr. Hodgson-Smith joined us and travelled with us to Alessandria, a pleasant interlude of happy converse ; the face of another friend, Mr. Kirby, smiled at us at Alessandria, and the three waved goodbye as our train ran onwards. Only seven passengers boarded the little Osiris, and two of them left us at Port Said for the Soudan, so that only five of us embarked on the China. But here Mrs. Kerr met us, having come from Bombay, and I had the pleasure of meeting Major Nicholson,

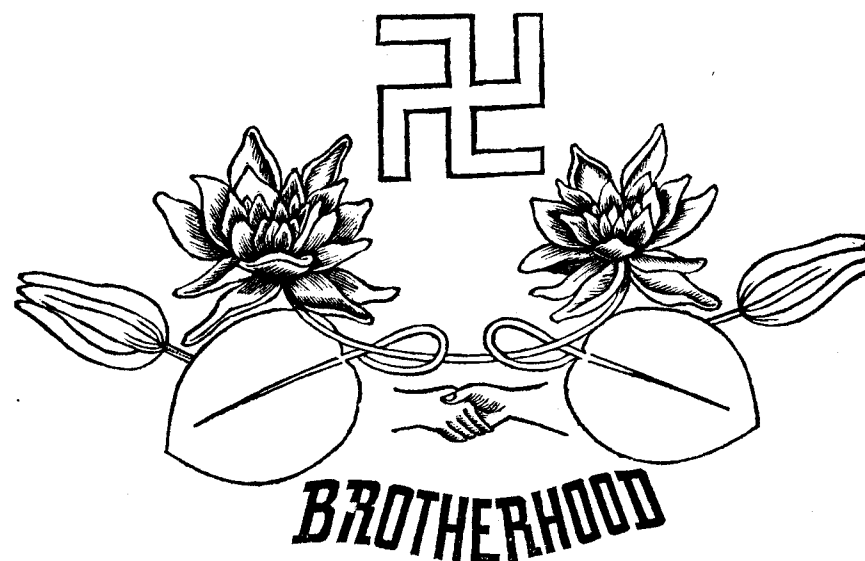
a brother of Lieut.-Colonel Nicholson, F. T. S., who, however, landed at Aden, so our acquaintance was of the shortest.

* * *

At Aden a little group greeted us, Fellows of the T. S., the fruit of the labours at Aden of Captain and Mrs. Powell and Lieut.-Colonel Nicholson; they joined the T. S. after my lecture at Aden on the last journey, and came, with some friends, to wish us a good voyage, bringing some fragrant flowers. At Aden, a letter met me from Captain Powell, asking me to receive some addresses of welcome at Bombay from the Blavatsky Lodge, a number of Indian Lodges, and the Order of the Star in the East. The signatories had been moved to their kindly thought by the many attacks made on me during my absence; and truly I know that the great majority of loving and loyal hearts are willing to accept the poor services I can render to India, the beloved Motherland, without casting stones at me because I am not yet perfect in their eyes—who indeed could be? I fear, however, that the noisy section of the press, which has been throwing mud at me, may have somewhat weakened, not my influence with the Indians, but my power to help; the Indians know the value of the largely subsidised attacks, but the Government may be misled by them, not realising that they are instigated from America and Paris; because I am against the separation of India from the Empire, I am regarded as an obstacle to be removed. I have some letters from one of the instigators, urging the Indians to “throw off the English yoke”. I have, however, no inclination to purchase immunity by ceasing to preach union, so must put up with the results of my work of peace.



BUST OF GIORDANO BRUNO (SIDE VIEW).



GIORDANO BRUNO

THEOSOPHY'S APOSTLE IN THE SIXTEENTH
CENTURY¹

By ANNIE BESANT

THREE centuries and more have rolled away since Giordano Bruno, the Nolan, spoke in the Sorbonne of Paris; not here he spoke, in this magnificent Hall in which we are gathered to-night; but nevertheless it was in this same famous Sorbonne that he set forth his theories on the Infinite Universe, on the Universal Life, on the Immortality—or rather, the Eternity—of the human Spirit, and on the Life Heroic that leads to Human Perfection.

Come with me up the stream of history to the sixteenth century. We are in the year 1576. Bruno,

¹ A Lecture delivered in the Sorbonne at Paris, on June 15, 1911.

having narrowly escaped the clutches of the Inquisition—which had tried to seize him in his monastery and to arraign him for a somewhat audacious pamphlet, in which he had jibed with caustic irony at the vices of the monks and had criticised none too gently some of the dogmas of the Church—had fled from the neighbourhood of Naples and had betaken himself, with more courage than good sense, to Rome. Rome had no welcome for the peccant monk, and finding there the same danger menacing him, he escaped to Noli, a small town of northern Italy, and sought to gain there a modest livelihood by teaching, dropping his garb of monk. Noli, however, proved a failure, and Geneva attracted his errant steps. But the Calvinist proved no less hostile to him than the Roman Catholic, for Beza, successor of Calvin, was hard as iron, and the ashes of the fire that had burned Servetus were scarcely cold. A hint that his arrest was ordered and that a similar fate might meet him, sent him, an agile climber, over the city wall, since the gates had been closed to cage him; he betook himself to Lyons, later on to Toulouse—where the stake of Vanini glowed in the not distant future—and finally reached Paris.

Eager to spread his ideas, he asked permission of the Sorbonne to lecture; permission was given, and soon a professorship was offered, with the usual condition: a Sorbonne professor must attend the Mass. Now Bruno had no mind to attend Mass; impatient of falsehood, frank to rashness, to him a lie in action was as base as a lie in words. But the times were dangerous; often in Paris streets the cry rang out: "The Mass—or death." Yet, death or no death, Giordano Bruno was resolute not to buy a professorship with a fraud, so

of professorship he would have none.¹ What to do? How seat him in a chair in the Sorbonne? Henry III, then King, was attracted for the moment by the young Italian. The students, careless of authority, would, by all means, hear the Nolan, so great a contrast to the ordinary professor; his fiery and vivid eloquence; his irony, now gay, now biting; his satirical humour, sometimes laughing and light, sometimes sardonic and bitter; his magnetic personality above all, drove them wild with enthusiasm. A way must be found, lest King should be angered, and students rise in revolt. "Let us create for him a professorship extraordinary, without conditions," said the somewhat alarmed authorities. It was done, and Giordano Bruno was named professor extraordinary, with permission to teach the dull and harmless system of Raymond Lully, a system of logic and mnemonics. To all appearance his subject was innocent enough, but the solemn University grey beards did not know their new professor, truly extraordinary, and the way in which he could vivify the dreariest theme.

To him, in truth, the theme was not dreary, but full of vivid possibilities, opening out to him vast horizons. For was not speech materialised thought? that which in the intelligible world was Idea became Thought in the world of intelligence, and Object in the world of matter. Was not the Idea creator, while speech and object were only its creatures? God Himself, when He willed to create a universe, manifested Himself as Word, and the Word, in turn, was made flesh.

¹ He said later as to this: "I would not accept it, because it is the rule for lecturers in this city to attend Mass and the other Sacred Offices, and I have always avoided doing so, knowing that I was excommunicated for having left the religious life and unfrocked myself; and though in Toulouse I was lecturer in ordinary, I was not bound to do this, as I should have been bound in Paris had I accepted the post of lecturer in ordinary." (Doc. IX).

U veil of Lully, he could teach the philosophy ^a had breathed in his father's house, the lore of Pythagorean Greece, transplanted into Italy.

Let us see who this Giordano Bruno was, who for a brief time was the idol of the Paris students, and for a few months, at least, the favourite of a fanatical and weak King.

He was born in the neighbourhood of Naples, in the little town of Nola, under the flashes of Vesuvius. This town had been once a city of some importance, dating from the Etruscan period, and perhaps colonised by some Greeks from Chalcis. Its inhabitants, brave and warlike folk, had guarded well their town through many a period of storm; more than once the troops of Hannibal had rolled back broken from its walls. Later on, the town had been sacked by the Goths, and had fallen into the hands of the Saracens. When its best-known son, our Giordano Bruno, was born, it was little more than a heap of ruins. Yet over those ruins shone the mighty figure of Pythagoras, for the whole district was part of 'Greater Greece,' and had been a centre of Greek philosophy; the tradition of Greek thought and of the doctrines of the neo-platonic School of Alexandria was still living and potent, and it may be that, lying on the slopes of Vesuvius, the ardent boy dreamed of Hypatia, and half awed, half attracted, was fascinated and stimulated by her fate.

It was in this atmosphere that Filippo Bruno, he who was to be known as Giordano, was born, and under the ægis of this philosophy he was nurtured. Moreover the boy listened eagerly, with shining eyes, to the talk of the erudite and cultured men who gathered in his

father's house, fervid lovers and devoted admirers of the philosophy and the ideals of Pythagorean Greece.

His father was a man of cold, strong, balanced temperament, at times bordering on severity, and always austere; a man of the type of the Stoic, a thorough Pagan of ancient times. Our philosopher recalls an incident of his childhood: One evening after supper, one of the neighbours cried gaily: "Never did I feel so jolly as I feel at this moment." The father answered grimly: "Never wast thou such a fool as now."¹

His mother was gentle and pious, timid and limited in intelligence; she tenderly loved her son, and her one hope, her one prayer for him, was that he should become a monk.

From this strangely assorted pair, so opposed in temperament, was born this fiery spirit, this knight-errant of philosophy. A soul aflame, a spirit subtle and proud, an inspired orator, a prolific writer, at times himself carried away by the torrent of his own fatal facility—such was he whom Hegel called a "comet that flashed across Europe," whom Bernouf spoke of as "this blazing spark of a fiery life".

The mother's prayer was fulfilled. Filippo Bruno, a mere boy, but fifteen years of age, steeped in the thought of Pythagoras, of Plotinus, of Porphyry, of Proclus, of Iamblichus, entered a Dominican monastery, and hid his ardent heart under the frock of the monk. His superiors, unwisely delighted with his remarkable and precocious intelligence, dreamed of great glory to come through him to their monastery, and named him Giordano, after the successor of G. Dominic. So lightly

¹ *Degli Heroiei Furori*, Part I, Dial. ii.

did the boy's feet tread the road which led to the Dominican monastery, and thence, by many a precipice and many a height and depth, to the Field of Flowers in Rome.

Poor mother, dreaming of her son in peaceful Nolan home, dreaming of pious future, of holy sermons to devoted listeners—dreams never to be realised. Poor, simple, gentle heart, and narrow intelligence. It was as though a barnyard hen had hatched an eagle's egg, and gazed up helplessly at the young eaglet that had nestled 'neath her wing, and then, grown strong, had cloven his way sunwards. She had dreamed of a saint, and had given birth to a hero; she had planned for a monk, and behold! a heretic and a martyr. Cruel, in truth, was the fate of the mother, but splendid the destiny of the son. For the red glow of Bruno's funeral pyre was the rosy dawn of modern thought in Europe.¹ By his words he was to vivify life, by his martyrdom he was to slay death.

To understand Bruno, to understand the intensity of the passion, of the ardour, with which he proclaimed his message, we must realise the splendour of the light which had just burst upon the dazzled eyes of Europe, the immensity of the horizons it disclosed.

In all civilised countries, the Hebraic cosmology dominated the world of thought, and Aristotle was the arbiter of all science, the adopted son of the Christian Church tyrannising equally over Rome and Geneva. To challenge Aristotle was as heretical as to challenge canonical Scripture: both were heretical, and heresy spelt death. The earth was immovably fixed, the centre of the universe; on and for this earth, God had suffered

¹ The simile is due to M. Bartholmiss.

and died, and from it had ascended visibly to the fixed heaven arching above it; everything had been created out of nothing for the sole benefit of the human race—for it the sun, moving amid the clouds, for it the silvery moon, for it the myriad stars; beyond those stars, studded like golden nails in the revolving azure vault of the firmament, was the immutable heaven, the throne of God, the realm of saints and of angels. On high, above our heads, heaven with its delights; below, beneath our feet, hell with its torments. *The Universe is finite—small, narrow, limited, walled in by visible horizons.*

Not so! cried out the new insurgent thought. The earth is rolling round the sun, one of a myriad worlds; the sun is fixed, and round it the earth is travelling, with many another revolving ball; there is no firmament, there is only space; space above and below us, space stretching around us everywhere, space dotted with a million worlds, inhabited like our own. Where heaven and hell may be we know not; there is room and to spare for every thing. *The Universe is infinite—wide, broad, unlimited, stretching through limitless space.*

Such was the startling antithesis, such the cry of re-awakened Science, ringing out with glad assurance, and deafening the ears of Faith.

We, who from infancy have been brought up in a limitless universe, cannot readily conceive—unless we use a vivid imagination¹—the upheaval of ideas, the dismay produced in the minds of men, by the new theories which launched our hitherto stable world, a rolling ball, into the void of infinite space—infinite nothingness, it seemed. Man felt himself crushed by this

¹ Perhaps Memory?

Nature, which had always been his servant, created for his use, but which had suddenly grown gigantic, overwhelming, menacing, while he was reduced to a mere pigmy, lost in infinite size. He was terrified; and as the child, who seeing in the dusk of twilight some familiar thing grown dim and terrible, runs for protection to his mother, hiding his face in her bosom, so man, scared by the new vistas opened before him in a world that was familiar, rushed madly for protection to the arms of his mother, the Church, and hid his eyes in her faith.

Only five years before Bruno's birth, Copernicus had given to the world, from his death-bed, his revolutionary book. He had, in fact, revived the science of antiquity—the science of the Mysteries, the science slain by Aristotle—and, like Pythagoras, he had taught that the sun was fixed and that the earth moved. These ideas were innate in Bruno, the fruit of a long series of lives in which he had known the great Being incarnated as Pythagoras, and these innate ideas rushed into articulate speech as soon as he studied the ideas of Copernicus.

The period was, indeed, the beginning of a terrible crisis, alike for Religion and for Science, a crisis which well-nigh became fatal to both, dragging the one into superstition, the other into scepticism. For the new ideas seemed to threaten the very life of humanity, to menace it with destruction.

"How then!" came the cry from all sides, "is man, the king of creation, naught but a pigmy, a thing of no account, an atom, a mere grain of sand in the desert of an infinite universe?" The dignity, the greatness, the moral stature of the human soul, were destroyed by these ideas. Everything was tottering, was

crumbling into ruins, round the feet of an amazed and horrified Church. It was with a true intuition of the change implied in the old-new astronomy, if by atrocious methods, that the Church straightway set herself in opposition to the altered science. The mere change as to the relation between the earth and the sun mattered little; but the change of relation between man and God, the sacrifice of Christ for love of man, His victory over death and triumphant ascension into heaven—these mattered infinitely, for they were the charter which secured the immortality of man.

Bruno, on the other hand, viewed the problem which confronted the sixteenth century from quite another view-point, the problem of the relations between God, the infinite universe, and man. In his turn he cried out, but with a triumph and a transport of joy that seemed diabolical to the alarmed Church: "Yes! yes! the earth with its inhabitants revolves and moves in space; the worlds are innumerable, the Universe illimitable, Life incarnates everywhere in forms. Therefore life is universal, and on all sides creates living beings. This life, universal, omnipresent, infinite, is the Universal Being whom men have called God. On all sides inhabited worlds, everywhere living beings! Then Death can only disintegrate bodies; it cannot touch life. Hence the body has no value except as an instrument for a life which is deific, a life noble, loving, heroic, worthy of being a part of the life universal and divine. Fear, falsehood, baseness, these are the real ills of life. Dishonour is worse than death, since dishonour stains the life, while Death but breaks the form."

Such was the new moral basis, corresponding to the new thought, that Bruno offered to Christianity

with a certain naive expectation of friendly response: The Immanence of God, the Life Universal animating all bodies; the eternity of the Spirit, since by his very nature he is part of the Life Universal; based on these two natural and irrefragable facts, the cult of the True, the Good, and the Beautiful, the life heroic, the only way in which the specialised life could be made worthy of the Life Universal.

This was the thesis upheld by Giordano Bruno in all the countries of Europe visited by him, in all the Universities which opened their doors to him, in all the centres of thought. It was this view of life which fanned his eloquence into flame. Science for him was not arid and sterile, a mere set of categories; it was a religion, fruitful and inspired. He loved science, he preached science with all his fiery energy and ineffable enthusiasm; he was the apostle of science, its fervid defender, and he became its martyr. For to him science meant Occultism, the study of the divine Mind in Nature, the study of divine Ideas embodied in material objects. By studying objects, then, it was possible to read the language of Nature, and to learn therein the thoughts of God.

But Christianity utterly refused his message. Had it accepted it, the bitter conflict waged from the sixteenth to the nineteenth century between religion and science would never have broken out. The Church imprisoned the Messenger; then burned his body to ashes, and scattered the ashes to the winds, which carried them as seeds of truth over Europe. But the thesis rejected by the sixteenth century is being eagerly accepted by the twentieth. The message stifled by the smoke of his martyrdom is ringing through Europe to-day. His

voice died in his throat, but it is now echoing around us, for "to know how to die in one century is to live for all centuries to come".¹ Vainly did the Vatican place his books on the Index. His thoughts have winged their way to immortality, and they are spreading over the modern world; they are *Theosophy*.

Three of the works of Giordano Bruno are of special interest to-day, those which he himself called "the pillars of my system," "the foundations of the whole edifice of our philosophy". The two first are purely philosophical, and are entitled: *Della Causa, Principio e Uno*, and *Del Infinito Universo e Mondi*. The third contains also much of his philosophy, but is irradiated with his lofty and inspiring conception of a truly human life; it is the famous *Degli Heroici Furori*, and contains the application of his philosophy to conduct, and the description of his ideal.

If the earth be not an immovable body in the centre of a finite Universe, it follows—according to Bruno's philosophy—that the Universe has neither centre or limits; thus the Infinite is already realised in the visible creation, in the immensity of space. Hence, in short, the undetermined totality of beings constituted an unlimited unity, produced and sustained by the primitive unity of life Universal, the Cause of causes. That is to say, this Unity of life is the basis of humanity, and the Immanence of God is the foundation for the solidarity of man.

¹ *Tansillo*: To those whom Heaven favours the greatest evils are converted into still greater good: since necessities bring forth toil and study, and these in most cases [produce] the glory of immortal splendour.

Cicada: And death in one century brings life in all the others.
Degli Heroici Furori, Part I, Dial. ii.

The working out of these ideas is sometimes obscure in the text of his books, but the underlying original concept is ever clear, and it is that of One Existence, a Life, a Consciousness unlimited, intelligent, and universal. This Existence is everything—everything without exception; in it everything has being, not only actualities—a universe that is—but also possibilities—all universes that may be. This Existence contains all; all derives from it, all returns to it. Bruno used to say, quoting from S. Paul: "Truly was it said that in Him 'we live and move and have our being'." Yet was he burned as an atheist.

This One Existence manifests itself in three hypostases, or modes:

(1) The first is **THOUGHT**. This Thought is the Substance of the Universe. The Act of divine Thought, according to Giordano Bruno, is the substance of things, the root-base of all particular beings. Herein his philosophy recalls the Vedāntic doctrine—which must have been in him as the result of his past—that the Universe is but the Thought of God, and that all things save the One Reality, the Universal Self, are unreal.

(2) & (3) In this Thought, the Substance, are two elements: **SPIRIT** and **MATTER**, which are the second and third hypostases of Universal Being. Spirit is the positive, or formative, element, which informs and moulds all. Matter is the negative, or receptive, element, which becomes all. Again we note the appearance of Indian thought, this time of the Sāṅkhya—another of the six Schools—but with an important difference. In Bruno's philosophy, Spirit and Matter are always conjoined, and the universe consists of these two elements; they are opposites, ever bound together, and



BUST OF GIORDANO BRUNO (FRONT VIEW).

together form Nature, the shadow of God.¹ In the Sāṅkhya, on the contrary, Spirit (Puruṣa) exists by itself, dwelling apart as a witness, as a spectator, and reflecting itself in Matter as energy, acting only on Matter as a magnet acts on particles of iron: Energy and Matter together are the parents of form. Many will recognise herein the doctrine of the great German biologist, Ernest Hæckel, who, probably all unconsciously, is really a follower of the Sāṅkhya philosophy, and holds that Force and Matter create the Universe. For Bruno, however, Spirit is ever present, not as a witness but as an agent, for Spirit is the builder of every form; it is the one formative, or creative, agency:

Be it ever so small a thing, it has in it part of the spiritual substance; which, finding appropriate conditions, expands into a plant or an animal, receiving the members of any kind of body which commonly is called living; for Spirit is found in all things, and there is not the minutest particle which does not contain such a portion in itself, which is not ensouled.²

The second element, Matter, is passive. Bruno says that we should conceive Matter as one, even as we conceive Spirit as one. Let us take, for example, he says, the analogy of an art, like that of the wood-worker. In all its operations it has as material, as subject, wood. This art produces, always in its own material, the most varied forms and objects, none of which is proper or natural to the wood itself. Thus Spirit, the formative principle, of which Art is a reflection, requires for its operation certain Matter, or material, since no agent can work on nothing, nor produce anything from nothing.

¹ "Birth, growth, and the perfection of all which we see is from opposites through opposites and in opposites; and where there is opposition, there there is action and reaction, there is motion, variety with its grades and succession." *Spaccio della Bestia Trionfante*. Here, again, we are reminded of the Hindu 'pair of opposites'.

² *Della Causa Principio e Uno*, Dial. ii.

But the Matter on which Spirit works cannot be perceived by the senses, as can that on which Art is employed; it is perceptible only to Reason. The senses only perceive its forms, after Spirit has shaped them. All natural forms come forth from Matter, and to Matter they return; a grain becomes herb, then corn in the ear, then bread, chyle, blood, seed, embryo, man, corpse; then again, earth, stone or some other thing, and so on in endless revolutions. There is surely then herein, throughout these recurring changes, something which transforms itself into all these different objects, and yet remains the same. Whence it follows that nothing save Matter is constant, or worthy of being called a principle. That which is, that which exists, that which all beings have in common is Matter. Matter should therefore be regarded as a being, a unit, which produces all bodies.¹

"To reach the knowledge of the One is the aim of every philosophy." "Bodies are the true objects of knowledge." We have here two admirable definitions of philosophy and of science. Philosophy is the knowledge of Unity by the Reason, apart from the multiplicity of objects; Science is the observation of objects by means of the senses. Only he who knows the Unity is a philosopher. "Such a one", said Plato, "I esteem as a God".

The positive element, Spirit, is the soul in all separate beings, the soul of each object. This is another important concept in Bruno's philosophy. The Universal Spirit individualises as the soul in each body; hence, he says, the soul is the cause of the harmony of bodies, not their resultant. In this lies the essential

¹ This is a summary of Bruno's teaching as to Matter. The student may compare *Della Causa Principio e Uno*, Dial. iii.

difference between a spiritual and a materialistic philosophy.

Materialism holds that the molecular arrangement of matter is the cause of life and intelligence, that life and thought depend on such arrangements. A spiritual philosophy maintains that life is the formative principle, and that its efforts to express and manifest itself determine the various aggregations of molecules, building thus the bodily organs intended to subserve the functions of life. In the first, it is Matter which produces all; in the second, Life dominates Matter, and shapes it for its own use.

For Giordano Bruno the two elements are eternal—Matter which produces a succession of bodies, Spirit which individualises itself as soul. The soul thereafter develops itself through successive incarnations in bodies which ever become more complex and more perfect. The perfectioning of the soul is the goal of all progress, since the life of the soul is the life of man. Sin is the negation, the absence, of good.

As for death, it is absolutely negligible, for the body is continually changing, and every change is a little death.

There is no death for us, nor for any substance; nothing substantially diminishes, but everything, travelling through infinite space, changes in appearance. And because all of us are subject to the best efficient law, we must not believe, hold and hope aught else, than that as all proceeds from good, so everything is good, works towards good, and ends in good.¹

In order to demonstrate that his philosophy must induce morality, and that morality is its sure basis, Giordano Bruno explains the constitution of man. Man is made up of three principles which reflect the three

¹ *Del Infinito Universo e Mondi*. Præmia Epistolare.

hypostases, or modes of manifestation, of God in the universe. Man thinks: hence he participates in the divine Substance, which is Thought—as we have seen; this is the highest part of man, the germ of Divinity existing in him. Man feels: that is, he wills; hence he reflects the divine Will, or Spirit, the formative element; this individualises itself as soul, which is in man the positive element, individualised from Spirit the universal positive element; this soul, by means of its higher powers, may unite itself to Thought, or Intelligence, while, by means of its lower powers, it may unite itself to the body, its creature. The student must not here allow himself to be confused by the nomenclature; that which Bruno calls Thought is what we call in these days Spirit; he does not use the term Spirit as an element in man; that which is Universal Life, outside Man, he calls Spirit, and this becomes soul when particularised in man. His trinity is not therefore Spirit, Soul, and Body, but Thought, Soul and Body. He says the Soul must aspire upwards to Thought, where we should say that the soul must aspire upwards to the Spirit. The idea is identical; only the names are different.

The body is man's instrument for action. Man acts; that is to say, he manifests the positive principle of energy, making use of the negative principle, Matter. The body must, therefore be considered as man's third principle.

But we must be careful to assign to the body its proper place:

The soul is not in the body in any local sense, but only as intrinsic form, and as extrinsic formative agent, as that which makes the limbs, and shapes the mass from within and from without. The body, therefore, is in the soul, the soul is

in Thought, and Thought is either God, or is in God, as Plotinus said.¹

Thus, according to Bruno, man's true and primitive form is divinity; if he has the consciousness of his own divinity, if he realises it, he may regain his primitive form, and raise himself to the highest heaven. Through knowledge of his own essential nature, man can regain the form divine.

The Church was ever saying to man: "Thou art wicked and corrupt, conceived and born in sin; lying under the wrath of God, thou canst only be saved by divine grace." Bruno said to man: "Thou art divine, and essentially pure and good; realise thine own nature, and set thyself to rise until thou canst manifest that God who is ever in thy heart."

But how should man rise? By the will, which must be fixed to reach upwards to Thought, and must be ruler and lord. He likened, in one striking passage, the man to a ship, the captain of which was the human will, and the reason its rudder.

The captain, he says:

With the sound of the trumpet, that is, with his determined choice, summons all the warriors—that is to say, evokes all the powers (which are named warriors because they are in constant strife and contrast), or their effects (which are contending thoughts, some of which incline this way and some that); and he tries to bring them all together under the banner of a predetermined end. And should it happen that some of them be called in vain to quickly show themselves obsequious (especially those which proceed from natural powers, which obey the reason either slightly or not at all), at least through his effort to prevent their actions and his condemnation of those that cannot be prevented, it is shown how he kills the former and banishes the latter, proceeding against those with the sword of wrath, and against these with the whip of scorn.²

¹ *Degli Heroici Furori*, Part I, Dial. iii.

² *Degli Heroici Furori*, Part I, Dial. i.

But something is needed to stimulate the will to this effort to lead the heroic, instead of the sensuous life. What is that something? It is the love of the Beautiful and the True.

The heroic enthusiast, uplifting himself by the species of divine beauty and goodness he has conceived, on the wings of the intellect and of the intellectual will, exalts himself to divinity, abandoning the form of inferior being.¹

The soul which loves the objects of sense binds itself by means of this love to the body; but the soul which loves Beauty, Goodness, Truth, unites itself thereby to its inner God. The doctrine of Bruno contains no threats; he seeks to allure, to attract, not to alarm. To him Divinity is so supremely desirable, that it seems to him that God need only be seen to be loved. His ardent, passionate soul rushes upwards, spurning the delights of the lower world. For him no hell exists save the hell of the soul's degradation.

For the soul, he says, is able to degrade itself, even as it is able to rise. From the longings of the soul we may discover whether it is rising to the Divine, or descending to the brute. Poised between the Angel and the animal, with a hand laid on each, the soul must choose its mate; Love gravitates towards earth, when it is attracted by sensual pleasures; it soars aloft, when it pursues noble aspirations. Listen to his words:

Because the mind aspires to divine splendour, he shuns the gathering of the common herd; he withdraws from common opinion If he aspires to the lofty splendour, he draws himself in as much as he can towards unity, he contracts himself as far as possible into himself, so as not to be similar to the many, because they are many; and not to be hostile to the many, because they are dissimilar, if it be possible to keep both the one and the other good thing; otherwise, let him hold on to that which seems to him the better The mind, therefore, that aspires high, in the first place ceases to care for the

¹ *Degli Heroici Furori*, Part I, Dial. iii.

multitude, realising that that light reckons toil of no account, and is only to be found there where intelligence is; and not even where there is any kind of intelligence, but where alone there is that which among those few principal and pre-eminent intelligences, is first, chief and unique [It is needful] to withdraw to the innermost part of oneself, considering that God is near, with oneself and within oneself, nearer than one can be to oneself, as that which is the Soul of souls, the Life of lives, the Essence of essences; considering also that what you see, high or low or around you (as you choose to express it), of the stars, are bodies, are works similar to this globe in which we are, and in them is neither more nor less divinity present than there is in this globe of ours or in ourselves.²

Such is Bruno's word to man: By means of love fixed in contemplation on Divine Beauty and Goodness the soul is set aflame, and man becomes heroic, leading the only life which is worthy of such a fervid lover. The taste for lower objects is lost in the contemplation of the real and the lasting Beauty. This fervid lover of the Beautiful, the True and the Good shall so live, being present in the body, that with the better part of himself he is absent from it; he shall conjoin and bind himself as through an indissoluble sacrament to divine things, in such wise that he feels neither love nor hatred for mortal things, considering that he is above being servant and slave of his body; which he must not otherwise regard than as the prison which restricts his freedom; the lime which glues his wings; the chain which fetters his hands; the stocks which hold fast his feet; the veil which confuses his sight. But he withal shall not be serf, captive, ensnared, chained, idle, stockstill and blind; for his body can no longer tyrannise over him than he himself shall suffer it; seeing that the Spirit is placed over the body, just as the corporeal world and matter are subject to Divinity and to Nature. So shall he become

² *Degli Heroici Furori*, Part II, Dial. i.

strong against fortune, magnanimous against contumely, intrepid against want, sickness and persecutions.¹

This, then, is the Heroic Life, as depicted by Giordano Bruno: and in the face of the fire which consumed his living body, will any dare to say that he did not, at least, strive to live it?

An objection arises. All cannot be heroic. What of those who cannot rise to heights so splendid? Is there no word of cheer for them? Oh yes! for the laurel-crown of heroism is not for the brows of only the successful and the strong; he also is heroic who aspires, even though, aspiring, he fails.

Enough that all should run; enough that each should do that which is possible for him; since the heroic mind is content rather to fall, or to fail worthily, and in a high cause, wherein the dignity of his Spirit is shown forth, than to achieve perfection in things less noble, or even base.²

Thus taught Giordano Bruno.

The message that here, to-night, I have sought to expound, is a message not only to individuals, but to nations, for there are souls of nations, as well as souls of individuals. For the nations, as for the individual, Thought is the instrument of progress; for both equally the effort to realise a noble and lofty Ideal transforms the life into the Great and the Heroic. But nations, like individuals, must choose between the brute and the God. The choice is ours. None, save ourselves, can compel. We can either wallow in the mire, degrading and abasing ourselves to the level of the brute, or we can, step by step, ascend to those sublime heights where is manifest the Eternal Ideal.

¹ *Degli Heroici Furori*, Part II, Dial. i.

² *Degli Heroici Furori*, Part I, Dial. iii.

In our own hands is our fate, and that fate depends on our mastery of the body, or on our enslavement thereby. This body of ours is a magnificent instrument, but it must be an instrument and not a tyrant, usurping authority over its proper lord. Be then, as you will, either masters or slaves. Choose for yourselves, and also for your nation. France is idealistic at the core, the standard-bearer of ideas she was, marching in the van of Europe. For many a long year she has forgotten her birthright; she has been groping in cellars and in underground dens; she has been rolling in mire and in dung-heaps, declaring that these were the fit subjects of Art. Now she is awakening from the nightmare that has oppressed her, and is again beginning to understand, as of old, that beauty, not ugliness is divine, that purity, not vice, is alluring. True Art sees ever the Beautiful, and for the man and the nation alike progress lies in the sunlight and not in the gloom of the vault. Upward lies the road that climbs to the God; downwards the road that slopes to the brute. Choose, for before you lie open the roads, and the fate of the future depends on the choice.

Annie Besant

THE SPIRITUAL SECRET OF IRELAND

By JAMES H. COUSINS

WHILE it is a psychological truism that a dozen minds will have a dozen different attitudes on any single idea presented to them, it is also true that ideas, like wolves in winter, hunt in packs, and that a number of minds will be found to join in a loose community of interest either for or against some particular proposition.

If you are a Protestant of the very narrow kind, born in the north-eastern corner of that island which is the western extremity of Europe, the enunciation of the word *Ireland* will call up in you an emotion of religious antagonism, the outcome of seven centuries of futile effort on the part of your invading ancestors to turn the remainder of the island from what you regard as the worse than heathen darkness of Catholicism to the blessed light of your own view of the universe. I make this statement, and those that follow, not as a partisan, but as an observer of recognised facts.

If, on the other hand, you are a Catholic, born in the south-west of Ireland, the name of your Motherland will fill you with the pathos and glow of an ideal of national and religious freedom that your forefathers have died for, but that the will of God has destined to

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delayed fruition. These two opposed views of Ireland are insistently voiced from press and platform.

But perhaps the most widespread view of Ireland is that of a dreamy feminine person, beautiful to gaze upon, but devoid of the supreme Anglo-Saxon virtue of practicality, who wears shamrocks, plays upon a harp, and insists on the right to speak her own language, and govern herself.

Whatever divergencies may mark off these and a multitude of other views of 'the Irish Question,' there is in them all a common recognition of a long struggle on the part of a remnant of the Keltic race, which once possessed the half of Europe, but was driven westward by sections of the Teutonic race, and is now, on new fields and with new weapons, fighting for the preservation of its national individuality.

A great French historian has declared that the history of Ireland, since the beginning of the English invasion, has been the most pitiful and tragic that the world has witnessed. That history is a record of unceasing aggression from without; of external defeat at the hands of a country of incalculably greater wealth and power; of adjustment to new conditions, and of rejuvenation out of the very depths of despair.

The gentle English poet, Edmund Spenser, advised the extermination of the Irish race as the most effective means by which England might conquer Ireland; but many of the chief leaders among the invaders fell under the spell of the country and its people, and themselves became 'rebels' even unto death. Oliver Cromwell, in an outburst of zeal for the conversion of Ireland to non-conformity, decreed the banishment of the Irish people from the rich midlands, and ordered them to go "to Hell

or Connaught"—Connaught being the remotest and barrenest province of the island; but the children's children of Cromwell's supplanters became sturdy fighters for Ireland. Less than a generation ago an English statesman prescribed twenty years of resolute government, with no hesitation in the use of fire arms on the people, as a means of ending the Irish agitation. He is dead, and almost forgotten; but a few months ago the Irish language, which the conquerors sought to annihilate by methods that friends and foes alike now regard as barbarous, was raised by the National University to the position of the National language, as the result of a popular agitation; and to-day the balance of power in the Parliament of the British Empire is in the hands of the eighty Irishmen who are sent there primarily to achieve the political freedom of Ireland.

Whatever our attitude may be with regard to the political or religious situation in Ireland, we have to acknowledge an extraordinary power of recuperation and continuity in a more or less definite body of thought which is regarded as Irish. *What is the Secret of this power? What is the Secret of Ireland?*

We shall not look for her Secret in the minutæ of history; for the power to interpret a deed depends on a full knowledge of antecedent and contemporary deeds. Nor shall we look for it even in the expressed thought of the participants in the struggle; for through the thought go impulses and motives, coloured and modified by the circumstances of the time and by the impact of extraneous thought. But beneath the thought and its manifestation in action lies the fundamental basis, the *spiritual character*, from which, in nations,

as in individuals, some revelation wells up at special times, some illuminating generalisation that co-ordinates apparent contradiction in word and deed, and discloses the true direction of progress of the individual or the nation. The laws and institutions of a people, which express the relationship of man to man, are forever changing: the creeds and ceremonials, which embody the conception of the relationship between humanity and the invisible, are in a state of constant flux. Grasp the spiritual character of a people, and you may write its history in advance; and the expression of that spiritual character, whereby we may most readily come at its secret and its message, is its *mythology*—that shadowing forth, in the universal form of symbolism, of pure and unsophisticated intuition, which is the basis of succeeding intellectual formulations in ritual and dogma.

The mythology of a country is, as it were, its horoscope, projected from its own inner consciousness. However the passing of time, and the development of directions, may disclose new phases and combinations. These will all be controlled and coloured by its initial tendencies; and a knowledge of these primal impulses, which are always few and simple, will provide a key to the things in national life which are regarded as characteristic, and also to those things that are anomalous.

It is impossible here to give even an outline of the personages and incidents of the Keltic mythos as localised in Ireland. To many students of such subjects the existence of an Irish mythology has been unknown. Now, however, in spite of centuries of obscurity, in spite of ruthless endeavour to destroy even the memory of a distinctive culture in Ireland, the fact is being made

known that Ireland possesses a mythos that is not second to that of Greece,¹ and almost equal to that of India, in expression and significance. Let us consider briefly three basic ideas of unity, duality, and trinity.

The genealogy of the major Grecian divinities takes us back stage by stage to chaos. The Gods of light and of darkness have a common ancestry on this side of the curtain that hides the beginnings of things. The Irish genealogies, on the contrary, do not meet in the realm of formulation, but carry the great opposing forces back into the invisible world. In neither genealogy have we a creating Deity like the Hebraic God! but, while the basis of things in the classical conception is a natural or material monism, the basis of the Keltic conception is a *super*-natural or spiritual monism.

Out of the inscrutable, unifying Unknown arise the pairs of opposites. From the invisible world come the radiant Gods of Day, and the positive virtues. From the invisible also come the horned or moon-faced Gods of Night, and the negative virtues which men now call evil. But their operation on one another has no great gulf fixed between them. The imagination which apprehended a spiritual unity beneath all manifestation, apprehended also the great law that, *good*, if it is to influence evil, must have something of evil in it; and *evil*, if it is to react to good, must have something of good in it. And so, along with the battles of Irish mythology, which symbolise the Cosmic struggle, we have the great marriages, which symbolise the partnership and interrelation of the forces which superficially appear to be at war. Dagda, the father of the Irish Pantheon, and

¹ Truly so. It should never be forgotten that Ireland and Greece are both Keltic, and that the Tuatha de Danaon were Greeks.—ED.

Dana, its mother, have light and darkness in their ancestry; and by virtue of a common parentage are called also brother and sister. Brigit, an Irish Athene, one of the daughters of Light, marries Bress, a son of Darkness; and the offspring of this duality form one of the numerous expressions of the 'Trinity in Unity' which appear in the Irish mythos—Brian, Juchar, Jucharba, three inseparable brethren, who become the joint progenitors of another myth-personage, whose name, Ecne, means knowledge.

With so significant a conception of Deity, one is prepared to find an equally significant conception of the relationship between humanity and divinity. Accordingly, we learn that the Druids, the shapers of the myth-stories, taught that man was the *offspring* of divinity—not an extraneous thing created by God, as in the Hebraic idea. Humanity was, therefore, a partaker of the divine essence. Reincarnation is symbolised in stories of successive metamorphoses, as the method of evolution. Consciousness is the common attribute of divinity and humanity. In what is called the first poem made in Ireland, the poet identifies himself with "the God who creates fire in the head"; he regards himself as one with the Illuminator, and hence with the illumination: the thinker and the thought are one; and here we come upon the subjective, and true mystical view of things, which is the inevitable outcome of the spiritual-monistic conception that lies at the root of Keltic thought and action.

How this view of the universe might have developed is a matter of speculation. In the fifth century Christianity took over the good-will and stock-in-trade of the pagan ritual and laws. The Danes in the tenth

and eleventh centuries made sad inroads in the records of the ancient world, which the Christian students had gathered with much industry. The Norman invasion from the twelfth century onwards disturbed, thwarted, and finally—in the all but complete destruction of the national language—misdirected the evolution of the mind of the country. Hence, a great basic ganglion of thought, which might have ramified into a philosophical system as profound and complete as the Vedānta, became an attitude, an atmosphere, a race temperament, diffuse and elusive. Here and there, however, along the line of philosophical advance, witnesses to the Keltic idea have arisen. To the Galatians—Kelts from Gaul, now France—the Apostle Paul was able to impart the allegorical significance of the Old Testament story, because he knew that they had the interpretative eye which sees through diversity to unity. In the Middle Ages, an incursion of argumentative Irishmen into continental circles caused much mental commotion. One of the number, Joannes Scotus Erigena—"John the Scot from Ireland"—became the professional philosopher to King Charles the Bald. In his monumental exposition of Dionysius the Areopagite he linked up the eastern and western Churches, brought something Grecian and Oriental into Christianity, and expressed his race tradition by lifting the whole dogma and ritual of the church to the symbolic level. In the eighteenth century, Berkeley, an Irish Protestant bishop, searching for the true behind the illusory, anticipated the most recent phases of both physical and psychological science, and ratified by pure reason the conception of the one-ness of Consciousness in God and man which his Irish forefathers had apprehended through illumination. To-day

the great doctrine of spiritual monism, which is the key to the New Theology movement, is being preached from one of the most influential pulpits of Christendom by an Irishman, the Rev. R. J. Campbell.

In the works of John the Scot, to whom I have just referred, we find expressed the two main results of the subjective view of things which arises out of the fundamental concept of the spiritual unity of the Cosmos.

The first of these results is that to which I have already alluded—the raising of ritual and dogma to the level of *symbolism*. John the Scot maintained, as the outcome of the spiritual-monistic doctrine, that, since God was the super-essential essence of all things, the attributing of the limitations of personality to him must be purely figurative. It was clear to him that the transcendent and immanent Godhead could not be forced into or fully expressed in the intellectual moulds of one, even the presumed highest, of his creation. If the less was to represent the greater, it must assuredly do so imperfectly; but since it is necessary to the human mind to express itself in terms of *itself*—whether it be expressing its own thought or the inner light of revelation—the terms must be regarded as symbols merely, and be subject to an expanding interpretation as the mind of humanity expanded.

Having thus boldly dealt with the central figure of worship, the adventurous Irishman plunged into the great mediæval controversy on the efficacy of the Sacraments, and demolished the claim of the priesthood to be the mediators between God and man, by declaring the teachings of the Church, and its ordinances, to be symbolical representations of spiritual truths. It is not to be wondered at that in later centuries, when the

Church had stamped out all independent thought, and established sacerdotalism, John the Scot was honoured with excommunication, and his writings given the dignity of a place on the *Index Expurgatorius*.

The second great result of the subjective view of things, is the acceptance of all things as part of the Great Plan in the Divine Mind. To the Seers of the ancient world there were no gaps in the Cosmos. To explain the simplest event, one would have to trace all its primary and secondary causes to their beginnings; and these beginnings could have their root no other-where than in the great underlying unification of the Will of God. Hence in the Keltic Mind the 'larger hope' was a 'larger certainty,' a Higher Calvinism, an 'optimistic determinism' as an Irish woman has called it. John the Scot maintained that the universe had come forth from God, and to none lower would it return. What is true in the Cosmos is true in the microcosmos; and the ever-present sense of destiny—divine, loving destiny—fills the mind and utterance of the people of Ireland down to apparently trifling details. If it is a fine day, it is "Thanks to God". If it is a bad day it is "The will of God". When the son of a peasant was shot in battle, it was said that "the gun that shot him was loaded from all eternity". When I told the details connected with the drowning of a young lady in trying to save a fishergirl, the old woman to whom I told them on a stony road in the Aran Islands, summed up the matter like a true Kelt and optimistic determinist: "Well, it just shows you that everything is set out for us: it was the will of God." It is this sense of nearness to the inner world, and a picturesqueness of thought and word arising from

the naturally symbolic tendency of the Keltic mind, that is the charm of the people.

But in this very quality lies what, to the mind which calls itself practical, is the defect of Ireland—a spirit of acquiescence which leads to a lack of initiative in what an industrial age regards as the important things in life. But it is this acquiescence, coupled with the assurance that all things are working together for good, that has enabled this remnant of the Keltic people in Ireland to preserve its soul, and in many respects its body, from absorption, in spite of a thousand years of ceaseless effort on the part of a powerful imperial people. In times of calamity the genius of Ireland has bent like the pine to the storm; but as soon as the stress has passed, the natural resilience of faith has raised her again towards the sky.

And thus the Divine Mind has preserved through the ages a trumpet through which to sound once more the great note of spiritual unity. This is the secret of recuperation and continuity; this is the spiritual Secret of Ireland: the recognition, as John the Scot has put it, of *One Being* as the essential source of all things; of *One Power*, which is the soul, the controller of all things; and of *One Activity*, co-ordinating all the apparently diverse activities of the universe.

This is the message which Ireland has given, and will continue to give, to the world. Abstract thought can attain no loftier conception. What is for us, as embodied beings, of still greater importance, practical life can demand no completer guide. If we recognise all things as partakers of the *One Being*, we shall over-leap antagonisms, and strive for voluntary union and co-operation in aim through diversity of organisation, and

strive to attain in individual and social life the stature of our essential Godhood. If we recognise all things as manifestors of the *One Power*, we shall seek to purify our ideas of evil and of good, and to adjust our laws, and our institutions for dealing with offences against these laws, to a nobler idea of motives and purpose; and we shall look for the one Truth underlying all its expressions in the great religions of the world, and in their sectarian sub-divisions. If we recognise in all things the operation of *One Activity*, we shall seek to understand the laws of nature and of ourselves, and so order our lives as to quicken and intensify and develop those powers which are the common possession, and those which are as yet the privilege of the few.

Finally, in thus living out the ancient Keltic ideal, we shall, as John the Scot taught, exercise a perfect tolerance and patience while losing no whit of our own enthusiasm; and we shall experience the truth in the statement of another great Irishman, Bishop Jeremy Taylor: "He to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of Spirit."

James H. Cousins

A WONDERFUL NIGHT OF STARS

A SERMON

By THE REV. C. W. SCOTT-MONCRIEFF, M.A., F.T.S.

For I will consider Thy heavens, even the work of Thy fingers; the moon and the stars which Thou hast ordained.

What is man that Thou art mindful of him: and the son of man that Thou visitest him?

Thou hast made him lower than the angels: to crown him with glory and worship.

Psalm viii, 3-5.

SUPPOSE we go out, or look out, some night when we are alone, and see above us, spangling the whole vault of the sky, the innumerable company of the stars.

We look up at them, and as we gaze we remember what the science of astronomy tells us. A few, a very few, of those we see are planets, worlds like our own world, larger or smaller, circling with it round our leader the sun. All the rest are not worlds like our earth, but each of them, suns like our sun. Some are enormously larger than it is, others rather smaller. But there they are, the hundreds of thousands that our unaided eyes can see, the hundred million more that a powerful telescope reveals, each of them suns, each of them, we may reasonably believe, surrounded by its cluster of planets.

Further, we may reasonably suppose that around each of these suns, in each one of these millions of systems, there are at least one or two planets, more or less resembling our world, inhabited by beings not wholly unlike ourselves.

And, as we gaze upon this panorama of the starry heavens, as we realise that our world which seems so big to us, so important, is but one of the smaller planets belonging to a sun not of the first size, and that that sun is only one out of a hundred millions visible to our telescopes—to say nothing of those which exist invisible beyond their utmost ranges—the heart seems to freeze within us. Human life seems so tiny, so trifling an episode amid the boundless fields of star-peopled space, in the almost infinite vistas of time during which these universes have endured and shall endure, that we are driven to cry out, in the words of this Psalm or in words like them :

What is man, that Thou art mindful of him : and the son of man that Thou visitest him ? Thou, the eternal source of all these worlds, these systems, these universes of systems, Thou, Who canst fold them up and change them as a garment, Thou unthinkable, ineffable, unsearchable One, Life, Spirit, God. What can we matter, how can we count in Thy sight ?

Try the experiment for yourself. Open your window to the starry spaces and you will feel and say what the Psalmist felt and said when, on some lustrous Eastern night, alone upon his palace roof, he sat beneath the silent stars, what millions of the sons of men have also felt and said, as they gazed upon the age-long wonder of the skies at night.

We gaze a little longer, and, as we gaze, behold—the quarrels and janglings of our fretful human life, our own private griefs and perplexities, our own failures and

shortcomings, the annoyances others may cause us, the world's wars and politics, disputes in Church and State, the ordinary religious questions and difficulties, where are all these things now ? Blotted out, gone, disappeared. They may return with the return of day. They, or some of them, may be awaiting us when we step into our house again, or close our window and turn back into the warm and lighted room. But for the moment they are nothing, and less than nothing. We cannot look, really look with all our souls, at the hosts of heaven, the starry multitudes, and keep any remembrance of these daily problems and difficulties, our own and the world's. And, in the same way, our joys and hopes, our personal interests and plans, these too, for the time being, have vanished.

We are in the presence of something, of a power so tremendous, a beauty so compelling, an order and harmony so wonderful, a majesty so indescribable, that our souls are uplifted with a rapture which is also terror.

Because we are still, as it were, inwardly crushed and overwhelmed, we say :

What is man, that Thou art mindful of him ? How can man count ? How can I count, who am only one of many millions of men, and these the inhabitants of only one planet, a speck of dust in this immensity ?

And then we shall go on to feel this, that one of two things must be true. Either we are of no importance at all, and "eat, drink, and be merry" is the only Gospel for us : or else we are of immense and eternal importance, because we stand in an intimate relation to That from which all these worlds and universes proceed.

We are nearer to That, we are a fuller manifestation of That, than all these uncounted suns and planets, regarded simply as material forms. They, wonderful,

unutterably wonderful, as they are, are but matter, and matter is but the form whose life is Spirit, the garment in which Spirit clothes itself.

But we, the real we, the immortal Self, are Spirit, God's offspring, sharers in His life, sharers in His eternity. In the great phrase of the *Book of Wisdom*: "God created man to be immortal, and made him to be an image of His own eternity."

Let us calmly think this out, and see that it must be so.

Everything can be thought of as belonging to one or another side, seen under one or another aspect; the Spirit side or the matter side, the Life or the form aspect.

Forms change, are continually changing, disappearing, and being replaced by other forms. From the tiniest leaf that falls, withers, and decays to the mightiest sun that goes out in a blaze of light, this great law everywhere holds good. Forms pass and change. But what of the Spirit within them?

Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of Thine hands. They shall perish but Thou shalt endure. They all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall not fail.

Forms change and disappear, matter breaks up and recombines and has no lasting existence in any one shape. But the Life, the Self, the Spirit, endures, is immortal, is eternal.

Now if all that is, God, man, bodies, planets, suns, universes, can be thought of under one or other of these aspects, Life and form, Spirit and matter, to which do we really belong? to Life or form, to the Spirit or to

matter, to the eternal or the temporal? Clearly our bodies belong to the matter side, to the world of perishing forms—every funeral forces that fact upon our notice. And with the body many of our thoughts, emotions and more temporary interests must disappear.

But we ourselves, the real we, the inner man, the image of God, we are immortal, not to be destroyed; we belong to the side of Spirit, we are, as S. Peter puts it, "partakers of the Divine Nature," partakers of that Spirit of which it is said:

Never the Spirit was born, the Spirit shall cease to be never;
Never was time it was not, end and beginning are dreams;
Birthless and deathless and changeless remaineth the Spirit for
ever;
Death hath not touched it at all; dead though the house of it
seems.

And we are not the houses; we are the dwellers in the houses. And because we are sharers of this Spirit we are greater than all the universe of stars, regarded simply as forms. We can study them, look on them, think about them; they cannot so look upon or study us.

Our bodies, indeed, are infinitesimally small, very fragile, very helpless, compared with these mighty solar systems and universes. But size is only for body. It has no meaning in the world of Spirit. Even here, in our imperfection, in all the infancy of our powers, we can take them all within ourselves by the grasp of our out-reaching thought.

And if they all were this instant destroyed, resolved into the original fire-mist, into a chaos of whirling atoms, what would it matter to us? There is that in us which would remain quite unaffected, that in us which is "older than the elements, and owes no homage to the sun," a life which would go on unchanged, except

for this: that it would be a freer life, no longer weighed down by the burden of the flesh, this physical body which now we wear. If we reflect upon this fact, that, for the individual man, it would come to exactly the same thing in the end, whether he died, left his body, and so were taken away from the physical universe, or whether that universe itself were blotted out and so were taken away from him; if we reflect upon this, we shall see how much greater we really are than all these innumerable worlds. No longer need the contemplation of them freeze our heart or stifle our thoughts. Rapture that contemplation will still bring, but now unmingled with terror. "What is man that Thou art mindful of him?" Said our Psalmist beneath these same stars, and there comes the answer in the following verse:

Thou madest him lower than the angels, to crown him with glory and worship.

"To crown him with glory and worship." And so S. John tells us: "Beloved, now"—that is in our present condition, with all its humiliations—"now" he says "we are the Sons of God" (we can never cease to be that, never) and what we are going to be has not yet been shown forth; but we know, that if it be shown forth, we shall be like Him; for we shall see Him even as He is.

Like Him. Like Whom? Like Christ. There is our goal. There is our destiny. There is the mark of the prize of our high calling. Lest we should grow weary, lest we should faint in running our race, lest the sense of our own littleness should crush us, lest we should wholly forget that we are temples of the living God, images of His eternity, sharers of His Life; lest we should forget all this and be drowned in life's

pleasures, or worn out by its cares, Christ came to us and showed us in Himself what we really are.

We "grope in the muck-heaps of earth for fancied jewels;" we would defile, if we could, the Divine image within us; we go out, as Prodigals, into the far country; "Sons of the immortal King", we forget our high destiny, refuse the thrones that are ours, turn our eyes to earth instead of to heaven.

And so He found us. So He came to us, "to seek and to save that which was lost". "A prophet," said God, "will I raise up unto you of your brethren, like unto yourselves". Yes, like unto ourselves, but like our true selves, like us, not as we now are, but as we are meant to be and shall be.

Look at Him, not as He is often too exclusively depicted, as the 'Man of Sorrows,' the despised, the crucified. These things—that suffering, that humiliation—are but the marks that our stupidity, our blindness, our unlovingness, set upon Him.

Look at Him as He stands, triumphant, glorified, the Master of Life and Death, the Divine Wisdom Incarnate, the outshining of the Love that is at the very core of creation, the Love that made the starry heavens, that dwells in the heart of man: He is indeed Perfect God, within the limits of humanity, Perfect Man, as man is meant to be.

His eyes are "luminous with the radiance of the eternal peace," His voice is "as the sound of many waters," His words are power, His touch is strong to heal and to bless, His presence is the transfiguration of life. And He calls us. To what? To forget the things that lie behind, to strive onward and upward to those that lie before us.

He calls us to be like Himself, yes, even you and me. And every power that is in us now, every capacity of loving, every longing for things that are pure and of good report, every willingness for self-sacrifice, every dawning intuition of the majesty of our spiritual nature, all these are seeds which have begun, even now, to germinate, which shall expand and grow from strength to strength, shall grow and grow, reaching upwards to the Father's Life, spreading outwards in love to man; until we too, yes, even you and I, shall become as He is, Sons who know their oneness with the Father, Saviours and Helpers of their younger brethren. But:

Think not that of a sudden, in a minute,
All is accomplished and the work is done;
Though with thine earliest dawn thou should'st begin it,
Scarce were it ended with thy setting sun.

And many suns may rise and set, the suns of many days, which are lifetimes; but sooner or later there comes a day, when that which we shall be will be made manifest. It is spoken of as the day of Resurrection, when the Christ in us, our hope of glory, rises at last from the tomb of this lower life and our imprisoning self-hood, and, rising, "lives for ever and lives in the eternal".

Towards that day we are moving in this life and in all the lives that lie beyond it, through all the many 'stopping-places' of the 'Father's house,' that mark our road to Him. The road is long, the way is hard and narrow. But is not life a new thing, well worth living, infinitely important, every hour of it full of possibilities, with the thought of this goal before us—to be like Christ?

We can look undismayed on these starry universes: for are we not greater than they? Are we not—we, and such as we are, or rather such as we shall be—the end for which they exist? Suppose there are ten million million other worlds, peopled like our own; they are so many schools the more for the training of the Sons of God. The pupils leave the schools, passing elsewhere to wider opportunities and fuller life, and the schools may be taken away, but the pupils remain. And so these worlds shall perish, and they are ever changing; but we are immortal, sons of the living God; the glory of our future knows no limit. We look out once more upon the stars. We have read their secret, and it is the sure token of our supremacy. We have seen the "Light of the knowledge of the glory of God in the face of Jesus Christ," Him whose words of promise stand sure:

He that overcometh, I will give to him to sit down with Me on my throne, even as I also overcame and sit down with my Father in His throne. He that overcometh, I will make him a pillar in the Temple of my God, and he shall go out thence no more.

And there is that final word of God, of the Infinite Life itself:

He that overcometh shall inherit all things.

C. W. Scott-Moncrieff

A REFORMATORY FOR GIRLS AND YOUNG WOMEN¹

By CAPT. ARTHUR ST. JOHN

HON. SEC., PENAL REFORM LEAGUE

I SUBMIT that it is in the nature of a public scandal that no woman should have been found to contribute the paper on this subject. I fear that the audience may have reason to regret the inability of the Committee to find anyone but my poor self to fill the gap; for I am going to hide my pardonable nervousness under a cloak of audacity. Not having a close acquaintanceship with girls' reformatories in this country, and, through all my wanderings, never having found one that quite satisfies me, I propose to build one of my own—a little castle in the air. I shall build in haste, and you may knock down at your leisure.

First a few words as to the need of a reformatory for girls over sixteen. Many of the young women under consideration can, with some hope, be removed from their surroundings and put on probation—first in a temporary home or institution, and then in some situation. Others may simply be sent home. But, for many of them, we must reluctantly feel that what is

¹ A paper on "Girls over sixteen in moral danger—Punishment or Reformation?" read at a Conference convened by the Ladies National Association in London on April 26, 1912.

wanted is to place them in carefully arranged surroundings, where they can, as it were, begin again and grow afresh. This is wanted for girls over sixteen as much as for those under that age. There is no sense in drawing the line at sixteen. The only line to draw is that between need and no need, or between different degrees and kinds of need. The sixteenth birthday has nothing to do with it.

We are all grateful for the Borstal Institution for Girls as an improvement on the ordinary prison; but, even if there were Borstal Institutions enough to take in all the girls and women of whom I speak, I hardly think we should be satisfied with that. Surely not! The Borstal Institution is after all a kind of prison; and we want something very different.

Let us consider the need of these girls and women. They are in danger—if they have not already gone beyond danger—of sliding into utter ruin, a menace to themselves, to those they meet, and to society in general. They are untrained and ill-regulated in life. They have false ideas of enjoyment, and probably hate or despise useful work. They lack self-respect and self-control. The task required of the community, and which the community must require of any institution that undertakes to deal with them, is to introduce a person who has a false idea of life to a truer idea; to train an ill-trained girl, who dislikes work, to self-control and a love of useful activity; to enrich the life of an ignorant pleasure-seeker with new and wholesome interests which shall drive out and supersede the old ones; to lead her to the knowledge of the true joy of life. Here we have the keynote to our Institution—the true joy of life for every one of its inmates. Our aim must be

always that they may have life, and have it more abundantly.

The elements or factors of joy are self-expression and fellowship. We must, therefore, begin by giving a foretaste of fellowship, with a spectacle of happy industry so attractive as to excite a desire to join in and help, thus giving a start along the road to self-expression and realised fellowship.

For these purposes we must have a variety of industries, out-door and in-door. We must aim at eventually doing almost everything necessary to the up-keep of the establishment by the work of the pupils. This will, of course, take time. But from the out-set there must be some variety of more or less attractive occupations, carried out in as attractive a way as can be contrived compatibly with efficiency.

There must also be plenty of good music, singing, dancing, acting; plenty of opportunities for study of nature, geography, history, literature in a practical, interesting, playful way. The aim held in view will be the cultivation of helpfulness, cheerful diligence, trustworthiness, self-reliance, resourcefulness, with joy of heart—a useful human being living and growing on every side.

The first impression to be made on the new-comer being one of good fellowship and homeliness, the efforts of the whole place must be concentrated on making her feel that she is a welcome guest. Her tastes and inclinations must be studied. She must not at first be called on to do anything that she dislikes. She must be comforted and made to feel that she is amongst friends who will cherish her and never desert her. This must be looked upon as the duty of all the girls and their

elders, a part of natural and necessary hospitality. In the meantime the new guest has to choose the cottage in which she is to take up her abode, and she will, it is to be hoped, find a chum amongst one of the members. Some will be slow to do this. The pace must not be forced; let it come naturally. In the meantime one of the girls may have to be told off to befriend her and show her round. Perhaps one will be naturally attracted to do so; or a certain number of girls might be set apart for this duty of looking after new-comers.

When the guest has settled down, and evinces a desire to be a member of the community, she will be allowed to become a Candidate for Membership. She will be asked, or advised what work, what classes, what games she would like to join in, and will at first be gently initiated into the lighter tasks or those which attract her most.

As soon as she is able to do a useful day's work, can keep her own room clean, and seems otherwise eligible, the members of her cottage or workshop, or group, may recommend her to the general assembly or council for full membership. She will then be put to severer tests, to see what hardships or inconveniences she can endure, and what drudgery. If she passes these satisfactorily she will then be inaugurated with some ceremony, and enrolled as a full member for life. All members belong to the general assembly and have a voice in the management of affairs, election of officers, etc.

Various matters concerning the business of the institution will be liable to be submitted for discussion to the members of cottages, classes, committees or other groups as a part of their school work or everyday

interests. They will be invited to interest themselves in domestic and other details, such as the raising of fresh out-houses or other buildings, the ordering of new machinery, repairs, choosing of samples of material, etc., etc. Clubs and guilds for various studies and pursuits will be encouraged.

Every endeavour must be made to ensure that the establishment shall be a model for the neighbourhood in farming, gardening, building, and other industrial and social departments.

Another grade beyond membership will be that of Fellowship. To be elected a Fellow, a member will have to qualify by a period—say at least of one or two years, perhaps more—of life and work outside, be fitted by character, and have proved that she can do work which represents full subsistence in the institution with a considerable margin beyond it. She must also have mastered some degree of simplicity and economy in living, and show capacity for helping those in need. Wherever she goes the Fellow will be a missionary and witness to the principles for which this Community stands.

The next grade might perhaps be called Guardians, some, at first at any rate being appointed from outside, others perhaps elected from amongst the Fellows. Possibly the adult officials of the Institution might belong to this grade. The terms here used—candidate, member, fellow, ect.,—are, of course, only suggestive and illustrative. It may be that better ones could be found.

How long will members remain in this home? Some may want to remain for long, even all their days—but, if so, they must be self-supporting as long as they are able-bodied. Others will be encouraged to go

out and do their work in the world, always remaining Members or Fellows, and keeping in touch with their College home. If some of these find the world too much for them, or if they fall again by the way, they will always be welcomed back again. But it must be understood that, as a rule, every able-bodied member living within the precincts is expected to be a source of profit, financial or its equivalent, to the Institution. It might be well to pay wages, and charge members for board, lodging, etc.

It would be a good plan, very often, to send two or three members out together for a time. Trips might occasionally be made by groups of Members, or Fellows and Members.

I do not believe that, in such an institution as I am trying to sketch, any other classification would be necessary than the kind of natural selection I have described, provided that the true tone and spirit were maintained, and responsibility placed upon the girls. This, of course, is not an institution for the feeble-minded, who must, I suppose, be cared for apart.

The Superintendent, teachers, etc., must place themselves as nearly and naturally as they can on a level with their charges, and be their friends. The inhabitants of each cottage will gather round the Sister, Mother, Aunt, or whatever they like to call her, but in deed and truth she must be their friend. She, whom the outside world will call the Principal and Superintendent, should be known to the Members and Fellows as the dearest sister—the greatest common friend.

These helpers or friends must be imbued with a sense of the freedom of and of reverence for the individuality of each person, and must cultivate a habit of masterly

A LOVE POEM

By GWENDOLEN BISHOP

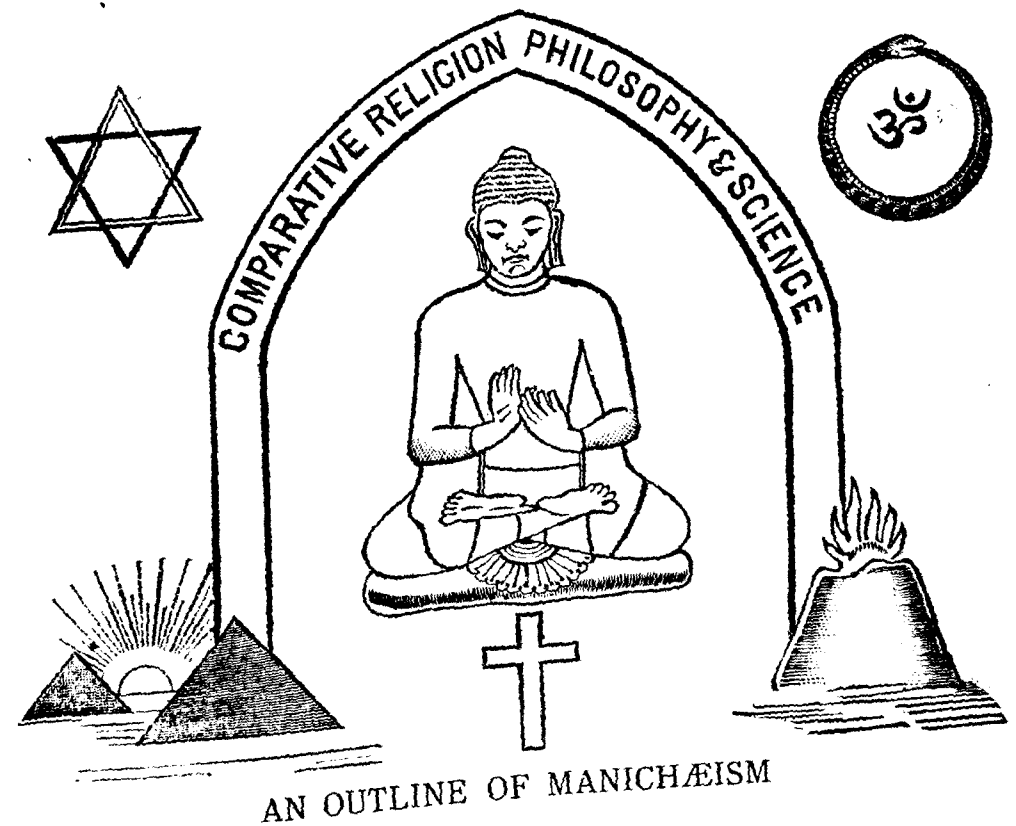
If love be this—to kiss and know
More than the touch of lips conveys
In this dense air, where blind Eros,
Groping his way through earthly dross,
Seeks to attain the Effulgent Rays
That bleach his roses white, as snow :
If love be this—to kiss and know ;
Then know I, faintly, what love is.

If love be this—to subtly feel
The delicate pulsing of a soul,
The melody that shakes the blue
Of heaven to purple ; through and through,
Piercing the iridescent whole
Of Being with fine drawn gold and steel :
If love be this—to subtly feel ;
Then know I, faintly, what love is.

If love be this—to give and give,
Nor yet be bankrupt when the last
Pale gift of flesh-enshrouded prayer
Is offered by One, luminous ; there
Set torch-wise ; shadowing the past
Dead sacrifice with one alive :

If love be this—to give and give ;
Then know I, faintly, what love is.

Love, let me blend my melodies
With thine, in one great tide of praise.
Wave upon wave of love to roll
Circling the world from pole to pole,
And on beyond the world, till spent,
We in the Soundless All be blent !
If love be this—if love be this ;
Then know I, faintly, what love is.



By DR. RAIMOND VAN MARLE

INTRODUCTION

Manes was an Occultist.

—H. P. Blavatsky, *The Secret Doctrine*, III, 160.

IT is a critical moment for the study of Manichæism. The discoveries recently made in Turfan throw a light upon this religion which reveals to us new aspects of it. Few have hitherto thought that there was a time

non-interference, trying to learn by experience just where this should give place to suggestion or to peremptory control. All sensible people like to be firmly handled where the business in hand requires it, and those who are not so sensible must learn the necessity. But I submit, that, where once a right tone and atmosphere prevail, and due responsibility has been established amongst the girls, as a rule, there need be no more punishment by adults. If any be required, it should, under such supervision as may be necessary, be entrusted to the girls, properly organised for the purpose. The exact form of tribunal, and the necessary rules, I will not lay down. They must arise out of the peculiar atmosphere and sense of responsibility that evolve themselves in each particular community.

The tone, the atmosphere will be, or should be, created by the sub-conscious influence of the Principal and her assistants, in conjunction with the stronger and more spiritual characters amongst the girls. In the meantime there is a secret which, it is to be hoped, each inmate will gradually learn for herself, the more surely that it is not often formulated in words, namely, that the whole community has an Unseen Head. In a Christian community one may perhaps be permitted to surmise that He will be recognised as none other than the Lord Jesus Christ.

The best human channel of leadership, or friendship, would perhaps be a man and wife. This brings me to the difficult question of the admission of the other sex to my little Utopia. I do not believe that any education, either of woman or man, is complete that keeps the other sex out. So that, as soon as practicable, I should allow a natural intermingling of girls and boys,

women and men. I have sometimes thought that it might be well, in dealing with the special kind of cases we are considering at this Conference, to have two institutions, separate and far apart, on similar lines—one for boys and young men, the other for girls and women,—and to have a third where those from both who have had a certain training apart, may have a further training together. I am afraid we must admit that there are a few unhappy individuals who are better apart from persons of the other sex altogether.

In any case there should be, in any institution where such young women as these are trained, a strong feminist atmosphere; by which I mean a deep permeating conviction and faith in the role of woman in the world, and in the mission laid upon her for the race, not only round the family hearth, but for the socialising of human affairs in the world at large.

Such, in brief outline, is the framework of my castle in the air. It need not remain in the air. In due time some of us are prepared to prove its practicability, if support be forthcoming. It is much needed, and not one only; many of such are needed—a network about the land. Obviously there should be no hard and fast rules about ages. They must be organised in accordance with the necessities of human nature, physical, mental, and spiritual, and the principles of growth. First the natural man, then the spiritual. As the Spirit unfolds in a healthy body and mind, indulgences will be left behind, and greater simplicity and economy of living will facilitate, and be fostered by helpfulness and devotion. In the meantime I offer my dream for thought and for discussion.

Arthur St. John

when, in the Orient and in the Occident, Manichæism was counted amongst the most important spiritual movements; however such seems to have been the case.

I have been very careful in writing this study on Manichæism, and have not touched upon some questions not yet explained, on which we may find information, when the hundreds of Manichæan documents which are not yet deciphered shall have been given to the public. So I have only stated in this study the points of the religion which are very probable, or fully attested by the documents already published, and have thus given merely an outline of Manichæism. I have tried to do this in such a way that every document which may hereafter be published shall elucidate or complete certain points. As the deciphering goes slowly, I have thought it better not to wait for the completion, especially as the documents published up till now generally confirm the statements long known to us. When for certain points we can only refer to these newly discovered documents there may be some danger that the facts we find are only true of the form of Manichæism at the time and in the country to which the documents belong.

Two other articles might follow this first one: (1) the esoteric side of the Manichæan doctrines; (2) the history of Manichæism since Manes. I certainly intend to write this last one, so far as Europe is concerned, and I hope to find definitely the link between this religion and the order of Knight Templars, which—as is known—is a later form of the same thought. I do not think that it is for the moment possible to trace the history of Manichæism in the Orient, but this also may perhaps become clear by the discoveries which remain

to be made¹. As to the esoteric meaning of Manichæism, I think that it will remain hidden for those who simply study the history of religions, and will be known only to those who still represent Manichæism in our own days.

This is perhaps the right place to give some of the statements made as to the importance of the influence of Manichæism on several religious systems.

H. P. Blavatsky says² that it was during the struggle between Manichæism and Christianity that the latter adopted the personality of the devil.

K. Vollers thinks that Manichæism kept alive some parts of the religion of Mithra when this was dying³. Through Manichæism many Buddhistic moral stories were brought to Persia, Syria and Arabia, and through the Mussulmans and Jews they came into European literature⁴.

Dr. Burnell says, that the Manichæan mission to India in the third century A. D. is the only historical fact that we know of in relation to Christian Missions to India⁵. This may be true as far as Manichæism is to be considered as Christian. It anyhow contained Christian ideas as we shall see.

¹ When I mentioned the possibility of adding supplements to this article after the publication of further documents, I did not think that the occasion to do so would present itself so very soon.

Prof. Chavannes and M. Pelliot published in the last number of the *Journal Asiatique* (November-December, 1911) which unfortunately for me came out between the writing and the printing of my article—'Un traite Manechien retrouve en Chine,' which had already been published in Chinese and which forms a part of the findings of the famous cave of Tuan-huang (*Comptes rendus de l'Academie des Inscriptions*, 1910, p. 245).

All the same it seems better to me to wait before mentioning the new elements which this publication gives us, till, from some other Texts, secrets still hidden, shall have been unveiled.

² *The Secret Doctrine*, ii, 249.

³ *Die Welt-Religionen*, p. 98.

⁴ *Idem*, p. 117.

⁵ *Indian Antiquary*, iv, 182.

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I. SOURCES

During many years the only sources which were known for the history of Manichæism were the treatises written by the enemies of this religion. In the first place we must mention S. Augustine, who was an active

combatant of Manichæism, and in addition we have Epiphanius, Titus of Bostra, Cyril of Jerusalem, Didymus of Alexandria, Diodorus of Tarsus, Pope Leo I, Theodocritus of Cyprus, Philostres of Bresse, Socrates of Constantinople, John of Ephesus, John of Damascus and Photius. Most of these authors belong to the fifth Century, or about one and a half centuries after the founder of this religion.

With the exception of S. Augustine and Titus of Bostra—who are very well-informed—most of the other authors have not much value, though it may be interesting to read Cyril of Jerusalem for the violence with which he attacks this religion.

S. Augustine had good reasons for knowing much about Manichæism. As we shall see presently, the Manichæan hierarchy was divided into five grades, the two lowest of which were the 'auditores' and the 'electi'. Though S. Augustine had been an auditor for nine years he had never been allowed to become an elect, and it seems probable that a natural human weakness turned him from an adherent into an enemy of the doctrines of Manes. In any case it is remarkable that so learned and clever a man took nine years to find all the faults in Manichæism which he exposed later on in some of his writings.

Nevertheless the Manichæans reproached S. Augustine with understanding nothing of their doctrines. Some of his writings are against Faustus of Mesene, one of the chiefs of Manichæism after the time of the founder. We know the writings of Faustus, not from the originals but from S. Augustine himself, who gave the texts before giving his arguments against them. Faustus' writings are extremely interesting, not only

for the knowledge shown of the Manichæan religion, but also as an example of early Biblical criticism; he especially attacked the authority of the Old Testament.

Some further information about Manichæism is to be found in a Greek Anathema of about 800 A.D., in which are condemned those who confess the doctrines of Manes, with a brief explanation of the principal points of this doctrine. A very curious document is the *Acta Archelai*. Several scientific men believed and tried to prove that these *Acta* were the original report of a discussion between Manes and Archelaus, but it is now generally admitted that the whole is a forgery. The original must have been in Greek.¹ If it had been in Syrian² it might possibly have been the original report. Hegemonius, the author of the *Acta*, has used old documents, but has arranged them.³ He took much out of the apocryphal *Acts of S. Peter*.⁴ Greek texts must have existed, and been used by Cyril, Epiphanius and Socrates, but also Arabian⁵ and Coptic texts must have been known.⁶ The geographical names in this document—of which the translation may date from 392 A.D.—offer also some strange difficulties. The author speaks of the town Charax and the river Stranga. Possibly this town is Cascar and the river the Tigris. Many details of the *Acta* also make us think of the North of Mesopotamia as the spot where this discussion took place, or at

¹ Beeson, in his edition of the *Acta*.

² As pretended by the first editor Zacagni in 1698 and Kessler in 1889 (against him were Noldeke and Rahlfs.) Later on Kessler also believed that the Latin text was translated from the Greek, but before the Greek a Syrian text existed.

³ Zittwitz; Oblasinski.

⁴ Ficker.

⁵ Renaudot.

⁶ Crum. All the literature on this question is quoted in Beeson's edition of the *Acta*.

least that the author thought that to be the place of the discussion.

From the non-Christian side we find an opponent of Manichæism in Simplicius, in his *Enchirideon of Epictetus*; and from the Christian side also Alexander of Lycas of the Thebaid, but neither of them has much importance.

Kessler gives in his quoted book and article—a list of fifteen Arabian authors, five Syrian, five Persian, and one Armenian, mostly dating from the 9th to the 13th centuries, and he gives one Chinese inscription, dealing with Manichæism. Saleman thinks that this list is far from being complete. Anyhow during late years many Oriental Texts have been discovered, which throw much light on certain details of the Manichæan religion, though, for the fundamental doctrines, the most important for us are the *Fihrist*, and the *Book of Scholia* of Theodor bar Khoni. The author of the *Fihrist* (text with translation and notes published by Flügel in 1862. Some parts newly translated by Kessler 1889) is Abû 'l faradsch Muhammad ben Ishak an Nadim, generally called Ibn Abi Ja'kûb al-Warâk of Bagdad. His work was written in 987-88 and followed much older documents, which he does not quote. But as these documents were probably Manichæan books, the *Fihrist* is of enormous importance. In many points it is completed by the *Book of Scholia* of Theodor bar Khoni, which is three centuries older but was discovered more recently. The author was Bishop of Cascar, about 600 A. D., and was an enemy of Manes, who tried to render his doctrine ridiculous. In his work he gives us one of Manes' own books, the *Epistula Fundamenti*, of which S. Augustine speaks. It gives us in a sort of mythological

allegory the origin of Manichæan dualism, and the struggle which was the consequence of this dualism.

Of Manes' own writings we do not know much more than the titles, and perhaps a few letters. One of the Arabian authors—al Biruni—gives a list of eight books written by Manes: (1) *Pragmateia*; (2) *Book of the Giants*; (3) *Treasure of Life-giving*; (4) *Light of Certainty and Foundation*; (5) *Gospel*; (6) *Shâhpûrakdn*; (7) *Epistles of Manes*; (8) *Book of Secrets*. The *Fihrist* speaks of seven principal works of Manes but gives only six—the first, second, third, sixth and eighth of al Biruni's list, and the *Book of Prescriptions for Auditors*, with supplement the *Prescriptions for the Elected*—perhaps the same as the fourth of al Biruni. The name of the seventh is missing, but this must have been the *Gospel*, following al Biruni's order. We do not know anything about the *Pragmateia*. The *Book of the Giants* speaks of the different giants in the religions of Babylon, India, Ancient Bactria, the Jews, and Persians. The *Book of Life-giving* gives one chapter to the Marcionists; and Jacubi, another Arabian author, says, that Manes stated which particles were touched by the purity of light, and which by the corruption of obscurity. The *Light of Certainty and Foundation*, or *Book of Prescription for Auditors and Elected*, gives, of course, the rules of life for these two degrees of Manichæans; it probably gave the whole doctrine of the link between God and Man, and must have been written as letters which should be read to all the Manichæan communities. The *Gospel* had twenty-two books, the same number as there are letters in the Syriac alphabet. Here Manes is said to be the Paraclete whom the Messiah announced. Al Biruni says that the doctrine exposed in this book is the

antithesis of the Christian doctrine. It speaks of the deliverance of the Spirit out of the obscurity into the light, and of the prayers which are the only rites of the Manichæan religion. The *Shâpûrakân* was dedicated to King Shâpûr, and was in three divisions, which spoke of the different manners in which man may meet death, according as he is an auditor, an elect, or a sinner. It was possibly written with the purpose of bringing King Shâpûr into the Manichæan religion and is therefore in Persian. The day King Shâpûr came to the throne, Manes preached for the first time in public (20th March, A.D. 242). Of the epistles the *Fihrist* gives us a list of seventy-six; in the titles Kessler claims to recognise Jewish, Persian, Babylonian and Buddhistic elements. Also the *Book of Secrets*—from which the *Fihrist* quotes eighteen chapters—treats of many different subjects; Jacubi says that Manes calumniates the prophets in this book. Kessler tells us that there are Babylonian religious elements to be found in it. There are also five fragments of letters of Manes in Fabricius' *Bibliotheca Graeca* (20th edition, iii, 315). If not entirely false, these letters are parts of older writings. A part of one of them seems to be a polemic against the Christian religion. The letters are translations from Syriac Texts, but their origin is impossible to trace.

II. MANES' LIFE

Nowhere do the Eastern and the Western documents so differ as on what they tell us of Manes' life. The *Acta* gives us the Christian version of it, and the *Fihrist* the Eastern.

About the origin of Manes' name we have the opinion of H. P. B. who says in *Isis Unveiled*, ii, 208 (quoting King's *Gnostics*, etc.,) that *Manes* means chosen vessel, or receptacle, and also gives Plutarch's explanation, that *Manes* or *Manis* means masses or anointed, the vessel, or vase, of election; *Manes* is therefore the vessel full of that Light of God, which He pours on one He has elected as His Messenger.

Kessler gives an etymology of Manes' name which derives it from the Mandeian *Mânâ*, which means World of Light.

The *Acta* possibly contain a realistic version of a symbolic story of Manes' life. Many points in it might find their explanation in this way. As a realistic story it is difficult to consider it as true; Baur has already remarked the mythical elements in it. The story is briefly told as follows:

Scythianus, a rich merchant of Scythia, living in the apostolic times, travelling in Sarascenia on the Arabian frontier, knew the dualistic doctrine. He married a woman of the upper Thebaid, who had led an immoral life, and whom he bought out of prison. Scythianus then went to Egypt, where he came to know the wisdom of that country, and here Terebinthius became his disciple. Terebinthius wrote four books: the *Mysteries*, the *Capitula*, the *Gospel* and the *Thesaurus*. They all went to Judæa to dispute there with the priests, whom Scythianus wanted to convince of the truth of his doctrine, but in debate he was defeated. He died suddenly, and Terebinthius fled to Babylon with his master's treasures and books, leaving Scythianus' widow behind. He began to spread his doctrine in Babylon, saying that he possessed much of

the Egyptian wisdom, but he had only one disciple, an old widow. Terebinthius claimed to have been born of a virgin, and to have been nourished by angels in the mountains; he called himself Buḍḍha.

He tried to make an impression by magic, climbed on to the roof of a house, and, calling out some magic names or words, endeavoured to fly through the air; but a gust threw him down and he died; this recalls the fate of Simon Magus.¹ The old widow—his only disciple—inherited his books and treasures; she bought a slave, Corbicius only seven years old, freed and taught him, and adopted him as her child. When he was twelve years old the widow died, and the boy inherited all her belongings, including the famous books. He buried his mistress, and went to the town where the King of Persia lived, and changed his name to that of Manes. We hear nothing more of Manes' life from then till he was sixty years old. Then, knowing the Persian doctrines perfectly, he translated the four books—we do not know from what language nor into what language—and mixed in them much of his own, which was without any value. He changed the titles of the books, and treated them as if he had written them himself. He had three disciples, Thomas, Addas, and Hermas. Thomas he sent into Egypt, and Addas into Scythia to preach his doctrine, and kept Hermas with him. After this the son of the King fell ill, and his father promised a great reward to anyone who could cure the prince. Manes came, but the prince died in his arms. The King was furious and threw Manes into prison. Also the two disciples were

¹ H. P. Blavatsky says in *The Secret Doctrine*, iii, 118, that Simon Magus and Manes knew too much of the mysteries of original Christianity, and therefore both were called the servants of evil.

brought back; they fled again, but returned afterwards to their teacher, advising him to become a Christian. He told them not to be afraid, and asked them to procure him the books of the Christians, in which they succeeded after much trouble. Manes looked into them, seeking for texts which would be useful for his dualistic system. He also accepted the idea of Christ and some other doctrines, but with great restrictions, and he condemned a great part of the Bible. What he found on the Paraclete, Manes applied to himself and sent his disciples out again to preach his doctrine. The King heard this, and decided therefore to kill Manes, who learning this by a dream and bribing the gaolers—who were subsequently punished with death—fled to Castell Arabion. From Castell Arabion he wrote a letter to Marcellus, a Christian of Carchar (Cascar?) known for his good works, and whom he wished to win to his belief. As messenger for this letter he chose Turbo, a disciple of Adda. Marcellus received this messenger kindly, but Archelaus, the bishop of Carchar—was furious, and determined to get Manes into his power. Marcellus, 'this excellent Christian,' wrote a short letter to Manes inviting him to come to his house. This letter was sent by a servant of Marcellus, for Turbo did not want to see or hear any more of Manes, as he had suddenly become a convert to Christianity, never missing any of Archelaus' discourses. Marcellus and Archelaus also asked Turbo what was Manes' doctrine, and the explanation which Turbo gave is the most important part of the *Acta Archelai*. Finally, Turbo said that what he had told was the doctrine which Manes charged his three disciples to preach, Addas in the Orient, Thomas in Syria, and Hermas in Egypt. After the communications of Turbo, Marcellus prepared

a debate. Manes arrived unprepared, with twenty-two youths and virgins; his appearance prejudiced the audience against him; he carried a Babylonian book under his arm. The debate was held before a large audience, and four judges were named who consistently agreed with Archelaus, the speaker for the Christian side. The public grew furious with Manes, who claimed to be a disciple of Christ, an apostle of Jesus and the Paraclete, while much honour was paid to Archelaus. Manes fled to the town of Diodorus, where he preached his doctrines to many, and, as nobody was of an opposite opinion, he gained some disciples. This Diodorus—the presbyter of this place—wrote to Archelaus—who answered very shortly, but gave enough information to enable Diodorus to challenge Manes to debate. Just as they were about to begin, Archelaus himself arrived, and with some difficulty defeated Manes; but this did not satisfy him. He gathered the public together, and told them all he knew about Manes—the story of his life up to the time of his escape from prison in Persia; Manes again fled, but was taken in Castell Arabion, and handed over to the King who—to punish him for the death of his son, and of the gaolers—condemned him to be flayed and hanged, and his flesh given to the birds. Archelaus added this story of Manes' death to the *Acta*, and said that Manes' doctrines were not original, but were also taught by Basilides and others.

That this story is not genuine has been argued on quite technical grounds—I might even say proved—by many authors. Beausobre noticed it as early as 1734. The part which speaks of the doctrines of Manes is certainly copied, or compiled, from a well-informed

source, but the rest must be a wrongly interpreted symbolical or mythical tale; the Manichæan Doctrine must have included very many mythical stories, as we shall see in the Cosmogony. Besides the whole *Acta* are composed to show the superiority of Christianity over its adversary, and have hereby lost all the historical value which they might otherwise have had.

Kessler tries to bring light into this chaos by identifying Terebinthus with Manes, and Scythianus with his father Patak of the *Fihrist*; this argument is not impossible, but this does not make the *Acta* and the *Fihrist* in accordance with each other.

An interesting detail is the fact that Terebinthus took the name of Buddha, and his follower Corbicius that of Manes. The names remind us that Buddhi and Manas are the names of two adjoining planes. M. Rochat offers some very sound arguments to show that the *Acta*-story is not historical. I think that Rochat is quite right when he thinks it improbable that a bishop (Archelaus) would hold two public debates with an escaped criminal—which Manes was for the moment—also, the King of Persia could never have put anyone to death for pretending to be the Paraclete of whom Jesus spoke. If he were angry because of the death of his son, he would surely have at once condemned Manes to death. The death of the gaolers at his own command, would not have caused the King to take vengeance on Manes. Christian influences are also very visible in such phrases as: "The doctrine inspired by Anti-Christ," "We have shown that he was a false prophet". That Cascar was a town mixed up with the story of Manes is rendered a little probable by the fact that more than three hundred years later a bishop

of Cascar wrote on the religion of Manes (Theodore bar Khoni).

The *Fihrist* biography seems much less extraordinary than the *Acta*. Perhaps the author had read Manichæan books or documents dating from the time of Manes. Many reject this version as there are some marvels and visions told in it—indigestible elements for historians—but on the whole, the *Fihrist* version does not look improbable though of course alterations and mistakes may have crept in, in course of time.

According to the *Fihrist*, Manes was the son of Patak (also called Fatak, Papah, Babah, Patik), belonging to the Abber Persian race of the Chaskans, and lived in Hamadan (Ekbatana). He went to live in Babylon where he settled in the neighbourhood of Teisifun. Here Manes was born—al Biruni says in A. D. 215-16—in the town Mardinu on the Chanal Kuthâ; but bar Khoni speaks of Abrûmiâ as the town where he was born. Perhaps the same name is to be found in Ibn abi barzam of the *Fihrist*, but all are unintelligible. The date may not be quite exact, but no great error is possible. Manes' mother belonged to the royal family of the Aschghanies, or Arsacides. The *Fihrist* gives three different names for her—Mês, Utâchim and Marmarjam. Kessler sees in the names of Manes' Mother only the names of the towns to which Manes' birth was assigned (Mês from Mesene, Utachim from Kutha, Marmarjam from Mordinu) but I think that Flügel's explanations are not less probable than Kessler's. Mê, or Meiss, as Manes' mother, might be (as the Turk Kâmûs says) the name of a large tree which is called by the Greeks the lotus, and by the Turks, the wild pepper-tree. If we admit that the similarity of names in Greek for the Indian lotus

and the Turkish pepper-tree has caused a certain confusion, we find here that Manes was called a lotus-born.

Of Utachim Flügel gives no explanation, but of Mar Marjam—which he writes in two words—he says that this is still the name actually given in Syria and Egypt to the Virgin Mary.¹ One codex of the *Fihrist* gives *Marjam* only a form, which is also found in the New Testament for the Virgin. It thus reminds us of the name of several Virgin-mothers of World-Teachers. Now we must of course remember the fact that the believers in Manes tried, from the earliest times, to create an aureole of sanctity around the figure of Manes. The Greek anathema, mentioned above, gives Carossa as the name of Manes' mother, a name of which it is impossible to find the origin. Once Patak, going into the inner part of the temple to say his prayers, heard a voice which said: "O Patak, do not eat meat, do not drink wine, and have no converse with women;" for three days running Patak heard these words repeated several times. After having thought this over, Patak joined a community in the neighbourhood of Dastashan, which was called Mugtasila—"those who wash or baptise themselves"—the members of which lived under the discipline which the voice had commended to Patak. At the time of the author of the *Fihrist*, members of this sect still remained. Soon afterwards Manes was born, and his mother had beautiful dreams in which she saw some one lifting up her son, taking him through the air, and bringing him back again. From time to time this absence of the child lasted for one or two days. Later, Manes' father went away,

¹ In the Turfan fragments we find sometimes the name Mar, as for instance in the following prayer: God, Mar, Manes, deliver my soul. M. 176.

and took his son to relations who belonged to the same religion, in which Manes was thus brought up. Manes spoke in spite of his youth 'the speech of wisdom,' and at twelve years of age he received, as he himself said, "revelations from the King of the Paradise of Light". The Angel who brought him these revelations was called at-Taum, which means the companion. This Angel said to him: "Leave this community. You do not belong to its members; your mission is the purity of morals and the suppression of desires. But in view of your youth, it is not yet time to make your appearance." When he was twenty-four years old, the Angel at-Taum came again, and said to him: "Now the time is come for you to appear in public, and to proclaim aloud your own doctrine."

So Manes with two disciples—Simeon and Zakû—appeared on the day that King Shâpûr I was crowned. This was between A.D. 240 and 241,¹ and as we saw that Manes was born in the year 215 or 216, and began to preach his doctrine when he was twenty-four, the dates are in perfect accord. Only the *Fihrist* says that the day of Shapur's coronation and of Manes' appearance was Sunday, the first day of Nisan, when the Sun was in the Sign of Capricorn. These details made Flügel² think that the year A.D. 238 was meant, which however does not make much difficulty. Other historians also say that Manes appeared in public in Shâpûr's time, but do not give any precise information.³ The *Fihrist* quotes Muhammad ben Ishak, who said that Manes began his public life in the second year of the reign of Gallus. As

¹ Flügel, 145-6.

² *Ibid.* 146-149.

³ *Ibid.* 146.

the two Gallus, (Trebonius Gallus I and Gallus Volusianus) both began to reign in A.D. 251, this disaccord can only be explained if the name of Gallus was given in mistake for that of Gordianus III, whose reign lasted from A.D. 238 to 244, giving us A.D. 239 as the year of Manes' appearance.¹ We are brought to the same year by the *Fihrist* which gives us the number of years between the appearance of Manes and those of Marcion and Bordesanes, and I think with Flügel that A. D. 239 must be the year in which Manes started his public life; and as he was then twenty-four years old, he must have been born in the year 214. The *Fihrist* says then that after Manes had travelled for about forty years in different countries he turned back to the town from which he started, where he asked the brother of King Shâpûr, called Firûz, to follow his doctrine. This period of about forty years causes some difficulty, as King Shâpûr reigned only thirty-two years at the most, (possibly only thirty); besides, the word 'about' makes it possible that it was some years less; also it is not said that these forty years are to be counted from his appearance in public; it is quite possible that we are to count this period as beginning with his twelfth year, when he heard the Angel for the first time and then all the dates would be in agreement.

Firûz presented Manes to his brother King Shâpûr, and—the Manichæans say—when Manes came to the palace, it was as if two lamps of light shone from his back. Shâpûr paid him much honour, though he had decided to make him a prisoner and to kill him. But when Manes appeared before him, the King was afraid; he was glad to see him (strange combination!) asked

¹ *Ibid.*, 150. etc.

Manes what he brought him, and promised even to become a Manichæan. Manes asked for many favours and begged that his disciples should be respected in Persia, and be free to go there whenever they liked. Shâpûr consented to everything. Manes had already invited the Indians, Chinese, and the inhabitants of Khurasan to accept his doctrine, and he left a disciple in each of these regions.

The *Fihrist* tells us further that Manes was said to be the Paraclete; he derived his doctrine from the Magicians and the Christians; and the script in which the religious books of the Manichæans are written must have been taken from the Syrian and the Persian alphabets.

Amongst later oriental authors, we often find Manes spoken of as having been a celebrated painter. This legend can be traced back to the Persian historian Mirchond, who, speaking of Manes, tells the following story, of which I have not been able to find the origin¹: Manes must have been an unequalled painter; he could draw an enormous circle with his free hand without the least irregularity. Once, while travelling, he noticed a cavern in the mountains, of which the air was healthful although it had only one entrance. He carried thither enough food for a year, and said to his disciples that he would be taken up into heaven, would remain there for a year, and would then return, bringing with him the orders of heaven. He told them when they should meet. During this year he painted the most wonderful pictures, which he afterwards pretended to have brought with him from heaven.² Later

¹ Kessler. *Manes*, p. 377.

² Flugel, p. 382 speaks of a book illustrated by Manes, but that is not mentioned in Kessler's translation of the text.

on, Manes is sometimes spoken of as having been a famous painter; and he is always called in Persia "Manes the painter".

The newly discovered documents published by Dr. F. W. K. Müller give us some further details about Manes' life, which are to a certain extent in harmony with the *Acta Archelai*, as they also speak of a meeting between Manes and King Shâpûr I. When Manes was announced to the King, the latter, who had been out hunting, was at dinner, and Manes had to wait till the King had washed his hands. When Manes entered, the King said to him: "I had sworn that you should not come into this country." Manes answered that he had done good to the relations of the King and had cured many from illness.¹ This last phrase reminds us of the story of the son of the King who was ill, though the rest of the description of the interview is quite different from the *Fihrist* one.

Another fragment gives us a rather incomprehensible story, how Manes, received by two brothers of the King in a beautiful garden, was asked by them—most probably in jest—whether the garden of heaven was as beautiful as the one they were in. Whereupon Manes showed them the garden of heaven in a sort of trance.² We also find the very important statement that Manes had himself said: "I am a physician from the country of Babylon."³

(To be Continued)

Raimond van Marle

¹ M. 3.

² M. 47.

³ M. 566.

ZOROASTRIAN RITES AND CEREMONIES

By SHAMS-UL-ULMA ERVAD JIVANJI J. MODI, B.A.

(Concluded from Vol. XXXIII, No. 11, p. 892.)

[In this paper, I have tried to give a brief description of the Zoroastrian rites and ceremonies. Where possible and available, for example in the case of some of the socio-religious, purificatory and the initiation ceremonies, I have given references to the religious books and have briefly explained the signification and symbolism, without attempting any justification.]

IV. CONSECRATION CEREMONIES

THE Parsis have the following principal consecration ceremonies:

A. Consecration of the Sacred Fire and the Fire Temples.

B. Consecration of the Towers of Silence.

C. Consecration of the *Alat*; i.e., certain religious requisites for ceremonial purposes, such as the consecrated water, cows' urine, etc.

(A) CONSECRATION OF THE SACRED FIRES
AND FIRE TEMPLES

There are three grades of Sacred Fires:

Three Grades of Sacred
Fires

1. The Atash Beharam.
2. The Atash Adaran.
3. The Atash Dad-gah.

These three have their different rituals of consecration and also different rituals for the daily prayers at the five times (*gahs*) of the day, when they are fed with fresh fuel by the priests.

It is the *Vendidad*¹ that has suggested the ritual for the preparation of the Sacred Fire of the first grade. Therein, it is enjoined, that the following kinds of fire may be carried from their places and enshrined in a *Dad-gah* (*Av. Daityo-gatu*):

1. The fire that burns a corpse.
 2. The fire that burns filth.
 3. The fire that burns dirt.
 4. The fire used by a potter.
 5. The fire used by a glass blower.
 6. The fire used by a coppersmith.
 7. The fire used by a goldsmith.
 8. The fire used by a silversmith.
 9. The fire used by an ironsmith.
 10. The fire used by a man working in steel.
 11. The fire used by a baker.
 12. The fire used by a furnace-worker.
 13. The fire used by a tinsmith.
 14. The fire used by a shepherd.
 15. The fire used by a military man.
 16. The fire used by a neighbour.
- In modern practice, the sixteen are used:
1. The fire from a burning corpse.
 2. The fire of a dyer.
 3. The fire from the house of the king, or the ruling authority who represents the king.
 4. The fire of a potter.

¹ *Vendidad*, VIII, 81-96. Vide the Revayets.

5. The fire of a brick kiln.
6. The fire of a fakir or an ascetic.
7. The fire of a goldsmith.
8. The fire of a mint.
9. The fire of an ironsmith.
10. The fire of an armourer.
11. The fire of a baker.
12. The fire of a brewer or distiller.
13. The fire of a soldier or traveller.
14. The fire used by a shepherd.
15. The fire kindled by lightning.
16. The fire from the house of a Zoroastrian.

The different processes for the consecration of the Sacred Fire of the Atash Beharam

The various processes for the consecration, gone through, one after another, are the following :

1. Collection of the above sixteen fires.
2. Purification of these sixteen fires.
3. Consecration of these sixteen fires.
4. Uniting these sixteen fires into one fire.
5. Consecration of the united Sacred Fire.
6. Consecration of the chamber of the Fire, the *sanctum sanctorum*, of the Fire Temple.
7. Enthroning the Sacred Fire.

We will not go into the details of each of the above processes, which are long, but simply state what a Fire so collected, purified, united, consecrated and enthroned signifies to

Signification of the purifying and consecrating processes of the Sacred Fire

a Parsi. A Parsi has to meditate thus on looking at the Sacred Fire when he attends the Fire Temple: "If this Fire in the vase before me, though pure in itself, though the noblest of the creations of God, and the best symbol of the Deity, had to undergo

certain processes of purification, had to draw out, as it were, its essence—nay its very quintessence—of purity, in order to be worthy to occupy its exalted position, how much more necessary, more essential and more important is it for me, a poor mortal liable to commit sins and crimes and coming into contact with hundreds of evils, both physical and mental, to undergo the process of purification by making my *manashni*, *gavashni* and *kunashni* (thoughts, words and deeds) pass, as it were, through a sieve of purity and piety, virtue and morality, and to separate, by that means, my *humata*, *hukhta*, and *hvarshata*, (good thoughts, good words and good deeds) from my *dushmata*, *duzukhta*, and *duszvarshata* (evil thoughts, evil words, and evil deeds), so that I may, in my turn, be enabled to acquire an exalted position in future?"

The fires, which are united and consecrated, are collected from the houses and places of business of men of different grades in society. This must remind a Parsi that, as all these fires from the houses of men of different grades have, by the process of purification, equally acquired the exalted place in the vase, so, before God, all men—no matter to what grade of society they belong—are equal, provided they pass through the process of purification, provided they preserve purity of thought, of word, and of deed.

Again, when a Parsi goes before the Sacred Fire, which is kept burning day and night in the Fire Temple, the officiating priest presents to him the burnt ashes from a part of the fire. The Parsi applies these to his forehead and thinks to himself; "Dust to dust. The fire, all brilliant, shining and resplendent, has,

while burning, spread around, the fragrance of sweet smelling sandalwood and frankincense. So, shall it be with me. After all, I have to depart from this transient life and my body will be reduced to dust. Let me do my best to spread, like this fire, before my death, the fragrance of charity and good deeds and hold the light of righteousness and knowledge before others." In short, the Sacred Fire, burning in a Fire Temple, serves as a perpetual reminder to a Parsi standing before it, that he must practise purity and piety, humility and brotherhood.

The ceremony of feeding the Sacred Fire five times

The Bui Ceremony for feeding the Sacred Fire of the Atash Beharam¹

(*gahs*) during the day is known as that of *bui dadan*; i.e., to give the perfume; it varies according to the grade of the Sacred Fire referred to above. In the case of the Fire of the first grade, the priest must be one, who has gone through the *Barashnum* and has performed the *Khub* ceremony. After saying his morning prayers, he places six pieces of sandalwood on the fire in the form of a *machi*, or throne. The pieces are arranged in a particular way. The priest washes with pure water the stone slab on which the censer of the sacred fire stands. He goes round the censer with a metallic ladle in his hand, and, standing in eight different positions, namely, the four sides and four corners, recites different parts of a prayer formula, the substance of which is as follows: "O God! We praise Thee through Thy fire. We praise Thee by the offering of good thoughts. We praise Thee through Thy fire. We praise Thee by the offering of good words. We praise Thee through Thy fire. We

¹ For the details of this ceremony, vide *The Theosophist* of September, 1905.

praise thee by the offering of good actions. We do all this for the enlightenment of our thoughts, for the enlightenment of our words, and for the enlightenment of our actions."

The consecrations of the sacred fires of the second and third grades are similar but simpler and the number of different fires required is less. The *bui* ceremony for feeding the fires is also simple.

The temples or buildings which hold all these sacred fires are consecrated with the recital of the *Yacna*, *Vendidad*, *Afringan* and *Baj* prayers for four days.

(B) THE CONSECRATION OF THE TOWERS OF SILENCE

There are three ceremonies in connection with the consecration of a Tower of Silence. They are as follows:

1. *Kodari-marvi* (lit. striking the spade); i.e., the ceremony of digging the foundation.
2. The *Tana* ceremony; i.e., the ceremony of laying the foundation.
3. The Consecration proper.

In the centre of the spot chosen for the Tower, a priest encloses a certain place with a *pavi*¹ and performs the *Baj* ceremonies in honour of Sraosha

¹ *Pavi* (from *pav*; i.e., sacred) is a kind of trench, a few inches deep. It is intended to separate a portion of a place, from the adjoining ground, in order to perform a sacred ceremony therein. No outsider is allowed to enter within this enclosure while the ceremony is being performed. The *Yacna*, *Baj* and *Vendidad* ceremonies are performed only within such enclosed spaces. In Fire Temples, the Sacred Fire burns in a censer within such an enclosed space. (Vide my paper on "The Kashas of the Iranian Barashnum and the Boundary-lines of the Roman Lustrum" in my *Anthropological Papers*, pp. 330—339).

—the guardian angel guiding the souls of the dead; of Ahura Mazda; of Spenta Armaiti—the archangel presiding over land, a portion of which is at the same time being enclosed for the construction of the Tower; of Ardafraosh—all the departed souls; and of Haft Ameshaspands—the seven archangels. Having performed these ceremonies and prayers, the priest digs with his own hand a part of the ground required for the Tower.

A few days after this preliminary ceremony, when the whole of the required ground is excavated for the foundation by the labourers, two priests perform, in the morning, the *tana* ceremony for laying the foundation of the Tower. The ceremony is so called from the fact that '*tana*,' i.e., a very fine thread is used in the ceremony. One hundred and one¹ fine threads are woven into one strong thread or string. The thread so prepared is sufficiently long to go three-times round the circumference of the proposed tower in various directions and cross directions.² Some-time before its use the thread is made '*pav*,'³ i.e., ceremonially washed, purified and dried.

To hold this thread, the priests fix in the excavated ground three hundred and one nails of different sizes, varying in weight, from one maund to the fraction of a seer. After saying the *Sraosh baj* prayer up to

¹ One hundred and one is a sacred number, as Ahura Mazda has one hundred and one names which signify His virtues and characteristics. These names are recited in the *Yacna* ceremony.

² The number three is a sacred number, being symbolic of *Humata*, *Hukhta* and *Hvarshta*, i.e., good thoughts, good words and good deeds.

³ To make a thing '*pav*', is to wash it properly with pure water, with the recital of the prayer formula of '*Khshnaothra Ahurahe Mazdao*,' i.e., "I do this for the pleasure or recognition of Ahura Mazda."

Ashahe, they proceed to fix the three hundred and one nails, reciting one *Ahunavar* while fixing each nail. These nails are fixed in different directions. The thread is then passed round, and through, these nails without touching the ground.

The ceremony of the consecration of the Tower lasts four days. The Tower is surrounded by a *pavi*, and in the central well of the Tower, called the *Bhandar*, two priests perform the *Yacna* ceremony during the day, in the *Havan gah*, and the Vendidad ceremony at night, in the *Ushahin gah*, for three consecutive days and nights. These ceremonies are in honour of the angel Sraosha, who guides the souls of the dead for three days and nights after death. On the morning of the fourth day, a *Yacna* ceremony is performed in honour of Ahura Mazda. Then the *Baj* and *Afringan* prayers are recited in honour of Ahura Mazda, of Ardafraosh, i.e., the departed souls, of Spenta Armaiti, i.e., the Yazata presiding over mother earth, a portion of which is now set apart for laying the dead upon, and of Sroasha. In the *Afringan* prayer, known as the *Jashan* prayer, which is recited in the presence of a large assemblage of the community, the name of the donor at whose expense the Tower is built is mentioned and the blessing of God invoked upon him. If the Tower is constructed by the donor, in honour of, or to commemorate the memory of a deceased relative, the name of that relative is mentioned. When the ceremony is over, the Parsis assembled, go into the Tower and throw into the central well, gold, silver or copper coins, as their mite, towards the cost of the construction of the Tower.

(3) The Consecration of the Tower

V. LITURGICAL RITES AND CEREMONIES

Division of the subject This branch of the ceremonies may be divided into three parts :

- A. The inner liturgical services and ceremonies.
- B. The outer liturgical services and ceremonies.
- C. Ceremonies which are made up of more than one of the above services.

The inner liturgical ceremonies and services are those which are performed in a place specially allotted for the purpose. Such a place is known as the *Dar-i-Meher* (lit. 'the house of Mithra') and is generally attached to a Fire Temple. Such ceremonies can only be performed by the priests who have passed through the second grade of initiation *viz.*, the *Maratab*, and who observe the *Barashnum*. These ceremonies are generally spoken of as the *Pav Mahal ni Krya* ; *i.e.*, the ceremonies of the holy or consecrated grade. The priests capable of performing these ceremonies are known as *yaozdathragar* (lit. 'purifiers, or purity-givers').

Under this head, fall the following ceremonies :

1. The Yaçna or Yazashna.
2. The Visparad.
3. The Vendidad.
4. The Baj.

The outer liturgical ceremonies are those, which may be, but need not necessarily be, performed in a *Dar-i-Meher*. They may be performed in any ordinary or private house or place. Again, they may be performed by any priest, even by one who does not observe the *Barashnum*, or by one who has passed through only the first grade of initiation into priesthood ; *viz.*, the *Navar* ceremony and not through the second grade or the

Maratab ceremony. Under this heading fall the following ceremonies :

1. The Afringan.
2. The Farokhshi.
3. The Satum.

There are certain liturgical ceremonies which are, as it were, a group of several liturgical services of the first two classes. The following ceremonies fall under this third head :

1. Hamayasht or Homast.
2. Geti-kharid.
3. Sarosh (Sraosha).
4. Zindeh-ravan.
5. Nirangdin.
6. Gahambar.
7. Jashan.
8. Fravardegan.
9. Faresta.

Out of all the above liturgical services, we will describe a few that are common.

(A) INNER LITURGICAL SERVICES

The word Yaçna or Yazashna is the same as Samskr̥t Yajna or Yagña, meaning 'sacrifice'.

1 The Yacna It consists of a prayer which includes the praise of God and His Spiritual Intelligences and invokes Their aid. It consists of two parts :

1. The Paragna.
2. The Yaçna proper.

The word paragna means a preliminary ceremony and recital which precede (*para*) the Yaçna (*yagna*). It consists of

The Paragna the following ceremonies :

- (a) The Barsam ceremony.
- (b) The Aiwyaonghana.
- (c) The Urvaram.
- (d) The Jivam.
- (e) The Zaothra or Zor.
- (f) The Haoma.

The *Barsam* is the ceremony referred to by Ezekiel,¹ Strabo² and Dino,³ a contemporary of Philip. The *Barsam* is identified with the *Barhis*, or sacred grass (*kusha*) of the Brāhmaṇas.⁴ The ceremony consists of the process of a ceremonial preparation of the twigs of a plant. In the present practice, the twigs are replaced by thin metallic sticks or rods.

The *Aiwyaonghana* is the strip of a leaf of the date palm, which was a symbol of fertility and which also signified the tree of life. The officiating priest, qualified with the *khub* ritual, goes before the tree in the compound of the *Dar-i-Meher*, and with the recital of a short prayer, washes one of its leaves, cuts it, and brings it into the *yazashna-gah* where the *Yaçna* ceremony is performed. It is there divided into six strips and is used for tying the *Barsam* rods referred to above. The signification of the ceremony is to impress an idea of unification (*ayokardgih*).⁵

The Avestaic word *urvāra* is the same as Latin *arbour*, i.e., tree. The word is specially meant for a twig of the

¹ Ezekiel, VIII, 16, 17.

² Strabo, Bk. XV, chap. III, 14.

³ Darmesteter's *Zend Avesta*, III, p. 69.

⁴ Haug's *Essays*, second ed., p. 283; *Journal B. B. R. As. Society*, Vol. XIV, 5-15.

⁵ *Pahlavi Yacna*, IX, 26.

pomegranate. The pomegranate represented the vegetable creation and especially the fruit-giving trees. It symbolised the immortality of the soul, the fecundity of Nature and plenty and prosperity. The process of cutting its twig is similar to that of the *Aiwyaonghana*.

Every *Dar-i-Meher*, where inner liturgical services are performed, must have, beside a

(d) The Jivam date palm and a pomegranate tree, a she-goat for the use of its milk, called *jivam* in the ritual. *Jivam* is the abbreviated form of *gam-jivam*, i.e., the living product of a cow. The she-goat is brought into the place of ceremonies, and a properly qualified priest first washes the udder of the goat with the recital of a short prayer and then milks it with another recital.

The *Zaothra* or *Zor* is the water consecrated for use in the liturgical services of the *Yaçna*, the *Visparad* and the *Vendidad*. Literally, it means any sacrificial offering over which a religious ceremony is performed. In the *Yaçna* recital, it is restricted to the ceremonial consecrated water. According to the *Bundehesh*¹, the ceremony seems to have been intended to inculcate the idea of preserving the purity of water. The consecrated *zaothra* water, is at the end of the ceremony, poured into the well whence it was brought. The process is called *zor melavvi*; i.e., the mixing of the *zaothra* water.

The ritual of preparing the Haoma juice plays an important part in the *Yaçna* ceremony. The Haoma plant of the Parsis is the Soma of the Hindūs.

¹ Chapter XXI, 3.

² Vide my paper on "Haoma in the Avesta" in my *Anthropological Papers* pp. 225-43.

- It belongs to a species of *Ephedra*, nat. order *Gnetaceæ*. The twigs of this plant are cleaned and then purified ceremonially. They are afterwards pounded with the ceremonial recital of certain prayers. The Haoma ceremony consists of three parts:

1. *Hom pav Karvani Kriya*; i.e., the ceremony of ceremoniously purifying Haoma.
2. *Hom galvani Kriya*; i.e., the ceremony of pounding the twigs, preparing the solution and straining the juice.
3. *Hom pivani Kriya*; i.e., the ceremony of drinking the Haoma juice.

The *Dadistan-i-dinik*¹ explains a part of the ceremony. It says that the four poundings of the twigs of the plant symbolise the coming of Zoroaster and His three future apostles. The triple ringing of the *Harana*, or the metallic mortar, in which it is pounded, reminds us of the triad of good thoughts, good words and good actions. The three ceremonial processes of pouring the *zaothra* water in the mortar for pounding the twigs is symbolical of the three processes of the formation of rain in Nature; viz., evaporation, formation of clouds and condensation as rain. The juice prepared as above by pounding the Haoma twigs in the *zaothra* water is called '*para-haoma*.'

After the preliminary *paragna* ceremony, follows the *Yacna* proper. It consists of the recital of the seventy-two chapters of the *Yacna* with some ritual here and there. In the *paragna*, certain things, such as the *haoma* juice, the *urvaram* plant, etc., were prepared ceremonially. In the *Yacna* proper, there occurs, what may be called, the consummation. All the different ceremonies, referred to

¹ Chapter XXVIII, p. 30-33.

above, were accessories to the principal *haoma* ceremony which prepared the *haoma* juice. In the *Yacna* proper, after the recital of its few chapters, the officiating priest (*zaoti*) consummates the ceremonial preparation. He eats a little of the *Draona* (*Darun*) or the consecrated bread and drinks the *haoma* juice.

The word *Visparad* has two significations; viz., 'all seasons' and 'all lords or chiefs'.

2. The *Visparad* is a form of prayer, recited to celebrate the season festivals. It is also a form of prayer, wherein all the *rads*, i.e., chiefs, or the best types of the creation are invoked. The *Visparad* prayer is divided into twenty-three *kardahs*, or sections. The celebration of the *Visparad* is the celebration of the *Yacna* with its *paragna* and with the additional recital of the twenty-three chapters of the *Visparad* proper.

Gahambars, or the season festivals, are the special occasions on which the *Visparad* is recited and the ceremony performed. Originally, it required the presence of seven priests, but now, only two are required.

3. The *Vendidad* comes from the Avestaic word '*Vi-daeva-data*,' i.e., the law given against the *Daevas*, or the evil influences that lead to impurity and decay, both of body and mind. The *Vendidad* is made up of twenty-two *paragarads* or chapters. It formed the nineteenth book, out of the twenty-one *nasks* or books referred to by the *Dinkard*. It is recited in the *Ushahingah*; i.e., after midnight. Its celebration consists of the ceremonial recital of its twenty-two chapters, not successively, but with the interpolations of the different chapters of the *Yacna* and the *Visparad*. The *Vendidad*, thus mixed up, is known as the *Vendidad sadeh*.

The derivation of the word *Baj* is doubtful.

4. The Baj

The *Baj* ceremony consists of the recital of some chapters of the *Yagna* with the addition of some Pazend prayers. The recital is made over the offerings of sacred bread, called *Darun* (Av. *Draona*), fruit, milk, water, etc. Besides the *Dar-i-Meher*, it can be performed on the down floor of a house within a place, enclosed by a *pavi*. As these offerings and recitals are often made on the anniversaries of the dead, these anniversary days also are called *Baj*.

(B) THE OUTER LITURGICAL SERVICES

The word "*Afringan*" from the root '*fri*' (San. *pri*), 'to praise,' means a prayer

1. The Afringan

expressive of praise to God and the Higher Intelligences. This prayer corresponds to the *Apri* of the Brâhmanas. Its celebration generally requires two priests, called the *Zaoti* and the *Rathwi*, but one priest alone can recite the prayer. It consists of the following three parts:

- (a) The *Dibacheh*, or introduction.
- (b) The *Afringan* proper.
- (c) The *Afrin*, or benediction.

The *Zaoti*, or senior officiating priest can perform all the three parts, the *Rathwi* only the second.

The *Dibacheh*, i.e., the Introduction or the Exordium of the *Afringan* is the

(a) The *Dibacheh*

principal part of the prayer. It is the introductory part of the service which prepares the congregation for the main subject of the service. It is composed in the Pazend language. When recited in the midst of Avesta prayers, it is recited in *baj*; i.e., in a suppressed tone.

The two main subjects that the *Dibacheh* announces are the following:

1. The *Khshnuman*. It announces the name of the *Yazata*, or heavenly being, in whose honour or for whose glorification or invocation, the service is performed.
2. The *Yad*. It announces the name of the person living (*zindeh ravan*) or dead (*anoshe-ravan*), in whose honour or memory the service is held. The name of the person (*farmayashne*), at whose direction the prayer is recited, is announced therewith.

The *Afringan* proper consists of two parts:

(A) The variable part.

(B) The invariable part.

(A) The first part varies in the following points:

- a. The number of *Ahunavars* recited varies according to the *Yazata* in whose honour the *Afringan* is recited.
- b. The recital of the *gah* varies according to the period of the day when the ceremony is performed.
- c. The *Khshnuman*; i.e., the recital in praise of the heavenly being varies according to the *Yazata* in whose honour the recital takes place.
- d. The *kardah* or section of the recital varies according to the nature of the *Afringan*.

(B) The invariable part contains an excellent prayer

The Prayer for the King, forming the most important part of the invariable part

invoking the blessings of God upon the ruler of the land, on whose stable, just and kind rule depends the prosperity of the country and its people. The prayer runs:

O Ahura Mazda! I pray for courage, victory and majestic sovereignty for my King. I pray for his rule, for allegiance to his throne, for a long period of his reign, for his long life and for strength to his body. I pray that he may have

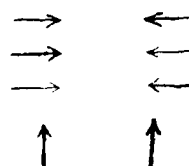
powerful courage, God-granted victory and victorious superiority, that he may suppress those who are evil-minded, hostile, evil-disposed and quarrelsome. I pray that our King may be victorious over all those who entertain evil thoughts, utter evil words, and do evil actions, over revengeful enemies and malicious persons. I pray that our King may be victorious through his good thoughts, good words and good actions. May he smite all the enemies, all the evil doers. May he be gifted with all these boons in return for his good life. May that bring all glory to him, and may all that enhance the piety of his soul.

O Ruler! May you live long, may you live happy to help the righteous and to punish the unrighteous. May the best brilliant life of the righteous and pious be your lot.

The third part of the *Afringan* prayer is known as

(c) The Afrin

the *Afrin*, or benediction. This does not form a necessary part of the *Afringan*. Its omission would not vitiate the prayer. In these *Afrins*, the priest names some of the Yazatas, some of the departed worthies of ancient Iran, the great divisions of space and time, etc., and prays that the congregation or the parties may be blessed with the virtues and qualifications possessed by them. For the recital of the *Afringan*, the *Zaoti* has before him, on a carpet, a tray of offerings, consisting, principally, of fruits and flowers, milk, water, wine and *sherbet* or syrup. A fire is burning in a vase before him. The fire is fed with sandalwood and frankincense by the priest (*Rathwi*), sitting before the vase. The offerings thus presented and recited upon are called *myazda*. Eight of the flowers are specially arranged as shown below.



During a part of the recital, the priest exchanges flowers, and point, with the ladle, to the different directions. This process reminds one of the Svastika of the Hindūs and the Cross of the Christians. The recital of the invariable part of the *Afringan* ends with a *Hamazor*; i.e., a kind of hand-fastening, which is similar to the 'Kiss of Peace' among the Israelites and the early Christians. The money, given by the layman to the priest or priests, at the end of the *Afringan* and of other liturgical ceremonies, is called *Ashodad*, literally, the gift to the righteous.

The word *Farokhshi* which is another form of

(2) The Farokhshi

Fravashi, is the prayer in honour of the *Fravashis* or the *Farohars*.

The *Farohar* is the guardian spirit, inherent in everything inanimate or animate, which protects it from decay and enables it to grow, flourish and prosper. Every object in Nature has its *Fravashi*. The *Fravashis* are the spiritual essences. They have something in common with the Ideas of Plato and Patterns of the Bible. In connection with the recital of the *Farokhshi*, the *Farohars* referred to are specially those of the dead, and more especially those of the particular dead, in whose honour the ceremony is performed.

Zoroastrianism teaches veneration for the dead. This veneration is founded on the belief, that the dead have a future existence somewhere, and that there exists some relation, though invisible and spiritual, between the dead and the living. The channel, through which this relation continues, is the *Fravashis*, or the guiding and guardian spirits of the dead, which comes to the help

¹ Vide my paper on "The Kiss of Peace among the Bene-Israel of Bombay and the Hamazor among the Parsis" in my *Anthropological Papers* pp. 283-94.

of the living dear ones, provided the latter live a pure and virtuous life and hold their departed ones in esteem and veneration. *Farokhshi* is the recital of these *Fravashis* in honour of the dead. The recital consists of the recital of the *Satum* prayer and the *Fravardin Yasht*. The offerings are the same as in the case of the *Afringan*.

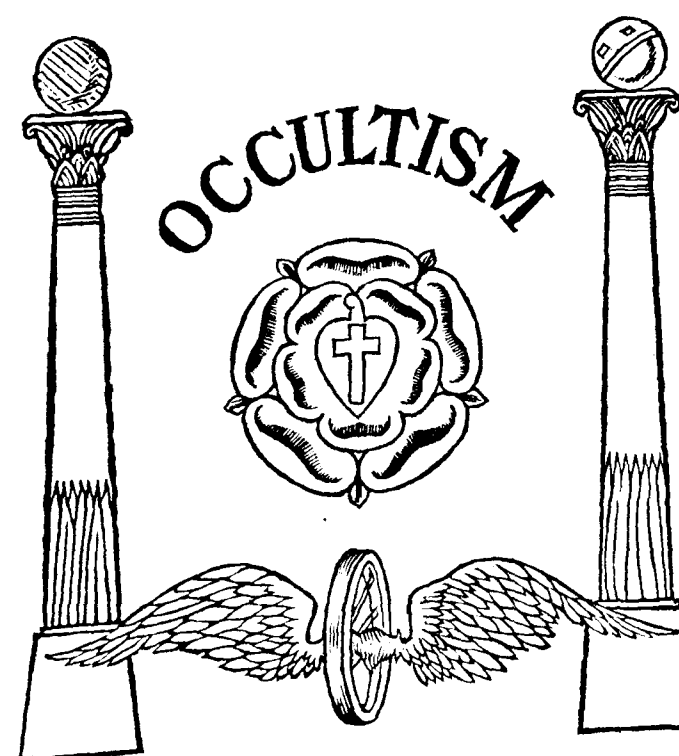
The word '*satum*' means 'praise'. The prayer is so called, because the word '*staomi*,' i.e., 'I praise', occurs in the early part of the recital.¹ It is, as it were, a prayer of praise in honour of the *Fravashis* of the dead. The meal of the day is served in a tray and placed before the priest during its recital. The name of the dead, in whose honour it is specially recited, is mentioned first in the Pazend prayer, which is the same as the *Dibachch* of the *Afringan* prayer.

(C) GROUPED CEREMONIES

There are certain ceremonies, or rather groups of ceremonies, which are performed by celebrating a number of different liturgical ceremonies described above. They are enumerated above. In the celebration of these ceremonies, the *Yagna*, *Vendidad*, *Visparad*, *Afringan*, *Baj* and other prayers and ceremonies are performed several times, in particular orders of sequence.

Jivanji Jamshedji Modi

¹ *Yacna*, XXVI.



RENTS IN THE VEIL OF TIME

LIVES OF ERATO

XII

ERATO was next born as a boy in a fine house standing amid large gardens in a city of ancient India. This city, which was built in a picturesque rocky valley, was the old Ajmere (4032-3987 B.C.) in Rajputānā. The people of the place were Kshatṛtriyas, a fine, tall, valiant race, and Erato's family had long been of importance and position amongst them. His

father Deneb was a high military officer, in many ways a good and religious man, yet fanatical and fierce in temper and an inveterate fighter. This was perhaps largely due to the times, which were uneasy and disturbed, with wars and rumours of wars ever in the air.

Erato grew up in luxury, and was loaded with costly jewels, most of which were spoils of war. His education, so far as intellectual training went, was simple if not meagre, consisting only of reading and writing, the latter art being practised in sand. The physical training was more varied, consisting in riding, swordsmanship and the use of the lance—arts which were taught to him by an old family retainer who took a keen delight in showing off his own prowess in these knightly accomplishments. Later on the boy began to learn mathematics and to commit a great many verses to memory. His mother Melete seems to have been a most winning and attractive soul, and to have taken great care and pains over the religious side of her son's training, ever striving to impress upon him out of her own saintly philosophy that all earthly glory was perishable and not worth pursuing. She had a hard task, however, as the boy was strongly drawn towards everything warlike and took delight in nothing so much as feats of horsemanship, and could thus with difficulty be induced to pay attention to more serious matters. He seems indeed to have spent his whole time in riding and martial exercises until he was sixteen or seventeen years old, at which age he actually accompanied his father on a campaign, a great war having arisen in connection with some question of suzerainty over a confederation of neighbouring states.

The methods of warfare were in some ways decidedly curious, and a good deal of magic was mixed up with them. For instance, one of the leaders, Pallas, would stand by a rock with a line of archers in front of him, and just as they shot, would make a sign with his staff, which by some miraculous means would not only affect the flight of the arrows, but would also increase their number, so that the men that fell wounded on the other side were actually more numerous than the arrows originally shot. The enemy also had their counter magic, and this took the shape either of a violent wind which blew the arrows back upon their senders, or of a dense fog which came up suddenly and completely covered operations. But on neither side does the magic employed appear to have gone beyond tricks of this kind.

Erato, now a tall agile young man, fair of skin and richly dressed, with a handsome jewel in the front of his turban, threw himself with zest into the joys of fighting. He was a warrior to his finger-tips, and nothing indeed could have been more different from the Erato of earlier Egyptian days, who, as will be remembered, had looked upon the whole business of war as a distasteful and irksome duty. Whether this change was purely the product of environment or was due to the definite putting down of a different portion or aspect of the Ego, cannot be altogether determined; still, the contrast is sufficiently interesting to suggest a profitable line of investigation.

At length hostilities ceased, and a temporary truce was concluded. Erato returned home, to the unbounded joy of his mother and younger brother, who had often trembled for his safety. The fact that peace had been declared however made little difference to his habits of life, and he went on with his warlike exercises as keenly

as ever. The love of art, which had been so prominent in some of his earlier incarnations, can hardly be said to have shown itself at all in this. If it did, it was under the very military guise of a liking for well made and skilfully decorated weapons, and for all kinds of inlaying and damascene work.

At the age of twenty-one Erato married. His bride Concordia, who had been selected for him according to Hindū custom, was much younger than himself and of a timid, shrinking disposition. The marriage ceremony was on a most magnificent scale, and included many elaborate banquets and costly entertainments. Much money also was given away in alms in honour of the occasion. After his marriage Erato lived for some time in his father's house with Concordia and his younger brother Ausonia—the latter a psychic, mystically minded sort of boy, affectionate but capricious, somewhat weakly in body and perhaps for that reason inclined to be wayward and irritable. Erato was deeply attached to this boy, and always tried to help him on in every possible way, so that life went on very happily, until a few years later he was called away again. This time the occasion was an important embassy to Egypt upon which Erato and his father were sent by Mars the reigning Emperor of Bārāṇāsi (Benares). Obedient to the command they set forth, taking with them bales of costly presents and jewels of fabulous value. Travelling westward on elephants, until they reached the sea-coast somewhere in the neighbourhood of Cutch, the party embarked on four ships somewhat resembling the modern dhow, in appearance, highly decorated yet exceedingly clumsy for purposes of seamanship. They sailed north past Karachi and across the

Persian Gulf by Ras-el-had, hugging the coast the whole way. Compasses apparently were not in use at this period, and so the flotilla was forced to guide its course exclusively by charts. It passed in turn by Socotra, Aden, and Berim, and sailed up the Red Sea, calling for provisions at many flourishing cities along the Somali coast, and finally entered a canal connecting the Gulf of Suez with the Nile. After journeying for a while up the canal, which seems to have entered the Nile somewhere below Memphis—for which city the embassy was bound—the ships were left at anchor in a lagoon and the last part of the journey was performed on land.

Memphis had grown still larger and more magnificent than when Erato had dwelt there as Court Architect in his last incarnation. A descendant of the Pharaoh whom he had then served sat upon his ancestor's throne, but of the court life of that age only one relic now remained, namely the dome-shaped regal crown described in the last life. Everything else was different and on a much more gorgeous scale.

Amongst the officers told off to receive the embassy were Sirius and Castor, who soon struck up a fast friendship with Erato and saw a great deal of him during his sojourn in the royal palace which had been set aside for the ambassadors, taking him with them on many river expeditions and sometimes on hunting excursions.

There seems to have been no hurry, and so it was only after a year had passed in this fashion that the ambassadors began to think of returning home. At last they set forth, laden with presents of every description—elaborately worked fabrics, vessels of agate and onyx,

elegantly designed lamps and other articles of virtue—and carrying a complimentary letter to the Emperor at Benares. The parting present given to Erato by Sirius and Castor was a polished stone figure of a God, to be worn as an amulet. The return journey was made by the same route as before, and after some months of travelling the party reached Benares, where Erato and his father were warmly welcomed both by the Emperor and by their own family. Melete's influence was still strong in the family life, although she was beginning to age in appearance and was not so strong as she had been. Ausonia was still a curious youth, well-meaning but strange and capricious. Erato for his part re-entered the home circle only to resume his old life of horsemanship and military exercises, which he now varied by more or less regular exercises at court. So things went on until, when our hero was thirty-two, the domestic life was broken up by the recrudescence of the old dynastic war in which Erato had seen his first service.

He now had to set forth again, and, much against everybody's advice, decided to take his younger brother Ausonia with him, a decision destined to have a profound and tragic influence on his after life. The fact was that in spite of all the elder brother's care, the young man's rashness and unwillingness to obey orders were a perpetual cause of anxiety and ended at last in his death by an extraordinary mischance. The headstrong youth happened, during a skirmish, to have pressed forward too eagerly, and had been completely cut off by the enemy. Seeing this Erato rushed furiously to the rescue, hurling his javelin as he ran. But just as he was in the act of throwing it he himself was struck; and this caused the javelin to swerve from its

course. Guided by some malign influence, it flew straight at Ausonia and pierced him through the heart.

Erato was stunned by this terrible misfortune, and all his old zest for fighting left him from that moment. He decided to abandon the army and returned home, bringing the sad news in person to the bereaved family. As may be imagined, poor Melete was inconsolable at the loss of her son, while Erato himself, broken down by grief and feeling that the whole tragedy was due to some previous bad karma which it was his duty to work out in full, ultimately determined to forsake wife and children and to go forth into the world as a wandering ascetic.

So carrying his sorrow with him, he commenced the new life, roaming through woods and jungles and subsisting either on ripe fruits or on occasional offerings which he might receive from towns and villages on the way. Yet so different was this mode of existence from all to which he had been accustomed that he was conscious all along of a profound discomfort in it. The restless mind of the soldier refused to be brought under control and, shorn of all that had once provided excitement and interest, life grew every day more intolerably monotonous.

It was in such a mood that he came one day to a secluded spot in the mountains where was a cave inhabited by Spica, an aged ascetic. He approached the old man, who welcomed him hospitably and listened kindly to his tale, and ended by offering to instruct him in the philosophic mysticism of the Hindūs. Erato, glad of a companion and of an interest in life, whatever it might be, accepted gratefully; and so for many years the two dwelt together, eating of the wild fruits of the

forest and drinking from a clear mountain spring that flowed hard by the cave. Meanwhile our hero proved so satisfactory a pupil that Spica was encouraged to unfold to the full his store of mystic knowledge; and, under the influence of what he thus learnt, Erato grew gradually calm and resigned. He had not, however, as it turned out, long to live, for at the early age of forty he died, predeceasing his venerable teacher by some years. Yet in the time during which he had lived in the cave he had succeeded in gaining a reputation for sanctity through all the countryside.

DRAMATIS PERSONÆ

MARS:	... Emperor.
DENEB:	... <i>Rajput Chieftain.</i> Wife: Melete. Sons: Erato, Ausonia.
PALLAS:	... <i>Leader who employs magic in battle.</i>
ERATO:	... Wife: Concordia. Egyptian friends: Sirius, Castor.
SPICA:	... <i>Ascetic.</i> Mother: Sirona. Wife: Fides (<i>dies young</i>).

NOTE.—A further list of Dramatis Personæ will be found in the XXV life of Alcyone and the XIX life of Orion.

MR. A. O. HUME, C. B.

FOUNDER OF THE INDIAN NATIONAL CONGRESS

By C. S. BREMNER

TO all who know and love India, the passing of Mr. A. O. Hume is an event of no mean importance. As founder of the Indian National Congress his name is known and honoured in that vast continent from the Himālayas to Cape Comorin, from Sindh to Assam, as the 'Friend of India'. He inherited the will and capacity of the reformer, since he was the eighth child of Joseph Hume, the Statesman and Economist who led the Radical party for thirty years during the earlier half of the nineteenth century. It is an interesting coincidence that this year marks the centenary of the connection of father and son with English public life, for in 1812 Joseph Hume purchased the right to represent Weymouth in Parliament. Students of history are aware how great were his services to his country. He worked for parliamentary reform, the repeal of Catholic disabilities, and of those that pressed on Nonconformists in the Corporation and Test Acts, the repeal of the Corn Laws, the satisfaction of Ireland's claims, the abolition of severe laws pressing on labour, of flogging in the army and impressment in the navy; no measure that aimed at greater justice and equity in our social

relations but found a friend, a determined supporter, in Joseph Hume. He caused Retrenchment to be added to the Liberal watchword 'Peace and Reform;' the self-elected guardian of the public exchequer, during most of his life he questioned every item of public expenditure, and condemned the wasteful system by which the taxes were collected. He died in 1855, he and his gifted son having served the State contemporaneously for six years.

Mr. A. O. Hume was born in 1829, educated at Haileybury and London University, and in 1849 entered the service of the East India Company in Bengal. The theatre of the father's labours had been the British Parliament; that of the son was India. At an early age he showed seriousness and earnestness of purpose, mastering the languages which were necessary for a successful administrator, entering into friendly relations with the people among whom he dwelt. He had the qualities of a ruler and organiser, the determination not only to deal with difficulties when they arose—such as at recurring famines—but to search out their causes and if possible prevent their repetition. During the Indian Mutiny, when he was at Etawah, Bengal, he raised and drilled a local force and rendered such service that he was made a C. B. and received the medal and clasp. His rise was fairly rapid, for he became Magistrate and Collector in the N. W. Provinces (now the U. P.); Commissioner of Customs; Secretary to the Government of India. Whilst recognising and appreciating the essential greatness, the purity of aim, the solid achievements of our rule in India, Mr. Hume was one of that small band of men within the Civil Service who considered that things might be even better, and that we had not yet attained absolute perfection. Perhaps the continuance

of our Empire in India depends more on our capacity to furnish men of this stamp than on any other factor whatever. Reformers are always the men who see life in its true perspective, who are eternally trying the Present not at the bar of the Past, but of a Future yet to come where greater justice and freedom shall distinguish our mutual relations.

When Mr. Hume retired from the Indian Civil Service in 1882 he devoted himself more than ever to the welfare of India, to the study of grave questions such as the increasing poverty of her peasantry, her social and political difficulties, the increase of centralisation, the atrophy of such ancient local government as existed in villages and towns, which in the nature of things must suffer under a foreign rule, the disorganisation of her ancient industries, which resulted from her connection with a country where capitalism is supreme. He attracted to himself men of like mind and capacity, such as Sir William Wedderburn, George Yule, Sir Henry Cotton, Garth; Indian leaders and thinkers like Messrs. W. Bonnerjee, Ghose, Dadabhai Naoroji. In 1885 Mr. Hume founded the Indian National Congress, which ever since has met yearly, with the exception of 1907, at some large town.

The Congress deals with the hardships, which are to some extent inevitable, bound to arise where one nation governs another, with the incidence of taxation, reform in the land laws, the separation of judicial from executive functions in the same individual, the reform of the police and the liquor-laws; with the introduction of a representative element into the Provincial Councils; with the employment of Indians in government posts; in a word it exercises that kind of control over the

administration that the representatives of the people exercise over government at home by means of questions in the House of Commons. Mr. Hume, who ever since the Congress was founded, had been one of its two Secretaries, explained at a great meeting at Allahabad in 1888, that it was only one outcome, though at the moment the most prominent and tangible one, of the labours of a body of cultured men, mostly Indians, who some years ago bound themselves together to labour silently for the good of India. That Association had three main objects: The fusion into one national whole of all the different and, till recently, discordant elements that constitute the population of India; second, the gradual regeneration along all lines, spiritual, moral, social and political, of the nation thus evolved; and third, the consolidation of the union between England and India.

To this immense undertaking Mr. Hume brought no mean gifts. He was a born ruler and organiser, skilled in the management of men, ready to spend himself in India's service, devoted to her people, whom he knew and loved and who revered him in return, as they always have revered a small minority of the Civil Service, even to the point of worship among the humbler classes. An educated Indian, only a year or two since, alluded to Sir William Wedderburn, a life-long friend and fellow-worker of Mr. Hume, as one of the "rishis vouchsafed to us from on High". And Mr. Hume too was counted among these elect ones who laboured for India's good in season and out, who, when they had retired from the Service, and might have lived easily and softly to the close of their days, redoubled their energies, toiled as they had never done before, and

reaped from their own nation little but obloquy, blame, detraction, at times, downright scurrility. "To Mr. Hume" said one of the minor press of a great city in the North of England, "belongs the dubious honour of having initiated the Congress movement." And yet when Lord Macaulay introduced the entire system of western education into our great Empire, using the English language as the vehicle, he foresaw that Indians would one day claim a share in the Government of their country and declared that such a demand would be "a title to glory all our own". The founding of the Congress raised a storm of violent opposition and vituperation among the men who had not foreseen that its coming was a mere question of time. The Englishmen who assisted the movement were treated pretty much as deserters to the common enemy. Yet the whole course of reform in India proceeds along the lines the Congress laid down. During the Viceroyalty of Lord Minto and with the hearty co-operation of Lord Morley as Secretary of India—merely to cite one reform among many—was passed the India Councils Act, 1909, reconstituting the Provincial Legislative Councils, conferring on them wide powers of discussion, and providing for an elaborate system of election of their members on a representative basis, or of nomination wherever election was impossible.

It is in fact the beginning of Representative Government for India. Whilst this Act was on the stocks, India celebrated the fiftieth year of Government by the Crown, and the King Emperor sent a message to the Princes and peoples of India. They were reminded how, from the first, representative institutions had been gradually introduced, how important classes were claiming equality

of citizenship and a greater share in legislation and government. "The politic satisfaction of such a claim"—so the Message runs—"will strengthen, not impair existing authority and power. Administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects and with those who influence and reflect common opinion about it." These wise and weighty words form the complete justification of the Congress movement, nor will those who realise the unparalleled difficulty of a mere handful of foreigners ruling 315,000,000 of people do aught but admire the acumen and foresight of those Englishmen who helped to voice the national aspirations, and who voluntarily associated themselves with their fellow-subjects in India to adapt the British Rāj to the needs of India. The Councils Act came into force when Mr. Hume attained his eightieth year, so that he "saw of the travail of his soul and was satisfied".

From 1887 onwards Mr. Hume lived in upper Norwood, but for some years nearly every cold season saw him back in India, organising and extending the work, finding funds, making programmes, sifting and collecting evidence of grievances. He was the author of several well-known pamphlets, such as *Audi alteram partem*, *The Old Man's Hope*, *The Star of India*. On the occasion of his last visit to India, his farewell speech was reprinted as *Mr. Hume's Farewell to India*. It can never be said that Indians idolised him because he flattered them, for in this farewell speech he reminded them how dear are truth and straight dealing to the British people and how necessary it is for the sake of their great cause to allay those jealousies which spring

up and rob men of the fruit of their labours and mar its achievement.

Mr. Hume's was a many-sided nature; more than most men he reminded one of the fact that Life has many Mansions. In his day he had been a great *Shikari*, and the walls of his library at Norwood were covered with the heads and horns of the ibex, Himalayan sheep, and big Indian game, which bore witness to the prowess of himself and his friends. He had become a Theosophist, and in his later years, a vegetarian and anti-vivisectionist. He was a great authority on Indian Ornithology, and joint author with Col. C. H. T. Marshall, of a classic work on the subject; his magnificent collection of specimens, said to number 70,000, was bequeathed to the nation many years ago.

At the age of seventy, his untiring energy, which Sir William Wedderburn characterised as the cause of admiring despair among his colleagues, was diverted to the gentler study of botany, and the last years of his life were devoted to, and it may have been too much consumed by, its pursuit. He started another enormous collection; no outing but had a botanical end in view. Gradually his house became more and more encumbered with huge metal cases of the latest pattern; between 30,000 and 40,000 specimens were collected, many of them gathered by his own hands, and all mounted, arranged and classified under his personal supervision. He was involved in a considerable correspondence with other botanists. A house was taken at 323, Norwood Road, and only a few months ago the collection was removed there. It was informally opened to the public last February by means of a lecture. It was presented to the enormous population South of the Thames as the

South London Botanical Institute, and its permanent endowment arranged for by the generous founder, so that its facilities might be offered gratis to students. Mr. Hume was unable to be present at the opening, his health having failed during the last year of his life. For many years he was President of the Dulwich Liberal and Radical Association, nor would the executive ever consent to accept the resignation which he tendered more than once. Mr. Hume led many a good fight in the Liberal interest in his constituency, but always without success, Dulwich being a Unionist stronghold. Had Mr. Hume consented to stand for Parliament himself, as he was several times requested to do, the result might have been different. It was thought that he, Sir W. Wedderburn, and Mr. D. Naoroji would have made a particularly capable trio of Friends and Representatives of India, whilst ably and earnestly upholding the cause of Social reform at home. As is well known, his colleagues entered Parliament and Mr. Hume rendered them valuable aid outside, keeping in close touch with the Indian movement to the end of his life.

Mr. Hume was a man of very distinguished presence, tall, well-built and exceptionally handsome. His manners were a blend of dignity, old-fashioned courtesy, kindness and benevolence. The keen eye of a life-long naturalist served him well in the management of men. As Chairman of Committee he insisted on a hearing for every objector, and from opposition extracted an elixir which allowed him a great deal of his own way, whilst persuading his colleagues, and sometimes his opponents, that it was wisest and best.

C. S. Bremner

[Miss Bremner adds, in a letter, that she had often heard Mr. Hume say that he was a disciple of the Mahātmās—a 'lay chela,' to use Mme. Blavatsky's phrase—and he possessed a large number of valuable letters from the Masters. He drew from the Theosophical Society the inspiration to found the National Congress, and it was, in fact, founded during a T. S. Convention. It is an interesting touch, as regards his love for India, that—while himself a rigid vegetarian—when courtesy demanded other provision for his guests, he would never allow beef on his table.

The reverent gratitude of Theosophists for his work for India will follow Mr. Hume to his rest, and will hope for his return.—Annie Besant.]

DR. FRANZ HARTMANN, M. D.

Dr. Franz Hartmann has passed away. He died on August 7, 1912, from heart-failure. He was one of the oldest members of the T. S., and was a friend of the Founders, as is well known. He was attracted for a short time to Mr. Judge's successor in America, but soon returned to his allegiance to the Theosophical Society. He will long be remembered for his writings, and for his years of earnest work in Germany before the National Society was formed; he established there several groups of people who followed him, without becoming members of the T. S. Neither he nor they felt themselves able to co-operate later with Dr. Steiner, so he remained always an unattached member, and they never joined the National Society.

A. B.

THE SECRET OF A STAR

By EVA M. MARTIN

(Continued from Vol. XXXIII, No. 11, p. 775)

III

Whom the rain and the wind purgeth,
Whom the dawn and the day-star urgeth,
In whose cheek the rose-leaf blusheth,
In whose feet the lion rusheth. . . .
Him Nature giveth for defence
His formidable innocence.

Emerson

AS autumn passed into winter, and snow fell, and people sat closely round the fire-side on cold dark evenings, strange stories began to circulate in the village about little Lucien of the Red Farm. It was said that some boys, picking up acorns in the woods, had seen him sitting beneath a tree with a bright companion, and that the wild birds and the squirrels had gathered round the two, eating out of their hands, and betraying not the smallest sign of fear. It was told how an old farmer, coming along the high road in the wintry twilight, had seen two figures before him, and how, as he drew near, the taller of the two had suddenly seemed to be carried away by a rush of wind, while the other . . . turned out to be Lucien. To his astonished questions the boy had answered only by

peals of laughter and the repeated assurance that he "must have been dreaming"; and no doubt many would have taken this for the true explanation, had not the farmer's tale been amply supported by others of a similar kind. The most circumstantial was that of the afternoon when a group of school-children, passing old Barley's cottage, had been amazed and enchanted by strains of wild and wonderful music which issued from it, and had stood long by the gate at the foot of the little garden to listen. They had wanted to go up to the window and peep in, but "somehow they hadn't dared," and of the music, all that they could say was that it sounded like a violin, "but not like old Barley played it." The shoe-maker himself declared that he had not touched his fiddle that afternoon, that he had in fact been dozing over his work, and had waked with a start to find Lucien in the room and a "queer cold air" blowing through it. And the strangest part of the story was that several grown-up people who passed by had heard nothing at all, and had wondered why the children were standing by Mr. Barley's gate, so silent and so intent.

"We must be more careful, my son," said Hermes, a little gravely, as he and the boy sat one day in the sheltered hollow that had been their first meeting-place. "This won't do. Now in the good old days no evil would have been thought. The people would just have known me—more or less—for what I am, and there would have been no fuss and no gossip. But if this sort of thing goes on we shall be having investigators sent down by the Society for Psychical Research, and *Daily Mail* reporters, and heaven only knows what horrors besides."

But in spite of all precautions the reports continued and grew. Curiosity had been aroused, and there were many spying eyes about—though the most spying ones, fortunately, were blind to aught beyond the physical world—till at last Lucien's adopted uncle, who for long had turned a deaf, incredulous ear to any rumours that reached him, was stirred to action.

He arraigned the boy one evening in the farmhouse kitchen, when he came home from school.

"I've been hearing queer tales about you lately, Lucien," he said, with the abrupt harshness of a phlegmatic nature when it is at last roused, "and I just want to tell you, once and for all, that this kind of thing must be stopped. I'll not have it said any longer, that any member of my house-hold, child or grown man, is going about in league with the devil—for that's what's being said about you. D'you hear me? It's outrageous. What have you got to say for yourself?"

The boy turned scarlet and then white at the unexpected attack. For a moment he was dumb. Denial seemed so futile; explanation so impossible.

"It isn't true, uncle," he said at length, with a quiet, childish dignity. "I wish . . . I wish I could explain, but I don't think I could make you understand. You see, I don't quite understand myself yet."

He looked up at his accuser with an assurance and a fearlessness that made the man stare.

"What d'you mean?" he demanded. "You don't mean to tell me that there's any truth in these silly tales? Who is the man that's been seen with you? What's his name? Where does he come from?"

"You may have heard some of the truth," Lucien answered. "I don't know about that. But there is nothing evil, and nothing to be ashamed of."

"Then you'd better tell me all about it," said the other, angrily. "I'll not have these secret goings-on. Out with it! No more beating about the bush. Who is the man?"

Lucien was silent. He could not bring himself to pronounce in this atmosphere of derision and scepticism the name that meant so much to him. He could not give any explanation. There seemed nothing for him to say.

His uncle grew more and more baffled and exasperated. There was something in the boy's whole look and manner that silently rebuked him, making his anger and his loud questionings seem vulgar and insulting as a physical attack upon a rose. But he worked himself up into a considerable passion, and the interview ended in Lucien's receiving a thrashing and being sent supperless to bed.

As he lay alone in the dark, hungry and greatly puzzled, his heart rebelled against the injustice of his punishment. Why were older people so blind, so slow of understanding? It was only natural that he, a child, should not fully understand, but surely grown-up people ought to know better. His mother would have known! She was one who understood! Even little Maggie understood to some small extent. She had been with him once or twice when Hermes had come, and though she had seemed only in a vague, half-blind way to be aware of a third presence, she had taken it quite as a natural thing. Lucien had had to make her promise not to say anything about it at home, on pain of not

being allowed to go out with him again, and as she was very fond of him, the bribe had so far been sufficient.

He lay awake for some time, troubled and hurt, and yet vaguely conscious that there was something in him, some quiet centre, which as his mother had told him, was not, and could not be, hurt by any outside thing or person; and suddenly it was borne in upon him that the room was all alive with gentle sounds and with the smell of damp earth after rain.

He sat up in bed.

"O Hermes," he whispered. "Are you there? Dear Hermes! Please come to me."

"So thou dost still want me? Thou art not going to cast off thy old friend?"

The God stood looking at him from the foot of the bed, with eyes that were sad and yet full of faint laughter. Lucien was fascinated by their expression.

"Old?" he cried. "You're young, Hermes! Oh! how young you are! Younger than me, younger than anything else in the world. When I look in your eyes I seem to see everything that is young. Why is it? Why are you so beautifully young?"

"Young I am," said the other slowly, "and yet old, too. That's immortality, Lucien. But I want to speak to thee of something else to-night. Thou hast been getting into trouble about me—a kind of trouble which I fear I cannot prevent, and in which I cannot help thee. In fact it comes through me, and if I were to keep away, there would be no more of it. To-night, I think thou must choose what the future is to be. To choose me means to earn probably the hatred, certainly the distrust, of thy fellow-men. To give me up means that life will be comparatively easy—as far as life ever

can be easy for a nature like thine. If thou dost not give me up, Lucien, there will be much trouble in store, both now and later, and a great battle to fight. Do not answer too quickly. This is a serious question, and needs thought."

The boy checked the quick words that had sprung to his lips. Hermes was standing close beside him now, but Lucien did not look at him. His eyes were fixed on space, with a strange, inward gaze, as if he were searching his own soul. After a moment or two, he slowly and deliberately reached out in the darkness for the God's hand, found it, and pressed his brow against the back of it with a gesture of absolute surrender.

"I am yours", he said, simply.

There was an instant's silence. Hermes looked down at the small dark head, bent in unquestioning homage, with a smile of unspeakable radiance. Then he gently drew his hand away.

"That is well said, my son. Thou hast made me very glad. And now, if thou choosest, we will start on a journey together, for it is time the children had their dreams."

"Oh, may I come and see you bringing them? How lovely!" The boy clasped his hands excitedly. "Let us start at once, before the others come up to bed. But what will they say when they find me gone?"

"They will not find thee gone. They will find thy body asleep, and that is enough for them. There! Dost thou see?"

He laid his hand over Lucien's eyes, and, almost immediately it seemed, the boy found himself standing by the bed looking down at his own body which lay there peacefully asleep.

"How did I get out?" he cried. "O, how lovely I feel! So light and jumpy!"

And he danced madly around the room till Hermes caught and held him with a firm hand.

"Gently, gently! Thou wilt awaken thy body, and I want to take thee far away from it. Later thou canst dance and jump as much as thou pleasest."

Somehow their earthly surroundings disappeared, and Lucien presently found himself floating down what seemed like a stream of coloured sunlight, among a crowd of laughing, eager children. He caught a glimpse of Hermes flying on before, surrounded by a cloud of floating, airy creatures of every imaginable colour, that shone and glistened like a sheaf of rainbows.

"Follow him! Follow him!" cried the children. "Don't let him escape. He's playing with us. He has the loveliest dreams! Look! look at their colours!"

And they hurled themselves as fast as they could go after the fleeing figure of the Dream-God, Lucien with the rest, while through his mind there rushed radiant words read with his mother long ago:

"See how the child of Heaven with winged feet
Runs down the slanted sunlight of the dawn!"

"Where are we? Where are you all going to?" he found breath to ask.

"We're in dreamland We're going to the children's playground . . .

We're going to find our dreams . . ." answered half-a-dozen voices.

"We're in *kāma-loka*," called back a little dark-eyed Hindū boy, who seemed able to run faster than any of the rest.

"We're on the astral plane," said a little girl close to Lucien. "Everybody comes here when they're asleep, only they don't remember afterwards."

She seemed rather proud of her superior knowledge, and he would have liked to ask more, but at that moment they arrived at a wide, flowery meadow through which there ran a limpid river, singing and shining in the sun.

On the river-bank stood Hermes, with the many-tinted dreams hovering around him, a floating web of colour. His eyes were full of smiles and of promises too sweet for words, and the children flung themselves upon him in a clamouring, impatient swarm.

"I want to finish the dream I had last night . . . Please give me a dream about the sea-side . . . And me one about kittens! . . . I want to go and play with my little dead sister . . . Please tell me where my mother is . . . I want to dream something very exciting! . . . And I want a dream with a fairy princess in it . . ." These were a few of the demands that Lucien heard, as he stood looking on in amazement. He noticed that as each child was given its wish Hermes lightly touched its forehead with his fingers, and before long all were satisfied, for the God seemed able to provide everything that was wanted without a moment's difficulty.

Then he turned to Lucien.

"And what do you want?" he asked, smiling.

Lucien did not hesitate.

"I want to understand," he said boldly. "I thought you took the dreams to people. I didn't know they had to come here to fetch them."

"That was the old belief," said Hermes. "No doubt your mother told you the story. And the Greeks

were not far wrong, you see, for I have the dreams in my keeping—the real dreams—though people have to come here to find them. Any dreams they have, when they do not come to me, are dreams of their own manufacture, dreams made by the brain turning over and over mechanically the thoughts that have entered it during the day—dull and meaningless dreams are those.”

“And the dreams the children asked you for?”

“It is like this. The children know that any special dream they ask for will be remembered when they awaken next morning, and to some of them this is the chief pleasure of dreaming. My touch upon their brow ensures the memory of the dream. Some, you see, do not ask for dreams at all. They are perfectly happy playing or resting here. See those who are paddling in the river over there, and others picking flowers—but they will not remember anything when they awake.”

“Have I been here before? Shall I remember?” asked Lucien eagerly.

“Of course you have been here—often!—nearly every night. And this time I think you will remember. The time has come for you to learn about these things, and you are already beginning to imprint what you see now on the brain of your physical body. Very few of these children can do that—except, as I say, when they ask for and are given some special dream—and very few grown-up people, either.”

Lucien still looked puzzled.

“But what *am* I now? What am I . . . wearing?” he asked.

Hermes laughed.

“You are wearing what a large number of people on earth have agreed to call your astral body. It is as

good as any other term, so we may as well use it. This is what is called the astral plane.”

“A little girl told me that,” said Lucien. “But she said everybody went there when they were asleep. Is it true?”

“Quite true—though not all grown-ups have the entrance to this special part, which belongs to the children. Some people don’t know that they come to the astral plane, because they are so wrapped up in their every-day thoughts and their bodily dreams—or night-mares!—that they wander about blindly, as if enveloped in a dense fog of their own making, and see nothing of the beauties around them. Others know while they are here, but forget directly they awake, because they have not learnt to connect their astral consciousness with their physical brain, and without that connection there can of course be no brain-remembrance afterwards.”

“But it looks very like the earth,” said Lucien, “only brighter.”

“It is like the earth—or at least many parts of it are—except that it is all made of finer, more ethereal matter, just as your astral body is made of finer, lighter matter than your physical body. Beyond this there are other planes of finer matter still, and the life-vibrations of each plane are at a higher rate than those of the one before. But you will learn about them later on.”

Lucien pondered for a moment. There was a good deal that he did not quite understand, and yet he knew dimly that he had heard much of it before. But his attention was suddenly distracted.

“Why, look, there is Maggie!” he cried. “And there is a little soft grey cloud floating all round her!”

"She is sad, because you were beaten and sent hungry to bed," said Hermes. "She does not know that she is in the children's playground. Go and put your arms round her neck, so that she can see and be happy."

Lucien ran to his little cousin, and very soon the grey cloud that enveloped her had disappeared, and she was playing happily among the flowers.

"Will she remember?" he asked, coming back to Hermes.

"I think not. But she will wake up feeling quite happy again in the morning."

Lucien sat silent for a little while.

"I heard one of the children ask for her little dead sister," he said at last. "Could I not find my mother here?"

"She can come to you here," said Hermes, "though she has already reached a much higher and more beautiful plane than this. But I think she is very near you to-night, for she knows that you are going to remember."

"O Mother! Mother!" breathed Lucien longingly, and in answer to his thought he saw her coming swiftly towards him over the flowery grass.

"O Shining One!" she called, as she drew near. "O King of Dreams! Have you brought the child? Is he awake?"

"He is awake," said Hermes. "The eyes of his soul are opened. This night he hath chosen me against all the world, and henceforth will he be my child for ever."

Lucien saw his mother's face light up with an inexpressibly radiant joy, and then her arms were round him and his head was on her breast.

In the warm glow of their love the hours flew past on golden wings, and he woke with her kiss on his lips, and her last words ringing in his ears:

"Burn bright, my little lamp! Burn bright!"

(To be Continued)

Eva M. Martin

CORRESPONDENCE

A REJOINDER

To the Editor of the Theosophist.

I wrote to the P. T. S. for 'Chapter and Verse' for the alleged 'insults,' supposed to have come from me to O. S. E. members, either directly or indirectly; Mrs. Besant replied as follows:

"I see no reason to print details as to insults; I lay down a general principle as to the liberty of members of the T. S. to join an Order without being attacked. Such a general statement injures none; readers of our periodicals can judge for themselves the criticisms levelled at the Order; to quote 'Chapter and Verse' would perpetuate unkind feeling and make the sound general statement a personal attack."

It is refreshing to know that the page in *The Theosophist* was *not* a personal attack; it sounded so very like one.

"It does not seem to strike Mrs. Charles that the frequent attacks made by herself, and by others stirred up by her, on members of the T. S. who exercise their constitutional liberty. . . . If members in New Zealand, South Africa, France, or India venture to express a view of which she does not approve, she attacks them A member of the T. S. has as much right to belong to the Order of the Star in the East without being held up to public odium . . . without being exposed to insult . . ."

So this all refers only to my printed articles and letters. Well, that is one good thing cleared up. As the P.T.S. remarks, in these matters readers can judge for themselves.

M. HILARY CHARLES

THE POONA MISSION

FATHER ELWIN'S VIEW OF THE INDIAN CHARACTER

By ANNIE BESANT

SUCH is the heading under which *The Church Times* of May 24, 1912—which has just come into my hands—publishes the feeling with which Father Elwin regards the people among whom he lives, and whom he is, presumably, trying to bring to Christ. It is a sad indictment, not of the Indian, but of the Christian Missionary, and if this is the view held by many missionaries their failure in India is intelligible. Here is his 'view,' given to English people, and published in an English paper of very large circulation; it was probably not intended to reach India:

Well, as a result of extensive acquaintance with what Hindus (educated and uneducated) believed and thought and did, he said that the old ideas of old missionaries like Bishop Heber—that Hinduism was the invention of Satan—was perfectly true. He would tell this meeting why he had come to that conclusion. It effectually separated man from God, for it gave man something to worship which was not God. It also separated man from man; it destroyed the brotherhood of men. And he could not say it was ever different—it was always so. And, what was worse, it was thoroughly saturated with evil; so much so, that sexuality and all that pertained to it formed part of the regular talk and life in India: the ordinary daily conversation, the stories, the jokes, the songs were all tainted with the same evil; and there was no Hindu in India living a moral life as Christians understood the term. They said so frankly, that it was impossible for a man to lead a moral life. And, no

doubt, without Christian grace, that might be so. But, what was even more pathetic, there was in India no such thing as the innocence of childhood. Living in such an atmosphere it was impossible for children to retain their innocence of mind. Even as to their Christian children, with all that was going on round about them, with all that was the subject of common and ordinary talk, it was impossible for them to retain what Christians would call innocence of mind. It was sufficiently pathetic that their Christian boys, so early in life, had to take their place in the very front of the battle. Happily, through the power of Christian grace, there were numbers of boys leading lives of beautiful self-denial. An old Brahmana had said to him, with a ferocity he could not imitate, that "the Hindu religion was a most infernal religion". The man was not saying something to, please the missionary: he had been a Government Inspector, and had his pension, and did not mean to become a Christian; he was simply giving his opinion, and illustrated it with facts which it was impossible either to print or to tell. If those present remembered that old man's testimony as to the Hindu religion, they would do their part in trying to bring people out of it.

Another thing, people spoke of the great depth of the Indian character, from his knowledge of India, he believed that what they thought a great depth was really a shallow. Let them realise that the Indian character was beautiful as far as it went, but that it did not go very deep, and they would understand what seemed confusing. They would then understand that India had never done anything great in the world. There was no great history of India: its history consisted only of raids and counter-raids. He did not think that India would ever take a great place in the politics of the East. When she became Christian, she would be a happy and free country, and other nations would be afraid to touch her. If her enemies did touch her, she would say, with Indian complacency, "Let them fight; it does not concern me". What was true of the nation as a whole was true of the individual. Christianity deepened character, but the character remained Indian. When sometimes they had disappointments, and one of the boys in the Mission went off, and perhaps they never saw him again, they were apt to say, "How ungrateful!" No; it was not that. He was quite grateful, really affectionate, as long as it lasted, but it was not deep, and when the difficulty came, it did not carry him through.

India was really waking up, but not awake yet. It was most essential that, as India woke up, Christianity should be there to teach her to say her prayers and to tell her what to do. The Indian boy was not interesting, rather troublesome, and he asked this meeting to place those boys amongst that inner circle of people for whom they prayed regularly and earnestly.

The Indians might, perhaps, return the compliment by praying that Father Elwin may become more intelligent and more charitable.

The only excuse for these cruel and monstrous misstatements is that Father Elwin, like other missionaries, has come chiefly into contact with the lowest of the people, and there is no more reticence among them as to sexual matters than there is among the lowest of our East End population. If a stranger spent a day in one of our East End police-courts and then based a description of English character on what he had there heard and seen, his view would be as true as that expressed by Father Elwin. I also have a wide and intimate acquaintance with Indian life, and I say, *as the result of nineteen years experience*, that the Hindu is as pure, noble, and right-thinking a gentleman as any who are to be found in the West. Man for man, any noble English type can be matched in India. There are bad men everywhere, in India as in England and America. It is true that the baser type of Indian is fond of bringing accusations of sexual crime against any Englishman he wishes to injure, but decent people ignore him there as they do here; an Englishman has to reckon with that if he devotes himself to Indian work; shocking stories are often told about missionaries and others, and this fact lies behind the coldness of manner of many officials; they adopt it as a measure of precaution. But, after all, this is only true of the baser sort, and blackmailing is not unknown in England.

It is interesting to learn that India has never done "anything great in the world". And the Upanishats? and the Six Systems of Philosophy? and the Brahmasūtras? and the *Bhagavad-Gita*? and the teachings of

the Lord Buddha? and the great temples, some of massive, and some of graceful architecture? and the exquisite arts and crafts of the manual workers? Father Elwin must be dreaming. If the Indian be shallow, what must be the shallowness of the English who have none of these things to their credit? "The Indian boy was not interesting". Why, even the Pariah boys are extraordinarily bright and attractive, and the boys of the higher castes are perhaps the most lovable and winning of all the boys on earth. And this is generally recognised, outside missionary circles. But the depths of the Indian character must ever remain veiled to those who despise—because they do not understand—Hinduism, and who outrage all that is dearest and most sacred to the Hindu heart.

Let me add that all Christian missionaries are not as insulting as Father Elwin. Some are gentle, self-sacrificing and earnestly desirous of helping, without arrogance and contempt. But one such speech as the above does more harm than many loving and unselfish lives can remedy.

Annie Besant

DIFFICULTIES IN GERMANY

THE following letters explain themselves. Up to July 31, no answer, not even an acknowledgment, has reached me, so I print them here, asking German friends to translate and publish them. I thought the *Mitteilungen* was a quarterly magazine, but I am told that no number is likely to appear before the spring of 1913.

DEAR DR. STEINER,

I have just received a copy of the *Mitteilungen* for March, containing a copy of your speech to the German Convention in December, 1911. In that speech you sorely misrepresented me, I am sure from ignorance of the facts. You will readily, therefore, I feel certain, send to the Editor the enclosed correction.

I am very grieved that you spoke so harshly. You say you do not attack me, but your speech is all an attack. But however much I regret your speech, I do not challenge your right of attack on the President or on any one else.

Sincerely Yours,

ANNIE BESANT

DR. STEINER'S CONVENTION SPEECH

TO THE EDITOR OF THE *Mitteilungen*

DEAR MADAM,

The speech of Dr. Steiner on pp. 32-33, of your issue of March, which has only now reached me, contains an unintentional misrepresentation regarding Adyar and myself, which I must ask you to allow me to correct.

Some years ago the German Section expelled Dr. Vollrath, and the General Secretary reported the matter to me. Expulsion from a Section does not carry with it

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expulsion from the Theosophical Society; I was not asked to ratify it, thus making it an expulsion from the T. S.; Dr. Vollrath made no appeal to me; hence I had no duty to look into the rights or wrongs of the matter, and to this day I do not know them. Dr. Vollrath has published some of our Adyar books, when other publishers would not do so, and to that extent I owe him thanks.

In the summer of 1911, when the question arose of a representative of the Order of the Star in the East in Germany, I proposed Dr. Hubbe-Schleiden. The Order is not under the T. S. and Adyar has nothing to do with its direction. The whole attack on Adyar is not fair, for the Adyar Executive has had no knowledge of, and has done nothing about either Dr. Vollrath or the Order. In talking over possible secretaries to work under Dr. Hubbe-Schleiden, I suggested Dr. Vollrath, not in any sense as the representative of the President—who cannot be represented in the Order—but as secretary under Dr. Hubbe-Schleiden.

This was agreed on, but, on his return to Germany, the good Doctor found that Dr. Vollrath was looked on as antagonistic to Dr. Steiner, and thereupon the selection was cancelled. That is the true story of what occurred, and I fail to see in it any insult to Dr. Steiner or to the German Section. We had no reason to suppose that his exclusion from the Section should be held to exclude him from every kind of useful work outside the T. S. But when we found that his selection was regarded as antagonistic to the General Secretary, it was cancelled, to avoid giving offence.

Dr. Steiner speaks very warmly about a pamphlet by Dr. Vollrath, and makes this pamphlet a ground of offence with me. But I have never read a line of the pamphlet, and have absolutely no idea of its contents. Had I known that an offensive pamphlet had been issued against Dr. Steiner, I certainly should not have suggested Dr. Vollrath's name as a Secretary, for I have always shown respect to Dr. Steiner, both as General Secretary and as a friend. It would perhaps have been better to have asked whether I had seen the pamphlet, before such speeches were delivered. However, I am satisfied, in reply, to make this bare statement of facts, which should be enough to show that I had no intention of showing any antagonism either to Dr. Steiner or to his friends.

82, DRAYTON GARDENS,

LONDON, S. W.,

May 8, 1912.

Sincerely,

ANNIE BESANT, P. T. S.

precious years of school life may be utilised to the very best advantage. It is needed in "the choice of subjects and in the way in which they are taught," and the fact of the One Life must be the basis underlying all. The ideals held up in the brief religious service which opens the school-day must be carried out in the methods of the school. "The duty of the strong to help the weak is taught in the religious hour, and yet for the rest of the day the strong are set to outstrip the weak, and are given valuable prizes for their success in doing so." The development of the body is strongly insisted on: "The boy can go on learning all his life, if he is wise enough to wish to do so; but it is only during the years of growth that he can build up a healthy physical body in which to spend that life." Home lessons ought not to be imposed; the school hours give time enough for all that a boy should learn in one day.

Desirelessness is needed by the teacher that he may subordinate his own advantage to that of his pupils. He should not try to force the boy along his line, but to help him along that natural to the boy, for if each teacher tries to push the boy in his own subject, the result is disastrous. "There are many teachers," Alcyone quaintly observes, "but only one boy."

The "six jewels of the mind," or Good Conduct, are taken one by one, and some very valuable suggestions are made as to self-control of mind and body. The section on mental self-control is one of the most useful in the book both for teachers and taught. Tolerance is strongly urged: "If care is taken to train children to look on different ways of living with interest and sympathy instead of with distrust and dislike, they will grow up into men who will show to all nations respect and tolerance." "In India I think that customs separate us much more than physical distance or religious differences." Cheerfulness must be the atmosphere of the school, for depression lessens energy and deadens faculty. One-pointedness must be found alike in teacher and pupil, and confidence must be felt, because each is "a spark of God's own fire," and all is possible for the One Life.

Such, briefly outlined, is the scope of this little book. Happy indeed will be the nation wherein the schools are guided along these lines. Perhaps we may yet see the establishment

of a really Theosophical school, wherein the ideals set forth shall be realised. At any rate, it is very well that such ideals should be held up by one whose manhood shall help to their realisation.

A. B.

The Cheerful Way, by Lady Doughty. (A. & C. Black, London. Price Rs. 2 or 2s. 6d.)

Pleasant optimism, sound common-sense, and a great practicality, bringing in their train a certain inspiration to lead the better life, are the marked characteristics of the book with an attractive get up. Its simple chaste language adorns the subjects under consideration and among the latter are: Failure, Destiny, Home, Worry, Individuality, Taste, Observation, Punctuality, Affinities, Resolution and Resolutions, etc. On good humour the clever author writes:

Good humour never exists cheek-by-jowl with evil. It is in antipathy to wickedness. It shows the highest courage. The courage that faces big enterprises with a smile of good humour is the best in the world. The good-humoured patient who, facing an operation to have a diseased eye extracted, said, "Doctor, you are taking away half my eyesight, so don't expect me to see more than half your bill," showed a splendid manner of facing pain and sacrifice. It is given only to a few to possess such irresistible and unconquerable good humour, but it is, fortunately, common to find the great quality in less degree animating healthy human nature, where a good digestion and a bright contented mind are in combination.

The book bristles with bright paragraphs and is sure to bring sunshine to many a dull or joyless nature, and young spiritual plants will receive through it a rich nurture for further growth.

B. P. W.

Henri Bergson: The Philosophy of Change, by H. Wildon Carr (T. C. & E. C. Jack, Edinburgh. THE PEOPLE'S BOOKS Price 6 Ans. 6d. or 12c.)

Life! Life! Ever yet more life! is the cry of the human spirit and it may be that the Bergsonian philosophy has met with such immediate popularity, because of its response to this cry. What is reality? Reality is life says this philosopher. A truth, simple, obvious, yet so far-reaching, so universal in its sweep that it meets with immediate and equal acceptance by the sage and by the clod. It is perceived by an unerring intuition and accepted with a conviction that no power can

shake; it needs neither intellectual nor mystic powers to analyse or to fathom it, for it is "the living consciousness of the living". You are real, not because you know, feel, or even act, for these are but adaptations of the life principle, you are real because you live. You are a living unit in a great universal stream of life, a wonderful vitality pulsing through every plane of nature, a stream in which there are two currents, one ever ascending, the other opposing—spirit and matter. The first in its irresistible flow bears man from the life of the body to the life of the spirit; the second evolves the intellect which equips him for action in the physical world.

Reality may be interpreted in two ways; as "that which endures without changing" or as "that which endures by changing". The former is the view taken by science which uses the intellect as its instrument in investigations of the material universe. That it is not a completely satisfactory view is proved by the fact that it leaves Science unable to solve the problem of life itself. Philosophy, therefore, bent upon discovering the secret of life, takes the second view and must find a means which will transcend the limitations of the intellect. It is found in the intuition, an aspect of consciousness recognised by every philosophy but the value of which as a philosophical instrument for gaining a true conception of reality, is for the first time emphasised by Bergson.

Intellect is only partial mind, a focus, round which is a wide fringe of consciousness including instinct and intuition. As the guide of man in his conquest of matter, it is more valuable than instinct or intuition; for by memory and anticipation it presents, and represents, similarities of experience whereby he may choose his present action. Intuitional knowledge more perfect in its insight, yet leaves no room for this choice. Instinct though part of man's mental activity, finds its highest development in certain insects; the intellectual aspect of consciousness is most completely expressed in the realms of science; whilst intuition finds its completion in all works of genius, for genius means synthesis, it means creation, it means sympathy. To understand matter, we must first understand the meaning of time. To the scientist all things are moving, and time is but a condition which is not essential to the existence of the things themselves; whereas this philosophy

regards time, true duration, "as the stuff out of which matter is formed". Matter is the result of the interruption of the flow of the life-stream, brought about by another movement. By an effort of the will we may listen to a speaker so intently that we enter into the life of his thought, become one, for the time, with it and him; or, relaxing this effort, we may be aware only of a mass of words, sounds, or pictures. This illustrates how extension in space (matter) may be brought about by the detension of a tension. With regard to the problem of free-will, "there is no place for it in a mechanical world such as physical science presents, therefore we have to prove that we have a spiritual as distinct from a material nature if we are to prove the will is free. And this philosophy introduces us into the spiritual life". "It may give us neither God nor immortality in the old theological meaning of those terms, and it does not show us human life and individual conduct as the chief end, purpose, and centre of interest of the universe. But the reality of life is essentially freedom." "Life is a free activity in an open universe."

These are but a few fragments of thought gathered from Mr. Carr's interesting epitome of the philosophy of Henri Bergson and the little book will surely fulfil his hope and inspire his readers to a more detailed study of this fascinating subject. A portrait of the philosopher, forming the frontispiece, adds attractiveness to the volume, for it reveals a face strong, sensitive and refined, in which are set the luminous eyes of a devotee of truth, of one who regards, with perfect serenity, all the issues of life.

A. E. A.

Body and Mind, by William McDougall, M. B. (Methuen & Co., Ltd., London. Price 10s. 6d. net.)

This book presents the case for the existence of the soul on a purely logical and scientific basis, and with an impartiality that can be best understood by the following quotation from the preface.

For I can lay claim to no religious convictions; I am not aware of any strong desire for any continuance of my personality after death; and I could accept with equanimity a thorough-going materialism, if that seemed to me the inevitable outcome of a dispassionate and critical reflection.

Accordingly the reader need not expect any attractive digressions into the by-paths of metaphysics, but will find a mass of carefully selected evidence, conveniently classified, and brought to bear on the main question at issue, the relation of consciousness to the processes of the brain. The salient answers of philosophy, physiology and psychology are mustered and ranged in two opposing groups representing Materialism and Animism. The former term is apparently applied to any form of belief which regards all the phenomena of life as the result of inevitable interactions between material particles constantly moving according to recognised laws, and repudiates the inference of purpose or direction. The term Animism is taken to include all beliefs that grant to man, at least, an existence other than that of his physical body, an existence which can interact with the processes observed in the body and which can survive the body. Such an existence has been generally called the soul, and is regarded for the purpose of this book as identical with the mind.

The author opens with a history of psychical concepts, starting from the ghost-soul of primitive races, touching on the Grecian and later western philosophies, and tracing the rise of the materialistic school of thought to its doubtful triumph in the last century. A large part of the book is then occupied by a statement and examination of the claims and alternative theories advanced by Materialism, which are followed by a consideration of the arguments generally used against Animism. The next part consists of an enquiry into many facts of consciousness which, it is argued, cannot be accounted for by purely mechanical action, however intricate. Finally, the most recent developments of psychology are so arrayed as to form an almost unanswerable demand for the more extended outlook on human faculty provided by Animism.

Lest it should be supposed that the case for Materialism is overlooked, some idea may be given of the lines on which this standpoint is dealt with. Materialists are considered as advancing four distinct theories of the relation of consciousness to cerebral activity. (1) Epiphenomenalism, which regards each change in consciousness as the separate product of a change in brain tissue, the causal connection existing in the brain tissue only; (2) Psycho-physical parallelism, which

grants an independent causal connection to changes in both consciousness and brain-tissue, but recognises no interaction between these two parallel chains of causation; (3) Phenomenalistic parallelism, which assumes a single causal connection between changes in an unknown something which produces separate changes in both consciousness and matter; (4) Psychical Monism, which is the opposite to (1), since it regards the causal connection as existing in consciousness only, and each change in brain tissue as the separate product of a change in consciousness. Number (1) is soon disposed of, leaving (2) as the only theory of Materialism to be compared with Animism. It is rather difficult to understand how (3) and (4) can be regarded as purely materialistic theories, though, in so far as they exclude the existence of individual souls they are certainly anti-animistic, and, at least in the case of (4), unconvincing.

Considering the materialistic standpoint as a whole, the law of conservation of energy is admitted to be one of its strongholds. How, it is naturally asked, can an unknown cause, such as psychical influence, add energy to any part of a closed system in which the sum total of energy is constant? We must confess that the suggested counter-hypothesis of changes in direction produced by psychical causation, as in the diagram on page 212, does not appear to meet the objection, since no change in the direction of a moving body can be produced without the application of a corresponding physical force; but we decidedly concur with the further suggestion that psychical causation may transform the potential of existing energy from a lower to a higher level; in fact we look in this direction for an escape from the gloomy conclusion of the materialistic view, sometimes called 'warm death,' that the energy of the universe is steadily 'running down' to one level through dissipation. Of the arguments used in support of Animism, two of the most striking are the unity of consciousness and the significance of 'meaning'. In illustration of the former we may quote the experiment of holding a blue glass before one eye and a red glass before the other, when the effect on the vision will be one of purple. Since no physical connection between the two sets of optic nerves can be found, the author fairly deduces the existence of a synthetic faculty unrepresented in the brain. We cannot, however, agree with the assertion that the idea of one unit of consciousness being part

of a larger unit is illogical. The treatment of 'meaning' is ingenious, especially in the chapter on memory, and must be read as it stands. The evidence of the Society for Psychical Research is referred to sympathetically, but is not considered sufficiently conclusive to be placed beside the more solid groundwork on which the structure of the book is built. We cannot leave the subject without reference to the strong suggestion of reincarnation to be found on the concluding pages, and the hope that our readers will not ignore the value of a comprehensive work such as this because its premises are confined to demonstrable conditions, and its sole appeal is to the reason. Though possibly the style of argument may appear, from the Theosophical point of view, to be somewhat laboured, the importance of its effect on the development of psychology as a science must be recognised by all who desire to keep in touch with modern thought.

W. D. S. B.

Maurice, the Philosopher, by Harold P. Cooke (W. Heffer & Sons, Ltd., Cambridge. Price 2s. 6d. net.)

The time-honoured problem of the nature of happiness is once more discussed in this little volume. It contains two Dialogues 'Love and Happiness' and 'Happiness the Good' together with a poem on 'Love and Life'. The very pleasant setting of the Dialogues—a house near Oxford where three young men, college friends, are met together, is well suited to the author's style and to the views expressed by his characters. The gentle calm of the summer evening on which the first conversation took place, and the fresh gladness of the summer morning of the second are reflected in the ideas and the language in which these are clothed.

A. de L.

In Light and Darkness—Hope. Verses by Irene E. Toye Warner. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 1s. 6d. net.)

The reading of this little book has given us pleasure, and if there is a slight hesitancy of rhythm, here and there, it is scarcely noticeable under the spell of the idea. Perhaps we cannot say more in its favour than that, in reading it through, we decided one verse was so good that it must be quoted, but that, after finishing the book, we found it difficult to decide which verse it was that had so struck us.

A. M.

By-Ways of Belief, by Conrad Noel. (Frank Palmer, London. Price 5s.)

We are always glad to read honest criticism of Theosophy and the T.S., as we often learn thereby. The book under review contains a criticism under the heading of 'Theosophic dogmas for Escaped Ethicists,' but, from beginning to end, it is a mass of false notions based on faulty preconceptions. The chief aim of the writer is to show the 'grandeur' of the 'Holy Catholic Church Universal' and this he does by running down various schools of modern thought.

A little examination of the writer's rigmarole about Theosophy shows his ignorance of the subject he is handling. The cloud of prejudices through which he attempts to look at the Goddess of Divine Wisdom, the cock-sure attitude that he has the possession of the final secret of man's immortality, and the tenacious belief that his conclusions are final, all leave the reader unconvinced. A perusal will show his gross carelessness in the study of his subject and his unsympathetic attitude.

"The theosophists, unlike the rationalists in almost every particular, have this in common with them, that they do not seem to have contributed anything to what may be called the Science of Morals." What a familiarity with our literature!

"Mrs. Besant, in her agnostic and pre-theosophic days, was a constructive Socialist and a vigorous social reformer. Her practical work has to all intents and purposes ceased." We wonder, if our writer, reads regularly and carefully the newspapers and magazines of the day!

Mme. Blavatsky possessed "an effective though somewhat shallow knowledge of Oriental thought". Let the writer produce a few paragraphs of profound philosophy and depth of spiritual thought—which bring illumination—of the kind with which Mme. Blavatsky's bulky volumes are replete.!

It is of little use to waste space over the superficial deductions of the writer. The final wrath (so foreign to real Catholicism, or Theosophy) of the writer is fine—"Theosophists are sweet, tolerant, patient, and charitable, but they lack the adventurous spirit, and are not moved with indignation." The possession of these *Christian* virtues by Theosophists is perhaps a reflection on the modern so-called

followers of the Christ; and, therefore possibly our writer, surrounded by the light, not of Christianity but of Churchianity, grudges all the broad religious and semi-religious movements of the time their growing popularity.

The book is a hotch-potch of trash not worth wasting time over.

B. P. W.

Themis. A Study of the Social Origins of Greek Religion, by Jane Ellen Harrison. (University Press, Cambridge. Price 15s. net.)

Whatever literary work comes from Miss Harrison must needs be of first rate quality, full of information, the product of solid learning. So it is with her most recent volume, a stately octavo of near six hundred pages all in all. Outwardly characterised by that care in execution which we are accustomed to expect from the Cambridge Press, with four excellent methodical indexes—the student's delight, a very useful and full tabular list of contents, and illustrated with more than one hundred and fifty instructive figures, the form is worthy of the contents. A special feature is the brief introduction. Here the author follows a most commendable plan in concisely sketching out, not only the main subject and problem of each chapter in the book, but also the genesis and general results of the labours resulting in the production of the book. This preliminary general survey is of great help in the study of the work as it furnishes the reader beforehand with a canon of proportion.

To sketch out and discuss the full contents of the book itself is out of the question, it is too many-sided and too voluminous for that. What do we not find treated of in these fascinating pages? The rites of rebirth amongst the Wiradthuri of New South Wales and the Akikuyu of British East Africa, the Titans, orgiastic dances, the Dithyramb as a birth song of Dionysos, magic sleep as a sleep of initiation, the meaning of magic, magical rain making, thunder and taboo, the medicine bird, totemism, sacrament, sacrifice, the bull sacrifice, Satyrs and Helios, the King as year-god, the boiling of Pelops, marriage of sun and moon, the snake as a symbol of palingenesia, Themis and *Doom*, the Swastika and Tao, etc., etc.: all these subjects and many more furnish matter for discussion.

Let us, with the aid of the author's summary, briefly glance over the thread of argument running through the book. Its basis and, indeed, its cause and impulse are two ideas: (1) That the mystery-god and the Olympian gods express, the one duration (in the Bergsonian sense) or life; and the others the action of conscious intelligence which reflects upon and analyses, life. . . . In other words Dionysos is a god of religion; the Olympian gods are gods of intellectualism. The one is primitive; the others are artificial. (2) That amongst primitive peoples, religion reflects *collective* feeling and *collective* thinking.

Chapter I describes the recent discovery in Crete of the *Hymn of the Kouretes*. This Hymn is made the starting point of the whole work. Its analysis shows that it represents the Kouretes as the initiated youths. The Daimon they invoke is not the Father of Gods and Men, but the Greatest Kouros. The Kouros stands for the unity of the Kouretes. Amongst primitive people, the child, by his first natural birth, belongs to his mother, his life is of her life. By his second Birth at Initiation, he is made one with the life of his group, his 'soul is congregationalised'. The new life emphasised is the group life.

Chapter II. The Hymn discussed belongs to the family of ancient religious and ritual chaunts of which this Chapter studies the origins, elements and developments.

Chapter III treats mainly of thunder rites and the conception *Mana* of Melanesian magic and endeavours to analyse the conception *sacred*.

In Chapter IV magic and taboo are discussed and Chapter V is mainly devoted to the discussion of the meaning of the word *sacrament* in connection with totemism and sacrifice.

The above two chapters exemplify man's reactions towards the various forces in the universe and his desire for union with dominion over outside powers.

Chapter VI is mainly engaged with the spring festival and its magic affinities.

Chapter VII is contributed to the volume by Mr. F. M. Cornford and treats of 'The Origin of the Olympic Games'.

Chapter VIII deals with 'Daimon and Hero' and the next with the sequel 'From Daimon to Olympian,' whilst Chapter X speaks of 'The Olympians' themselves.

Finally, Chapter XI discusses 'Themis,' the social conscience on which depends social culture. And this brings us back to the original starting point, the *Hymn of the Kouretes*, of which the last words are 'leap for goodly Themis'.

Professor Gilbert Murray contributes an appendix to Chapter VIII on 'the ritual forms preserved in Greek tragedy'.

The whole volume is extraordinarily attractive, replete with interesting items, valuable suggestions and illuminating comparisons. To Theosophists it should be of great interest.

On one point we cannot see eye to eye with the author: it is in her discussion of the reincarnation idea. She speaks of it as "a grotesque system of purification for the individual soul, . . . a doctrine against which our common sense rebels" (p. 271) is after all expressing a personal opinion with which we disagree but which has equal right with our own contrary view. But when she adds the following we think there is a mistake in fact, or at least a deplorable confusion between two totally different conceptions. I believe that already Wilken, in his work on Animism amongst the Malayo-Polynesian peoples, has shown that the Indian and the Polynesian reincarnation conceptions have arisen independently from each other and are different in nature. But our author adds:

Reincarnation is, I venture to think, no mystical doctrine propounded by a particular and eccentric sage . . . rather it is, I believe, a stage in the development of thinking through which men naturally and necessarily pass, it is a form of collective or group thought, and, as such, it is a usual and almost necessary concomitant of totemism. Whether my view in this matter be true or false, thus much stands certain, a belief in reincarnation is characteristic of totemistic peoples.

Now, first of all, in our own midst we have certainly absolute proof that a general belief in reincarnation by a great body of people may be directly traced to the teaching of 'a particular and eccentric sage,' namely H. P. Blavatsky in the case of Theosophists, or Allan Kardec and his spirits in the case of the Spiritists. The same seems to me to hold good for Pythagoras, notwithstanding Miss Harrison's contrary opinion.

Secondly a conception of reincarnation starting from reflections about man's soul and body and their mutual relations must be different from one starting from the periodical rejuvenation of the vegetable kingdom and only afterwards transferred from the lower to the higher kingdom of man. And this seems to be the difference, between Indian and Australian reincarnation, though we admit that the reincarnation doctrine is still little studied and understood in its purely historical aspect. Anyhow the few hundred thousands of modern western believers in reincarnation cannot possibly be described as totemistic.

J. v. M.

When the Sun moves Northward, by Mabel Collins. (The T.P.S., London. Price 2s. 6d. net.)

Lovers of the writings of Mabel Collins will welcome this new work from her pen, and will find in it the cycle of ideas which she has already hinted at in *Green Leaves*. The symbolism under which the teachings received on the higher planes are communicated to the world is Egyptian, and a few suggestive hints as to its translation are given. "The gates of gold are those portals which admit to the spiritual life." "The iron bar. . . is that artificial and temporary consciousness which makes of men separate and isolated beings." All is taught by symbol: "I found myself in a high thicket of myrtle, which was all in flower. Above me was the blue sky. For a moment I was full of a keen consciousness of the sweet fresh air and sunshine, and the strength and joy of the plants. Then, as I looked, the myrtle was all gathered and thrown upon the ground, covering the great floor of the Hall. Someone who stood beside me said: 'Behold, the harvest has been laid low. The little tree of personal life has been cut down; it lies beneath the feet of the *one who walks*, and with every step it gives forth an inexpressibly sweet fragrance, which will never again depart from him.' This fragrance is that mysterious product of the incarnations which remains with the ego thenceforth, when incarnations are at an end." The book is "a Treatise on the six Sacred Months, containing the Mystic Ritual". Lovers of this method of teaching will find much to help and to inspire, and M. C. wields a magic pen.

A. B.

The Wisdom of the East Series (John Murray, London.)

The Buddha's 'Way of Virtue': a translation of the Dhammapada by W. D. C. Wagiswara and K. J. Saunders. (Price Re. 1-8 or 2s. or 50c.)

The world-famous *Dhammapada* though read and re-read is like the *Bhagavad-Gita* always new and always life-giving. The volume under review, in the admirable series, has its advantage in the fact that one of its translators has been for many years a Bhikkhu, and can naturally therefore enter into the depths of the book and bring such inspiration to its readers as a lay student, however learned, cannot do. The *Dhammapada* is intensely practical—a fact that has misled Mr. Saunders into affirming that “mysticism in short finds no entrance here;” this is true perhaps of ‘mysticism’ that is sentimental, emotional and hysterical. It is because of its practical nature in the region of spirituality that the *Dhammapada* is a gospel of high mysticism, as the *Gita* is a gospel of active service; and its great worth lies in the fact that it makes possible the unfoldment of qualities which make us practical mystics. No Theosophist should fail to possess a copy of the *Dhammapada*.

B. P. W.

Taoist Teachings from the Book of Lieh Tzu. (Price Re. 1-8 or 2s. or 50c.)

This new “ambassador of good-will and understanding between East and West” is a translation of the teachings of the Chinese philosopher Lieh Tzu. What little is known of his life, Mr. Giles gives in his introduction, together with a skeleton outline of the history of Taoism. Lieh Tzu belongs to what the translator terms the middle period of Taoistic influence—a period marked by all that is greatest in Chinese Art and literature—when, from being the philosophy of the few, Taoism became the religion of the many. Its wide Catholic spirit enabled it to incorporate all the riches of ancient Chinese folklore and mythology and so provided a fount of art-inspiration for generations to follow. Lieh Tzu's work consists of eight books; seven of them, each book forming a chapter, are included in the present volume and into its narrow compass a veritable feast of worldly and unworldly wisdom is packed. Golden precepts, pointed phrases and pithy stories, punctuated by quotations from the writings of

Chan Chau, a distinguished Chinese nobleman, are strung together by the translator's own running commentary. A Book of this nature cannot receive adequate treatment in a brief review. From the origin of the Universe, to an old skull, is a long journey yet each provides a subject for instruction for our sage. Problems of sociology, of ethics, of philosophy, of evolution, are all touched upon, and the stories with which this master of anecdote and lover of laughter illustrates his teachings contain profound truths often closely veiled in subtle draperies of humour. Teachings are given concerning the characteristics of the Sage, the qualifications for discipleship, the relative nature of life and death, the use and abuse of intuition, the power of faith, and the necessity for minding one's own business, for the cultivation of discrimination, concentration and good manners. Underlying all is the supreme teaching that happiness is only to be found in wisdom, the one Reality—Tao. Towards this end all life is a pilgrimage, upon which are found vagabond and fine gentleman alike and though the latter is more highly esteemed by the world the Sage consorts with neither, for both have lost their way. He seeks those only whose thoughts are fixed on ‘The Returning,’ (the Nivritti Marga of Hindu philosophy). And, we would add, those who are so fortunate as to travel in the company of such as Lieh Tzu will find enough and to spare of pure fun, delightful fancy and kindly sympathy to cheer them on their way. We feel sure our readers will welcome this entertaining and instructive addition to ‘The Wisdom of the East’ series.

A. E. A.

Buddhism. A Study of the Buddhist Norm, by Mrs. Rhys Davids, M. A. [Home University Library of Modern Knowledge, No. 47.] (Williams & Norgate, London. Price Re. 1 or 1s. 6d. or 40 c.)

This little work constitutes a valuable contribution to the literature about Buddhism. It is exclusively devoted to a study of Pali Buddhism, and of that variety only from one distinct point of view. The author leaves out of her survey anything historical, except in some brief remarks in the introductory chapter. The body of the book is devoted to an analysis and discussion of the Buddhistic conception of Dharma and

the subject is treated largely from psychological and philosophical standpoints.

The Dharma is considered under four heads, in accordance with a fourfold definition of the term as given by Buddhaghosha:

1. The Doctrine, as a verbal, or literary composition, to be learnt and mastered;
2. Condition, or Cause;
3. Right, or Righteousness;
4. Phenomenon, or Non-entity, Non-substrate, Non-soulness;

So we find successively an exposition of the Dharma in chapters on:

The Norm as theory of no-soul;
The Norm as law of causation;
The Norm as moral law, and
The Norm as ideal.

Some introductory and concluding chapters, a chronological note, a bibliography (restricted to Pali books, and too limited in extent), and an index, complete the little book.

The whole exposition is thoughtful and merits careful study; the style however is laboured in many places; many a sentence reads clumsily. The rendering of Dharma by Norm is open to all such objections as can be raised by similar attempts to render fundamental Oriental philosophical or religious terms into English. 'Norm' has an academical flavour not present in Dharma.

It is a pity that in this little book Pali Buddhism is again so exclusively presented as sufficient to furnish materials for portraying Buddhism. A booklet entitled Buddhism *tout court* ought at least to contain chapters on Tibetan, Chinese and Japanese Buddhism; and its bibliography ought at least to refer to some of the more important work done in that direction. It is, to a certain extent, to be regretted that several of the recent English popular expositions of Buddhism have been written by either Mr. or Mrs. Rhys Davids, for by their self-limitations the general public will, for a long time, be prevented from fully understanding Buddhism as a whole. For this reason, as well as

for another, we would have preferred that the little book should have appeared, not in a popular series of manuals, but as a separate work, and under a more appropriate title. The work might then have come more readily into the hands of those to whom it is likely to be of most use; and would probably not be so widely bought by others, who would be better served by another type of exposition. We want, however, to make it quite clear that we regard the work as one of great value for anyone who is already somewhat familiar with the outlines of Buddhist teachings and history. It should, however, be regarded as a book to be studied with others, and by no means as a sufficient general introduction, in itself, to the subject indicated by its title. To put it from quite another point of view and in another way, we consider frankly that this booklet is too good to form part of a cheap series. The Indian sage in 'rags' is as yet an unwonted apparition in the occidental book world; perhaps Messrs. Williams and Norgate, together with Messrs. Jack and Messrs. Dent & Co., will familiarise him to us by their unwearying energies so that we shall soon meet him as frequently in the West as his human prototype is met with in Oriental literature. The present unfamiliarity may, in the meantime, lead to misunderstandings.

In conclusion we must give one quotation. All readers will remember the difficulties in the way of a satisfactory explanation of the chain of twelve nidanas. Mrs. Rhys Davids gives an exceedingly simple and ingenious solution of the riddle by simply spreading the twelve categories over past, present and future lives, instead of applying the chain to an all-embracing cosmic process. Here follows her table which speaks for itself:

Past Lives	{	Because of ignorance, actions;
		„ actions, (fresh) consciousness (causing rebirth);
Present Life	{	that consciousness, (new) mind and body;
		„ mind and body, sense-organs;
		„ sense-organs, contact;
		„ contact, feeling;
		„ feeling, craving;
Future Lives	{	„ craving, grasping;
		„ grasping (the disposition for) becoming (or rebirth);
		„ becoming, rebirth;
		„ rebirth, decay, death, grief, mourning, pain, sorrow and despair.

J. v. M.

Personality and Telepathy, by F.C. Constable, M.A. (Kegan Paul, Trench, Trubner & Co, London. Price 7s. 6d. net.)

Telepathy undoubtedly provides evidence of superphysical relations which cannot be ignored by the unprejudiced investigator, and Mr. Constable claims for his book the credit of utilising this fact to establish a spiritual conception of man. The first part of the book, which the author frankly confesses may be skipped without detriment to the second and third parts, reads almost like a commentary on Kant, mainly advocating the term 'intuitive self' in preference to the time honoured word 'Soul'. The definition of this intuitive self corresponds closely to the Theosophical 'ego,' namely a spiritual individuality of which the personality is but a limited representative, but we cannot help remarking how incomplete the picture seems without the background of reincarnation. Still the author's attachment to his particular term is evident recognition of the intuition as the essential function of the real man, and it is interesting to find how modern philosophers are turning their attention to this latent capacity for knowledge beyond the scope of the laborious mental process. And, striking as are the facts of telepathy, the arguments in the first part of the book do not entirely depend on them; for the mystery of memory is clearly presented as undeniable witness to a faculty transcending the limitations of physical time and space.

The second and third parts contain an interesting collection of actual cases of transference of impressions by means other than the normal senses. These cases have been selected from the archives of the Society for Psychical Research, as being of irreproachable accuracy, and include many forms of hypnotic experiment and of what is ordinarily called clairvoyance. They are co-ordinated by comments and suggestions, and related as far as possible to the simpler phenomena of telepathy; in fact the author's desire to synthesise the maze of phenomena into one master faculty diversely translated by the brain, strikes one as an intuition in itself, though, as is modestly acknowledged, the task is no light one to undertake unaided. In this connection we were delighted to read of the author's personal experience of a touch of higher consciousness, but, judging by the almost apologetic tone of the 'digression,' he seems scarcely aware of the interest many will attach to this passage. So we cannot resist quoting from p. 70 in full:

No few of us have known moments of mystic experience which we can recall in memory: experience which cannot be referred to cognition, cannot be referred to bodily state. The very feeling exists in Self-consciousness of non-self in time and space: of the non-existence of the human personality, and yet in the finding of one's real self in this negation of human personality. Anyone who has had such experience remains through earthly life impressed with living belief that he exists in some reality of which his human existence is but a passing shadow.

This passage probably supplies the key to much of the writer's meaning. On the whole, therefore, though frequent repetitions and a somewhat pedantic style, especially in the first part, call for some exercise of patience, we may expect the book to carry considerable weight with that praiseworthy band of investigators whose mystical tendencies remain subservient to the more cautious methods of psychical research.

W. D. S. B.

The Mysticism of Colour, by Finetta Bruce (William Rider & Son. Price 3s. 6d. net.)

We have often thought that certain phases of 'New Thought' require a particular kind of mind for their comprehension; this volume confirms that opinion. Its construction is original. The first part opens with a kind of parable, which is followed by some pages of indifferent versification called 'My Book of Life;' then succeeds a series of essays on the meaning and value of Colour, the Aura and the Rainbow and—more verses. The second part contains a selection of Bible quotations illustrative of various qualities attached to the prismatic colours which are personified as the 'Seven Spirits of God'. This is the best section of the book. After it follows another series of essays, a kind of colour crescendo of all the virtues. To those fortunately trained in a New Thought atmosphere the *Mysticism of Colour* may prove pleasant and profitable reading; but the matter-of-fact student will vainly knit his brows in the search for coherent thought. Out of the multi-coloured haze of mixed metaphors, inapposite similes, more or less exact science, smatterings of physics and of art, pages of Biblical allegory and verse, and all the colours of the rainbow and more, rise the shadowy outlines of a few central ideas: that colour is symbolic; that it has a practical as well as an æsthetic value; and that it may be utilised as an aid in man's spiritual unfoldment.

A. E. A.

A Child's Visions, by Daphne Allen. (George Allen and Co., Ltd., London. Price 6s.)

Theosophists have often heard that in this age children of strange powers and possibilities are being born; a concrete instance is the twelve years old girl whose forty-two drawings in colour and pen and ink are reproduced here, "selected from many hundreds preserved from among the many thousands which she has drawn since she first attempted to portray the Crucifixion at the age of three". A quotation from the Introduction will describe better the merits of this interesting album:

How simple and direct is 'The Remorse of Eve,' how ably the interest is focussed on the figure, and with such economy of line. Note the tenderness of the drawing in 'The Virgin and Child with St. John,' the easy grouping of 'The Holy Family,' the sense of space in 'After the Temptation,' the boldness of 'The Return from Calvary,' the rhythm of 'The Taking Down from the Cross,' the imagination and the sense of decoration in 'Christ, the Healer,' and the beauty, as of the pure in heart, of the idea of 'The Child Christ in Glory'. Once again I can only express my astonishment that such facility, imagination, and variety should proceed from a child.

Can it be that young Daphne Allen is the reincarnation of some famous religious painter who has a special mission connected with the new age now opening?

B. P. W.

THEOSOPHY IN NEW AMERICAN PUBLICATIONS

By CLARA HENDERSON

Routledge Rides Alone, by Will Levington Comfort. J. B. Lippincott Co., Philadelphia, Publishers. Price \$1.25.

She Buildeth Her House, by Will Levington Comfort. J. B. Lippincott Co., Philadelphia, Publishers. Price \$1.50.

Fate Knocks at the Door, by Will Levington Comfort. J. B. Lippincott Co., Philadelphia, Publishers. Price \$1.25.

In the early part of 1910 a novel by a new author appeared in America. This, in itself, is not of sufficient rarity to merit special mention, but, aside from the fact that it was a very readable book, full of thrilling adventures and quickly shifting scenes, it was notable for two things.

It was, in the first place, a powerful arraignment against the ravages and desolations incurred by war; so much so, that the Michigan State Federation of Women's Clubs, numbering 17,000 women, in October, 1910, passed a resolution endorsing Mr. Comfort's novel, *Routledge Rides Alone*, and recommending the author as "one on whom the Nobel Peace Prize

might worthily be bestowed". It was a gracious thing to do; this swift recognition of meritorious work by a hitherto unknown author by the women of his own state. It speaks quite as much for their keen intuition as for the quality of work by which Mr. Comfort earned their approval. And their action was later confirmed by the well-known writer, Mr. Edwin Markham.

The story deals with the experiences of Cosmo Routledge, a war correspondent in the field during the Russian and Japanese war. The fact that Mr. Comfort has twice visited Asia in the United States Army Service, and was a war correspondent in Cuba and the Philippines, as well as in China and Manchuria, enables him to give a vividness to his story that fairly grips the heart at times.

But, even more important to Theosophists is the rich vein of true Mysticism running through the book. It begins in the first chapter where Routledge—at home on a visit in London—is relating some of his experiences to the girl he afterwards marries. He says concerning a friend of his:—"Rawder told me I should find him in India next—said that he was called to the heart of India by a dream. He is to find his teacher. Is it beyond belief to you, Miss Noreen, that there is a great meaning in this Indian shadow which has fallen upon my bravest man? I have known Hindus who could look beyond the flesh of men—despised by their own race—and discover souls of stirring evolution and inspiring purity."

Later in the book the Theosophical Society is mentioned in a kindly and humorous manner. One of the minor characters goes to visit the Adyar Headquarters at the request of his sister, who is a member of the Theosophical Society in Syracuse, New York. "Go to Madras, James," his sister had told him. "By all means, go to Madras. Our Headquarters and our libraries of occult literature are there. It may be that our President and Founder will meet you personally, or Annie Besant, the most noted woman in the world. Don't call it Besant, like the author, but as if it were spelled 'Bessant.' There are reasons, James, esoteric reasons."

Of course no loyal Theosophist is going to read that without finishing the book straightway. And although it is apparent that Mr. Comfort is misinformed on some esoteric matters, the main details are so accurate, and the honest intention

so apparent that one felt justified in looking for much more of our teachings and conceptions in Mr. Comfort's next book.¹

His second book, *She Buildeth Her House* appeared early in 1911. It is a tremendously big book in some ways, but it is on the whole, not so well balanced as was *Routledge Rides Alone*. And it is full of Occultism of a higher and finer quality than was apparent in his preceding work. In Bellingham, one of the leading characters, is depicted so true a type of the Black Magician and his powers for evil, that the orthodox book reviewers scoffed at what they were pleased to term the utter absurdity of his achievements. It is unfortunately true that the majority of our literary critics to-day are much less able for unqualified prejudice than for sympathetic tolerance concerning subjects with which they are wholly unacquainted. As Mr. Comfort puts it in a private letter concerning this class: "This is the type of mind that always hurts me—the mind that gives no benefit of doubt to what it does not instantly comprehend—but condemns forever."

After so much accomplished in Mr. Comfort's first two books, you can easily imagine with what impatience—not unmingled with anxiety—we on this side of the continent who were interested in his work—awaited the appearance of his next book. Would he attain poise in it?—a quality somewhat lacking in *She Buildeth Her House*. Would he develop the critical ability which looks after the detail work of a book in such a manner that it is finished, complete and pleasing? This is a quality in which women writers excel; could we expect it of a man? Would he give us a hero who would be innocent but not ignorant; wise but not self-complacent; gentle, but not lacking in manly courage?

And when *Fate Knocks at the Door* came fresh from the publishers, we lost no time in hunting through its pages for that hero; the hero for whom we had dreamed and hoped. Sufficient poise, careful detail work; these were apparent as we continued our search, but we did not find the hero of our dreams. In Andrew Bedient we found a character much nobler and vastly finer than anything of which we had been able to conceive. He must be studied, this man of simplicity and greatness whose literary education consists of years of

¹ This book was reviewed in our Magazine; see THE THEOSOPHIST, September, 1910.

study of the Bible and the *Bhagavad-Gita*; whose opportunities have been nothing more than those given a forlorn nameless waif, turned adrift to fend for himself at the age of seven; and whose heart turns longingly to India by the time he has reached manhood. Here he entered into the Forestry Service and imbibed the brooding mystery and the spiritual potentialities of that land. Here he began to lose the sense of personality and to find himself "one with some Unity that swept over the pageant of the universe.... That was his first departure and he was in his twenty-eighth year." In a disappointed love affair and the consequent suffering that comes to him some years later, Bedient enters consciously upon the Path of Initiation and finds in his heart ever after, love for all womankind with desire for none.

Curiosity as to the personality of the writer followed the completion of a book so full of wisdom and spiritual guidance; and this prompted a letter of inquiry to Mr. Comfort's publishers. By return mail came his address, together with the suggestion that we write him, as he would be very glad to answer any questions. In answer to our letter Mr. Comfort states that he is thirty-four years old, and he has been a member of the Theosophical Society. And he continues:

About eight years ago I wrote a newspaper article on Reincarnation and an editor asked me if I were a Theosophist. I said I didn't know. He said I wrote like one and I became intensely interested—hardly knowing why. He gave me Mrs. Besant's little book, *Thought Power: Its Control and Culture*, and it was, I think, my greatest reading experience. I joined the Lodge here at once, and was chosen the year following (1905) as a delegate to Chicago to hear Mrs. Besant. Circumstances made it impossible for me to go, which I found very hard at the time. I consider Mrs. Besant the greatest living woman. Meanwhile I had been covering continents of Theosophical literature, from *The Ancient Wisdom* to the *Doctrine* itself. The experiences of Routledge, Charter and Bedient are largely my own experiences, though I did not have quite the Indian incidents related in the first and third books. Of late years I have met the tendency to read straight at the fount of the Hindu philosophy, especially the *Bhagavad-Gita*, though I take every opportunity to thank H. P. B., Mrs. Besant, Leadbeater, Sinnett, Judge and Olcott for the marvellous meanings they have brought into my life. Mrs. Besant was literally my spiritual mother in those early years of study, and I say frankly that my love for the Bible to-day, and for the Sacred Writings of the Farther East, as well as the uncommon inner tendency of my work as a modern American novelist are all directly traceable to that first little book of Mrs. Besant's.

In Mr. Comfort we have found, it would seem, one well fitted by study, temperament and natural endowments to further the truths of Theosophy in an intelligent, fascinating and powerful manner. We can but be grateful that such a bit of good karma has been accorded us.

Clara Henderson

stepped out on the platform of Moghal Serai into a crowd of cheering boys, and not less pleased though more quiet elders. Mr. and Miss Arundale, Bābū Bhagavān Dās Sahab, Paṇḍit Chheda Lāl, Miss Willson, Mr. K. Nārāyaṇa Swāmi, were among the familiar faces, and it was good to see them all again, young and old, and to feel their outstreaming affection. Soon we were on our way again, in the Benares train, and at the Cantonment station there was a yet bigger crowd. A gorgeous state coach, covered with garlands and the wheels hidden with flowers, engulfed Mr. and Miss Arundale, Mr. Bhagavān Dās and myself; the dear lads wanted to draw it home themselves, but against this I rebelled, and the horses were reharnessed, and went at a footpace. The very small boys were kindly provided with conveyances by the Managing Committee, but the Cadet Corps, Guard of Honour and Scouts all marched gaily along, flanked by non-uniformed lads. Thrice we stopped, once at each Boarding-House, for the garlanding ceremony, and thus reached Shānti Kuñja. On Sunday came a special welcome from the T.S. Lodges, and on Monday welcome from College, Pāthashāla and School, in an address signed by every Professor and Master on the Staff. Never have I been met on my return with a welcome so warm and so unanimous. May I have strength to be worthy of the love and trust so freely outpoured.

* *

On Monday, September 9th, I had the pleasure of opening the new Training-School for Girls, established by Miss Arundale's energy and devotion. One of our Adyar residents, Mrs. James, is giving herself to this work, and some Hindū matrons have come forward to guide it on right lines. It is in the grounds of the Indian Section, and an additional piece of land is just being purchased and will be presented to the Section, and then rented from the Section for its use. The building was dedicated to the Masters for the use of Their Indian children.

* *

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 Iyer, late Chief Judge of the High Court, Madras; the Hon. Justice T. Sadāshiva Aiyar, Judge of the same High Court; Mr. Chandrasekhar Aiyar, Judge of the Chief Court, Mysore; the Sheriff of Bombay; the Dewan of Bhavnagar; Shri Durbar Sāhab 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.

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Theosophists all over the world will be glad to hear that, as soon as the University of Benares is fairly launched, steps will be taken to found a Theosophical College in Benares. There will, of course, be no distinction of race or creed; all will be equally welcome. It is the

NOTICES

The Occult Significance of Blood (T.P.S. 6d.) by Dr. Mackie is an original esoteric study. *Charmides and Other Poems* by coigne Mackie is a volume of very readable verse (Black-s. 6d.). *The Lady Sheila* (T. P. S. 2s.) is "the story of a few most notable of my marvellous psychic experiences in the mediation of my dear wife, narrated by me as truly and as truly as I have been able" by J. L. Macbeth. *The Key to Perfect Health* is "a practical guide to both Doctor and Patient" by Arthur Hallam of the Psychoneurotic Society (St. Clements Press). *The Trend of Psychical Research* by H. A. Dallas (Watkins, 6d.) is a reprint from the same publisher has to his credit *Notes on the Prayer* by E. Thurlow Harrison (6d.) which are short essays written for friends and published at their wish. *Sketches* by Val Evans may interest some (no publisher, 6d.). *The Mask* by J. Redwood Anderson (J. Thornton & Co., 6d.) contains twenty-one admirable poems of originality and charm. *Bon-Bons* (astral)—good!—by F. P. Savinien (6d.) is another volume of verse full of good sentiment. *Pressed Classes* (Natesan) is an enquiry into their conditions and suggestions for their uplifting. *Indian Industrial and Social Problems* by Prof. Kale (Natesan) is full of useful information. *Persian Gems* (2 Vols.) are badly printed but the pocket editions of some really good verses. *A Social History of Religion and Sadhu Hira Nand—a Saint of India* are both by Prof. T. L. Vasvani. *Truth Newtold* by Willmore is "a plain statement of the Real Things of what Religion really is Against obscure obscurism. Against a paid ministry. Against Agnosticism. In a practical piety"—all told in thirty-one pamphlet pages available at 6d. *Simple Rules of Health* by Philip Oyler (to the readers of our magazine) is a pamphlet of thoughts and will be found useful (3d.). *The Threefold Path* (S., 6d.) by A. H. Ward is an admirable pamphlet and we commend it to our readers. The New Zealand division of the Star in the East is issuing a quarterly entitled *The Halycon*. The first number has reached a creditable production. We heartily wish it success. *Seven Truths of Hinduism* by J. Sreenivasa Row (THE PUBLIST Office, Adyar, Madras, 4 Ans. or 4d.) is in the hands of Mrs. Besant "quite admirable. It should be widely read."

THE LATEST FROM THE PRESIDENT

A very warm welcome awaited us at Bombay; after depositing our luggage at the station, we were driven to the Gaiety Theatre, where the Bombay Theosophists were gathered in force, and whither some had come from other towns. Dr. Trilokekar, F.T.S., presided, and an address was read from a large number of western Indian Lodges in the Bombay Presidency and Kathiawar. Then followed others separately from the Blavatsky Lodge, Bombay, from Porbandar, from Rajkote, from the Kāshī Tatṭva Sabhā, Benares, two from the Order of the Star in the East, and one from the Sons of India; two more from Benares' groups of the Golden Chain met me on the journey. Telegrams from Lodges at Poona, Hyderabad (Sindh), Junagad, Indore, Madura, Adyar, Benares, Kumbakonam, Rangoon, Quetta, swelled the note of loving welcome. Garlands, including two from the Co-Masonic Lodges of Bombay, weighed down the recipient with their wealth of flowers, and two beautiful silver caskets were provided for the addresses. A brief speech of gratitude from myself was all that time permitted, and then the Sheriff of Bombay motored me back to the station, and we shortly steamed off for the north.

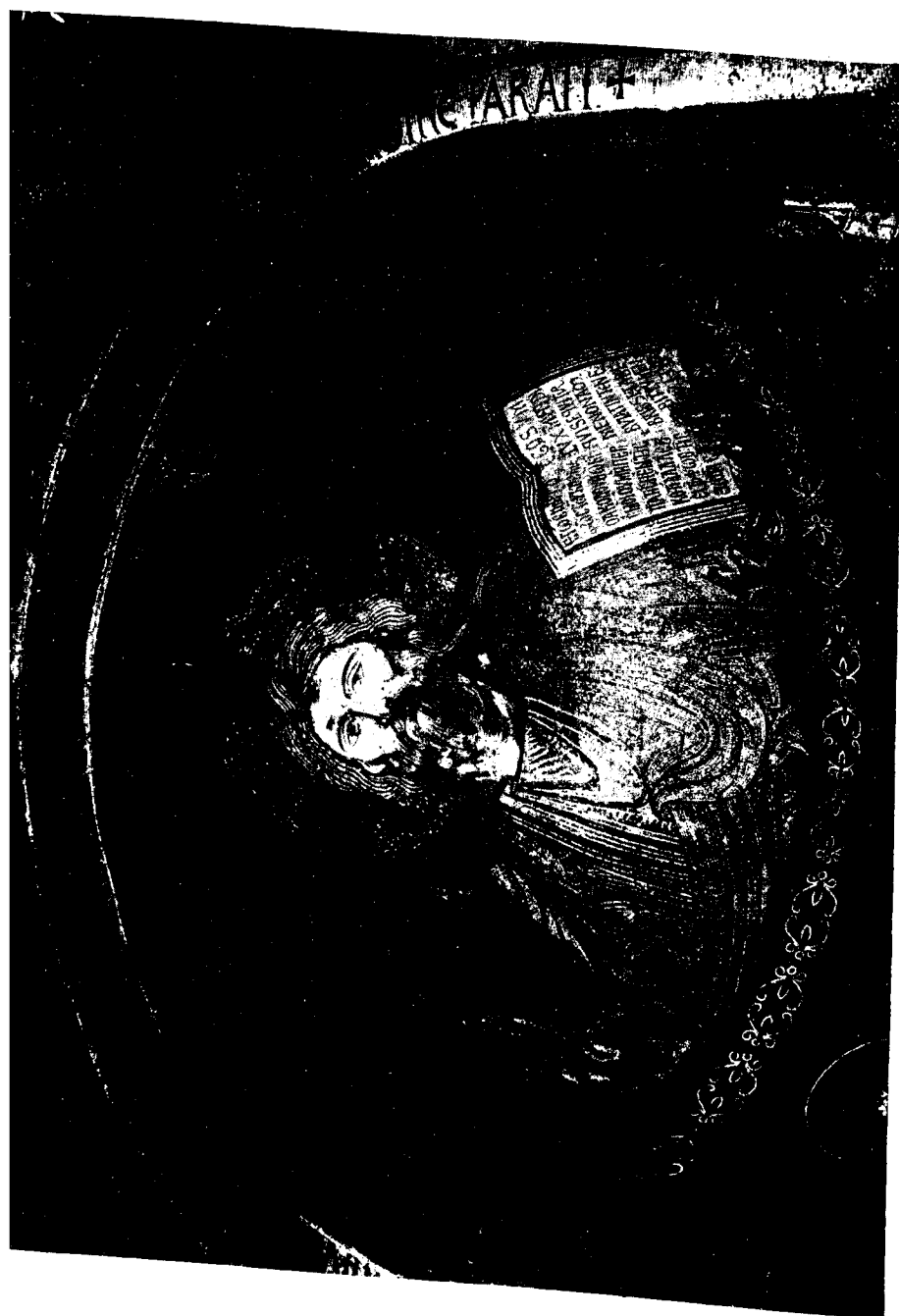
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The country was lovely in its brilliant greens and rushing waters, and was restful to eyes tired with the gleam of the sea. We tore onwards at a tremendous pace—the postal specials always seem to me to run dangerously fast on the not very smoothly laid roads—and the Benares party, Mrs. Sharpe, Dr. Rocke and myself, abandoned Mrs. Kerr and Miss Stewart, who were going on to Calcutta, and

hope of those who will found it that it will be a unifying element in India, drawing together all the separate factors which make the Indian nation. The principles laid down in Alcyone's admirable little book, *Education as Service*, will be followed there in practice.

* *

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 3½d. 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.



PICTURE OF CHRIST IN THE CAPPELLA PAIATINA

Vol. XXXIV

No. 2

THE THEOSOPHIST

ON THE WATCH-TOWER

THANKS, loving and grateful thanks, to all friends, far and near, who sent me birthday greetings on the sixty-fifth Anniversary of my birth. Telegrams came from England, Scotland, New Zealand, Burma, Ceylon, United States, Java, London, Madrid, Paris and from so many Indian towns that the list is too long to give. More than two hundred Indian Lodges combined in sending a resolution of love and loyalty, circulated from the C. H. C. Lodge, as a birthday greeting. Many others sent words of love, welling up from their own warm hearts, while messages from individuals rained in all day long. To all, and to all who sent congratulations by letter, once again: Thanks. October 1 was a very full day at Benares. The celebrations began at 7-30 A. M. with a gathering round the Sarasvatī Temple in the College quadrangle, to which I was escorted by the cadet corps, and passages from the scriptures of the Hindūs, Jainas, Zoroastrians, Buddhists—in Pāli, Chinese,

Tibetan and Japanese—Christians, Musalmāns, Sikhs, were read by members of the respective faiths; there is something strangely impressive and beautiful in such a ceremony, so fitting for the celebration of the birthday of the President of the T. S., the world-wide Society, embracing members of all faiths. Then came the opening of a room to be used by men and women who have dedicated themselves to human service in our world-wide work, then gifts were presented to the poor pupils of the Sons of India Day and Night Schools. Next came the taking of a photograph at the C. H. C. Girls' School, of the teachers, pupils and visiting ladies; no pupil being taken except with the written consent of her father; so numerous were they, that it was necessary to take two pictures; a purse was also presented. After this, I addressed the C. H. C. Brotherhood, numbering some three hundred students, whose common tie is love for their Principal, Mr. Arundale. The last morning function was the giving of presents to every servant employed in the T. S. houses and grounds. In the afternoon we began again at 3 P. M. with a crowded meeting in the College Hall, where the senior Professor, Mr. Bireshwar Banerji made a touching and effective speech on behalf of the College; the School was represented by Bābu Lalit Mohan, and several students recited compositions written for the occasion. Some very lovely scarves of Benares weaving were presented to me by the C. H. C. and the Sons of India, with permission to use the remainder of the gift for one of the many branches of our work. We adjourned to a Reception in the College grounds, given by the C. H. C. Officials, at which some admirably performed drill was one of the attractions. Thence we went to the T. S. Hall, where the resolutions

of Lodges were presented, a very nice address from the Islamia Lodge—approving strongly of the foundation of the Theosophical College; resolutions from the just-formed T. S. in Burma and from the Buddhist T. S. in Ceylon; an address from the Co-Masonic Lodges in India, Burma and Ceylon, with a fine Jost fan, working merrily; an address from the Order of the Star in the East; these two last were presented at the T. S. meeting, though outside the T. S. organisation, by the kind permission of the General Secretary of the Indian Section. An illumination of the C. H. C., the Boarding Houses, and the T. S. buildings, closed the day for most of us, though the boarders had still sufficient energy left to listen to a musical entertainment. May the Great Ones grant that Their servant may be worthy of all the love and trust so richly outpoured, and may repay in service the generous confidence reposed in her.

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Many gifts have reached me, both of money and of things; the money will be used for the good work, and will help me much.

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The following Birthday Address, translated from the Persian, has special interest in that it approves the project of establishing a Theosophical College in Benares.

We, the members of the Islamia Lodge, Benares, most respectfully congratulate you on the happy occasion of the sixty-fifth Anniversary of your birth. We most heartily acknowledge and appreciate your manifold works for the good of mankind, which are so well-known to the public.

We have heard with much gratification that you intend to establish a Theosophical College in Benares in which high education will be given to every one without distinction of caste and creed, and, along with secular education, religious instruction will be imparted according to the tenets of the sect

to which the student belongs. This will be an unparalleled educational institution in India.

We pray to God to give you long life, so that all humanity may derive benefit from your personality.

This address embodies the view taken generally by educated India of the proposed Theosophical College. A Karachi paper, in a passage reprinted in the Allahabad *Leader* as a leaderette, and so presumably with approval, opposes the idea of Theosophists educating themselves on their own lines, and welcoming all, irrespective of creed and colour, and exhorts all Hindūs to hold aloof, and the Hindū University to refuse the College affiliation. It is early days yet to discuss such questions. Meanwhile it is the duty of Theosophists to work for the Hindū University as they have worked for its nucleus, the Central Hindū College, which makes it possible. It is interesting to note that the largest single donation given to the C. H. C. was given by a non-Hindū Theosophist, and the largest donations, with one exception, have come from Theosophists, Hindū and non-Hindū. We shall continue our humble services till the Hindū University is launched, and then we may fairly do something for those who follow, or admire, Theosophical ideals. It will be good for India, as for any other nation, to have a College which will welcome all the rival creeds with equal respect, and so foreshadow the future amity, and build for united India. *The Universal Textbook of Religion and Morals* will embody its religious and ethical teachings, and *Education as Service*, the ideals which, with the blessing of the Masters, it will endeavour to realise.

* *

On September 23 a small party of us went to Gaya, a place which had not been visited on behalf of the

University of Benares. Subscriptions to the amount of over Rs. 29,000 were promised, and another Rs. 21,000 are expected, exclusive of the donation of the Mahārāja of Tikari, who was at Simla. We went on to Bankipur, where another lecture for the University was delivered, but I made there no immediate appeal for subscriptions, as most of the well-to-do had already subscribed, and also because the City Magistrate was in the Chair. (Government officers may not preside over University meetings for raising money.) My main object in both towns was to raise enthusiasm for the University which the Government is willing to grant, and to do away with any sense of disappointment about the refusal of the power of affiliation. Lectures on Theosophy were delivered in both places, the District Judge presiding at Gaya. The meetings at Bankipur were so large that we were compelled to leave the hall for the open air, for even when the hall was packed to suffocation a couple of thousand people were struggling outside.

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Full of instruction and of encouragement is it to watch how a good resolve, long hidden quietly in the heart but ever fed with the dew of devotion and of aspiration, blossoms out at length into strong and beauteous growth. Thus has it been with Krotona. Our good friend, Mr. A. P. Warrington—now General Secretary of the Theosophical Society in America—had dreamed for long years of establishing a Theosophical community, and he hoped to found it in Virginia, his home. After my American agent for the E. S. had fallen away in 1907, I chose him as my E. S. representative there, selecting him as one in whom met the rarely conjoined qualities of good sense, great business

ability, and the power of complete self-surrender and devotion. He told me then of his hopes, and we discussed possibilities and localities. He worked steadily on at the task of the moment, and brought the E. S. to a high state of efficiency, choosing his assistants with insight and inspiring them with devotion to the cause and loving trust in himself. When our noble Dr. Van Hook was compelled by financial needs to resign the Secretaryship, all eyes turned to Mr. Warrington as his successor, and he accepted the duty; meanwhile, he had decided to found the long-hoped for community in California, and had secured a plot of land. Help flowed in, and Krotona—the name had been chosen many years before in honour of the great Pythagoras, the ancient philosopher and the present Master—descended from the mental to the physical plane. Earnest men and women gathered round the new Secretary in the new Centre, and spiritual life and strength flowed in, drawn by devotion and self-sacrifice. The first official gathering was held there on June 30, and on July 2, 1912, the Foundation Stone of the Administration Building was well and truly laid with full Masonic honours. Thus the dream materialised into a fact. May the blessing of the Masters rest on the work so well begun, and bring it to a successful issue.

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One heart must have been full of thankful joy that day, as full as that of the General Secretary. His devoted assistant, Marie Poutz—who labours unceasingly for the E. S., who never appears, but who would leave a wide gap, impossible for a while to fill up, if her work were withdrawn—must have gazed with grateful, happy eyes at this crowning of the hopes of many years.

She has worked unwearingly at the unending drudgery of the E. S. office, and has become the friend and trusted helper of many hundreds. Fully has she contributed to the present success.

* *

Seven Chicago Lodges have formed themselves into an incorporated Theosophical Association in order to lease a Headquarters for Chicago, and have taken convenient premises, comprising a Hall which seats three hundred people and four smaller rooms, in the Lake View Buildings, 116, South Michigan Avenue. This should much facilitate work in the huge city, and should draw the co-operating Lodges into a closer unity. Dr. Van Hook is also hard at work with his Lodge in the Fine Arts Building, where he has been for some time past.

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Mr. T. N. Farquhar, M. A., is well-known in India as a speaker and writer, and he was selected to give a series of lectures at the Cambridge Summer Meeting on 'Indian Religion in Christian Light'. The lectures proved to be most attractive, and were marked with much liberality and sympathy. Mr. Farquhar made none of the ignorant misrepresentations of Hindū thought and life with which missionaries have made us so sadly familiar. But his view of reincarnation and karma (unless the newspaper summary does it injustice) is likely to mislead:

Souls are emanations of the divine spirit, sparks from the central fire, drops from the ocean of divinity. Each soul is incarnated in a body times without number. The same soul may be in one life a God, in another a man, in a third an animal, or even a plant. There can be no rest for the soul or relief for it from suffering until it finds release from the necessity of rebirth and returns to the divine source whence it came.

The companion doctrine of karma was also explained. The word karma means 'action'. The doctrine means the inevitable working out of action in new life. A man's body, character, capacities, and temperament, his birth, wealth, and station, and the whole of his experience in life, whether of happiness or of sorrow, together form the just reward or retribution for his deeds, good or bad, done in an earlier existence. The expiation works itself out not only in his passive experience, but also in his actions. These new actions form new karma, which must necessarily be expiated in another existence. Thus deeds, good and bad, form karma, and lead to rebirth. Hence the thought arose and found acceptance that if by any means a man can cease acting he may thereby get release from the necessity of rebirth. This thought encourages asceticism—the renunciation of ordinary life, with its gains, pleasures, and interests, so as to pass through an actionless existence. By living away from the unreal world of action the one actionless reality may be drawn near to. The ascetic is the only truly religious man.

Reincarnation—or transmigration, as the lecturer calls it, the two words are identical in meaning, one touching the form, the other the life—does not imply a number of lives in which Gods, men, animals and plants are jumbled up indiscriminately. Shri Shankarāchārya was careful to explain that when a man, from evil deeds, was for a time attached to an animal, he did not become an animal, but was only 'co-tenant' with the animal soul; when the soul reaches the human stage it cannot again lose humanity, even if tied for a while to an animal. A horse tied to a post does not become a post. Even this is now *very* rare, man having advanced so far beyond the animal kingdom, though occurring occasionally as the result of very extreme cruelty.

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While it is true that action, good and bad, leads to rebirth, Mr. Farquhar should have added: "Except when done for the sake of sacrifice" (*Bhagavad-Gītā*). Action which is done as a loving sacrifice to God or man does not bind. It is only the *misunderstanding* of karma

which "encourages asceticism". And it is erroneous to ascribe to the Hindū the idea that "the ascetic is the only truly religious man". What of Shri Rāmachandra, of Janaka—the Kings? What of Shri Kṛṣṇa, the warrior and statesman? What of Bhīṣma, Arjuna and scores of others whose names *shine out* in Hindū history? The Hindū's life is permeated with religion, and there is no division in it between the sacred and the profane, the religious and the secular.

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"Expedition to loot lost continent. Diving for Atlantis." Such is the startling heading under which is recorded the launching of an expedition from Liverpool "for the purpose of looting the sea-sunken cities of a lost continent, which may or may not prove to be the mysterious Atlantis of hoary tradition". The continent is thought to be as large as Europe, and to have been suddenly overwhelmed. Investigations showed that:

The temples, palaces, and houses which formed the cities of this lost country were in far better condition than the land-buried cities of Yucatan and Guatemala. Several valuable objects of gold and silver, encrusted with jewels, and recovered by the crude methods necessarily employed by the searchers, made it practically certain that the inhabitants of the doomed land had not had time to escape with their wealth before the final catastrophe.

These discoveries, together with the traces found in the buried cities of Yucatan of a once powerful and enlightened race, indicate a wonderful civilisation that was in existence long before the days of Egypt or Babylon.

The buried cities on the adjoining land have been investigated to a considerable extent. In the ruins of one of these, the ancient city of Tikal, near the borders of Guatemala, evidence has been found that:

Its long-forgotten people used paper chemically prepared from wood fibre, and that they had printed books and libraries.

They also had telescopes, accurate astronomical instruments, and a perfect calendar, besides theatres and hippodromes, while their art was excellent. Gold and silver were used lavishly, even in their household utensils, and their carvings reveal a higher state of culture than Egypt or Assyria.

Although the object of this expedition is frankly 'loot,' still we may wish the investigating capitalists success, for the millions they hope to gather will yield interesting evidence that the legends of the past are historically true.

* * *

Great news comes from Canada for advocates of prison reform. To the Hon. Mr. Hanna, Provincial Secretary of Ontario, belongs the honour of the idea of making a farm replace the gaol. He began in 1910 with 18 men, dispensed with prison uniform, armed guards and cells; told the men that they might escape, but that he advised them to think what they would gain by it; took their parole not to run away, and set them to work on a farm of 850 acres, much of which had to be drained and cleared. By the autumn, 180 men were at work, and good crops were harvested; there are now 225 men employed. They rise at 5-30, breakfast at 6, begin work at 7; "they work a ten hour day, with three square meals, and at 9 o'clock back to bed. If they have put in a good square day's work, and have eaten three square meals, and then get into a comfortable bed, we have no difficulty whatever in inducing them to remain till morning—and that is the point we have in mind." The dinner 'square meal' consisted of soup, meat pie, potatoes, carrots, bread, tea, and sago pudding. The 'comfortable beds' are in long dormitories, not cells. The offences were, generally, theft, assault, vagrancy and fraud, and the sentences

ranged from three months to two years. Well done, Canada! But I fear that if we had such a labour colony in England, many of our 'free labourers' would be qualifying for prison, with its 'square meals' and 'comfortable beds'. This is the kind of labour colony I am longing to see established for all congenital criminals and vagrants, drafting them into it from the schools in which they would have been taught from early childhood. (See the first lecture in *The Ideals of Theosophy*, or the separate lecture on *Social Problems in the Light of Theosophy*.)

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Chinese women vote on an educational qualification, and Portuguese women are to do the same. The next step in both countries should be to disqualify all illiterate male voters. A person who can neither read nor write should not have a vote outside village and town parish affairs. England is considering the enfranchisement of illiterate men, who are indifferent to the vote, and is inflicting physical torture by forcible feeding on literate women who desire to possess it. In truth, as politics now go in England, illiteracy should be made a qualification for the possession of a vote.

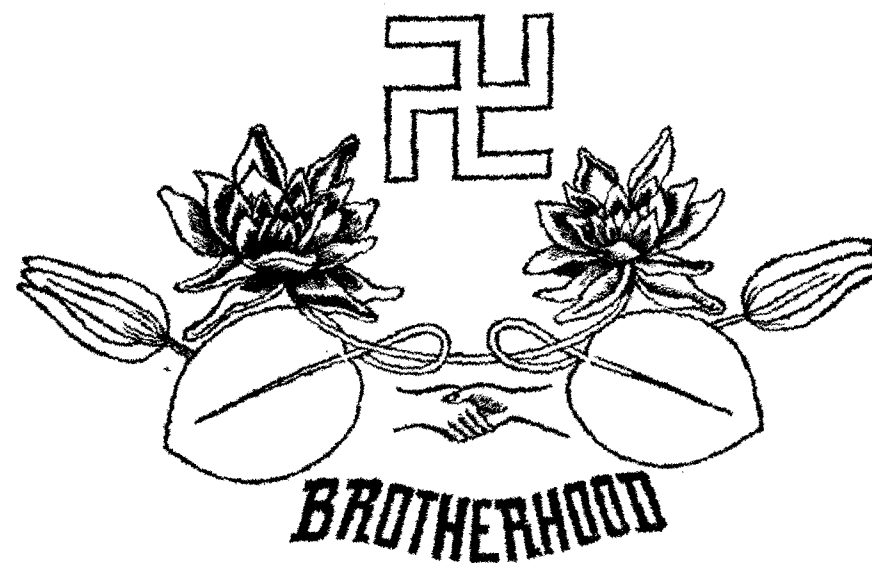
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Mr. Lloyd George's plundering fingers squeeze the poor more severely than the rich. One of my women friends, who lives on the modest income of £ 95 a year, has hitherto recovered her income-tax on appeal to the Inland Revenue Commissioners. To her surprise, on applying for the refund in the usual way last year, she was informed that, by the Finance Act, 1910, the statutory allowances had been discontinued to all persons living abroad—as, from April 6th, 1909, inclusive.

Why a person living abroad, and therefore not enjoying the protection for which he pays taxes to his country, should be mulcted of income-tax at all it is hard to see; in any case an income of £95 a year ought to escape tax; but all is fish that the net of the Chancellor of the Exchequer can catch, and this cruel forfeiture of the pittance of the poor probably slipped unnoticed through the Commons' House, intent on larger captures. Exeter Hall, however, was protected, and missionaries escape the confiscation.

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The little book, *Theosophy*, by myself, issued in the Edinburgh series entitled 'The People's Books' is out, and can be obtained at THE THEOSOPHIST Office as well as at the T. P. S., London. It will prove useful for general distribution as a propaganda book, and as it will be on all railway bookstalls it will be easy to obtain.



ASPECTS OF THE CHRIST

By ANNIE BESANT, P. T. S.

A LECTURE TO THE CONVENTION OF
ENGLAND AND WALES

I HAVE chosen for our thought to-night a subject which appears to me to be one of profound interest, and one also of great practical importance. For no subject in the western world touches more nearly the hearts of men than the subject of the Christ. Round that name are entwined all sacred memories, all loftiest aspirations, the ideal of a perfect manhood, the manifestation of God Himself. On the other hand there are many intellectual questions concerned with it, and it is impossible to escape from those questions in the modern

world—historical discussions as to the date at which He lived; critical discussions as to the authenticity of the records in which His life is inscribed; dogmatic controversies as to His nature, whether He be God and man, God or man, or only man; whether His rightful place is that of a great Teacher or of a supreme Object of worship; how He lived and how He died; all these are questions which grow up around His name; these are questions that the intellect must decide.

Now when you come to the atmosphere of the intellect, you inevitably come into that which is and must be critical, calm, balanced, more or less cold. Whereas on the other side the deepest, the most passionate emotions of human nature are concerned—emotions of reverence to God, emotions of passionate admiration of man, emotions of aspiration towards the spiritual life, aspirations the holiest and the deepest. And hence we find that round the intellectual discussions have raged the floods of emotional feelings, to the injury of both. Everywhere the emotions come in, the intellect becomes biassed and cannot judge aright. Where the intellect is concerned emotions are a danger, not a help. But on the other hand the emotions concerned being those which are the most inspiring, the most elevating, the most spiritualising, it is necessary that they should have their place, that they should enjoy full liberty of expression, that they should go out to the Object of worship, that they should purify the heart as well as inspire the life. We cannot do either without the intellect or without the emotions. Both have their place, both have their value; but in order that each may have its full value it must have its rightful place assigned to it in this great central subject of religious thought.

The intellect must be given its full, free play, the emotions their undisturbed expansion. And we shall only be able, I think, effectively to do that if we regard the whole subject in that light of the Divine Wisdom which includes the intellect and the emotions, but which also recognises the place and the supremacy of the Spirit. And I want if I can to-night to help you to a view which it seems to me—if it commends itself to you, and if you study it—may help you to understand as you should understand by the intellect, but may leave to you untouched, nay, untouchable and invulnerable, that Christ of the human heart to whom the Spirit raises himself in his moments of highest realisation, far away from every wind of controversy, from every storm of discussion, in that pure unclouded air of the very heaven itself, where intuition sees and reason bows down in silence, where the Spirit speaks and all lesser voices are dumb.

Let us take first the intellectual view and glance at this historically, as to the life itself, and then, from the standpoint, still intellectual, of comparative religion. Let us then glance at the dogmatic side, round which so much of controversy has raged and still may rage. Then let us see how the Christ appears as the Ideal of the soul, and how He rises above all the controversies of history and of doctrine in that mighty, all-compelling form which has been called the "Logos of the soul". If thus perchance we can study some of the many aspects we may be able to keep the inspiration of the ideal untouched, and may walk calmly, thoughtfully, in study careful and accurate, amid all the intellectual difficulties that have surrounded the subject in the past, that inevitably still surround it to-day. And let me say, ere beginning

this intellectual part of our study, that if there is one subject more than another which should be a subject to unite and not to divide, it is that of the thought of the Lord of Love, of Him who is to be the Buddha of Love, as the Lord Gautama was the Buddha of Wisdom. Round that sacred name the battles of the churches long have raged. The name which should unite according to the prayer "that they all may be one, as I, Father, am in Thee, that they also may be one in us," that prayer has fallen, as it were, unregarded to the earth, has brought down no answer, has found no acceptance; for Christians have quarrelled over Christ more bitterly than perhaps over anything else. And sad indeed and terrible would it be if we, who preach the brotherhood of religions, should copy that worst side which makes the holiest subjects, subjects of controversy, and raises the storm of human passion within what should be the Holy of Holies of the Sanctuary.

To avoid this let us look at the intellectual side quietly and calmly as befits students. First the historical. On that Occultism speaks clearly and distinctly, as we have learned from the Masters of the White Lodge, from the messenger whom They sent to us, H. P. B., confirmed by the study of later workers. And this view is supported by much in the story of the past and by one or two teachings that are worthy of consideration in the record of the New Testament itself. It is the story of a Hebrew youth, born about a century before the beginning of the Christian era, trained partly in Egypt, partly in the monasteries of the Essenes, coming forth at about the age of thirty to be a teacher among his people, recognised by them as known in the days of his youth. On him descended the Spirit

of the Holiest, and, descending, on him it abode, and in that moment of descent was the coming of the Christ to occupy the chosen body which He had selected for His stay on earth. Then a brief life of three years among men, a life of uttermost beneficence, a life of many wondrous healings as well as of exquisite teaching. The gathering together round Him of a few to whom He taught the deeper doctrines some of which they later were to spread abroad; "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables." Sometimes the enthusiastic love of the crowd, sometimes the passionate hatred, attempting life; finally in the city of Jerusalem, in the very court of the Temple itself, a riot breaking out, a terrible stoning, the passing back of the Christ to His own place, the murder of the body in which He had dwelt, the taking up of the body, the hanging of it in mockery on a tree by those who had slain Him. Such is the ancient story, the story of the records of the past, confirmed by traditions which have passed downward through the Hebrew people, who tell us of this young Teacher in the days of Queen Salome, who preached and taught, who was slain and hanged on a tree. And it is confirmed by those words spoken by S. Peter, recorded in the *Acts of the Apostles*, when, speaking reproachfully to the Hebrews of his day, he spoke of "Jesus whom ye slew and hanged upon a tree". Then, still following the record, how the Christ for forty years and more continued to come to His disciples, teaching, guiding, instructing, inspiring them for the great work that was to be done; how gradually they dispersed over the nations, gathering disciples and carrying on the work, until in the later days that great

recruit was won to whom the Christ Himself appeared sending him forth on his great mission, he who laid the foundations of the Church as Church, the great Apostle Paul, who declared that he knew naught among them save Christ Jesus and Him crucified. And then the spread as known to you, the spread of the doctrines of the great Teacher; and side by side with the outer preaching, the Mysteries of Jesus. The teachings in those, as I said, were begun by the Christ Himself and carried on for some forty years or more. Forty years is the time given by one of the great Bishops of the early Church. We should be inclined to make it somewhat longer than that, but the date has not been very carefully measured. Then the birth of Apollonius of Tyana, he who was sometimes called the Pagan Christ, the disciple Jesus reborn in the year one of the Christian era, taking up the work, travelling far and wide, Messenger of the great White Lodge, making in various places in Europe centres of occult force to be used long afterwards when again a great Teacher should appear, passing away out of the body and taking up the work of the Mysteries of Jesus, becoming the great Teacher of the Mysteries, instructing, guiding, helping during the following centuries. One writer among the early Fathers of those Mysteries, one great Bishop who underwent martyrdom, tells us how he was taught in the Mysteries, and how the angels came to teach; gives us some of the things that they were taught, the great graded hierarchy of angels, and the mysteries of the heavenly world. And then others speak of these same Mysteries. S. Clement of Alexandria tells us much, tells us much that he says will not be readily understood by all, but they will understand, he says, who

have been touched with the thyrsus—the rod of Initiation, the cone-crowned rod with which every candidate in the Mysteries was touched, by which the sacred fire was set free, so that the eyes were opened and the secrets of the unseen world revealed. Those who have been thus touched, says S. Clement, will understand the allusions that he makes. And much more is told us by Origen—he has not the prefix of Saint, though he well deserved it, because on some points his doctrine was too liberal for the party which became the dominant party of the Church. He tells us much about the teachings, how they were given by the Christ Himself, how they were given in the secrecy of the house after the crowd had gone, to His disciples in the house, quoting the words of the Gospel. How these teachings were handed down from one to another, never written but always ‘from mouth to ear’ as the phrase has it, and told only to those who were ‘perfect’. The word ‘perfect’ was used for the Initiated. Some of you may recall that it is used in Modern Masonry, the tradition still alive. We read also in him some of the formulæ used, and we learn from him that they who were thus initiated were the Gnostics, the knowers. They *knew*, they not only believed. And he says that no Church could last unless it had the Gnostics as its pillars. It was true that the Church had medicine for the sinner, but it had also knowledge for the wise, and only ‘those who knew’ could keep the Church safe from attack, and its doctrines safe from degradation. Read, when you have leisure, his wonderful description of the Gnostic and his life. Then you will realise something of the power in the early Church where such Gnostics were the teachers, and where none might pass to the highest grades of the

priesthood unless they had passed through the Mysteries and had learned in the presence of others the secrets of the faith, confided in the circle of the perfected. And so we find, looking thus at it from the historical point of view, a succession of stages of teaching. The Christ Himself in the body of the disciple, able to stay but for a short time, and then slain; the disciple reborn to carry on the work, and until his rebirth the great Master Himself the Teacher in the sacred circle of His Initiates. Then the travelling far and wide of the great Messenger, the making of occult centres, the preparation for a future then far from the birth, but which we are finding now as the near future. For those secret centres, existing as they do in Europe, are the centres whence the light shall spread, the centres where the Masters shall stand, where disciples shall be gathered, whence the teaching shall go forth.

And so looking, we come on to the time when in the Mysteries the teaching still was given which made the Gnostics of the early Church. Then a great change comes over Christendom. Christianity and the State embrace, the State wanting to use the religion in order to win wider power for itself, and so making treaty, as it were, with the Church. And then the gradual passing away of the Mysteries, slowly, through the centuries; the gradual withdrawal for want of pupils, and the passing on of the memory of the Mysteries to little scattered bodies of people who, under various titles, carried on the scientific studies which had formed part of the learning of the Mysteries; now and again publishing under mysterious names some of the results of their labour, publishing those strange things called the rosaries, 'under the sign of the rose,' the secret

sign, giving alchemical and medical mysteries, daring not to speak aloud and plainly, because of the danger.

And so gradually the occult knowledge was veiled more and more deeply, for the blood of the Christ did not fall only on those who shed it nor on the people to whom they belonged. It has fallen as a shadow over the whole of Christendom, hiding the Mysteries, making invisible the occult side of truth. For the persecuting mind awaked, and the prison gaped for those who knew the hidden things of the Spirit, and the lips were silenced and the tongues were rendered dumb, and the outer knowledge was thrown into the form of dogma, and the inner knowledge was proscribed as Gnosticism and heresy. It never died. It was handed on from group to group; the torch of the Wisdom was never wholly extinguished but none dared to speak openly; and so we have come down to our own days where still the veil is thrown over the Mysteries—a veil now to be gradually withdrawn, because once more the feet of the coming Christ are heard, and the world must be prepared for the coming, the thought of the Mysteries must again be a reality. And as during the last thirty years the doctrines that lead to knowledge have been spread far and wide, so now the outcome of those doctrines must be gradually rendered familiar to the minds of men—the great facts of Initiation, not only in books as words, but in life; the fact that Initiation is as possible now as in the far-off past, that men and women pass the portals now as they passed them long ago. And in the coming years you will find gradually more and more will be spoken, more and more will be declared, in order that some of the arrows of scepticism may break on our breasts and be blunted, ere He, the Master

of Masters, shall come to face the unbelief of the world. And so you will find gradually we shall talk more and more of these things, and shall talk more and more openly. Let the world mock as it mocked before. Facts do not change because of ridicule. Far better they should mock the servants than the Master. Far better they should ridicule and scoff at the disciples than at their Lord.

Thus you have that historical side reviewed. You should study it, as far as you can. Be willing to reason about it, to discuss it, and do not mix up your feelings with that part of the study.

Next you come to the critical side, the side of the doctrines. There you should try to gain some knowledge, for such knowledge is valuable. How the experiences were written; who wrote them; why they are all written not as the gospel *of* so-and-so but as the gospel *according* to so-and-so, pointing out the existence of different schools of tradition in the early Church. There was one school of tradition that bore the name of Matthew, another of Mark, of Luke, and of John, each writer giving the tradition according to a school, named after its head in the eastern way. I think that all now practically admit that the Fourth Gospel—that according to S. John—belongs to the great Neoplatonic and Alexandrian school, that it is less the record of a life than the record of a heart and mind. This gospel is very different in tone from the others, and is quite irreconcilable with them as regards the outline of facts, but it is pregnant with the deepest lessons, full of the most inspiring thought. And just as that Neoplatonic and Alexandrian gospel is said to be “according to S. John,” because in him was

more of the mind and heart of the Christ than in any other of the apostles, so the others also are marked as to their origin, and give us the varying traditions which have come down, the story of that wondrous life. Learn something of their value as historical documents. You ought to know something of that as students. And you can study it quietly, indifferent to many points that may be raised, because they do not touch the real Christ but only the authenticity of the particular documents. The proof of the Christ is not in the writings but in His Church, and in the devotion of the ever growing millions of human hearts, generation after generation, round His feet. Read all criticism fearlessly; it cannot touch aught that is of value.

Then we come to a type of criticism which does not so much criticise the different documents, though it grows out of that, as challenges the whole conception of this historical Christ. That I think is growing, on the whole, weaker now than it was some thirty years ago, when it was very strong, when Strauss' *Life* came out, when the idea of the Sun-myth dominated, enormously strengthened by many of the archæological and antiquarian researches, by the discovery of similar stories round the lives of many Saviours, of identical symbols—like the symbol of the cross, everywhere to be discovered in the ancient world, but rarely in the catacombs where Christians were buried, where it was less frequent as a symbol than others which later dropped out of sight. The crucifix, you will remember, did not appear till about the sixth century after Christ. But the cross existed in the world tens of thousands of years before the birth of the Lord Maitreya as the Christ. On the real meaning of the cross, however, I

shall have a word or two to say presently. You have then the idea put forward that the whole so-called history of the Christ grows out of the Sun-myth stories. A mistaken idea, but a profoundly interesting one, because, while the story of the living man did not grow out of the Sun-myth, much of the Sun-myth gathered round the living man and clothed Him in garments that in His own physical life He did not wear. And there lies the interest. A very large amount of the story of the Christ—of the Christ sometimes spoken of as the cosmic Christ or the Second LOGOS—belongs to the great religion of the Sun.

You all know that myth is much more important than history. History is the record—I was going to say of facts, but very often not even of facts—and it is only that. And a fact, you know, is a very poor little thing when you come to look at it. It is only the fourth or fifth reflexion of the great truths in the world of Ideas; when a great Idea is in the heavens, it is thrown downwards into grosser and grosser matter, and each grosser sphere cuts off one aspect of the Idea, and when you have got most of the aspects cut off, and the Idea comes down to the physical, you call the fragment a fact. That is what facts are. And you think so much of them. Now the myth is the expression of the Idea as it exists in the heavenly world, and that is always true. It comes down then in the pictorial form, and the picture contains much more than the word, the dogma. The picture of a thing tells you much more than a few words describing it. Put a thought into music, and it tells you more of its beauty than if you only described it. Paint it on canvas, carve it in marble, and more of the Idea comes through than in the mere description.

And so with myth. The great myth is the truth that the Second LOGOS, pouring out His life into the world—He whose body is the Sun—sends that light and life into the world, supporting, and maintaining, and vivifying. The Sun-worship of the elder days was not only a collection of stories; it was the very life of the Sun, of the God in the Sun, poured down on the worshippers upon earth. It is the oldest and the mightiest of all religions, the religion of our far-off ancestors in Atlantis even; still more beautiful was it in the great City of the Bridge, the inheritance of the Āryan Race, as given by Vyāsa. And that religion taught how the life of God interpenetrates His world, so that every fragment of the world is vitalised by the Divine Life. That it lives by Him, moves in Him, exists in Him, and if He could cease to think it, would pass away like a shadow of a dream.

And then the Elders taught the people how the Sun as symbol passed through the stages, year by year, which marked out the ideal human life. Born into the weakness of childhood, rising into the strength of manhood, giving life for the benefit of humanity, ascending into heaven to pour down blessing upon earth—the story of the Sun-God, They called it. And that you find in every nation; that you find traced fully or partially in the great scriptures of the world. And much of that great story wound itself round the picture of the Christ as the human lineaments faded and the divine shone out from within, until the adoration and the love of His followers could not distinguish between the glory of the Godhead and the glory of the manhood through which it shone, and they called him God, who truly is God manifested in the flesh, not apart from us, but

"the first-born among many brethren". For in each of us lives the same Divinity, in germ in us, unfolded splendidly in Him.

So that all that is *true*. And I want you to see it as intellectually true, so that you may not have a difficulty when you hear Him spoken of as the Son of God, the Second Person of the Trinity, the cosmic Christ, the Life of the world. Such Life there is, and such Life is embodied in every Son of Man. Fear not, then, when stress is laid upon that aspect, for it inspires man to effort. And as the light of the sun warms the physical body, so does the light of that divine Sun warm the human heart.

And thus you find a view made into an attack, where it ought to be made as an explanation and an increase of glory. And you find there the first explanation of the Cross. Plato spoke of the WORD, the LOGOS, as marked out on the universe as a Cross. But think a moment of what that Cross is. The universe from the Platonic standpoint was a sphere, and a cross marked upon it was the cross of equal arms, sometimes called the Greek Cross. And the manifestation of the Spirit descending into matter, crucified in matter, is the Cross, the equal-armed Cross, the Cross of the Spirit, first marked on, then submerged, then triumphant, in matter.

As this thought spread, the Sun-God and the Cross became identified. And the life of the Spirit outpoured upon the world had as its symbol this equal-armed Cross. Then, coming downwards, that is represented in the Mysteries. And inasmuch as it had to be represented pictorially, after the power to make living forms had passed because of ignorance, the Mysteries became a drama which was acted, and then the Sun-God no longer

appeared triumphant on the sphere in space, but outstretched on the cross of matter, crucified in matter, and you have no longer the equal-armed cross but the Latin cross, one arm lengthened that the body of the man crucified may be thereon represented. And so the mystic teaching grew up, and all still gathered round the splendid figure of the Christ. And out of that mystic teaching, the teaching of the Mysteries, in which the body was crucified that the Spirit might triumph, the lower self sacrificed to the higher that the higher might reign triumphant over the matter that was thereby redeemed—because of that, this double cross came into Christendom from the far-off past, the Cross of the Passion and the Cross of the Spirit triumphant.

And that in the truest sense is myth, the great spiritual truth, higher than all fact, and ever represented in the history of the human Spirit. And Christ crucified is that magnificent ideal in which man arises triumphant, having crucified the lower self on the cross of matter; the body is dead and buried, and then the Christ arises triumphant from the sepulchre, bearing on His banner the equal-armed Cross of the Spirit that has triumphed, that has made matter the servant of the Spirit, and has redeemed the body by making it the subject of the Spirit—that wondrous, ever-true myth of Christ, to be re-lived by you and by me, if ever we would attain to the place of the Spirit triumphant.

And then, studying, we learn to understand, and we realise, as is generally the case, that there is a truth embodied in each conception, and that what we want is the power to link the truths together and see them in their full, all-round perfection, instead of in their fragmentary aspects. And so we learn that the historical

story of the man Christ Jesus is true, and that such a Mighty One indeed has lived and taught upon our earth; and that the story of the Sun-God is true, and that a far higher, even the eternal Christ, comes ever down and lives in men, in order that the whole world of men may be redeemed and spiritualised; and that the story of the Mysteries is true, in which every human Spirit re-treads the path and re-lives the story, and in his turn becomes a Christ, first crucified, and then triumphant. So that instead of quarrelling with any, we stretch out hands of welcome towards all, for all bring us a fragment of the truth, and all the truths join together into the perfect picture of the Christ that is the Object of worship.

On the dogmatic Christ I have not much time to dwell. But I will remind you that in the controversies which rent the early Church there were two especially: one which disputed—as though anyone could know anything about it—whether the Christ was of one substance with God or of like substance, whether in the eternal relation of the triple LOGOS one poor human word was more accurate than another in the efforts to describe. Over that the Church split, with the satisfaction of feeling that the severed parts could never come together again, because the question could never be decided. None save God Himself can know the mysteries of His own nature. And who are we to curse our brethren, because they see those mysteries at an angle a little different from our own? And then there came the great controversy which cast the Gnostics out of the Church, and made it neither Catholic nor Gnostic, neither universal nor knowing, because the Catholic cannot exclude, and the non-gnostic cannot know. The

part of the Church left had no right to the name of Catholic, having cast out the other.

The Gnostics taught, as we teach to-day, that the body of the disciple was used for the indwelling Spirit of the Christ. There is nothing new and mysterious about that. I was told the other day in a letter that this was one of the secrets of the inner teaching, but that some of the outer people knew it. I answered that it would be very odd if they did not, seeing that the Gnostics taught it in the early centuries of the Church. Do not make mysteries where there are none. This duality, Jesus and Christ, is a very very old idea. The Manichæans held it, among many others. It is quite common and well-known to every scholar. And it happens to be true. And so to-day we have to say it over again. And because it has been long forgotten, it startles people. Lecturing once to an audience of the clergy, I found that they almost all knew about it. It was a heresy they said—which I admitted—but a heresy is only the belief of the minority. But in any case it is only an intellectual question and not of vital importance, certainly not worth quarrelling about.

Now what is of importance? First the Ideal—the ideal of a perfect humanity irradiated with Divinity, so irradiated that you cannot say which is God and which is man, the seed of Divinity having flowered into perfection, the spark of Divinity having blazed out into a dazzling fire. That matters. That is the Ideal: the perfect man become the manifestation of the perfect God. As said the Christ: “Be ye perfect even as your Father in heaven is perfect.” And to realise that that has been done, to know that that has been achieved, that such splendour of manhood has arisen that we cannot

tell it from Godhead, that is the Ideal of the Christ. And that is all important. You name that Ideal Christ. In the East they give other names. But the names do not matter. It is the thought that counts. Call Him Christ, or Buddha, or what you will, but do not quarrel over the name, lest the dust raised by the quarrel should cloud the sunlight of the Ideal.

I speak of Him here as the Christ, because that name represents to you that perfect Example who lived in Judæa and is the centre of the Christian Church. But speaking to the Hindū I use the Hindū name, to the Buddhist, the Buddhist name; for I would not by a name blind the eyes, and as it were lock with a name the door of the heart which should open to the coming of the Lord. The names matter not; He answers to them all. And there is only One who bears all these names, the Supreme Teacher of the world. He is One. And it is to Him we look, no matter by what name we call Him. Our prayers reach Him, no matter how we address the outside envelope of the prayer. That is the Ideal that I would pray you to keep.

But you will lose it, if you quarrel about it. You cannot see it, if you dispute over it. It is too sacred for dispute; it is the vision of the intuition, not the result of reasoning. And reason must be silent when intuition speaks, for intuition sees where reason only argues. And that is the Ideal on which you should daily think, because thought is creative and transforms the thinker into the likeness of that on which he thinks; after that, then turn your will and your heart to reproducing in yourself some fragment of that life. Take it as an inspiration, as a thing to brood over, rather than to talk about. For much strength of the Spirit goes out in the

spoken words, and those who speak too much have often little strength remaining wherewith to live and to act. Emotions are wasted in too much expression, and you need to learn to restrain them, so that they may be a mighty force to be used in the service of the Highest when He needs them for His work. And if to you the Christ be the great Ideal, the constant inspiration, then you will feel the truth of that phrase I have often used: "The LOGOS of the soul is one." There, there is no division. There, no doubt arises. There, all that is strong and beautiful and splendid unites in one perfect image—the image of Christ the Lord.

And how beautiful to think that when the Hindū thinks along these lines, he sees the One he calls the Jagat Guru, the World-Teacher, and sees Him as you see Him, and feels to Him as you feel to Him, and has been taught to say that "whatever form a man worships, I give the faith that worships that form". And: "If anyone offers a flower, a drop of water with faith, he worships Me." Thus is the Hindū taught to see the many aspects of the Divine. And when the Buddhist thinks, he thinks the same and loves the same, and worships the same, although he gives again a different name. And so the world's love goes up in one voice supreme, beginning as many and uniting in one great chord, to the Supreme Teacher, the Receiver of all love, and the Giver of all help.

And that thought is what I call the Holy of Holies, where no voice of controversy should be heard. That is why I ask you to give to the intellect the things of the intellect, but to offer the things of the Spirit in the heart of the Spirit. Let us study all views about the Christ. Something will be learned from all of them,

for He is too mighty for one man's mouth to express Him, for one pen to write the fulness of His manifold perfection. Study them all, and learn something from each. But when you turn to the Christ Himself, let controversies die, and rise to the height of the Ideal. We have an eastern fashion that, when we go into the house of a man, much more into the temple of the God, we put off outside the door the shoes that are covered with the dust of the road along which we have walked, and entering with pure feet, without soil of dust, we greet the friend, or worship the God. Let us do thus with the ideal Christ. Put off the shoes of controversy when you approach Him, for the place on which you stand is holy ground. Let the dust of earth remain on the cast-off shoes, and enter with pure feet and heart aflame with love into the presence of the Holiest, who is the Eternal Peace and Love. So shall the Christ remain to you the holiest name on earth; so shall you cling to all the sacred memories which from your babyhood have entwined themselves round that holiest of names; and you shall meet your Hindū brother, and your Buddhist brother, and your Hebrew brother, and your Pārsī brother, and find that you all worship the same Teacher, and can talk heart to heart and Spirit with Spirit, knowing that the Lord is One.

And so I would leave you with my message for the coming year, to be repeated whenever controversy arises, or when any would attack your thought or assert his own. Take as the year's watchword that phrase I have so often quoted, place it in the mouth of the Supreme Teacher: "On whatsoever road a man approaches Me, on that road do I welcome him, for all roads are Mine."

Annie Besant

HINTS ON SERVICE

By GEORGE S. ARUNDALE, M.A., LL.B.

IF you desire to be of service to others with advantage to them and without danger to yourself, see that these three principles guide you in your service:

(i) That your greatest joy is to tread the path of service;

(ii) That you know yourself to be but the agent of some force greater than your own which sends the power of service through you;

(iii) That you see in others the same divine nature you yourself possess.

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Remember that everything you can say or think about another has probably already been said or thought by others about you.

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When you yourself are injured in any way, remember that he who injures another suffers more than the person injured.

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Do not allow the force of your affection for another to disturb either your balance or his. Your service must strengthen and not weaken.

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Do not be jealous of another's greater power of service, rather be glad that a greater power exists to help those whom your own weaker force may be unable to reach.

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When you give, do not expect the recipient to keep the gift for himself alone. Rejoice when the gift which has given him happiness makes glad another also.

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When you are in the act of helping another, try to be for the time the ideal from which you have gained your power to serve. So shall you attain your ideal and at the same time help more surely.

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Do not look for the fruits of your service, nor feel unhappy when no words of gratitude come from him you help. It is the soul you serve and not the body, and you may always see the gratitude of the soul, though the lips remain silent.

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Never look for affection from those you love. If your love for them is true, sooner or later it will enter their hearts and call forth response; if it is but fleeting, better that they should escape the sorrow of some day knowing that your love is gone.

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Remember that no one can truly serve who has not begun to gain control over himself.

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The best service is that which makes the burden light, not that which takes it away.

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You will serve people best when you accept them as expressions of their own ideals.

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Through that which is best in him lies each man's best way of service. There are as many ways of service as there are people in the world to be helped.

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The time for service is every moment of the day, for though there may not always be occasion for a kindly action, there is always occasion for a kindly attitude.

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The less a person thinks about himself, the more he is really paying attention to his growth. Each little act of service returns to the doer in the shape of an added power to serve.

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If a person rejects the way in which you wish to serve him, try to find out another form of service. Your desire is to serve him, not to dictate to him the way in which he must be helped.

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Do not be too shy to offer your help to anyone in need, whether you know him or not. His need makes him your brother, but your shyness is a form of pride which deprives him of a helper in the time of his trouble.

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Do not say to yourself: "I have given much help to others to-day." Rather look to see whether you could not have given more, and think how little you have

really done to lessen all the misery and trouble in the world.

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Those who are the best followers of greater leaders are the best leaders for those who know less, for no one can command wisely who has not learned to obey.

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The best way of inducing a person to take good advice is to follow it yourself.

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Give to others as much credit for good intentions as you would wish bestowed upon yourself.

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No one is insulted unless he brings himself down within reach of the insult; for an insult is a product of the lower nature and cannot affect the higher.

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When you think yourself better than others because you are learning to serve and they apparently are not, in that moment you cease to serve.

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True service consists in sharing your life with another, and not in pointing yourself out to him—directly or indirectly—as an estimable example.

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It is better to act first and to speak afterwards than to speak first and to act afterwards; but it is generally best of all to act and then to be silent.

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A person's capacity to serve well can only be judged by the way in which he leads his ordinary home life, not by the books he has written nor by the reputation he enjoys, nor by his public speeches or public actions. It is not great public actions which make the great man, but the small daily acts of self-denial which perhaps nobody notices.

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He who would serve to the uttermost must be prepared to give up all he has for the sake of the privilege to serve.

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A person may ask service of you in many ways, but you will serve him best by giving him that which he needs and not that which he may want, even though he may feel annoyance at the form your service takes. But try to put your service in a way which makes it acceptable.

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It is no true service to give to another the help which in reality belongs to some one else. Many people wish to serve in any way except the right way, and neglect those they ought to serve for others whom they want to serve.

G. S. Arundale

PERSONAL VIEWS CONCERNING THE THEOSOPHICAL SOCIETY

By CHARLES LAZENBY

I HAVE considered for some time that it would be advisable every three or four years to call for an expression of opinion from various members of the Theosophical Society regarding the purpose and meaning of our beloved body, and this which I now submit is my own conception of its ideals and objects.

Let us first realise that H. P. Blavatsky's work was in the highest degree synthetic, and her aim in her books and in her Society was to examine all elements in the human family and to give each its place without prejudice in the unity of ideals, and in the Universal Brotherhood. In order to grasp this conception of complete synthesis we must ourselves be without prejudice, unbiased and filled with loving tolerance for all opinions in all the families of men.

We are, as a united Humanity, a hierarchy of spiritual and immortal egos. Each of us has come into these animal forms to redeem the animal consciousness and to form a bridge over which the animal soul may pass on to higher spiritual levels. Every ego is immortal, every man has to play his part in the total redemptive work. Some are much older than others, and the human race is not composed of one family alone,

but of many families within one great unity, and the lessons of each family differ from the lessons of all other families. Yet are we all labouring together through the manvantara to accomplish our theurgic task.

We have, then, in the human form, children who are yet learning the lessons which most of us learned ages since in the Rmoahal or Tlavatli peoples of perhaps five millions of years ago. These egos have to do their work at that point and have to be aided in their development by their more advanced brothers, but the lessons they have to learn are not at all the lessons of the highly developed Āryo-Teutonic types. The lessons of the Atlantean peoples, whether as they were on the old continent of Atlantis (or as they now are, mixed in and through our civilisations) are particularly lessons pertaining to the cultivation of psychic and emotional powers; and into this growth the Asuras entered, and through them the later Toltec Priesthood of the great Peacock became so strong and mighty in Atlantean magic. The Peacock was the great symbol of Viṣṇu representing this phase of human evolution. It symbolised the astral plane and the knowledge concerning its mysteries and powers. As evolution proceeded there were great reformers in this religion and the Temple of the White Peacock grew up and sent out many colonies of reformers who fled from the evil bondage of the Atlantean sorcerers. One of the most important of these was that colony which came to Ireland, Cornwall, the Isle of Man, and Wales and there inaugurated the pure nature-worship of Pan.

The Rṣhis, entering into the activity of the awakening Manu of the fifth or Āryan race, gathered to the Gobi desert and into the region of the Caucasus various

men advanced enough to become the nucleus of the mental development of the race, and there trained them in positive thinking, in self-control and self-reliance, in loyalty to ideals and in definition of thought. These grew into and became the Teachers and Initiators of fifth root race wisdom.

But the great mass of evolving mankind was not ready, nor indeed is it now ready, for the strenuous, positive, self-reliant strife. There is a continuous call for and to this, but very few respond. For those not ready there were left teachers of lessons which could be learned under more passive conditions. No fifth root race Master of Wisdom can ever do anything to weaken self-control or to lessen the individual will-power of those under his charge. Hence the Masters of Wisdom under the Āryan race Manu have always opposed passive mediumship, have condemned it utterly, because it is pervertive of the intellectual and spiritual responsibility of the individual, the characteristic of Āryan development. The evolving ego of the fifth race requires above everything positiveness of will on all levels. Likewise these Masters have always condemned hypnotism and mesmerism as evil, and for the same reason; these, like passive mediumship, weaken the will of the subject and hinder his deeper development.

But the great majority of mankind are still under the colouring of the Atlantean ideal, the egos are not yet positive, self-reliant and able to recognise their self-responsibility through many lives under the law of karma. They have not yet cultivated a wide and far-seeing imagination, they live in their emotions and for the gratification of their appetites, for the satisfaction of their psychical impulses and they are as yet expressing

the Manu of the fourth root race. The fifth race lessons are not for them till they themselves become less sheep-like, more dominant in their personalities and positive in their thought. For them and over them there is a Lodge of Masters of fourth race Wisdom, for whom the aim is not the intellectual and spiritual positive evolution, but the cultivation of astral experience and the development of emotional powers.

D. N. Dunlop has called them the Lodge of the Adepts; they are sometimes called the Andean Brotherhood. The brothers of this Order are noted for their great psychic force, they are as much at home in their *māyāvi rūpas*, or the magnetised thought-form bodies, built by *kryāshakti* on the astral plane, as they are on the physical plane, and often more so. These Masters have not the fifth root-race objection to obsessing another human being or to taking control of him in mesmeric or mediumistic trance; they show outwardly as a rule, small intellectual power and have narrow imaginations; they appear to see the world through very limited spectacles and to have no conception of the deeper ethical problems of human individuality and responsibility, which belong to the following race. They work in and through the churches and temples and dogmas of religion, and do what they can to develop mediumistic and passive contacts with the astral world by various practices, methods of passive meditation, use of narcotic drugs and incense.

For the fourth-race types these are truly Masters of Wisdom and they are doing a necessary and true work for human evolution. I take it, however, that woe will follow that fifth-race man who gives up his positive force to dwell in their world, and who allows himself to

come into their clutches. He will not come forth till he has suffered agonies of regret, and the ropes of impotent passivity with which he has allowed himself to be bound shall have decayed through age and cyclic experience. The astral plane of illusory forms and obsessing controls is not for the evolving fifth-race man, though it is a true home for the Atlantean type even at the present day.

The Theosophical Society was projected by two great Āryan Masters, K. H. and M., to unite on an outer platform every human being of all the races and thus throw the door open to every occult school without any exception. Almost immediately there was woven into its fabric the teaching and effort of the Andean Brotherhood, and it is right that this should be so. It was expected and known that māyāvī rūpas imitating the forms of K. H. and M. would be created to spread illusion, and under Their sacred names project falsehood and untruth into the world. This was prepared for. H. P. B. said in many places that the messages from astral forms were unreliable; that every message had to rest on its own inherent worth and nothing else: "Seek not your Guru in those māyāvic regions." "Having learned your own ignorance flee from the Hall of Learning, it is dangerous in its perfidious beauty," and (quoting Psellus), "Consult the Æther only when it is without form or figure. When it has form heed it not, but when it is formless obey it, for it is then sacred fire and all it will reveal to thee shall be true." Over and over again she warns us that the astral plane is filled with glamour, and that woe will follow that disciple who is caught in its vast net.

Yet in the Society, formed for the recognition of UNIVERSAL Brotherhood every man and woman, whether under astral glamour or not, whether good or bad according to the conventional standard of his time and country, whether of fourth, fifth or sixth-race ideals, must have freedom to express what is in him and what he wishes to express. Only in this way can the Society be a living force, only in this way can the ideal of 'universal,' which word means exactly what it says, be carried on in an outer organisation. The Theosophical Society must be an absolutely free platform for all opinions on all subjects; it must be completely synthetic in its activity and it must be composed of men and women, strong for their own ideals but equally strong to preserve the freedom of all other members also to express the ideal they find good.

This age makes for unity and the Society launched by K. H. and M. may yet become the nucleus of that united humanity which will meet at the close of the manvantara and take notes and look back over the vista of years, and rejoice that it was all well and holy and good even in the intensest strife.

The Theosophical Society contains and welcomes all men and women no matter how divergent may be their beliefs, their practices, their knowledge, their ideals, and their wisdom. At least this is my conception of the Society I have joined and of which I am proud to sign myself a Fellow.

Charles Lazenby

THE CRUCIFIX¹

By LAURENCE HOPE

O slender Christ, upon the Cross before me,
Whose wistful eyes are sad and shaped for tears,
What have we done of all that you commanded?
Little enough! These last two thousand years.

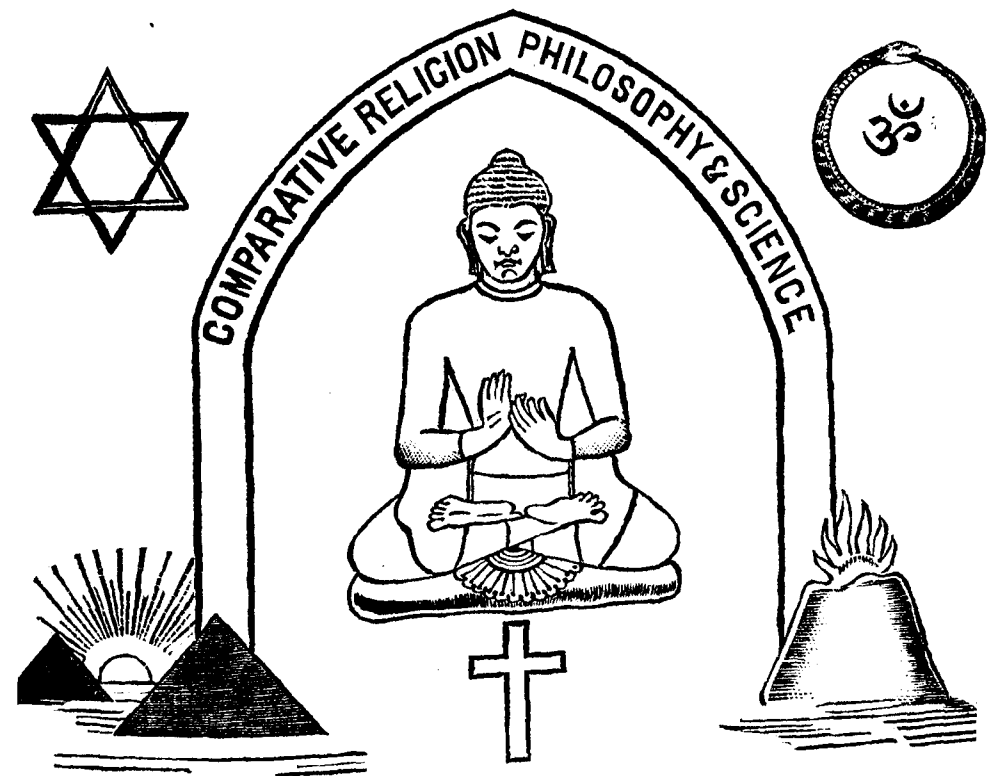
Should any soul be touched with grace or glory,
Surely such gifts are their possessor's loss,
Hemlock to Socrates, the stake for Bruno,
And to your young Divinity, the Cross.

The Cross, on which you hung, serene and dying,
Until the last to your own tenets true,
Praying amid your long-drawn torments, "Father,
Forgive them, for they know not what they do."

Forgive, *forgive* us, for our senseless folly;
After these weary centuries, who *can*?
We, who relinquished priceless consolation,
That else these tender lips had left for man.

Ours was the cruelty, the wasteful madness.
And ours, alas, th' irrevocable loss,
You touched our anguished world with gentle solace,
And in return, we gave you to the Cross!

¹ I do not know whence this exquisite poem comes, and trust that I am infringing no copyright.—Ed.



THE MYSTICAL TEACHING OF WORDSWORTH AND OF TENNYSON

By MARGUERITE POLLARD

IN one of Dr. Steiner's books on Initiation we read of a method of meditation which reminds us strongly of Wordsworth's teaching with regard to the brooding contemplation of nature. Dr. Steiner asserts that it is fruitful to take a seed in the hand, and meditate on the life force latent in it and on the life process going

on within. In this way we come close to the hidden mysteries of nature. Modern science has made a very close study of form and of the evolution of forms, but in spite of much accurate and detailed knowledge with regard to the form-side of things it has as yet discovered but little with regard to life. Wordsworth on the contrary, regarded Nature from a different angle; his attitude was essentially that of a seer "into the life of things". He considered that scientific study (in the modern sense) was neither the only, nor the best means of arriving at truth. He advocated a passive contemplation rather than an active observation of natural phenomena, and a receptive, rather than a critical attitude of mind.

Enough of Science and of Art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives.

"Nature," he tells us "never did betray the heart that loved her." By preserving a receptive attitude towards her we may come into touch with the life-forces behind the forms.

Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

It was impossible for Wordsworth to consider any part of Nature except as pulsating with life. The life-principle was to him a universal spirit of wisdom or thought immanent in every atom of all the worlds. There are many passages in his poems which indicate a conscious intercourse with the inner forces of Nature. He speaks of a communion with "the souls of lovely

places," of a "Presence" which disturbs him with the joy of elevated thoughts, of moments

When the light of sense
Goes out but with a flash that has revealed
The invisible world.

There was much of the religious element in Wordsworth's natural philosophy, so much so, that Myers considered that he might be regarded as "the originator of a great religious movement, as the discoverer of a new means of approach to the Deity". Plato, to summarise Myers' argument, had taught that there were four kinds of divine enthusiasm under the influence of which the unknown realities around us become known to men; *viz.*, the prophet's glow of revelation, the prevailing prayer which averts the wrath of heaven, and the philosophy which enters into the poet through his art; and into the lover through his love. Wordsworth added the contemplation of Nature, and in proof of his theory appealed to those rare moments when, like the solitary, we gaze upon the distant scene till it becomes far lovelier and our hearts cannot sustain "the beauty still more beautiful". He derived further confirmation from the recollections of childhood. Wordsworth's own recollections were unusually vivid and his introspection exceptionally penetrating, so that he was able to analyse with rare skill "the first born affinities that fit our new existence to existing things". He attributed to the child the knowledge of truths "which we are toiling all our lives to find," and inferred from the celestial radiance which, for many of us, envelopes the earth in childhood gradually fading as manhood approaches, that the soul has pre-existed in a state superior to that in which it finds itself here.

Tennyson's speculations led him also to a belief in pre-existence, but this belief was not associated in any way with his delight in nature. The sight of a rainbow or a cloud did not awaken in his mind recollections of a glory that had passed from earth. The world for him was no "unsubstantial fiery place," although he, no less than Wordsworth, possessed the mystic temperament and received conscious intimations of immortality.

Moreover something is or seems
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where,
Such as no language may declare.

To Tennyson, belief in pre-existence was not merely a matter of intuition; it was also the logical outcome of belief in immortality. As the "dark, of vague voice" hints, in the poem entitled 'The Two Voices,' a beginning implies an end, and we find that when the poet attained to an unwavering faith in a life after death, he accepted as a corollary the belief in a life before birth. The foreknowledge of God necessitates the existence of each soul from all eternity as a distinct thought in the Mind of God; in a sense, therefore, it may be truly said that every individual has through all the ages existed in God.

We know that the soul attains a personal life on earth; but that it was possessed of self-consciousness before birth, even if it had already existed in a state of God-consciousness, is for most of us a matter of opinion, rather than of faith or knowledge. Tennyson's early experiences, however, sometimes inclined him to this view; more often he represented the soul as a spark of

the Divine Essence, enclosed for a time in matter that it might develop and realise a separate personality. The child as he grows gathers much:

And learns the use of 'I' and 'Me'
And finds "I am not what I see,
And other than the things I touch,"
So rounds he to a separate mind.

In brief, the soul comes impersonal from the "Great Deep" of God and returns to it again a personality; it is not merged again in the general soul.

Now and then in Tennyson's work we find lines which seem to indicate a belief in the oriental and Platonic doctrine of reincarnation; for instance, in the 'De Profundis':

And still depart
From death to death thro' life and life, and find
Nearer and ever nearer Him.

He certainly believed in progress after death: "From state to state the spirit walks," but that is not necessarily the same thing.

Besides "those shadowy recollections," already noticed, which Wordsworth alleged to be "the fountain-light of all our day," the mystic experiences of the two poets included raptures of an even rarer description,

Fallings from us, vanishings
Blank misgivings of a creature
Moving about in worlds not realised;

visionary moments when time and space are nothing, and

Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,

when, transported above the world of sense, our very bodies, stricken like Sir Galahad's by an angel's hand, "are turned to finest air".

The fullest expression of this transcendental condition is to be found in 'The Ancient Sage'.

For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world.

This surely is the state of cosmic consciousness.

Tennyson also believed that there is a mystic bond between the living and the departed, and that their communion is not dissolved by death, but may be continued by telepathic communications from the incarnate to the incarnate Spirit. In 'The Ring' he says:

The ghost in man, the ghost that once was man,
But cannot wholly free itself from man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark.

The same thought occurs in 'In Memoriam,' where it is repeatedly expressed:

... the spirit, himself, may come
Where all the nerve of sense is numb
Spirit to spirit, ghost to ghost.

The soul of his friend in heaven speaks to his soul on earth not by voice—"for in dear words of human speech, we two communicate no more"—but by intensity of thought, urged by the profundity of love. The incarnate soul may respond and be swept into higher spheres.

The living soul was flash'd on mine,
And mine in this was wound, and whirl'd
About empyreal heights of thought
And came on that which is, and caught
The deep pulsations of the world.

This is but a casual experience now, but hereafter

Soul in soul and light in light
Shall flash thro' one another in a moment as we will.

Other instances of this speculation are to be found in 'Rizpali,' where the mother hears her son's voice on the wind, calling to her, and in 'The Sisters,' where the man who loved them both feels them ever hovering about him.

The poet has also expressed his belief in the possibility of thought transference between two persons both still in the body. In 'Enoch Arden,' Annie has intimations that her husband yet lives; after her marriage with Philip, she hears whispers and cannot bear to be alone. Enoch too hears the pealing of his parish bells,

Though faintly, merrily, far and far away.

In 'Aylmer's Field,' the soul's power of communicating with its fellow through "a finer element of her own," just as one star vibrates light to another through the vast regions of space, is even more clearly asserted. Edith's lover hears her death-call and is aware of her passing.

In some directions Tennyson pushed his speculations on the great problem of immortality further than did Wordsworth, but the utterances of the latter were always clear and consistent, whereas Tennyson wavered from one view to another. Wordsworth never doubted the truth of immortality as did Tennyson, but, living in a less materialistic age, he had not the same difficulties to encounter. Later in life Tennyson attained to a steadfast faith in the life after death, and expressed it triumphantly in 'Crossing the Bar'.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as, moving, seems asleep
 Too full for sound and foam,
 When that which drew from out the boundless deep
 Turns again home.

It is never an easy matter to estimate the respective values of the messages of two poets; one star differeth from another in glory but who shall say by how much the radiance of the one exceeds the radiance of the other? Yet, broadly speaking, the excellence of a poet's work is in proportion to his love and reverence for his subject, and upon this principle we assign the pre-eminence to Wordsworth as poet of nature, and to Tennyson as poet of immortality.

Marguerite Pollard

A NOTE

Another of the 'prodigies,' who appear from time to time to puzzle non-believers in reincarnation, is now visible in the person of Erich Wolfgang Korngold, "the most amazing phenomenon in present-day music". He was born in 1897, and at the age of eleven produced work which seems to be that of "a man between 30 and 40, who by incessant practice of his art had attained a fine distinction of style and an imposing weight of idea". The juvenile work of other geniuses is said to show marks of their immaturity, but this child's work shows that he is "master of the most subtle musical idiom of his day, and has at his command a fund of ideas that the best of living composers would not disdain to possess". "There is no saying to what amazing heights he may reach." So writes Ernest Newman in *The Nation*, pondering how this child became what he is. Nothing save reincarnation can solve the problem. Those who have watched a Beethoven in the heaven-world creating undreamed of harmonies, will see naught unintelligible in little Korngold.

A. B.

THE BHAKTI MĀRGA OF PANDHARPUR

THE PATH OF DEVOTION

By V. R. KARANDIKAR

SITUATE on the plateau of the Deccan, occupying an admirable central position, perched on the bank of the mighty river Bhīma—the awe-inspiring, Pandharpur, unsurpassed among the holy places of western India, stands. Nāsik? Triambak? Gokarna? Surely—one and all are holy places, but holy because it is so ordained by the shāstrās; because they enjoin that a householder or a sannyāsi must visit them in order to attain merit. With Pandharpur, the case is different. It is not any desire inspired by the scriptures that draws the people there. It is not the hope of acquiring merit that turns the multitude towards it. It is the strong attachment, the selfless devotion to Lord Kṛṣṇa, Lord Vithal—or Lord Keshav—whichever name we call Him by. It is the all-pervading, all-conquering love for Him that wins over the masses, literate or illiterate, old or young, high or low, rich or poor, brāhmaṇa or śūdra. One and all feel the influence and turn their footsteps towards Pandhari. Such is the love which the Lord Kṛṣṇa inspires—turning all the world to paths, straight and rugged, not smooth-running; leaving aside pain and pleasure, thoughts of self and comforts of body, that

they may the more fully serve humanity and the Lord of the world's well-being—Shrīpati—Lord Kṛṣṇa himself. Beautiful the love, wonderful the devotion that moves these thronging multitudes!

Pandharpur has wielded this power for at least one thousand years. Her history is shrouded in mystery. There appears to be no one who claims to have built the temple as at present it stands. Simple but elegant, unassuming yet impressive, the temple encloses within its four walls one of the most potent spiritual centres of the Deccan. When the enthusiasm rises to a very high pitch among the devotees; when the Wārkaris¹ throw themselves down at the feet of the Lord of Pandharpur; when in fact, for the moment at least, there is an absolute abandonment of the self; then, they say, that the Lord Himself glances at the multitude prostrate before him and selects those who are fit to carry out His wishes. His presence is felt, and though it be but for a moment of time, the people are lifted up to a higher sphere, and those among them who are ready may get a glimpse of the higher life which is rightly theirs, if only they work for it. Even to-day, when the materialistic wave that has passed over Hindū life, makes it awkward for a Hindū to say that he has come into personal contact with his Iṣṭadeva—whatever his religion may say; even now whispering words are heard, and mysterious signs indicate that some people have crossed the border and felt the Presence that rules in Pandharpur. The occasions are rare now-a-days; but sometimes the truth leaks out and the Wārkaris are seen going back to their homes smiling, buoyant

¹ People who visit Pandharpur on the eleventh day—the Ekadashi day of every month.

in spirit, rejoicing that one more of their number has been tested and found ready, has been accepted and consecrated as a worker.

While there is, then, no doubt as to the high and potent influence that is felt at Pandharpur, it is, to some extent, an open question as to what that influence is. If popular belief is to guide us, it is the influence of the Lord Kṛṣṇa who came over to Pandharpur from Dvāraka to meet his devotee Puṇḍalik. This Puṇḍalik was a great soul—who gave his life in whole-hearted devotion to his parents—devotion such as influenced even the Lord of Love. So that one day, He, the Lord Himself, came uninvited at a time when Puṇḍalik was serving his parents. The devotee having no time to spare, says the legend, and seeing Him standing by, pointed out a brick which was lying near and requested Him to stand on it till he was free. Thus He stands waiting the pleasure of the dutiful son and while He so waits, the world may take advantage of His presence and enjoy the sight of His beloved physical body. Thus goes the story and this is the general belief.

Another story runs thus: Kṛṣṇa had offended his wife Rukmiṇī or Lakṣhmi. In a huff she retired to Dindoor forest and there began to practise Yōga that she might again be joined to her Lord. He followed her and they were reunited in that forest. That place has been held sacred ever since and there Pandharpur has been built. Puṇḍalik's story is said to be of later date and it was on that later occasion that Lord Kṛṣṇa made Himself manifest. He had 'arrived' there earlier. Of the fact that Vithal, as He is now called, or Lord Kṛṣṇa, came from beyond Pandharpur, there seems to

be no doubt. He had with him cows and cowboys. About a mile to the south of Pandharpur there is a place called Viṣṇupāda—the foot of Viṣṇu; and on the rocks of the riverbeds near by are still discernible impressions of hoofs and human feet. These appear to be imbedded in the rock and it is said that Kṛṣṇa watered his herds here. It seems strange that Kṛṣṇa should have left Dvāraka where he is reported to have been born and come so far south to Pandharpur; but perhaps owing to famines in Gujerat, the people had to migrate and Kṛṣṇa might have led them southwards. He appears to have left the Narmadā, the Tapaṭi and even the Goḍāveri rivers behind and to have finally chosen to settle near the Bhīma—a tributary of the Kṛṣṇa river. It is hard to say why he passed by these great rivers, but it might be that the site of Pandharpur was best fitted to become the centre of the religious movement of Mahārāṣṭra and therefore He chose this as His residence.

If it be true that the Mahārāṣṭra is destined to be raised again to her original height of spiritual power; if the Mahrāttas are to become once more the pioneers of a Hindū revival; and if the school of Pandharpur has indeed a great future before it, or any work to accomplish for the uplifting of the masses (and it is the belief of every Mahrāṭta that there is such work); then the way must be cleared, investigations must be made regarding the origin and history of this 'mysterious' movement—mysterious because there appears to be no historical evidence to fix its date, or the identity of the Personage who is working behind the veil. But in the works of the Saints some indications have been given as to who he was.

Vithal has been variously named 'The silent Buddha,' 'the ninth Avatāra,' 'Pāṇdurang' or 'The White-coloured One,' and 'Kṛṣṇa,' so one cannot definitely say who it is that Vithal represents. But this much we can say, that the influence does not belong to any one period of history. It is connected and continuous, stretching back over centuries. From the very beginning when the physical manifestation appeared to Puṇḍalik, till the present day, the influence has revealed itself in an orderly unfolding sequence of events, forming an organic movement towards a new social and religious development of the national life.

Events and incidents on the line of growth of a great movement have two causes: The general progress of the stream of evolution along which humanity is moving and the immediate influence of this or that local quickening or retarding of the stream. So we find that the Mahārāṣṭra Saints acted as spurs to the movement of the Bhāgawata or Vaiṣṇava Dharma of the middle ages. To understand the movement, the important thing is to see clearly what were the dominant or prevailing forces at work in men's minds at the time, to which these special forces were auxiliary and subservient.

Let us turn, therefore, to the teachings of the school of Pandharpur. One initial difficulty in connection with the school of Pandharpur is that the divine Author of its teachings has ever remained 'behind the veil'. There are no writings which have emanated from Him. There is no 'grantha' extant detailing or summarising His doctrines. All that we have is contained in the books of the Mahārāṣṭra Saints. The foremost of these

Saints was Dhyāneshwar—whose book the *Dhyāneshwari* is referred to by H. P. B. in the preface to *The Voice of the Silence*. He was a great scholar and an occultist. He was followed by Nāmdev—a tailor by caste—and by many others of all 'castes and tribes' presenting a striking example of a practical "nucleus of Universal Brotherhood without distinction of race, creed, caste, sex or colour". We shall refer to this presently.

The period when these Saints lived and worked round the centre at Pandharpur, 'the White City,' was one in which Hindū Society was passing through a great crisis. Militant Islām was dominant, and forced conversions were the rule of the day. Faith in the Hindū religion was wavering, and, moreover, the people were poor and their lives were hard. It was necessary to bring to their minds the idea of the impermanence of temporal prosperity, and to divert their aspiration into other channels. And what more effective means to that end than their whole-hearted devotion to the beloved Vithal! Rising to a higher state of consciousness, the people begin to see the far greater and nobler results of a life dedicated to service. "Kindness towards all created beings is the 'capital' of the good and the saintly, and on this they live," says Ṭukārām. This teaching gave a cleaner and better tone to the moral and social life of the Hindūs of those days and led up to the great ideal of Universal Brotherhood. "Do not let the feeling of separateness and inequality enter my mind. Destroy that feeling, O Everlasting One." "Whether man or woman, whoever loves Hari—Vithal—him I consider to be like Him and I shall bow at his feet. Whose heart is pure and whose conduct is gentle, let him be my companion for all times—that will give me joy." "Just as the

mango, the banian, the peepul and the bābool trees are different, but the fire in them is one and unchanging; so the four castes appear different, but the body, of which they are members, is one. Ṭukā says as long as the mind is directly working outwardly and has no inner consciousness, will these differences last; but otherwise they must go." "Viṣṇu pervades the world; in this knowledge there is The Wisdom—Divisions of caste and sex are but the play of illusion." So taught Ṭukārām, a bania Saint. Janārḍanaswāmī—a brāhmaṇa—also instructs his disciple thus:

Kindness and mercy to all—do not let the poison of inequality touch your heart. This is the greatest possible achievement. Be of one mind to all creation. This gives pleasure to Him of the Eagle Banner.

Of whatever caste the teacher may be the teaching is always the same; the attitude towards Shrī Vithal is the same. That Brotherhood had to be practised in addition to the various caste duties is illustrated by the following story. Māṅkoji Bodhla was a Mahrāṭta Saint—a firm devotee of Vithal. He usually held kīrṭans and bhajans—singing the glories of Hari and imparting useful instruction and teachings (lectures in the modern sense were almost unknown). One mahār—a person of the lowest caste, the members of which were called 'untouchables' because they ate the flesh of dead dogs, cats and cows, was a frequent hearer. He listened very attentively and intelligently. After a time, he conceived the strong desire that Māṅkoji Bodhla should accept him as one of his disciples and that religious training should be given to him. Māṅkoji not knowing exactly what to do, referred the matter to Vithal, saying that if a mahār were accepted, it would naturally offend the orthodox. The answer given is characteristic of the school.

There is no objection to his being taken as a Chela, but you must consider this. The man has been obliged to take birth in such a low caste owing to his karma. He is not yet ready to take the step. He has been allowed to come in touch with you so that his evolution may be accelerated. It does not seem that he is pure enough yet to be given the Great Word. But as he is desirous, give him a test. If he stands it, well then, he is ready for it: and, mahar or no mahar, you ought to take him up.

The test was given, but the mahār, unable to hide his own good fortune, went out in the world boasting of his advancement, and so he failed. But had he succeeded, the school would have accepted him as a disciple, whatever his caste, *because the test was the same for all.*

Reincarnation is an essential doctrine, indeed the pivot of the teaching. Tukārām, for example writes:

When Vyasa saw that his son Shuka was almost ready, but that he had not yet left the lower self—the 'I'-ness, he sent him to King Janaka, that he might learn that lesson. When this was done we were present there as witnesses to attest to its truth.

Thus Tukārām asserts that he himself remembers his past, and in another 'abhaṅga' (verse) he gives the reason of his taking birth.

We, residents of heaven (Vaikuntha), have taken birth, that we might live truly in the spirit of the Rishis of old. We will sweep the roads for them; we will prepare roads—because verily man has wandered into a trackless forest. We desire nothing for ourselves—we are satisfied with morsels that remain after people have taken their food. The Puranas have lost their original meaning and *new* constructions are built upon them. There is hair-splitting of words and the real essence is destroyed; men, covetous of wordly pleasures, have forgotten the ways of approaching the Path. Let us then beat the big drum of devotion which strikes terror even into the hearts of Death and the Evil One; Tuka says, Raise shouts of joy, the day of salvation is near.

Sena the barber saint, also writes:

While we were in Vaikuntha (heaven) Vishnu told us to go to the earth and turn men to the path of devotion. Accepting his command with bowed head, I have taken birth

in a barber's family to give out the message with the names, Rama, Krishna and Govind, always in my mouth.

Service of humanity is the dominant note in the lives of these Saints, amongst whom are numbered: Nāmdev, Dhyāneśwar, Chokha Mela, Sāwanter the gardener, Rohiḍās the shoemaker, Gora the potter, Tukārām the bania, Eknāth the brāhmaṇa. And service of the Saints is the only boon which they ever asked of a deity. "Your service, O R̥shis, in life after life, is all that I crave for. For this I shall take innumerable lives; but you must allow me to serve you."

When these men began to voice the principles of service in relation to the spiritual life and those of religion in relation to ordinary human affairs, their words were received with contempt and derision and they were ostracised or excommunicated. "The appearance of a man of genius may be gathered from the virulence of dunces," says Macaulay; and the dunces—the high priests and dharmādhikāris of the age, in this instance—surely never had a finer opportunity. When the saintly Eknāth and Dhyāneśwar made powerful Marathi translations of the *Bhāgavata-Purāṇa* and the *Bhagavad-Gītā* great was the clamour and greater the persecution that greeted them. It is impossible to estimate the debt which the Deccan owes to this faithful band of followers of Shrī Vithal, for their work at that critical period, when the claims of the spiritual life were well-nigh overwhelmed in the wild-beast scramble for the prizes of this world.

And in our own day when the struggle for wealth grows keener and more bitter year by year, new evils are springing up around us. The poor are clustering together in the slums of great industrial centres.

Constant famines and years of drought are counting their victims by thousands. Helpless and homeless, the increasing numbers of the hungry, the destitute and the unemployed are threatening the national life. What profounder misery is in store for us? What severer punishment can be imagined? Every hope appears to be lost, unless—yes, unless, as Mrs. Besant has put it in *The Three Paths*, “one or two such men are found, whose hearts are so fired with divine Love that nothing is left out of its all-embracing scope.” Then and then only “India would be saved as it were in a moment”.

V. R. Karandikar

DR. RICHARDSON

The Rev. John Barron, F. T. S., knew our dear Dr. Richardson well in the early days of his membership in the T. S. One day he told Mr. Barron that he had had a vision of the meaning of suffering, and that it was so glorious and beautiful that he prayed: “O God! give me suffering.” Perhaps in his long years of patient martyrdom he remembered the vision of his early manhood, and knew his petition granted. At any rate, he knows it now.

A. B.

AN OUTLINE OF MANICHÆISM

By DR. RAIMOND VAN MARLE

(Continued from p. 83)

III. COSMOGONY

FOR the understanding of Manes' dualistic system it is necessary to know his conception of the creation of the universe. We have two important sources of information for this part of Manes' teachings; they are the *Fihrist* and Theodore Bar Khoni's *Scholia*. This last, which contains more especially mythological elements, has been commented on by Professor Cumont, who also points out the many similarities between Manes' mythology and the mythologies of other religions. The occidental sources—specially the *Acta* and S. Augustine, also give important information, and are on many points in accordance with the *Fihrist*.

It is not possible to give in one account the two versions of the creation (from the *Fihrist* and Bar Khoni's), and therefore I will, as briefly as possible, give the one after the other. It will be seen that though the two versions are not contradictory, the aspects of the subject they respectively represent are so different that, for the sake of clearness, they must be told separately.

The occidental sources give most information as to the philosophical part of the dualistic system.

Let us first take the creation story, as told by Bar Khoni (made comprehensible by Professor Cumont).

Before the creation of the earth, heaven, or aught sevhich has to do with these, there existed two principles, peah one good the other evil. The good principle lives in the Light-Land and is called the Father of Greatness or God of the Eternal Clearness. This God is fourfold—He, His light, His force, and His wisdom.¹ He lives in the highest part of the Light-Land, which is brilliant, eternal, and blissful, as He is Himself.

Besides the Father, there are five Habitations: those of Intelligence, of Understanding, of Thought, of Reflection and of Will. The Light-Land is divided, into five parts, the one above the other, but the Father fills them all. They are parts of Him, but also outside of Him. These Habitations are also spoken of as worlds, centuries, or æons—the word 'alam' may mean either one of these. The Habitations of the Father are thus at the same time His attributes. They are: (1) clear air; (2) warming fire; (3) fresh wind; (4) streaming water; (5) light. The evil principle has his Kingdom too, opposite the Father's. The Prince of it resides in the obscurity which is the antithesis of Light. The kingdom of darkness is also divided into five worlds, all occupied by the Spirit of evil: (1) the region of smoke or fog, inhabited by misty beings; (2) the region of fire, which does not purify but destroys; (3) the region of the terrible destructive winds; (4) the region of the troubled muddy water; (5) the region of the dark abyss without end, the bottomless pit.

¹ The same in the Turfan fragments, M. 32.

The two principles and their worlds could have lived quietly side by side, if the King of darkness had not had the idea of attacking the Kingdom of Light. The outcome of the troubles which resulted from this attack was our actual world. The noise of this attack was so loud that God in His uppermost region where He lives heard it; He decided not to send any of His subjects to fight, but to go Himself, as the æons were made for rest. Then God emanated a new force, which should fight against evil and should keep the Kingdom of Light in eternal rest. He was obliged to do this as the inhabitants of his kingdom were so very good, that it would never have been possible for them to do any harm to their enemies. The Father of Greatness then made the Mother of Life, and she brought forth the original man. These two new beings are one with the Father (which explains how it was the Father Himself who went to fight) and together with Him form a trinity. It is the duty of the original man to fight with his five sons against evil. The original man produces five elements, which are the contraries of the five produced as the evil principle, which we gave above (1) the clear air to oppose the smoke; (2) the warming fire to oppose the destroying one; (3) the fresh wind to oppose the distracting; (4) the streaming water to oppose the muddy; (5) light to oppose the dark abyss. These five elements the original man puts on as armour.¹ The Angel Naharhbad guided the man. The man made his light to shine, and the King of darkness, seeing light in his neighbourhood, put on his armour of five elements. After a long fight the King of darkness was winning; then the man gave himself and his five

¹ In the Turfan documents we find three coverings mentioned: Wind, Water and Fire, most probably for the same purpose, M. 98.

sons as food to the King of darkness and his five sons (sons are here elements). This was a snare, but did not prove well laid, as the poison of the sons of darkness destroyed the intelligence of the sons of Light. This symbol is not difficult to understand. The light-giving elements are prisoners of the impure matter. Sometimes the Spirit conquers the flesh, but generally corruption prevails over the Spirit. The existence of evil in this world is thus explained by a temporary victory of the Spirit of darkness. But the original Man recovered his intelligence and sent up seven prayers to the Father of Greatness, who, moved by pity, made as a second creation, "the friends of Light," who produced "the living Spirit". This is the second trinity. The living Spirit comes to help the original man. He also has five sons, who are of the same nature as the Habitations of the Father of Greatness, mentioned above. They are called (1) Ornament of Splendour (Intelligence); (2) Great King of Honour (Understanding); (3) Adamas' Light (Thought); (4) King of Glory (Reflection); (5) Carrier (Will). Then the living Spirit with his sons went to the Kingdom of darkness, where he called for the original man; and his voice was as a ground sword; and he discovered the one he was looking for. The living Spirit delivered him from his prison and brought him by the hand to the higher spheres; leaving the five elements—the armour of man—in the power of darkness, where they remain mixed with evil. Now the Spirit of Life goes farther and the story grows extremely fantastic. He orders three of his sons to kill and to flay the sons of darkness, Archons. The Mother of Life made eleven, or twelve, heavens out of their skins. The bodies of the Archons were thrown into the Kingdom of darkness; and became

eight worlds so that all our physical world is composed of bodies of evil forces. Then the five sons of the living Spirit were told what their tasks were.

The ten heavens were carried by the ornament^{of} splendour kneeling upon one knee (a gigantic angel^{as so} Manichæan Atlas), who also had by him the five radiantth Gods (good elements, half mixed in the Light-world). Under the loins of these five radiant Gods the heavens were stretched out. When heavens and earths were made, the great King of Honour placed himself in the midst of them, and watched over them all.

Then, the living Spirit revealed his forms to the sons of darkness; he purified a certain quantity of Light which they had absorbed, lifting it up to the five radiant Gods, and he made the sun, the moon, and besides these the lights (stars).¹

The living Spirit made the wheels of wind, water and fire; he descended and placed them under the earth near the Carrier; the King of Glory created and placed them on a bed (mattress), resting on the Archons who were subdued on the earth; and they thus shielded the five radiant Gods, lest they should be burnt by the poison of the Archons.

The Mother of Life, the first man, and the living Spirit prayed to the Father of Greatness to help them, and then was brought forth as third creation, the Messenger.

¹ The Turfan fragments say here: He has fixed seven planets and two dragons in the upper part of the lowest heaven, that they should turn round at the call. Two angels—male and female. . . . nearer to the frontiers and he took the superior of Light upwards, and from Light, water and fire which were purified he had made two Light-ships. That of the sun was made from fire; it had five walls, an etheric, a windy, an airy, a watery and a fiery, and twelve towers and five houses, and three thrones and five soul-collecting angels were in the fiery wall; and the ship of the moon was made from wind, and water and had five walls, an etheric, a windy, an airy, a fiery, a watery, and fourteen towers and five houses with three thrones and five soul-collecting angels in the watery wall. M. 98.

Before going to fight, the Messenger, who in everything is a little different from the other manifestations, created twelve Virgins with their clothes, crowns and 'habits'; (1) Kingdom; (2) Wisdom; (3) Victory; (4) Persuasion; (5) Purity; (6) Truth; (7) Confidence; (8) Patience; (9) Frankness; (10) Goodness; (11) Justice; (12) Light.¹ The Messenger lived in the sun, and the twelve Virgins with him. The sun and moon are represented as ships by the Manichæans; the twelve virgins remind us of the zodiacal signs. The virgins were placed in the heavens, each opposite to an Archon. The mission of the sun and moon was first to attract the light-particles, then to disintegrate the two principles. This was to continue till all the Light had gone back to its original source. The Messenger ordered the great Ban² to form a new earth, and to set in motion the three wheels (the spheres of Water, Wind and Fire). Urged on by the King of Glory, the whole universe began to move. When the celestial bodies reached the middle of the heavens, the Messenger showed himself to the Archons in a marvellous way: the female Archons saw him as a young man, the male Archons saw him as a young girl. By their desire, the Archons, gave back the Light-elements which they had absorbed from the imprisoned sons of Light sent forth with the Light the sins which were mixed with it. The Messenger hid his aspect of boy or girl, and divided the Light of the five Sons of Light from the sins which were born from the Archons. These sins fell upon the Sons of Light but they did not receive them, so they fell to earth, half on the sea, and half on

¹ In the newly discovered manuscripts we find mention of these Virgins of Light. M. 74.

² The words may mean that Ban ordered the Messenger to make a new earth. Ban here means God.

the land. The first changed into an awful animal, like the King of darkness, but it was conquered by Light. The sins which fell on the land became five trees. Thus the Light-parts of the Archons went to the heavens, but the dark-parts ^{were so} ~~were~~ down to the ~~sea~~ ^{earth} to where they became mixed with the trees and plants, by and gave colours to them. The female Archons by their own nature produced children; these children fell upon the earth, and ate the buds of the trees. They took counsel together concerning the form they had seen. Ashaglou³, the son of the King of Darkness, said to them: "Give me your sons and daughters, and I shall give you such a form as the Messenger had." They gave him their children; he ate the male ones, and gave the females to his female companion, Namrael. Namrael and Ashaglou had a son and a daughter—Adam and Eve.

Cumont explains this part of the mythology as follows: the demons see the Light which is the Messenger, moves the heavens and the Archons. The Prince of Darkness, fearing that all his companions, will lose the Light, asks them to give it to him, that he may make a being who shall assure them an eternal existence. The demons agree. Their children inherited the Light of their parents. The Prince of Darkness ate them, and gave to his wife all the Light he thus obtained, and they had as children Adam, the original Microcosmos, and Eve. As the Prince of Darkness believed that the celestial bodies would, in a short time absorb all the Light of the earth, he made a Microcosmos in which the Light was thoroughly mixed.

³ More often called Shaklas.

The creation was now achieved. Adam, the Spirit was very miserable in an impure body, and the Mother of Life, the Original Man, and the living Spirit, desiring to deliver him, sent to him Jesus, who woke him as from a deep slumber. Jesus chased away the demons of temptation, the female Archons. Adam, once awake, opened his eyes and became conscious of himself. Jesus instructed him to go up to the heavens, and their inhabitants. He made Adam eat from the tree of life, and showed him the miseries of existence. Adam cried: "Woe to the creator of my body, and to him who has attached my soul to it." Man thus learned that his unhappiness lay in Matter; that he must endeavour to deliver himself from all its evils; and thus help in God's great work of purifying the universe.

The *Fihrist* also speaks of two separate Kingdoms. The Kingdom of Light is unlimited, and is God Himself. He has five members: Gentleness, Knowledge, Reason, Secrecy, and Understanding, and five other spiritual divisions: Love, Belief, Fidelity, Nobility, and Wisdom. The God of Light and His qualities are without beginning; the Æther of Light (atmosphere) and the Earth are also without beginning. The members of the Æther of Light are the same as those of God Himself. The members of the Light-Earth are: the soft Air (ether), the Wind, the Light, the Water, and the Cleansing-Fire. The Kingdom of Darkness is Darkness with five members: Fog, Consuming Fire, Hot Wind, Poison, and Darkness. The lowest part of the Light-Kingdom touches the highest part of that of darkness. Upwards, to the right and to the left, the Light-Kingdom is without limits; as is the Kingdom of darkness downwards. Here came into existence Satan,

born from the union of the ever-existing substances and elements. His head was that of a lion, his body that of a dragon, while he had the wings of a bird, the tail of a fish, and four feet like of a creeping animal. The immortal devil originated from darkness, scattered in every direction, and finally went down to the Deep to continue his ravages. Ascending again, he saw the radiance of Light, and as that Light grew stronger and stronger he was afraid, and united himself with his elements. Once again he strove to rise higher, but the 'Light-Earth' noticed his evil plans, and this knowledge was passed on to the King. Any one of his army could certainly have beaten Satan, but the King of Light wished to fight with him Himself. He therefore created the eternal Man of five worlds and twelve elements. The armour of this original man was the five generations, the five Gods. He first put on the soft air, which he covered with the Light as with a mantle; over this he put the water, and over all the blowing wind.¹ The fifth he held as shield and spear, and thus clad, he went to the frontiers of the two kingdoms where the battle must take place. The devil also took his five generations as armour, shield and spear. After a long battle the devil conquered the Man, took of his Light, and surrounded him with his generations and elements. Then the King of Paradise with his Gods delivered man. One of the followers of the King of Light, called the Friend of Light, descended and delivered man from the infernal Matter, and from that which was hidden in him belonging to the Spirits of Darkness. The Spirit of Life went to the frontiers, and seeing how the Man and the Angels were surrounded by the evil forces,

¹ As we have seen also in M. 98.

divinity descended, imprisoned the two Archons and liberated the two beings. Jesus instructed Adam re- the ring all that existed, and made him afraid of Eve. to be co. daughter, Eve, the Archon—whom we found the beginning of this part of the *Fihrist*—had an fine-looking, red son, Cain, who had, from his Mother, a fine-looking, white son Abel, and two daughters—the World-know- ing Hakimat-ad-dahr, and the daughter of Avarice, Ibnat al-hirs. Cain took the last as wife, and gave the first to Abel. Hakimat-ad-dahr was full of divine Light and Wisdom, but her sister had nothing of these qualities. An angel announces to Hakimat-ad-dahr that she will be the mother of two perfect human beings, and he becomes their father. These were two daughters, called Raufarjad (come to help) and Barfarjad (bringing help). Abel thought that these were the children of Cain, and did not believe Hakimat-ad-dahr when she said that the angel was their father. Abel went to his Mother and complained to her about Cain's conduct. Cain hearing this killed him with a stone, and took Hakimat-ad-dahr for his wife. The Archon and Eve were grieved over these occurrences, and the Archon taught Eve how to enchant Adam, by whom she had a fine-looking son. The Archon was angry about this, and tried to kill the child, and when Adam took it and fed it on cow's milk and fruits, the Archon took away the trees and the cows. Then Adam prayed to God a special prayer, and obtained from Him a certain tree, Lutis,¹ which gave milk. Adam gave the name of Lutis to the child, but later he called him Schättil (Seth). The Archon then went away, but inspired Eve to tempt Adam again in order to win him back to their

¹ Lutis or Lotus—not the flower generally understood by this name.

side. Eve succeeded, and Schättil reproached his father for his weakness, and persuaded him to go towards the east¹ to the divine light and wisdom, and the exist- Adam stayed till his death when he entered Paradise. Schättil, Raufarjad, Barfarjad and their mother, Ibnat-ad-dahr continued with the righteous, going in the same direction. Eve, Cain, and the daughter of Avarice, why went into hell.

The *Fihrist* also adds a description of the Light-Earth and the Light-Æther, which are, like the God of Light, without beginning. We find the ten qualities named at the beginning of the *Fihrist* cosmogony, as the qualities of the Light-Æther and the Light-Earth. They form together the great Magnificence. The Light-Earth has a body which is brilliant and beautiful; at the lowest part is the clearness of its purity and the beauty of its body; there are forms on forms, beauty on beauty, gates on gates, towers on towers, trees on trees; and so on for a long list. It is rather astonishing to find in Manes' system the glorification of a body, which seems to be a quite material one. The god of this earth is eternal; he has twelve magnificences, called the first-born (zodiac?) whose bodies are like his, all instructed and wise.² Also there are magnificences which are the house-spirits, the active and strong. The soft air is the life of the world, it is the element which vivifies the four others.

The earth of darkness is full of abysses, marshes, smoke, fire and darkness. Some of the columns (smoke

¹ Turfan manuscripts (M. 470) speak of the Light-Kingdom of the Orient—also called the Great Orient. These are the New Kingdom of the God of the South, and the Sun God of the Occident. The Orient is considered to be nearer to God and His Wisdom, i.e., free from temptation. (Flügel, p. 271.)

² We find a partial description of them in the Turfan fragments, M. 730.

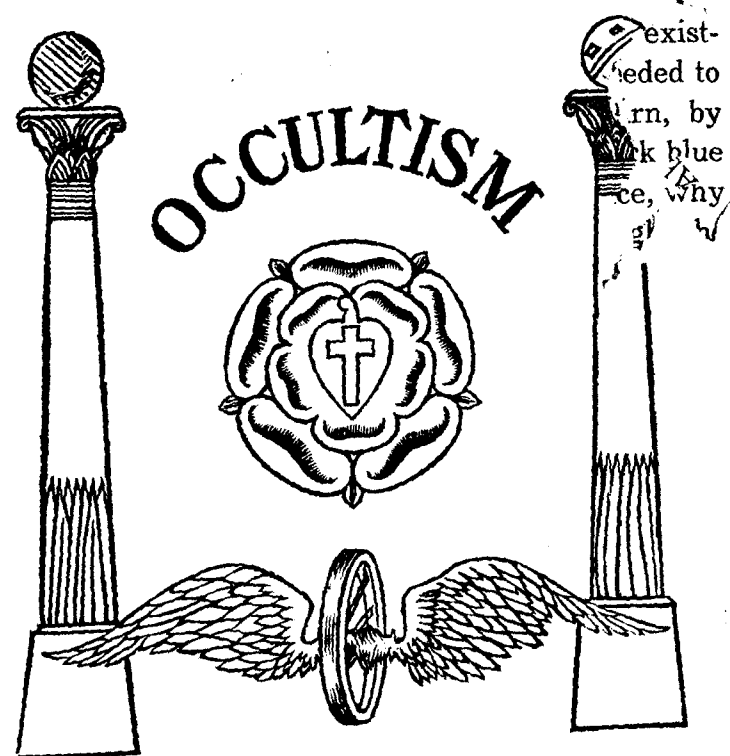
or fire columns, I suppose) are higher than others, others again are deeper, and the smoke which comes out of them is poison.

The only limit of the two worlds is the line along which they touch each other. They are unlimited on either three sides.

These two versions complete each other to a certain extent. In any way they give a fair idea of the Manichæan cosmogony. We also find a very short version of it in the seventh chapter of the *Acta Archelai*, which is in many points in accordance with Bar Khoni and thereby makes the reliability of this author very probable. The *Fihrist*, however, gives many details which are missing in Bar Khoni, and has therefore a special value. Besides, if the accounts are read carefully, we do not find many points of contradiction between the two, and as they certainly are of different origin, they confirm each other. In the newly discovered documents some descriptive details are to be found. We also find information on the Manichæan cosmogony in a few Christian authors—especially S. Augustine, Titus of Bostra and Alexander of Lycopolis who are particularly interesting for the reconstruction of the Manichæan dualistic system of which the beginning of the cosmogony gives the fundamental principles. A part of this cosmogony will also be found in the section on Man, especially in the part dealing with the last judgment.

(To be Continued)

Raimond van Marle



RENTS IN THE VEIL OF TIME

LIVES OF ERATO

XIII

WE next (2158-2090 B. C.) find Erato born as a boy in a city called Masib situated in a belt of desert to the North of the modern Aden and to the North-east of another city, Sa'aneh, which existed even at that time and has lasted to this day. There seem to have been two distinct races inhabiting this country; the one

called the Mostareb, who dwelt inland, being Āryan Semites; the other who inhabited the coast and were the m n as the Himiya, being mixed Atlantean and the c then. Curiously enough it was the latter people who appear to have prided themselves on the purity of the race and to have looked down on the Āryan as a mixed and inferior stock. It is true, however, that the inlanders were considerably less advanced than the coast-dwellers, in the arts of civilisation and may, for this reason, have come to be looked upon as semi-barbarians.

It was in this curiously despised race that Erato grew up under the name of Kholeyb. His parents, who were both of much fairer complexion than the coast-dwellers, had descended from the inner highlands of Nejd in order to carry on a commercial business on the coast. They mixed little with their neighbours, considering them as inferiors, although, as has been remarked, the said neighbours in their turn regarded the family as of a decidedly lower race than their own, not being of the prevailing colour and stock. The chief articles of trade were grapes, nutmegs, and cinnamon, as well as cotton and woollen cloth beautifully dyed, and sword blades rivalling those of Damascus in temper. Erato's father seems also to have dealt in porcelain and gems.

At ten years of age the child had grown into a handsome boy with oval face, aquiline nose and well-shaped hands. By this time he had learnt to write three different characters, two running from left to right and one from right to left, the latter acquired from his father, and also from his teacher who was a kind of priest. His studies also included geometry, arithmetic,

and a kind of algebra. Religious instruction was given, though of a rather flimsy kind, consisting mainly of certain proverbs and maxims and a few formulae which had to be learnt by heart and recited. These were connected with a curious belief which, by the time of the people of the country; a belief namely in a race of magicians who dwelt in a ruin far away in the Northern desert, and were much dreaded on account of their terrible powers. Many were the stories of their doings, how they spirited men away from their homes, how they cast spells on the innocent and so forth: and it was as a protection against this terrible race that the various charms which Erato learnt were devised. (It seems, by the way, that such a race actually existed, being remnants of the great and exceedingly ancient people of Ad, a mixture of Lemurian with the first Atlantean sub-race. Whether they were as formidable as depicted, is however, doubtful, though they were certainly given to magic of the darker kind.)

Besides these regular subjects of study, Erato felt curiously drawn towards everything in any way occult, as well as towards metaphysics—this being a distinct legacy from his last incarnation. An irresistible curiosity led him to enquire into the magic of the time, although this was not of a particularly good kind, and consisted mostly of invocations of spirits and the powers of the air. Particularly was his curiosity stimulated by the rumour that there were still persons who knew as much of these secrets as did the men of old. He determined at all costs to seek out such an occultist, and at last after a long search discovered one who was alleged to have such

planets, and a thought-form could now be sent directly into her mental body, which would gradually reflect its strength into the emotional body. I enquired why he did not send that thought-form direct to the emotional body, instead of through the mental body. He explained that Venus and Saturn were afflicting the astral body at birth, and therefore it was not well to stimulate her astral body especially at this moment—in the excitement of her grief; he pointed out the necessity of first strengthening the mental body, and allowing that to steady the emotions through the natural channel of the mind. He said this would be an easy task, since Mercury was in the rising sign Cancer, which gave her a strong, receptive mind; and that a thought-form properly made and sent into her mental body would be able more effectually to lift her out of her unhappiness—she would reason herself out of her despair. The next step of the process was the visualisation of an ovoid of pale golden light with a wide band of mauve colour around it. During the formation of this band, and until the time when it was considered sufficiently clear and distinct, I was told to hold the thought: "May Divine Strength aid you!" This thought-form was then projected by the will, and following it, we saw it strike against her mental body much in the same manner as a child's balloon repeatedly bumps against and floats off from an object it contacts. But each time it touched the mental body, that body seemed to grow stronger and lighter in colour, and its matter gradually took on the undulatory and circulatory movement natural to it. Presently the person sat up, clasped her hands, and called out for help; this was just what was required in order to establish a mental relationship

between herself and the thought-form, and without further delay it discharged its full force into her aura. The teacher lost no time in sending in after it a stream of strengthening force, with the result that at last she fell upon her knees praying for the necessary strength to live, and resolving to rise above her trouble; and in time she was able to do so.

In the manner above described, during some of my later studies of Astrology, I was shown a series of pictures which demonstrated some of the facts of involution as well as evolution. The first of these represented a large parachute from which millions of tiny threads of light were suspended, and on the end of each thread a tiny star of light—the whole a mass of different colours. In the complexities of evolution, these threads became entangled little by little, and it is in the midst of this tangle that we find ourselves to-day. If we understand the laws of nature and the relation to them and ourselves of the planetary forces, we shall discover the nature of the thread to which we are attached, the nature of other threads in which we are entangled, how we came to be entangled, and how we can untangle them. We shall then no longer seem as a victim blown hither and thither by the winds of fate; but instead we shall recognise that we can become rulers of ourselves and of our destinies; we shall also be able to realise that all things created are under the influence of the planets and their houses.

The Theosophical ideas of evolution were also demonstrated, the general scheme of which you can read from our books, if you so desire. It will suffice for the purpose of this lecture if we remember that we have passed out through Seven Sacred Centres and

their fields of evolution. We find ourselves at the door of our present system in the care of Seven Planetary Logoi. Generally speaking, we are seven types of human beings, evolving in seven types of matter, under the influence of seven planets, each with its zodiacal sign.

H. P. B. tells us that the ancient Chaldeans took into consideration only ten signs of the Zodiac, and so far as certain investigations of my own are concerned, it is found that at that time only five of the main qualities (each represented by a planet) were comparatively fully developed.

Four of these up to the time of the fifth Race had grown into full expression, and during the fifth Race the fifth quality was to be developed. The planet (which it is my belief was to rule that quality) Herschel only developed physically sufficiently to be observed by telescopes at a much later time. In fact the necessity for expressing that quality was the 'mother of manifestation' of the planet and its house. It is also my belief that two more planets and signs will fully develop as the ages roll on. It may be that some of the zodiacal signs will again be divided, or, perhaps, at present two of them are in some cases one—the negative and positive parts of the same sign. As each quality develops, a planet must come into stronger manifestation with its negative and positive houses. There seems little doubt but that two planets still lie beyond our ken, and unless they are to send an influence directly upon us, in an unusual way, there must be two other houses or signs through which they are to manifest. This would make it necessary for two more houses also to be added to our system, thus making fourteen in all and seven planets

—the sun and moon not being planets in the true sense of the word, but the present negative and positive poles of our system. How this is to meet the mathematical requirements, I do not know, but this need not be a difficulty; if we look back upon the ancients we are often unable to comprehend the mathematical standards they used. If there were strange and often seemingly unfathomable calculations in the past, why should not others exist in the future?

The quality which Herschel seems to rule is the *Science of Investigation*, and all that pertains to the highest positive mentality; in fact, it would almost seem that he is the ruler of the causal body and Mercury of the lower mental. The qualities of Herschel appear to be the qualities of Mercury transmuted. Herschel brings clear, cool judgment in all that pertains to scientific investigation, which is the quality of the fifth, or the present, Race. You wonder why Herschel always brings about unexpected changes; it is because he demands that diversity of circumstances, which brings with it knowledge pertaining to all forms of the higher intellect. The quickest way to teach a boy to swim is to throw him into the water, and let him learn to struggle for himself against the force of gravity; the way to make a person learn a thing is to throw him into the necessity of experiencing it; then only will he know it. Some astrologers believe that Herschel is the planet of Occultism and Neptune of Mysticism. I also held this belief for some time, until it was explained to me that it was natural that this conclusion should be held because Occultism required so much scientific investigation and positive endeavour; but that Herschel had only led the way to a complete

balanced mentality and clear judgment necessary for both the Mystic and the Occultist.

In the future sixth Race we shall also better understand the place of Neptune, and the true house which governs that planet. It is my belief that the negative and positive qualities of that planet are expressing themselves in reference to both Occultism and Mysticism in the *Science of Revelation*. In *The Secret Doctrine*, H. P. B. in one place expresses doubts about Neptune being a part of our system; in another place she affirms that it is.

Neptune governs in the physical body only such organs as are to be fully perfected at a future time—among them the pituitary body and pineal gland—one of these is negative and the other positive; one the seat of mystic revelation, the other of occult revelation. Hence the fiery-watery nature of Neptune is the direct influence causing a person to turn to the investigation of more spiritual things, and to fulfil the positive and negative requirements of the Occultist and Mystic. Occult astrologers will interpret the influence of Neptune as deeply occult-fiery, the outer revelation; mystic astrologers will interpret that planet's influence as mystic-negative, loving the inner revelation. Its influence on the person will be felt only according to the psychic temperamental receptivity of the person himself. Neptune, well situated in the horoscope of the positive musician, will make a composer—a creator of music; in the horoscope of a negative musician it will bring the ecstasies of the music-lover—the interpreter of music. If the horoscope of a person shows Neptune badly aspected, the afflictions generally take place in the head; the pituitary body and the pineal gland in that case will

suffer and cause illnesses, sometimes even bringing about the death of the person. Neptune is a splendid friend to the spiritually-minded, but a dangerous enemy to the base. The black magician fears its influence, but revels in the clear cool mentality of Herschel. It is my belief that Neptune will be the ruler of the sixth Race, and we shall better comprehend its relation to us in the future, when the pituitary body and pineal gland shall have become more fully developed.

Much of this may seem to you to be mere speculation; but even if you do so consider it, there is no harm to your astrological reputations in listening to some ideas which have proven of profound interest to a student seeking, as earnestly as you are seeking, to understand the inner truths relating to our development.

There were some other fascinating pictures shown to me, demonstrating the development of our bodies, whilst the matter of which they are composed was passing through the different kingdoms; also the rationale of how some forces, after passing through the matter of the mineral, plant and animal kingdoms, finally became the directors or rulers of certain parts of the body of man; but the details of this would occupy almost a volume, and are very complicated. A rough outline of the way the positive and negative forces now work in reference to the whole human body is more simple, and may interest you.

As we know, all matter inherently is either positive or negative in its nature. In the earlier evolution, all persons (the stars hanging from the parachute) were positive or negative, I mean dominantly so. At the separation of the sexes, the positives became male and the negatives female. For long periods of time each

remained in its original nature, but as the complexities of evolution and experience grew more varied, especially at the time of the formation of the more complicated human body, these forces of necessity became more equalised. In other words, it was necessary that the male body, which was dominantly positive on the right side and negative on the left side of it, should also possess an equal amount of positive and negative force on each side of the body. Those wearing a female body were more positive on the left side of the body, and it was necessary that their positive and negative elements should also be equalised. The exigencies of the law of rhythm require this. At the present time, owing to continual use, the right hand of the majority of men and women seems more positive, but as time goes on the left hand in each will become equally proficient as well as the left foot. *Proficiency in a limb, however, does not necessarily mean that it is of a positive nature inherently.* Man is endeavouring, generally speaking, to equalise the negative and positive elements in his body by building positivity into the left side of his body and negativity into the positive side—*vice versa* in the case of persons wearing a female body. Opportunities of doing this are unequal in different people, and we sometimes find that females are over-masculine or positive, or males express more of the feminine negativity than seems quite natural to the body they wear.

I have mentioned this fact especially, because I know that many astrologers find great difficulty while interpreting horoscopes, in understanding certain things, which would be clearer if the negative and positive conditions of the planets and signs in a person's horoscope were taken into consideration; it is then

easier to prognosticate and advise the person. It is true that this fact of the negative and positive elements being different in each person, complicates the matter of judging a nativity, but that is no reason why it should not be taken into consideration, if we wish to be exact and to make fewer mistakes in our calculations.

For example, we know that what we call afflictions are sometimes totally different in their effect on a man and a woman respectively. We are liable to judge an affliction roughly, and merely in reference to whether the aspect applies to a male or female horoscope. In truth we ought first to judge whether the body of the person, if it is a female, has built into itself more positive than negative characteristics; the position of the planets, especially Mars and the Sun, ought to help in showing this. If she has more positive than negative elements in her, the aspect will work itself out in her body, *in the same manner as it would in a positive man*, in spite of the fact that she is wearing a female body. We are too much inclined to forget that the force of an aspect can only exhaust itself in a body *in proportion as that body is magnetically disposed towards it*, and that is governed very much by the amount of negative and positive force in the body, be it male or female.

What we call afflictions are really not evil at all, but only the meshes of a web of experience wound around us, and are only to teach us some valuable lesson of life. By thus recognising the affliction as an indicator of a fault to be expiated and eliminated, we shall soon be able to appreciate the true value of the afflictions in a horoscope and to untangle the threads which for the time being seem to hold us, much as a fly is held as a victim in the web of a spider. If we accept the doctrine of

reincarnation, it is much easier for us to unravel the mystery of these afflictions, and to understand more readily the lessons which these afflictions ought to teach us.

We ought also to comprehend our own threefold nature and the fact that the aspects of our horoscopes apply especially to three bodies (our physical, emotional and mental bodies), and not to one only. Within each one of those three bodies there is something (Occultism would call it the permanent atom) which always remains with us throughout our cycle of incarnations. It is in that permanent part of us that our experiences of past lives are stored, and the aspects which we find in our horoscopes relate to all three of those atoms, not to one of them only. If one does not take this fact into consideration, mistakes in calculation are bound to occur.

I was once asked by an astrologer why in one case an aspect should show its results in a very marked way upon the physical body, yet in another person did not show any results at all; he found this to be the case even when the positions of the planets were similar or practically identical in different horoscopes. While investigating this case it was demonstrated that aspects could exhaust themselves directly into the subtler bodies, without in any way influencing the physical body—the force of the aspect could be used up either by the mental or emotional body. Another picture illustrated this fact. Extending from the body of a person for some little distance, there seemed to be many transparent tubes through which coloured fluids were being conducted into the different bodies as they passed through them. In various parts of those tubes there were openings which permitted some of the fluids to escape.

Figuratively speaking, kârmic experiences made these openings in the tubes. If the force of the aspect was intended to exhaust itself in the mental body alone, there would pass out through the openings at the extremity of the tube, the full force of the fluid, leaving little of it to pass down through the tube into the emotional and physical bodies. It is a fact that in some such manner there are these conduits of the planetary forces, radiating through the subtler bodies of man, which allow the forces of the planets to exhaust themselves into one or other of man's bodies much in the way I have described.

The fact of the existence of these subtler bodies and of the planetary influence upon them was well understood by the ancient Chaldean astrologers, who were almost all seers. When a person was born in that ancient time, the priest did not calculate one horoscope alone, but three: one from the moment of the epoch, one from the moment of quickening, and one from the moment of birth. They considered that each of these moments was of deep significance in its relation to the future of the person, and they considered also that these moments related in a threefold way to each of the person's three lower bodies when considered from 'below'; when considered from 'above' they were related to all that pertained to the greater threefold character of man—his personality, ego and monad. All three horoscopes were especially taken into consideration when it was known to the priests (who were seers) that an ego desired to incarnate and they wished to find a proper physical temple for it; they would choose for the mother, one whose astrological signs and planets were as nearly as possible the same as those destined

for the incoming ego, and a very close relationship could thus be established between the mother and child. The food of the mother was as far as possible made such as was under the rule of the benefics of her horoscope. The juices of fruits given her as drink were previously magnetised, or charged with the proper forces by the priests, being placed under coloured glass, the colour of which was that corresponding to her ruling planet; the rays of the sun were then allowed to play through the glass into the juices, and removed any bad magnetism which happened to be in them. Not only the food of the mother, but her environment, occupation and clothing were considered astrologically. If one could but glimpse clearly the advantages of all this, and see how claratory relationships of a magnetic kind can thus be established between the higher forces and our bodies, one would better understand the law of rhythm and its application to progress.

To return to the consideration of the three horoscopes: the first or lowest, for the physical body, was that which was computed from the moment of the epoch and seemed to relate to physical actions, the functions of the body and its natural health. The second was that computed from the moment of quickening, and seemed to pertain to past habits and form of expression of the physical limbs and body generally. If these habits were not as they should be, the priest endeavoured to substitute proper ones, such as the horoscope would permit. In the third physical horoscope, that computed from the moment of birth, the aspects were considered as pertaining to the possibilities in the physical for the expression of beauty, attainments, purity and all tendencies which could be developed (not those relating

to the past), especially those possible to the physical body in the next incarnation. The person was minutely instructed how he could store up in the physical permanent atom the seed of a perfect physical body for the next life. In the same manner, the three horoscopes of the emotional body were studied in reference to the manner of its action or past habits, form of expression, and its future possibilities. There were also three horoscopes pertaining to the action and habits, form of expression, and future possibilities of the mental body. The higher astrological knowledge concerning the ego and the monad was possessed by the priests, and was only rarely given to others.

The wisdom possessed by these ancient priests of Chaldea was also possessed by those of Egypt in later times, but the latter applied their astrology especially to the sciences of chemistry and healing. The esotericism of astrology was also carried into Egypt, but it seems to have passed into a stage of decadence at a later time, probably owing to the fact of the intermarrying of many of this later race with the remnants of the fourth Race.

We need not become discouraged when we compare our knowledge of the present time with that of those ancient priests; for it is known that as races in the past rose to great heights of knowledge, they exercised only just that amount of skill and ability which the evolutionary period of the time permitted. Subjects such as that of astrology arose on the horizon, enjoyed a certain amount of success, and then seemed to fade into obscurity. When comparing these cycles and the rise and fall of such sciences, it was noted that as race followed race, and cycle followed cycle, the same subject always reached in some respects even

a greater measure of perfection as time went on, no matter how perfect that science seemed to be at the previous time. Astrology at this present day is practically only beginning to rise above the horizon. It is well for us to remember this fact, so that we may be comforted by the thought that we are at a much later time—a time which permits of greater mental perfectionment of people in general—and therefore we can hope in time to reach even greater heights of knowledge in the science of astrology than that possessed by the ancient priests of Chaldea and Egypt. Their knowledge has been preserved to us by Those who have such things in charge, and we shall receive more and more as time ripens and we develop.

Astrology is eminently a spiritual science, and until humanity has sufficiently evolved beyond the realm of things material, and the selfish desire to use occult sciences for personal reasons, for personal curiosity or for individual aggrandisement, we cannot expect the deeper mysteries to be revealed. The reception of the greater knowledge must be commensurate with the divinity unfolding within each person.

In conclusion, allow me to impress it upon you that if there are any here present who consider the planets as "mere counters to play with," instead of as great hierarchies of ruling Beings, then indeed must astrology remain to you but "as sounding brass and a tinkling cymbal". Unless you recognise the esoteric value of astrology and build your knowledge on a sure foundation of unfailling laws which emanate from the Mind of the Supreme, you will receive only the outer shell instead of the inner fruit of the astrological Tree of Wisdom.

Marie Russak

THE THREE SILENCES

By GEMINI

UPON the long broad road, wide as the hopes of humanity, the road of Life itself that leads to the entrance of the 'narrow ancient Path,' there are three Silences. They stand like wayside shrines, hidden from view by groves of ilex and of olive, long deserted by those whose worship sanctified and consecrated them; yet thrilling ever with the memory of their ancient use, gemmed with dim lights of holiness and aspiration, perfumed still with the incense of the soul's self-oblation before the Supreme.

Three Silences, wherein the Soul, alone with that Divine Self, whose he is and whom he seeks, knows for a brief space the consecration of the mystic Word, uttered only in those soundless vibrations which by the creature of time and space are called silence.

Three lesser Initiations—may we not call them—these pauses in the march of the great campaign, these temporary droppings out of the ranks of the legions eager to conquer and acquire, to enter and possess the good land, the promised land of earth's fair cities and yet fairer gardens of desire; three Silences, in each of which some of earth's many voices fail and cease, to fall no more upon the ear, to clamour nevermore in lilting cadences, which hold

for the senses all haunting melodies, all echoes of the dreams of dead desires.

What of the first Silence? Are there words in which to portray that change of vibration which to the Soul is a hush, a pause, a new quality of sound, lost once more almost as soon as gained (so adaptable is consciousness to that of which it becomes aware), yet marking an epoch eternal in significance, setting a milestone on the road, never again to be repassed. By analogy alone may we picture this first Silence; for no words can ever fully reveal the facts of the inner worlds, as they are apprehended by the Soul as truth. A traveller is seated in an express train, running smoothly and swiftly to its destination without jolt or jar, when suddenly it catches up another train, journeying in the same direction. The express is travelling sixty miles an hour, the other at about half that rate; and for a short interval of time the two run side by side, the rhythmic vibrations of the former fractured and riven by the clumsy beat of the engine of the latter, and the rattle and jolting of the cars. Inch by inch the express pulls away from the slower train, till at length the counter-beat of warring and irreconcilable vibrations ceases, the din of the jarring revolutions dies away; and to the traveller the sudden cessation of friction, the relief of the steady rush of sound after the tumult, takes shape in a sense of peace which translates itself to every nerve as silence.

Not till his consciousness, quick to adapt itself to new conditions, has once more readjusted itself to external things does he realise that not silence but a new quality of sound environs him. So does the first great Silence meet the Soul, when he reaches that stage in

evolution where the things of the world of densest matter, *facts* and *realities* of the physical plane, fall behind him in his upward progress; dropping gradually further and further into the dim obscurity of the margins of consciousness.

Not till he stands as a 'Master of Compassion' will he turn to the storehouse of his own experience, thence to draw knowledge and power for the 'healing of the nations'.

In the wonder of the first great Silence does the Soul make obeisance to the God within; and knows himself a being apart from the lusts of the flesh and the desire of the eye, shot through as with strange lightnings by the Spirit, lifted to a height of imagining in which he sees the 'coat of skins' fall off and stands again, naked and unashamed, in the Eden of a purity whiter than the innocence from which, with blood and tears, it was fashioned. To the Soul it seems as if some brooding wing of benediction shadowed for an instant the blaze of the ineffable; taking momentarily the place of the veiling *māyā*, by the aid of which alone men can bear the God-light in which they walk. And in that softened light the Soul gazes into that heart of Being, where the darkness and the light are both alike.

It may not last! already those new vibrations have become the *world* to the soul; already that which seemed silence has changed to the rush and throb of the onward urge; the great impulse of desire which drives the wheels of evolution.

The Soul, speechless perhaps as yet with a new sense of awe and wonder, signed and sealed with that baptism of inner vision, stands a moment by the wayside waiting, while the hurrying crowds pass by in the

race for the prizes that no longer have any value for himself. And then, imperceptibly to him, the swift heart-beats begin again; the pulses quicken with a new desire; and he is once more part of the eager throng.

New objects of attainment rise before him; ~~new~~ worlds to conquer and fresh laurels towards which to aspire.

The same, yet not the same, as he was; for now the outer husks of things no more allure him; he now desires to taste the sweetness of the subtler joys of sense. As artist, musician, sculptor, creator in some form, he would fain offer to the world a draught of the wine of life, less heady than that which in past days he drank from the cup which either deadens or debauches those who drain it to the dregs.

With swift strides he advances; skill and power are his. Shall he not use them to win for himself fame, honour, the foremost place among his fellow-men?

Before him on the road he sees the Temple of the Gloria Mundi; already the scent of its flowering-aloes and myrtle is borne to him upon the breeze, stirring his pulses as in bygone days did the wreaths of jasmine woven into the hair of a beautiful woman. And so he works, and achieves at length, as all must who give themselves unstintingly for any end. And for him are unlocked the towers of ivory and gold, wherein are stored the roses men award their fellows, and the laurels wherewith they crown them. And all his garments are dew-drenched with the musk and almond of power and praise; and in his heart he hears the voices which acclaim greatness and genius in mankind.

They swell, those deathless voices, from out the kingdom of man's mightiest friend and fiercest foe; for

now the Soul is face to face with the "Slayer of the Real," and before him spread, gorgeous and many-hued, the panoplied legions of the mind. "Behold!" he cries "I am as God, knowing both good and evil; while before me unfurls the banner of a conqueror, and at my feet lie the countless millions I shall rule and sway."

Then, pausing on the crescendo of his own triumph, the Soul waits to hearken, and lo! the second of the Silences! And of this what may be written? Only the shadows of words, only the wraiths of those images which men call thoughts; for, in that Silence, form is not, nor any sound that we may know; but only the breaking up of the concrete into that which melts from colour into colour; only a translucence as of pearl and amethyst; and the noiseless rhythm of those who pass to lay their crowns before the throne. They pass, a ceaseless vast procession, from the gate of mist enshrouded colours to that further Portal of Light, flaming within itself, a heart of rose and fire. They cross the silent slopes of a region more faint in outline than any dawn amid earth's farthest snows, and the Soul passes with them, yet enters not; for, as he lays his crown before the throne, he bends to pluck from the setting, one single precious stone; and with a gesture of entreaty presses it between his palms and weeps. And so sees the veiled splendour die away; and finds his feet once more upon the well-known road.

The Soul and his one jewel! a drop of blood and fire; a ruby from the mines beneath the earth, where those who work to tempt and lure all souls imprison deep the sun's rays, mixing with them desire's most potent juice. To the Soul it seems as though the ruby were a heart, the semblance of that self he had brought

upwards with him from the beginning, fashioning it ever into the likeness of a heart, and making of it a fetish before which to offer all else to feed its fire. It grew to be the custom of the Soul to look within the gem and find there, in its shifting light and shade, visions of past days and memories, poignant still, some bitter and some sweet. And often he would test the value of the words and deeds of men by this alone, if they should dim or feed the smouldering fire that slept within the jewel.

And so he walked, gazing with down-bent head; nor heard nor saw the passers on the way. Then, on a sudden, came there forth to him a very mighty host of earth's sad citizens; who cried to him: "O thou great Saint, thou who canst dwell apart from things of time, deign presently to lend thine aid to us, and teach us of the further things of life."

And the Soul answered them: "Yea! I will hearken; for indeed know I of many things hidden as yet from you; for I have trodden many a weary mile, and laid the things of time and sense aside; and keep but this one jewel, the heart of life, the self that I have carved, as mirror of my days." Then cried the multitude with one accord: "Speak! for we listen; tell us of those things that lie behind the veils of sense and time." Then did the Soul arise and stand, lord of himself, triumphant over fate, to tell the people of the way to tread the long broad road his feet had walked upon. Then did he raise his ruby to his lips, then gazed within its liquid heart of fire; and, as he gazed, he read his past therein; and knew again all he had won of power.

And with a mighty voice he cried aloud, so that the echoes woke among the hills: "Children of one great mother as ye are, and fathered by Immortal

Love as I, hearken to me who *know*, and learn as I, who trod before you in the dusty ways! I *know*, I say, and" Then there came a Touch, swift, silent and benign, upon the lips that sought to utter what the self had learned, before that self was laid upon the shrine, and merged for ever with its parent Ray. Swift, and benign as some great wind of God, the Touch fell on those lips; nor did it sear, but silenced only speech and need of speech, and sense of time and space, and pulse of life, thrilling from every centre to the next, as if in some mighty magazine of force, wheel after wheel should stop and sink to rest.

Until at length, all stilled in every part, the Soul was motionless, save where the golden core of some new motion seemed to germinate. And all the silence grew and rolled around, billow on billow of some ocean-wave, that filled all space and left no aperture through which the counter waves of earth could come. Softer than myriad snowflakes drifted down the vast, enveloping, enshrouding folds, that wrapped the Soul and lifted, till he came once more before that mystic Portal of Rose-Flame. And lo! the ruby heart he held grew great, and greater yet! and shot and flamed and grew; till he and it together in one fire burned yet consumed not; but he rather grew, and yearned with very passion of desire towards that Rose-Flame and Veiled Mystery. Till with the rapture of all heaven's dreams; with mystic fires from the deep hearts of things, invisible yet present, the Soul lay on the ruby, now grown like a cross, fashioned from living flame, and entered in—to where the Portal opens on the Path, the narrow ancient Path, that leads to peace.

Gemini

THE CHRIST OF MOUNT ATHOS

By ANNIE BESANT, P. T. S.

THE monks of Mount Athos possess traditional portraits of Christ and His Apostles, said to have been handed down from His contemporaries and preserved in the Byzantine schools. They are utterly different from the conventional pictures familiar to us on the canvases of the great Christian painters of Europe, and, looking at them, one feels that one is looking at *likenesses*, not at ideals; that this is what *was*, not what ought to have been, according to the conventions of later times, when the men had been euhemerised into saints. The gentle plaintive faces of Roman Catholic art, exquisite as they often are, could not have been the faces of the strong men who built a new religion.

Mr. Douglas Sladen tells us, in his *Sicily, the new Winter Resort*, that "the Calogeri, or monks of Mount Athos, came from the East, and introduced into Sicily and Italy their splendid mosaics, a pagan art which they harmonised with liturgical needs . . . The mosaics at Cafalu are believed to have been the work of actual Calogeri from Mount Athos. This is extremely interesting because the Christ at Cafalu represented their tradition, unbroken from the earliest times, and the Christs at Monreale and in the Cappella Reale at Palermo follow exactly the same tradition, quite unlike the

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THE CHRIST OF MOUNT ATHOS

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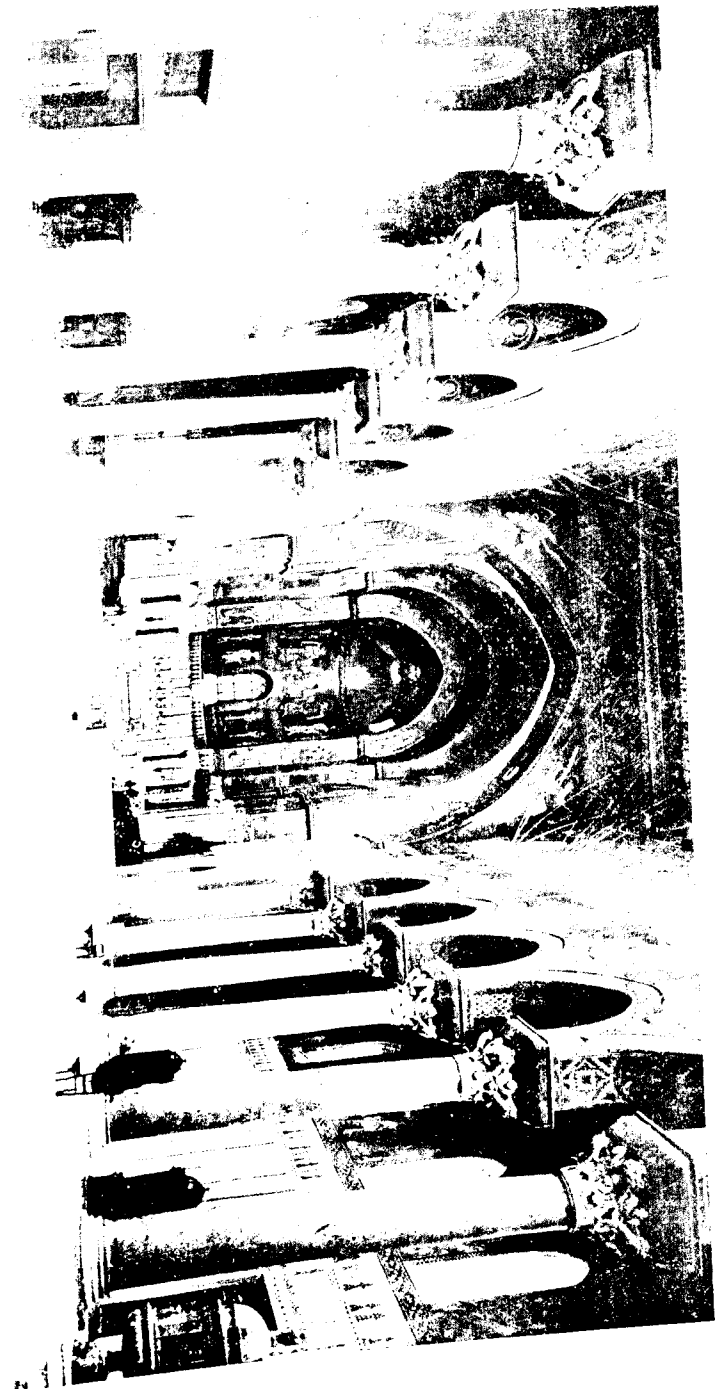
ordinary tradition" (p. 128). The mosaics at these three places "represent a middle-aged ascetic with a dark beard thin on the chin, an aquiline nose, and a face very wide between its strong prominent ears. The face has infinite tenderness, but is the face of a man of boundless energy, the founder of a religion, not the meek type of the Christ on the Ring of Tiberius. It represents the tradition preserved from apostolic times by the Calogeri, the Mosaic-working hermits of Mount Athos, who actually constructed the mosaics of Cafalu. It may therefore be taken to be the real Christ" (p. 146). So also with the other portraits.

Thus we have Saints Paul and Peter, both striking and effective portraits: S. Paul tall, thin, with bald head and ascetic face, nose strongly curved; short sparse pointed beard, a Pharisee of Pharisees. His name is written beside him in one mosaic, but once seen he is recognisable anywhere; he is a living man with a character. S. Peter is rounder-faced, more genial, sometimes almost jovial—one can picture him as sitting among the servants by the fire—with a mass of curling white hair and round, thick, white beard, the eyes eager, intent, with a shadow in them as of a memory not quite outlived; one feels the ardent, headlong nature, first repelling the offered grace, and then: "Lord, not my feet only, but also my hands and my head." But all other portraits fade into insignificance beside those of the Christ Himself; portraits that, once seen, must ever remain a haunting memory of ethereal, and yet most living and human, beauty.

In some of the Sicilian churches these portraits are to be seen, cunningly wrought in mosaic; placed, as they are, in high-arched apses, in the dim, rich light

reflected from the golden mosaics around them, they shine down from their heights with a strange, unearthly beauty; a detachment from the world below, inexpressibly majestic and impressive. These golden mosaics form the background of ornament and picture, also wrought in mosaic of exquisite colours, all toned down and mellowed by the passage of eight centuries. It is impossible to give to those who have not seen them any idea of the rare and exquisite beauty of the Cappella Reale (Royal Chapel) of the Palace in Palermo, of the great cathedral of Monreale, dominating Palermo from its overshadowing height above the city. The pictures here reproduced are but the dullest facsimiles, for, in the first place, they are black and white, while the originals are a glory of molten colour; and, in the second, they bring out hard lines and angles which are entirely lost in the mellow glow of the pictures themselves. These pictures, high in air, are seen through a kind of haze, formed by the crossing of countless rays of light reflected from golden and many-hued mosaics, which line the curved walls in which they are set. The reproductions give but the hard outlines, and exaggerate the fact that they are mosaics; they look, to the uplifted eye, like beautiful and exquisitely soft paintings. In looking at our picture of the Cappella Palatina—the Cappella Reale—the beauty of the form can be seen, but the reader must suffuse it with a golden and many-coloured atmosphere, if he would transport himself into that which the writer saw.

Through that wondrous atmosphere stole upon the uplifted eyes, a vision of beauty, soft, compelling, gradually clarifying into the majestic figure of the Christ, shining down from the eastern apse, the eyes compas-



CORROBORATIONS OF *THE SECRET* DOCTRINE

THE quarrel of physicists and geologists over the possible age of the earth is being brought to an end by the discovery of radio-active substances in its crust. Physicists are now willing to allow that the earth may have been in existence for 800 million years. Some rocks in Canada are said to show a minimum age of 711,000,000 years. Readers of *The Secret Doctrine* will hail this concession to the antiquity of Mother Earth. Another matter of interest arises from the prediction of Dr. Nobles, "one of the foremost investigators of seismic phenomena in the United States," that a tremendous catastrophe is impending. He says that "a large portion of the old world" will be swallowed up, and that "new continents will be born in a vast stretch of Pacific waters". Our readers will find the whole passage on pp. 297-98 of the present issue. The thought of the new continent in the Pacific, however strange it may be to non-Theosophists, is familiar to us from *The Secret Doctrine* and our later literature, and, remembering Lemuria and Atlantis, we can look forward placidly to "the things that are coming on the earth". The bearing of these changes on the appearance of the sixth sub-race, and on the coming of the World-Teacher will be familiar to our readers. But I think that Dr. Nobles is mistaken in thinking that the uprising of the new continent will be seen by people now in the body during their present life-time; they will see portions of it, certainly, but scarcely all that he predicts.

A. B.

TOWARDS UNION

By ANNIE BESANT

THEOSOPHISTS are naturally keenly interested in the development of tendencies towards union in organisations outside their own community, and will therefore hear with interest of the action of Dr. Isidor Singer, of New York, who has issued a very interesting pamphlet on the views taken of Jesus Christ by Hebrews, is eager to help in bringing about a *rapprochement* between Hebrews and Christians, and hopes that the time is ripe for beginning a movement in that direction. To that end he is addressing a letter to the "spiritual and intellectual leaders of the civilised world, eliciting their individual views" upon the matter, and asking whether the Papacy cannot so modify its position as to become the leader of such a movement. In his circular letter he writes:

We are past the time when the different religious denominations were hermetically closed one against the other: the present religious status of mankind imposes the duty upon those among us who have the higher spiritual interests, common to the entire human race, at heart, to look over the walls of the neighbouring sanctuaries and to take counsel from time to time with their inmates.

You will, therefore, I trust, after placing yourself upon this standpoint, not find it amiss that a co-religionist of Jesus of Nazareth and of the Apostles appears before you with a question apparently concerning the Christian Churches and the Christian conscience exclusively. The ultimate fate of Christianity touches the synagogue on too many and too vital points to ask of us Jews to be passive onlookers of the momentous religious crisis menacing the very foundations of Western civilisation.

The question he submits, in addition to that on the Papacy, is: "Do you believe Christianity is prepared to re-ascend to its spiritual fountain-head?"

The answers, when collected, are to be issued in book form. I have sent the following reply:

I have no right to speak for Christians, not being a member of any Christian Church, but I believe that the time is near when all religions will enter into fraternity on the basis of Monotheism, and of the recognition of the great spiritual

THE WAY OF LIFE
A FRAGMENT OF CONSCIOUSNESS
BY LILY NIGHTINGALE

"This one thing I do. . . . I press towards the mark."
Philippians, iii, 13-14.

DOWN the ages rings this clarion-call: Eternal invitation of infinity to the finite; the summons which none may disobey, save at the peril of loss of man's heritage, immortality.

"So many worlds, so much to do!" Well may the human brain reel beneath the task, yet it is work which he alone can accomplish. At a certain period in evolution comes a point known as 'the critical state'; all spiritual states have their correspondences in the world of substantial matter. The man stands halting, waiting, uncertain. Myriad ways stretch before him; he seems to have some faint glimmering of attraction towards many. Which shall he choose? The White Way, which leads to that city of which Saints build up the fabric? The road of Truth—that steep and toilsome road, where error raises obstacles well-nigh immovable, where illusion strews the path with sweet and poisonous weed-flowers?

The mountain of Life—whose preliminary path leads through awful valleys of nameless experiences, deep gulfs of shame, boiling, volcanic hells of pain?

Teachers who, in divers ways, have preached the same fundamental truths to man. This fraternity does not seem to me to be inconsistent with the special love and veneration naturally offered by each religion to the Teacher who came to its forefathers—to Vyasa, to Zarathushtra, to Moses, to the Bodhisattva, to Jesus, to Muhammad.

The "One only, without a second," of the Hindu scripture, is adored by all, and each Teacher has His own place in the galaxy of prophets. If the Christian claims a uniqueness of Divinity for his Teacher, we have only to answer with His own words, when accused of blasphemy: "I said: 'Ye are Gods, and ye are all the children of the Highest.' If he called them Gods, unto whom the word of God came—and the scripture cannot be broken—say ye of Him whom the Father has sanctified and sent into the world: 'Thou blasphemest,' because I said: 'I am the Son of God'?" There lies the true reply. Jesus claimed Divinity for *all* men; the human body is 'the temple of God'; if the passionate love of His devotees has raised Him to a pinnacle of exclusive Godhood, it was because Divinity shone out from Him with such beauty that they 'saw God in the face of Jesus Christ'.

The recognition of Jesus as a Hebrew is due to Israel, for truly was He the last of the great Hebrew Prophets, and it is one of the bitter ironies of history that they, who worship a Hebrew, have martyred, and still martyr His race. It is not to be wondered at that His people should not recognise Him through the veil of tears and blood which Christians—so-called—have spread over His face. But as they cease to persecute, Israel will begin—according to your quotations, has begun—to recognise His greatness.

I doubt if the religions will draw together however, until that same great Teacher shall appear among us once more, and Himself accomplish the mighty work; or, perchance, only lay the foundations on which the Universal Religion will be built by the wisest of mankind, coming forth from every faith.

The magnificent organisation of Rome and the fervour of her children should surely play a leading part in welcoming the Teacher, and in carrying on His work. But will she shake off the accretions of the Middle Ages—the indispensable condition of such leadership?

ANNIE BESANT

EUROPE TO EXPLODE

DOCTOR'S PROPHECY OF A MOLTEN CONTINENT

THE early destruction of Europe and parts of Asia and Africa by a titanic upheaval of volcanic and seismic forces is predicted by Dr. M. Albert Nobles, of Philadelphia, one of the foremost investigators of seismic phenomena in the United States. Just how soon all this will happen, the doctor is not prepared to say, except that it will probably come within the lifetime of the present younger generation.

"For two centuries Nature has been preparing for the great cataclysm," said the scientific prophet of woe, to a representative, "and all signs indicate that not only will a large portion of the Old World be swallowed up, but that new continents will be born in a vast stretch of Pacific waters. The science of geology proves that continents, no less than human beings, have their periods of life and death. Through ages of volcanic activity and the honeycombing of the earth's crust, the molten metal, which is continually increasing in volume, must find its way out, the lighter elements to the surface by eruptive processes, and the heavier and more valuable to the lowest caverns. With thousands of feet of material superimposed above the rich deposits, and with the surface impoverished by long centuries of cultivation, it is incumbent upon Nature to rejuvenate the soil and so remove the overburden that the rich stores of mineral shall be available to mankind. For this purpose the destruction of the worn-out areas by volcanic explosions is not only essential but has been duly provided for. To this end Nature has, on the one hand, by gradual submergence, surrounded and largely covered the volcanic area by water, while, on the other hand, the internal fires consume the earth-roof, until finally, weakened beyond power of longer sustaining the

combined pressure, water crevices form, the water reaches the internal fires, and explosions of enormous intensity ensue, which are continued until the areas are destroyed.

GETTING OUT OF THE WAY

"Nature however, or perhaps a governing intelligence, takes mankind into consideration in all her processes, by removing as many as possible from the threatened areas by one means or another. During the past twenty years there has been an enormous emigration from the Old World to the western hemisphere, and the tide is increasing yearly. One reason why I have been studying these phenomena and writing papers on them is to awaken humanity to the coming dissolution of a large area of Europe.

"The Bible in its concluding book distinctly depicts this event and localises it with great precision, while at the same time limiting the destruction, and portraying the astonishment and terror of the balance of earth's inhabitants at the magnitude of the process. But the physical signs are many and unmistakable. The preceding period of storms of unusual violence has already shown itself, while volcanic activity has become practically incessant all over the world. Official soundings show that the ocean floors have changed, shifting both the warm and cold currents and changing the climate of all the northern latitudes. The Arctic ice is melting and the frozen North is at present at any rate warmer than Europe, which seems to be no longer protected by the Gulf Stream. Periods of excessive heat are followed by longer periods of severe cold, with continuous rain and even snow storms in the middle of the summer. Already, too, the new Pacific continent has begun to show itself as the result of volcanic eruptions in the Behring Sea.

"It is really due to the present volcanic activity in the South Atlantic areas that England is now suffering from this seemingly endless downpour of rain. And I don't see much relief ahead, for these activities will continue increasing until the final calamity has fallen upon Europe and a new world is thrown up out of the western seas for the habitation of men."

The Standard, London

SCIENTIFIC NOTES

MODERN SCIENCE AND OCCULT CHEMISTRY

By G. E. SUTCLIFFE

FROM time to time it is desirable to cast a glance at new developments in modern science, and note their tendency to approximate more closely to the occult teachings, particularly near the borderland where science and Occultism touch each other, and such a region is that which has been dealt with in *Occult Chemistry*. In the first place it may be noted that in a recent attempt to explain the formation of the chemical elements by Sir William A. Tilden, F. R. S., he found it necessary to postulate an unknown element of atomic weight 3, which would be the same as occultum. (*Nature*, Vol. 85, p. 69, November 17, 1910.) Again Sir J. J. Thomson in his experiments with positive rays of electricity proves the existence of a body having 3 as its electric atomic weight, which may perhaps turn out to be occultum. (*The Philosophical Magazine*, Vol. 21, p. 235.)

The student perhaps may often wonder why the simpler forms of matter into which the chemical elements break up, the ethers 1, 2, 3, 4, of early Theosophic nomenclature, or the proto-elements, and meta-proto-elements of our later literature, should not yet have been discovered by the scientific investigator; whereas he has already discovered matter such as the electron, which is in a much finer form. The reason probably is that the electron exists in the form of a radiation, and is easily detectable in this form, whilst the meta-elements exist in the form of a gas, or super-gas, which is difficult to detect. This difficulty may perhaps be better understood if we conceive how difficult it would be to discover the vapour of water if man existed at the bottom of the ocean of water instead of at

the bottom of the ocean of air. The normal position for the meta-elements is above the atmosphere just as the normal position for water vapour is above the ocean, and could we ascend to a height of ten miles above the earth's surface, where is situated what is known as the isothermal layer, we should probably find abundant evidence of the proto-forms of the elements, for it is in this isothermal layer where in all likelihood there is a transformation of the gaseous form into the proto-form, and *vice versa*. It is found in practice that when one state of aggregation is changing into another state the temperature tends to remain nearly constant, for instance when ice changes into water, both the ice and the water remain at zero Centigrade until the transformation is complete; similarly when water changes into steam at atmospheric pressure the temperature of both remains at 100 Cent. In the same way when the gases of our atmosphere in the higher regions are transforming themselves from the elemental to the proto-elemental forms, this transformation will probably take place at constant temperature, and this may be the cause of the isothermal layer which science has recently discovered. A fuller treatment of the isothermal layer of the atmosphere and its relation to our proto-elements will be found in previous notes (THE THEOSOPHIST, Vol. XXXI, Part 1, p. 137), to which the student is referred.

Sir William Ramsey has pointed out (*The English Mechanic*, Vol. 90, p. 246, October 15, 1909), that it is impossible for chemists to discover any gas which can pass through glass; and here again we may have a sufficient reason why the proto, and meta-proto forms of the elements have not yet been discovered. For, I understand that one method an occultist uses in order to pass one solid through another solid, is first to disintegrate it, into one of these proto-forms and then pass it through the solid walls. This implies that these proto-forms can pass through glass and thus cannot be retained within the walls of a glass vessel, and in this way they evade detection by the chemist.

In modern electrical theory, what is known as the negative electron is now almost universally taken as the basis of electrical phenomena, and a current of electricity is now understood to be purely and simply a stream of negative electrons.

The investigations into radio-activity have further shown that what are called the Beta-rays are streams of negative electrons, and correspond to an electric current. Mr. Leadbeater gives reasons for believing that these electrons are what we call astral atoms (*The Inner Life*, Vol. II, p. 265), and in *The Secret Doctrine* (Vol. I, p. 110), it is definitely stated that electricity at the lower rung of being is astral fluid. Now what Theosophists call the 'Third Elemental Kingdom' consists of astral matter; hence in the Beta-rays and in general electrical phenomena we are in reality dealing with the phenomena of the third elementary kingdom, and it might be well for Theosophists to study them in that connection, and try to combine the results of science with the work of our occult investigators.

According to these investigations between the physical atom and the astral atom or electron there is an intermediate step in which the physical atom breaks up into 49 electrons. It is interesting therefore to note that J. J. Thomson and Prof. Bragg, have both detected such an intermediate step. (*The Philosophical Magazine*, Vol. XXII, p. 300). Prof. Thomson holds the view that the production of free electrons in a gas, or what is called the ionisation of the gas, consists in the separation from the chemical elements of neutral bodies, similar for all chemical elements, which subsequently break into a positively and negatively charged part. (*Ib.*) This breaking up process therefore, may be identical with the breaking up of a physical atom into 49 astral atoms as described by our investigators in *Occult Chemistry* (Appendix, p. iv.). Thus another link is formed between occult investigation and ordinary science.

This result is further confirmed by the fact that although it is proved that 1700 electrons are required to balance the weight of an atom of hydrogen, other investigations clearly prove that the number of negative electrons existing in that body is much smaller than this; and it will be of interest to compare the number of negative electrons found to actually exist in the chemical elements, with the number of physical atoms of the negative type as given in *Occult Chemistry*. A reference to the above work, Plate II, will show these two types of atoms, positive and negative, male and female. Unfortunately, however, we are not told how many of these different types of atoms are contained in each chemical element but only

32
162,074
M. M. M. M.
M. M. M. M.

the total of both kinds. Now scientific investigation counts the negative atoms only and assumes the positive charge to be due to something else, although occult researches show that this is not so. Unless therefore we can determine what proportion of the atoms in an element are of the negative type, comparison with scientific results is not possible. Fortunately however, an application of theory will enable us to surmount this difficulty, for since the chemical elements are electrically neutral it necessarily follows that in any chemical element the number of negative atoms must be the same as the number of positive, so that by dividing the number of atoms as given in *Occult Chemistry* (p. 4), by two, we obtain the number of negative atoms in each element, for comparison with those found by exoteric science.

The following table, column 1, gives the name of the chemical element; column 2, gives the number of negative electrons in the element, as deduced by Prof. H. A. Wilson in *The Philosophical Magazine* (Vol. XXI, p. 722, June, 1911), whilst column 3, gives the number of negative atoms obtained by dividing by two the total number of atoms, positive and negative as given in *Occult Chemistry*.

NUMBER OF NEGATIVE ELECTRONS AND ATOMS
IN CHEMICAL ELEMENTS

ELEMENT	SCIENTIFIC NUMBER	OCCULT NUMBER
Hydrogen	8	9
Lithium	47	63
Sodium	142	209
Potassium	320	350
Rubidium	600	765

Since Prof. Wilson does not claim great accuracy for his method of research, and gives the above numbers as only roughly approximate, the agreement between scientific and occult investigation is in reality very satisfactory.

At a time when doubt is being felt, and scepticism openly expressed, even by advanced Theosophists, as to the trustworthiness of occult researches, and occult sources of information, it is encouraging to find such a remarkable proof of

their reliability. Proofs of the higher inspiration can be only given to the few, owing to the many not having yet evolved the faculties through which such proofs can be normally given. It is well therefore that those proofs that can be demonstrated to all, should be given their due weight, and their significance fully recognised. If, in this way, it is possible to convey to others some portion of the confidence which I personally feel in the inspired guidance of our leaders, and in the powerful instruments of research they have evolved for lifting the veils of nature, and penetrating her inner secrets, I shall feel well repaid for any labour I may have expended in the effort.

G. E. Sutcliffe

A NOTE

Babu Govinda Das has a very interesting note in the *Central Hindu College Magazine* for October on the discovery by Mr. S. Ganapati Shastri of thirteen dramas by Bhasa, only known "for very nearly these two thousand years by glowing references to his pre-eminence by Kalidas and a host of other poets of a later day, and by stray quotations in the works of writers on rhetoric". Every discovery of any of the hidden treasures of the past will be welcomed by all who "love the elders," and many such treasures are to be found—dust-laden and worm-bored—in the poor houses of the hereditarily learned in India.

THEOSOPHY IN MANY LANDS

FINLAND

OUR fifth Annual Convention was held at Helsingfors on April 7 and 8, when Mr. Pekka Ervast was unanimously re-elected General Secretary for the next year. The Convention was a truly Theosophical one, and all who were present testified to the spiritual benefit they received. The festival held in connection with the Convention was most successful, over five hundred people being present. Mr. Ervast gave a deeply interesting lecture on 'The Christ,' and a special 'Kalevala' evening was arranged by the young people, who were delighted to take part in the proceedings of the Convention. Dr. Rudolph Steiner honoured the Convention with his presence. He gave a course of ten lectures which were well attended, also a question meeting for members. This was the first time that Finnish Theosophists had heard Dr. Steiner, and much enthusiasm was shown.

The first Theosophical Summer School to be organised in Finland was held from June 26 to July 7 on a beautiful estate in the woodland country by the shore of one of the 'thousand lakes'. A most attractive and varied programme was provided in the course of which more than thirty lectures were given, and about forty people assembled from different parts of the country for the daily round of meditation, study, discussion and social intercourse. Mr. V. H. Valvanne expounded astrology, and Mr. Ervast struck a very human note in an account of the difficulties he had contended with, previous to and during his connection with Theosophy; he also referred to the future possibility for Finland if our countrymen of every class understand their duties to the nation. All who participated in this gathering could feel the spiritual force it called forth.

W. D. S. B.

BURMA

On October 1, the birthday of Mrs. Besant, President of the T. S., there came into existence our Burman Section, the twenty-first National Society. At noon the Memorandum of

Association was signed and the Society was registered under Act XXI of 1860. The council which is the governing body for the first year consists of Messrs. B. Cowasjee, B. A., Barr.-at-Law, M. S. Iyer, Maung San, U. K. Hamilton, J. W. Teare and F. J. Bilimoria, M. A., of Rangoon, T. M. Pillay of Pyinmana, M. R. Mudaliar of Maymyo, Maung Chit Hlaing, Barr.-at-Law and Maung Po Yin Si, B. A., of Moulmein, C. G. S. Pillay, Buddha's Relics Trustee and J. N. Basu, B. A., B. L., of Mandalay, with Maung Thain Moun as General Secretary.

In the evening there was a good gathering of members and sympathisers and the hall was decorated with flowers. The proceedings commenced with singing by girls. A boy of five years repeated seven verses from the *Bhagavad-Gita* in Sanskrit. A telegram from Mrs. Besant conveying hearty greetings and success to the Burman Section and similar communications from Mandalay and Moulmein were read; twenty-five diplomas for new members were issued and ten members were initiated. The presentation of a complete set of the Burmese Version of the Pali *Pitakas* to the Oriental Section of the Adyar Library from the Burmese Buddhists of Bassein was announced. Mr. M. S. Iyer then addressed the audience on 'The Immediate Goal of Humanity'.

The English Section of the Burman National Theosophical Society will have its Headquarters in a suburb of Rangoon and the Burmese Section at Mandalay. A meeting of the Sons of India Order and a Masonic Meeting closed the day's proceedings.

M. S.

SCANDINAVIA

This summer Sweden has lost one of her most prominent members, Sven Tvar Sven-Nilsson, Sheriff in Gafleborg county. He perished in the railway accident at Malmslatt on the June 16. He was a faithful member of the Society since 1891, and has written a long series of articles in *Teosofisk Tidskrift*. It is to a large extent due to his efforts and influence that Scandinavia was less affected than many other countries by the various troubles which caused so many breaches in the Society's ranks.

E. B.

HUNGARY

The Annual Convention of the Hungarian Section was held May 24. Dr. Nadler was again elected General Secretary. Fifty-four new members have joined during the year, bringing the total membership up to one hundred and thirty-three. A

monthly journal, *Teosofia*, is published by the Section, and the Hungarian press speaks favourably of the movement.

M. K. N.

JAVA

Letters and newspaper cuttings sent from Java show the interest of the General Public in Theosophy. The papers are willing to insert Theosophical articles and lectures, provided they are written with moderation. To Baroness d'Asbeck, who has lately been on a lecturing tour in the island, the press has been well disposed. The fact that the Baroness speaks fluently in three languages, French, English and Dutch, made her unusually efficient in reaching the Javanese-European public. Many attended her lectures who had never been to a Theosophical meeting before, and on the whole her tour was a great success.

J. H.

SOUTH AMERICA

Signor Adrian Madril writes that the Theosophical movement in South America is making good progress. A new Lodge had been organised in Buenos Aires which will include among its members some of the most noteworthy personalities of the literary and scientific world. In Brazil two or three groups will soon be asking for charters and the three active Lodges are working with enthusiasm. In Chili also a new springing forward towards progress is noticeable. The Lodges in Buenos Aires celebrated White Lotus Day together, and on this occasion a desire was manifested to start, if possible, a Co-Masonic Lodge, as they find by experience that the members of established Free Masonic bodies are ripe for a re-interpretation of Free Masonry along the lines of a purer spirituality. Signor Madril has accordingly put himself into communication with Mrs. Besant on this subject.

E. S.

AUSTRALIA

Adelaide, in South Australia, has entered the building field, and has acquired a site in King William Street, a fine thoroughfare, for £2,225. A hall is to be erected, with residential quarters attached, and is expected to cost about £6,000. May the earnestness and devotion of the Lodge bring it success in its good work.

A. B.

REVIEWS

Christian Epigraphy. An elementary treatise. With a collection of ancient Christian inscriptions mainly of Roman origin. By Orazio Marucchi. Translated by J. Armine Willis. (The University Press, Cambridge. Price 7s. 6d. net.)

This handy booklet is of general interest and should appeal as well to the cultured layman as to the scholar. We say booklet, but this only refers to the small size, for the page numbers run up to 560. The exposition is very clear. As the title indicates, it is a manual of Christian epigraphy, mainly but not exclusively dealing with Roman inscriptions of a Christian nature as contrasted with Pagan inscriptions. The inscriptions explained and quoted range in date from the earliest Christian period to the seventh century of our era when the age of mediæval inscriptions began. The earliest specimens are mostly of a sepulchral character and are to be found in the big cemeteries and burying-grounds as well as in the catacombs. Nearly 500 specimens are reproduced in letterpress and fully discussed and explained. Thirty double page plates reproduce the more remarkable ones in their original forms. For the benefit of the uninitiated more Greek and Latin might perhaps have been translated, but the main argument can be easily followed even by those ignorant of these languages.

An introduction furnishes all necessary information about names in ancient Rome, and about the status of individuals and social classes, also specially about sepulchral inscriptions in general. Then follows the (smaller) part I in which a general statement of the subject is given. It contains amongst other things clear notes on the history, sources and bibliography of early Christian epigraphy, and an exceedingly interesting

exposition of Christian symbols used in the inscriptions. The second (larger) part presents a large collection of samples of various categories of inscriptions bearing on points of early Christian belief and doctrine. So we have doctrinal inscriptions bearing on the unity of God, the Divinity of Christ and the Holy Spirit, and the Trinity. Then come inscriptions bearing on Sacraments, relating to the doctrine of the communion of Saints, and lastly, inscriptions bearing on the organisation of the early Christian church. An interesting and important chapter deals with the canons for dating the inscriptions and treats of the tables of consular Fasti, the names of consuls to be found in the inscriptions and the calendar. After a few more chapters the work concludes with a section on 'Graffiti' (4th till 8th century) which are inscriptions scratched by visitors on the plaster of the walls of the catacombs. These latter would prove that there is nothing new under the sun and that tourists' habits fifteen hundred years ago were the same as they are in our own times, if it were not that the contents are of a pious and religious nature.

The little book brings before us in a powerful way a section of ancient life and feelings. Especially the early inscriptions, which, being mostly of a private nature and connected with the very domestic phenomenon of death, reveal many a touching feature of intimate feeling and emotion, and it is the masterhand of the learned archæologist that calls them to full life again. One cannot help being interested in the human side of the bygone civilisation they exhibit. Apart from that the inscriptions are on every side connected with the domestic, social, political and, above all, religious life of the periods they represent. In short the little book will prove attractive to quite various classes of readers.

In perusing the booklet we remarked a few flaws. On p. 62 the author states, in speaking of the meaning of the Fish-symbol: "To these fancies may be added the well-known explanation given in the sibylline books of the word *Ichthus*, a fish, as an acrostic of the words *Iesous-Christos-Theou-Huios-Soter*, 'Jesus Christ, Son of God, Saviour.'"

This seems to imply that this acrostical explanation is a fancy. On the same page he adds however that "sometimes the word *Ichthus* is spelled with a stop between each letter, as if to

remind the reader of the acrostic". And on p. 99 he says even: "The fish is the emblem of Christ the Son of God the Saviour, as in the famous acrostic of the word *Ichthus*, *Iesous Christos Theou Huios Soter*." Which is it now, fancy or fact, this explanation?

On p. 63 an inscription is described as containing 'an anchor lying on its side, and above it a lamb'. On p. 82 the same inscription is described as follows: "The lamb below the anchor represents Christ under the Cross." A glance at plate III, 1, shows that the latter description is right. But then the explanation on p. 63 differs from that on p. 82. In the former place it runs, "sometimes the idea of the crucifixion is represented by a lamb below an anchor". Surely 'crucifixion' and 'Christ under the Cross' is not the same thing.

On p. 96 we noticed "Kl. Philotl. Glukutlto"; the reproduction on plate VII, 4, gives the right spelling.

J. v. M.

A Philosophy of Social Progress, by E. J. Urwick. (Methuen & Co., Ltd., London. Price 6s.)

This is a very interesting and thoughtful contribution to the making of that social betterment on which now so much energy is being expended. The atmosphere of abstract study, permeates the pages, and some very practical hints and suggestions are to be found. The author has the courage of his opinions and does not hesitate in his preface to describe himself as a heretic and a traitor to the recognised views of both general sociology and traditional philosophies. He writes:

I will make bold and state my heresies dogmatically. I do not believe that there is or can be any science of social life; nor do I believe that sociology is or can be a science. What passes for sociology is a collection of generalisations of very varying value; and it is inevitable that most social generalisations shall be at once more or less dignified guesses, or more or less disguised expressions of the hopes and fears, the prejudices and beliefs, of their originators. There may, however, be a philosophy of social life, or rather of social change; but this will be transcendental, of course, and will always be very closely analogous to a religious faith.

Mr. Urwick's work aims at a presentation of the fundamental causes which are responsible for all concrete effects; and he is on the side of a cautious reform, one of thought, of knowledge, and of vision. "Where there is no vision

the people perish," is his view. It is a matter of satisfaction that in the many books now appearing on the subject of sociology, the importance of the ideal and spiritual elements in human life are recognised and insisted on with an ever increasing directness. Our author has the insight to see that: "Progress comes from visions and the faith in them, not from any elaborate charts of social causation." "But our ideals now (using the word, now, in the strict sense which excludes any element of self-seeking) are drawn from a non-social source, inspired, if you will by something beyond this world." Again: "The supreme purpose of human life, whether individual or social, is a spiritual purpose, even as the sole interpretation of its significance is a religious interpretation." A very important point, often overlooked in psychology is: "For the foundation of our social faiths and ideals we are brought back once again to feeling and impulse. The knowledge we claim as our basis is beyond our grasp; for knowledge demands indifference, while life refuses it." Hence the importance of acquiring the qualities of detachment and of desirelessness on which the traditional Wisdom of the East has ever insisted. Though with all its conclusions we do not agree and the primary assumptions of the author are certain to call forth vehement contradiction, yet to earnest students of our pressing sociological problems, this book is heartily to be recommended, as it presents the subjects considered under different aspects, from a novel point of view always a gain to the earnest inquirer.

E. S.

Outline of a Course in the Philosophy of Education, by John Angus MacVannel, Ph. D. (The MacMillan Co., New York. Price 4s. net.)

Ethics and Education, by J. Havard Moore. (G. Bell & Sons, Ltd., London.)

Social Aspects of Education, by Irving King, Ph. D. (The MacMillan Co., New York. Price 7s. net.)

These are three well-written books on the different aspects of education, by experts competent to speak on the subject. They all embody advanced views on this vital question which

is now occupying so largely the mind of the public and attention from Governments. They are therefore welcome as contributions throwing light on this important subject. The authors rightly hold that the educational problem must be properly adjusted in relation to organism and environment, that is, in relation to individual progress and social well-being. Religious education does not receive any attention in this philosophy. The existence of an all-pervading, divine, intelligent principle, of which man is in essence a fragment, finds no specific mention. Philosophy and morality are thus deprived of their strongest basis and support. The books need to be carefully perused to be appreciated.

The first volume treats of the philosophy of education and truly says that science, philosophy, art and religion—energies within life—must recognise the service of life as their true work. The doctrine of evolution and all its implications must be taken into account in a reconstructive view of education so that it may allow for ever-continuous progress.

The second book deals with ethics and education and appeared in response to the demand of teachers for information on this subject, created by the passage of the Illinois law, making moral education compulsory in public schools. Children should be taught the science of ethics, its technique, the explanation of laws governing conduct and the nature of habit, just as they are taught other sciences. Ethics must include our relations to human and to non-human beings, must indeed be universal. The best methods of instruction are by (1) maxims or the hived wisdom of the ages; (2) questions; (3) talking with children and not to them; (4) asking children to compare ideas with others; and (5) biography. The statement "if parents are not able to maintain their children in school, the state should do it for them" is noteworthy.

The third volume relates to the social aspects or bearings of education. Some of the author's views may be thus summarised: Education is the instrument of society for conserving culture and providing efficient workers for the community and for progress. The School is a little social group, the work of which needs sympathetic understanding for its guidance. The process of learning is social, requiring control.

The school of to-day is meeting its increased responsibilities imperfectly. The church and family life have ceased to keep pace with the moral demands of intricate social life. The work and play of the children take place in cities under conditions which are such as to deprive them of robust physical activities in fresh air and sunshine. The system of apprenticeship has failed to produce good workmen. So the obligation now rests on schools to provide adequate moral, physical, and industrial education. The home and the school and the community should be brought closer together through home and school associations. The social life and education of the community should be continued after the school period; and lectures, continuation schools, evening schools, play-grounds, vacation schools, and parents' and teachers' associations for mutual study and benefit should play their part in education.

The social activities of the pupils should also be called into exercise.

S. N. R.

Superstition and Common Sense, by X (Being an unknown quantity). (L. N. Fowler & Co., London.)

Experience has taught us to have an instinctive distrust of any work in which the element of common sense is conspicuously advertised—a prejudice X's book rather confirms than nullifies. The particular aspect of the author's common sense and his assumption of superiority on a point on which every true Briton prides himself, may evoke criticism at the outset. However criticism on this point is disarmed, by the author's apology in the final chapter "that the book is published not with the idea of teaching anybody anything, but in the hope that some may take the trouble to point out where I am wrong in my deductions".

X is completely mistaken in his primary assumption that the whole scope of religion can be dealt with by common sense alone; for to deal with religion a sense much higher and rarer than common sense has to be employed, a sense which is the result of the unfolding of that spiritual power in Man, which only the more advanced among humanity yet possess. It is, however, satisfactory to find X's common sense including a strong belief in human immortality and progress, based on the reality of spiritualistic phenomena.

In passing it may be mentioned that a belief in spiritual offspring does not and will not appeal to many as a doctrine of common sense; and that the twin doctrine of spiritual sex is an absurdity that cannot be too much reprobated.

E. S.

Faith and Suggestion, by Edwin Lancelot Ash. (Herbert and Daniel, London.)

This is one of the books which is a sign of the times. The author takes up the question of the influence of the 'spiritual sphere' in the 'direction of health,' and bases his argument mainly on the case of Dorothy Kerin, (whose marvellous cure is referred to in the May issue of THE THEOSOPHIST, pp. 281-3) declaring it to be "a perfect type of the kind with which he is concerned". It was a case of 'galloping' consumption, accompanied by utter physical exhaustion and by loss of sight and hearing. He shows that the cure cannot be accounted for by the familiar theory of "faith in processes of suggestion and self-suggestion," nor can it be referred to the 'sub-conscious self,' that convenient term which, in the new psychology, is used to cover all that it cannot explain. Some angels appeared to the sick girl one day and told her she was "not coming yet"; and a few days later when she was believed to be dying: "a beautiful angel" appeared and said: "Dorothy, your sufferings are over. Get up and walk." This vision effected a complete cure, and in another which occurred later she was told: "The Lord has brought you back to use you for a great and privileged work. Many sick will you heal in your prayer and faith. Comfort the sorrowing! Give faith to the faithless! Many rebuffs you will have, but remember, you are thrice blessed. His grace is sufficient for thee and He will never leave thee." The author also discusses various cases, amongst them those of the girl of Lourdes, of Joan of Arc, and of St. Theresa, and claims to have shown that "there is somewhere a great fount of vital force and healing energy," also "expressed, in familiar religious terms," as "communion with the Almighty Living Power, which we know as God". To the Theosophist another explanation will present itself. It may have been a case of the intervention of an invisible helper; but whatever the cause, at least the result proves that

all who are in earnest may take courage and persevere in the service of the Great Ones who are ever ready to use those who are helpful for Their "great and privileged work". We recommend the book to the large section of the reading public which is interested in the subject.

T. R.

The Garden of Adam, by Alf. Brunton Aitken. (John Ouseley, Ltd., London. Price 2s. net.)

Dull people in whom one can find nothing else to praise are usually described as 'worthy' or 'well-meaning'. This rather damning form of praise, has to be bestowed on *The Garden of Adam*. It is a very well-meaning, but a dull production in the way of novels. The story seems designed as a vehicle in which to show forth the author's views on State ownership of land, vegetarianism, and the new theology, plus a belief in the doctrine of reincarnation. Two curious side-issues are that cancer is caused by indigestion produced by afternoon tea, and that Jesus was originally Adam! The characters of the story are very wooden and their action mechanical. The heroine transfers her affections with somewhat startling rapidity but with a satisfactory *denouement*. The hero is too good to live in his zeal for land nationalisation he transfers to Government his property worth £7000 a year and being also rather in the way, convenient attack of scarlet fever summarily disposes of him.

E. S.

Buddharadu Adivedam, by Pandit C. Iyodhi Doss. (Published at the Gautama Vacchiyautra Sala Press, Madras. Price Rs. 3-8.)

The above is an account in Tamil of the life and teachings of the Lord Buddha, from the pen of Pandit Iyodhi Doss, the first Indian Buddhist Revivalist, the Founder of the Southern Indian Sakya Buddhist Society. The Contents first appeared serially in the *Tamilian*, a paper edited by the author, and are now reprinted in book-form. The writer seems to have derived his views and information from a critical study of Indian literature on the subject, including Pali Texts translated for him by well-known Buddhist monks, and appears to have caught the

true spirit of Buddhism from actual touch with enlightened Buddhists having the traditional interpretation of their scriptures, and living its doctrines.

We recommend the book to the Tamil public; as a study of it will tend, in some measure at least, to dissipate the mist of prejudice and ignorance which clouds, from the view of so many, the mighty figure of the Teacher of Nirvana and the Law.

S. N. R.

Myriam and the Mystic Brotherhood, by Maude L. Howard. (J. W. Lovell, New York).

Those who expect to find this book what is generally understood as a novel will meet with disappointment; for it contains no love-story and the only attempt at a plot is worked out in the first two chapters, the incidents of which are acknowledged as having been borrowed from a magazine story. For the rest, we have an account of the attraction to and adoption of the supposedly 'occult' life by a family of which Myriam is a member, through the influence of 'past karma' and a present extraordinary 'Brotherhood'. The description of the manner of living and environment of this Brotherhood must be placed under "the imagery of seemingly impossible situations" of the preface. The characters are wooden and the dialogue stilted; but at the same time there are, in the book, 'shadows of truth' and, as it is a first effort, much may be forgiven. All through, the ideas suffer from an over-elaboration which tends to weary the reader and to spoil the artistic effect of the whole. For example, the visionary description by one of the 'Brothers' of the evolution of humanity, through what are known to Theosophists as the fifth and sixth Root Races occupies twenty-seven pages (the greater part of it the pure fiction of the authoress) which might more effectively have been condensed into one third of the space. Despite all defects we wish the book the success of all sincere attempts to open men's eyes to the inner side of things.

A. E. A.

Our Future Existence, or the Death-Surviving Consciousness of Man, by Fred. G. Shaw, F. G. S. (Stanley Paul, London. Price 10s. 6d. net.)

Do abnormal states of consciousness point to the existence of a consciousness which survives the destruction of the body? Such is the question which Mr. Shaw essays to answer in the affirmative, and the manner in which he presents his subject is both conscientious and practical. He has no hesitation in affirming his faith in revealed religion, and naturally considers that if the conclusions of psychology regarding the abnormal states could be brought into line with scriptural teachings, an effective stand could be made against the national evils attendant on popular scepticism. Such a standpoint is of course open to the objection of possible bias, but the virile sincerity of purpose evident throughout this book seems likely to carry more weight with men of the world than a purely scientific attitude, however impartial.

Of the nature of our future existence the author has little or nothing to say, except in so far as it is dependent on the use made of the present existence. The primary assumption on which his argument seems to be based is that, contrary to the opinion of theologians, the 'mind' is not identical with the soul, but is dependent on the brain, and consequently that the physiological evidence against the survival of the mind does not affect the evidence for the survival of consciousness. What does survive, according to this classification is a secondary or psychical consciousness, which is distinct from and yet in touch with the brain consciousness.

In proof of the existence of this secondary consciousness the well-known phenomena of hypnotism and, to a lesser degree, concussion and somnambulism are adduced, as manifesting knowledge of a higher order and ability to take charge of the body when the normal consciousness is inoperative. The explanation offered of the hypnotic state appears to be that the will of the subject is surrendered to the hypnotist, who is then able to impress the psychical consciousness of the subject. The 'mind,' receiving no impulse from the will, remains inactive, allowing the secondary or psychical consciousness to communicate directly with the nervous system under the

influence of the hypnotist. We have placed the word *mind* in inverted commas because in our opinion the author's restriction of the word *mind* to the brain consciousness is not only unnecessary for the purpose in view but is apt to be misleading, since a surviving consciousness minus the thinking principle seems scarcely to deserve the epithet 'surviving' at all. We venture to think that if the double word 'brain-mind' had been used in this connection, possible confusion would have been avoided without diminishing the force of the argument, as this 'secondary consciousness' is credited with a perfect memory and the power to initiate right action in a moment of crisis. The use of the word 'will' seems to be limited in much the same way to the personal will, leaving no word to express the corresponding principle in the secondary consciousness.

Turning from the arrangement of the subject, we are pleased to find many interesting points raised and carefully analysed, not the least striking of which are the personal experiences of the author during concussion. It is good moreover to find that attention is called to the subtle danger of ill-considered suggestion, especially in its most insidious form of auto-suggestion, where will-power can be degraded into forcing the mind to return a false report for the sake of some passing gratification or relief from pain. The chapters on 'Christianity and Socialism' and 'Education' scarcely seem to bear directly on the title of the book, but perhaps this impression would not have been so marked had a little more tolerance and constructive effort been exercised in their production. But for all that we admire a strong view strongly stated, and welcome the volume as a sane and intelligible example of the rising school which works for the union of faith and understanding.

In the interests of truth we have to add that the mention of Mrs. Besant's name on page 447 is an anachronism. As soon as Mrs. Besant came into touch with Theosophy over twenty years ago, she publicly repudiated the views referred to.

W. D. S. B.

Practical Occultism and Occultism vs. the Occult Arts, by H. P. Blavatsky ; and *Some Practical Suggestions for Daily Life*. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 1s. or 12 Ans. or 25c.)

This is a most useful volume. In these days when so many people are turning their thoughts towards the Higher Life, not, alas, so much to live it as to know about it, it is well to have the straightforward, clear-cut and unmistakable words of H. P. Blavatsky to guide and warn us. Nothing in the world is so fraught with danger for the unready as any attempt to lift the veil of Isis and Mme. Blavatsky emphasises this fact in the articles reprinted in the excellent little volume under review.

For many the reading of these booklet will be a veritable cold water douche, causing shrinking and unpleasantness at first, but in the end vastly stimulating. For others it will be a bogey, effectually driving them away from the danger zone for this life at least. But in both cases the result will be good. If one is stimulated, the lofty goal she points to will draw nearer: if one is frightened off, there will at any rate be left in his mind the idea that without purity any effort to learn nature's deeper secrets will not only fail but bring disaster, and so the necessary preliminary steps may be, nay must be, taken.

For all who read this volume, those nearly ready to live the Occult Life and those as yet unprepared, these uplifting thoughts will emerge, that life itself, daily life, the 'common round' is preparing the foundation, and that 'pure thoughts, pure words, pure deeds, and a constant memory of God'—possible to all in every rank of life—are better than anything else in all the world for laying that substructure upon which the true Occultist is built.

J. S.

INTERNATIONAL WOMAN'S SUFFRAGE LEAGUE

[We are requested to publish the following circular letter—ED.]

IN view of the present grave crisis and the serious social danger all around, could not Theosophists join in trying to move the Government to enfranchise women immediately, for there is no doubt that women would be far more able to help in remedying these evils if they had political power.

An international Woman's Suffrage League under the Theosophical Order of Service might be immediately organised all over the world, and set to work at once to influence the Government to establish the principle of Equality of Sex. Mentally, much could be done by sending out in a definite formula at a definite time, towards the Government, this idea. Members might try to give half an hour daily in meditation, or in study, in private or public work for the cause. Surely there is much in our teaching of brotherhood and equality of the sexes, in our study of religions and the latent powers of the race, to advocate the woman's cause. Were members to study this and give it out again to the world in press articles or speeches, it might be most effective, especially when we consider the power working behind the Theosophical Society. Over and above this, members could help in the usual ways, by corresponding with friends and the local press, by making, saving and collecting money for the cause, by speaking to friends and in public, and, most important of all, by persuading as many men as possible to vote to help the women, or else to lay down their right to vote until the woman's right to vote is won.

All who are in favour of woman's suffrage could join such a League, whatever Suffrage Society they belonged to or whatever their party politics. The chief object of starting the League is to gather into one channel as much power as possible, that the Government may be favourably influenced on all three planes, mental, emotional and physical.

When we consider the White Slave Traffic, and the way in which the recent Bill has been rendered useless, the assaults on children, even on babes of three, and the lenient sentences passed by men on those responsible for these wrongs we see that the only way permanently to remedy such outrages is to give women equal power with men in electing the House of Commons. It is because the militants through their imprisonment know more of such evils than other suffragists, that they would rather die in the fight than give in. The accompanying leaflet on social evils shows the sort of knowledge that drives the militants on, a knowledge that Theosophists need to have in order to make the world fit for the coming race. Apart from this, there is great danger of some of the ablest women of our time taking the sword to perish with the sword; already two are sentenced to penal servitude. The race has need of these women, and if we all work together in the true spirit of brotherhood, to establish sex equality this session, we may do much to save them.

Will all in favour of this project please communicate with me without delay, so that a meeting may be called and a committee elected to organise this League, which must be in working order by the time Parliament reassembles, if it is to save our women and carry our cause.

(MRS.) K. E. ROY-ROTHWELL

Northwood, Chatham Close, Erskine Hill,

Hampstead Garden Suburb, London, N. W.

[Such a League as is proposed would be in order, as would an Anti-Suffrage League. P. T. S.]

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR readers will be aware that a suit has been filed against me to deprive me of the guardianship of my Wards. There will be plenty about it in the papers, and I do not propose to fill THE THEOSOPHIST with it. The Complaint was lodged on the 24th October and handed to me on the 25th. On November 6th, I filed my Written Statement in answer. The preliminary legal formalities are being conducted for me by Mr. Barton, Bar-at-Law, and Mr. Govindaraja, instructed by the Solicitors named below. I wrote my own Statement, with advice on legal points from the before-named gentlemen and Mr. Ayodhya Das, Bar-at-Law. The suit, filed at Chingleput, in the District Court, has been transferred to the High Court, Madras; the counsel for the Plaintiff declared that the evidence would "travel over the tenets of the Theosophical Society," while my counsel agreed that it was a case "against the whole Theosophical Society". So the higher Court takes possession of it, which is very good. I plead my own case, when it comes to trial, and the preparation recalls

old legal memories, when I pleaded in the Court of Queen's Bench, the House of Lords, and elsewhere. The battle thus opens, and may God defend the Right.

The immediate result of this attack on me is the preparation of a number of libel actions, civil and criminal, directed against *The Hindu* newspaper, Dr. Nañjunda Rao, and others. As we have been forced to break our silent endurance, we may as well speak vigorously. The chief action is to be brought in the High Court on behalf of the Theosophical Society, and is being prepared by the firm of Messrs. King and Partridge, Solicitors, to be laid before Mr. Barton and Mr. Richard Grant, who will plead the case for the Plaintiffs—The President, the late Vice-President Sir S. Subramania Aiyer, Councillor of the T. S., and Mr. Schwarz, the Treasurer—if such a suit will lie. The criminal actions are in the hands of Mr. Richmond, Bar-at-Law, and Mr. S. Gurusvami Chetty.

Sometimes, I gain much amusement out of the wild statements of the common enemy. Last summer a very smart young man in a small London paper was pleased to say that my lectures, *Initiation: the Perfecting of Man*, delivered in the Queen's Hall, showed signs of decay. (Mr. Fullerton made a similar remark in 1907, when he was himself, poor man, on the way to the lunatic asylum in which he now is.) Obviously, anyone has a right to hold this view, though it is not, I believe, largely prevalent among those who know me. The Point Loma people—who are among those whose long-continued persecution has brought about the present suit against me—seized avidly on the young

man's remark, and are circulating it, after their amiable habit, all over the world, headed 'Mrs. Besant's Decay'. It sounds as though I were a "demned unpleasant corpse"! But I may prove a lively one. The head of the enemies of the T. S., Mrs. Katherine Tingley, and her chief helper, Mr. Fussell, have been unremitting in their flooding of all countries, since 1907, with filth directed against me. Before that date, they pelted my predecessor, Colonel Olcott. Now that their efforts have resulted in dragging me into Court, the game becomes a dangerous one, as I am set free to defend. I have a good deal of evidence against them as to printing and circulation of libels, and I shall be obliged to friends in any country who will send me more. I do *not* want any stories about her and her friends, but only evidence of their libellous attacks against the T. S. and myself. The cause of her bitter hatred of me is a puzzle. She was a spiritualistic medium, who helped the late Mr. Judge when he seceded from the T. S., and she became his successor and ruled the secession party. There was plenty of room for her and her little Society in the world, as well as for the T. S., and I have never, during the last five years of constant insult, spoken or written a hard word against her, nor reprinted one of the many stories against her published in the American papers. She is very wealthy, and must spend very large sums in engineering and carrying on her attacks. Lord Minto and Sir Arthur Lawley both told me that they had received her papers, though neither made any change in their generous attitude to myself personally.

On October 6th, the Kāshī Taṭṭva Sabhā at Benares opened a course of ten lectures on 'Human Consciousness

and its Worlds of Manifestation'. The first lecture was given by myself, and I am also to give the last on December 8th. The remainder are to be given by members of the C. H. C. staff, and the General Secretary of the Indian Section. We hope to publish the lectures in book form when all are delivered, and they should offer a useful course of instruction on the subject with which they deal.

* * *

On October 7th, I started early for Cawnpur, and lectured there in the evening to a big audience on the Hindū University. On the following day we held Lodge and O. S. E. meetings, and had another large gathering to listen to a lecture on Theosophy. In the afternoon I visited the Agricultural College, a fine institution to which landowners should send their heirs, that they may learn how to direct the peasants on their lands. Three of our C. H. C. graduates are employed there, and one of the Professors is the President of the second Cawnpur Lodge. Cawnpur is fortunate in having some earnest English members on its rolls, and they co-operate heartily with their Indian brethren. October 9th began with a group photograph, an E. S. meeting, and some T. S. initiations, and 9 A. M. saw me in the train for Lucknow, where Pt. Ighal Narain Gurtu met me; in due course, we had an E. S. meeting, and a public lecture on the University question to an immense audience which filled the great Kaiserbagh Hall. Rai Bahadur the Hon. Mr. Ganga Prasad Varma presided, and I was glad to find that he cordially approved the line taken. We began the 10th with a Lodge photo, and Lodge and O. S. E. meetings filled the time from 7-30 to 10. I was glad to find among the new members a

Sannyāsī who is doing some useful teaching work among the poor. A large number of Theosophical Sannyāsīs might do much to raise the village population. I visited a flourishing Girls' School, with 159 Hindi-speaking girls on the rolls; 114 were present. The school seemed to be well managed, and I was very glad to meet the Ladies' Committee, which is taking great interest in the education there given. The second public lecture on Theosophy packed the Kaiserbagh Hall, and was listened to with eager interest. The Hon. Mr. Ganga Prasad Varma again presided. The night train carried us back to Benares, where we arrived on the morning of the 11th. The 13th, 16th and 17th were spent at Allahabad, where University work had to be done. We agreed on a letter to Sir Harcourt Butler, and made formal proposals for the establishment of the University.

* * *

The Adyar Library often receives valuable gifts of books. The family of the late Mr. Dadabhoy Dhanjibhoy Jussawala, F. T. S., of Bombay, has just presented to it a valuable collection of over one hundred volumes and fifty pamphlets, all works on agriculture and horticulture. This is a very useful addition in regard of our growing estate.

* * *

In view of Mr. Churchill's statesmanlike proposal for the creation of National Parliaments, our readers may be interested in the following, contributed by myself when invited to take part in a Symposium held some time ago in *Nash's Magazine*, on the question whether Home Rule should be granted to Ireland.

In my mind, Home Rule in Ireland is part of a far larger question—the organisation of the Empire. I would separate national from imperial and international questions,

and seek to make the Empire an organic whole, composed of States which were self-governing, each within its own limits. Of these, Ireland would naturally be one.

In rough outline, the following is the plan I submit:

Each village to have its Council, with its school, club, laundry, baths, almshouse, hospital, arbitration court for local disputes, under Council control; suffrage—*Adult*.

A certain number of villages, or an area with given population, to have its District Council, controlling roads, lighting, drainage, power-station or stations, and similar undertakings; suffrage—*Members of Village Councils*.

Towns over a certain population to have a Municipal Council, with Ward-Councils, their functions being respectively similar to the District and Village Councils, the Municipal Council having in addition control over the buildings erected; suffrage—*Adult for Ward-Councils; Members of Ward-Councils for Municipal*.

National Parliament, to make laws for all purely national affairs, education, customs, railways, trade, commerce, etc.; suffrage—*All Councillors*. 'Home Rule' would include all these, and England, Scotland, Ireland, Wales, India, and all Colonies would thus manage their own affairs, utilising their own local knowledge to the full, but unable to impose their own ideas on others.

The Imperial Parliament should be comparatively small, composed of persons elected by the National Parliaments as representatives of the States, of past Viceroys of States, and of eminent men nominated by the King-Emperor. The King-Emperor should nominate his Minister for each Department of the State—Post, Army, Navy, Foreign Affairs, etc., each State maintaining Imperial Service Troops, land and marine, to be at the disposal of the Crown in time of war. The King-Emperor should also nominate a Viceroy for each constituent State of the Empire, who should have a Ministry, chosen according to the method laid down by the National Parliament, and who should have a suspensive veto, with power to refer to the Imperial Parliament any measure which he considered to be beyond the scope of the National Parliament of his State.

It seems almost inevitable that some such organisation as this should be formed sooner or later, if the Empire is to be a unit. Now that a Cabinet Minister has taken the matter up, it will probably often appear in discussions of 'practical politics'. Mr. Churchill has imagination—a quality absolutely necessary for a statesman—and he may go far.

•••

The French-Swiss Section has begun with October, 1912, the issue of a little eight-page monthly, *Bulletin Théosophique*. It opens with a graceful tribute from the General Secretary to our well-loved Dr. Pascal, "the indefatigable pioneer," who was the first to lecture in the University of Geneva, and thus ploughed the first Theosophical furrow in the soil of Calvin and Beza.

•••

It may be interesting to ceremonialists in the West to compare the stations assigned to the Elemental Powers by an eastern religion with those assigned by the western. In the East, Indra, the Lord of the Sky, is said to rule, and in the South-East Agni, the Lord of the Fire; it is the quarter of Dhṛtarāṣhtra, and is served by the Gandharvas, the heavenly choristers. In the West is Varuṇa, the Lord of the Waters; it is the quarter of Virūpākṣha, and is served by the Nāgas, the serpents of wisdom. In the North-West rules Vāyu, the Lord of the Winds; it is the quarter of Vaishravaṇa, or Kubera, and is served by the Yakṣhas, the kindly frolicsome gnomes. In the South reigns Yama, the Lord of Death, and hence, from some standpoints, the Lord of this mortal Earth; it is the quarter of Virūdhaka, and is served by the Rākṣhas, whose name signifies protection, but who are figured as fierce and often cruel demons, attendant on the Lord of Death. The symbolism is not quite clear in some ways. If we add 'vraṭa:' to the name of Dhṛtarāṣhtra, we have an epithet indifferently of Indra, Agni, and Varuṇa; two of these great Archangels are placed in the East, and as Indra belongs really to the sky, the third sphere, we may regard Agni, the Archangel of Fire, as the Ruler of the East, and the Gandharvas, as the angelic choristers,

are fitly named as his servants. The West is assigned to Virūpākṣha, a name of Shiva, and the Nāgas are naturally ascribed to Him; but Mahādeva is not on a level with Archangels, being an aspect of the LOGOS Himself, so that the occurrence of His name in this connection is not very intelligible. Nor is it clear why Vāyu, the Archangel of the Winds, should be in the quarter of the Archangel of the Earth. I have not been able to identify Virudhaka, a name apparently connected with opposition, or obstacle. It would be very useful if some one who knows more about this than I do would write some fuller explanation.

The Leeds Lodge of the T. S. issues a very artistic folder-syllabus of lectures, with a well drawn Egyptian design outside, and the Objects on the reverse; inside are the lists of two series of weekly lectures, covering three months. We congratulate the Lodge on presenting its work to the public in so attractive a form.

We took the Victoria Hall for three Sundays in November, and I gave a short course of lectures on 'Man's Life in This and Other Worlds'. Only the first, on November 10, was over when we went to press. There was a fine audience, one hundred and fifty more than the hall is supposed to hold, and about three hundred persons turned away. A word of thanks is due to the police, who prevented all undue pressure, and regulated the crowd of cars and carriages with much good temper and courtesy. The audience showed intense interest, and the experiment of delivering Theosophical lectures in Madras itself promises to be thoroughly successful.



A THEOSOPHICAL COLLEGE

By G. S. ARUNDALE, M.A., LL.B.

Principal of the Central Hindu College, Benares

THE time has come, I think, for members of the Theosophical Society to join in rendering one more important service to the great religions of the world and to the cause of Universal Brotherhood, by the establishment in some convenient place of a Central Theosophical College.

It is evident that many Sections of the Society are even now earnest in their consideration of the problem of Education in the light of Theosophy, and attempts are being made to establish Schools in which Theosophical principles shall dominate the whole of the

educational course. The fact is that parents with Theosophical views find it very difficult to know how to train their boys and girls in accordance with general Theosophical teaching; and though we have Round Tables and Lotus Circles, it must be remembered that the School or College is the real training ground of the youth and of the young man.

The modern system of education, moreover, is in a deplorably unsettled state; methods are mistaken for principles, and little or no care is bestowed either on the choice of teachers or on the grouping of the children. In education more than in any other department of public usefulness, there is an urgent need for guidance from those who really know, from those who have seen the true relationship between teacher and pupil, and who therefore are able to draw their inspiration from above. The modern tendency is towards compromise; but, as has been said by the Master in *At the Feet of the Master*: "Between right and wrong Occultism knows no compromise". Now we need to bring down a little Occultism into our Schools and Colleges; we need to be brave enough to give children the truths we know, no matter whether we are running against or supporting modern conventions. This procedure is, however, impossible in ordinary institutions, because they have to cater for the average child who will not be able to live his conventional life unless he is guided and restrained by modern usages and conventional law. The ideals and the methods of the disciple are often unsuited to the requirements of those who are far from the stages of even the probationary path; but it is the disciples who are in reality the leaders of mankind, for they have learned the lesson of instant and eager

co-operation with Those who have won the right to guide humanity because of the supreme sacrifice They have deigned to make. We need a School, therefore, in which young people may be trained, whose past karma has brought them in this life to the threshold of discipleship. We need a School in which those may learn who, though not perhaps in this life destined to discipleship, may become loyal and intelligent workers in the future, provided that while young the various qualifications for right living are clearly and continuously placed before them. We need a School in which the student of one particular faith may be taught to reverence other faiths, as parts of the one great road which leads to the conscious knowledge of God. We need a School in which the youth is taught that he must use whatever powers he has, and must so live—whatever profession he has to choose for a means of livelihood—that those around him of all faiths and of all races shall regard him as a brother, as "one who loves his fellow-men".

And as I look into the future I seem to see such a School somewhere in the world. I do not think it matters much where it is; but it matters infinitely who teaches in it and who guides it; because, if we are to build at all, we must erect a structure worthy to enshrine God's children, and in that temple we must place only those whose lives are full of love and full of sympathy and understanding. Who are fit to guide such a School? Only those who themselves have become God's children in His Kingdom of Heaven, who are humble but conscious followers of those Ideal Men who are the Elder Brothers of our race. I want to see in my Dream-School the guiding force of some great soul who lives but for the

world, who *knows* "God's plan for men," and who in this life, and in all the lives to come, is dedicated to the service of struggling humanity. He must be one who lives in the Masters' world, so that he may bring to us in these outer regions all the warmth and purity which characterise the dweller in the heart, the servant of the Inner Sanctuary. If the School is to approach the beautiful ideals given to us by Alcyone in *Education as Service*, it must be directed by wisdom and by power, it must be surrounded by peace and not by discussion, it must be a place of harmony and not of conflict. One-pointedness is just as necessary a qualification for the School as it is for the individual, and one-pointedness will only be possible where the Head rules by right of inner wisdom, and the teachers guide the students in the light that wisdom sheds.

Our Theosophical College must stand, therefore, for the realities of the inner life, and it must be in the hands of those who are living in the inner life. The College must become a conscious part of the great Education Department of the world: at least its teachers must ever look up to the august Heads of that department for their inspiration and guidance, and must strive to make their relations with their pupils reflections of the relations between the Master and His disciples. In such a College we shall frankly and openly treat of the Rshis as living Beings, working now, as They ever have done, to lead humanity to a knowledge of its own divinity. We shall proclaim the existence of the Path to these Masters of the Wisdom, and we shall exhort the students so to live in their homes, in the School, in their professions and occupations, that they may some day prove themselves worthy of entering that Path. We shall show

them that the Path is within them and not outside them; that it is to be reached by dharma well performed and not by dharma neglected; that however much any one may be compelled to live in the outer world, to follow a profession, to earn his livelihood, he may yet tread the Path if he be "pure in heart". Only when the "Night-ingale of the Spirit" learns to sound its own clear note "above earth's loudest song," then and then alone will the Spirit be seen apart from its forms, the real be distinguished from the fleeting.

In my Dream-College, then, our Head will be one who is already treading the Path to which he seeks to lead his pupils, and each member of the staff, from the Principal or Headmaster downwards, shall be an aspirant who has already gained some adequate control over the lower nature, and who has learned to distinguish between the essential and the non-essential.

Now let us go a little more into detail. I propose, in the first place, that there should be no day-students at all, or very few. Alcyone has said in *Education as Service*, that while the "home is the centre of activity for the child," the School is the centre of activity for the youth. Under the modern conditions of School life, I grant that it is generally better, especially as regards very young boys, that the home should act as centre; although, as Sir Oliver Lodge points out in *School Teaching and School Reform* (p. 9), the apathy and luxury in over-wealthy homes, the knowledge that living does not depend upon exertion, "is a curse to any individual and any nation of which it is true".

Unfortunately the average teacher is not selected because of his character but because of his intellectual or athletic attainments; his main desire is to show to

the authorities the thoroughness of his discipline and the brilliancy of his method; and the result is that many home-influences, necessary in the School or College, are lacking. The average Boarding-House, moreover, if not very carefully watched, is hardly a fit place for a sensitive youth, unless the Superintendent (a cold, disagreeable word) regards himself as the loving father of his large family, unless the family spirit is introduced and sedulously cultivated. In the Dream-College, however, the heads of the Boarding-Houses will strive to imitate the Master in His relation to His disciples; I offer no apology for continually referring to this relation, inasmuch as it is, so to speak, the corner-stone of my edifice. The difficulty at present is that the influences of the home tend to be narrow and exclusive, while at School or College the boy enjoys little really useful supervision and guidance. He feels cramped at home, because his growing life is surrounded by forms which he already knows and attitudes of which he is already weary; while at School all restraint save that of formal discipline is gone, and in the play-ground and in the streets he feels a freedom which exhilarates and which urges him onwards, and often, alas, downwards. However eager the parent may be to provide a suitable home for his growing family, he is not generally an expert in the art of education; besides, in most cases, being the bread-winner, it is on the whole better for him to entrust much of the youth of his children to those qualified by experience and by love to surround them with the necessary atmosphere. The old Indian plan of placing the boy with the Guru for a number of years would be an admirable plan to-day, if there were teachers of the ancient type; and I do not know that in those

days the boy acquired less reverence for his parents or less love for the home and the family than now. The parent, in sending his son to School or College, and to a Boarding-House, needs to know that he is giving the youth a better training than he could himself give; that the teacher has better means at his disposal to understand his son's character and temperament than he himself has; that his son will return to him during the holidays gentler and more unselfish; and, above all, that the teacher will guide the young man into the career best suited to his capacities, and show due regard for his responsibilities, whatever they may be. The parents must learn to trust, and the teachers must learn to feel more keenly the great weight of responsibility that lies upon them. Then will the Boarding-House be a large home, instead of, as many parents seem to expect it to be, a house of correction.

The question then is as to the kind of Boarding-House our imaginary College shall have. Personally, I should welcome the House system of our big English Public Schools, as limiting the number of boys in the charge of one teacher. But if there are to be big Boarding-Houses, then I should, for the average boy, have the dormitory system—the dormitory to have a dim light throughout the night, and to be in charge of a very responsible member of the staff. Exceptional students must be given rooms to themselves, while brothers may have special rooms, if the accommodation is available. I do not want to enter into many details here, but I mention one or two points to show the general principles which would guide me in my arrangements.

I should have a Boarding-House for each of the religions represented in the Institution, with an

additional one for the children of those parents who wanted them brought up on purely Theosophical lines. Apart from the member of the staff in charge of the general organisation of each Boarding-House, there must be a special teacher—well versed in the Theosophical interpretation of the religion concerned—whose duty it will be to inspire his pupils with an intelligent and deep-seated enthusiasm for their own special form of faith, coupled with a real reverence for and a hearty interest in the faiths of others. This brings me to the general question as to the appointment of members of the staff of whatever grade. The first to be selected will be those who, possessing the necessary worldly qualifications, come eagerly forward, begging to be given the privilege of sharing their knowledge with their younger brethren, and willing to dedicate their lives to the work. The matter of salary will be secondary, it being understood that every member of the staff must receive sufficient to keep his family in reasonable comfort. His interests must, of course, be identical with those of the College, and he will be expected to spend a considerable proportion of his spare time with his pupils. In fact, only those teachers who are eager to give themselves utterly will be qualified for membership of our Theosophical College.

Each member of the staff must have complete confidence in the fitness of his superior officer to be in the position he occupies; for, as I have said, the rank in the Theosophical College of such authority will depend upon his rank in the inner life, or will at least be the result of selection by those who know the human heart. I should be opposed to the existence of a Committee of Management, even though

composed of prominent T.S. workers, for I am eager to model our Theosophical Institution upon the lines of the great White Brotherhood whose organisation is perfect. In that Body, as we know, even the youngest member may make suggestions, and is expected to use his best judgment when work is entrusted to him; but all final control and direction rest with the Higher Authorities. In Their Service is perfect freedom.

I should place the Head of the College in sole control, for he would be one leading a life, inner as well as outer, worthy of so responsible a trust. To assist him, the members of the staff might be formed into an Advisory Council, meeting regularly to make suggestions and to offer advice; but all decisions would rest finally with the Head himself.

As regards the instruction generally, and the training of the students, the one essential feature of the work must be that no parent shall send his son to the College: (1) unless he has complete confidence in the authorities; (2) unless he is prepared to entrust his son to the College for a number of years, it being, of course, understood that all vacations of a certain length shall be spent at home; there might be many short vacations and no long ones.

It will be necessary for the parent to furnish the College with a detailed statement as to the boy's general tendencies, state of health, disposition and interests. He must also indicate generally the nature of the responsibilities which the boy may probably be called upon to assume when he reaches man's estate, as also any special suggestions as to diet, line of study, and physical exercise. He will be expected further to agree that the boy shall remain unmarried during his life in

the institution, and that he will leave the boy free to marry or not to marry as he thinks fit, when he reaches the age at which such questions may rightly arise. Vegetarianism will, of course, be compulsory on all, teachers and students alike. The Master speaks, in *At the Feet of the Master*, of "the still more cruel superstition that man needs flesh for food". At least in the College dedicated to the training of the Masters' future servants, such superstitions and others of a similar nature shall be rigorously excluded, including the superstition that corporal punishment is a necessary part of that which people foolishly call 'discipline'. The only discipline of any value is self-discipline, and the power to discipline the lower self must be evoked through love and through love alone. If a student is unamenable, generally because of wrong methods of previous training, to the influence of his teachers' affection, he is not fit for College or School life, but needs individual care, and a specially adapted system of training, which cannot be provided where there are numbers of students studying together. The Theosophical College will not be a reformatory.

The work of the day will open with a gathering of teachers and students in the Hall of the College, to hear a bright and forceful address from one of the members of the staff on some subject inculcating: (1) the essential unity of all religions; (2) the Brotherhood of man; (3) some virtue which may be specially needed or may require careful practice. Before the address there will be music and recitations from the various great Scriptures of the world, while after the address the meeting will be closed with some form of appeal that each member of the Institution may be true throughout the

day to all that is highest in him, and that he may think, speak, and act kindly towards all.

It is obviously impossible to enter here into all the details of School and College management, into questions regarding the number of students in each class, methods of instruction, system of ventilation, duration of periods, order of studying the various subjects prescribed for the examinations at which the students are to appear, the question of uniform, and so on. But each subject must be treated in the spirit which animates the Institution, and which has brought it into being.

Home lessons will, of course, be entirely abolished, and any preparation that may be necessary for the next day will be done during school hours, under the supervision of one of the members of the staff, others being present to help in their respective subjects. After the work of the day is over, students will, when sufficiently rested, take up some form of physical exercise. Members of the staff will be expected either to take part in the games, or, at least, often to give the moral support of their presence on the field. Then will come the evening meal, and then some light occupation until bed-time, which will vary according to the age of the student. Sometimes quiet indoor games, or readings from classical literature, or recitations from great dramatists, may occupy part of the evening. Before the students finally retire to rest, there will be in each Boarding-House a short prayer or meditation on some sacred subject, so that the boys' minds may be quieted before they sleep.

In the morning the students will engage in some occupation, apart from those subjects connected with their ordinary studies. Some may take up manual training, others painting, some music, others a special

subject in which they may be particularly interested, and occasionally there may be walking exercise. The elder students will be expected to supervise and encourage the efforts made by their juniors, for it will be well understood that unless the elders use their better trained faculties in the service of those who are younger than themselves, they will not be able in their turn to take full advantage of the teaching they themselves receive. Provision will also be made, if possible, for the varying tastes of the boys, by making arrangements to gratify and educate these tastes. The boy with a mechanical turn of mind must be given an opportunity to make mechanical experiments. The boy who loves music will have the opportunity to study and produce music. The boy whose greatest pleasure is reading will be guided in his choice of books. And in the teacher's mind will always be the knowledge that every capacity a boy may have is a channel through which he may render useful service to his surroundings and perhaps even to the world. So the idea of Service will dominate the teacher's teaching as well as the student's learning, and I hope that in this way every pupil of the Theosophical College will enter the class-room with the desire to gain knowledge so as to put it to some useful, helpful purpose, and will, when he leaves the class-room, carry away with him knowledge, which he is eager to share with his younger fellow-students.

I should try to make the classes for the younger children especially interesting. In fact much of the work for these younger members of the family will be often outside the class-room: in the field looking at the trees, watching the birds, sitting near the road and watching all that passes the teacher drawing out from

the minds of his young pupils all the ideas and all the knowledge with which each object or each happening may be surrounded. The length of instruction in any particular subject will depend upon the maintenance of interest and attention by the children and not upon the cold accuracy of the clock, it being understood that no period shall be more than a certain length in duration. I should also make a special point of keeping a variety of animals in the College, so that the children might learn kindness to animals and watch their habits; and attached to the College there might be a small School for the children of the uneducated classes, which adult teachers might if necessary supervise, but in which lessons would periodically be given by the senior students. This school would be maintained entirely by the students, and they would be trained to take pride in it, to spend some of their savings on it, and to give it some of the results of work they have been able to do.

To sum up: teachers in a Theosophical College must love teaching, must be intuitive, must be ever-patient, must endeavour to understand as fully as possible the characters of their students. They will train their pupils according to the dispositions, tendencies and capacities which are gradually unfolded, and they will advise the choice of the career which will give such capacities, tendencies and dispositions the best field for useful service.

Most students will no doubt be advised to take up the family life, one of the most admirable training-grounds for self-control and unselfishness. A few, however, may not need such an experience, and may be able to be trained along special lines for the service of their country or for the service of the world. These young

men will have special courses of instruction and special methods of training, and their parents will be asked to co-operate in giving their sons all possible advantages, so that they may be well fitted for whatever service they may become qualified to render.

Lastly there may be the very few who will come to the Theosophical College that they may rapidly prepare for the great privilege of discipleship, of becoming the pupils of one or other of the great Masters, whose directions will implicitly be followed in the institution. Such young men, servants of humanity, already in past lives dedicated to its service, may not be distinguishable from all the other students in the College; but they will be known to those who will have the duty of guiding them, and will be quietly helped to reach the required level of intelligence and spirituality.

In this way I hope my Dream-College will fulfil her destiny, and, by educating her sons in the spirit of Brotherhood and of Service, will justify the name of THEOSOPHICAL COLLEGE.

G. S. Arundale

What wouldst thou be?

A blessing to each one surrounding me:
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart,
To the storm-tossed vessel a beacon light,
A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul:
Such would I be,
Oh that happiness were for me!

F. R. Havergal

REASON AND FAITH

By C. SHUDDEMAGEN, Ph. D.

THE man who is determined to pierce through the veils of illusion to the very heart of things cannot afford to neglect a single one of the aids and powers which will help him in reaching the goal which he seeks. Many a thoughtful and earnest seeker for more truth and light finds great difficulty in exercising the power of faith in that pursuit. Instead of a power, it looks to him like a snare to lead him astray. He has for many lives, perhaps, worked hard in developing and strengthening his intellectual powers, discrimination, logical reasoning and judgment, with the result that his consciousness is strongly centred in the intellect and mind; so much is this so that he, the real man, has identified himself with the mind, and can hardly realise that he has greatly limited himself in so doing. This limitation has its good and also its weak points. It brings about a much greater and faster development of the mind than could otherwise be obtained in the same time; but it prevents, for the time being, anything like a normal growth of the powers of consciousness in other directions.

For such a man there may come the time when it is advisable that he should clearly realise that he has been specialising in a single field, and that he should

now direct some part of his time and energies to the cultivation of other phases of his being. The state of doubt, of hesitancy, with regard to faith is an indication that the man has reached this stage of transition; for if it were better for him to continue his mental development, this doubt would probably not arise in his mind at all. It may be helpful to some who are in this uncertainty, as well as instructive to others, to consider the relation between reason and faith, and to develop some rational attitude to be adopted in dealing with questions which may seem to involve a conflict between the two fields of consciousness.

The conflict is only apparent. It is due to the lack of knowledge of the various states of consciousness in Nature, of their functions in evolution, and of the fact that man has bodies or instruments by which these different worlds of consciousness, or being, may become accessible to his own consciousness, so that he may gain experience in them. The man in whom the mental development predominates usually regards his mind as his true Self, and he recognises as truth only that which is logical, reasonable and intelligible to his mind. Similarly another man may be strongly developed in that phase of his being which feels, loves and sympathises, and such a one would preferably accept truth as such when presented to him under corresponding aspects, that is, those which would most deeply arouse emotions of the heart. To such a person philosophical and scientific truth would seem cold; it would not be easily grasped by him, would, perhaps, be wholly unintelligible.

The truth is that man has many ways of contacting Nature, or God in manifestation. These ways are by means of his various bodies: with the physical body he

may act in the physical world; with the astral body he may feel sensations, desires, passions; with the mental body he is able to think concrete thoughts, produce images in the mind which have form, shape and colour; with the causal body he may apprehend the great generalisations, or mental abstractions, which include all the facts of the lower mental plane, and learn many of the laws of nature; with the buddhic body he may feel the great oneness of all life, the brotherhood of all beings; with the ātmic body he shapes and directs the force of will, causing actions, or modifications in consciousness, in any or all of his bodies below the ātmic. Each of these bodies corresponds to a vast department in nature, in which consciousness exists by the interplay, or conjoining, of life and matter. Matter may be regarded as the limitations, the outer boundaries, of the play of the life-forces. It marks out certain boundaries, outside or beyond which there cannot be the same freedom of life, as there is inside or within.

The evolution of man, or the unfolding of his divine powers and faculties, proceeds in all the five worlds: the physical, astral, mental, buddhic and ātmic. For an individual to co-operate with the Divine Plan, according to which this evolution is slowly carried on throughout long ages of time, means that he will evolve more swiftly than the average of humanity; and this swiftness is proportional to the energy put forth, which is the real measure of the extent of the man's co-operation. The man who desires to become a servant of God, and to do what he can to assist in the working out of His Plan, must deliberately cultivate his growth in all the departments of being and acting. He must learn to use his powers of thought and reason in such matters as can be

most properly and efficiently dealt with by those means; also to check the thinking, analysing energies, if they are about to claim activity in fields which do not rightfully belong to them. The analytical faculties of mind certainly have their uses in the life of an earnest seeker after truth, but the deeper spiritual truths cannot be discovered and understood by the mind alone. Their apprehension and comprehension require in fact the temporary suspension of mental activities, and a one-pointed direction of the consciousness to the contemplation of the subject which is beyond the reach of intellect and reason.

Perhaps the greatest achievement of the intellect is to discover that it has limitations, to make a study of these limitations, and to give its aid to bringing about conditions favourable to the growth and development of the consciousness, so that these limitations may be overcome and new fields of truth be opened up to the man. As long as man considers himself to be in his highest estate and development when working in his intellect, there is, of course, no immediate prospect of his transcending its limitations. He is rather in the growing stage of the intellect, and may well be left to continue that growth for the time; in other words, the man is not yet ready for a great increase in his spiritual enlightenment.

Faith is a necessary state of consciousness with regard to transcending the limitations under which the intellect is labouring; it is the bridge from the powers of the consciousness of the personality to those of the individuality. Faith is the eagerly expectant and hopeful attitude as to the possibility of attaining to a knowledge of the Supreme Power, as to the reality of the

unseen universe about us, and as to the glorious destiny of man. Faith means that in our hearts we feel justified in believing that all is well with the world, in spite of the facts of this physical world which seem to show that it is not so. In order to have faith the man *must not deny*, but must prepare his mind and heart to be receptive and open to the Truth and the Light which are ever-present realities, but the knowledge of which he has effectually shut out from his lower mind, the intellect, by allowing it to become fixed in its limited habits and modes of action. Man need not do anything which he or anyone else can properly regard as falling into self-created delusion or make-believe—faith will grow in his heart of itself if only given a fair chance to do so. It is a natural growth, just as is that of a young physical body, but it must have conditions which are not hostile. By the proper mental attitude the growth of faith may be greatly encouraged and accelerated. For if the intellect regards the new and growing state of consciousness as a possible friend, and perhaps its future deliverer from its bondage and limitations, instead of as a rival and an enemy which seeks to dethrone it, then conditions are much more favourable for faith to become firmly established and self-justified.

The true faith, the only one worthy of the name, is not a blind belief in statements or creeds imposed on a man from outside himself, but rather an expectant attitude of mind and heart based upon reason and knowledge. As faith is the bride between two worlds of consciousness and of knowledge, between the knowledge of the relatively impermanent and the relatively permanent, it is for the intellect a curious combination of ignorance and knowledge. The intellect

knows its limitations and recognises certain large gaps which it is utterly unable to fill in; it has some fragmentary and unconvincing information to the effect that a higher knowledge is possible, that the higher worlds are real, that a higher consciousness can gain experience therein: a state of doubt has given way to a recognition that there is some considerable degree of probability of the truth of this information, added to which is the eager desire to be fully convinced of its truth, *if it is true*.

True faith appears to be a state of consciousness belonging to the spiritual worlds, but showing forth in the world of the personality. It has not originated in the personality, but is accepted from the higher consciousness of man. What goes commonly under the name of faith is very often degraded by the selfish desire of the personality to establish as universal truth that which it would like to have as true, that which is attractive to the personality. A little discrimination easily shows the absurdity and impossibility of this. Truth is eternal and all-inclusive; therefore that which can be grasped by the personality, limited and imperfect as it is and coloured by the desires of the lower self, can only be a small fraction of the great whole. In true faith there is no personal desire to inflict our view of truth upon our fellow-men, nor even to establish it as fixed truth for ourselves; there is rather an impersonal desire, or prayer, to have it changed and modified continually, so as to be ever growing to a fuller correspondence and union with the one and only Truth.

There is in faith a wonderful balance between the positive and negative. There is first a strong, imperious will exerted that the truth shall be found, the mysteries

of life and being unveiled; and there is a clinging to the truth already found, in order that it may serve as a foundation on which more may be built. And secondly, there is the utter resignation to Truth, the readiness to modify or even to give up the truth we had prized so highly hitherto, when a greater truth is seen, which shows the old one to have been only partial truth or even error.

It is only by the right use of faith that men may pass from the fleeting to the Everlasting, from darkness to Light, from death to Immortality. There is in evolution a constant dying to the old and a constant being born to the new. Over the bridge of faith our pathway leads us from the world we know to the unseen world beyond, and by faith the mountains which lie as obstacles between us and our goal shall be removed.

C. Shuddemagen

Trust in thine own untried capacity
 As thou wouldst trust in God Himself. Thy soul
 Is but an emanation from the whole.
 Thou dost not dream what forces lie in thee,
 Vast and unfathomed as the grandest sea.
 Thy silent mind o'er diamond caves may roll,
 Go seek them—but let pilot will control
 Those passions which thy favouring winds can be.

Ella Wheeler Wilcox

INDIAN UNREST AND THE RELIGION OF THE SIKHS'

By DOROTHY FIELD

[In the following article I have not attempted to treat of Theosophy as a separate cult. Theosophy in its general aspect is certainly on the side of religion *as such*, and a plea in favour of a fine Indian faith as against the inroads of materialism cannot fail to be in accordance with its main principles. As regards its more specialised developments, Occultism, esoteric Mysticism, and so forth the remarks made in connection with philosophic Hinduism would also apply. Theosophists are asked to regard the matter in an essentially practical light, since the point at issue is no mere theory or principle, but concerns the salvation of an actual living faith, the loss of which would inevitably deal a deadly blow at the cause of Religion, *as such*.]

THE extraordinary lack of interest taken by the average Englishmen—even by the average educated Englishman—in Indian affairs has become a by-word. It has often been said that a football match, or an unusually sordid murder, will excite more interest at home, and occupy more space in the press, than grave matters of Imperial policy. Such remarks have become commonplaces. Yet, despite this remarkable indifference, the unrest in India has been serious enough

¹ Our readers must remember that signed articles are often quite against the Editor's views, as is the case with much of this, and the whole spirit of it is antagonistic to those views as to India. Its patronising tone is offensive, and shows that the writer lacks personal knowledge of Indians. I have cancelled one or two statements as to disloyalty among educated Indians, as I cannot give currency to phrases which, however honestly believed by the writer, are really libels. The rest I print, as the writer has something to say, and says it effectively.—EDITOR.

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to force itself on the attention of a reluctant public. In some quarters the whole question has been analysed pretty thoroughly, and various attempts at solution have been made. It has been pointed out that the difficulty is, *au fond*, a religious rather than a political one, for western ideals of education are destroying the religion of the country, and therefore, until we go to the root of the matter, all attempts at amendment must be only temporary. Everything tends to strengthen this view; but the Government has made no move as to religious policy. There is, of course, very little pressure from home: the ordinary Government supporter in England does not interest himself in the Indian problem, and he is quite indifferent to the urgent need for solution. India—at any rate, India from the inside—has always been something of a mystery to him, and he hates mysteries as alien to his temperament. He would far rather ignore what he cannot understand, and—despite the great lessons of the mutiny—the vast continent of India, for which he is to some extent responsible, continues to come under that category.

If we admit that the decline of religion plays a large part in the factor of unrest, it would seem to be a matter of common diplomacy to make some definite change in our religious policy. Irreligion, it is said, is caused by the whole trend of the new ideas, and more especially by the gift of secular education, which breeds Agnosticism and an attitude of revolt. If this is true, then some counteracting force is needed to balance these western influences, which should be in themselves both good and profitable. They are certainly upheld with the best intentions. It is time that we dismissed the idea once and for all that the Englishman

does India an injury by seeking to give her the best of his civilisation, and that therefore he is by nature a tyrant. What he lacks is subtlety of mind. He does not know how to reach the point of view of those with whom he is concerned in order to know what is best for them. He takes for granted that what has been good for England must be good for India; what would be bad for those at home must also be bad for Indians. He does not realise that infinitely differing temperaments thrive under different culture, and that the passionate need of one nation may hardly be felt by another. For instance, he himself *can* live without religion. I do not mean that he is necessarily an irreligious man, but he may have high ideals, great conceptions, and a strong purpose, without any religious zeal or any direct religious intention; and this is, in itself, a contradiction to the Hindū. To the Englishman the ideals of Education and Progress may—and do—exist apart from the ideals of Religion. They may even be ends in themselves. For the first time the Indian sees justice dispensed, laws of righteousness upheld, hygiene, education, and the like encouraged, without the authority of any particular creed as their central feature. Great things are done, not *directly* in the name of God or of some Master, but apparently, because they are in themselves good.

There is a religious background, doubtless; there are even enthusiastic bands of people here and there devoted to the special spread of Christianity; but the very fact of their comparative isolation and unpopularity seems to emphasise the separation of British religion from British secular ideals of progress; and for direct teaching from the average ruler the Indian looks in

What, then, we have upheld to the Hindū is the ideal of secularisation—*development without religion*—little realising what havoc this must make in his mind, and how in the end political disaffection results. What was possible for ourselves has indeed been dangerous for India. This we have done from lack of understanding: not because we are naturally tyrannical, or that we rule with the mere idea of self-advantage. Indeed, to put it in another way, it is our very beneficence rather than our 'tyranny' which causes the trouble—our hospitals, libraries, schools, and the thousand and one other charitable institutions which have done so much for the spread of western ideas. Even education itself—the finest fruit of this beneficence—is made secular for the sake of impartiality, and the famous policy of 'religious neutrality' designed, so as to give equal chance to all. What the Englishman does not see is that there may be something worse than partiality in a case of this kind, and that neglect, by destroying a precious possession, may be as cruel as the very tyranny which he is trying to avoid.

All this, however, has come about from lack of insight, and not from bad intent, and therefore political agitation on the part of the Indian against British rule is out of place. If the English withdrew to-morrow they could not undo the harm that has been unintentionally done—whereas the immeasurable benefits of our rule would be lost. The scepticism brought about by the subtle influence of the new thought would remain, but the country would be thrown into confusion. There would be, in this case, tumult both within and without: and none know this better than the Indians themselves. What is needed is some change of policy that would meet

the prevailing dissatisfaction at its fountain-head—that is, in the religion of the country. No throwing of sops to the agitators will do any permanent good, for this does not touch the root of the trouble, and will in the end only do harm. The favourite policy of the Englishman—lofty disregard of the whole question—merely allows matters to drift further and further, until it may be too late to do anything. What is wanted, then, is a daring change of policy which, while challenging the utmost from western criticism, will devote itself to saving, nourishing, cherishing and encouraging the highest religion of the country. To produce a religious revival would be the most politic movement possible, but it must be a revival of an absolutely genuine kind. It must have no relation at all to political agitation; still less must it be in antipathy to the British rule. It must be fostered and encouraged by the rulers themselves, yet must be absolutely Indian and National in the best sense. It must also be of such a nature as to be congenial to the present stage of Hindū development. Such a movement may seem altogether too idealistic—and yet it is possible to point in one direction at least where these conditions are met, and where encouragement is in every way deserved. It is indeed strange that where so much might be done, neglect is already wiping out the very influences that are needed.

But it will be said, are we right even to seek for such a movement among the Indians themselves? Should a Christian country tolerate at all any existence of other faiths? To this there is but one answer. This is a matter which must be looked at in a strictly political and diplomatic light, if the English are to retain India. It is either too late or too soon for idealising, theorising,

or for the promenading of fads. Christian missionising will be considered on its own merits in relation to political wisdom, for the situation has become highly critical, and it is necessary that something really efficient should be done. It has been suggested that there is one direction in which the help and sympathy of the Government would be well repaid, but before speaking further of this it would seem advisable to review briefly the other main faiths of the country, in order to see that a great religious movement . . . seems unlikely to arise from any other source.

Let us take Christianity—the religion of the ruling caste—first, and consider what has actually happened in the past. With regard to this, the policy of the East India Company was (at one time) an absolute prohibition of the work of missionaries within their sphere of influence. We need not go further into this here. When the English formally took over the Government of India a generous countenance to all religions was given. This did not please the more extreme Christians at home, who contended that whereas Christianity should receive special facilities, what they termed ‘heathenism’ should not be tolerated at all. The result was that a resolution was carried in the House of Commons about a century ago, granting legal facilities to Christian missionaries. What happened was that Christian missionaries streamed into India from all quarters, and the country became a dumping-ground for every possible conception of the teaching of Christ. Very far from giving the Indians the impression that English rule was religious as such, it suggested to them the existence of very fanatical bodies, whose members differed in every way from the average Englishman,

and who were at very considerable enmity among themselves. This will be easily realised when one remembers that Roman Catholics and extreme Protestant missionaries settled quite close to one another, presenting Christianity in totally different ways, and literally quarrelling over their converts. The ordinary British Governor seemed to have little to do with either of these types. The alarm of the Indians, however, was very considerable; they felt that this religion, although uncongenial, would sooner or later be forced upon them, and there is no doubt that this fear was very prevalent before the mutiny.

Realising the importance of this feeling, the Government then declared the famous policy of 'Religious Neutrality,' which for the time was reassuring. No religion was to be taught in Government schools, and no right of entry given to religious teachers; education was to be treated entirely from the secular standpoint, and grants given according to proficiency in educational work. Thus the secular ideal became enthroned, and received official sanction. Outwardly all was well, but inwardly materialism and materialistic ideals sapped the foundation of all religion. Christianity received no official support, and thus its danger to Hindūism may have been diminished; but there was a more deadly enemy still in secularisation.

Religious persecution may—and often does—kindle zeal: it keeps religious ideals afloat, and emphasises their importance: but indifference, contempt, and the setting up of contrary ideals smother the flames as with a load of ashes. The meaning of the secular ideal is beginning to be understood by Indians, and of this more will be said presently. Christianity, then, from the Government

Next to unity in presentation, the only possible means by which the Christian religion could now be handed on to the Hindū in such a way as to satisfy him would be through the efforts of every individual Englishman—that is, through every individual Englishman being by nature a missionary. This is, as we have seen, hardly likely ever to be the case. The Anglo-Saxon, as such, is far more interested in the ideals of education than he is in religion, and he has little of that burning zeal for his creed which alone could convert the Hindū. Again, there are theological reasons why Christianity is not a satisfactory solution of the religious problem at the moment. In some ways it is too like Hindūism to make conversion easy where the old religion has so notorious a power of absorption. The possibility of Trinitarian doctrine, the belief in Divine Incarnation, with sacramental and ceremonial qualities, are all attributes of Hindūism, and could easily be reabsorbed into the older faith. Christianity on its strongly Protestant side has the greatest chance; but even here it is comparatively easy to the Brāhmaṇas to bring it within their own pale. The point often claimed in favour of Christianity that it is naturally eastern in character, capable to a full extent of Indian treatment and Indian understanding only tends to show with what ease it might be absorbed into Hindūism. The Brāhmaṇas have but to claim for Christ—as they did for Buddha—an incarnation of Viṣṇu; they have but to modify the doctrine of the Atonement and Divine Sonship with that mystical subtlety so congenial to them, and the reaction is complete. Thus, if Christianity is to become Indianised to any large extent it is likely to merge into Hindūism; while if it remains thoroughly

western it will still be outside the real life and soul of the people.

•To turn from Christianity to the religions of the country, the outlook is bad. Brāhmaṇism—that is the faith of the main body of the Hindūs, has suffered largely from the new education. Both on the ceremonial and on the philosophical side it is failing to satisfy. There is always, perhaps, a stage in education when the religious instinct is at a discount. To some extent we experience this in England, but over here the masses are well grounded in moral precepts, and they have a confident and self-reliant temperament to uphold them. Moreover, their religion yields to attempts at simplification, which are always sought after by the half-educated man. In India this is not so. Hindūism has two main aspects, both of which are particularly irreconcilable with a state of semi-education. The first and highest of these is a profound and extremely beautiful philosophy, poetical and mystical in the highest degree, and largely dependent on the faculty of intuition. For the multitude—who could never hope to grasp this philosophy—the alternative of ceremonialism presents itself. The minutest care in matters of observance is incumbent upon the Hindū, whose religion in this way enters into every moment of his daily life. From both ceremonial observance and from philosophy the semi-educated mind turns. The reason has become glorified to the detriment of intuition, and what cannot be understood is no longer believed to exist. Observances appear senseless and childish, intuitive philosophy obscure and fanciful. Both are too elaborate for the reasoning man, who involuntarily yearns for simplification, and they suggest

too great a care for the things of the Spirit. Mental arrogance destroys the humility with which the one must be followed: lack of subtlety destroys the possibility of the other. It is difficult to find any half-way house between these two extremes of Hindū religion, and therefore the semi-educated man is in a worse position there than he would be elsewhere. When we add that—with this difficulty inherent in the religion—secular education as an end in itself is offered as an alternative by the ruling class, it is hardly to be wondered at that the Hindū gives up the re-stating of his own religion as a bad job, and proceeds to frank Atheism. This is the plight of Hindūism, when we remember that its deserters are by nature the most religious race in the world; we have also the plight of the Hindū, whose heart has been torn out of him with his religion, and who has nothing in his nature which corresponds to the scientific outlook. The Hindū himself may protest against this idea; he may affirm that the English frame of mind, with its deification of Reason, is thoroughly congenial to him; but the fact is none the less true that to him the absence of religion is a cruel negation, and that without it he is a stunted, embittered being, soulless and heartless.

And what is left for his consolation? Western culture, indeed, and passionately enough have the Hindūs sought this priceless boon. No matter if they can no longer read their own dialects: no matter if the scriptures themselves are lost in this way. These things may pass, but the new education is the new light. With the passion with which the Indian has ever pursued a new religious path or followed a great teacher, he now falls down before the God of Education, and for

the time it is the very breath of his life. And then? Out of the golden gate that glittered he emerges at last—not into a new spiritual kingdom, fertile with the riches of wisdom and virtue, but into the arid and desolate waste of materialism. Bitterly this half-educated man turns again, but he cannot go back, for the gate has been closed against him, and the Gods of the old days are shut out for ever. Only in that waste he may perchance find a weapon with which to turn upon his rulers—those very men who pressed him forward with such bright hopes, finding, in this last resort, an outlet for his perverted zeal in anarchy. Thus is sedition bred. The rebellious Indian is not, as he thinks, a slave oppressed by a cruel tyrant, but he is indeed a child who, having asked for bread, received a stone.

Hindūism, therefore, is failing to satisfy the half-developed intellects of the time, and will yield to no simplification to meet the case. Secular education as an ideal is superseding it, and atheistic notions fall on rich soil. This is the main religion of the country, and here, perhaps, things are at their worst.

Of the other religions of the country we can speak but briefly here. Of Muhammadanism perhaps it will suffice to say that it has waged a long warfare in India, and has failed to really capture the soul of the country; its efforts have resulted largely in intense political bitterness. No great revival could arise from a past such as this, even if the theology fully satisfied the needs of the moment. As it is, although the charge of elaborate *philosophy* cannot be brought against it, that of elaborate *observance* is justified, coupled with fanaticism and reactionary ideals, and a revivifying here is very unlikely.

A strong revival of Buddhism is a contingency which may also be readily dismissed. Its era of struggle with Brāhmaṇism is over, that era in which it was partly expelled and partly absorbed; also, in the *pure* form of its philosophical aspect it is too cold for the ardent Indian spirit: in its *corrupt* form, too elaborate.

Many other religious phases of genuine Indian descent—such as Jainism—suggest themselves, but the objection already raised to the main unreformed faiths of the country apply also to these. There are, however, certain reformed modern movements which deserve consideration, and the principal of these are those of the Ārya Samāj and the Brahmo Samāj. Both sects have endeavoured to come into line with new ideas, and, though they have done much, the hindrances to their revivifying force lie in the fact of their modern and foreign character, which is combined with something of a reactionary tendency. Their scheme is really a defensive one—a protest against Christianity—and as such can never have a very wide influence. The very phrases used by them are western in character, although they claim to return to the pure religion of the Vedas. Such a contradiction—undesirable in both directions—destroys their usefulness Such phases of political and protesting origin, without genuine Indian religious descent, cannot expect to have great value, or claim lasting worth.

The sect for which I have suggested that Government sympathy may be justly demanded, and to which, though comparatively small, we may now turn for help, is first and foremost Indian in character, and can claim descent from an honourable line of spiritual ancestry. It protests just in so far as to condemn the corruptions

of Hindūism, and to this extent is a reformation of the religion of the country. On the other hand, it has nothing modern or foreign in character, though its simplicity is quite compatible with the educated mind, and it is usually reckoned as a sect of the Hindūs. The theology is of the simplest: it is a pure, lofty monotheism, evolved from the teachings of Kabir and the Bhagats who followed him, and carried on by ten Gurus, who lived single-hearted lives, and some of whom were actually martyred for their faith. The Deity whose existence it upholds is less tyrannical and anthropomorphic than the Allah of the Muhammadans, while yet He possesses more personality and strength than the all pervading Brahman of the Vedānta. It is quite possible, in fact, that Nānak, who founded the sect early in the sixteenth century, did actually endeavour to produce a compromise between Muhammadanism and the Hindūism of his day, whilst also protesting against the lack of spirituality in both. The Sikhs believe in one God, all-powerful, holy and loving, who watches over and cares for the children whom He has created, and who promises to all those who worship Him, and who live holy lives for His sake, the blessedness of Heaven. The materialism of the *Sach Khand* of the Muhammadans is absent, with the ornate ritual both of the followers of the Prophet and of Hindūism. The subtleties of Pantheism and of mystical philosophy have also disappeared, and God becomes once more a lover of simplicity, strength and holiness. From both its historical and its theological aspects, then, we shall hope to make a good claim for the religion of the Sikhs, that it may interest all those who are in any way concerned for the Indians themselves. But there is another reason why a

diplomatic Government should hasten to give it some consideration.

The religion of the Sikhs has made them what they are: they are fine, loyal soldiers, because they are *Sikhs*, i. e., disciples—of their faith; they are *Singhs*, i. e., lions—because they have received the *Pahul*—the baptism of a warrior. One of their Gurus foretold the coming of the British, and bade his followers be loyal to them. An oath to that effect is taken at baptism. That precept was remembered in 1857, when the Sikhs at Delhi saved the Empire. The words of their Guru then became the war-cry. Yet we must remember that a prophecy alone cannot win a battle. Fine physique results from pure and healthy lives, and moderation in all things. Meat is eaten, as conducive to strength, but wine and tobacco are abjured as detracting from it. Religion has actually in this case made fine bodies; which fact, when associated with precepts of loyalty, is of no small benefit to the Empire. Yet, under the bugbear of religious neutrality, these things are forgotten, and the Sikhs can no longer read their own scriptures; *Guru-Mukhi*, the one language which is essential to the proper understanding of the religion, is dying out, and the Sikhs themselves are being rapidly absorbed into the *Hindūs*. *Brāhmaṇas* are called in to assist at marriages, at deaths, and at all important domestic events, and the old ideals of loyalty are becoming a thing of the past. Yet, so careless are the rulers of India for their own good, so blinded by the policy of *laissez faire*, that this potent power for British welfare will be lost, and nothing done until it is too late. On the one hand we deplore the lack of stable qualities that make for union and loyalty, yet on the other hand

we do nothing to encourage them where they do actually exist, but rather we let them perish from neglect.

In the next article I shall hope to give an account of *Nānak*, the founder of the Sikh religion, and of the ten Gurus who followed him, together with their principal tenets and ethical teaching; and further to suggest some practical and definite ways in which the Government might still do something to save this valuable faith from passing into oblivion.

Dorothy Field

Let us not say an unkind word to-day
And weep for it to-morrow;
Let us not sow such seed around our way
As soon would yield us sorrow.

But as we pass with busy haste along,
Let us a moment tarry;
There must be some one in the restless throng
Whose burden we might carry.

There must be some tired life in touch with ours—
Some pathway veiled by sadness—
Some hand that gathers thorns instead of flowers:
Let them then share our gladness.

And let the world rejoice because we live—
Because our hearts are willing
From their own fulness unto all to give,
The law of Christ fulfilling.

Edith Hickman Divall

THE HEROIC LIFE AND THE FACULTY OF CRITICISM

By LILY NIGHTINGALE

MANY people believe that the Heroic Age began and ended several thousands of years ago, in Greece, and that there never has been, nor will be, another. Looking round on the world to-day, with "the calm gaze of impartial *observation*," the supposition and the implicit prophecy do not seem unwarrantable.

Yet we, as Theosophists, know that the intellectual faculties employed in analysis and observation are not the only teachers of the race to-day. If we know anything at all, we should know that analysis and observation only show us the surface: skins, and coats of skins. We must pierce more deeply; so deeply that we shall be content with nothing less than true vision, not the *mâyâ* of outward-seeming.

It is this determination to see truly, to see the whole as greater than and beyond the parts, that is at the root of the laws of perspective which govern the Heroic Life. The insistence on great horizons, the refusal to be dwarfed by the petty limitations of the lower-mind consciousness—that tyrant of fact and crustacean of circumstance—which is ever seeking to usurp the throne of reality. Until the humanity of to-day has become the beyond-man of to-morrow, this struggle will

persist. If truth were easy of attainment, the world would be flooded with Heroes. But Nature is an artist, and will not produce too many bright, consummate flowers of the race.

Yet in all times and places, the Life Heroic has been, and will be, lived. Stars of splendour, cleaving the dark sky of this mortal world, in what does their light consist? Why do we look up to them, reverence them, learn from them, these elder Brothers of ours? Brothers, and prophets, too, witnesses of what has been, and shall be, again—the man who knows himself divine. We look up to them, because they realised the divinity of humanity: in great action, in noble speech, in scorn of all that is less than great. Because they lived nobly, and died as they lived, simply, fearlessly. Often they were great childlike Heroes; very human, full of faults (as we measure faults, with our pigmy plummets), sometimes without realisation of their true mission, not knowing that they were stars glowing, shining, burning, concentrating on giving light and warmth, not on the self-realisation of their "star-worth". For us, however, whose lives are nobler because they have lived, whose hearts are warmer because theirs burned with deathless fire, whose sympathies are keener because theirs throbbed in rhythmic harmony with all that suffers, for us it may not be unfitting to make a study in discrimination, to distinguish some of the qualities which differentiate littleness from greatness.

First we may say that it is a question of degree, and not of kind. We are all great in latency, most of us small in actuality, yet we may cultivate with energy and patience (two 'Schoolmasters of the law') the beginning of greatness, and eradicate the weeds of littleness.

Perhaps the chief quality of greatness is a certain rugged sincerity, integrity. If a man has not that, he is not great. Deceit has raised many fanes of outward fair-seeming and stability, but their foundations not being "well and truly laid," at the first stress they dissolved into the nothingness whence they sprang. Truth in thought, word, and deed, not only to the world without, but inherent in the fabric of the world within—that must be, or greatness cannot grow, for there is no soil wherein to establish and fertilise the root. Courage also must raise her banner in the heroic soul, for how shall one who hesitates win through the paths of this our mortal life, where dragons and monsters beset the warrior's way? The great man is brave. This is not to say he never knows the feeling of fear, for courage consists in action, and a soldier may go through torturing ordeals of fear before battle, yet never flinch nor falter in the fight. Heroes and the Heroic life! The very words 'liar' and 'coward' brand themselves as of the breed of little men.

Truth, courage, magnanimity, we may hail as the trinity of greatness. The magnanimous man is one whose mind works largely, who has a 'heroic' perspective, a mind incapable of smallness or pettiness of any kind. Indeed, we may describe as magnanimous one who, though the possessor of an unusually powerful personality, yet refuses to be trammelled by personal limitations and prejudices.

The 'heroic' is the true super-man point of view, "each for all and all for each". He is impersonal, yet strongly individual. He has his own view, takes his particular standpoint upon many vexed questions, which may, or may not be, the accepted one. To that he is indifferent.

He is a law unto himself, or rather, has a law within himself, an interior compulsion, which he must obey. He is moved from within, not acted upon from without.

It is not safe to prophesy how the magnanimous man will act in any specific case; but one thing is certain: he will never be guilty of small petty meannesses. This attitude, or quality, is one which invariably distinguishes the advance-guard of humanity from the rank and file. It is part of the Code Heroic. Fierceness, rashness, undue ardency, blemishes such as these may and do mar a Hero, for perfection is not his; but he can never be small, who is of Titanic race. The heavenly fire is his, though we will not always enquire how he came by it:

One flash of It within the tavern caught,
Better than in the temple lost outright.

Let us picture, for a moment, what the world would be like, were this heroic type paramount.

It would not be a comfortable, placid, go-as-you-please world, but a place where courage, even quixotism, would be as common as are cowardice and compromise to-day. The 'coward' would find no place therein, nor anything that compromised. A world full of forlorn hopes, life with continual incitement to perilous enterprises. Perhaps many of us would feel hideously out of place there, yet no one would say: "What doest thou here?" Recrimination has neither lot nor part in the Code Heroic. But cowardice would die, killed by keen mountain-air. Deceit would die, choked by the grip of sincerity. Here, at any rate, would the etheric currents vibrate with life, growth, movement. However soon the inhabitants might wear out, no rust would stain their swords, and the

trade in scabbards would decline. Perhaps some may think there is little profit in these dreams of what the world would be like if it were something which it is not; yet, by the attempt to mirror the Life Heroic, perchance we may catch, if only momentarily, some gleams from the images reflected therein.

There are, even to-day, among us, great and noble souls. Faulty, marred with many mortal stains, yet—Heroes. Men who neither palter with truth, nor falter in the fight; who neither give fine names to vices, nor assume virtues which are not theirs. Men who scorn to take advantage of the pigmy people in their path; whose delight is in great things, in thoughts and deeds lovely and of good report; men who make the air better by their presence, whose minds are tainted by no corruption, nor hearts maimed by the lies and senilities of outworn customs and false conventions. Of such is the Kingdom of Heroes.

For us, whose eyes are darkened with mortality, feet clogged with weight of flesh, may we not also, beneath the kindling rays of these star-presences, move toward the light, shake off some of the load of earth? The way lies within us all. Whenever we thrill with admiration at the recital of a noble deed; whenever our sluggish blood is stirred at a momentary victory of the divine over the animal in man; when some lofty strain of music, noble poem, glowing colour, white perfection of human or marble form, wakes an answering vision in ourselves also who hear and behold; then we know that, even within our hearts also, the heroic is not dead, but is only sleeping.

“How deep the slumber of the floods,” and of the earth-born. Yet beneath the sun’s kiss glaciers melt,

and at the word of the storm-spirit all Nature joins in the cosmic chorale. So is it with the slumbering spells of the God-in-man. Wherefore, the Heroes say, not in words but by their lives, in trumpet tongues that wake those whom we had believed dead: “Awake, thou that sleepest, and arise from the dead, and the Christ within thee shall give thee light.” That is what we want. To arouse ourselves. To arise, and do, and be; not to lie supine, and exist, and acquiesce in whatever goes on around us.

Ever in all ages, there have been the few who lived, thought, energised, and the many, who were led, thought, guided and fed. The Hero, then, is no creature of a period. He is a child of the Gods, and although the great Ones do not mingle as freely among us now as in the bright childhood of the world, yet even to-day God walks with man, and it is within the power of some of us to discern our heavenly Companions.

What then shall be our attitude, as members of the Body Theosophical, towards Heroes, the Heroic Life, and Heroic Virtues? Surely, we should cease from that small and bounded mental position which so many of us have adopted, wherein we judge and ‘criticise’ those whose consciousness and way of working are entirely different from, it may be opposed to, our own. And how often we forget the first function of all intelligent, *vis.*, constructive, criticism, that of appreciation. None is a true critic who does not bring to the task an entire appreciation of all that is best in the work to be criticised. The mere faultfinding disintegrator is no critic, worthy of the name; he is only a miserable carper: we have thousands of them, plagues and pests alike to themselves and the community, but of true critics—

THREE PATHS

Three doors there are in the Temple,
Where men go up to pray,
And they that wait at the outer Gate
May enter by either way.

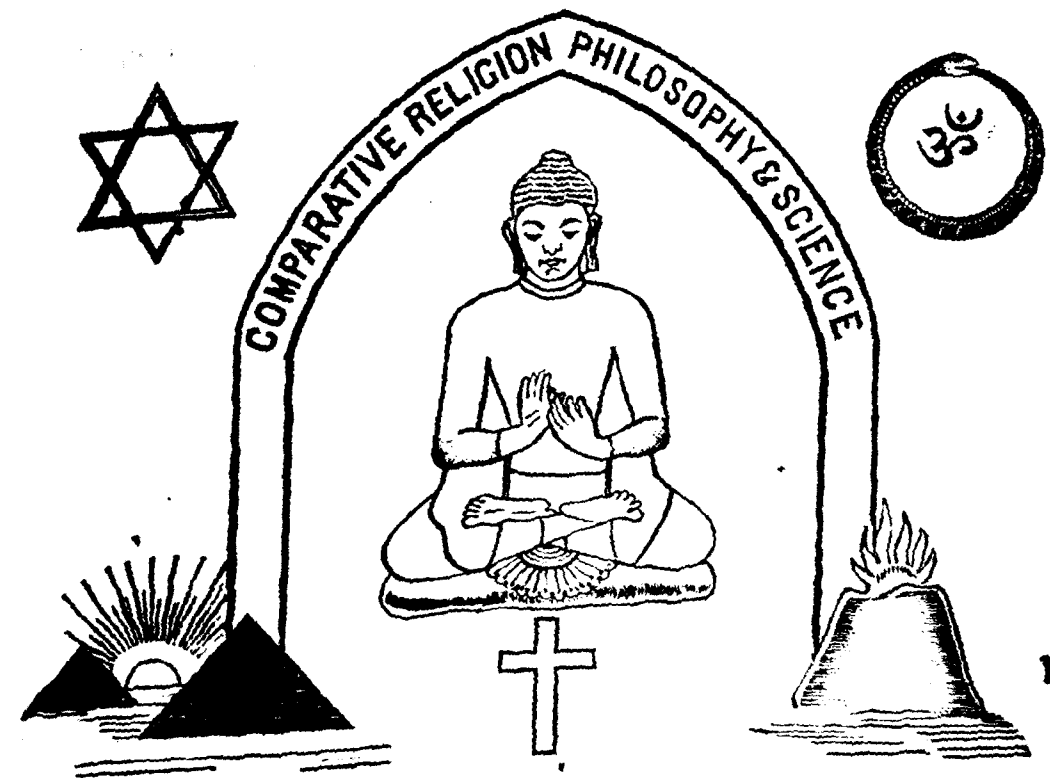
There are some that pray by asking :
They lie on the Master's breast,
And shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking :
They doubt where their reason fails ;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking :
They put their strength to the wheel,
For they have no time for thoughts sublime ;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way :
Adapt Thy Light to his form of night,
And grant him his needed day.

William Watson



THE AMAZON

By NINA DE GERNET

THERE are hints in *The Secret Doctrine* that our human evolution was not intended to go on the double line it now follows, physically at least. At the close of Vol. iii, it is directly stated that humanity is evolving a second spinal column, which will function when the duality of sex is again merged into the androgyne, and farther into a sexless super-human stage.

alas! how few! The true critic is an artist in appreciation, a scientist in selection, and a surgeon only when there is no other way but the knife. Criticism is often confounded with butchery, whereas the ideal typical critic, is one who brings intelligence, sympathy, and intellectual faculties of selection and distribution to the service of a right appraising of the values of things. Many can object; few are artists in selection, that rare and delicate art.

The true critic perceives the informing idea in the writer's mind, and, if that be vital and creative in character, will not sneer at the rough and tentative effort of the prentice hand, holding, with the poet:

It was better, youth
Should strive, through acts uncouth,
Toward making, than repose on aught found made.

The true critic never stultifies, nor stamps on, genuine force, neither does he curse the opening bud, because it is not yet a full-blown flower. The critic dare not refrain from showing the fault, weakness or imperfection, but he knows that "the life is more than meat, and the body than raiment"; he does not make of correct form an idol to be worshipped, and exalt manner over matter; but, recognising true worth in a clumsy dress, can also detect spurious charm in fair garb, which latter is not so easy as it sounds.

The transition from Heroes to Criticism is not unwarranted in history (See Carlyle's *Heroes and Hero-Worship*) and the epithet 'Hero-worshippers' has become a term of abuse in the mouths and pens of some so-called critics. But great minds have thought otherwise of the faculty of Hero-Worship. Wordsworth says: "Man lives by admiration, hope, and love." We reverence Heroes:

we hope to follow them, howsoever humbly, by leading the heroic life, and we love and guard the memory and inspiration of their deeds. Heroes are monuments imperishable of the heights whereto Man was formed and framed to rise, has risen, and will ascend.

Whoever is a true man has, if only once in his life, attained heroic stature, and has been truly a Hero, if only for an infinitesimal space of time.

What better hope for the New Age, now in its birth-throes, than that of the philosopher-mystic? "I prophesy that the world will once more become *sincere*, a believing world; with many Heroes in it, a heroic world! It will then be a victorious world; never till then."

Lily Nightingale

Let your mind be quiet, realising the beauty of the world, and the immense the boundless treasures that it holds in store.

All that you have within you, all that your heart desires, all that your Nature so specially fits you for—that or the counterpart of it waits embodied in the great Whole, for you. It will surely come to you.

Yet equally surely not one moment before its appointed time will it come. All your crying and fever and reaching out of hands will make no difference.

Edward Carpenter

In the heavens a mysterious sign, *Libra*, stands for the balance, and it is put back to the fourth Root-Race, though the descendants of that Race, now living, are living under our physical laws.

On the other hand, even in the astral, there seems to be the same division on the line of the nature-spirits, though the outer appearance, however elusive, of its most beautiful denizens, the Sylphs, or the orthodox idea of 'Angels,' does not suggest such impressions. But these facts about matter are of comparatively little importance in the great question of the higher duality, the double line of creation, *i. e.*, form, and of dissolution into the First Cause and the formless, form-destroying world of Spirit, which is however always seeking for new expression, *i. e.*, for form again. The double line is roughly expressed as the lines of the Sun and the Moon (the Moon of Mystery). The Sun is the highest glyph of the triune life-source, so long as physical evolution, the reign of form, goes on. But the blue light of the Queen of the Night that dissolves and widens all forms, her Crescent, half-circle, half infinity, these stand for another plane of the endless Life. It is set forth in adorable symbolism in Mozart's occult opera, *Die Zauberflöte*.

Humanity had come to this planet, it had 'fallen,' and there seems to have been a trial given to the two halves of mankind divided by its own error. Towards the end of Atlantis, yet before the nucleus of the fifth Race had been fairly established, the more spiritual of the two, woman, had her chance to become the guide of evolution, the type to be perfected. At least there stands now revealed, in history and within the range of our every-day knowledge and study, a nation the

fair shadow of which passed into many a legend and fable of the ancient world, a nation where woman was the ruler and the support of life.

A few years ago, we believe, the first of the modern scientists in that line, Sayce, 'discovered' Hittea and the power of the Hittites as a reality which the mighty Egypt of Rameses II and of Amenophis III had known and felt, to the extent of accepting as a favour the coming of a Princess Royal of Hittea to the throne of the Pharaohs and the race of the Sun. The Sun was also the royal symbol of Hittea, but it was a female Sun, maybe a reflex of the 'blue' Sun of *The Secret Doctrine*.

The 'land of the Hittites' was then a recognised member of the most ancient civilised world, which is more and more extended by modern science—Egypt, Babylon, Summeru, Mitanni, Hittea. Now there comes a new German student, Walther Leonhard, who, in a most painstaking work,¹ proves to us that the 'land of the Hittites' was no other than the Kingdom of the fabled Amazons. And indeed epochs, traditions, landmarks, customs, recent discoveries, and such history as is available, seem to give him the right to affirm it.

Near the village of Boghaskoi in the Taurus, science thinks it has found the lost capital of the Amazons. The fabled Themiskyra on the delta of the 'Iris' was their stronghold, and there their two Queens dwelt in a palace that was a fortress. But ruins, sculptures, legends, linking Hittea and the Amazons and both with the occult sayings—these are scattered all over Anatolia, as far as the upper

¹ *Hettiter und Amazonen*, Walther Leonhard, Leipzig, Berlin, 1911. B. G. Trubner.

Euphrates, up to the Caucasus, to the Black Sea and Greece, to South Russia, to the great offspring of Hittea, Etruria, on Italy's soil, and to the north-western coast of Africa to that self-same isle on which one of the lives of Alcyone seems to have been spent, where now Lybia lies.

We leave our readers to study for themselves the outer details in the said works. We are concerned with the inner meaning of these discoveries.

The Amazons, say the legends, were daughters of Ares, born from the nymph Harmonia in the temple of Akmōn (on the territory of modern Armenia). They are reputed to have been the founders of the Hermetic cult of Samothrace,¹ of Kybele, and of Diana of Ephesus, to guard whose shrine they seem to have dedicated some of their sisters. There were in it four celebrated statues of Amazons: it was an ancient custom for victors or winners of great struggles to erect their statues in the fane of the Deity supposed to have granted the victory. Their cult was chiefly lunar, the stern and cruel purity of Diana of Ephesus—purity as the ancient world understood it; it was later even exaggerated in the cult of the 'Etruscan Diana'. When, after the legendary defeat at the Thermodon, Herakles offered at Delphi the spoil of the Amazons, among the chief treasures was a peplum embroidered in gems with the signs of the Zodiac, planets and stars, the heavenly host of Diana. It is curious to note that the most ancient state of the high-priest of Ephesus was held to be royal: this King-priest was called 'Essen,' and may have been an 'incarnation' of the female Sun, as was the ruler of the Hittites.

¹ Diodorus.

The people of Diana sent out very few conquering armies—their warfare was more defensive in these wild times of transition—but several expeditions for colonisation. One of these colonies, the most successful physically and psychically, was Etruria. Thus they reached the modern Libya where—on the 'lake of Tritons'—they settled on an isle then existing, and were at last driven thence by constant warfare with the 'red people,' the Atlanteans.

Yet it may be that here we hold the key to the real origin of the Amazons, *i. e.*, the Hittites, and that the supposed return of a colony—there are tales of a flood that drove the 'women-folk' back—was only the setting out of a community, already isolated from Poseidonis, to seek a new nest. They had at their head the famous Amazon-Queen, Myrina, and one of the first cities founded by Amazons is attributed to her. We hear from occult research that Atlantis had women-rulers and women-governors of provinces, the daughter succeeding the mother¹. The sinking of Poseidonis must have coincided with this last exit of the Libyan colony; it is made mention of in some old traditions of Etruria also. In the general shaking and perturbation of the world, amidst upheavals of all the things humanity was used to, for one moment—and it lasted about a whole century—the future seems to have trembled in the balance, the balance of sex. Woman, whose spiritual sign is X, the higher cypher of evolution, was given a supreme chance of supremacy. Myrina settled, with her nation, still a handful, in that realm of the Caucasian range near the sea, of

¹ China also had some great Empresses in olden times, and, later, the Picts had the royal succession through daughters.

which the eastern proverb says still: "God gave earth to mankind, but to His favourites He gave the Caucasus." The first activity seems to have been the founding of cities, and the extending of the protectorate of the wiser new-comers to all the less civilised neighbouring countries. The Greeks, their contemporaries, seem to have been rough sea-robbers, so far as the Hittite coast was concerned. The races claiming descent from the Sun—as the male principle—seem to have been in constant struggle with them. The legends speak, in the case of almost every Amazon Queen, or army-leader, or founder of cities, of her resistance to and persecution by the 'love' of a Sun-God; and at last Apollo, or Dionysos, prevails. Purity yields to Strength; the golden steed cannot bear her fair rider away from the heavenly hunter in the flowery fields or hills. The legend of the tribal God or Goddess often, indeed almost always, reflects the dharma of the race. Thus the Hittite Goddess Agdistis, daughter of Zeus, was double-sexed, her womanhood dominant but unproductive, till Dionysos made her woman only, and "she became the mother of Gods". As the great Mā, she was mother of all nature and of plants. And here we have the Trinity of old: the dual Mā, creator of the world-material; above Her the Father of all; below Her Her Son and counterpart, Attis, to whom were sacred the flowers of Spring and Resurrection, the violets'. A parallel is drawn between this Goddess and Neith, the Deity of Saïs, where the veil hung which no mortal hand was to lift. Yet there was knowledge of deep mysteries in the nation of the 'Cheta,' the Hittite-Amazon,

¹ Etruria had a special deity of the violets: Feronia, a Goddess whose fane was in Cosa.

whom Egypt called the T'urusha. At Tasilikaya, near Boghaskoi, on the mighty walls of what must have been a rock temple—there are everywhere rock thrones, as in Afghanistan, altars in caves, holy of holies, figures on giant walls as in Ghiaour Kelesi—a procession is seen, hewn into the stone, of Gods and priests, standing on the back of *panthers*, walking erect and going forth to meet another procession of divine Ones descending from heaven, the great God at their head. And those who rise from earth have, as leader, Mā Herself; on their headgear they have the horns of the Lunar line, in their hand an axe in the form of the crescent. In a rock-cave, the giant head of a woman is enthroned over lions, standing erect. She wears the royal tiara of Hittea—was it an echo of the glory of Semiramis, the granddaughter of the Amazon-Queen Penthisiba, who helped to defend Troy? In Terelek, the figure of a man is found, with lifted arms, in the shape of the first Christ-images in the oldest 'Christian' tombs of Egypt. The King on the sculptured wall of Ghiaour Kelesi wears on his brow the uraeus of the King-Initiate. And in the later legends of Hittite vassals, a prince of the Gedi is spoken of, "beautiful as the Gods," who bore as symbol a golden vine. On reading that under Ramses III a prince of the Cheta was made a prisoner of war and lived in Egypt, the suggestion comes that he was the one who wore that sign of Chetaship.

The Cheta had a God of lions, a God of reptiles, Derketo, a Goddess with the body of the fish, a counterpart of Oannis—indicating a knowledge of the great epochs of evolution without Man. A hint of something 'unnatural' in their line of evolution is the constant

recurrence of pictures of animals with wings: not only the Chimera so familiar to Etruria in her dark form and the Sphinx, but unicorns, lions, panthers, winged horses, prototypes of Pegasus, the steed of the God-inspired ones. The hare was also sacred to their Gods, the hare Egypt connected with Osiris Annafer. Lastly, these wall-sculptures show winged men, whoever they may be in the cult of the Cheta. The totem and arms of Hittea was the double-headed eagle, as found on a grave in Kalekapu. Hittea's eldest child, Etruria, passed her eagles to Rome; Rome left them to Byzantium, whence they returned to the Caucasus on the flag of Hittea's youngest offspring, an Āryan empire.

And then something happens. Evolution would have gone much more quickly, probably, on the spiritual way with womanhood as leader. All the subtler forces, dormant spirillæ of the cosmic atom, would have come into play. Perhaps it was too soon, perhaps the Amazons failed. The legend will have it that the end of the woman's rule and the great massacre of the Amazons came with the Greek hero, Herakles, excited to his deed by an ordinary woman, a Greek princess, who coveted the Amazon-Queen's treasure, and with the Amazon's yielding to earthly love that which she would never have granted to force or threat. Human love, human hate, the 'looking back' before the stream is crossed—these are still the obstacles in the path, so long as love is of self and has hate for its shadow.

Anyhow, on the Thermodon's bloody banks, the Amazon legend dies in a mystic haze. But the power is not dead, only in abeyance as it were. The Cheta becomes the 'historical' Hittea. There is about a

century of political might and glory, with a King on the throne, but ever at his side a Queen as equal. Rameses I, writing to Chattusil II of Hittea, addresses himself equally to his Queen. King Tushratta reminds Amenophis III of treaties made with Queen Teji. In the vassal land of Kisuwadna, King Dudhalia's edicts are countersigned by his sister. If the Principle of Womanhood has failed to win the higher step of Life, the rule of woman holds good in earthly matters still. And it seems to have been for the good of Hittea. For more than one hundred years she is in the front of ancient civilisation.¹ Then she drops out, almost as inexplicably as the Amazon period stops short. She had 'ensouled' Egypt at a moment when its outer power was fast materialising the Lotus Land; she had given life to the far-off Etrurian colony which was to 'ensoul' Rome.

But had they failed?

From afar there were advancing the Āryan hosts from the cradle of the fifth Race; the first Āryāvarta sent out her sons over the Range, past Bamian, past Iran, to the recesses of the Caucasus. For long they dwelt on the soil of the Cheta, and their offspring thence overran the plains of modern Russia. In Poland the eagle² made its first nest, and the 'Amazoni'—one of the first denominations of the Slavs up to the Middle Ages—were on the war field, metallic wings on their armour. The gifts of a sex were extended to a whole Race.

What then was its mission as a whole?

¹ That cypher of one hundred and of ten seem to have given the measure of the Etruscan 'Sæculum,' of which Etruria was to have ten times ten for her span of life and rule, as indeed came to pass.

² Poland's arms show a white eagle, Russia's the black double-headed eagle of Byzantium. But the Baltic Slavs had these totems before.

The original Āryāvarṭa had sent a nucleus of the 'fifth' to seek a new world, a virgin soil, for the new civilisation.

When its first flower, the wonderful civilisation of Greece—that Greece which had taken from Hittea some of its noblest blood—when that flower was in fullest bloom, Hellas' greatest son, Alexander, retraced the steps of the ancient way, bearing with him to the Motherland the new Light. The legend says that he met on his path an Amazon, Queen Thalestris. In Central Asia, in Arabia, Alexander is still known as the 'two-horned,' and in the ruins of Egypt his young son's image shines still as Horus, with the signs of the Initiate. And yet Alexander also is thought to have failed to achieve his supreme ambition. And his son fell at seventeen!

There is a dark old saying with us: "On Russia's brow is the cypher X."

Her eagles have arrived on that Roof of the World, at the foot of which the great son of Hellas passed ages ago. In the glow of the East many old monuments still mark his way; ruins of his cities and temples are haunted by the moonlight alone, or by the lion of the desert. But many a ruin covers a secret life, and Asia knows that trial is no failure; what is cut off on earth flowers in the heavenly light. There will be no sixth statue in Bamian, no sixth Root Race for physical man as we know him. Over the Roof of the World lies only the Path to higher planes, and between this period of the middle and higher Humanity a race is needed to open the Door.

Nina de Gernet

AN OUTLINE OF MANICHÆISM

By DR. RAIMOND VAN MARLE

(Continued from p. 242)

IV. DUALISM

IN this short section I shall give a few details about Manes' dualism, which find no place elsewhere in the article. In its conception of dualism, Manichæism unites itself with Mazdaism and some of the Gnostic systems, most of which also expound their philosophical conception of dualism under the idea of the kingdoms of darkness and light.

The difference between the Christian conception of good and evil and that of the Manichæan is most clearly shown in S. Augustine's attacks. The principal flaw he discovered was that of believing that good and evil had neither of them a beginning nor an end, for if both were eternal, it must follow that the King of Light (God) could not be the Lord of all. He could not, it was argued, have created everything: first because He is good, therefore He could not have created evil; and secondly since evil is also eternal, the Lord of Light could not have made it. Having no beginning is one of God's qualities; how then is it possible that evil should have the same quality as good? A contrary cannot be an accordant. Therefore S. Augustine thinks

that evil is not a self-existent principle, but is only a property, an imperfection of good. He also complains that Manes does not say whence evil comes. These are the objections, which Augustine worked out in his long treatise against Manichæism.

Evidently for the philosophical explanation of Manes' system, we must say that it is necessary to posit an all-inclusive beginning for the universe. Manes does not say what is the original source of all. If he had admitted the existence of an almighty Being who had created good as well as evil, he would have come much nearer to the Christian monotheistic conception. The God, the King of Light, of whom he speaks is not almighty: His struggle with the King of Darkness is a very real one, and we cannot say that He is the absolute victor, for the struggle continues as long as Light and Darkness (Spirit and Matter) intermingle. Nor are the conditions beautiful under which the King of Light fights. God Himself had to descend into the world and consequently was soiled, though Manes explained this by saying that the part of God which came into the world was not God Himself. This explanation however is hardly satisfactory.

We can easily imagine how shocked the Christian authors were by this system, which did not accept God as the primal cause, but posited instead two principles, which while absolutely independent of each other, yet in their mingling created the world and everything in it.

I do not think it probable that Manes pushed his dualism so far as to teach that every man has two souls, as Titus of Bostra and S. Augustine state.¹ Manes'

¹ Bousset (p. 368) believes this to be the true teaching; Baur, (p. 165), doubts it.

dualism is a division between matter and Spirit; the mixture of them makes man. While Titus of Bostra sees a proof that Manes held the doctrine that man has two natures, in the fact that he taught that sometimes we want the good and sometimes the evil, I believe that we should explain it in another way. The Spirit always wants the good, but it is the matter with which it is combined which wants evil.¹ The materialistic wants which are apparently expressed by the Spirit find their origin in matter, and come from this second part of our nature; but this does not mean that the soul itself is dual. Manes admits the influence of the Spirit on matter and teaches the influence of matter on the Spirit by means of physical wants, but does not thereby say that the soul itself is dual. Everything composed of matter was condemned by Manes. From some sayings of his we might think that he admitted a spiritualisation of it; but as a general rule the line of his argument is that only a separation of Spirit from matter can save the Spirit; obviously Nature is a product of darkness in his opinion.

Manes found some arguments in support of his dualistic philosophy in the Christian scriptures, especially in the following texts: *Ephesians* ii, 3; *Romans* viii, 7; *Romans* vii, 25; *Galatians* v, 17.

V. MAN'S FUTURE LIFE; THE LAST JUDGMENT

Man, according to Manes, is the battle-field of the two principles; on one side is the force of evil, matter

¹ The general character of the Christian system with its conception of God and Satan, Good and Evil, etc., became also fairly dualistic, and as H. P. Blavatsky remarked (*The Secret Doctrine*, ii., 536) was no better than the Manichæism.

and the desires of the body; on the other is the Spirit, the human soul and its desire to return to its source, the Light. Both these principles are in man, but they can never be united the one to the other.

The mythical tale about Adam and Eve does not give us the more philosophical conception of the origin of man, but the two ideas grow together as we shall see. As already stated, man contains the two principles; the body is the invention of the King of Darkness in order to keep the light imprisoned; or—a little contradiction¹—the Spirit has the power to govern matter, but, captured by the charms of matter, it has lost its liberty, its first nature, which was Light. This combination of Light and darkness may as well represent the imprisonment of Light in darkness as the descent of the Light. Matter reproduces itself by propagation, Spirit by the emanation of rays of light. The Light-nature has the supremacy in man, and at the beginning had it still more fully. The nearer to the origin, the purer was manhood. But man will always be conscious that his origin was in the Light-kingdom, and therefore he can only really think and want that which is good, although his material prison may often impose its wants and desires on him. Man commits sin when his Light-nature is not strong enough to conquer the nature of darkness. The desires of matter are the work of its material nature, of the King of Darkness. Concupiscence is the product of the influence of Spirit and matter on each other. Here S. Augustine's ideas resemble very much those of Manes, as we shall see presently. Baur² summarises the information we

¹ The fault may be in the authors who report it to us.

² P. 131.

obtain from S. Augustine in three fundamental principles:

(1) In man the World-soul, spread throughout all matter, concentrates itself.

(2) The body of man is only to be considered as a prison which, desiring propagation, tends to entangle the soul more and more deeply in matter.

(3) Man is an evidence of the existence of the King of Darkness, but reflects in himself as a microcosm the whole universe.

I do not quite grasp why man should be called an evidence of the King of Darkness only.

Naturally Manes had much to say against the theory of the origin of man given in *Genesis*. He sees nothing divine in the creation of the two sexes, and the way of propagation as there related. He considers it to be a work of nature, belonging to the Kingdom of Darkness. The story of paradise and the tree of knowledge he explains as an allegory, in which Eden is the world, and the trees are the objects of desire in that world; the tree of knowledge is Jesus, or the knowledge of Jesus (S. Augustine even says that Manes taught that Jesus was the serpent). God was afraid that, after having eaten the apple, Adam would know as much as Himself, and therefore He chased him out of paradise, when he tasted the forbidden fruit. Manes comes to the following conclusion: either God knew beforehand that Adam would eat of the fruit, in which case His forbidding was useless; or God did not know this beforehand, and therefore He was not omniscient. Besides, God would never have forbidden Adam to eat of the tree of knowledge—for knowledge it is that which makes the difference between man and animal. Therefore Manes

arrives at quite other conclusions. It was a demon who wanted to refuse knowledge to Adam and therefore forbade him to eat of this tree. The serpent who offered the apple was an Angel of God, and Adam saw truly only after having eaten it.

The nearer to the Light-source the purer is man. Hence it is logical to say that Adam was almost pure, but not entirely, and this made him fail in face of the temptation which Eve put before him. This was the only time in his life that he sinned. Woman was brought into existence so that she might awaken the sleeping desires in man. In the beginning Adam was double-sexed, and the separation was made in order to give birth to the desire for union, which finds its origin in the body, the Spirit only consenting with regret. Concupiscence is therefore judged with extreme severity as being the origin of all evil. Logically it is, in the Manichæan system, the corruption of the Spirit. Marriage was considered as a weakness, and was therefore much despised in the Manichæan religion; it was forbidden to the 'Elect,' and the 'Auditors' also were advised not to marry. The reason for this was not only the desire for purity of Spirit, but also because each child born perpetuated the combination of Spirit and matter. Herefrom it may be understood, that Manes' purpose was a liberation of Spirit by the extinction of the human race, but this is not definitely stated. Perhaps this part of his doctrine belongs to the instruction which he gave to the inner circle of his disciples, but certainly Manes must have realised that by living after his prescriptions humanity must end in self-extinction. Human bodies were the houses of Light-particles, and propagation was the invention of the King of Darkness

to hinder the Light-particles from returning to their source.

The Light-particles enter our bodies with the food we take, since there are Light-particles in all forms of matter. In the body, Light-particles are joined to the soul of the man, and some detach themselves from it when a child is born.

S. Augustine thought that Manes left no place in his system for free-will, that men were not free to do either good or evil, but were bound to sin; however, that is not so. Man always, according to Manes, remains free to choose between good and evil. The whole material existence of man is a struggle to avoid sin and to purify himself. Here and there some sayings of Manes may seem to contradict this a little, but his general meaning is not difficult to grasp. One really feels inclined to agree with the Manichæans in their opinion that S. Augustine did not understand their system.

After death, souls are divided into three groups: (1) those who go to the Light-Kingdom; (2) those who go to the Kingdom of darkness; (3) those whose way is not yet decided. The Elect,¹ those who lead an ascetic life, go at once to heaven, but the Auditors have not yet arrived at the decisive point. Under the most fortunate circumstances, they are reincarnated in a body which is in preparation for one of the Elect. Another way to be saved is for the soul to enter into a fruit, preferably a melon or a cucumber, which will be eaten by an Elect. But those who are not yet Auditors are put into the bodies of animals² or

¹ In another section will be found the difference between the 'Elect' and the 'Auditor'.

² Baur, p. 319, does not know whether a difference in animals is made thereby. Beausobre, II, 496, affirms that there is a difference made, according to the evil done by the man going into such a body.

of plants of inferior orders—animals are of a lower nature than plants. Taking the philosophic conception of Manes' system, we see in man a higher form of the same life which is in the animals and the plants. All the forms into which consciousness passes take away something from the matter side of this manifested life, till at last only the Light-form remains. The more theological Manichæism teaches that a bad man after his death may go through five material forms—animal or plant—to convert himself to good; if he fails after this trial, he belongs to the demon; but, after being punished, he may begin the whole process over again. Metempsychosis, in the Manichæan system, takes the character of a discharging of the debts left unpaid in this world in a previous incarnation; for instance, if a man plants a Persea tree he must pass from body into body till the tree dies. Undoubtedly, the reason for this is that, during the life of the tree, many Light-particles are captured; and this should not be done; as he who plants the tree is kept prisoner till the Light-particles are set free.

We find some difference between the Christian and the Arabian conceptions of the future life. I will give them both, taking the Christian first.

God, seeing how much the souls imprisoned in bodies were suffering, sent Christ to assist them. Christ went to the Carrier of the world, Omophores, to blame him for earthquakes he had caused—the descent into the under-world. Then Christ with the help of the sun, which attracts the souls of the dead towards it, being the source of all Light-particles, made a machine for the salvation of the souls. The raising of the souls was worked by a great wheel to which twelve buckets (signs

of the zodiac) were attached. The sun purifies the souls and gives them to the moon, which, when quite filled up, returns them to the sun which brings them to God. The waxing of the moon shows that it receives souls; its waning, that it passes them on to the sun. It has often been objected that this is difficult to believe, as the waxing and waning of the moon certainly happened before man was created. However, such was the doctrine. In the moon and in the sun the last and complete purification of souls takes place, and they are then brought to the Æons of the Father, where they have perfect delight. The souls do not leave this place any more; they are beyond all earthly cares, in a glory which it is only possible to reach by means of the doctrine of Manes. This paradise is described to us as a beautiful landscape.¹

The last judgment begins the moment that Omophores, the Carrier of the world, throws the world away. A fire begins and all the world burns, after which the two Kingdoms are reconstructed. The Father is in the Kingdom of Light, and the Archons in that which is below. God has driven the King of Darkness entirely out of the Light-kingdom, and has limited his power to that region which belongs to him. There is no longer perfect equilibrium, but an increasing power for the Prince of Good. The King of darkness finds his weakness, he is not able to keep the Light-particles he once possessed, but the realm of matter will always belong to him. Therefore the King of Light must try to separate as much as possible Spirit from matter; but some Spirits are so mixed up with and soiled

¹ The Turfan fragment, M. 64, says that the wind sends up a sweet savour towards heaven. It is interesting also to note that God is several times called 'sweet-smelling'. M. 102 and 554.

by matter that it is impossible to separate them from it. This idea has been much criticised, as it implies that a part of God (Light) will always be subject to the lower principle. So that either God is not almighty, or else He allows the evil forces to keep a part of His souls. Here of course also the question of freewill comes in, for if souls are free to sin, God cannot prevent them from entangling themselves inextricably with matter, and their future life will be the result of their own actions. There are also different possibilities of action later on. The evil principle might change its nature and become good, but then, why has it not yet done this? Besides, there is no reason why it should not change again later on, or, remaining as it is, attack the Kingdom of Light again after a certain time. We know nothing as to how long unsaved souls remain in the darkness, but in the *Fihrist* it is said that they remain there for ever.

The *Fihrist* tells us that at the death of a righteous man, the Original Man sends him a Light-divinity and three other Gods, who bring him a water-basin, a dress, a head-dress, a crown, and a wreath of light. Together with them comes the virgin who symbolises the souls of the dead. At the same time come the demons, but the righteous man calls upon the divinities to help him, and when the demons see them they fly. The Gods give the righteous man the things they bring with them, and mount with him on the column of praise to the heaven of the moon, to the Original Man, and to Nahnaha, the Mother of the Living—to the place where man was at the beginning of the Light-paradise. Then the sun, the moon, and the Gods of Light draw out from the body of the dead man the forces—Water, Fire, and the soft Wind. He rises to the sun and becomes a

God; and his body, which is darkness, is thrown into hell.

When death comes to a man who is still struggling towards good, who is ready to accept true doctrines and piety, and to defend them as well as the righteous, the same Gods and demons appear. This man then tries to win his case by recounting his good deeds. He is delivered from the demons, but his situation does not become any better than it was in the world. He has awful visions and nightmares of sinking into mud, till he is purified. At the death of a bad man, one who lives principally to satisfy avarice and lust, the devils come and torture him, and show him awful visions. He sees the divinities, but they come only to reproach him for all his evil deeds, and to remind him of the duties he has left undone, not to set him free. Then he lives in torture, till at the end of the world he is thrown into hell.

The *Fihrist* does not tell us anything about the last judgment, but it gives a description of that which will be afterwards. The Original Man comes from the world of Capricorn, and the Messenger from the East, and from the great construction (the South); and the Spirit of life from the World of the West; and they look at the great construction, which is the new paradise. Then they look down into hell. The righteous in heaven join them, and all look at those who are in hell sinking deeper and deeper into it, but who cannot do any harm to those who are in heaven. Those in hell humble themselves to those in heaven, but the latter only answer with reproaches, and the sinners feel still greater regrets and sorrows. So they go on for ever.

Two of the Turfan fragments also contain teachings of much importance as to the last judgment. One says:

"At the end is the coming of the life-giver."¹ The other says that at the end there will be a great cry. The whole world will receive a message. The Gods of the universe of heaven and of earth, the guardians of the houses, villages, tribes, watchers, and those who are the callers of the demons, will praise the Æons of intellect, and man will become ruler of this Kingdom. The demons will leave them and show honour to them.²

VI. JESUS AND THE CHRIST

This is not the place to study the Manichæans in the character of Bible-critics, but nevertheless it is very interesting to see that some of the difficulties as to understanding and harmonising the Bible had already been noticed as early as Manes' time. A little after Manes, Faustus of Mileve specially was a very active critic, and S. Augustine found it difficult to answer the severe criticisms which he made on the Holy Scriptures of the Christians.

In the Old Testament, particularly, there are many statements in absolute contradiction to the doctrines of Manes; this concerned Manes but little, as he reprobated the whole Old Testament. Speaking of Man, we have seen already his version of the Adam and Eve story in *Genesis*. Further Manes considered that the Old Testament gave a sensual, immoral, unworthy image of God. This God could not be the real one, Manes declared; and the Old Testament must be the work of the evil principle, and consequently could not prophesy of the New, which he accepted to some extent.

¹ M. 482.

² M. 473.

Many texts were in favour of his doctrines. But even in the Gospels much was not as it ought to be; this fault was due to the fact that the New Testament was much corrupted, or was not, perhaps, even the work of the Apostles at all. Therefore the Gospels were called 'after' S. Matthew, S. Luke, S. Mark and S. John, but were not written by them. The writings of S. Paul were most in accordance with the Manichæan doctrines, but all the texts in the New Testament which did not agree with these were considered as introduced into it by the Jews and the heathen.

Manes always called himself a true disciple of Christ, and also claimed to be the Paraclete, the Comforter, whom Christ announced as coming after His own departure. Now for the Christians this was a very important point, for if this Paraclete should have already come to the world outside of the Christian Church, it would be incomplete, and would need to accept the coming of Manes for its fulfilment. Naturally the Christians protested against Manes as the Paraclete.

Like all Gnostic systems, Manichæism made a great distinction between Jesus and Christ; and I thoroughly agree with Professor Bousset that the attempt to fit the Jesus Christ of the Christians into the Manichæan doctrine of Redemption is not at all satisfactory. It is a strained effort to reconcile two ideas which do not go together.

In many Gnostic systems Jesus is the Light-particles which are imprisoned in matter; they personify suffering and the perpetual effort of the Light to get out of the darkness. In Manichæism He is called *Jesus patibilis*. By the Holy Ghost Jesus was given to the earth, and is there bound and kept in bondage to Nature. This divine

life in matter is symbolised in the passion of Jesus Christ; He is the Light-particles which struggle upwards from the earth through the roots of the trees, and appear as Light. In this way Jesus is each day born in a plant. S. Augustine did not clearly appreciate the difference which the Manichæan made between Christ and Jesus, and often speaks of the one when he means the other.

The Deliverance, or the Redemption, took place at a certain moment, as we saw in the cosmogony; at that moment all the arrangements were made for the deliverance of the Light-particles still imprisoned in matter; after that moment also the personal deliverers were created to specially serve the third Messenger, whom Manes tried to identify with Jesus Christ, or more especially with Christ, who is the deliverer in His system. So Jesus Christ, in the Manichæan system, represents the two aspects of the Divine Life or Light in the universe—the one who is suffering in matter and the other who is the glorified deliverer.

Christ is only Light, and is a direct manifestation of the God of Light. He is the pure Light-substance, the divine essence of the Original Man (to whom Christ is much related), and is in him in opposition to his manifested part; and so it is to be understood that Christ is the Son of God—"Son of the Eternal Light," said Manes—while Jesus is the Son of the Original Man. Christ is a manifestation but not a part of God; He is part of the relation of God to the world; He manifests as much of God as the Original Man had divine substance in him.

The function of Christ in this world is to help and to stimulate the Light-particles in the world to gain their

deliverance. Anywhere, where there is a certain tendency to seek deliverance, where the Light-particles long to go back to their source, Christ gives strength to this tendency against the opposite force, which strives to keep them in matter. As we saw in the cosmogony, the sun and moon attract the Light-particles towards themselves, but it is Christ who is this attractive power; and the *Acta Archelai* give us a mythical version, of Christ as male in the sun and female in the moon, and teach that the Light-particles can only be saved and delivered by Him. The more practical description of Christ's work tells us that He awakens the higher nature in man and thereby inspires in him the longing for deliverance. The most important part of Christ's work is therefore His teaching, especially that which bears on contempt of the lower self and of all external matters. That was the way in which the Spirit could be saved by Christ; not by belief in Christ and His sacrifice, but by Christ's influence on the higher principles in man, giving to man the knowledge which lifts him above the material world. Therefore action (good work, good conduct) was much more important in the eyes of the Manichæan than belief. The intellectual stimulus which Christ gave by His teachings was the practical part which He took in the salvation of men. His teachings are elaborated in the rules for the life of the Manichæan, which will follow in the next section. That Manichæism could not conceive of the facts of Christ's life as having anything to do with our redemption is clearly seen, if we consider the very insignificant place which it gave to Christ's material manifestation, denying the facts which were of greatest importance for the Christians. So the Manichæans did

not believe in the dual nature of Christ, the human and the divine. The human part of Christ was not his nature, which was only divine, but was a mere appearance or covering. Christ was not born from a woman—a thing unworthy of Christ in the eyes of the Manichæans. His carnal body was not His; He only showed Himself in it, in order to be visible to everybody. Christ came from time to time visibly to humanity, to give an impulse to the Light-particles, and then returned to the sun; but never was He born from a woman—most certainly not from one who is said to have had other children, a quite ordinary woman. The Manichæans said that when Christ speaks of His family, it must be understood symbolically and not as a physical fact. They considered the story of the Baptism as superfluous, as Christ did not need anybody's help when He chose to come to the world; and they did not believe in His circumcision, nor in His temptation by the devil. Neither were the sufferings of Christ His sufferings, because these were in His body, and the body was, like all material things, a product of the King of Darkness. Here we have a striking example of how far the dualism of the Manichæans was pushed. Even the person of Christ as man belonged, as to its material part, to the Kingdom of Darkness, and only as to its spiritual part to the Light. Christ suffering was also an unworthy image in the eyes of the Manichæans. The death on the cross was to be understood as a symbol of the Spirit crucified in matter; the resurrection as the deliverance of the soul from all material bonds. The Manichæans attached however, a certain reality to Christ's appearance, and seem to have admitted His miraculous healings for which divine power was needed.

As we have seen, Manes claimed to be considered not only a true disciple of Christ, but even His Paraclete and the representative of the divine doctrine on earth. The Manichæans considered Manes to be the mediator between them and the agencies which brought the souls to heaven; and later on it was said by his disciples that Manes was not less great than Zoroaster, the Buddha or the Christ.

(To be concluded)

Raimond van Marle

THE BUDDHA'S SONG

Beneath a spreading Bo-tree sat
The Sikyan prince and sage,
And meditated on the ills
Of grief, disease and age.

"The cause of sorrow is desire
This 'noble truth' I know.
And from the death of passion's fire
Relief must surely flow."

So curbing anger, hate and lust,
The Buddha's 'eight-fold path' employ;
In truth and love for ever trust;
So shall you live in endless joy.

R. C. Cockerill

THE INDIVIDUALITY AND THE HOROSCOPE

By ALAN LEO

Editor of *Modern Astrology*

The Star under which a human entity is born, says the occult teaching, will remain forever its Star throughout the series of its incarnations in one life cycle. But this is not his astrological star. That is concerned and connected with the personality, the former with the individuality.

The Secret Doctrine

The Individual, or as it is sometimes called the individualised Self, as it starts into existence, is a white spark of Divine Light enclosed in a colourless film of matter.

Studies in the Bhagavad-Gītā

BOTH these statements imply an individual influence that is distinct from the personal, and it would appear that while exoteric astrology is concerned with the personality, it cannot in any way deal with the individual or discover its star. That the individuality is born under a star is admitted; also that it remains forever under this influence. It might also be assumed that there is an occult astrology, by which the occult teachers are acquainted with the name and influence of that Star.

Now esoteric astrology may be said to come between exoteric and occult astrology; and while it does not directly concern itself with occult astrology, it does indirectly afford a clue to those mysteries which

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are unrevealed to the ordinary student of exoteric astrology.

Esoteric astrology has established the truth that the astrological star under which a man is born is that which describes his physical personality, and that this is the ruling planet, or lord of the ascending sign at birth; but it also goes further and summarises the personality under the influence of the Moon, and the sign it occupies.

The occult teaching of *The Secret Doctrine* deals with man in his three aspects of Spirit, Soul and Body, which have their reflections in the physical world through the physical body, the emotions, and the intellect. The lower three of the personality are mortal until they are changed or transmuted into the Higher Mind, the Spiritual Soul and the Spirit; the three in their unity constitute the individuality, or, as it is commonly called, the ego. Esoteric astrology, going further than the exoteric study, finds the individuality in each horoscope through its reflection in the personality. Using the Theosophical terminology of *Ātma-buddhi-manas* to describe the individuality, we find this triad reflected in the image or personality, as lower *manas*, the emotions, and the physical vitality.

Now by a perfectly legitimate system of correspondences, according to the idea of "as above, so below," the ascending sign, or to be more exact, the ruling planet, represents the lower *manas*, or the personality as focussed in the brain: the Moon represents the astral or body of feeling; and the Sun, the *prāṇa*, or life of the physical body. It is an occult teaching that the Spirit, or *Ātma*, is reflected in the physical body; the buddhic, or Wisdom and Love aspect, in the astral or *kāmic* body; and the *mānasic*, or activity aspects, in the lower *manas*.

When a man has reversed his spheres, as it is termed, or transferred the attitude or attention of the Self from the personality to the individuality, he does not dispense with his horoscope, or cease to come under its sphere of influence; he simply rules his stars, and changes their vibrations from objective to subjective influences; and when he has effectually identified himself with the new order of things, he also changes the rulers.

As an illustration we may take the life of an ordinary man, whose consciousness is almost wholly expressed as life in the objective world. His brain and the mind-stuff passing through it will be coloured by the rising sign and the ruling planet; his feelings and changing moods of emotion will be under the influence of the Moon; and his motives and moral attitude will be energised by the position of the Sun. The Sun, therefore, will be representative of his individuality. For many lives the Solar influence will become stronger and stronger, until it gives him a fairly good moral view of life, and more or less dominates his lunar fluctuations of moods and feelings. It may even dominate his ruling planet.

As the ordinary man becomes more and more self-consciously individualised, the Solar aspect will impart more and more colouring to his individuality; from the Mars colouring he will pass to Saturn, which will establish his self-conscious individuality; then to Jupiter for expansion; and finally to Uranus, for full individualisation.

The Sun's position, aspects and influence will now dominate his horoscope, and he will no longer be classed as an ordinary man, but as a progressive individual.

The occult teaching states that the Sun and Moon are substitutes for two other planets; and while it is admitted that Uranus is the planet for which the Sun is substituted, it is more than probable that Neptune is the other; and therefore our progressive individual is preparing to live as the Uranian houseless wanderer, whose individuality is ready to become more than self-conscious.

To take a particular example of this idea of transmutation or individual representation, let us take the horoscope of the most progressive individual of our time—Mrs. Annie Besant.

This famous orator was born under the sign Aries, and Mars must be taken as the ruling planet. Mars is placed in the sign Taurus, the sign of its detriment. Mrs. Besant has stated that for half of her life her consciousness was darkened, but that it awoke under exceptional circumstances, aroused by hearing a voice. Taurus is the sign of the voice, or spoken word. Personally the Moon is in Cancer, conjunction Jupiter, showing great expansion of personal feeling and emotion. The Sun, ruler of the normal individual consciousness, was opposition Uranus, the latter rising at birth.

Mrs. Besant again reversed her sphere in the current life when she came into contact with the occult teaching through *The Secret Doctrine*, and she changed the lower mind into the higher through Venus, the ruler of Taurus and the planet of the higher Manas. Her feelings were transmuted into the buddhic consciousness through Moon conjunction Jupiter, trine Neptune. By the fierce conflicts of Uranus opposition Sun, she established her will, and came under the individual star Uranus; and by a response to the Uranian vibration playing upon her ascendant, she came under the

influence of her Master and has lived *individually* ever since.

The above statement may be taken to represent the *particular* view of the esoteric astrologer looking at the subject from *below*; if, however, it is viewed from the standpoint of the principles, it may be said to fit in with the occult teaching regarding the Individual Star.

Taking the ecliptic zodiac as a representation of the causal body of earth's inhabitants, corresponding to the horoscope of a human being, we may think of the planets as *above* and beyond that circle of necessity, and as external expressions of the Sons of Mind, who coloured the causal body of each "Divine Fragment". This faint colouring of the spiritual Intelligence is *refracted* through the signs of the zodiac, and interpreted symbolically through the planets in each nativity, and the Seven Individual Stars appear to be lost in the maze of compounded matter comprising the various vehicles of consciousness and represented by the signs of the zodiac. In the lower worlds the ruling planet now becomes the representative ray of the individual, and as such *appears* to be a sub-influence of the primary colouring. In each life the man works from this centre of his ruling planet, *his* representative throughout the current life; and the sign in which this planet was placed at birth represents the *guna* through which he is working; and not until he has outgrown the limitations of the causal body can he afford to part with the characteristics of this ray.

Now the karma of each individual is represented by the six planets outside his ruling planet; and the signs they are in, together with their aspects, denote the relationships between the man and his karma. From

this interplay of the colourings coming from the other planets the melody of his life is composed, and, according to the congruous or harmonious blending of the ruler with the other planets, we may predict the lines of least resistance for any individual. From this we may trace the diversity of the many from a primary unity, and through that diversity back to that unity again; for although there are said to be seven individual stars, so are there seven ruling planets, but each of these seven may have seven hundred and seventy-seven combinations.

Now I judge that whatever the primary colouring may be in the causal body, all that colouring which is abstracted in the lower worlds is stored in the man's aura, and those finer colourings which have affinity with the *original* colour in the causal body go to increase that colouring and give it a richer and transcendent hue; in other words the *more self-conscious* the Individuality becomes in the higher vehicles, the more effectually does the lower man respond to the higher; and the more in tune the man becomes with the individual ray, star or colouring, the more free is the man of his vehicles; or to put it in another way, the more stable the individual centre becomes, the greater the possibilities of expansion.

With this brief sketch we may seek for the reason for the difference in the astrologer's statement that the individuality is seen in the horoscope, and that of the occult teaching which states that the individual Star is not the astrological star.

The writer believes that the contradiction is only apparent, not real, and mainly arises out of the term star, when colouring would have been a better expression;

but as the occult teaching recognises the *correspondence* between the individual and the personal star, or planet, confusion is likely to arise through our lower minds identifying the rays with the actual principles. It is on a par with the Christian identification of the crucified Jesus with the sacrifice of the Logos.

It is admitted that the spiritual Intelligences coloured the causal body of the Individual, or Divine Spark, and it follows that this basic colouring remains forever the individual ray or colour.

We may represent this by the finest substance outside or beyond the circle of the zodiac, and by the planetary spheres of influence before their rays, or that influence, are caught up by the magnetic or attractive signs of the zodiac. Directly, however, the ray passes into the circle it becomes semi-individual, or more and more compounded, until it appears to be lost amid the whirlpool of various colourings.

It is on the returning arc of evolution that we may begin, by a spiritual analogy, to trace the colourings of the original star. Assuming that the natal star is a *sub-influence* of the primary influence, there will be two ways of getting back to the individual star; either through the Master, who is the earthly embodiment of that Primary Ray, or by a long series of discernments, or realisations between the Self and the Not-Self. The first being the quicker and easier road of the two, we may follow it in thought thus:

There are seven Masters of Wisdom who take pupils, each Master representing one of the Rays.

With all reverence let us imagine Master M. to represent the Uranian ray, and Master K. H. the Mercurial ray; and with sincere respect to Mrs. Besant and

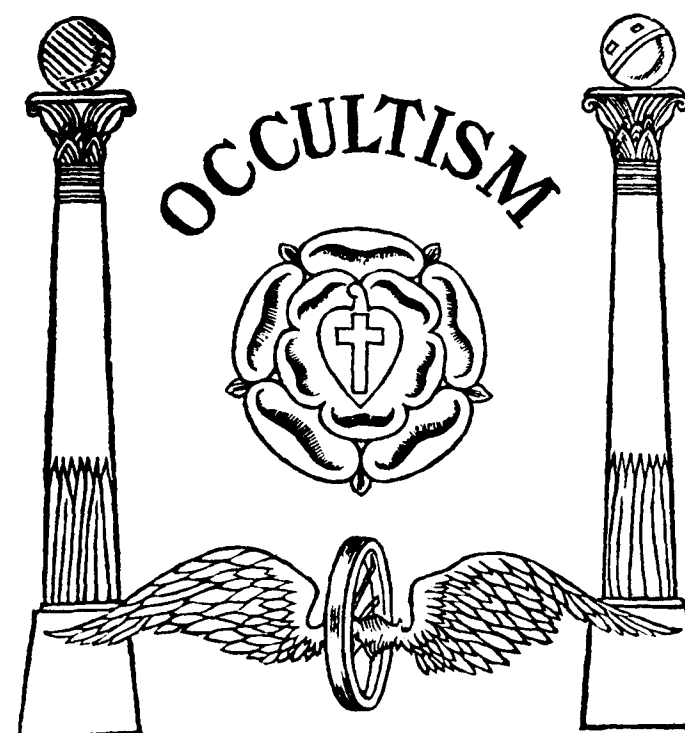
Mr. Leadbeater we will imagine them to be pupils of these two Masters. In the horoscope of Mrs. Besant the planet Uranus rises; its ray, from the worldly point of view, has for many years been an affliction, disturbing all things upon which affection has been placed. After many vivid experiences, these ties of affection have been broken, and the Self turned in the direction of the ray which apparently caused the affliction; and it is found to be the representative ray of the Master, and through realisation a response is made direct to the influence of that ray. In her case the Sun, formerly representative of the individual consciousness, is in opposition to Uranus, a complementary vibration through which individual Self-consciousness is reached, and the stability of the causal body is established, and from this the higher consciousness is attained. In Mr. Leadbeater's case the Sun is in conjunction with Mercury. This was also the case with Emmanuel Kant. The correspondence between the Sons of Mind and the Masters is the same as that of the Masters to the pupils.

In view of the difficult points involved in the above statement we may reduce the whole to any argument of two points; for instance we must remember the distinction between *Ātma-buddhi-manas* as three principles on one hand and as *one ego* on the other. It would appear that the individual ray is the ruler of A. B. M. as *one ego*, ruling *ātma* as much as *buddhi* and *manas*, all alike. But when taken as three separate principles each might have a different *significator*. The same applies to the personality. The personal ray is the unity of thought, feeling and action, each of which, when considered alone, must have a different

ruler. To take a quite imaginary case: the personal ray might be, say, Jupiter, and yet thought might be karmically coloured by, say, Mars, feeling by Saturn, and action by Venus. The separate colouring would be the result of past experiences and would antedate birth; but the Jupiter personal ray would be imposed by the make-up of the physical body, and would not precede birth but would only gradually make itself felt during the experiences of this incarnation. In such a case the Moon in the sign Sagittarius or Pisces would indicate Jupiter, personal ray (or would rather have some relation to it through quadruplicity or triplicity); Mercury in Aries or Scorpio would indicate Martial thought; Mars in Capricorn or Aquarius, Saturnine emotions; and Ascendant in Taurus or Libra, Venusian actions.

To any student of esoteric astrology it will now be obvious that through the corruption of astrology by the abuse of its teachings, modern astrologers have lost the key to its inner mysteries; when it is restored to its pristine purity, however, it will be discovered that, short of the Divine Fragment itself, astrology is concerned with everything below the Divine Spark, or Monad, and deals with its manifestations in all worlds below the plane of nirvāṇa; for astrology is but another word for karma, and karma, rightly interpreted, is the Life of God. It is therefore the duty of every Theosophist to prepare the way for a correct interpretation of astrology, and the duty of every earnest astrologer to prepare the way for the teachings of a true Theosophy; since they are subjective and objective parts of the great whole known as the wisdom-Religion.

Alan Leo



THE FORCE OF THE MASTER

By C. W. LEADBEATER, F.T.S.

THE knowledge of the hidden side of things makes daily life much more interesting, and enables us to be much more useful than we could be without it. It shows us that many apparently trivial actions reach further than we think, and therefore impresses strongly upon us the necessity for living carefully and recollectedly. It shows a man that every action has its effect upon those around him, even when it seems on the surface to

concern himself alone; that for that effect on others he is responsible, and that it offers him a welcome opportunity for doing good. When that is once grasped, he realises that he must order his life from that new point of view—that it must be spent, even in small things, not for himself, but for others. Many a man lives for others in the sense that he regulates his life on what he imagines others are thinking about him; but our student's altruism will be of another sort. He will put before himself for his guidance two stringent rules: 1. That everything shall be done unselfishly; 2. That everything shall be done with definite purpose, and as perfectly as he can do it.

If he does this, if he lives in this way, the Powers who rule the world will soon recognise him and use him, for by living thus he makes himself a ready channel for the power of the Master, a valuable instrument in His hands. Truly, the help of the Holy Ones is given chiefly upon higher planes; but it is not confined to them; it acts in the physical world as well, if we give it the opportunity. The Master will not waste His strength in *forcing* a stream of His energy down into the dense matter of this lower world, because to do that would not be good spiritual economics; it would not be utilising that amount of energy to the best advantage. But if a man already living in our lower world so arranges his life as to make himself a fit channel for that energy, the position is altered, and it becomes worth the Master's while to make an effort which would not otherwise have been remunerative.

We have to remember that a channel must be open at both ends, not at one end only. The higher end of our channel consists in the devotion and unselfishness

of the man, in the very fact that he is anxious to be used, and is ordering his life for that purpose. The lower end is the man's physical body, through which the influence must pass out, and this also needs careful attention, in order that it may not befoul the stream which the Master sends.

Remember that we are dealing with no vague abstraction, but with a physical though invisible fluid, which permeates the matter of the body and exudes through the pores of the skin, or is projected from the hands or feet. Therefore that body must be pure inside, uncontaminated by flesh-foods, alcohol or tobacco; and it must also be kept scrupulously clean outside by frequent and thorough ablutions, especial attention being paid to the hands and feet. Otherwise the fluid, transmuted with so much care from higher planes, will be polluted as it passes through the man, and will fail to achieve the object for which it was sent.

Although this force will radiate from the worthy student at all times, he can also gather it up and pour it out with definite intention upon a particular object. In a previous article I explained how the ordinary man can protect himself from evil influence when shaking hands, or when surrounded by a crowd; but the student, instead of protecting himself, will make out of these unpleasing occurrences opportunities to act upon others. When he shakes hands with a man, he will send the Master's power rushing through his extended arm. The beginner may ask: "How can I do that? And even if I try, how can I be certain that I have succeeded?"

All that is needed here is a firm conviction and an intense resolve—a conviction, based upon his study, that this is a thing that can be done, and the intense resolve

to do it, which comes from his deep devotion to the Master and his earnest desire to do His will. Success in all magical efforts depends upon the absolute confidence of the operator; a man who doubts his own capacity has already failed. So that all that is necessary is that he should mingle with the hearty welcome which he extends to his visitor the strong thought: "I give you herewith the love of the Master." In the same way, when he finds himself in a crowd, he will spread among the people that same influence of the Master's love; and that outpouring will be for him a far better protection than any shell.

Another use which can be made of this force is to charge certain objects with it, thereby converting them into talismans. I have written before of the effects producible by talismans; I speak now of the process of their manufacture. The more advanced branches of this art require definite knowledge, obtainable only by an extended course of study; but any earnest man can make a temporary talisman which will be of great use to one who needs help.

One who is accustomed to the work can perform any ordinary process of magnetisation or demagnetisation practically instantaneously by the mere exertion of his will; but the beginner usually finds it necessary to help himself in the concentration of his will by thinking carefully of the various stages of the process and using the appropriate gestures. Suppose, for example, that it is desirable to magnetise some small body (such as a ring, a locket, a penholder) in order to make it an amulet against fear; what is the easiest method of procedure?

Realise first exactly what is wanted. We wish to load that body with etheric, astral and mental matter

heavily charged with a particular set of undulations—those of courage and confidence. The trained Occultist would gather together at each of those levels such types of matter as will most easily receive and retain vibrations of just that character; the beginner, knowing nothing of that, must use whatever material comes to hand, and so will have to expend a greater amount of force than would be exerted by his more experienced brother.

The making of an amulet may be likened to the writing of an inscription, and the acquisition of the right kind of matter corresponds to obtaining a perfect surface on which to write. The beginner, who cannot do this, must write with greater labour and less perfection of result upon the surface that happens to be available. The first difficulty that confronts him is that his sheet is not even a blank one; his paper already bears an inscription, which must be removed before he can use it. If the ring or locket has been worn by anyone, it is already full of the magnetism of that person—magnetism which may be better or may be worse than that of the student, but is at any rate different from it, and so is an obstacle—just as any kind of writing, however good, which already fills a sheet of paper, stands in the way of its use for further writing. Even if the ring or penholder be quite new, it is likely to contain something of the special magnetism either of the maker or of the seller; so in any case the first thing is to remove whatever may be there—to obtain a clear sheet for our inscription. There are various methods by which this may be done; let me describe a simple one.

Rest the tip of the fore-finger of the right hand against the end of the thumb, so as to make a ring, and imagine a film of ether stretched across that ring

like the head of a drum. *Will* strongly that such a film should be made, and remember that that very effort of the will *does* make it, although you cannot see it. Remember also that it is essential to the success of the experiment that you should be quite certain of this fact—that your previous study should have convinced you that the human will has the power to arrange subtle matter in this or any other way.

Then, keeping your attention firmly fixed upon that film, so as to hold it quite rigid, pass slowly through it the object to be demagnetised, and by so doing you will cleanse it entirely of the etheric part of its previous magnetism. I do not mean that you will leave it without etheric matter, but that every particle of such matter will be swept out and replaced; just as, if a tube is filled with gas and one blows strongly into one end of it, all the gas is driven out; but the tube is not therefore empty, as the pressure of the surrounding air immediately re-fills it. So the specially charged ether is dredged out of the locket or penholder, and its place is taken by the ordinary ether which interpenetrates the surrounding atmosphere.

The next step is to let the etheric film dissolve, and replace it by one of astral matter, through which the object is again passed. The process may be repeated with a film of mental matter, and we shall then have the object entirely free on all three planes from any sort of specialised magnetism—a clean sheet, in fact, upon which we can write what we will. After a certain amount of practice the student can make a combined film containing etheric, astral and mental matter, so as to perform the whole operation by passing the object once through the ring.

The operator must then exercise all his strength to fill himself with the qualities which he wishes the amulet to convey (in this case fearlessness and self-reliance), excluding for the moment all thought of other attributes and becoming the living incarnation of these. Then, when he has thus wound himself up to his highest level of enthusiasm, let him take the object in his left hand, or lay it on the table in front of him, and pour magnetism on it through the fingers of his right hand, all the time willing with his utmost strength that it shall be filled with the very essence of valour, calmness and intrepidity. It will probably help him in concentration if, while doing this, he repeats to himself firmly again and again such words as: "Courage, confidence, in the Name of the Master," "Where this object is, may no fear enter," or any others expressing a similar idea. Let him do this for a few minutes, never allowing his attention to swerve for a moment, and he need have no shade of doubt that he has made a really effective talisman.

This process will probably occupy the tyro for some time, but a man who is accustomed to it does it quickly and easily. The trained Occultist makes constant use of this power as a means of helping those with whom he comes into contact; he never despatches a letter, or even a postcard, without thinking what good gift of refreshing, consoling or strengthening magnetism he can send with it. He has at his command many other ways of making a talisman besides that which I have described; perhaps it may help towards a fuller comprehension of the subject if I enumerate some of them, even though they are quite beyond the reach of the ordinary student.

Amulets are of all sorts and kinds—literally many thousands of kinds—but they may be arranged for our purposes into four classes, which we will call respectively general, adapted, ensouled and linked.

1. *General.* The method which I have suggested above produces a talisman of this description. The trained man naturally obtains with less labour a better result, not only because he knows how to use his will effectively, but because he has learnt to select the most suitable materials; consequently the influence of his amulet is stronger, and lasts for many years instead of perhaps for a few months. This form of talisman is quite simple: its business is to pour out a steady stream of undulations expressing the quality with which it is charged, and it will continue to do this with undiminished vigour for a period the length of which depends upon the force originally put into it.

2. *Adapted.* The adapted amulet is one that has been carefully prepared to fit a particular person. Its maker studies the man for whom it is intended, and notes carefully the deficiencies in his mental, astral and etheric bodies. Then he culls from the matter of the various planes the ingredients of his talisman, just as a physician selects the drugs to compound into a prescription, choosing a certain type of essence in order to repress an undesirable astral tendency, another in order to stimulate the sluggish action of some defective department of mental activity, and so on. Thus he produces an amulet accurately adapted to the needs of a particular person, and capable of doing for that person enormously more than a general talisman can do; but it would be of little use to anyone else but the man for whom it is intended. It is like a skilfully made key with many wards, which

exactly fits its lock, but will not open any other; while a general talisman may be compared to a skeleton key, which will open many inferior locks, but does not perfectly suit any.

3. *Ensouled.* Sometimes it is desired to establish a centre of radiation which, instead of acting for a few score years at most, shall continue its outpouring through the centuries. In this case it is not enough to charge the selected object with a dose of magnetic force, for, however large that dose may be, it must some time be exhausted; to produce this more permanent result we must bring into play some form of life; and for this purpose one of two methods is usually adopted.

The first is to include in the physical talisman a minute fragment of one of those higher minerals which are sufficiently alive to throw out a ceaseless stream of particles. When that is done, the store of force poured into the amulet will last almost indefinitely longer, for instead of radiating steadily in all directions on its own account, it remains self-contained, and charges only the particles which pass through it. The work of distribution is thus done by the mineral, and a vast economy of energy is thereby secured.

The second plan is so to arrange the ingredients of the talisman as to make it a means of manifestation for any one of certain comparatively undeveloped orders of nature-spirits. There are tribes of these creatures which, though full of energy and strongly desirous to do something with it, cannot express themselves unless they can find some sort of outlet. It is possible so to magnetise an amulet as to make it precisely the kind of outlet required, and thus to insure the steady outflow through it of a stream of energy at high pressure, which

may last for thousands of years, to the intense delight of the nature-spirits and the great benefit of all who approach the magnetised centre.

4. *Linked*. The linked talisman differs completely from the other kinds in one important particular. All those previously described are made and set going by their creators, and then left to run their course and live their life, just as a clock-maker constructs a timepiece and then sells it to a customer and knows no more about it. But the clock-maker sometimes chooses to remain in touch with his masterpiece, and undertakes to keep it wound and in order; and this corresponds to the arrangement made in the case of a linked talisman. Instead of merely loading the object with influence of a certain type, the operator when he magnetises it brings it into close *rapproch* with himself, so that it may become a kind of outpost of his consciousness, a sort of telephone-receiver always connected with him, through which he can reach the holder or be reached by him.

An amulet of this type does not work mechanically upon the gyroscope principle, as the others do; or perhaps I should rather say, it has a slight action of that sort, because it so strongly suggests the presence of its maker that it often acts as a deterrent, preventing the wearer from doing what he would not like the maker to see him do; but its principal action is of quite another kind. It makes a link through which the wearer can at a critical moment send a cry for help to its builder, who will instantly feel the appeal and respond by an outpouring of strength of whatever type may be required.

Its manufacturer can also use it as a channel through which he can send periodic waves of influence,

and so administer a course of treatment—a kind of emotional or mental message. Such a method of handling a case (I believe our Christian Science friends call it 'absent treatment') may be undertaken without an amulet, merely by projecting astral and mental currents; but a talisman makes the work easier, and enables the operator to deal more readily with the etheric double of the subject.

Usually the link is made only in the physical, astral and lower mental worlds, and is therefore confined to the personality of its constructor; but there are instances when a great One has chosen to link a physical talisman to Himself as an ego, and then its influence lasts through the ages. This was done in the case of the physical talismans buried at various points of future importance by Apollonius of Tyana.

It not infrequently occurs that it is desirable to demagnetise objects which are larger than those instanced above. In such cases one may hold the two hands at the requisite distance apart, and imagine a broad band of etheric matter extending between them, with which the previous magnetism can be dredged out as before. Another plan is to hold the two hands one on each side of the object, and send a strong stream of etheric matter through it from one hand to the other, thus washing away the undesired influence. The same force can often be employed in the same way to relieve pain. A headache, for example, is usually either caused or accompanied by a congestion of etheric matter in the brain, and it can often be cured by that same plan of putting the hands one on each side of the sufferer's temples and washing away the congested matter by an effort of the will.

Another use to which the power of demagnetisation can be put is to clear objectionable influences out of a room. One may have a visitor who leaves an unpleasant atmosphere behind him; or one may find uncomfortable astral conditions prevailing in one's apartment at a hotel; and if such an emergency arises, it is useful to know how to deal with it. One practised in these mild forms of magic would manage the business in a few moments by the exercise of his trained will; but the younger student will probably find it better to employ intermediate means, precisely as the Catholic Church does.

The cubic content of even a small room is too great for the employment of the dredging tactics previously recommended, so we must invoke the great principle of sympathies and antipathies, and set up within the room a series of vibrations so hostile to the evil influence that the latter is dominated or driven forth. To create such an undulation is not difficult; but means must be found for spreading it rapidly all over the room. One ready method is the burning of incense or pastilles, another is the sprinkling of water; but both incense and water must first be passed through the process recommended for the making of a talisman. Their original magnetism must be removed, and they must be loaded with the thought of purity and peace. If that be thoroughly done, when the incense is burned, its particles (each bearing the desired influence) will quickly be disseminated through every cubic inch of air in the room; or if water be used and sprinkled about the chamber, each drop of it will at once become a centre of active radiation. A vaporiser is an even more effective method of distribution; and if rose-water be used instead of ordinary water, the work of the student will be considerably facilitated.

The method of action of these etheric or astral disinfectants is obvious. The disturbing influence of which we desire to rid ourselves expresses itself in etheric and astral waves of a certain length. Our magnetic efforts fill the room with another set of waves, different in length and more powerful, because they have been intentionally set swinging, which probably the others were not. The two sets of inharmonious vibrations cannot co-exist, and so the stronger overpowers and extinguishes the weaker.

These are some of the ways in which the force that dwells within man, the force that flows through man, may be used. In this case, as in every other, knowledge is power; in this case, as in every other, additional power means additional responsibility and additional opportunity. If you can readily develop this power, if you can do these things quickly and easily, so much the better for you, so long as you use this advantage unselfishly, and make the world by its means a little happier, a little better, a little cleaner as the result of your efforts.

Remember the second maxim—that everything shall be done as perfectly as we can do it. Charge your letter with magnetism and make a talisman of it, by all means; you will do great good thereby; but do not forget that the mere physical handwriting must be perfect also—first, out of courtesy to the recipient, and secondly, because all work done for the Master must be done with the utmost care, even to the minutest detail. And as *all our work* is work for Him, executed in His name and to His glory, that means that nothing must ever be done carelessly. In this, too, unselfishness may be applied; no one has the right to cause trouble and waste of time to another by illegible handwriting.

We must not think that because we know more of the hidden side of things than others, and so are able to add unexpected blessings to daily acts, we are thereby absolved from doing the ordinary part of those acts to the very best of our ability. Not worse but better than that of others must our work be, in every respect and from every point of view, for the honour of the Master whom we serve. *What* the work is that He gives us, matters little; that it should be nobly done matters supremely. And the man who, all his life through, does the small daily details well and carefully, will not be found wanting when some day he suddenly finds himself face to face with a great opportunity.

The little things in life weigh more than the big things; there are so many of them, and it is so much more difficult to go on steadily doing them. S. Augustine remarked: "Many there be who will die for Christ, but few there be who will live for Him." Many of us would instantly and gladly do some great thing for the Master; but He does not commonly ask for that. He asks us to live our daily life nobly, not for ourselves but for others; to forget ourselves, only to remember the good of mankind. Let us then form the habit of helpfulness—for it soon becomes a habit, like everything else. It certainly makes life more interesting; and, above all, it brings us every day nearer to Him.

C. W. Leadbeater

A VISION

By GEORGE S. ARUNDALE, M. A., LL. B., F.T.S.

ONE of the most interesting astral experiences I have ever had is here written down. I felt that it was of the nature of a glimpse into the future, as if I were watching a pastoral play. Being myself part of the picture I seemed to have a kind of double personality, associating myself as watcher with myself as participant in the experience—being one person and at the same time two.

I was with Alcyone and we were in the presence of one of the great Masters. The talk turned upon the future, as indeed it must often do, and as to the kind of work in which Alcyone will be engaged.

Suddenly the scene changes, and we find ourselves, I think, in India. Alcyone is standing on the side of a hill, with myself a few paces behind him, and above him, round him, below him, stretches a vast concourse of eager people, some with their faces rapturously turned up to his, others looking straight in front of them and seeing with the eyes of the Spirit, others with their faces buried in their hands as if to shut the outside world from the inner vision in which they are absorbed. There is a living stillness upon all, and into the stillness comes the beautiful voice of Alcyone as he tells his people—they seem in a special

sense to be *his*—of the oneness of all life, of the Brotherhood of man and of the Fatherhood of God. And the voice blends with the stillness and intensifies it, for his voice is the voice of nature calling upon all that lives to join in the one great peace and harmony of life. As I listen to his words, I catch something of the subtlety of the influence pervading that hill, an influence difficult to describe because so subtle. But everything I see around me radiates the unity, the stillness and the peace, and I watch, as it were, how Alcyone—is it One greater than he?—calls to his aid all the forces of nature, so that every creature, every tree, every plant, every flower, every stone, every blade of grass, seems to sing with him his great Song of Love. A mighty chorus this, and Devas and Spirits of all kinds join their voices in the one great hymn of praise. And if Alcyone's voice seems to me peculiarly divine and full of melody, is it because each living thing on that hill is part of his discourse, lends its life and its sweetness to him, so that a voice far mightier than its own may proclaim a message its feebler and younger life has not yet learned to sound? I see him looking over his vast audience, breathing upon it the spirit of unity, pouring into it the fulness of his love and gentleness; and it is as if he drew a circle round that hill and called upon all life within that circle to bear joyful testimony to the truth he utters. Unconsciously his audience is lifted out of the turmoil of the outer world into the reality beyond. The commonest objects are seen to have a beauty which before had passed unnoticed, for each is for the time clothed in the garments of a divinity that all may see. The voice of the speaker has carried them into the higher realms of knowledge, and perhaps for the first

time each human being in his audience knows that all life is one and that he is part of the One Life.

The sermon is over, but the magic of his voice is upon the throng, and it seems to me as if stillness might last for ever, for while that stillness lasts the knowledge remains and the goal is seen. A pause, and then Alcyone in his flowing robes turns slowly round and stretches out his hands towards a little space free from people a few paces distant from him. I can see his figure now, commanding in its strength and beauty, clothed in simple garments, with bare feet and beautiful hands; but my eyes turn most to the face of infinite tenderness and compassion, in its setting of beautiful bronze-black hair, looking with intent power in the direction of the outstretched hands. From the ground comes forth, in seeming obedience to his will, a stream of purest water, and I see that this water has power beyond all other water. Alcyone then stretches out his hands upon the multitude in blessing and slowly turns to descend the hill. I follow him, and the sound of our footsteps brings back his audience from their ecstasy, and the spell which has been upon them is broken. I look back upon the people coming to drink the water he has given to them, but there is no hurry, not even the consciousness that a so-called 'miracle' has been wrought; rather is that little stream a fitting and natural part of the great teaching they have just received, an altar to which each person wends his way in reverent homage, or perhaps a centre to which each comes humbly to receive a blessing. And as we proceed down the hill the people follow us, and I can see a light in their eyes and a beauty of countenance I had not caught before; for I too have had my glimpse of the reality, I

too have for one brief moment learned the lesson of the oneness of life.

It comes to me that this little hill will ever remain a centre of spiritual blessing for all who visit the scene, indeed for all the country round. Here at least all nature has for the time being joined in perfect accord, under the compelling summons of a master-soul. All who come must perforce be part of the eternal harmony while within the influence of its former utterance, and will depart strengthened and encouraged.

Thus under the magic touch of the Master the veil before the future has been drawn aside, that we may gaze upon a picture marvellous in its beauty and wonderful in its inspiration, and as I return to physical consciousness I rejoice to feel that the world will be blessed by many such scenes, that all nature will take part in the glory yet to come.

If any lesson is to be learned from this vision, it is that each living thing we see around us, be it plant or mineral, animal or human, partakes of one great life; that a kindness done to any of these is a kindness done to all; that a hurt done to any, even to a plant, is a cruelty which we all must suffer. When the Lord comes He will bring the blessing of His divine Presence to minerals, plants, animals, men, and all will "rejoice and be exceeding glad". We who humbly try to prepare the way may strive faintly to imitate, so that every living thing around us may grow the faster, may be the happier, may be the more beautiful, may be the nearer to Him—when He comes.

G. S. Arundale.

DOWN HIMĀLAYAN SLOPES

By WELLER VAN HOOK, M. D., F.T.S.

TRULY the Himālayas are the world's back-bone. They, through the world-ages, proclaim as real that which we know as the illusion of form-immutability. Their heads dwell for ever above the clouds and, their shoulders touching, they gird about and hold aloft the middle of the Asian continent above the hungering sea.

Down to the plains of India, to the ocean's edge, stretch their giant slopes like huge legs and like knees and feet! Mighty rivers drain their snows away. Now and then the slopes are broken, and broad terraces yield fields and gardens to the husbandman. But on those slopes dwell not the crowding Indian clans—their place below. Here on this broad descent, resting on the mighty rocky slants, the soil deposits give but few and scattered homes for men!

What would be the view of all the world, outspread below, if one should look from the portico or from the broad lawn-terrace of some ancient dwelling, set up of blocks of stone part way down the huge decline?

Below lies India all outspread—India, the ancient seat of R̥shis and the home of Gauṭama, the divine, and the land of Manu, the realm where Avaṭāras of God in the human garb of flesh have told of the way to Peace and to the very Heart of all Love. India lies

below! Each day, each hour, all parts of her outspread may be reviewed in clearest vision and her every need regarded.

Back of the dwelling, parapet above parapet, battlement above battlement, to the top-most crag of all the world's sublimities of mountain heights, rise the Himālayas, and—there below lies India; with trampling busy hordes of men living, being, asking, receiving, hoping, realising! Well they know the Himālayas stand behind, above their humble homes! And they feel the waves of grace that beat gently down upon them from those heights. Ah, *India indeed*, for that name tells many a sacred tale! India! India! No more need'st tell the hungry soul!

'Tis well with this age-worn Sacred Land! See there is Tiruvellar. Knowest who dwells there? And yonder by the eastern gulf is the village, Adyar, where the mighty Russian wrought into its outer being the first act of her Master's Race-evolving drama!

Farther pierce the air and see, in Ceylon, Adam's Peak, on whose beauteous tropic sides dwell holy men, successors of a noble line, guardians of most sacred shrines and relics dear to men. And then see Kashmir's vale, where grew from childhood to the height of man the One who wrought in tenderness and in most wise strength as ancient Pythagoras, who set aroll down the long centuries the restless ball of our philosophy of western fifth-Race life.

And well within the middle view we oft may see the 'bo-tree,' where Gauṭama, the dear beloved Brother, reached the goal!

All about those lower parts, the green and restless living sea, lapping, moaning, singing, bathes with loving

waters the feet of India, whose sacred Himālayan head eternally is wrapped within the very airs of heaven.

The one who from this vantage-ground looks out upon the world—about, above, below, to right and left—may see, in higher vision, all the world a garden, in which are set the flowers of our Creator's heart, His swift-evolving children! By Root Races and by sub-races they have spread over the earth. Hence may be seen the golden cords flashing all rainbow hues from their enchanted interwoven threads that bind the peoples in the lines of their most just evolving!

And one could note from here the sacred Āshramas of the wise, tender Brothers of the Lodge, scattered from Their own joy of high communing that They may dwell amidst the flocks of peoples He has given them to shepherd—the garden-beds of flowers of God which He has allotted Them for tending!

Look how from His feet flow forth the streams of Grace, the living waters, that give life and strength to the religions and philosophies and schools and schemes of governing of men. To Him, Ancient of Days, Brother and successor of the Lord Gauṭama, to Him come the yearnings and the high aspirings of all men who dream of Spirit and that house not made with hands, eternal in the Heavens.

No child who in his heart-depths cries out to Him but shall be heard and Grace go out to him. So on our bended knees, within our hearts, think we a moment's space of Him that now so dwells upon the Himālayan slopes, looking ever down on India, the beloved child, and, ever yearning over all His children's longing hearts, Himself yearns ever for His mighty Brother and for God!

At eventide, the golden ball slow-gliding down to hide behind the mountain flanks, He, in the human form so dear to mortal men, comes forth to rest Him in the thought of all, to rest upon the garden-terrace seat beneath a favourite giant tree and view the material world. Then shy Theosophers, their bodies sleeping, and all Devas bright, and younger Brothers of the Lodge, and all dwellers in the aspiration worlds, and happy mortals of the unembodied hosts, may gather from afar, and in ordered joyful ranks standing together, amidst those mist-films angel-set to rainbow down for men the parting rays, salute in worship and in deep delight, that One—the Majesty of God-made-manifest!

Weller Van Hook

A NOTE

Dr. Eric Myoberg, a young Swedish savant, who led an expedition into the wastes of north-western Australia in June, 1910, is lecturing on his discoveries. He regards the aborigines as an early branchlet of the Caucasian type, and hence identical in origin with the Europeans. In the researches which are recorded in *Man: How, Whence and Whither*, the investigators found that they were Āryanised by the conquerors who spread southwards from Central Asia.

THREE PUBLIC MEETINGS HELD AT MUNICH, IN AUGUST 1912, ESTABLISHING THE NECESSITY OF THE 'BUND'

By ONE WHO WAS THERE

[The meetings took place in the 'Prinzensale' of the Cafe Luitpold, and lasted, each of them, from 10 A. M. to 12 or 1 o'clock. They were all of them attended by about one thousand persons.]

Tuesday, August 27

Dr. Meyer. Reason for founding the 'Bund': Friends living outside the geographical frontiers of Germany wish to belong to the German Section. Reference to Switzerland. Such friends abroad are in a conflict of conscience, in that they are forced to join an organisation which is opposed to their tendency of mind.

Mr. Deinhard. No possibility to avoid the 'Bund,' because of the dissension between the bearers of oriental Occultism and those of occidental Occultism. Reference to the Order of the Star and its 'overflowing source' in Göttingen.

*Revd. Klein.*¹ A great moment has come: the question is whether occult truth is to be spread in

¹ This is one of the two Protestant clergymen who displayed such a warlike behaviour in the last meeting on Vollrath, that a layman had to call their attention to Christian love.

accordance with the spirit of the time, *i.e.*, in the Rosicrucian spirit, or otherwise; whether the Cosmic Christ, who is altogether different from any other spiritual teacher, will be understood or not. The question is whether the Christ impulse will be saved for thinking men. We cannot understand the spirit of the time unless we understand Rosicrucian Christianity. We do not dream of confining ourselves to Germany; we claim the whole world for Rosicrucian Christianity. It is not sufficient to always speak of tolerance and charity; the Christ Himself has said: 'I have not come to bring peace but a sword.' Still no separation advisable before 1914; the 'Bund' should be an inner preparation for the great decision.

Mr. Grossheinz, Basel. On the necessity of the 'Bund' especially for Switzerland. Two groups there: the oriental one, in Geneva only, and the other one. Demands charter for National Section.

Mr. Bauer. The case Krishnamurti brings bondage (*Unfreiheit*) into the Society, tending, as it does, to wrong its independence. This is a stone which we may swallow but shall never digest. Yet the Society, as such, is opposed to bondage, and is, therefore, not to be left. But our ideas must become accessible also to those who, on account of the said case, etc., feel unable to become members of the T. S.; therefore the Bund a necessity. No secession; on the contrary, we want to *save* the Society: to draw in all, not to go out. The idea of the Cosmic Christ is absolutely necessary for the present development of mankind.

Prof. Nadler. The 'Bund' is to unite congenial minds; will it also admit members of the Star in the East?

Dr. Unger. Members of the Star are to be excluded, because they cannot possibly join the Bund out of honest conviction. There should be a time of examination for new members.

Wednesday, August 28

Dr. Unger. Proposes to discuss the question: Why must the work which is coming forth in Germany during the last years, be protected within the T. S.? Answer: Because it is impossible at present to really do this work in the proper way within the Society. The Bund is neither to blow up, nor to take the place of, the Society; on the contrary: the foundation of the Bund is calculated to restore the Society to what it should be; the reason for which the T. S. is not what it should be lies in the President's directly or indirectly opposing the spiritual drift obtaining with us. The President shows a distrust for our General Secretary which we cannot stand any longer. The clearest proof of this want of confidence is the Vollrath affair: Mrs. Besant had received a detailed report on the whole affair, *before* she nominated Vollrath the representative of the Order of the Star.

Dr. Steiner. In 1909 it became evident that Dr. Vollrath could not be allowed any longer to work as a member of the German Section. I then sent to Mrs. Besant, as was my duty, a confidential report of the most detailed kind on all the things relating to Vollrath, *including* those contained in his pamphlet. In spite of this, Mrs. Besant appointed Vollrath, which shows that she does not care a bit for the words of the German General Secretary. Quite recently I wrote to

her that I regarded this as a vote of non-confidence (*Misstrauensvotum*). Her answer was that she had not read the pamphlet when she appointed Vollrath. That is to say: my long report of 1909 or 1910 is simply 'dropped under the table'. You will now witness the spectacle that people outside in the world will be kept in ignorance as to this detailed report (which was moreover in the English language) and consequently consider Mrs. Besant completely justified. Somewhere it will be published that she knew nothing of the whole affair.

Dr. Franke, London. There are many in England who will join the Bund because of their being disposed for Rosicrucian studies, and because they have seen, on the other hand, that it is impossible to work with the T. S. Intolerance is now coming forth everywhere in England, as soon as somebody expresses an opinion different from that of traditional Theosophy. One Lodge in London has decided neither to lend out nor to buy any longer the books of Dr. Steiner. Two years ago, when there was a procession of Suffragists, Mrs. Besant declared to her Masons that it would be good to join it, and so they did, including even those who had expressly told us before that the thing was repulsive for them. From the oriental standpoint this may be all right; from the occidental one it is not so. In one English paper (*The Vahan*) *Geisteswissenschaft* is translated as Mental Science, which translation is, of course, calculated to undervalue altogether the teachings of Dr. Steiner. Again, a follower of Dr. Steiner was refused the permission of lecturing in the Headquarters, whereas a young member could easily get the hall for his paper. Further, an advertisement of

Baron Valleen's Rosicrucian lectures was suppressed in *The Vahan*, though it had been sent in time.

Frl. von Sivers. It is deplorable that the President has so little feeling of responsibility. The General Report contains an absolute untruth as to Switzerland: it is said there that, on the request of the General Secretary of the Italian Section, Lugano was to belong to that Section; but a letter of Prof. Penzig (a copy of which is read by Frl. von Sivers) says that it had been the wish of the President to distribute the lodges in this way; he had not demanded it but merely submitted to her. In 1907 Mrs. Besant had herself declared in Munich that Christianity was not her line, and that she would send those who would ask her for Christian Mysticism to Dr. Steiner. Apparently she has forgotten this altogether. The right of translating *Occult Chemistry* into German had been given to Steiner, and consequently the translation was prepared; but when it was ready and merely the *clichés* were still wanting, Dr. Vollrath's translation appeared. Shocking propaganda for the Star in the East; reads letter of Cordes asking Hubo for information, especially of a private character, on German branches (indignant exclamations in auditory). Untruth in the reports concerning the dramatical performance at Budapest: in reality there was not a single Theosophist among the actors. Independent work of German Section evidently much disliked: very active propaganda through pamphlets, etc.; new lodges for filling up our place are called forth artificially, and already their number is nearly sufficient. However, we shall try to stay. It is more than mere diversity of opinion that separates us from the others: it is a certain *comme il faut* not to be found

there. Want of logic in making Mühlhausen belong to the French Section, because this was the wish of the members, but refusing to allow Lugano to join the German Section. Genoa Congress countermanded on "strict order of the President" (so Prof. Penzig's telegram); the President now denies this and blames Steiner for misrepresentation. It is not likely that we shall ever come into touch with the Indian Section; yet worth noticing that there too things are not at all going on smoothly: even Bhagavān Dās has now gone the way which Mead, Keightley, and others had to go: in the March, May, and June numbers of *Theosophy in India* he warns members most emphatically against the Star in the East (Neo-theosophy) as putting discredit on the T.S. The Christ must have a place in London to lay down His head, He must have a temple in America, etc.: I need not tell you how ridiculous that sounds to us. Dr. Steiner's teaching on the Christ is great and consistent, Mrs. Besant's just the contrary. Reference to Mr. Mead's pamphlet concerning changes of opinion with the President. The Benares event: 'uniform experience,' according to the papers; but *cf.* Bhagavān Dās' communications showing that most of those present, including even a clairvoyant Parsī, noticed nothing. The cult of the personality (*Persönlichkeitskultus*) demanded by the Star in the East is surely not suitable to the 'Verband für undogmatische Theosophie' of Dr. Hübbe-Schleiden. Even H. P. B., says Mrs. Charles, has declared in American papers that the Christ cannot possibly return in the flesh. Once more *Occult Chemistry*: Mrs. Besant, while giving the right of translation to Dr. Steiner, had at the same time or afterwards given it to Vollrath.

Dr. Steiner. Misrepresentation of our doctrines in THE THEOSOPHIST. It is an objective untruth that we teach German Christianity. Our teachings are just as little national as is any mathematical theorem.

Frau Wolfram. Objections to the behaviour of Mme. de Manziarly (accompanying Dr. H. S. on his lecture tours): said to myself, in Pest, that her conviction was with Dr. Steiner, but her sympathy with Mrs. Besant. System of espionage in Leipzig.

Revd. Klein. It is a taking to task, a battle for truth we are concerned with. H. P. B. too would judge differently now. It is this we have expected in vain of the President, *viz.*, an appreciation of the great spiritual property that has flowed into the movement through the German Section (the orator becomes so aggressive that he is asked to stop, even by Frl. von Sivers.)

Prof. Nadler. Without being a member of the Star in the East, I cannot help saying that it has the same right of existence that has any religion, or, may be, any religious error. But this Order has doubtlessly a dogma: I therefore believe that the Bund is also to have one. Many of the things brought forth against Mrs. Besant are not wholly her fault: Budapest; suppression of Dr. Steiner's doctrines in the English Section. The General Secretaries assembled at London were unanimously of opinion that Germany should not be excluded. I have found over and over again that Mrs. Besant is as tolerant as anybody can be. It is not right to identify her with that which is done by a member.

Frl. von Sivers. That which some General Secretaries do is a consequence of the education they have enjoyed from the President.

Ostermann (here or a little before) says that many of the objections brought forth to-day were so unfamiliar to him that he could not answer them in the moment; suggests that all these things together should be placed before Mrs. Besant in a record so as to enable her to answer.

Arenson speaks about two kinds of dogmas: the one kind (theorems of Pythagoras, etc.) was experienced and accepted as something necessary, the other kind (dogma of the Star in the East, etc.) not.

Thursday, August 29

Dr. Unger. Our movement is not in any way directed against the T.S., but is in harmony with the latter. Therefore, no reason for us to abandon the T.S.

Miss Burgdorfer. I asked Mrs. Besant in London to put an end to all misunderstanding by explaining in a meeting of members her relation to Dr. Steiner as it was in Budapest; she answered that there was no necessity for it.

Dr. Schrader. As the only one present here from Adyar, I may be allowed to say also a few words. Some items at least I may be able to rectify or to complete. I have not heard, so far, that Dr. Steiner's report of 1910 or 1909 did actually reach Mrs. Besant. (Dr. Steiner: She has answered to it.) *Occult Chemistry*: the thing which matters here is whether Mrs. Besant knew about Vollrath's translation before it appeared. On inquiry I learn that she did not. Upon his own account, then, Vollrath has translated the work and secured the *clichés* from Holland. It is not the first time that he did this sort of thing, as is known to all of you. Cordes

~~alone~~ is responsible for his letter; Mrs. Besant would never write like that.¹ No suppression of Dr. Steiner's books known to me: in Adyar at least they are not suppressed but rather recommended: they are duly advertised (so far as translated) and sold along with the others. But I am told that the Adyar literature is purposefully ignored in Germany, and I cannot help believing that there is something true in this; on the huge book-table, at least, on which Theosophical literature is daily offered for sale to this assembly, Mrs. Besant's and Mr. Leadbeater's books are conspicuous by their absence. Star in the East: I had several talks on it with gentlemen present here, which opened my eyes to the fact that the majority of this assembly has never seen the statement of that Order. The latter being very short, I take the liberty of reading to you the six sentences of which it consists. I do not think that there is a single person here who could not sign each of these sentences. (Opposition from public.) Some say that the very name of the Order is objectionable. But the name is satisfactorily explained in the prospectus; it is nowhere said that the Teacher must come from the East, nor to which race he will belong, nor whether he will come with or without a physical body. It is an error, then, to say that the Order as such enjoins the cult of any particular person. Members like myself stand to the statement, and decline to specify their Christ-expectation. There is, consequently, no reason, even for a follower of Dr. Steiner, to reject the Star Order. It comes from the East, yes; but the doctrine of karma, not to speak of other pillars of Dr. Steiner's system, do also

¹ The main objection was to the wording of the letter, especially the word 'private' duly emphasised and repeated by Frl. von Sivers.

doubtlessly come from the East, yet nobody takes offence at them. There must be some misunderstanding in the Vollrath affair, and other things Mrs. Besant is reproached with; it may also be that a lady of sixty-four years, doing an almost incredible amount of daily work, has unknowingly committed some mistake: however that may be, you should not perform the step you intend before having duly placed before Mrs. Besant all the reasons leading to it.

[While the meeting is going on, Dr. Steiner explains to me in a private talk that the very publicity of the Star Order is objectionable to him and his followers.]

Frl. von Sivers. Mrs. Besant answered to Dr. Steiner's letter concerning Vollrath that she understood the reasons alleged for the expulsion, but did not consider them as general. The statement of the Star Order is not favourable for an occult-spiritual movement. There is a sentence in the prospectus, namely the one calling the activity of the Christ, 'restricted', which is altogether revolting to believers in the Cosmic Christ.

Mr. Elkan, Munich. Reads a letter from Adyar: Stainlessness of Mrs. Annie Besant and Mr. C. W. Leadbeater; request to assist Cordes; request to send to Adyar monthly and bi-monthly reports of Munich Lodges; points out the advantage of having a correspondent at Adyar.

Frl. von Sivers. The Adyar books are not on our table because there is no demand for them, and because the present level of that literature is too low: it is calculated for sensation, not for thinking.

Dr. Steiner. Formerly I could simply ignore the Star in the East; but it is different since I am attacked, by order of Mrs. Besant, for not taking part in it. The Bund a necessity; but we shall not leave the T. S. unless we

are forced. At present, then, our position is this: we are students (*Lernende*) as members of the T. S., while as members of the Bund we endeavour to create forces; for an element has appeared which wants to bear fruit and do work.

Mr. Noack. The Star Order has merely the semblance of truth; it is different with Dr. Steiner's teaching.

Baron Valleen. The Bund is not to become any 'ism', not even Steinerism. It is facts we want, not 'isms'. Dr. Steiner is our guide, but we are not blind followers. Brotherhood much misunderstood, e.g., the President declared some time ago that the T. S. is tolerant excepting the demand of Brotherhood. This looks as if somebody were to say: Be brotherly to me, or I shall break your skull. It is often pointed out with a certain pride that there are different opinions in the T. S.; but as soon as somebody appears who is so highly developed that the President begins to be no more wanted, brotherliness ceases.

A young Dutch lady says that she was forbidden, in a Lodge in the Dutch Indies, to spread Dr. Steiner's doctrines, though the Javanese took considerable interest in them. Expresses her feelings of thankfulness to Mrs. Besant and Mr. Leadbeater. Asks Dr. Steiner not to confine his lectures in Holland to the Bund, but rather to deliver them in the T. S.

Frl. von Sivers speaks on the great distrust they met with on their first tour in Holland.

Mr. Bolz inquires after the Guarantors necessary for admission to the Bund. Are they to be approached individually, or is there to be some geographical restriction? Is there also room for those who decline to fulfil this condition?

Dr. Unger. Statutes of the Bund still being framed. But it will be as in the T. S. : no necessity of belonging to any branch. We shall resist with all our energy being pushed out of the T. S. ; for we are convinced that the T. S. will only reach its object if its work be carried on in accordance with our principles.

Mr. Benkendorfer. The Bund a necessity, but as an instrument of defence, not as one of attack. No sufficient room within the T. S. for true appreciation of our work. Perhaps it will not be long before the new Lodges referred to by Frl. von Sivers will be declared the only saving of the German Section. We must be aware that the garment of the T. S. may some day be torn from our body ; we must be able then to simply slip into the coat of the Bund. It would be most deplorable if we had to leave Munich without having learnt that the Bund has become a fact. (Great applause.) Untenable-ness of the present state clearly shown, *e.g.*, by the condition of a place like Lugano : here the majority of the members are not only not Italians, but are even incapable of following the discussions, etc., in an Italian general meeting.

Miss Scholl gives an account of her Theosophical evolution. Says that it is offensive to them if people speak of 'Steinerism' and the like ; it is not any sectarian doctrine which Dr. Steiner endeavours to spread : it is the Cosmic Spirit which wants to speak to us through Dr. Steiner, etc. Most deplorable that Mrs. Besant does not understand this. It was horrible for us, a blasphemy, how THE THEOSOPHIST spoke on the nature of the Christ, when the Star Order was being founded. Like the Johannisban, the 'Bund' is merely the expression of a fact existing since a long time.

Dr. Meyer suggests that, everything essential having been said, the gentlemen still on the list should renounce their right of speaking. This is accepted, and the meeting is closed at 12-50.

[The President does not contradict the misstatements in the above, as most of them have already been contradicted, and repetition is foolish. The whole question as to the difficulties in Germany has been submitted to the General Council.]

PYRAMID AND SPHINX

By A.

The stone which the builders rejected is become the head of the corner. *Psalms* 118, 22.

BEFORE us lie great Egypt's magic monuments, the Pyramid and the Sphinx, two miracles in stone, tombs of Egypt's greatness and her Light.

But then is Egypt really dead since these lie here to speak to us, in silence and in majesty, the message of that Light that Egypt gave to all the world ? Is Egypt dead, while here the nations even now are wont to find refreshment in the symbols of that ever-living faith in Man and God which made her great ?

Beneath the billowing sands repose the cities of her many dynasties. Her great religion, that knows now no devotees, was ever potent to awake in Man the recognition of that Spirit-spark that, in each human heart, bears witness to the Flame that is its source.

These speak to us—incarnate concepts of the mystery that is man's nature and his destiny. To eyes

pain-cleared and fast closed they tell their secret, for to them all speech is Silence, and the voice and tongue those of the Spirit only.

The outline of the Pyramid worn rough with time's caresses suggests the Form that Nature builds in answer to the need of Spirit. Its base is vast but vaster seems its height. That base is builded well and firm. The desert of Eternity embraces it as patience in its vast immensity of waiting. Upon that base the structure grows, and growing claims the reverence its majesty evokes—the product of an effort which while human in its pain and blindness, is yet godlike in its utter self-surrender to the purpose of the King. Not only men and creatures build; for Gods, inclining in compassion of Man's weakness, also bend low to lift and place those mighty stones.

Regard the stones, those well-cut cubes, in measure perfect and in rhythm sure. Block upon block they lie, stone upon stone they tower, decreasing as they rise, in so small a difference of measure as scarcely to be counted; yet taken in entirety, we see the gradual inclination to a point that is the chief distinction of the type. All stones are cubes save one alone—the topmost one of which the Prophet spoke. "Rejected and refused by all it lay, its end awaiting, and its time, His Day." The Builder knows that time and end as He appointed it. The Archetype from which He planned the whole, He places it in His good time to be the corner and the head.

The world of form is builded thus, and so we see how kingdom follows kingdom, race on race, the number fewer of the forms as they ascend in level. The work is mighty and the effort vast, for every man and

creature "casts his stone" unto the building of the Perfect Man.

The Sphinx lies near, that great stone mystery, guarding well, within its still, calm breast, the centre of that power by which Man builds his pyramid. That unmoved witness of the groans and sighs the builders heave in mighty travail of production looks on in peace relentless at the tribute effort ever pays to power.

O mighty stone! O Self of all! We lift our eyes in perfect faith to meet thy gaze and read thy will. Thy graven lips break not their silence to reveal in speech thy purposed plan. Thy brow serene, with wisdom and with patience crowned, conveys the promise of the Self to all: "In quietness and confidence shall be your strength."

And thus doth Egypt shed her Light, that we may see. The Stone that is the Lord's great Archetype, in each of us is image of Himself—in form—yet He remains, the Silent Watcher, viewing.

And both are we, if we but knew. As Man we build the temple and as Man we feel the pain. Yet in Man the work is finished, and in him will cease the pain. We lift our eyes, we Toilers, and we open wide our gates. The King, the Self, waits patiently and would come and rule within.

A.

THE SECRET OF A STAR

By EVA M. MARTIN

(Continued from p. 131)

IV

The sweet soul of a woodland tree,
Or sapphirine spirit of a twilight star.

Browning

Trampling the slant winds on high
With golden sandalled feet, that glow
Under plumes of purple dye,
Like rose-ensanguined ivory,
A shape comes now,
Stretching on high from his right hand
A serpent-cinctured wand.
'Tis Jove's world-wandering herald, Mercury!

Shelley

FROM that time the boy's soul began to glow within him like an ardent flame, and his body became indeed as a lamp which half revealed, half dimmed, the inner brightness. He had to bear many hard words, even hard blows, at times; for his increasing dreaminess, as it was called, and love of solitude aroused much contemptuous comment, and there were poured out upon him all that concentrated hatred and distrust which ignorant minds ever feel in the presence of that which they cannot understand. But in spite of this, in spite of the loneliness and fear which often crushed his spirit,

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life held many compensations. The time of bodily sleep was pure delight, as was the rapid growth of his power of remembering even the smallest details of the brilliant life he then shared.

Few days passed without some intimate reminder of the near presence of his Friend. When they met on the earth-plane, Hermes now came generally as a youth, a glorious playmate, not much older than Lucien himself; as though he felt that some such joyous companionship was what was needed to counteract the other sad and bitter influences in the boy's life.

Sometimes he would tell Lucien strange old wonderful tales of Gods and Heroes; sometimes he taught him fascinating games of his own invention; and sometimes he came so full of sheer infectious gaiety that the two of them would roll on the grass side by side, convulsed with laughter at their own bright wit and audacity of repartee. At such times it occasionally happened that Lucien's mirth was interrupted by a sudden realisation of the wonders of this happy companionship; for the lovely laughter of Hermes was a thing to penetrate the deepest and most secret recesses of the heart, so pure and tender and gay it was to hear. But the God, seeing the sudden awe and wonder in his eyes, would drive it away by light-hearted words or mirth-provoking stories; so that Lucien forgot all save the unthinking gladness of the moment, letting his laughter mingle once more with that divine laughter to which the very woods and fields seemed to listen in responsive joyousness.

Much quaint and lovely nature-lore Hermes also taught him, about the flowers, the streams, the birds, and most of all, of course, about the rain and the winds,

till the boy grew to feel that all these were his friends, that there were ways in which he could help them—the flowers especially, those frail and delicate expressions of the great Earth Spirit—and ways in which they, too, could and would gladly help him.

He learnt much about the wonderful and immeasurable stores of life-force and magnetism in the Sun, and how to use to the best advantage of his body the supplies that are carried by its rays to earth; about the magnetism of the seven great planets also, of Mother Earth herself, and of all living things thereon. And he learnt how all things are indeed 'living'; how every stone and clod, every flame, every water-drop, every atom of the air, is manifesting to the full extent of its capacity some aspect of the great Life-Spirit permeating and supporting every varied form.

Often Hermes told him of, and sometimes allowed him to see, the Elementals, or Nature Spirits, guiding and guarding these myriad kingdoms of ever-evolving Life, thus teaching him, to his delight, the literal truth of a favourite verse oft quoted by his mother:

O there are spirits of the air,
And genii of the evening breeze,
And gentle ghosts with eyes as fair
As star-beams among twilight trees.

And he showed him how these were themselves only the servants of higher Spirits, and these again of higher still, ever up and up, until far back, beyond the highest and purest planes to be reached by human thought, rested the One God, the Heart of the universe, the Source and ultimate End of every living thing.

He told him, too, how the human race, having started its age-long evolution in the remote beginning of the worlds, had worked up by slow and painful progress

through lower kingdoms, until at last each struggling spark of life had felt itself to be an individual soul, and in that glad realisation had expanded and soared to meet the flame of the Spirit which for long had hovered over it; and how, after that joyful reunion of human and divine, there had begun, in place of, or rather, in a sense, side by side with, the evolution of the body, a still more wonderful spiritual evolution, which even now was in progress in all its differing stages; and how, in the course of this higher evolution, the souls of men came back again and again to inhabit earthly bodies, to learn the varied lessons and to gain the varied experience which only earth-life could give them, rising, after each such descent into matter, to spiritual planes as high as their various stages of spiritual growth made them capable of reaching.

Lucien had learnt many of these things in simple outline from his mother in early childhood, and he had found many of them, too, in the books which she had left him; but Hermes taught it all to him afresh, with a wealth of detail and illustration, weaving it into their games and talks together in such an easy, natural way that the boy's mind absorbed it without an effort, though sometimes he was dazzled and awed by the radiant vistas of all-embracing life and growth which opened out before him.

But well though he loved his Friend in this form of a young-eyed, wise-hearted playmate, who helped and sustained him through difficult days, there were times when he saw him otherwise, and one of these to his life's end he never forgot. He had been studying a photo of an old Greek statue of Hermes, in one of his mother's books. It was a wonderful figure, wing-footed,

with winged helmet and mystical wand, poised as if for flight, radiant with divine strength and beauty.

Lucien looked at it long, with wistful, reminiscent thoughts, until his aunt's voice roused him, calling from below. She wanted a message taken to a neighbouring farm, and the boy pushed the book hastily back into the box where it lay with the rest beneath his bed, and ran to do her bidding. She was not so hard on him as was her husband, and to-day, though she was impatient and her words rough, her voice was kindly, and he started off with a light enough heart.

His errand done, he came home a longer way round, by the fields, and stood for a little while on a wide grassy slope open to the sky and the winds, enchanted by the beauty of a golden afternoon. As he drank in the clear air and gazed into the vault of lucid sky, some words from a translation of one of the ancient *Hymns of Hermes* came into his mind, and, half unconsciously, he murmured them aloud:

"Ye Heavens open, and ye Winds stay still, and let God's Deathless Sphere receive my word!

"For I will sing the praise of Him who founded all; who fixed the Earth, and hung up Heaven, and gave command that Ocean should afford sweet water to the Earth, to both those parts that are inhabited and those that are not, for the support and use of every man; who made the Fire to shine for Gods and men for every act.

"Let us all together give praise to Him, sublime above the Heavens, of every nature Lord!...

"The All that is in us, O Life, preserve; O Light, illumine it; O God, inspirit it!

"It is Thy Mind that plays the Shepherd to Thy Word, O Thou Creator, Bestower of the Spirit upon all.

"For Thou art God; Thy man thus cries to Thee, through Fire, through Air, through Earth, through Water, and through Spirit, through Thy creatures.....

"In Thy Will, the object of my search, have I found Rest."

In that moment the boy's whole soul was uplifted in purest reverence and love, and suddenly, as he stood there in the western sunlight with outstretched hands, a great radiance seemed to break over the top of a hill on the other side of the valley, and from thence, racing at lightning speed down a shaft of gold, came the figure of a God of Ancient Greece, alive and shining with such splendour and beauty as could never by painter, poet, or sculptor, be translated into terms of art.

The radiant figure alighted on the hill-top where Lucien stood, and the boy fell on his knees and cried aloud: "O Messenger of Heaven! Thrice-greatest Hermes! Beautiful are thy feet upon the mountains, and glad, glad are mine eyes to have seen thee thus once more!"

Rapturously he gazed upon the vision, the divinely beautiful face, the perfect form, the winged helmet and the peace-bringing wand, around which the two serpents coiled themselves in everlasting token of its power. But even as he gazed and worshipped, the vision faded. A veil seemed to be drawn across his eyes, and when it passed the God had resumed his usual earthly form, and stood looking down at him with an expression of mingled love and amusement.

"How the old memories cling!" he said. "Rise up, Lucien. The days of Greece are past, and better ones in store, didst thou but know it. And yet I verily believe that for the moment thou thoughtest thyself

back in the ancient temple where thou wast for so long the most faithful and devoted of all my servants."

Lucien rubbed his eyes, and stood up.

"Almost it seemed so," he said. "But, O Hermes, that form of thine was very beautiful! why dost thou not wear it more often?"

"Thou speakest wisely," said the God, "in calling it a form. I wear it seldom because it is almost worn out, and will not hold together for long." He laughed. "It is but a thought-form, Lucien, made for me by those old Greeks who loved to clothe their Gods in mortal shapes and load them with symbols, such as my winged helmet and sandals, symbols of speed, and my wand, symbol of the power to bring peace and harmony into the midst of discord. Thou knowest that when many minds concentrate upon a single thought, that thought takes shape upon the astral plane and becomes as a shell, needing only a spirit to inhabit it. Men seldom think of me now—or indeed, of any of the old Gods whom once they loved so well—so it is not often that I can wear the dress made for me long ago by the thoughts and the imagination of the Greeks. But to-day thy concentration upon the picture of it put a flash of new life into the thing, and so I was able to show it to thee as once it existed in reality—a symbolic form in which I could appear, and in which men recognised me for the God whom they worshipped under the name of Hermes. Only they made a mistake in thinking it to be a complete presentation of their God. They did not understand that it was merely a symbolic thought-form which they themselves had created, and which I chose to use and to vivify, because its symbology, for the most part, was true."

"And the stories that were told of you?" questioned Lucien. "Were those too symbols?"

"Those were founded on nature-myths," said Hermes, "myths which can be traced far back into the mists of Time. The music of my lyre was a symbol for the voice of the wind. Sarameias, as I was called in the East, long before Greece existed, means 'the breeze of a summer morning'—the wind which is born in the night, child of the sky and the plains, Jupiter and Maia, and steals away the clouds, the cattle of the Sun-God. It was as the Rain that I blotted out the myriad eyes of Argus, in other words the Stars, when trying to restore the wandering Moon to her lover. Most of the old tales can be traced back to some such origin as this, though they have a deeper origin still, and a spiritual meaning which now-a-days but few can read."

"But Mount Olympus was a real place, was it not?"

Lucien asked.

"It was real enough on the earth-plane, if that is thy meaning," said Hermes, "but the beliefs connected with it gave rise to its counterpart on the astral plane, in the form of a symbolic heaven built by Greek imagination and peopled with thought-forms, which it pleased the Gods to make use of pretty frequently, just as it pleases children to dress up in fair clothes and to wreath themselves with flowers. For at heart the Gods are child-like, Lucien, divinely child-like, divinely simple. A sense of humour is quite as valuable a possession in the higher worlds as it is on the earth."

"Do the Gods go there still—to the 'astral' Olympus?"

"There isn't much of it left now," Hermes answered, rather sadly.

"No one thinks of it—no one believes in it." It has fallen into a state of rapid decay. Sometimes an old professor or archæologist will go and poke around a bit when he finds himself on the astral plane after death, but he doesn't get much reward for his trouble. The Gods seldom visit it now. But after all, it was always rather a dull place, and the ideas of marital jealousy and domestic quarrelling with which the Greeks insisted on filling it were too much for any self-respecting God to stand for long. Before they put me there, I believe it was unspeakably boring. However, I enlivened it a good deal, being always young and merry, and my son Pan did still more for them, with music and dancing and all kinds of high revelry—though indeed I never thought that Pan was given his due place among the high Gods. I believe the ancients worshipped him without really knowing his greatness. He has his worshippers still—great Pan, the ever-young!—and some of them understand him better now than they did in the past, for all their flower-wreathed altars, songs, and festivals. 'Tis a strange thing to watch, Lucien, this revival of the deeper understanding in man, this new power of probing the secrets of the universe, this new comprehension of the greatness of the divine scheme, of which humanity, after all, is but a part. The new race, whose fore-runners are even now being born upon the earth, will have a deeper knowledge and a wider wisdom than man has ever yet attained. Strange it is to watch, the æonian rise and fall of human progress, each new wave a little higher, a little stronger than the one preceding it"

He broke off abruptly.

"But these are too deep matters for us to speak of now. Only I want to remind thee, Lucien, that those

days of Greece, of which men think so highly, were in reality days of small wisdom compared with what had gone before, and with what will yet come. The Mount Olympus, with its very human crowd of bickering Gods and Goddesses, was but a poor and weak conception compared with the beliefs of the ancient peoples who lived and worshipped in the long ages before Greece existed. Even the Keltic Gods, so like the Greek ones in many ways, were endowed by their worshippers with more real spirituality, more poetry, and fewer human failings. For in Greece the Ancient Wisdom had been forgotten, the Secret Doctrine had fallen into disuse, and although a few—of whom thou wert one—still understood the true, deep meaning which lay hidden under those veils of popular allegory, in most cases the worship of the Gods was rapidly becoming a degenerate and a materialised thing. In ancient Egypt hast thou known and worshipped me in purer, closer form—Hermes—Thoth—ah! I think thou rememberest! Long before that, in the far East, hast thou known me better still, and again in the vast future that lies before thee and thy race, thou shalt know me best of all, understanding at last the part that I have played in this age-long evolution of the souls of men. For thou art born under my star, and yet again shalt be. In the past my influence again and again, though not invariably, has prevailed at thy birth. It is my colour that prevails in the blended hues of thy bright celestial self, and my music that vibrates most clearly through the harp-strings of thy being. Mine wast thou in the beginning, when thou first camest forth, a timid spark, from the one Great Light that lightens the universe, raying forth its beams through the seven-sided Lamp of which I am one window only; mine

wast thou still when thou didst bury thyself in glad self-sacrifice in the form which long ages of evolution had fitted for thy reception; mine art thou now, after endless alternation of light and darkness, of rest and activity, of death into matter and birth into the spiritual realms; mine shalt thou be even yet, when at last, after all thy suffering and striving, no longer spark but flame, no longer evolving soul but perfected Spirit, thou art ready to return to the One from whom thou camest forth in the beginning, thy lesson-time over, thy sorrowful journey ended, thy cosmic work... and joy... and everlasting peace... scarcely begun."

Lucien knew not where he was. He seemed as one caught up into the third heaven, and beyond. He saw vistas of glory, flashes of light, colours too wonderful for words. He heard the voice of Hermes as a voice that spoke directly to his Spirit, flooding his whole being with music, wrapping him round in clouds of mystery and joy. He was aware that the God's figure changed from time to time into varying shapes of beauty and splendour. Now he was veiled in air, the wild, unresting Wind-God; now he was surrounded by the rainbow-like spirits of dreams; now swift and glorious as the winged Messenger of Heaven; now robed in white, majestic and solemn, as the great One who initiated Egypt into the long-forgotten ancient mysteries; now deep-eyed and tender as the Angel of Death, who had come to fetch his mother on that storm-swept night of May; now young and merry-hearted, his well-beloved comrade, young with the youth of the world before sin and pain were born; and now radiating a spiritual light fraught with lambent colours too rare for mortal eyes, colours of a purity so vital, so intense, that the boy must

needs hide his face lest the wonder of that vision should blind his unaccustomed sight and render him for ever speechless.

The voice ceased; the spiritual tension grew less; and presently Lucien dared to look up. Hermes was seated near him on the grass, gazing with thoughtful, dreamy eyes over the smiling country that lay spread out before them. The sun was low in the sky, and a faint wind had arisen.

"It is time thou wert at home, Lucien," said the God. "Hasten, or I fear thou mayest get into trouble."

The boy rose slowly, puzzled and filled with awe. Hermes, seeing the strangeness in his eyes, held out a hand towards him with a tender, compelling look that made the heart throb in his bosom. But suddenly, even as Lucien touched him, he seemed to grow shadowy and transparent, so that the boy could see the evening sun-light shining through his body, and the wind blowing in his veins. A faint smile, a touch on the brow lighter than butterfly's wing, a musical whisper of laughter clear as the dawn, a cloud-shadow trailing over the wavy grass. . . . and then Lucien stood alone on the darkening hill-side.

He drew a long, deep breath, as though his body grew faint under the burden of the wonders that had been revealed to his Spirit. But almost immediately the unquenchable tide of his young vitality re-asserted itself, and happy-eyed, with quick light steps, he raced down the hill-side in the direction of his home.

Eva M. Martin

(To be continued)

THE BEARING OF RELIGIOUS IDEALS ON SOCIAL RE-ORGANISATION¹

By ANNIE BESANT, P. T. S.

IN the Middle Ages beliefs were held to be of supreme importance, and a man might die in the odour of sanctity after having poisoned his surroundings with the ill-savour of an evil life. To accept the teachings of the Church was the one thing needful, and she smoothed the way to salvation for the repentant reprobate—repentant because he had no longer strength to sin, and because the fires of hell glowed luridly around his death-bed. So far was this apotheosis of belief carried that the heretic of pure life was regarded as more hateful, because more dangerous, than the evil-doer, as poisonous food would be rendered more attractive when “served up on a clean platter”—the phrase was used, if I remember rightly, in wrath against the heretic Melancthon’s blameless life.

Then followed a re-action against this view, and in the days when we, who now are old, were young, it was loudly declared that rightness of life was the one important thing, and that it mattered little what a man believed provided that his life were pure. It was held that all was well with a man if he acted nobly, and that his beliefs were quite a secondary thing.

¹ I must acknowledge my indebtedness to *The Citizen*, Letchworth, for the report of a lecture of mine on which the present essay is based.

The first view—as to the supreme importance of Right Belief—is true; but the belief which is supremely important is that which the man really holds, not that which his lips profess. Bain rightly pointed out that the test of belief is conduct; if a man *believes* that murder and theft will lead him to hell, he will neither slay nor steal; but if he believes that he may murder and thief in safety, provided that on his death-bed he profess contrition and belief in the articles of the Christian Faith, and that he will thus escape hell, then he will murder and thief, if his taste leads him in that unpleasing direction. He will look forward to repentance on his death-bed. He may even risk not having a death-bed, if he believes of a brigand, shot as he was riding in one of his forays, that:

Between the saddle and the ground,
Mercy he sought, and mercy found.

Arrangements of this kind, enabling an unfortunate man to escape from the unending torture which was supposed to be the result of his temporary ill-doings, were quite necessary while people believed the immoral doctrine of everlasting punishment. The mistake of the Middle Age view was the making of what a man *said* he believed the important test, the test of salvation—not what he really believed. Long before Bain pointed to a man’s conduct as the real criterium of the strength of his belief, an ancient scripture had said: “The man consists of his faith; that which his faith is, he is even that.” The original Samskr̥t phrase is very strong: “faith-formed this man; whatever faith, that even he.”

This vital truth of the forming of character by belief is ignored in the modern view, which exalts

¹ *Bhagavad-Gita*, xvii, 3.

character and takes no account of the source whence character springs. If we analyse the case of the Middle Age ruffian, brutal and licentious in his life and repentant on his death-bed, we shall see the utter truth of Shri Kṛṣṇa's words; he believed that the pardon of the Church, voiced by one of her priests, could prevent him from "dying in mortal sin" and going to hell, no matter how vile his life had been. His conduct was shaped by this belief: he sinned wildly and brutally; he sought pardon on his death-bed; each course of action represented a side of his belief.

The true part of the modern view is the supreme importance of character, and the recognition that, in a universe of law, happiness must ultimately befall the righteous liver: "If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."¹ In all worlds it is very well with the righteous man. "By good conduct man attains life. By good conduct he attains fair fame, here and hereafter."² "It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor."³ In the modern view, what are regarded as mere differences of lip-belief are properly regarded as unimportant; it does not really deny the truth that high ideals of life affect character.

The full statement would be: A man's thoughts modify, may even re-create, his innate character, which is the outcome of his thoughts in previous lives; that which he thinks on he becomes. "Man is created by thought." Hence that which he believes, being part of

¹ *Dhammapada*, i, 2.

² *Mahabharata*, Anushasana Parva, civ.

³ *The Sayings of Muhammad*, 116.

his thought, affects his actions, and according to the strength of the belief and the extent to which it occupies his thoughts will be the effect upon his conduct.

Mere lip-beliefs, thoughtlessly accepted from outside and seldom thought about, do not strongly affect conduct; all religions teach the same fundamental principles of ethics, so differences in theological tenets need not much affect conduct. Differences in these are mostly on subjects which do not bear very directly on life, and these differences are, moreover, mostly superficial. Further, they do not largely occupy the mind of the ordinary man. Still, careless and inaccurate thought on these is injurious, and leads to slipshod thinking on other things. To escape this undesirable influence, a man should either form his theological beliefs with extreme care after assiduous study, or should not dwell upon them in his mind, for "that which he thinks upon, that he becomes". Sooner or later, thought flows into action.

Hence the enormous importance of ideals, for according to the thoughts brooded over by the mind, cherished in the heart, will be the conduct of the outer life. 'Action' is threefold, two parts being invisible and one part visible. Desire breeds it, thought shapes it, act manifests it. An ideal is a fixed idea; it is created by the mind; it is nourished by desire; it presses ever outwardly into the world of manifestation, seeking to express itself in action. And inasmuch as the religious ideal is that which comes closest to the heart and most dominates the brain, the bearing of the religious ideals of citizens on the society in which they live cannot safely be disregarded by those who guide such societies. Civilisations are built round a central

religious ideal, and are moulded and shaped by the thoughts which flow from it. The ideal which dominated the ancient Aryan root-stock was Dharma;¹ that which ruled in Egypt was Knowledge; that in Persia, Purity; that in Greece, Beauty; that in Rome, Law; that in Christendom, the Value of the Individual and Self-sacrifice. Each of these ideals shaped a religion and made a type of civilisation, and the evolution of each type only becomes intelligible as this is seen.

In ancient India the central thought was the Family—the man, the woman, the child. Out of this, connoting the duty of each member of the trio to each other member, grew the social ideal of Hindūism—Dharma. The dominant thought of the whole social system is that of mutual obligation; these obligations bind human beings together into a social organism, and the State is a conglomeration of families. The family, not the individual, is the unit, and hence the profound difference between the social ideal of the Indian and of the European. A social system based on the family as the social unit must be a system of mutual obligations, of Duties. A social system based on the individual as the social unit must be a system of mutual contracts, of Rights. The latter is a modern ideal, while the former may be said to dominate the ancient world and the East of to-day, though the East is now being invaded by the western ideal. Throughout the East, Duties, not Rights, have been the central ideal, the basis of human society; on Duties were built up social systems in which each had his place, his work, his map of life. Looking at these, we realise that human life was once

¹ Dharma is Duty, but far more than Duty. It implies that a man's Duty is shown by his circumstances and character, which are the outcome of his past evolution, and it indicates his best and easiest way of present evolution.

orderly, instead of anarchical; and we begin to see that while the social ideal is that of the struggle of wild beasts in a jungle, social organisation can never rise to a high level.

(To be continued)

Annie Besant

GOD

Tho' man in the desert has wandered,
And many a rough path trod,
He has never yet succeeded
In breaking away from God.

For God is the life of the world;
He is present in everything,
He is in the hearts that sorrow,
And in the hearts that sing.

He is in the great wide ocean,
In each narrow bed of pain,
In the whiteness of the lilies,
And in the harlot's stain.

And man may sail on the waters
Or lie beneath the sod,
But he can never, never
Succeed in losing God

Marguerite N. C. Pollard

A PROPHECY ABOUT H. P. B.

THE old prophecy current in Tibet—and in other countries of Central Asia—states:

1. That somewhere about our present era a "mighty Prince will appear north of Kashmir" and the "world" will be under his sway.

2. Also the world will come under the dominion of the Lord Buddha's faith.

3. That this Prince will be an incarnation of Tsong-kha-pa—and His ministers His chief disciples.

4. The Empire will be north of Shamballa.

It is well-known in Asia—to Asiatics at least—that the prophecy goes further (the prophecy, not any pamphlet about it, whoever wrote it, if it does exist), and adds that Aryāvarta will be "freed" by that Prince, and that freedom will come to her "over the Himālayas" through Russian hands.

In 1911 we all, in the T. S., have been privileged to learn:

1. That Master K. H., the future Bodhisattva, was born in Kashmir, and by the time the Root Race, which He prepares now, comes, the "world" will truly come also "under His sway".

2. With the coming of the Lord Maitreya it can well be said that the world will come under its (future) Buddha's Law. And it is near.

3. Some of the great Ones who come with Him were most certainly disciples of the Buddha and of Tsong-kha-pa.

4. The name of Shamballa only confirms the truth of the prediction to any student of *The Secret Doctrine*.

And the only full freedom that exists, the freedom of Spirit given to the whole of Aryāvarta, has been brought over the Himālayas by Russian hands, by the bodily hand and brain of H. P. B., led by the Spirit of the East. The Prophecy is fulfilled.

N. de G.

REVIEWS

A Study in Karma. Re. 1 or 1s. 6d. or 40c.

Initiation: The Perfecting of Man. Rs. 2 or 2s. 6d. or 65c.

The Spiritual Life: Essays and Addresses, Vol. II. Rs. 2 or 2s. 6d. or 65c.

An Introduction to the Science of Peace, by Annie Besant. 6 Ans. or 6d. or 12c.

(THE THEOSOPHIST Office, Adyar, Madras, India.)

These are four new volumes that go to the credit of our most voluminous Theosophical writer—Annie Besant. They are a mine in themselves full of valuable instruction, certainly not devoid of interest, written in the author's usual brilliant style, and worthy of a place on the shelf of all Theosophical students.

A Study in Karma provides 113 pages of most interesting reading, dealing with the fascinating problem of karma. The book opens with an exposition of the fundamental principles, and some illuminative paragraphs on the 'Eternal Now' clear the ground for the treatment of succession in manifestation guided and ruled by the great Law; and step by step we descend till we are made to touch the solid familiar earth of joys and sorrows, and taught how to apply the Law and make ourselves masters of the three worlds. Our environment, our kith and kin, our nation, take on a new aspect examined in the light that radiates from these pages; self-examination becomes more spiritual, old friendships bring new zest for them, inner unfoldment becomes more intelligible, because of the explanations under the heading 'We Grow by Giving'. Collective Karma, Family Karma, National Karma, India's Karma, England's Karma, etc., come under the notice of the author, and the inspiring book closes with beautiful thoughts on 'A Noble National Ideal'. Our readers had the good fortune of perusing this book in our pages (Vols. XXXII and XXXIII), but doubtless in this handy and very attractive form it will be doubly welcome.

Initiation: The Perfecting of Man are the six London lectures Mrs. Besant delivered a few months ago to very large and appreciative audiences. The Foreword opens thus: "There is nothing new in these lectures, but only old truths retold;" and the reader, when he has finished the book, exclaims: "Oh! for more of these old-truths thus retold." The subjects refer to matters ever green, ever living, ever inspiring, for verily "they touch the deepest recesses of our being, and bring the breath of heaven into the lower life of earth". In the first lecture, entitled 'The Man of the World, his First Steps' the great ideal of Service is given as the key that opens the golden gate of the Temple of Divine Wisdom, wherein the Masters work and worship. 'Seeking the Master' brings the old lessons of surrendering everything and "naked following the naked Jesus," of the occult discipline of life, of silent meditation and persistent practice. 'Finding the Master' speaks of approaching Initiation and the qualifications for it in terms of *At the Feet of the Master*, and closes with paragraphs of exquisite beauty and an appeal that will awaken the slumbering spirituality of the man of the world. 'The Christ Life' speaks of the five great Initiations, of the fetters to be cast away, of the powers to be acquired. The final touch, once again, is fine:

To know the identity of nature which makes yours the weakness of the weakest, as well as the strength of the strongest; which makes yours the sin of the guiltiest, as well as the purity of the highest; which makes you share the foulness of the criminal, as well as the spotlessness of the Saint. That is the true glory of Christhood, that the lowest is as loved as the highest, as much part of himself as the loftiest and the purest. For only those know the One Life, who can feel themselves in the worst as well as in the best, to whom all are as himself, all that he possesses theirs to take.

The fifth, 'The Christ Triumphant and the Work of the Hierarchy,' speaks of the Guardians of Humanity, of the World-Teachers, of the Divine Rulers, of Their mighty and beneficent labour, and leaves the reader with the inspiring statement: "There can be no despair for a race that has produced a Christ and a Buddha. There is no despair for a humanity where men are everywhere growing into God." The last lecture, delivered at Edinburgh, is called 'Why We believe in the Coming of a World-Teacher'; in this are put forth "certain lines of thought which suggest that such a belief is rational," and our Theosophical lecturers and propagandists will do well to read it carefully. It should be studied along with *The Changing World* and *The Immediate Future*.

The Spiritual Life is the second volume of 'Essays and Addresses,' and will readily find a wide sale. Mrs. Besant is strongest when she writes on the laws of the inner life, for then she expresses her own glorious realisations; and this excellent volume bears a splendid testimony to its author's great familiarity with her subject, at once deep and grave. The book brings inspiration, because it makes the reader feel his own divinity; it brings hope, because it engenders a right resolution to lead the spiritual life; it brings courage and self-reliance on the one hand, the spirit of reverence and peace on the other. The keynote of the book is—practicality; its purpose—illumination; its means—first-hand experience through devotion and knowledge; the final result for the careful reader—enlightenment.

An Introduction to the Science of Peace will prepare the way for the study of Bhagavân Dâs' great work and is meant "to attract readers to the original". While there are many Theosophical books which bring satisfactory answers to the various questions pertaining to the 'how' of evolution, there are very few which attempt to solve the problem Theosophically of the 'why' of evolution. *The Science of Peace* is such an attempt, and in many respects a brilliant one. For T. S. Members and others unacquainted with Indian Metaphysic and its modes of thought and treatment, that volume is difficult of comprehension; but Mrs. Besant's simple, lucid and terse presentation will pave the way for the study of the book.

B. P. W.

Character-Training, by E. L. Cabot and E. Eyles. (George G. Harrap & Company, London. Price 3s. 6d. net.)

This is an extremely useful book for teachers and parents. The sub-title indicates the nature of the work—a suggestive series of lessons in Ethics.

Intended to provide for a graded course of moral instruction, it is sub-divided into eight sections—one for each of the eight years of average school life. By means of stories and poems, it illustrates and inculcates such virtues as generosity, cleanliness, courtesy, cheerfulness, truthfulness, loyalty, patriotism, etc., etc. Naturally a book of even three hundred and seventy pages could not contain sufficient stories and

poems to extend over an eight-years' course. The teacher has therefore to provide himself with certain reference books, but these are very few and are indicated in the work under review. They are (1) The Christian Bible (not for doctrine but for stories); (2) Yonge's *Book of Golden Deeds*; and (3) Edgar's *Treasury of Verse for School and Home*. The present reviewer, a trained teacher of over thirty years' experience, ranging from board schools and bush schools to University Colleges, can confidently recommend this work to all who wish to impart to the young sound ideas on moral questions. There is not a dull page in the book. At the end of each story or poem are simple questions that will help the mental development of the children, by stimulating them to think, observe and attend. A short introductory chapter of fourteen pages, addressed to the teacher, approaches the ideal that is placed before us in the lately published work by J. Krishnamurti in his *Education as Service*.

J. S.

My Psychic Recollections, by Mary Davies. (Eveleigh Nash, London. Price 2s. 6d. net.)

This is a human document, an interesting autobiography, which may take its place among those varieties of religious experience to which we owe so much in the way of instruction and guidance. The book is marked by a strongly religious tone. Its object, the author says in the preface, is "to promote the spiritualising of all religious teaching by showing that we on this side may be in communion with those who have gone before". In religion a Roman Catholic, our author had a vision of her patron Saint, S. Theresa, at the age of seven, and at the age of twelve sensitiveness to the feeling of others was so strongly developed that she often suffered acutely. Reading and reflection soon brought home to Mary Davies the fact "that Roman Catholics were not the only believers and children of God". Action on this principle brought, however, family difficulties which led to her leaving home, and subsequent events brought about her being slowly yet surely prepared for her work. Mrs. Davies, who is well-known in London Spiritualistic circles as a reliable medium, defines a medium as "simply an intermediary between the spirit-world and the concrete work-a-day world. Mediumship is due to a quality or power

in the medium. It is born with the person who is a medium. Mediumship, as we understand it, is not supernatural, and in other respects mediums are natural persons." Her experiences include the seeing of ghosts, their helping, circle happenings, spirit teachings, the seeing of materialisations, including one of Joan of Arc at Rouen, the practice of psychometry, the tracing by its help or by clairvoyance of lost or stolen objects, etc. She saw at a seance, on the day it occurred, the bomb outrage which followed the marriage of the King and Queen of Spain, with the addition that: "As I gazed intently, I saw the form of our late Queen Victoria in what seemed a vibrating cloud, and as far as the radiance from her extended, there was a zone of safety." The book bears its own witness to a devout, if uncritical, mind, anxious, as Lord Rossmore bears evidence in his introduction, to use her "great gift" for good.

E. S.

Socialism and Character, by Vida D. Scudder. (J. M. Dent & Sons, Ltd., London. Price 5s. net.)

A clever study in the psychology of the Socialist movement—no simple matter, judging by the number of conflicting creeds which claim the title of Socialism. But here is a good opportunity to view the situation through eyes which can colour the scene with enthusiasm, without distorting its perspective. While the uninitiated reader is left much in the dark as to the policy by which the assumed "equality of opportunity" is to be secured, except in so far as it is summed up in the phrase "restriction of private property," he can at least rejoice in the exposure of much of the prejudice and avarice which bar the tide of social progress in the name of religion, patriotism, and other much-abused causes. And, since it is the fear of restriction which is probably at the root of such righteous indignation, it is exhilarating to watch the Socialist bombshell boldly presented and skilfully defended. The growing power of class-consciousness is also squarely faced and unhesitatingly justified as a natural means rather than a menace. But it is in discerning the deeper currents of human aspiration by which the movement must ultimately be judged that the writer reveals most insight. For there is no shirking the necessity for patience in fostering the growth of individual altruism, but a frank admission that any social

scheme forced on an unwilling populace must result in the very despotism prophesied by the sceptical. And, underlying all the practical aspects involved in the accepted task of changing human nature, there runs a deep vein of religious conviction that traces its source to Christianity, and insists that a new social order can only live in so far as it provides a form for the fuller expression of the Divine in Man. The interpretation given of that much-debated expression "the kingdom of heaven" is simple and reasonable, and, we believe, would gain immensely by comparison with Theosophical teaching on the occult Government of the world. Possibly many of our readers will disagree with the wholesale remedy prescribed for the ailing body politic, but every true Theosophist will echo the call to newness of life which rings through these pages. Will the Socialists rise to the occasion?

W. D. S. B.

The Gates of Knowledge, by Rudolph Steiner. (T. P. S., London. Price 3s. 6d.)

This latest book of Dr. Steiner deals with the development of the 'Inner' sight, with the "four modes of knowledge"—'occult' knowledge, *bien entendu*! It traces the development of man's sight by Imagination, where it may be said to deal with the objects of the 'astral' levels, through 'Inspiration' to 'Intuition,' that highest faculty, by which alone 'Truth' can be grasped and understood. In the second chapter a very interesting account is given of the 'occult' functions of sleep—of the Soul's work on the body during such hours of physical rest. If I understand Dr. Steiner aright, he believes that it is only when the higher evolution of man is beginning that the Soul quits the body during sleep, which it does in order to be free to pursue its work on loftier planes, and by so doing, leaves that body at the mercy of certain 'elemental' forces whose influence on it is sometimes of an injurious nature. This, according to Dr. Steiner, to a certain extent accounts for the fact which has frequently been commented on, that, when an attempt is made to lead the higher life, one's bad qualities are at first apt to prove even more troublesome and aggressive than they appeared to be before such aspirations were felt. To Theosophical students this idea is, of course not new, but it is here met in different guise:

and it is invariably interesting to have the light of another mind, and of such a mind as that of Dr. Steiner, thrown on such subjects, whether the interpretation of that mind appeals to one or not. In any attempt to penetrate these lofty realms of 'Inspiration' and of 'Intuition' in its ultimate sense, and to explain to the lay-mind what is there experienced, one cannot help feeling that the seer is almost hopelessly handicapped by the difficulty of describing objects of four or more dimensions in terms of three.

With the *Gates of Knowledge* is bound up a lecture entitled 'Philosophy and Theosophy'. In this, Dr. Steiner claims that Philosophy, in its true sense, begins with Aristotle: that it is essentially a Greek product, and that those who assert that it had its origin with Thales or in the remote ages of antiquity are confusing themselves by dragging in all kinds of material from the 'Wisdom' teaching—the origin of which was seership. He deals at some length with the philosophy of Aristotle, and comes to the conclusion that at a later date the followers of the teacher had "become a positive nuisance". Let me assure Dr. Steiner he is not alone in holding that opinion! It is interesting to note that Dr. Steiner finds that we have in Aristotelianism actually a fundamentalising of that which Theosophy is able to support by definition; and he pleads that efforts should be made within the Theosophical Society, which should, in the very best sense, have for their object the elaboration of the principles governing the 'Theory of Perception'.

G. K.

The Signature of All Things, by Jacob Boehme. (J. M. Dent & Sons, Ltd., London. "Everyman's Library." Price 1s. net.)

The works of Jacob Boehme are now so well known to students of Mysticism that our readers need no introduction to this book, the price of which, in this its latest form, places it within the reach of all. We congratulate the publishers of this well-known series on including a book which testifies to the existence of the Wisdom-religion in a period of sectarian strife. *De Signatura Rerum* affords a good example

of the curious but suggestive language which Boehme borrowed from astrology and alchemy to express the spiritual truths revealed to him; and, though much of his meaning is obscure in the absence of a key to the system of symbolism, it is possible that for many temperaments the intuition may be more effectively awakened by this method than by more precise statements.

For the benefit of those meeting the title for the first time, we may quote the first paragraph of Chapter IX, which forms the text of the whole discourse:

"The whole outward visible world with all its being is a signature, or figure of the inward spiritual world; whatever is internally, and however its operation is, so likewise it has its character externally; like as the spirit of each creature sets forth and manifests the internal form of its birth by its body, so does the Eternal Being also."

The volume concludes with that gem of devotional literature 'Of the Supersensual Life,' and other discourses, and opens with an able introduction by Clifford Bax. The lesson that seems to stand out most prominently is the primary necessity of surrendering the personal will to the Divine Will, a lesson much needed in these days of so-called mental culture. Boehme might well repay more serious study.

W. D. S. B.

Rudra, a Romance of Ancient India, by Arthur J. Westermayr. (G. W. Dillingham Co., New York. Price \$ 2.00.)

We congratulate Mr. Westermayr on his production of a very interesting Indian reincarnation story on decidedly original lines. To those who are conscious of the fascination of the East and more particularly of India, we can heartily recommend this book, for they will not only find in it a love story of strong and compelling interest, but will also derive from its perusal some knowledge of the ways and customs of Ancient India. The author has evidently made a deep study of early Indian tradition, and a good glossary of Indian terms shows the solid foundation of history and fact on which the romance is based. The story takes place in those almost pre-historic times when

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the 'fair-faced' Aryans had but newly established themselves in Northern India, and were still engaged in conquering and exterminating the aborigines. The book is composed of many elements, historic, philosophic, occult and romantic, all woven with deft skill into a harmonious unity.

E. S.

Brahmavidyā-larṇamam, by C. Ramiah, B. A., L. T. (THE THEOSOPHIST Office, Adyar, Madras, India. Price: Cloth Re. 1. Boards Ans. 12.)

This is a handy, compendious Telugu work on Hindūism in the light of Theosophy from the able pen of Mr. C. Ramiah of Cuddapah. All the main Indian teachings are presented concisely, in a clear and easy style. Apparent differences between Hindūism and Theosophy are reconciled and explained, authorities being given where necessary. The book is priced low, with a view to placing it within the reach of all. This is the first vernacular publication concentrating much useful information found scattered in many books. It supplies the keenly felt want of a good text-book for the use of the Telugu public, and will help largely in the dissemination of our teachings. The author well deserves to be congratulated on the service rendered by him. We heartily recommend the book to the Telugu public.

S. N. R.

The Path of Social Progress, by Mrs. George Kerr. (Thomas Nelson & Sons, Edinburgh. Price 2s. net.)

This book is the substance of lectures delivered in Edinburgh, and so naturally the needs, the methods, and the institutions of Scotland and her capital are chiefly considered in detail, though the conclusions reached are general. Mrs. Kerr has been much impressed by the methods of charitable relief adopted by the celebrated Dr. Chalmers, who seems to have been one of the first to lay stress on the importance of personal interest instead of merely pecuniary relief, in dealing with charitable cases. His plan was to divide his parish into groups of fifty families to whom a deacon was assigned, who was expected

to know them intimately, and to act primarily as friend and counsellor and only in the last resource as alms-giver. Under this scheme astonishingly good results were obtained at a very small monetary expenditure, for of indiscriminate public charity Dr. Chalmers had a well founded distrust. Mrs. Kerr considers 'Experiments in Relief' under different heads, those of Dr. Chalmers, of Legislation, and of Charity. The Report of the Royal Commission on the Poor Laws is also examined with its famous Minority Report, the same conclusion being drawn, viz., that it is the personal element that counts, "the man who administers it and the man to whom it is administered". There are also some interesting diagrams dealing with the transmission from one generation to the next of Deaf-Mutism, of Pulmonary Tuberculosis, and of Ability, the latter well worth study. Concerning the doctrines of heredity and of environment some very unexpected results are shown as the effect of the investigations undertaken by Professor Pearson and his students. On drunkenness, for example, it was found that "drunken parents seem on the whole to have the healthiest children"! Professor Pearson writes: "The only definite conclusion that can be drawn is that there is no close and simple relation between parental alcoholism and defective health in the children, which can be summed up as ascertained from a sample of moderate size of the general population."

The chapters dealing with the training necessary for social work are the most valuable features of the book, and should be studied by all social workers; however, some may disagree with the main conclusions reached by the author. On one point she is very emphatic: on the necessity for relating effects to causes; on unity in effort; on dealing with the whole of each case or the family, and not only with different departments such as want of work or sickness. "It is the mastery of the whole life that is necessary." For this entire mastery Mrs. Kerr realises that religion is necessary. A deep conviction of the value of the spiritual element in life pervades, inspires, and is the last word of a very valuable book.

E. S.

THEOSOPHY IN MANY LANDS

AUSTRALIA AND NEW ZEALAND

AUSTRALIA sends encouraging reports from her five States. In Sydney, work is getting brisk, Mrs. Ransom's two visits adding much zest to the public interest in Theosophy generally. Crowded audiences are reported at all her lectures. The Gnosis Lodge sends an interesting programme of 'A Musical Evening' given at their Lodge on the first Anniversary of their 'Pythagorean Music Society,' which was a great success. Melbourne is hard at work in her several Lodges.

In Brisbane, the T. S. 'Order of Service' is well organised, and good results are obtained. Rockhampton is progressing steadily. West Australia speaks cheerfully as regards steady work in her Lodges in all branches of activity. Tasmania progress is reported steady, and there is an increasing number of enquirers into all branches of Theosophy since Mrs. Ransom's visit to their shores.

Our correspondent from New Zealand writes that there is a quiet steady growth in activity, enthusiasm, and membership all over the Dominion, and that the press is on the whole sympathetic towards Theosophy, as is evidenced by the numerous mounted newspaper cuttings sent for filing. Organisation seems carried to a fine point in New Zealand, and it appears to yield splendid results, judging by the amount of work done, and the interest shown in Theosophy by the general public. Here building schemes are also being considered, and they hope soon to see their way clear to building a Headquarters in the Dominion.

S. W.

AMERICA

The founders of Krotona have long had in mind the establishing of a Theosophical University, and the first step towards the fulfilment of their wish seems now to have been taken. The summer session of the Krotona Institute has been so successful that the authorities have felt encouraged to continue the work of the school during the winter. The new term begins

in January. A number of interesting courses of lectures covering a wide range of subjects—scientific, philosophical, historical—have been announced. Non-members of the T. S. are welcomed to a participation in the activities of the Institute. The fees are very moderate. The council for Theosophical Propaganda among the blind has been doing good work. This particular branch of our activities demands much patience and self-sacrifice on the part of those who devote themselves to it—the results of hard work being comparatively small and inconspicuous. All the more is the 'Braille Council' to be congratulated that several books have now been translated for the use of the blind: *The Path of Discipleship*, *The Ancient Wisdom* (in six volumes, so bulky is Braille literature), *An Outline of Theosophy*, and *At the Feet of the Master*. A monthly Bulletin is being issued to which there are already 33 subscribers. Selections from *Light on the Path* and *The Voice of Silence* are running serially in this little Magazine, and are so typed that they can be printed as books later.

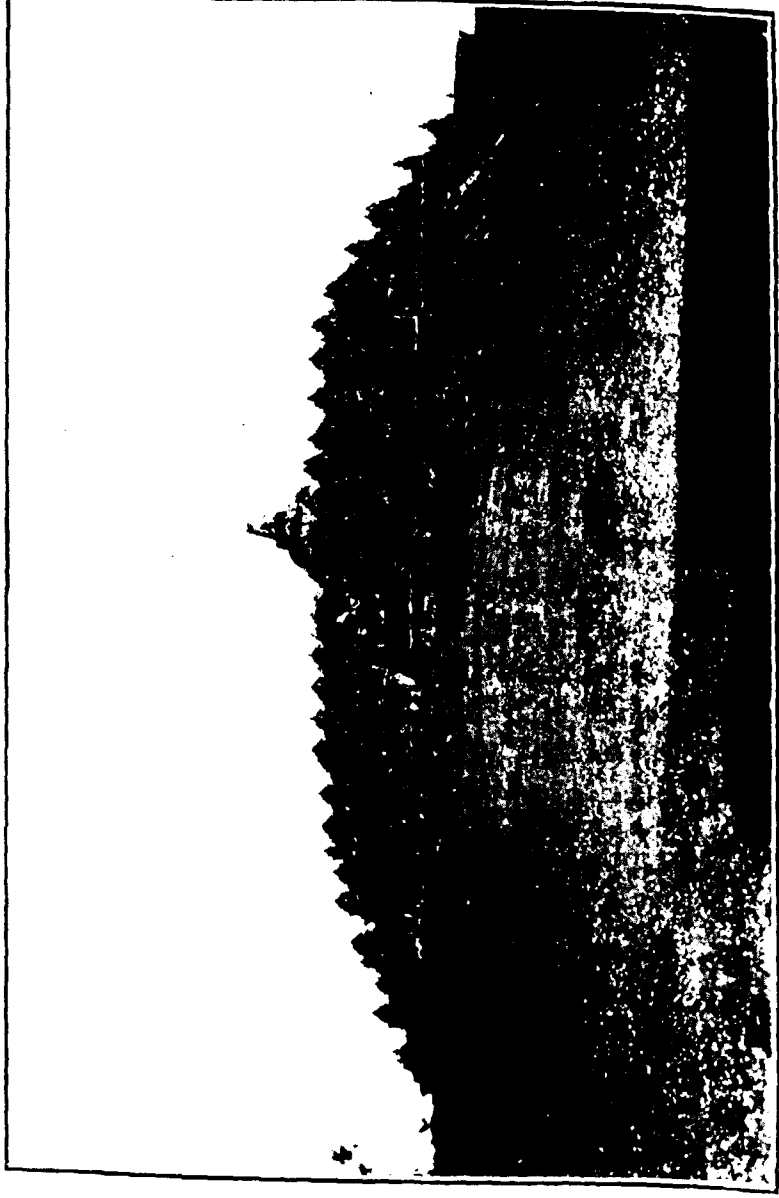
A. de L.

RUSSIA

Our season begins well: The Committee of the Congress of popular Universities in Russia has accepted a paper from the General Secretary, and one from Mme. Pissareff. We have tried to bring in the idea of the necessity of a comparative study of religions in Universities. The General Secretary has been invited to take part in the spring in a Congress on Education. One of our earnest workers, Mme. Pouchkine, has succeeded in penetrating into a prison, and has there begun a beautiful Theosophical work.

Mme. de Manziarly is coming for a tour of six weeks and will lecture in all our centres.

A. K.



BORO-BUDUR. GENERAL VIEW.

suppose"! But such people, *The Times* thinks, must have been much surprised by the Dean's remarks, which make Mysticism alone "religion at first hand". The Mystic's faith "is more scientifically secure" than that of others. And the article proceeds to make a very good defence of the Mystic. Thus from without and from within, from Atlantis and from S. Paul's, arguments are coming which justify the ridiculed teachings of Theosophy. H. P. B. told us in the nineteenth century that many proofs would be given in the twentieth of the truth of her statements. O great Pioneer! the proofs are accumulating.

The Dean of S. Paul's must be careful, or he will have leaflets circulated all over Europe denouncing him as immoral. He is reported in *The Times* of November 6, 1912, as giving a second lecture on the ethics of Mysticism, and as saying of the state of illumination that: "Strictly it was not a moral state, as morality in the ordinary sense was transcended in that state." We are likely to have Mr. Fussell of Point Loma issuing this sentence as: "Mysticism is not a moral state," and declaring it to be therefore immoral. The Dean pointed out, it is true, that "the lowest ideal of the Mystic was that he should become the ideal citizen". But this can be omitted. All over the world Mr. Fussell has circulated my own statement that the "T. S. has no moral code," and has suppressed the remainder of the statement that the T. S. has the noblest moral ideals, and strives to live in the spirit of Christ rather than by the law of Moses. The article from which the words are taken contains the most strenuous assertions of the necessity for the noblest moral life. Mr. Fussell's statement is on a

par with that of the sceptic who declared that the Bible said: "There is no God." It is difficult to understand the state of mind of a man who can deliberately circulate over the whole world for years a deliberate falsification of this kind. I shall be in America next year, and shall take steps to protect the Theosophical Society from further slander from Mr. Fussell. In fact, by the time this reaches the public, my lawyer in America will have received instructions to have all preliminaries complete before I reach the States.

I see that the *Leader*, Allahabad, has received a check in its wild career. *The Madras Mail* of November 25, 1912, has the following:—

Benares, 23rd November. In the criminal case lodged by Babu Jagannath Das, of Queen's College, Benares, against Mr. C. Y. Chintamani, editor and printer of the *Leader* of Allahabad, under Section 500, I. P. C., for alleged defamation, a compromise was filed in the Court of the Joint Magistrate. Babu Gourishanker Prasad, B. A., LL. B., Vakil, High Court, author of the alleged defamatory correspondence, wrote a letter of apology to the complainant and another letter in the *Leader*, contradicting his letter and expressing regret at having caused pain to the complainant, and he also paid Rs. 800 as damages.

I feel a little inclined to copy the clergyman who was in a crush and being violently hustled; a man near him, undergoing the same treatment, uttered "a big, big D"; "Thank you, sir," quoth the parson. Seriously speaking, Mr. Chintamani is a very smart young man, and is probably inspired in his violent utterances by a genuine love of India; twenty years hence, when he has sobered down, and has shed his youthful antagonism to religion, he will, I hope, become very useful to his Motherland. If the above prosecution makes him hesitate to insert anonymous letters of abuse against people he dislikes, it will have served a useful public purpose. It

is not every one who can afford to treat such letters with contempt, as I have done for nearly two years.

* * *

An interesting article on 'A Musical Cure' appeared in the Florence journal, *The Italian Gazette*. The writer states that he has made some experiments "on the use of musical sounds as a cure for neuralgia," and the result of these and of enquiries on the subject among friends have led him to the following conclusions:—

The note F natural immediately below the middle C of the pianoforte on the majority of subjects produces the greatest effect, though some are more influenced by F sharp and G natural and E natural. To allow the sound to exercise its full curative power the patient must put his mind in a state of receptivity, to endeavour, so to speak, to drink in all the beauty of the sound. I can explain the state better perhaps by asking the reader to observe the audience at a concert. Those who are lovers of music seem to place themselves in such a position, such an attitude of mind, as to enjoy all the music thoroughly; it is this position and attitude of mind that I want the patient to adopt. The effect is still more strongly marked if the same note is sounded on the 'cello, as on this instrument the notes between E natural, F natural, F sharp, and G natural can be sounded. The experiments should be carried out in a room where there is practically no sound—the ticking of a clock or even of a watch in one's pocket should be avoided. This may be arranged by covering the walls of the room, doors and windows included, with thick felt.

A curious fact about the note F natural is that it seems to be the middle note of nature. The noise of a crowd or a city in the distance resolves itself into F natural.

Students of *The Secret Doctrine* will recall the statement of H. P. B. on this subject as to the 'Great Tone':—

It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the key-board of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch which, as said, is the F, or Fa, of the diatonic scale.—S. D., iii 463, 464.

To those whose ears are open, all nature is ever singing, and truly melodious is the chant which ever arises from our earth. As is said in *Light on the Path*, the sound of life "is not a cry but a song". Glad is the music which rings out from fairy-bells of blossoms dancing in the sunlight; glad is the murmur of innumerable grass-blades swaying in the wind; glad is the song of the birds in the trees, weaving a tracery of audible melody over the supporting warp of what are called the inaudible singings of creeping rootlets and of rising sap. "All Thy works praise Thee, O Lord," Lord of Life and of Love; and to the open eye and the open ear beauties undreamed of by our blind and deaf humanity fill the fragrant air with daintiest measures and harmonies of countless microtones.

* * *

Colonel Roosevelt has his friends and his enemies. One of our New York members writes that a lawyer of much ability and with no personal reasons for so thinking, "considers the Colonel as the worst reprobate that this country has produced; and a few nights ago I heard a prominent clergyman say that he considered him the greatest man since Jesus". As is the case where most great men are concerned, opinions are violent, for and against. And Theodore Roosevelt is a great man. It did not need as proof his splendid courage when he was shot. He has struck a high and pure note in American politics, and I hope he will succeed Dr. Wilson at the White House.

* * *

The Mysore Widows' Home is an admirable institution, and we are glad to see from its *Report* that it is doing well, and that H. H. Mahārāja of Mysore has

given a building for the Home and a monthly grant of Rs. 60. The Mangalore *Report of the Depressed Classes Mission* shows fair support, and much devotion is spent upon its work; but it is evidently uphill labour. The attempt to form a Pañchama colony goes forward but slowly. Great credit is due to those who are trying to improve the miserable conditions under which so many of the Pañchamas live.

* *

Narottam M. Goculdas, Esq., F. T. S., while Sheriff of Bombay, had the admirable idea of creating a Two-Anna (two-penny) Famine Fund for the relief of the Kathiawar sufferers. No less than Rs. 78,088-14-10 has been collected for this Fund, since it was started on January 13, 1912. Three cattle kitchens were opened, and a big grain shop was established where grain was sold at reduced rates—one of the best forms of help. Rs. 62,932-14-8 went in fodder for the starving cattle. Mr. Narottam M. Goculdas is thinking of starting a 'Presidency Permanent Famine Fund'; he says: "A draft of the scheme is being made ready and will be placed before the public in a short time." Such a Fund would be able to meet a call for relief at once, whereas now there is much delay in collecting money when the need for it is already urgent. The idea is a good one, and we trust it will be successfully carried out.

* *

The Victoria Hall was packed each Sunday for my lectures, and hundreds of people were shut out, and went away disappointed. Some Madras gentlemen very generously arranged to hire the great circus tent, belonging to the Pārsī Theatrical Company, on November 29th,

so that all who wished might hear. The place was crowded, all standing room being occupied. I lectured on 'The Higher Self and the Spiritual Life'. The four lectures are being published separately, and will also be issued in a little volume. We sold some reserved seat tickets for the three lectures, and after paying the expenses, we have forwarded the surplus to the Society for the Prevention of Cruelty to Children.

* *

In the London Lodge of the T. S., our Vice-President, Mr. A. P. Sinnett, is delivering a very interesting course of lectures on Astronomy, illustrated by lantern slides. Mr. Sinnett treats the subject from the ordinary scientific standpoint, illuminating it by occult teachings. The lectures are arousing, needless to say, very great interest. Conversational meetings are held in the afternoons, alternating with the lectures in the evenings. We hope that these lectures may later be issued as Transactions.

* *

The Hon. Mr. Khan Bahadur Kudus Badsha Sahab has been appointed Sheriff of Madras for the coming year, and *The Madras Mail* remarks: "Much respected amongst the English, Muhammadan and Hindū communities, his appointment to the Shrievalty will give satisfaction in all quarters." This gentleman was one of those who signed the address of the citizens of Madras, presented to me on October 23, 1912. He will have a technical, as well as a real right, to represent the citizens during his year of office.

* *

An English member writes:—

One of our members here told us of an interesting remark a Roman Catholic priest made to her last week regarding

the Theosophical Society. He met her by chance at the house of a friend he was visiting and asked to what religion she belonged. She said, "I am a Theosophist," quite expecting him to freeze up. But his comment was this: "Well, materialism is dead and buried for ever, thanks to your lot."

There is a truth in that, for H. P. B. did not give her life in vain. She slew the dragon of materialism, and only its reflex writhings remain.

* * *

There is a paper called *The Watch-Tower*, the organ of an American body, 'The International Bible Students' Association'. At a Convention held last year, the Association appointed a Committee to make a tour round the world, and to "supply an unvarnished report of the true condition of affairs in Oriental lands, amongst the peoples usually termed 'heathens'." The report is contained in the April number of the above magazine and has just reached me. It is the most extraordinarily fair and honest report of the 'heathen' which I have ever seen from a Christian pen. Some extracts from it will be found elsewhere in our columns.

* * *

What do our readers think of this?

Nid oes cwestiwn a glywir yn amlach pan siaradir am ailymgnawdoliad na: "Os bum yma o'r blaen, paham na chofiaf hyny?" Fe rydd ychy dig ystyriaeth i ffeithiau atebiad i'r gofyniad.

It is not a cipher, but is a proof that Theosophy is reaching our Welsh brethren in their own mother-tongue. Hearty congratulations to the enterprising Welsh Theosophists. It is a translation of 'Why our past lives are forgotten,' and 'Karma,' from 'Elementary Theosophy' in THE THEOSOPHIST. The little pamphlet is issued by the Cardiff Lodge, and its publication is due to a devoted Welsh member.

* * *

I am very glad to announce that the Madanapalle High School—for which Mr. Ernest Wood did so much, and to which he added a fine laboratory by the help of Mr. Charles Harvey—has received another most valuable addition to its buildings, in the shape of a Library. It is erected by a son to the memory of his father, and he has given it his father's name, 'The Mulbagal Venkoba Rao Library'. The foundation-stone was laid on November 29th by the Headmaster, Mr. Giri Rao, B. A., and the Collector presided, and said some generous words of praise.

* * *

As we go to press the *Times* report of Dr. Inge's third lecture reaches us. He dealt with prayer as the Mystic knows it, and advised his hearers to learn about it rather than to "condemn it with faint praise, or point out the mistakes and heresies to which it might lead". The true Mystic did all work as worship. He "was too strong a sacramentalist to care much for sacraments"—a pregnant phrase. "If he was filled with water springing up into everlasting life, he could not very much care for the stagnant cisterns of tradition." The Dean did not believe in the objective reality of visions and like phenomena, but he did believe in the Mystics' great central experience—direct communion with God. Perhaps, after awhile, the Dean will realise that, while the outer phenomena of a vision may be created by the mind, there are underlying facts of an objective world which are seen *through* the mental atmosphere which distorts them, and imposes on them its own colouring.

THE WATCHERS FOR THE DAWN

(A Song of Advent)

The Vision is there, it is there
For all who have eyes to behold,
And the sounds of His Coming are clear
For those who have ears to hear.

As the morning, so tender and fair,
In a glory of crimson and gold,
Rises, with light from the East,
Rises for greatest and least;
And the flowers, at the Sun's high feast,
Open their blooms and rejoice;
And the birds, with welcoming voice,
Sing at the Coming of Day,
Shout for their joy of the light:—

So it shall be, it shall be,
For our world, so weary and sad,
When the mighty shall know there is none so mighty
as He;
And the humble shall lift up their eyes to His Face, and
be glad;
And the souls of the eager, the loving, shall open as
flowers,
In the glow of those wonderful hours,
When the Teacher of Angels and men
Moves in our midst again.

(So shall it be, ye weary, in the Day
That is not far away.)

But now, in the end of the night,
Now, in the hush of the dawn,
Now, when the veil that is drawn
Betwixt men's eyes and the Light
Hath begun to quiver, hath thinned,
Till a breath of the Heavenly Wind
Shall tear it asunder:
Till, with power and great glory, and wonder,

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THE WATCHERS FOR THE DAWN

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The Light of the World shall shine, and the Day of the
Lord shall break—
Even now, in the end of the night,
There are those who stir and awake,
Who rejoice that the darkness is well nigh past,
That the Day of the Lord is at hand,
That the Coming of Christ is near,
That not for ever, unending, the night shall last.
They are waking in every land,
And their watch-fires are burning clear.
Like stars, in the spaces of night,
They shall burn and burn, till they fade out of sight,
In a glory of infinite light.

And now, in the end of the dark that has hung so heavy
and long,
As the birds break the hush of the dawn with fragments
of welcoming song,
So hearts call to hearts in the stillness, rejoice, and are
strong;
So fire unto fire is beaconing, far and wide,
So the lovers of Christ proclaim them on every side.
So their fires shine out, one by one,
And they call to each other, the whole world round,
Till their glimmering fires shall be quenched in the blaze
of the Sun,
And their fragments of song in the great Hosanna be
drowned.

By ineffable Hope possessed,
These are they who wait,
Calm in a world's unrest,
Fearless 'mid doubts and hate,
Hopefully hearing the cry of a whole humanity's need;
And the clamour of warring nations and classes, the
Babel of creeds,
Bewilders them not; for they know
That the Elder Brother of men,
The Incarnate Wisdom of God,
The Mouth that utters His Word,
The Master of Masters, the Lord
Of Angels and men, the Desire of all Nations, their
Saviour and Lover,
He who the ways of earth hath trod,
In a day that is long ago,
Shall tread them in blessing again,
And again shall His Glory discover,
Breathe Love on a sea of strife,
Bid mourners from mourning cease,
Give us, for clamour, Peace,

Bring Truth to them that fervently seek,
 To souls, awake and alive, fuller abundance of Life,
 Infinite Pity to souls crushed, and unhappy, and weak—
 Judgment, stern as a sword,
 Mercy, as pouring of balm;
 To the proud, the rebuke of the Lord,
 To the lovers of Peace, to the men of good-will,—His Calm.

He that is faithful and true,
 He who hath sworn—"I Come,"
 Comes to make all things new.
 Voices of earth, be dumb.

Ye, whose fires burn bright,
 Whose ears are quick to hear,
 Watchmen, in many a land,
 Watchmen, what of the night?
 Say, is the Morning near?

"The night is far spent, and the Day, the Day of the Lord,
 is at hand."

C. W. Scott-Moncrieff

HELENA PETROVNA BLAVATSKY¹

By MADAME PISSAREFF

Surrounded by love and hatred of parties, her immortal
 personality goes through the annals of the world's history.

—Schiller.

THE FIRST PERIOD OF H. P. BLAVATSKY'S LIFE

ONE can hardly imagine anything more wonderful
 and more unjust than the persistent misunder-
 standing, and even enmity, which Russian educated
 society still shows towards its great countrywoman,
 H. P. Blavatsky.

Eighteen years have gone by since the day of her
 death; more than thirty years since she founded the
 Theosophical Society—time enough to bring forth an
 earnest research into the activity and work of this
 Russian woman, who fought with such indomitable
 force against the materialism that enchained human
 thought; who inspired so many noble minds, and who
 was able to create a spiritual movement which is still
 growing, developing and influencing the consciousness
 of our contemporaries. The results of her work are
 in sight, and they, alone, can give a true appreciation
 of H. P. Blavatsky.

¹ Translated by Madame Pogosky. See THE THEOSOPHIST, May, 1911.

She was the first revealer in modern days of the occult teaching on which all religions are founded, and the first to make an effort to give a religio-philosophic synthesis of all ages and all races. She brought about the revival of interest in the ancient Eastern wisdom, and created an international brotherhood embodying a reverence for human thought, in whatever language expressed, a broad tolerance for all members of the human family, and an effort to realise not a dreamy, but a concrete, idealism, transfused into all spheres of life. Such results should silence enmity, and awaken a deep interest in the wonderful power of a soul, which could give such an impetus to human thought. Yet in Russia the name of H. P. B. is still surrounded with distrust, and there is not a single influential voice to say a word in favour of her, who in justice should be regarded as the glory and pride of her country.

Out of all her literary work, which revealed to western Europe the occult teachings of the ancient East, only one book, *The Voice of the Silence*, has been translated into Russian up to last year; and her literary name is known only by the *Indian Sketches*, which, under the title of *From the Caves and Jungles of Hindustān*, were published in the *Russian Messenger* in the beginning of the eighties. All I can find in Russian literature concerning H. P. B. is a fiendish pamphlet by W. Solovieff, several articles by the same author, but adopting quite a different attitude, in the *Rebus* (July, 1884), and two articles in the *Dictionary of Vengeroff*. One of these is a quite insignificant biography, made up from third-hand information, and the other is by Wladimir Solovieff. If we add to this a biographical sketch, very little known, by H. P. B.'s

sister, Vera P. Jelichovsky, issued in the *Russian Obosreine*, 1891, a book by the same author written in answer to the above-mentioned pamphlet of W. Solovieff: *H. P. Blavatsky and the Modern Priest of Truth*, and two articles in *Rebus*, 1881-2, also by Madam Jelichovsky, we include all that has ever been written in the Russian language about H. P. B.

H. P. B., by her wonderful psychic organism, showing powers which the majority of people have not yet developed, so far outdistances the type of a modern intellectual man, that only the psychology of the future may be able to understand her fully and to define her qualities. History tells us, that now and again there have already appeared human beings gifted with powers unknown to mankind; such were Cagliostro, Jacob Böhme, Swedenborg, and others, but the difference between them and H. P. B. is great. They lived in other times, when communication between people was slow and statements were difficult to verify, and critical analysis was yet in its infancy, so that we have only vague legends about their wonderful powers; but H. P. B. appeared in the world at a time, when intellectual inter-communication goes on all over the world with great rapidity, when every remarkable fact becomes immediately all the world's property. She lived successively, quite openly, in three different parts of the world receiving anyone who wished to see her, and was personally known to a multitude of people of every nationality and profession. She was also known to many scholars of America, Asia and Europe. She herself, her life, and her so-called miracles, were in everybody's sight. It was impossible to ignore her or turn her into a vague legend. But few realise even now that not only the

teaching she has brought from the East, but **she herself**, her personality, and her wonderful psychic gifts, are of the greatest importance to our epoch. She is not a theory, but a fact, and this fact affirms most persistently, that science must either broaden its limits, enclosing in its boundaries not only physical phenomena but also the super-physical, and accept psychic and spiritual evolution as well as the evolution of forms, or—lay down its arms and consider itself as helpless in view of the higher order of phenomena. From this standpoint, as a fact far outstripping its epoch in its inner qualities and lending deeply interesting suggestions as to future lines of human development, H. P. B. ought to be of the greatest interest to modern psychologists; *how* this interest has been shown in reality, we know from the *Report* of the scientific Psychical Research Society. I found no better attitude in any other accounts of professional scientists.

When one comes across reminiscences and recollections of those who knew H. P. B. personally, both friends and foes, or when one questions the living witnesses of her life, one is struck with the variety of their opinions, as if it were not one, but many, who pass before one's vision under that same name of 'H. P. B.'. To some she is a great being, who opens new ways to the world—to others a dangerous destroyer of religions; to some a charming, brilliant companion—to others a misty exponent of inconceivable metaphysics; she is either a great heart full of compassion for all sufferers, or a soul knowing no mercy; either a clairvoyant, penetrating into the depths of a soul, or a naïve believer in the first comer; some speak of her endless patience, others of her turbulent irascibility; and so on, *ad infinitum*. Indeed there are no brilliant features of a

human soul that are not connected with the name of this wonderful woman.

No one knew her *wholly*, with all her qualities. Her uniqueness went so far, that even her nearest and dearest felt puzzled and mistrustful.¹

The tragedy of the solitariness becomes evident when one reads her biography, written by her beloved sister—alongside of the latter's love, how much misunderstanding, often confusion, how much *enforced* confidence, just because she saw "irrefutable proofs". What an astonishment this loving sister expresses when she meets with a very high appreciation of H. P. B.'s personality; on such occasions she feels like apologising, as if to say: "Well, this is rather too much!"

Yet this is very natural. H. P. B.'s qualities were so far above the usual level that they were too foreign to the great majority. Someone said about her that: "she rose to heights where only eagles among men may soar, and those who could not rise with her saw only the dust on her soles". Even her nearest co-worker and assistant, Colonel Olcott, confesses in his *Diary*, that, in spite of many years of companionship, he could never answer his own pregnant question: "*Who was H. P. B.?*"—so resistant to any ordinary definition was her many-sided nature, so unusual were many of her qualities and manifestations. But in some of the descriptions all who knew her agree: all affirm that she possessed an extraordinary spiritual power, which subjugated all surrounding her, that she had an incredible capacity for intense work, and a superhuman patience when it concerned her ideal and her fulfilment of the Master's will; they also unanimously agree, that

¹ Puzzled, yes; mistrustful, never.—A. B.

she had a striking, limitless sincerity. This sincerity tells in every expression of her ardent soul, which never shrank before the "what will be thought of her?" "how will they read her thoughts and actions?" It tells also in the spontaneity of her letters, in every detail of her stormy life, full of suffering. Her sincerity and confidence reached a degree most amazing in one so rich in experience: to begin with, there was the life of a young Russian girl in good society during the time of serfdom; and then the quite fairy-tale experiences of India and Tibet in the rôle of a disciple of eastern Sages, and finally the no less extraordinary position of a spiritual teacher and herald of the Ancient Wisdom among highly-cultured Englishmen in the soberest of European centres—London.

One of H. P. B.'s qualities, which exercised a great attraction on her own friends, and at the same time sometimes seriously harmed her, was her well-pointed, brilliant humour, mostly kindly meant, but sometimes ruffling to petty ambitions.

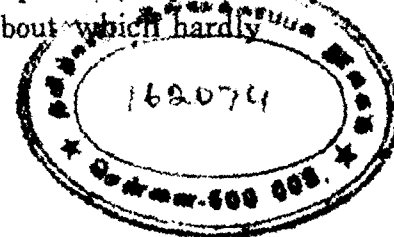
Those who knew her in her earlier days, remember her with delight—unswerving, impetuous, merry, sparkling with acute humour, and witty conversation. She loved to joke, to tease, to create a commotion. Her niece, N. W. Jelichovsky, says: "Aunt had a wonderful quality: for the sake of a joke, or a witty word, she would bring anything upon herself. Sometimes we laughed ourselves into hysterics, listening to her interviews with London reporters. Mother often reproached her: 'Why do you invent all this?' 'Ah, well, they are poor chaps; let them earn something!' Sometimes she would tell impossible stories even to her Theosophical friends, just to make them laugh.

We did laugh then—but with some people out of the dullness which does not understand a joke, there came a lot of misunderstandings and unpleasantness and not only unpleasantness. It is very likely that some of those who were affected by her jokes went over into her enemies' camp.

Her enemies may be divided into two categories: enemies of her teaching and her personal ill-wishers. Among the first, the most violent were the missionaries residing in India, whose influence was shattered by her striving to unite in a general Esotericism all ancient Aryan beliefs, and to trace the origin of all religions to one divine Source. Besides the missionaries, she had also enemies among the orthodox spiritists, whose teachings she undermined, both by numerous articles and conversations, with her usual straightforwardness. She had also personal enemies among the English in India. By nature she loved freedom and hated conventionality, and this alone shocked English society in India, which could not forgive her for preferring the despised Hindû; moreover all those who approached her with a selfish desire to gain the occult knowledge which gave her power to manifest her 'wonders' and who did not get any, they also became her foes. The result of all this hatred was the well-known case of Coulomb, Patterson, and Hodgson.

I will now give those biographical details which I have been able to verify with the courteous co-operation of her nearest relatives.

Her life can be divided into three well-defined periods. Childhood and youth, from her birth in 1831 up to her marriage in 1848, make up the first period. The second, the mysterious years about which hardly



any definite information can be had; this period lasted twenty years, from 1848 up to 1872, with an interval of four years spent in Russia with her relatives. The third, which lasted from 1872 up to her death, was spent in America and India, and the last six years in Europe, among many witnesses who knew Helena Petrovna well. Of this period there are many biographical sketches and articles on it, written by those who were near to her.

It is much more difficult to get a clear idea of her childhood. From the two books of her sister V. P. Jelichovsky, *When I was Little*, and *My Youth*, where she describes her family, one can hardly get any idea of Helena Petrovna's character and experiences. This is partly due to the fact, that Madame Jelichovsky was four years younger than her sister, and could not consciously observe her, who, by her own statement, lived quite a separate life; and partly because during the thirties of the last century, when the sisters were children, supernormal psychic powers must have been considered as something very undesirable, and to be kept hidden from other children. The second source of information is Mr. Sinnett's book, *Incidents in the Life of Madame Blavatsky*; it gives many interesting details, but the author wrote his book from chance narratives of Helena Petrovna, and it is difficult to be sure how far he remembered accurately, and how prompt he was in putting them down.

Among the people of her own age, her aunt Nadejda Andreevna Fadeeva—only three years older than Helena Petrovna—who was on most intimate terms with her when they were children, confirms the wonderful phenomena surrounding H.P.B. in her childhood. One of her letters, written in May, 1877, is given in Mrs. Besant's

brochure, *H. P. Blavatsky and the Masters of Wisdom*, London, 1907.

The physical heredity of H. P. B. is rather interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein-Hahn. Her mother was grand-daughter of Bandre du Plessy—an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavel Vasilievitch Dolgoruky; their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna's own grandmother, who herself brought up the early-orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman. She herself educated her daughter Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under the *nom de plume* 'Zenaida R.' and was very popular in the forties. Her early death evoked universal grief and Brélomsky¹ devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'. I heard a good deal about the Fadeef family from Marie Grigorievna Ermoloff, who possessed a wonderfully clear memory, and knew the

¹ A famous Russian critic.

family very well when the Fadeefs resided at Tiflis, while Madame Ermoloff's husband was the Governor of this province in the forties. She remembered Helena Petrovna as a brilliant but very wilful young lady, who would not submit to anyone; the family enjoyed a high reputation, and Helena Petrovna's grand-mother was so highly thought of, that notwithstanding her not visiting anybody, the whole town came to "pay her homage". Besides the daughter Helena Andreevna, who married an artillery officer Hahn, and another daughter (Vitte by marriage) there were two more children: Nadejda Andreevna who now lives at Odessa, and a son, Rostislav Andreevitch Fadeef, whom Helena Petrovna loved so much that her biographer, H. S. Olcott, said that they and Vera Petrovna Jelichovsky (her sister) with her children—were her only attachments on earth.

Left early an orphan, Helena Petrovna spent the greater part of her childhood in the home of her grandfather Fadeef, first in Saratoff, later at Tiflis. As far as we can judge, her childhood was very bright and joyful. In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grand-mother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers;

on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grand-mother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to have been sprinkled with blood. Besides the phenomena due to her near connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindū in a white turban, always one and the same. She knew him as well as she knew her own relatives and called him her Protector, saying that it was He who saved her in dangers.

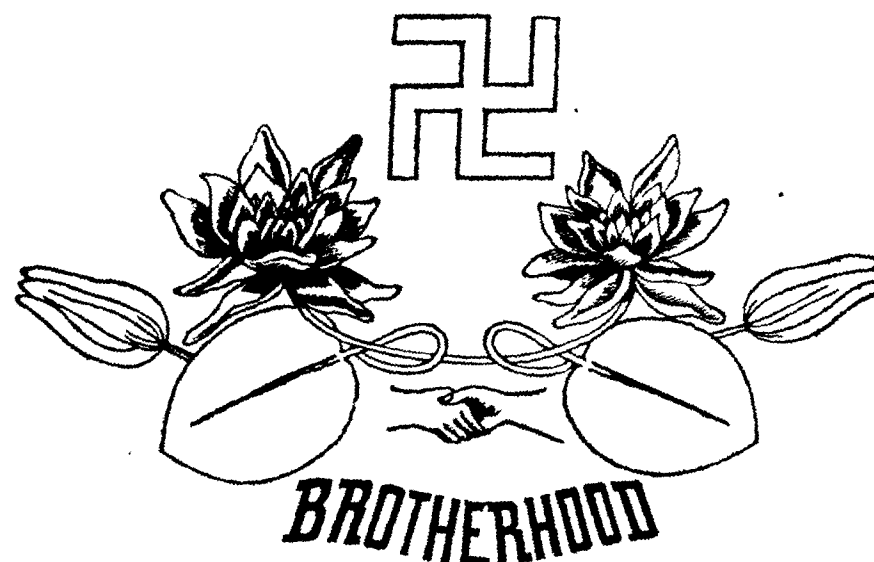
One of those accidents happened when she was thirteen years old: a horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked some one to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other

reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture.

Thus the childhood and youth of Helena Petrovna passed under very happy conditions amidst a cultured and, it seems, a very friendly family, with benevolent traditions and a very sympathetic attitude towards the inferior classes. Her marriage at the age of eighteen with an elderly and unloved man, with whom she could not have anything in common, can be explained only by a keen desire to gain more freedom. If one imagines the conditions of life of a young lady in provincial 'high life,' even in a good family, with all the prejudices and irksome etiquette of that time, one can easily understand how such conditions oppressed a nature so ardent, so difficult to limit, and so freedom-loving as the young Helena Petrovna's must have been. Further happenings confirm this supposition: three months after her wedding, Helena Petrovna ran away from her husband, and this flight brings the first period of her life to a close, after which begins another, full of endless wanderings by sea and land in one or another part of the world.

Helene F. Pissareff

¹ Some say on her wedding journey.—Ed.



THE BEARING OF RELIGIOUS IDEALS ON SOCIAL RE-ORGANISATION

By ANNIE BESANT, P. T. S.

(Concluded from p. 465)

IN order to realise the effect of Religious Ideals on a Society growing up around them and dominated by them, we should carefully study the history of the past, bearing this in mind. Let us take for such study the Ideals of Christianity, and the development of European Society under their influence.

Two main Ideals appear to me to be presented by Christianity: (1) The Value of the Individual; (2) Self-sacrifice.

The first of these made the Individual, instead of the Family, the social unit, and, by emphasising the value of the individual soul, evolved and strengthened the sense of Individuality in man. The immense stress laid on the life here as determining man's everlasting destiny; the submergence of the idea of reincarnation—universal in the ancient world—entailing the permanence of the after-death happiness or misery brought about by the use of that one life on earth, thus magnifying its importance beyond all measure; the substitution of this conception of the overwhelming value of earthly life with its accompanying heaven or hell for that of a continued life, repeatedly circling through the three worlds—physical, intermediate and heavenly—in a long evolutionary process by which, ultimately, perfection was attained; all this inevitably led to the emphasising of the value of the individual possessed of this single chance of salvation; this one, short, span of earthly life linked to such gigantic outcome magnified the all-importance of the individual soul. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The Christian teaching, based on the Hebraic ideas of the fixed earth with its revolving firmament studded with sun and moon and "the stars also," made man as truly the centre of life as was his earth of the universe. For man God descended upon earth, took birth in human flesh, and died; man's salvation was God's chief occupation; for man He rose, ascended into heaven, and thence would come again; man's behaviour pleased or grieved Him, made Him content or jealous and wrathful; "God is angry with the wicked every day"; heaven was clouded by

man's ill-behaviour, and rejoiced over his contrition. Man's importance became enormous in this scheme of things, and his value rose to an unimaginable figure. If we contrast it with the previous conception of a continued life—with its quiet enduring of present wrong as the outcome of past ill-doing; with its patient striving to plant seeds of qualities which in the future would flower and bear fruit; with its gentle disregard of the fate of a single life which bulked but small in the face of a life everlasting, stretching through a long vista of births and deaths—if we contrast these two conceptions, we shall realise the impetus given to Individuality by the Christian religion, the magnifying of the individual man.

Hence we have, in the West, Individualism as the basis of Society; Man stands alone, isolated, a congeries of inherent, inborn Rights. The apotheosis of the Individual is seen in the assertion of the Rights of Man, and the necessary corollary of a competitive Society; the individual man asserts himself and fights against his fellows; the individual classes struggle with each other; the individual nations war with each other. Each fights for his own hand; each seeks to win by his own individual strength of body or brain that which he desires to possess; competitors in trade carry on cut-throat competition; capitalist and workman fight by lock-out and strike; rival kingdoms seek the bloody arbitrament of war; the weaker nations are exploited for the enriching of the stronger; trade-expansion is forced by conical shot, and markets are opened by the sword; Society becomes a weltering chaos of struggling interests; might is right; the hand of the strong is on the throat of the weak; the helpless is trampled under foot.

Is it, then, ill with the world? is this cockpit civilisation the result of the teaching of the Gentlest, the most Compassionate, of the Lover of men? Nay, be a little patient, O critic of a great work of art while still half-hewn from the stone. All is very well, despite the outward seeming, for this strong Son of God, who is Man, is but evolving the forces which are necessary for the work which shall be done by Him when the strength which now crushes the weak shall be yoked to their service, and each seed of their pain shall blossom into the splendid flowers of their joy.

For the second Ideal of Christianity, shaped less by ecclesiastical doctrine than by the all-compelling power of a Perfect Life, is that of Self-sacrifice, whereof the Cross is the ever-inspiring symbol;

... the Cross of Christ
Is more to us than all His miracles.

The piteous figure of the dying Christ, thorn-crowned and scourged, nail-pierced and naked, was lifted to the heights of unsurpassable command when o'er its pathetic weakness brooded the curbed omnipotence of a God, voluntarily bowing an Immortal Life to a shameful death, and permitting the strong hands which upheld the universe to be nailed by His creatures to the cross. Such was the Figure which silently stood over against Christendom—silently indeed, but there was magic in the silence. Through the storm and the turmoil, through the struggle and the anguish, a voice was ever softly breathing: "Forasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." From the eyes of angry men and weeping women and hungry children shone out the dumb appeal of the eyes of the suffering Christ. Strength was shamed

in the moment of its triumph; ruth was stirred when greed should have slept, full-fed. In some wondrous way weakness was seen as being stronger than strength, and pain as sweeter than joy. And then there came to the heart of Christendom the meaning of the forgotten words spoken by its Lord: "He that is greater among you, let him become as the younger, and he that is chief as he that doth serve. . . I am among you as he that doth serve." Then rang out the words of His servant Paul: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." More and more is this Ideal of Self-sacrifice asserting itself in the Christendom of to-day, the Ideal of yoking strength to Service, of recognising the measure of power as the measure of responsibility, of the joy and the glory of voluntary renunciation. That is the Ideal to which the younger generation of the wealthy and the highly placed is stretching out hands aching to serve, is offering up hearts aflame with passionate devotion to man. And that is the Ideal which shall triumph, and shall turn the strength which has been gained in struggle to the uplifting of the trampled, which shall consecrate that strength to the performance of duties instead of to the assertion of rights.

This is the permanent Ideal, while the other is temporary, and shall pass away, having served its purpose, and shall be looked back upon as marking one of the many stages through which man has climbed from savagery to civilisation; it will be seen clearly in the future—as some already see it to-day—that Society could not endure as a constant battle-field of warring interests, but that there must come a great reconstruction, in which the needs of all shall be reconsidered, the

happiness of all shall be aimed at, the extent of possession shall measure the duty of service.

That is the Ideal which, in many different forms, is making its way among the nations of the West. Sometimes it appears in the fierce shape of democratic Socialism, with class-hatred as its inspiration; but hate is a disintegrating force; it cannot construct; and every effort that springs from hatred is doomed to exhaust itself in failure. Side by side with this is another form—a Socialism of love, which aims at giving, but does not exhort to spoliation. It is the noble longing of the happy to bring happiness to the unhappy, of the educated to bring knowledge to the uneducated, of those who have leisure to bring leisure and diminution of toil to those who labour. It is the feeling we call "the social conscience"—a feeling which has its roots in love and sympathy, and which is therefore constructive. For the forces born of love are those which join together, and only a Society which is built on love, and cemented by love, can endure through the ages of the future.

Let us consider what religious Ideal will now serve us as a basis for the reconstruction of Society. What Ideal will suffice to breathe into men's hearts the necessary inspiration for action? Can such an Ideal be presented in a way so precise, clear, intelligible and rational, that it will command the brains of men as well as attract their hearts, that it will give to the social conscience the force of a natural law? Unless this can be done, our labours will largely fail, for we cannot rely for social reconstruction only on the generous impulses of the noblest and most spiritual men and women. It is necessary that all people should feel that a law exists, accord with which means happiness, and disregard of

which brings ruin—slowly or swiftly, but inevitably. For there is nothing which so compels human reason as the sense of an inviolable natural law, working around us, below, above us, a law from which we cannot escape, and to which we must conform ourselves—or suffer. In Society, as in religion and in morals, we must appeal to the reason, we must justify our proposals before the bar of the intellect; only thus can we bring those whose instincts—growing out of the past—are anti-social, to realise that they cannot wisely satisfy those instincts, because such satisfaction would result in a common ruin, in which they, as well as others, would be engulfed.

What religious Ideals, then, are there which may serve as a basis for Society, and may be seen as rooted in natural law, unchangeable and inviolable? First: the One Life. We must realise that we all share a common Life, are rooted in that Life, so that nothing that injures another can be permanently good for any one of us; that the health of the body politic, as much as of the body individual, depends on the healthy working of every part, that if one part is diseased the whole of the body suffers.

On this point science and religion teach the same truth. We can show, from a book on physiology, how the scientific man builds up, in ever more complicated fashion, that which he calls an individual. He recognises that each of our bodies is built up of myriad individuals, each of which lives its own life, was born, grew, died and decayed; it is huge communities of these individuals which make our bodies—plastids or cells he calls them as they are walled or unwalled—whether actively moving about in the blood,

or comparatively stable; these form the lowest grade of individuals. Then when these are joined together we have the second grade of individuals—tissues. Tissues, joined together, give us the third grade of individuals—organs. Organs joined together make the fourth grade of individuals—plant, animal and human bodies. Bodies joined together make the fifth grade of individuals—communities. Communities joined together make the sixth grade of individuals—nations. Nations joined together, make the seventh grade—Humanity. This is not the teaching of the poet, of the dreamer, of the man fond of allegory, simile, symbol. It is the dry presentment of fact in the physiological handbook. For science, out of the study of diversity, has realised the underlying unity, as religion, beginning with the unity, has divided gradually that unity in training the State, the Family, the Individual. The scientific man regards humanity as an organism, and religion recognises the same idea. Only where science sees one universal Life, religion sees also one universal Consciousness, and calls that Consciousness—GOD. Religion teaches the Immanence of God: One Life in many forms, One Consciousness in many consciousnesses, One Spirit in many spirits—The ONE individualised for love's sake, for bringing "many sons unto glory".

Thus this idea of One Life in us and in all, One Life expressing itself in countless individuals, is expressed alike by religion and by science. It matters not whether we climb up to a truth from below by countless observations—the Method of Science, or descend into matter from the heights of Spirit—the Method of Religion; both ultimately proclaim the same reality, and this unity of Life, and therefore of Humanity, may

be accepted from either. The recognition of that common life is the only sure basis for the building up of Society in the multiplex individuals that we call nations.

Let us suppose that this thought becomes the dominant thought in all minds; will they not inevitably begin to realise that the health of the whole must depend on the health of the parts? Put poison into the mouth, and the whole body suffers. Inject it into a vein, and the whole body is sick. Allow poverty, misery, ignorance, to spread abroad in your body politic, and the whole body politic becomes diseased, and there is no sound health in it. A belief in the Immanence of God compels the recognition of the Solidarity of Man: "There is one Spirit, and One Body." The second truth is only the earth-side of the first. Hence any scheme of social reconstruction that is to endure must be based on the practical recognition of a common Life in which all are sharers. That means that there must be no slums, and no plague-spots of vice in our cities; it means the disappearance of the frightful poverty which gnaws at the life of millions of our fellow-beings. It means such a recognition, such a realisation, of the common Life, that we who are cultured and comfortable shall feel diseased and tortured unless we are doing our utmost to relieve our brothers and sisters from suffering; a realised common Life cannot rest content while there is so much agony unregarded.

This is felt in blood-relationship. There is no need of law to compel a brother to assist a brother; the law of love in the heart negates the need for any other law, and compels us to carry help to a suffering member of the family. And it is true that "God hath made of

one blood" all the children of men; and until we feel for those outside the blood-family as we feel for those within, until for us all form one family, until—in the phrase of an old Hindū scripture—we regard all the elders as our parents, the contemporaries as our brothers and sisters, the youngers as our children, we have not really risen to the *human* point of view at all. For in true men and women, the sense of love, compassion and sympathy—of Service, in a word—stretches over earth, through death, and back to earth again, and just in proportion as we have evolved this quality in far-reaching benevolence are we truly Man.

As this truth becomes generally recognised, all who suffer will have an indefeasible claim on all who are able to help, by the mere *fact* of their suffering; instead of running away from the sight of suffering, and trying to forget it, as so many do to-day, we shall allow the suffering to wring our hearts until we have removed it from another. We shall live out the exquisite words of that gem of literature, *The Voice of the Silence*, given to us by H. P. Blavatsky: "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed." And it is written: "To live to benefit mankind is *the first step*."

As this Ideal begins to rule, the sense of true Solidarity will arise, and Society will be built in full recognition of the law that social health depends on the health of every individual in Society, that it is not enough that some should be successful, but that all must have their share of happy life. Without this, Society perishes. The law of the common Life, the expression of which

is Brotherhood, is woven into the very substance of the human race. There have been many Empires, many Kingdoms in the past, and they have all broken up when they denied the law of Brotherhood. Where Brotherhood is ignored, it breaks that which ignores it. Empires have been builded by King-Initiates, and have lasted for thousands of years in happiness and prosperity; but when, in later days, selfishness grasped the sceptre, the Empire slowly crumbled into dust.

The first Ideal, then, which is necessary for Social Reconstruction, is the Unity of Life—we are all one. None can suffer in the body politic without the happiness of all being tainted; success and failure are common for the whole of us; while to ignore the law may for a brief time bring success, in the long run it inevitably brings destruction. A man takes advantage of his fellow man, builds up his own business by the destruction of the businesses of his neighbours, gathers together money by injuring, not by serving, those around him. Perhaps as a lawyer he is unjust, unfair, and wins his cases and fame and fortune by unjust and unfair pleadings in our Courts. The result is that the standard of morality of the nation is lowered. Commerce and trade become rotten, and no man can really trust his neighbour; for the tricks of business and trade are played, and people know it. As mistrust gradually spreads through the people, prosperity sinks lower and lower; and the children and grand-children of the successful but dishonest man share in the degradation of the whole nation. For the poison that he put into the veins of the nation has gradually spread through the whole body, and the whole is sick and degraded: the national life becomes polluted and devitalised, and everyone

suffers. The wealth he gained by wrong is scattered, and the family, for which he cheated and saved, sinks down in the general national decay.

Another religious Ideal, needed especially for the actual work of Social Reconstruction, is the joy and glory of Sacrifice. This again is beautifully seen in the family. No compulsion is there needed. Where food goes short, the youngest children are the first to be fed. The baby is the last to be neglected, when pressure comes upon the family resources: for, instinctively, the elders feel that the burden must not fall on the weaker shoulders, while they are there to bear it in their stead. Sacrifice is seen not to be sorrow, but a healthy instinct of the true human heart, and wherever it meets weakness there comes the impulse to serve.

And if this were carried out in the reconstruction of Society, what would be the result? No longer would most be expected from the weakest, nor would the bearing of the heaviest burdens be put on the shoulders least fitted to sustain them. Who, in our Society, are those who most need something of the ease of life—good food, good clothing, good shelter, and leisure that will truly recreate? Surely it is those who toil—those who are giving their strength to production, and who for long hours labour for the common helping. And yet those, under our present system, are the worst fed, worst clothed, worst housed. It is far harder for a man, exhausted by eight, nine, ten hours of labour, to go home to a slum where the air is foul and the surroundings repulsive, than it would be for one less exhausted. It may be said that he feels it less than would one accustomed to other life. That is true, for habit dulls. But is not this the heaviest condemnation of our social

system, that we have crushed our workers down to the point where they do *not* feel sufficiently acutely the evil conditions of their lives? We force them to be less than human, and then plead their lack of refined humanity as an excuse for leaving them as they are.

Modern civilisation has failed to make the masses of the people happy. Look at the faces of the poor; they are the faces of a saddened and weary people, weary with the burden of life. Until the people are happy, we have no right to talk of 'Society'; there is only a weltering chaos of social units, with no social organisation. But gradually we shall take the social question in hand, and aim at the realisation of the splendid phrase: "*From each according to his capacity; to each according to his needs.*" That is the Law of the Family, and one day it will be the Law of the State; for it is the true social law. As the truth of reincarnation becomes accepted once more, the duty of the elders to the youngers, the claim of the youngers on the elders, will be recognised; help, protection and training will be gladly rendered by the elders, and the evolution of the youngers will be quickened.

This can only come about by religious effort and the religious spirit. Not out of the Ideal of material prosperity but out of the religious Ideal must spring the Sacrifice that is joy, because it is the conscious expression of the common life; only out of the religious Ideal can come the Brotherhood which exists in all its splendour in the spiritual world, and, in time, shall surely spread to us in this mortal sphere. It is the spiritual sight which is the true vision, and the testimony of the spiritual consciousness, which has been so ignored in the West, is beginning to be seen as an asset

in human Society. That spiritual consciousness always speaks for Unity, for Brotherhood, for Service and for Sacrifice; as it unfolds, it will bring the materials for a nobler social State.

The Immanence of God; the duty of the strong to serve and to protect; the linking together of power and responsibility; the realisation that the higher and stronger should put forward no rights—that rights belong to the weaker and the more helpless; these Ideals, as they are recognised, will regenerate Society, and will stimulate the noblest emotions of the human heart to love, to help and to serve. There will be no need of confiscatory legislation, for the heart full of love will be the law of life; it will be a question of giving not of taking, of voluntary help not of compelled drudgery. Then will the danger of warfare pass away, and peace, which is the fruit of love, will spread over the lands. In the unity realised by religion, the apparently conflicting interests of men on the material plane will disappear, and as the Spirit of Love dominates, the discords caused by hatred will pass away.

Annie Besant

THEOSOPHICAL IDEAS IN CONTEMPORARY POETRY

By MARGUERITE M. C. POLLARD

THROUGH all the ages the greatest poets have always been Theosophists in the deepest sense. Dowered with the gifts of seership and of expression, they have been the revealers to mankind of the glories of the higher planes. One after another has come forth to reveal to suffering humanity the incomparable loveliness of Truth. Through all the ages they have worshipped the One under the aspect of Beauty, and through beauty have awakened other hearts to an insatiable thirst for divine and imperishable Truth. The poets of to-day have the same great office. Now, as of yore, they are priests of the robe of God, teaching man to love the beauties of physical nature as a manifestation of the inconceivable glory of the Lord of Life. Already "the voices of the day are heard across the voices of the dark" and there are many poets in advance of their age who have come in upon the crest of the advancing wave of thought. Too little are they listened to, too little can they make their voices heard above the fever and the din of the work-a-day world. It is fatal only to be able to idealise past ages and to think that the whole earth now is common and unclean, and yet this is the point of view which every poet of a new age has to encounter.

No conventions are more rigid than literary conventions, no prejudices more bitter than artistic prejudices, no martyrdom more painful than the poet's martyrdom. Art is as free and spontaneous now as ever, the vision as fair now as it was in the beginning and as it shall be ever for those who have poetic sight. Men may look back to a golden age in the dim past or forward to it in the dim future, but always for the seeing eye the golden age is now and the Kingdom of Heaven is within.

The poet is the great idealiser; he sees life fresh with the dews of the morning. He is the great inspirer, because he is the man of aspiration, God-intoxicated, a visionary, yet able to body forth his vision and make it concrete. But too often he is the "voice of one crying in the wilderness": none heed him, possibly till he has been dead for many years. "God gave the poet his song" and the poet to his age—to his *own* age primarily, even though he be a poet for all time. But comparatively few of his contemporaries hear the song until the events or conditions that inspired it have long since passed and the voice of the singer is for ever still. A younger generation may raise "the tardy bust," but to what purpose? The poet rarely gets his full meed of praise in his life-time, still more rarely in his youth; and yet of all men the poet is most sensitive to praise. The artistic vocation is to give pleasure. Praise to the poet is the outward and visible sign that he has fulfilled his mission. He spares no pains to obtain it.

Fame is the spur that the clear spirit doth raise,
That last infirmity of noble minds,
To scorn delights and live laborious days.

Few poets feel the pleasing prick of that spur.
Nearly always they have, like Browning, to bear years

of neglect and indifference, to starve in garrets like Goldsmith and Chatterton, to walk the streets all night like Johnson and Savage, or to sell matches in the streets all day like Francis Thompson. If they be not "steeped in poverty to the very lips," they are stretched upon "the rack of this rough world" in other ways. "Envy and calumny and hate and pain" do their worst. The learned world, which ought to be the most sympathetic, is generally hostile. Many sink. Others, purged even of that last infirmity, continue to write because, like Blake, they have a gift to give, a duty to accomplish. Knowing that a herald has merely to deliver his message and is not concerned with the way in which it is received, they learn at last to say:—

There is delight in singing tho' none hear
Beside the singer.

It is for us to learn:—

There is delight
In praising, tho' the praiser sit alone
And see the prais'd far off him, far above.

The waste of poetic power through public indifference is pitiful—pitiful from the point of view of the poet who suffers acutely in the process, but far more pitiful from that of the generation which fails to appreciate him. The poet has his vision and the joy of creation.

I too will something make
And joy in the making
Although to-morrow it seem
Like the empty words of a dream
Remembered on waking.

But his contemporaries, sunk in ignorance, held fast in the grip of sloth, have no vision, only the joy of persecuting. Heaven lies about them, but they prefer to walk in outer darkness with weeping and gnashing of teeth. A new poet ought to be welcomed

as tenderly as a new-born babe; his way should be prepared as assiduously as that of a new prophet. There is no fear that the rough places will be made too smooth, or that *his* path will be one of roses all the way, however we may toil. None of us can alter the mistakes of the past, but each of us may cry with Napoleon: "L'avenir, l'avenir, l'avenir est a moi." When the next great poet appears, we may be among the first to recognise him and to convince others that "a new planet has swum within our ken". It is impossible to give infallible rules for the recognition of a great poet, but one would expect to find in him strong individuality, beauty and originality of form combined with depth and sublimity of thought. The whole history of literature shows that it is not easy to recognise these rare gifts.

"We needs must love the highest *when* we see it," but we do not see it. We love Lancelot, or another; any one but the blameless King.

Chesterton has said that "great poets are obscure for two opposite reasons; now, because they are talking about something too large for anyone to understand; now again, because they are talking about something too small for any one to see". But though it is difficult to recognise true greatness, our mental attitude may be one of watchfulness. We may be on the alert, ready to welcome any real poet, ready to worship a great poet. We may have our lamps trimmed and our loins girded and when the Light-Bearer, the Son of the Morning, arises, we shall hail gladly the Interpreter of the ideals and aspirations of a new age, the herald of the day that is to be.

But already the roseate hues of morning are tinting the eastern sky; much Theosophical truth is

being presented clothed in forms of inspired imagination, and steeped in the deepest emotions of the heart. Old storehouses of forgotten legends are being ransacked by modern Keltic bards, and in the light of Theosophy we see how much of the Ancient Wisdom these old folk-tales contain.

The faery world, the world of elemental and angelic orders of beings, is ours once more. "Immortal mild proud shadows" haunt the woods and "deep down 'mid coral caves" "the sweet wild creatures of the sea" await a day "when Ocean shall be earth's sole heir". Yeats has peopled his world with these ethereal beings. There is a passage of wonderful weird beauty in 'The Countess Cathleen,' in which the merchants call upon the water-folk to aid them in removing the Countess's gold. The words of the invocation have a strange fascination of sound, and one could almost imagine them to be of mantric effect:—

Come hither, hither, hither, water-folk:
Come all you elemental populace;
Leave lonely the long-hoarding surges: leave
The cymbals of the waves to clash alone,
And, shaking the sea-tangles from your hair,
Gather about us.

All down the ages poets have agreed as to the lightness of the sea-faeries and the swiftness of their 'printless' feet. Lightness and swiftness are the qualities assigned to them by Yeats.

I can hear a sound
As from waves beating upon distant strands;
And the sea-creatures, like a surge of light,
Pour eddying through the pathways of the oaks;
And as they come, the sentient grass and leaves
Bow toward them, and the tall drouth-faded oaks
Fondle the murmur of their flying feet.

In the poem entitled 'To Some I have Talked with by the Fire' Yeats discriminates between three orders

of the non-human evolutions. First there are the opposing forces, "the dark folk, who live in souls of passionate men"; secondly, there are the elementals, who have not yet evolved a sense of right and wrong, "the wayward, twilight companies"

Who sigh with mingled sorrow and content
Because their blossoming dreams have never bent
Under the fruit of evil and of good.

And lastly there is the great deva kingdom, the angels of all nations and all faiths,

The embattled flaming multitude
Who rise, wing above wing, flame above flame,
And, like a storm, cry the Ineffable Name,
And with the clashing of their sword-blades make
A rapturous music, till the morning break,
And the white hush end all, but the loud beat
Of their long wings, the flash of their white feet.

It is not possible to read far in Yeats' poetry without becoming aware of the presence of superphysical beings. He writes of them with conviction, and believes that a knowledge of their existence will soon again be general. "I cannot get it out of my mind," he says, "that this age of criticism is about to pass, and an age of imagination, of emotion, of moods, of revelation, about to come in its place, for certainly belief in a supersensual world is at hand; and when the notion that we are phantoms of earth and water has gone down the wind, we will trust our own being and all it desires to invent." He himself has an unshakable trust in the creative mind of man. For him, as for the old alchemists, imagination is the greatest of all powers, the first emanation of Divinity. "In using it we become Godlike.

Our imaginations are but fragments of the universal imagination, portions of the universal body of God, and as we enlarge our imagination by imaginative sympathy, and transform with the beauty and peace of art the sorrows and joys of the world, we put off the limited mortal man more and more, and put on the unlimited immortal man.

It is interesting to compare the mysticism of A. E. (George Russell) with that of Yeats. Both have felt the inspiration of the East, both have succumbed to the magical fascination of ancient Irish legend. Both, like Fiona Macleod, are confident that Ireland is yet to have a great future, to be "the nursery of the heroic powers and influences that go forth to conquer and die".

It has been said that Yeats would have Ireland the Island of the Arts, and that A. E. would have Ireland the Island of Saints. Perhaps this is so: the latter certainly would fain kindle a spiritual fire to protect his people from the perils of materialism:—

I declare the true ideal and destiny of the Kelt in this island to be the begetting of a humanity whose desires and visions shall rise above earth, illimitable into God-like nature, who shall renew for the world the hope, the beauty, the magic, the wonder, which will draw the buried stars which are the souls of men to their native firmament of spiritual light and elemental power.

All else is insignificant so long as the Soul is loyal to the mandates of the Higher Self, attains the beatitude of Saintship, the mystical union with the divine.

What does it matter whether every Kelt perished in the land, so that our wills, inviolate to the last, made obeisance only to the light which God has set for guidance in our souls?

A. E. is less drawn to the occult side of mysticism than Yeats, as Ian Mör has said. He is essentially a visionary. He does not people the world with elementals, but finds "the radiance of Deity" shining through it. He identifies himself with the life in nature and looking up at the stars says:—

Those myriad eyes that look on me are mine;
Wandering beneath them I have found again
The ancient, ample moment, the divine,
The God-root within men.

A. E. is deeply interested in the soul's long voyage from the Great Deep to the Great Deep, and he tries to render in verse the ecstasy of "the ancient hours ere we forgot ourselves to men". In 'The Children of Sin' he gives poetically the whole process of involution and evolution. There he tells of the birth of souls from the ocean of infinite Being. Sin is the Oceanus of Keltic mythology. Symbolically he is the Great Deep, or original Divinity from whom all sprang. The myth tells how the Children of Sin were changed into swans by magic, and lived for ages on the waters round the Irish coast. Their metamorphosis symbolises the descent of the Spirits of men from the heaven-world into earth-life. Their age-long bondage on the waters symbolises the bondage of the astral world, the world of desire (always represented symbolically by the sea), to which the soul is bound according to the kârmic law, until abandoning the fruit of action it is made ready to pass into the Eternal Peace.

In another poem 'Babylon,' which forms an interesting contrast to Henley's 'When I was King in Babylon' in the treatment of the idea of reincarnation, A. E. makes us realise very beautifully the great antiquity of the human Ego.

The blue dusk ran between the streets : my love was winged
within my mind,
It left today and yesterday and thrice a thousand years behind.
To-day was past and dead for me, for from to-day my feet
had run
Through thrice a thousand years to walk the ways of ancient
Babylon.
On temple top and palace roof the burnished gold flung back
the rays
Of a red sunset that was dead and lost beyond a million days.
The tower of heaven turns darker blue, a starry sparkle now
begins;
The mystery and magnificence, the myriad beauty and the sins

Come back to me. I walk beneath the shadowy multitude of
towers;
Within the gloom the fountain jets its pallid mist in lily flowers.
The waters lull me and the scent of many gardens, and I hear
Familiar voices, and the voice I love is whispering in my ear.
Oh real as in dream all this : and then a hand on mine is laid :
The wave of phantom tide withdraws ; and that young Baby-
lonian maid,
One drop of beauty left behind from all the flowing of that
tide,
Is looking with the self-same eyes, and here in Ireland by my
side.
Oh light our life in Babylon, but Babylon has taken wings,
While we are in the calm and proud procession of eternal
things.

It has been truly said of A. E. that "by his visionary force he annihilates space and time, and leads us out into infinity with the vista of all the heavens before our eyes".

Yeats writes of the divinity of beauty, of her "high and lonely mysteries" which lie hidden "flame on flame," "deep under deep," "throne over throne". A. E. in 'The Divine Vision' deals with remembered beauty. Ideal beauty in Yeats' poetry is symbolised as the Rose : so too is the divine love in pursuit of which all else is to be put away :—

We must become blind and deaf and dizzy. We must
get rid of everything that is not measureless eternal life.
We must put out hope as I put out this candle. And memory
as I put out this candle. And at last we must put out the light
of the sun and of the moon, and all the lights of the world and
the world itself. We must destroy the world ; we must destroy
everything that has law and number ; for where there is no-
thing there is God.

(To be Concluded)

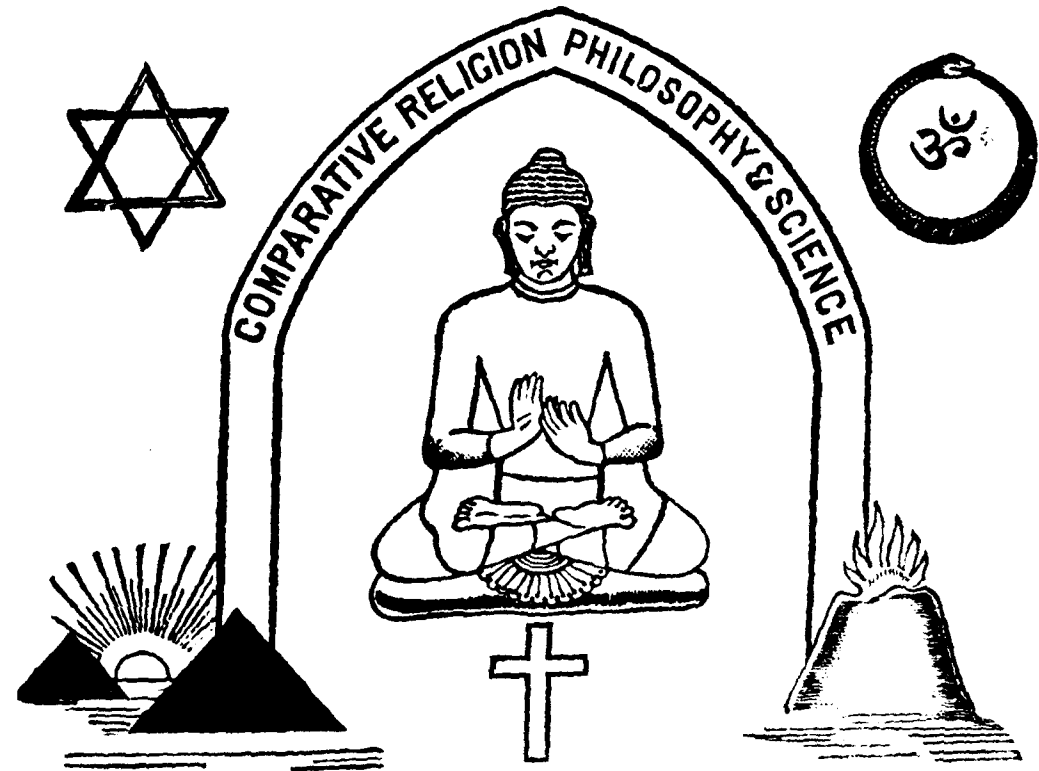
M. M. C. Pollard

DAY-DREAM

With the rushing of the wind,
With the musick of the lyre,
Shall I sing to thee of Love,
Of my Love and my Desire,
Of the beauty of Her form,
Of Her loveliness and grace,
And the roses that adorn
With their blushes Her sweet face

Can I strike this lofty theme?
Can I speak of the Ideal,
Of the Phantom of a Dream,
Of the Mystic and Unreal?
For in these my Love doth dwell,
Of no earthly mould is She
And the Vision Realised
Lives in vast Eternity.

T. L. Crombie.



A JAIN MEDITATION

By ACHARYA AMIBGATI SVÂMI¹

O LORD! make my Self such that He may have love for all beings, pleasure in the company of learned men, unstinted sympathy for those in pain, and tolerance towards those perversely inclined.

2. May Thy grace enable me, O Jinendra, to separate—like the sword blade from its scabbard—the Self, which is faultless and omnipotent, from the body.

¹ Translated by Ajit Prasada, M.A., LL.B., and Chaitan Das, B.A., S.C.

3. O Lord! may my mind, after a complete destruction of all sense of attachment, be at equilibrium, in pleasure and pain, among friends and foes, in gain and loss, at home and abroad.

4. O Revered of all Saints! may Thy feet be ever enshrined in my heart and act as a light to remove all darkness; and there be engraved, and impressed, and fixed, and imaged, and unified with it.

5. O Lord! if I have, by carelessly moving hither and thither, destroyed, cut asunder, brought into (incompatible) connection, or otherwise injured, any organism possessed of one or more senses, may such wrong action of mine be annulled.

6. If I, moving away from the path of salvation, overpowered by passions and senses, have foolishly omitted to observe the rules of purity of conduct, may such errors of mine, O Master, be set at naught.

7. I destroy sin, from which all ills in the cosmos proceed, whether committed through mind, or word, or body, or passion, by self-analysis, self-censure, and repentance, just as a doctor completely removes all effects of poison by the force of incantations.

8. O World-Victor, I purify myself by performing expurgation for all foolish deviation from rectitude arising from Aṭikrama, Vyāṭikrama, Aṭichār and Anāchār.

9. Aṭikrama is the defiling of the necessary purity of mind; Vyāṭikrama is non-observance of the rules of conduct; Aṭichār, O Lord, is indulgence in sensual desires; and Anāchār is defined as excessive attachment (to them).

10. O Goddess Sarasvatī! pray, pardon me if through inattention I have uttered any thing wanting in meaning, spelling, word, or sense, and grant me the boon of knowledge absolute.

11. O Goddess! Thou art like the jewel Chintāmani in granting all desired objects. May I, by worshipping Thee, obtain wisdom, control of mind, purity of thought, realisation of my true Self and perfect happiness everlasting.

12. May that Lord of Lords be enshrined in my heart, who is an object of contemplation for bands of ascetics, to whom all Monarchs and Archangels sing hallelujahs, and who is praised in the Vedas, Purāṇas and Shāstras.

13. May that Lord of Lords be enshrined in my heart, who in essence is Knowledge, Wisdom, and Happiness, who is free from all imperfections, pervading the universe, who is accessible in contemplation, and who is called the Highest Self.

14. May that Lord of Lords be enshrined in my heart, who destroys all the trammels of the world, who sees all that is innermost in the universe, who pervades all, and who is seen by a devotee.

15. May that Lord of Lords be enshrined in my heart, who has established the path of salvation, who has passed beyond Birth and Death (which proceed from sin), who sees the worlds, and is bodiless and faultless.

16. May that Lord of Lords be enshrined in my heart, who has clasped to his bosom all beings, who is free from all passional defects, is wisdom personified, is above all senses, and eternal.

17. May that Lord of Lords be enshrined in my heart, who pervades all for the good of all, who is perfect, is all-knowing, who has destroyed all bonds of karma, and by contemplating whom all evil is annihilated.

18. I seek shelter in that Supreme Lord who cannot be touched by the contamination of evil karmas, just as volumes of darkness cannot affect the strong-rayed sun, and who is stainless, eternal, one, and many.

19. I seek shelter in that Supreme Lord, who, centred in His own Self, diffuses the light of wisdom, and illumines the universe in a manner that the sun cannot rival.

20. I seek shelter in that Supreme Lord, having seen whom the universe becomes clearly and distinctly visible, who is Pure, Eternal, and All-tranquil, is without a beginning and without an end.

21. I seek shelter in that Supreme Lord, who has annihilated desire, pride, delusion, anguish, sleep, fear, sorrow, anxiety, just as a jungle is burnt up by the fierce fire.

22. Neither a cushion of grass nor a wooden plank, neither a slab of stone nor a piece of ground, has been prescribed for purposes of meditation. That Atma itself which has subdued its foes—passions and sense desires—has by wise men been said to be the pure seat.

23. No seat, my good friend, is necessarily essential for attaining communion, and neither world-homage, nor group-meetings are required. Renounce all desire for the external, and be incessantly absorbed in thine own Self in every possible way.

24. "No external objects are mine. May I never be theirs." Determine this and break connection with the external, and, O good friend, if thou desirest to secure deliverance, be always centred in Thyself.

25. Thou who seest Thyself in thyself art pure and possessed of sight and wisdom. A sage who concentrates his mind attains communion howsoever situated.

26. My Self is ever One, Eternal, Pure, and All-knowing in its essence. The rest are all outside me, non-eternal, and brought about as results of action.

27. How can He who is not one even with his own body be connected with his son, wife, or friends? when the skin is removed from the body, where do the pores remain?

28. The Self encased in the body undergoes various sorts of sufferings because of this connection; therefore those who desire deliverance for the Self should avoid this corporeal contact through mind, speech, and action.

29. Liberate thyself from the trammels of doubt through which thou art lost in this world-forest. Realise thyself as separate and absorbed in contemplation of the Highest Self.

30. Whatever karmas you have performed previously, you experience their results, whether good or evil. If what you experience is caused by another, then the karmas you have performed have clearly been of no effect.

31. "Leaving aside the self-gathered karmas of the dweller in the body, no one gives anything to any one." Think of this with a concentrated mind, and give up the idea that there is another who gives.

32. Those who always meditate upon the High Self, who is revered by Amitgaṇi, who is distinct from everything, who is worthy of high praise—such persons attain the supreme bliss which abides in salvation.

33. He who with a fixed mind contemplates the Supreme Self (Paramātmā) through these thirty-two verses attains that position which can never be lost.

Ajit Prasada and Chaitan Das

NOTE

A very interesting fragment of news comes from Philadelphia, where Professor L. von Frankl Hochwart, a distinguished Austrian neurologist, has been addressing a scientific audience in the University Hospital. He has been carrying on investigations into the functions of the pineal gland, and finds it to be related to mentality, and, somewhat incongruously, to sexuality. He is said also to have hinted "that if anything may ever be learned regarding the origin of what is commonly called spiritual impulse, it is not unlikely that it may be found when the mystery that still hedges this little-known organ is cleared away". This is a promising statement.

AN OUTLINE OF MANICHÆISM

By DR. RAIMOND VAN MARLE

(Concluded from p. 401)

VII. THE ORGANISATION OF THE MANICHÆAN SECT AND RULES FOR ITS MEMBERS

THE divisions of the members of the Manichæan sect were closely related to their cosmogony; just as there were five divisions in Light-ether, there were also five degrees for the Manichæan, each corresponding with one of these divisions. The highest sphere of these was known as Gentleness, and the members of the highest degree of the Manichæans—the Teachers—were called Sons of Gentleness; they were initiated into all the mysteries of the religion. Below them came the bishops, or the Sons of Knowledge, so called after the second division of the Light-ether. Then came the Sons of Intelligence, the Presbyters. The fourth division consisted of the Sons of Secrecy, the Elect, the real members of the sect; and the fifth degree comprised the Aspirants or Auditors, who were not yet accepted into the religion, these were the Sons of Understanding.

This way of dividing is given by the Christian, as well as by the Oriental authors and in the Greek abjuration. S. Augustine says that there were twelve Teachers

and seventy-two Bishops, which numbers would correspond with the zodiac and the stars belonging to it, as well as with the Apostles and disciples of Christ. The meaning of the names of the different degrees of the Manichæans is easily understood. The Sons of Understanding were those who began to understand what the truth is; the Sons of Secrecy had some idea of the esoteric (secret) doctrine of Manichæism. The Sons of Intelligence certainly understood these esoteric doctrines, and the Sons of Knowledge undoubtedly had complete knowledge of them; the Sons of Gentleness were so called because gentleness was considered to be the highest quality.

The only degrees of which we know anything are those of the Auditors and the Elect, which are continually mentioned together. The Auditors were those who were preparing themselves to become Elect, and their inclusion in the order was necessary since without them the Elect could not lead their ascetic life. The Auditors were not forbidden to lead the quite ordinary life. They could marry and have children, eat meat, drink wine, and earn their livelihood by agriculture, trade, or whatever they chose. Laziness, or idleness, was considered a very great mistake. Al Biruni, an Arabian author of the tenth century, gives us some more information. Though his writings date considerably after Manes' times, his statements must be reliable as several passages prove that he read Manes' own books of the Auditors. Al Biruni said that their duties were: to give a tenth part of their possessions as alms to the poor; to fast a seventh part of their lives (most probably each seventh day)¹; to have only one wife; to help the righteous, and to relieve them

¹ The Confession-prayer published by Dr. Stein speaks of seven sorts of alms-giving and fifty days of fasting in a year.

of their troubles. Al Biruni also said that he did not find any trace in Manes' writings of excuse for immorality in the Auditors, as has been pretended, and that the tendency of his teachings is in absolute contradiction to this idea. In the Turfan fragments somebody calls himself in the prayer an Auditor from Babylon. It is possible that this was their regular title.¹

Before becoming an Elect, one must be sure that one can bridle lust and covetousness; that one does not want to eat meat or drink wine; that one can lead an absolutely chaste life, and can avoid prejudicial contact with water, fire, sorcery and hypocrisy. If one is not certain of being able to do all these things, then one should not become an Elect; however if one loved the religion one could be an Auditor and try on every occasion to live as far as possible according to Manes' rules.

Al Biruni also gives us some information on the duties of the Elect. They had to respect poverty, and to prefer it to wealth; to suppress desire and passion; to abhor the world, and withhold themselves from it; they should practise fasting and alms-giving to the highest degree. It was forbidden to the Elect to possess anything in the world² except nourishment for a single day and sufficient dress for one year³. Also they should practise absolute continence and wander about the world preaching and urging all to live a virtuous life.

The Elect should break all the links which still bound them to the world, not only by not possessing

¹ M. 4.

² It is not very clear how they could do much in alms-giving if they were not to possess anything; perhaps it was by alms-giving that they were to lose all their possessions.

³ The same in M. 731.

anything, but also by not paying any more attention to the ties of relationship. Of course all these measures were meant to make them as free as possible from matter, because, as we have seen, it was through the Elect that Light-particles could be set free; for instance, if they ate a fruit the Light-particles in this fruit were no longer attached to matter. The Auditors also could do something for the deliverance of Light-particles, but the purer the instrument was, the more light it could produce. When the material links which held the Light-particles were broken, Christ continued their evolution, they were then pulled upwards by the sun and the moon, as we saw before.

To keep their bodies as clean as possible, the Elect had to choose their food carefully. So they ate melons and cucumbers, for the many Light-particles which they contained. The Elect were taught to repeat certain sentences to everything they ate. To the bread, for instance, they said: "It was not I who kneaded you, baked you, cut you, etc; I eat you without guilt." To prevent the Elect from having to meddle with matter—since this would have made their deliverance slower, each contact with matter giving birth to new duties—the Auditors did all the work which would have soiled the Elect. The relation between Auditors and Elect was that of inferiors to superiors. The first duty of the Auditors seems to have been to provide everything for the Elect, and if they did not do this as well as possible they were to be punished most severely in hell. Without the Auditors the Elect could never have reached perfection, or led the ascetic life. The spiritual link between Elect and Auditors is not clear, but there certainly were between them other ties than those of the domestic

Next to unity in presentation, the only possible means by which the Christian religion could now be handed on to the Hindū in such a way as to satisfy him would be through the efforts of every individual Englishman—that is, through every individual Englishman being by nature a missionary. This is, as we have seen, hardly likely ever to be the case. The Anglo-Saxon, as such, is far more interested in the ideals of education than he is in religion, and he has little of that burning zeal for his creed which alone could convert the Hindū. Again, there are theological reasons why Christianity is not a satisfactory solution of the religious problem at the moment. In some ways it is too like Hindūism to make conversion easy where the old religion has so notorious a power of absorption. The possibility of Trinitarian doctrine, the belief in Divine Incarnation, with sacramental and ceremonial qualities, are all attributes of Hindūism, and could easily be reabsorbed into the older faith. Christianity on its strongly Protestant side has the greatest chance; but even here it is comparatively easy to the Brāhmaṇas to bring it within their own pale. The point often claimed in favour of Christianity—that it is naturally eastern in character, capable to a full extent of Indian treatment and Indian understanding—only tends to show with what ease it might be absorbed into Hindūism. The Brāhmaṇas have but to claim for Christ—as they did for Buddha—an incarnation of Viṣṇu; they have but to modify the doctrine of the Atonement and Divine Sonship with that mystical subtlety so congenial to them, and the reaction is complete. Thus, if Christianity is to become Indianised to any large extent it is likely to merge into Hindūism; while if it remains thoroughly

western it will still be outside the real life and soul of the people.

*To turn from Christianity to the religions of the country, the outlook is bad. Brāhmaṇism—that is the faith of the main body of the Hindūs, has suffered largely from the new education. Both on the ceremonial and on the philosophical side it is failing to satisfy. There is always, perhaps, a stage in education when the religious instinct is at a discount. To some extent we experience this in England, but over here the masses are well grounded in moral precepts, and they have a confident and self-reliant temperament to uphold them. Moreover, their religion yields to attempts at simplification, which are always sought after by the half-educated man. In India this is not so. Hindūism has two main aspects, both of which are particularly irreconcilable with a state of semi-education. The first and highest of these is a profound and extremely beautiful philosophy, poetical and mystical in the highest degree, and largely dependent on the faculty of intuition. For the multitude—who could never hope to grasp this philosophy—the alternative of ceremonialism presents itself. The minutest care in matters of observance is incumbent upon the Hindū, whose religion in this way enters into every moment of his daily life. From both ceremonial observance and from philosophy the semi-educated mind turns. The reason has become glorified to the detriment of intuition, and what cannot be understood is no longer believed to exist. Observances appear senseless and childish, intuitive philosophy obscure and fanciful. Both are too elaborate for the reasoning man, who involuntarily yearns for simplification, and they suggest

The ten commandments are: not to adore idols,¹ not to lie, not to be avaricious, not to kill, not to commit adultery, not to steal, not to believe in false pretexts of magic, not to keep a second way of thinking (which would mean to doubt the religion), not to be slothful in action, and to keep the commandments of the four and seven prayers. It is in these ten commandments that we find an influence of the Old Testament in Manichæism, or at least a striking similitude.

The first of the three seals is the seal of the head.² It imposes purity of words and thoughts; it forbids conversation which could be considered blasphemous (and in Manichæism this idea was very far reaching); it also regulates what is allowed to pass through the mouth as food, forbidding all which could make the senses more acute. First of all, therefore, the eating of meat was forbidden; melons, and other fruits and vegetables containing many Light-particles were specially recommended. The drinking of wine was also forbidden very strictly. It seems that by this way of living, which in our days would by many be considered healthy, the Manichæans grew very pale. They are so described by S. Augustine. But it appears that at the time when this Church Father wrote the régime had already slackened.

The seal of the hand virtually forbids every action which is against the Manichæan doctrine and not forbidden by the seals of the head or the senses. Here it is commanded not to break or to kill anything. The whole of nature was regarded with a certain timidity. As we have said already, he who planted

¹ M. 28 says: Those who adore the fire shall perish in the fire.

² *Signacula oris*. The translation is not quite literal but the meaning is head, as we shall see.

a persea-tree had to wander about till the tree died. By committing such an action, one sets up connection with a kingdom which is not his, one does actions in a dominion where one should not act. The same reason should deter us from killing or breaking any plant or tree. Killing animals is still worse, because the animals descend from the demons, and in killing them one has mixed oneself with the spheres of the demons. The command that we should not break plants is directed also against the possession of earthly goods. By this also one has to do with matter and is degraded thereby from the sphere of the Spirit, where one has the right to be. We always have to rectify the harm we have done in killing, by temporarily inhabiting a form like the one we broke. If we cut corn, we shall become corn; if we kill a bird, we must be a bird for a time. But if we possess many goods and are rich, we have to be poor afterwards. This appears to be not a mere rectification of something wrong, but rather a punishment. But it is also possible that it is after all only an effect. By being rich a person prevents for some time an equal division of goods, and consequently he has to be poor in order to restore equilibrium. This would indicate a very socialistic tendency in Manes' doctrines, but we do not find any trace of this in other parts of his teachings.

The third seal was the seal of the senses, and ordered man to lead a chaste and pure life; it forbade marriage.

Obviously such severe rules must make many sinners, and the facility with which forgiveness was obtained shows us that violations of the rules were very frequent. The justification of the forgiveness was

found in the involuntary nature of the sin; otherwise repentance was impossible. But even if the soul has sinned with the body, forgiveness is not impossible, because even then repentance is strong enough to lift up the sinner; it is he who feels no repentance that is very guilty. The real fault in a sin is the pleasure one has felt in committing it. A distinction was made between completed and incompleting virtues, in other words between the virtuous life (realising the virtues) and the tendency toward virtue. Probably this was also the distinction between the Elect and the Auditors. It might have been necessary to avoid commission of any of the forbidden sins, in order to enter the higher degree, but we have no details as to the organisation of it. There were also prayers of penitence. Fasting was one of the most important points in the Manichæan observances, but, again, we have no very precise information on the subject. The *Fihrist* tells us that a two days' uninterrupted fast must be kept when the sun is in the zodiacal sign of Sagittarius, and the moon is full. Fasts were also enjoined: (1) when the moon becomes again visible; (2) after the sun has gone into the sign of Capricorn; (3) when the new moon begins to shine; (4) when the sun is in Aquarius and eight days of the month are passed, there being then a fast of thirty days, always broken at sunset. The Auditors had to celebrate the Sundays by fasting, and the Elect the Mondays as well; on these days Flügel thinks that they celebrated their Mysteries. By itself this division is not at all incomprehensible, but, at the beginning of the same chapter, the *Fihrist*—from which we get this information—says that Manes commanded seven days of fasting every month. Nor does Flügel find a satisfactory

explanation of this diversity of statements, though he thinks that the summing up of fastings must be understood as a commentary on the first statement that there are seven every month.

In the Manichæan fragments translated by Dr. Müller we find also mentioned a special fasting in the month of Tir (June). I think it speaks of a fast of fourteen days as preparation for a special day in this month.¹

The divine service seems not to have had any ceremonies, but there was one in honour of Manes; very probably this was held only after his death. Faustus reproaches the Christians with their many ceremonies, their veneration for the dead, for martyrs, statues, etc., which gave to their religion a much more pagan aspect than the Manichæan religion had. Faustus says again that Christ (the liberator) finds His place in the heart of man when it is ready for Him, and that therefore no church or temple is necessary. The sacrifice of animals, he says, is out of the question. In the Confession-prayer translated and published by Mr. von Le Coq, we find a prayer-hall spoken of,² and, as Mr. von Le Coq remarks, the finding of religious pictures on the walls of buildings, and votive flags closely resembling those of the Buddhists appears to give further evidence of the use of such buildings, *at least by the Manichæans of Turfan.*³ Now I do not see at all why both statements should not be true. It seems very improbable to me that Faustus—who certainly was a very distinguished scholar—should have written these words if there were no foundation for them. So I think that the last part of

¹ M. 16.

² Line 276.

³ *Journal of Royal Asiatic Society*, April, 1911, p. 306.

Mr. von Le Coq's remark gives us the key to the meaning of this diversity, *i. e.*, that in later years a certain change had been produced in the Manichæan religious service.

The *Fihrist* gives a great part of the prayer which the Manichæans had to say four times each day. As it has a very important bearing on the Manichæan religion, I translate it here as far as we know it:—

Blessed be our Leader, the Paraclete, the Messenger of
Light,
And blessed be his Angels, the Guardians,
And praised be his Hosts, the Light-giving.

Be praised, Light-giving Manes, our Leader;
Thou root of enlightenment and branch of honesty,
Mighty tree, thou art wholly and entirely healing.

I cast myself down and praise
With a pure heart and a true tongue
The great God. The Father of Lights and their Original
Source,

Be praised and blessed, Thou and Thy whole Magnificence,
And Thy Æons, the blessed whom Thou hast nominated,
Thou art praised by Him who praises hosts—
Thy Purity, Thy Word, Thy Magnificence, Thy Delight,
Because Thou art the real God,
Who art entirely Truth, Life, and Purity.

I praise and adore all the Gods together,
And the Light-giving Angels with them,
And Lights with them and the Hosts with them,
Who were there from the Great God.

I adore and praise
The Hosts, those Great Ones,
And the Gods, those Light-giving Ones,
Who by their Wisdom
Went forward and chased the darkness,
And overpowered it.

I adore and praise
The Father of Magnificence,
The Great Ones and the Light-giving
Who came from the two Knowledges.

¹ Priests, etc.

At the beginning of each of these six parts of the prayer, he who said it was to cast himself down on the ground and remain there till he had finished it, then stand up, and throw himself down again, saying the following part. Altogether this prayer consisted of twelve parts; six of them only are mentioned, four others must have been in the same style of adoration, and the last two contained other forms of praise-giving, and the *Fihrist* says that it is not necessary to mention them. These prayers had to be repeated four or seven times a day. Probably four times was obligatory, and the three other times voluntary. The four prayers are to be said: (1) when the sun leaves midday (highest place); (2) between this moment and sunset; (3) at evening time after sunset; (4) in the first third of the night, three hours after sunset. Before saying this prayer, one had to rub oneself with running water or something else. This is rather strange, as water—at least rain—is considered to be the perspiration of the demons who are fixed on the firmament. It is possible of course that running water, most probably from a spring, may have been regarded in a different light. After this rubbing, the praying person had to stand up straight, facing the sun, or at night the moon, or, if neither were visible, facing the North Pole, as being the middle of heaven. It is not to be understood from this that they adored the sun or the moon, but simply that they wished to reverence the places where the deliverer of the Light-particles was supposed to be, and the North as the seat of the King of Light. It is also not quite certain whether these prayers were for all Manichæans, or only for the Elect, and therefore were not known to S. Augustine. The Confession-prayer speaks of

four daily prayers for Auditors, which are called "blessings upon Azrua, the God"; besides this they are to say every day one prayer to God, one to the Lord, and one to the Elect. This would make the right number of seven prayers daily for the Auditors.

The Confession-prayer gives us a long list of sins for which forgiveness is asked by him who says the prayer, and this again gives us an idea of the duties of the Auditors. They ask for forgiveness for blasphemous thoughts; for intermingling with darkness by their senses; for sinning against anything on earth, the Elect, or God, against the five kinds of living beings, against the ten commandments; for adhering to false faiths, or calling the Demon God; for breaking the law by having too many goods; for not saying the prayers in the proper way; for not being attached to God in the right way; for not giving the seven sorts of alms; for not praying to God, to the Lord, and to the Elect—to these last in order to obtain forgiveness of sins.

We have available some further information on the other religious duties of the Auditors. Unhappily the meaning of the most important words employed has not yet been explained, and so we find only the names of the duties. We find that forgiveness is also asked for missing the fifty days *vasanti* yearly, that were held by the pure Elect; for not keeping each year seven *yimhi*, and, monthly, *ca sapat*.¹ In general, forgiveness was asked for all actions by which the Light was injured.

From the beginning of this prayer it is quite clear that the Auditors knew very well the principal facts of the cosmogony.

¹ These words are not yet translated.

Amongst the documents translated by Dr. F. W. K. Müller there are some quite different types of prayers and hymns. There is a very curious one,¹ where the supplication for blessing is directed towards the person for whom the prayer is offered; for instance: "May you live in good physical health." All the different things asked for are only for making a happy earthly life, which seems rather in contradiction to the principles of this religion, specially where happiness in family relations is asked for; but in most prayers deliverance is sought, and desire is expressed for the God who will bring the Light and from whom the victory comes.² Many hymns of praise are also to be found in the same collection of fragments. Several of them make us think of the Catholic *Sanctus*,³ in which in different ways the holiness of God is declared. The names given to God in one of these hymns are very beautiful; the hymn begins: "Magnificent, God of Gods, Lord, Most Divine of Gods, Praise the God of the Light-giving Glory, Walls of Light, prodigally blessed is He in whom you remain, pure and brilliant, and entirely full of joy," etc.;⁴ elsewhere it is said: "God is Alpha and Omega."⁵

In another fragment we find hymns which, though damaged, seem to be in a certain order.⁶ We find the titles: 'Hymn of the Last Times,' 'Hymn of Life and Soul,' 'Hymn of the End,' 'Hymn of the Souls.' Between the different names we find the words: "Here ends the

¹ M. 74.

² M. 4.

³ M. 75.

⁴ M. 730.

⁵ M. 173.

⁶ M. 4.

Hymn of Souls," or "He should recite the Hymn of Souls". This may be a sort of litany made by Manes, as in one place we find the words: "Finished is the Hymn as the deliverer Manes has written it."

Manes in his religion occupied the same place as did Christ in the Christian. He was the centre of it, and nobody else could take his place. Manes nominated his successor before he died, almost as Christ had nominated S. Peter. Every year, on the anniversary of his death, a certain ceremony was celebrated, called Bema. On this occasion Manes' chair was left empty, but decorated with precious cloths. This chair was then placed on a little platform, which was led up to by five steps, probably symbolising the five degrees of the Manichæan hierarchy. The ceremony was held in March, possibly because Manes' death had occurred in this month; but it may also have had an astronomical signification, since at that moment the sun begins its way through the zodiac, and starts afresh on its purifying work in the solar year. Of course this was a very important day for the Manichæan.

The unlimited veneration which the Manichæans had for their teacher is shown by the following litany, addressed to Manes, and found in the Turfan fragments:—

Manes, Son of God, Vivifier of the believer; Elected Manes, Lord, Life-giver. He vivifies the dead, and enlightens the darkness. O Light-giving Manes, Lord of increasing praise protect me in the corporeality of Jesus. O Lord, deliver my soul from rebirth. Magnificent is Thy radiant throne.

It is clear that these expressions do not show less veneration than do the terms in which Christ is praised

¹ M. 311.

by the Christians. As we saw, it was only by Manes and his doctrines that man could reach the light, which means salvation.

Important again as evidence of the existence of an esoteric doctrine is the following sentence: "Honour to the Lord, Manes, from whom *the secret* has been learned." In the Turfan fragments we find an instance of how Manes taught by parable,² and also how he developed his system, how one evil is the result of another,³ so that a single wrong act may have enormous consequences.

I do not quite understand why the Manichæans celebrated Easter; most probably it was only to keep up a Christian appearance. They did not properly believe in the fact which was remembered at that season, so there seems no reason why they should celebrate it. All the same, there is no doubt about it; for S. Augustine reproaches the Manichæans with not celebrating it with enough solemnity, and not preparing themselves for it by long fasts.

VIII. THE ORIGINS OF MANES' SYSTEM

Throughout his ritual and in his doctrine Manes has taken many things from other existing religions. We find the fundamental principles of his religion in the older Gnostic systems and Zoroastrianism, and some of them are stated with so much precision, that there can be no doubt as to the fact that Manes agreed with the leading principles underlying the Gnostic systems

¹ M. 33.

² Parable about the relation between the Elect and the Auditors, M. 23.

³ M. 64.

and most probably was even inspired by them when fixing the outline of his own system. Sometimes it may have been that Manichæism and some Gnostic systems derived their doctrines from a common source, and again some forms of Gnosticism may find their origin in Manichæism. It would take us too far if we should point out the links which exist between Manichæism and all the other Gnostic systems, especially as it would be necessary for that purpose to speak of almost all the links which exist between these different systems. The subject has been excellently treated by Professor Bousset.¹

I do not find it possible to trace back Gnostic dualism to the Hindū Sāṅkhya. Evidently there is a most striking resemblance, as we explained, between the Manichæan system and that which is described in the Sāṅkhya philosophy. Both speak of two principles, separate and different from each other from all eternity, and consequently not having a common origin. Mr. Garbe² even goes so far as to suppose a direct influence of the Sāṅkhya philosophy on Gnosticism; this I also think quite possible.

For the origin of Manichæan dualism we have rather to look to the Persian Avestan personalities of Ormuzd and Ahriman, as we find in connection with them the same kind of mythological battle between God and the Devil; but here again the ideas of Spirit and matter are not so much manifested in the Lord of Light and the Lord of Darkness, and there are many differences in the two systems. In the Mazdean religion we find the same divisions, but there matter does not

¹ *Hauptprobleme der Gnosis.*

² Garbe, *Sāṅkhya und Yoga*, p. 17.

so much personify the evil principle. Simon Magus speaks also of the imprisonment of the soul in matter.

In the different Gnostic systems we find several of the fundamental principles which form the Manichæan. We find dualism, first of all, specially in the system of Basilides; where also the same myth is found about the mixing of light and darkness. In Marcion's system, again, we find almost the same opinions on the Old Testament as were given out by Manes and Simon Magus. The Original Man is also found in the Mazdean religion, in India, and in several Gnostic systems. The eternal Circle of Air, and the eternal Light-world are also mentioned by several Gnostics and in the Mazdean religion. The equivalent of the seven Archons which were put in the air is found in the later Persian religions, in the *Pistis Sophia*, in the systems of the Simonians, the Nicolites, the Mazdean religion, and an analogy of it in the Chaldean religion. The King of Light and the Third Messenger are met with in many Gnostic systems and in the *Acta Thomæ*. The Messenger is also the Neryosang of Ormuzd in the Mazdean religion, and is much like the Hellenic Hermes. The World-fire is told of by Irenæus, and in the *Pistis Sophia*. Some of the elements are also found in several Gnostic writings, and, in the form of hypostasis, again in *Acta Thomæ*, which means either Manichæan influence on these *Acta*, or a common source. The idea of the Virgin appearing at the death of a righteous man is also in the Mazdean religion. Several Gnostics speak of the triad "Father, Mother and Original Man" at the head of the Æons; the old Babylonian religion also speaks of two triads, the second being subordinate to the first. Similar triads are found in the religion of the Syrians, the pagan

Semites, the Chaldean oracles, and in the Gnosticism of Bardesanes. The ten heavens we find spoken of by Valentinus, and the twelve elements occur in different Gnostic systems, appearing under other names but taking the same place. The "Carrier of the World" is easily to be recognised as Atlas, or the Omophore of the Greeks. This figure is very frequently met with also in the religions of Babylon and Mithra, in the religious iconography of Mesopotamia and in the Semitic religion. The Archon rending the Light-particles by sexual lust is in the Mazdean religion; Saclas, the devil, as prince of fornication, is found in many Gnostic systems. In the same are also seen Adam awakened by life given by Jesus, and the Virgin of Light, who seems—from the newly-discovered Turfan documents—to have taken a much more important place in Manichæism than we yet know. We find her specially in the *Pistis Sophia* and also in the Mazdean religion. The story of Seth and the evil spirits is told of Zoroaster in the Mazdean religion. The figures of Adam and Eve and their children are found, of course, in the Old Testament, as is also the idea of having ten commandments. The cleansing fire is found in Zoroastrianism.

I give here only the most striking likenesses; there are many others suggested, specially by Professor Cumont and Professor Bousset, which show an important influence of Bardesanes on Manes. In divine service also, we find some resemblances between Mazdeism and Manichæism. The hours for prayer are fixed in the same manner. We see also that in both a severe judgment is passed on laziness and on untruthful speech.

Very important are the resemblances between Mandæism and Manichæism, as M. Rochat pointed out very clearly in his study on Manes. Manes was in his childhood a member of the Mugtasila religion (the cult of baptisers), and already here a Mandaean influence was possible; perhaps even the two sects were the same. We find in the Mandaean religion Manda d'Hayye who comes to fight the dark forces; he is then Lord over the Light in this world—more or less like Manes; and he is a messenger of the Light itself—also like Manes. The figure of Manda d'Hayye changes later on. Also in the Mandaean religion we find a King of Light, having five rays. These rays seem rather different from the five elements of the Manichæan King of Light, though M. Brandt¹ sees in them the same principles spiritualised. Mandæism also speaks of the two Kingdoms (Light and Darkness) between which there is no limit, the paradise with flowers and trees. Its description of the King of Darkness is almost the same as the Manichæan one; in both systems, the King of Darkness and an envoy of the King of Light are about to fight each other. In Mandæism this envoy created the world; in Manichæism the King of Light did so Himself. In both systems the sun and the moon are considered as ships; the soul of man comes from the Light, his body from the Darkness.

The moral rules too show a great resemblance. The Mandæans are forbidden adultery, theft, man-slaughter, false witness; they must be true to their word, and not state things they do not know or which are not evidently true; they are ordered to be charitable, etc. The Manichæans are forbidden adultery, theft, man-slaughter, lying and hypocrisy. We have already seen what is

¹ *Mandäische Schriften*, p. 226.

said as to charity. With regard to religious duties, the two religions forbid the service of idols, and witchcraft; Mandæism adds to these the prohibition of fortune-telling. Both religions order the observance of the Sunday, the Manichæans adding to it Monday for the Elect, as we saw. The Mandæans say five prayers: (1) at their awakening; (2) when the first light of the morning is seen; (3) at the seventh hour; (4) in the evening when the rays of the sun are visible; and (5) at a time not specified. The Manichæans pray, as we saw: (1) when the Sun leaves the mid-heaven; (2) between that and sunset; (3) after sunset; (4) three hours after sunset. Baptism was considered very important in Mandæism; it was performed in running water. This might have had a different form in Manichæism. There was also much difference as to fasting, and Mandæans were encouraged to marry and were not forbidden to eat meat. As to the religious hierarchy, we find again much resemblance; there are four ranks in Mandæism: deacon, priest or presbyter, treasurer (bishop), the chief of the people (pope).

Baur attaches very much importance to Buddhism as a factor in the formation of the Manichæan religion; he specially emphasises the resemblance which exists between the two systems in their conception of Spirit and matter, of the origin of the world, its course, its end, and in their moral teachings. Evidently there is some likeness, but I agree with the more modern authors that Baur has exaggerated the value of the Buddhistic elements, and I think that he has not taken sufficient account of Gnosticism. Perhaps he also gives too much importance to the differences between Zoroastrianism and Manichæism; there is more

resemblance between these two religions than he admits. The fact that Baur's work is more than eighty years old furnishes sufficient reason for thinking that his views may be wrong on some points regarding which new facts were ascertained long after his time.

Manes was himself very well aware of the fact that his own religion was to a great extent a mixture of elements taken from other religions. Some of the texts published by Dr. F. W. K. Müller are very illuminating on this point. The difficulty in finding the real meaning of these fragments is that they generally consist of a few isolated lines, so that we find several matters spoken of without knowing the whole of what is said about them. With regard to the religion of Zoroaster we find, in these fragments, the deliverance of Ahriman¹ mentioned and also a correction of a misinterpretation of the relations between Ormuzd and Ahriman,² who are also spoken of in another fragment.³ We find mentioned the rules taken from Zoroaster's books.⁴ And from another fragment we may even conclude that Manes was considered as the chief of the Mazdean religion.⁵ From Chapter XVI of *Skand-Gumanik Vizâr*⁶—a middle-Persian text—we see that the author almost entirely identifies Mandæism and Manichæism; of course the fact that we have here to do with a Persian text may partially account for this point of view. We do not find any important Buddhist fragments amongst the Manichæan manuscripts. All the same, we have one most interesting

¹ M. 4.

² M. 28.

³ M. 470.

⁴ M. 18.

⁵ M. 593.

⁶ Published in: Salemann, *Ein Bruchstück Manichæischen Schrifttums*, p. 16, etc.

case, where we find a Buddhistic legend—the story of the “four meetings”—in Manichæan writing.¹

How little we can understand the real significance of these fragments is shown by those passages which speak of Christianity. We know exactly what Manes thought about it, so we cannot give much importance to them. In those fragments we find parts of the passion of Christ, the trial before Pilate, the crowning with thorns, the flagellation, Mary's visit to the grave where the angels bade her not to look for the living among the dead.² This may all have been part of a comparison between Christianity and Manichæism, a similar comparison is made between the last judgment in Manichæism and Christianity.³ Another fragment tells us of a polemic of Manes against Christians and Pārsīs⁴ and another again says that Manes is the mediator between Jesus and the world.⁵ This mediatorship is almost the same function as Manes assigned to himself; we remember that he always called himself a true disciple of Christ, and also his messenger.⁶ The name of Jesus is found several times in the fragments of manuscripts.⁷

Striking is the important place which the Christian apocryphal writings occupy in Manichæism. Two of Manes' disciples have names of apocryphal origin—Hermes and Thomas. We have already said that strong influence of the *Acta Petri* on the *Acta Archelai*

¹ A. von Le Coq, *Ein Christliches und ein Manichæisches Manuskript und Fragment*. Dr. von Le Coq thinks that it is by Manichæism that this legend came to Europe.

² M. 18 and 132.

³ M. 475.

⁴ M. 28.

⁵ M. 38.

⁶ M. 17, 77.

⁷ M. 311, 177, etc.

has been noticed. This, however, might well have been an influence on the Christian author of the *Acta Archelai*. Many elements in Manichæism are found also in the *Acta Thomæ*, as we saw at the beginning of this section, and a long piece of the Hermes' Shepherd is found in a Manichæan Manuscript.¹ Dr. von Le Coq thinks that another Christian fragment in Manichæan writing is wholly of Christian origin.² The expression “the Lord is Alpha and Omega” might show knowledge of *The Revelation*.³ Manes called himself the Paraclete as we have seen. These few facts are all we can find as to any link between Christianity and Manichæism, though the resemblance to Gnosticism is very great.

Raimond van Marle

¹ F. W. K. Muller, *Eine Hermes Stelle in Manichæischer Version*.

² A. von Le Coq, *Ein Christliches und ein Manichæisches Manuskript-Fragment*.

³ M. 73. Another fragment (M. 38) gives a prayer which is directed at the same time to Jesus and Mitra.

ASTROLOGY IN THE BIBLE:

By ANNIE L. BARLEY

S. JEROME, in a treatise on the Bible, said: "Every word of the sacred scriptures has seven meanings for him who can discover them." Madame Blavatsky has also said that the key to unlock the Hidden Wisdom must be turned seven times. These sayings remind us of the fact that there are seven great Religions, each coloured by its own particular Ray, each originated, watched over, and guided by a great Planetary Spirit, and each having its sub-religions. One of the great root-religions was the Chaldean religion, or astrology. That being so, we may fairly look upon astrology as one of the turns of the key to the sacred scriptures, or it may be even the master-key, by turning which, with a proper understanding, we may obtain the hidden Wisdom.

If we examine any of the scriptures of the world, we find them all to have been drawn from one source, though varying in their details and local colouring. May it not be that this source is astrology or the wisdom of the stars? Of some significance in this connection are the words of S. Paul where he says that earthly things are a pattern (or rather copy) of things in the

¹ The writer is much indebted to *Astrology in the Apocalypse*, by G. G. Collingwood, in the preparation of this paper.

heavens; elsewhere again he speaks of the "Word written for ever in the heavens".

In this paper no attempt has been made to go deeply into the subject of the astrological teachings to be found in the Bible, its object being rather to go quickly through the sacred book, in order to show how thoroughly it is imbued with the spirit of astrology, and how much the knowledge of that science is taken for granted.

To anyone who re-commences to study the Bible with an earnest intention of finding a deeper meaning than appears on the surface, it soon becomes apparent that there are in it many passages and allusions which are exceedingly puzzling—puzzles which no amount of guess-work will solve. The student feels instinctively that these puzzles are not simply ridiculous statements, nor entirely the production of the eastern mind, with its tendency to exaggeration and love of high colour. The inclination to discredit or ridicule the hitherto unsolved problems of the Bible is giving place, at the present day, to a more sympathetic and less prejudiced study of the beliefs, surroundings and circumstances of the writers of the sacred books, and of the people for whom they were more immediately written. We know that the better understanding of the inscriptions found in Egypt is leading to a solution of some of the difficulties of the Pentateuch, but not all; for though the writer of those books speaks in terms familiar to a people living in Egypt, still he knows that they were strangers and aliens there, and he speaks generally in the more familiar language of the country of their origin and birth.

To understand the Pentateuch then, and indeed the whole Bible, we must trace the origin of this people living in Egypt, among the Egyptians but never of them,

and never really in touch with their habits, customs, and mode of thought. We find them to have come originally from Mesopotamia, to have lived for a time in Egypt, and then to have gone to Canaan. Later we find them to have been constantly the allies of the Assyrians, and their captivity completed their Chaldean education.

Knowing as we do that the Chaldeans were the first great teachers of historical times, and that their religion, science and art was astrology, we can readily understand that Abram, living in Ur of the Chaldees, Isaac, married to a Chaldean wife, Jacob, who lived twenty-one years in Paddam-aram, and his sons, brought up by Chaldean mothers, were all thoroughly acquainted with the ideas and terms of astrology. In archaic times the twelve signs of the zodiac were the twelve Typical Things, and so we find Joseph in his dream likening himself and his family to the sun, moon and twelve stars (or zodiac). Likewise, Jacob blesses his twelve sons, and in that blessing we find a striking analogy to the characteristics of the twelve signs of the zodiac. In fact it is certain that whatever learning the Israelites had, was astrologic, and derived from the Chaldean, as also was their early religion. If we take the account written by Moses, an Initiate, of the Creation, Fall, Flood, etc., we find that it sets down for the people the traditions of the faith as received from Mesopotamian sources and couched in astrological terms. One or two examples will suffice: "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night."

Passing on quickly, with the object of showing how thoroughly the Israelites were imbued with Chaldean teachings, we find them, soon after leaving Egypt, met by the prophet Balaam, a Chaldean of Pethor, an astrologer and prophet in communication with the Angel of the Lord, who had been engaged by Balak, the enemy of Israel to curse Israel (*Numbers xxii*). The Chaldean custom, on such a ceremonial occasion, was to build altars and sacrifice to the seven planets. Thus we find that Balaam three times built *seven* altars, on each of which he sacrificed a bullock and a ram, and then prophesied of the *Star* that was to arise out of Jacob. Later, in the Book of *Judges*, we find in Deborah's song: "The stars in their courses fought against Sisera." In the books relating to the monarchy, we find the first mention of the antagonism between astrology and theology, or rather we should say, between astrology and orthodoxy; and we also find the first hints of the debasement of astrology by the Hebrews from its high and proper uses. As an instance of the former, we learn in *II Kings xxiii*, 11, 12, how Josiah destroyed the horses which were given by the Kings of Israel to the sun, and we read also of the destruction of the altars and chariots of the sun by Ahaz.

In the prophetic books we find frequent mention of the star-worship of Israel. Zephaniah speaks of "them that worship the hosts of heaven upon the housetops". Isaiah speaks of the multitude of astrological consultations: "Let now the star-gazers, the monthly prognosticators, stand up and save thee." Jeremiah speaks of the "cakes to the Queen of Heaven". Some of the prophets, like those I have

quoted, seem only to have seen the lower side of astrology, or perhaps only to have spoken against the wrongful use of it; but others, who understood its higher, inner teaching, not only defended it, but used and taught it. Of the latter, the book of the vision of *Ezekiel*, and the book of *Daniel* are wonderful examples. The book of *Daniel* is a remarkable instance of the assimilation of Chaldean knowledge by a faithful Jew, and we find Daniel's proficiency immediately attributed to God: "As for these four children, God gave them skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." In Daniel's visions and dreams there are several references to astrological ideas, and we find in the *Apocalypse*, that most wonderful of all astrological books, many allusions to the books of *Daniel* and *Ezekiel*.

In the *Apocrypha*, the series of books not generally included in the English Bible, because pronounced by the English Church to be uncanonical, we find more obviously astrological teaching. In the books of *Esdras* and *Tobit* we have the mention of two of the archangels, Uriel and Raphael. The latter speaks of himself to Tobit, as "one of the seven holy angels"; these seven archangels were considered by Hebrew theology, as well as by Chaldean astrology, to be the seven Angels or spirits of the planets. It is noticeable that we find Esdras speaking to the angel as "My God," and "My Lord," and as "Lord, who bearest rule". And Uriel speaks of himself to Esdras as the Maker of all things; as he who revealed himself unto Moses in the bush, and who "showed him the secrets of life and of the end".

Uriel is probably another name for one of the angels, possibly the Angel of Saturn, if we consider 'Ur' as

being a root-word signifying primeval (as in the Teutonic), Saturn being considered by the ancients as the maker of all things.

In the time of Christ, astrological ideas were very general both in Palestine and throughout the world, and there are many pointed allusions in the Gospels and Epistles, Christ Himself often using astrological language in His teachings; *e. g.*, "There shall be signs in the sun, and in the moon, and in the stars" (*Luke*, xxi, 25). We could, did time permit, find analogies to the characteristics of the signs of the zodiac in the Beatitudes, the number and character of the Apostles, the Lord's Prayer, etc.; the story of the Magi, those of the Birth of Christ, and of the events accompanying the Crucifixion show that the people of that time had a starlore which perfectly harmonised with their theology, and therefore they could not fail to look for astrological accompaniments to such great events as the birth and death of the Messiah. Chaldean learning was also diffused among the early Christians, and the writer of the *Apocalypse* must have been a great astrologer of the Chaldean school, who used terms with which the Asiatic Christians were familiar, and who could turn to the books of *Ezekiel* and *Daniel* for confirmation to convince his Hebrew readers. The book of *The Revelation*, which has been the greatest of all puzzles to theologians and divines, has been said to be a great horoscope of the world's destiny, and to contain within its vast field the smaller horoscopes of the nations.

In looking at the Bible as a whole, it will be found that in its teachings, and in the rites of worship given to the Israelites, as also in the description of the New Jerusalem and the new heaven and earth of the

Apocalypse, there is a marked prominence given to the Ram or Lamb. Now the Ram, in the scriptures, is a type of leadership, of creative force and energy, of light, and of sacrifice. In the Persian and Chaldean teachings, the beginning of the year was fixed at the period of the sun's entry into Aries, because, they taught that light and motion were given to the universe at that time. The spring equinox, when the sun enters Aries, is the time when the earth emerges from its long dark sleep of winter, and so this time is typical of the beginning of a new period of activity of the Logos, when a new universe has its commencement, after a time of non-manifestation and darkness, when "darkness was upon the face of the deep". Aries, the Ram, is typical, we said, of light, of creative energy, and of sacrifice. So we read in *Genesis*, that when the Logos commenced the new period of activity, He, the I AM—called by S. John in his Gospel "the Word," and the "light that shineth in darkness"—He said: "Let there be light, and there was light." (*Genesis*, i.). Aries is the sign of the exaltation of the sun, the father and origin of the light of the world; so to Aries is assigned the leadership of the signs, and thus it has the prominence we find given to it in the Bible. Again, we find the Lamb, another form of the Ram, a central figure in the *Apocalypse*. The Lamb is slain as a sacrifice, and rises again, symbolical of the triumph of the sun in Aries after having been apparently slain during the dark months; the Lamb triumphs over the serpent and over the hosts of sin; he becomes the ruler of the Holy City; the four beasts and twenty-four elders bow down before him; and in the Holy City "the Lamb is the light thereof". We find in the Revised Version the Lamb mentioned in

conjunction with the Lion of the tribe of Judah. In one verse of that chapter we read: "The Lion of the tribe of Judah hath prevailed to open the book;" and further on in the same chapter the Lamb is praised as worthy to take the book and open the seals thereof. Here, evidently, the Lamb and the Lion are both symbolical of the triumph of the sun, for Leo is the house of the sun, and Aries is the sign of his exaltation.

Another noticeable feature is the continual repetition of the numbers *twelve* and *seven*. The ancient Rabbis said that all the stars are subject to the seven planets, and the seven planets work through the twelve signs of the zodiac.

It has been mentioned that the twelve signs of the zodiac were the twelve Typical Things, and attention has been drawn to the blessings given by Jacob to his twelve sons. It is interesting to note the agreement between the twelve tribes of Judah and the twelve signs, and also the resemblance between the characteristics of the signs and the blessings. To trace this agreement, the tribes should be taken in the order given in the book of *Numbers*, Chap. ii. Plutarch says that Osiris, the Sun, when starting on his travels, ranged his army in companies and battalions which marched under standards on which the sacred animals or signs of the zodiac were painted. The formation of the Hebrew camp is probably a variation of the same idea. In *Numbers* ii, it will be found that the camp of the Israelites was ordered to be formed as follows: They were to pitch their tents, "every man by his own standard, with the ensigns of their fathers' houses"; at the four cardinal points were placed: Judah on the East, Reuben on the South, Ephraim on the West, and Dan

on the North. We must bear in mind that the Levites, the priestly tribe, marched in the centre of the camp, with the Tabernacle, and the two sons of Joseph with their families were substituted for them. Taking the tribes at the four cardinal points it is easy to recognise them as the four fixed signs of astrology, by referring first to the blessing given by Jacob to his sons on his deathbed, and then to the four beasts of *Ezekiel* and *The Revelation*. "Judah," says Jacob, "is a lion's whelp; he stooped down, he couched as a lion, and as an old lion. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Judah corresponds in *Ezekiel* and *The Revelation* to the first beast, who had "the face of a lion," and to the royal fixed fire-sign, Leo. Reuben is the "excellency of dignity and the excellency of power," though in his weaker side "unstable as water". Reuben corresponds to the third beast with the "face of a man"—the Man Aquarius, the excellency of dignity and of power.

Ephraim,—for this tribe we turn to the blessings of the Tribes by Moses, who says: "His glory is like the firstlings of his bullocks." Ephraim corresponds to the second beast with the "face of a calf," and with the fixed earth-sign, Taurus.

"Dan," said Jacob, "shall judge his people, he shall be a serpent by the way, an adder in the path that biteth the horse's heels"—an apt illustration of the sign Scorpio, the serpent of wisdom or judgment, the sign which, coming before Sagittarius, as it were "biteth the horse's heels". Dan corresponds with the fourth beast, which was "as it were a flying eagle". "The flying eagle, or vulture, was substituted in very early times for the scorpion; the sign Scorpio, being considered the

sign of the Anti-Christ, was held by the people in great terror, and was also popularly associated with Sin and the Serpent of Eden; hence the substitution of the Vulture." It will be noticed in this connection that in the "sealing of the tribes" in the book of *The Revelation*, the tribe of Dan is omitted, the tribe of Joseph is substituted, once under his own name, and once under that of Manasseh, his son.

If the student will read the blessings given to the other sons of Jacob, their agreement with the characteristics of the other signs can easily be traced.

Kircher, a learned writer, astrologer and Jesuit of the seventeenth century, made a plan of the Israelitish camp showing its arrangement and the corresponding signs of the zodiac, in which he gives the arrangement here followed.

It is probable that the twelve Apostles will also be found to correspond with the twelve tribes and the twelve signs, for we read in *Matthew* xix, 28, that Christ told His Apostles: "Verily I say unto you that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." The names of the twelve tribes were engraved on the breastplate of the Jewish high priest, and the Holy City of the *Apocalypse* had twelve gates, and at the gate twelve angels, and on the gates were written the names of the twelve tribes, and on the foundation of the walls were written the names of the twelve Apostles of the Lamb.

In *Luke* xxii, 7, we read as follows: "He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where

wilt thou that we prepare? And he said unto them, Behold when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in . . . there make ready." Now the Hebrew root of the word 'Passover' is *pesach*, which means *transit*, and originally signified the transit of the sun at the vernal equinox into a new sign. About seven thousand years ago, the sun entered Taurus at the vernal equinox, and the bull was the sacred emblem. Between two thousand and three thousand years later he entered Aries at the same time, and the ram or lamb became the sacred emblem, while about the time of Christ, the sun entered Pisces at the vernal equinox, the fish then becoming the sacred sign. In this connection it will perhaps be remembered that the early Christians always represented Christ as a great fish, and the disciples as little fishes swimming after Him. The transit of the sun into a new sign was always symbolised in some manner in the Mysteries, hence probably the killing of the Paschal Lamb at the Passover feast.

In the passage we are considering, Christ is speaking to His disciples, in terms that they would understand, of the new dispensation which should follow that of the fish, and symbolically He bids them prepare for it. So he sends Peter, the fisherman, the Steward of the Mysteries, the representative of the passing sign, and John the Apostle of Love, typifying the new sign, to meet the *man bearing the pitcher of water*, who should lead them to the room ready prepared for the celebration of the Mysteries of the passing over of the sun into the new sign; and there, in place of the killing of the Paschal Lamb, the ceremony symbolising the passing of

Aries, He institutes the Mystery of the new Paschal Supper—the Lord's Supper of Love. And, during His discourses to them of that new time and of the signs which should precede it, he gives them the New Commandment, the commandment of the sign of the Son of Man: "A new commandment I give unto you, that ye love one another." He tells them that in that new dispensation: "They will see in the heaven the sign of the Son of Man"—surely the sign Aquarius. It seems very possible that the words "Son of Man" when used by the Christ, may have reference to the sign Aquarius, for, if the various texts referring to "the Son of Man" be collected, a very fair idea of the higher qualities of the sign Aquarius may be obtained. Thus for example: "The Son of Man is come to seek and to save that which was lost." And: "That ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), arise and walk." These texts are very applicable to Aquarius the water-bearer, bearing the pitcher of the Water of Life for sick souls, from which whosoever will may take freely. Again: "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," which reminds us of the term "the houseless man," often applied to Aquarius. So we are not surprised to find that the commandment of the new sign is "that ye love one another, even," says Christ, "as I have loved you. Greater love hath no man than this, that a man lay down (that is, give up) his life for his friends."

This paper will not be complete without some reference to the number *seven*. This number is more frequently found in the Bible than any other, more

especially in instructions regarding sacred worship. We continually find it in the instructions given by God to Moses for the making of the Tabernacle, and the garments of the priests; again in its many forms in King Solomon's Temple and in the ritual used there. And in the *Apocalypse* it is reproduced on almost every page.

We will take for our example of the number seven, the message for the seven Churches given to the writer of *The Revelation*. As has been before stated, S. John was an astrologer of the Chaldean school; so we can trace the Chaldean thought throughout the pages of the *Apocalypse*. This vision was seen by S. John on the Lord's Day, that is, on the Sun Day. He sees in his vision One like unto the Son of Man, who speaks to him from the midst of the seven golden candlesticks, and holds seven stars in his hand, and who speaks as "Alpha and Omega, the first and the last". These vowels, Alpha and Omega, were the extremes, that is the first and the last, of the seven vowels which designated the seven planets. The first part of the vision consists of a message to the seven Churches of Asia. John is told by Christ: "The mystery of the seven stars and the seven golden candlesticks" is this: "The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." To understand this we must know that the Chaldean astrologers considered that countries and cities were ruled or guarded by the planetary powers, or the Spirits or Angels of the Planets. To S. John and his readers, therefore, this idea would be quite natural, and even necessary, that each Church should have a guardian Angel, or Spirit, and just as naturally they would

look upon the guardians of the Churches as the same as the guardians of the cities. The seven great Churches then, would be ruled by the seven great Angels, who are the Spirits of the seven great planets, the seven planets at that time including the sun and moon, but not Uranus or Neptune.

In the following remarks, the Hebrew interpretation as to the angels of the planets has been followed; this however, it should be mentioned, differs slightly, but not materially from that of other authorities.

The first Church mentioned is *Ephesus*, the city of Artemis the Moon-goddess, suggesting the first planet, as the Chaldeans arranged them. The Angel of the Moon is Gabriel, in both Jewish and Chaldean astrology. Notice that Gabriel is the bringer of dreams in the night, *e. g.*, the vision of Joseph the husband of Mary. Christ speaks of him as "he that holdeth the seven stars," who "walketh in the midst of the seven golden candlesticks," *i. e.*, the Ruler of the starry heavens, like the Moon. The reward of the virtues of the Church of Ephesus was "to eat of the tree of life". The story of Eden is Chaldean as well as Hebrew, and in Chaldean astrology the Tree of Life was specially connected with the Moon.

The Church of Smyrna. Here Christ speaks as "the First and the Last," He that "was dead and is alive". One of the astrologic characters of the sun was that of "the only son" of Heaven, alternately dying and rising again. This must therefore have appealed to the early Christians as an appropriate simile. We notice the character of Smyrna as a martyr Church; calling to mind another legend that the Sun God, Tammuz, was a faithful prophet put to death by a cruel

king. The reward of martyrdom was to be "the crown of life"—the aureole of the Sun, the Giver of Life. In Hebrew theology, Michael was the Angel of the sun and therefore of the Church in Smyrna.

The Church in Pergamos. Here Christ speaks as "he which hath the sharp sword with two edges". On a Chaldean planisphere of the twelfth Century B. C. in the British Museum, the altar of Jupiter bears a two-edged sword, and a passage in an Assyrian inscription speaks of Jupiter as "like to the blade of a double sword". The reward of the fidelity of this Church is the "hidden manna," and the "white stone". White is sometimes given to this planet, called by the Chaldeans 'the lily,' and the 'pillar' or 'capitol'. The Angel of this city and church is Zadkiel.

The Church of Thyatira. This church was guarded by Venus, whose Angel is Hamiel. Here Christ appears with eyes "like unto a flame of fire". Venus, in Chaldean astrology was known as "Mustelil"—the brilliant. He had feet of brass, a metal sometimes attributed to Venus. The reward of the charity (or love) of this Church was: "I will give him the morning star"; of all morning stars, Venus is the most brilliant.

The Church of Sardis. Of this Church Christ said "thou hast a name that thou livest, and art dead," the converse of the Church in Smyrna, dedicated to the one who was dead but lives. In Chaldean astrology the planet Mars was known as the star "which is and is not," or has disappeared. Professor Sayce says "this refers to the fact that Mars recedes from the earth till it is almost invisible". Christ threatens to come "as a thief," one of the Chaldean attributes of Mars, who was known as "the plunderer". Mars is also the War God,

so we read that the reward of a good fight is to walk with Christ in white raiment, and to be proclaimed before the Father and the Angels is the reward of the victorious warrior. The Angel of Mars and of Sardis is Chamael.

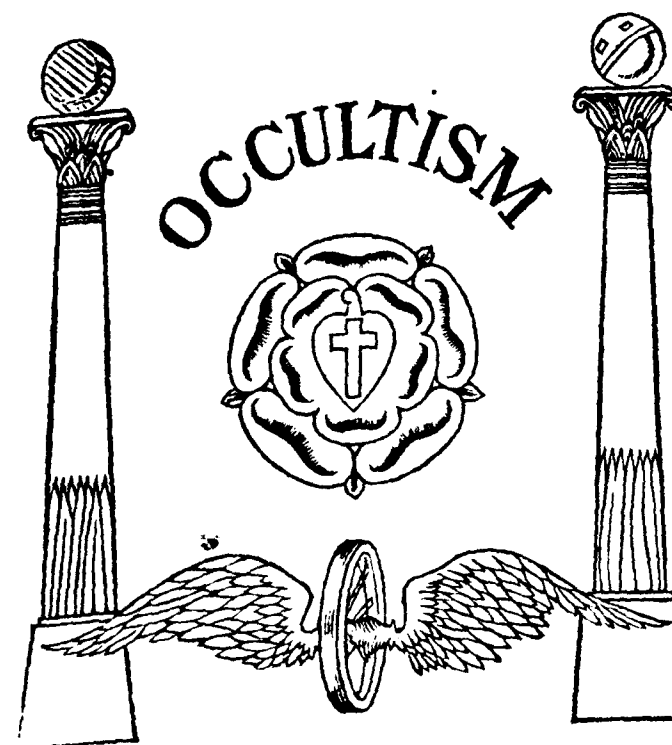
The Church of Philadelphia. This Church was governed by Saturn, whose Angel was Zadkiel. Here Christ speaks as "he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; he that shutteth and no man openeth"—titles given to Saturn. "Holy and true" is an exact translation of one of the Akkadian names of Saturn, undoubtedly referring to Saturn as the teacher of truth. "He that openeth, and no man shutteth; and shutteth and no man openeth" probably refers to Saturn as the ruler of destiny. Notice that this is the only Church to which no sin is attributed, perhaps symbolising the freedom from the necessity of rebirth when the limitations of Saturn have been conquered. The virtues of this Church are Saturnian: "Thou hast a little strength, and hast kept my word, and hast not denied my name." The reward of Philadelphia is: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"; reminding us of Saturn the trier, and of the "critical period". And further: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Saturn was often worshipped as a pillar, or black stone; to be a pillar in the temple, and to "go no more out" signifies the freedom from rebirth when Saturn is conquered. The pillar was to be inscribed with the "New Name," which we find in *The Revelation* xix, 16, was

"King of Kings and Lord of Lords," a truly Saturnian title. Christ ends with: "Surely I come quickly," in contrast to the delay of Saturn.

The Church of Laodicea. This was ruled by Mercury, whose Angel is Raphael. Christ speaks as "the faithful and true witness, the beginning of the creation of God". Mercury was in Akkadian astrology Nabu, the proclaimer or witness, and Ak, the Maker. Laodicea's character is "thou art neither hot nor cold," the attribute of Mercury, the ambiguous planet. The reward of overcoming was to sit with Christ on His throne, akin to the attribute of Mercury that it is the close attendant of the Sun. Notice that Christ says: "Thou art poor and blind . . . anoint thine eyes with eye-salve, that thou mayest see." Mercury governs eyesight, and in this connection we find in the Book of *Tobit*, that Raphael, whose name means 'the cure of God,' was sent to the prophet Tobit to cure him of blindness.

The message to the Churches concludes with the words so often used by Christ in the Gospels: "He that hath an ear to hear, let him hear what the Spirit saith unto the churches," which tells us that the teachings contained in those seven messages, as indeed all the teachings of the sacred scriptures, were not for them alone, but for all those who should have the ears to hear the inner voice speaking to them of the One and Eternal Truth—the Wisdom of the Ages.

Annie L. Barley



THE ĀRYANISATION OF EGYPT

C. W. LEADBEATER

IN the sixth life of Alcyone we followed the first of the great Āryan migrations from the shores of what was then the Central Asian sea to the south of the Indian Peninsula. The religious kingdom that the Āryans established there was, as centuries rolled on, used by the Manu as a subsidiary centre of radiation, colonies being sent from it to Java, to Australia, and to the islands of Polynesia, which accounts for the Āryan

As I grasped all the clever, skilful and funny details of the series of pictures as well as the closing scene, I broke into a hearty laugh, exclaiming: "Why the stupid woman! If she had not been so ardently fussy, the poor chicken would have gone back to its mother of its own accord." The sound of my voice awoke me, and in awakening I remembered a previous dream of a few months back, in which the Higher Self had been revealed to me under the name of "Mother".

I thoughtfully considered the possible interpretation of these vivid and most humorous pictures, and suddenly realised their application to my recent experiences. Full of gratitude to my unknown artist friend, I learnt the sufficiency of a sustained and unselfish purpose, and, in addition, the ultimate earthliness of fuss and undisciplined ardour.

A Theosophist

NOTE

The Women's Club Federation in America is a very remarkable body, and wields great power, for the cultured women of the United States have built it up for their own use. There are District and State Federations joined in a General Federation, with all the appropriate Committees, and Boards of Managers; and the rare executive ability of American women has found full scope in this great organisation. Kansas City has an 'Annie Besant Study Club' among its Women's Clubs, and it was given a hearing at the General Convention, a privilege usually restricted to State Federations. The members are by no means all Theosophists, but the Club has sent me an affectionate greeting, hoping "that only good may come to Mrs. Besant in everything she undertakes". I cordially wish to my namesake all prosperity.

A. B.

THE SECRET OF A STAR

By EVA M. MARTIN

(Continued from p. 459)

V

Oh could I tell ye surely would believe it!
Oh could I only say what I have seen!
How should I tell or how can ye receive it,
How, till he bringeth you where I have been?

Lo if some strange intelligible thunder
Sang to the earth the secret of a star,
How should ye catch, for terror and for wonder,
Shreds of the story that was pealed so far?

F. W. H. Myers

When Lucien arrived back at the Red Farm, it was nearly dark, and in the low-ceiled, old-fashioned kitchen he came upon a scene that made him pause in the open doorway.

Little Maggie was seated on the table, the centre of a listening group consisting of her father and mother and the two elder boys.

"They was on the top of the hill near Littlecrop Farm," she was declaring emphatically, in her clear, shrill voice, evidently not for the first time. "I see'd them from our field—Lucien and a big bright man, like... like an angel, all goldy. And then when I see'd them again, he was gone, and another man was there, and he talked and talked to Lucien, and then suddenly he

wasn't there any more, and Lucien ran down the field to come home."

She evidently felt very important, and Lucien understood in a flash what had happened. She was displeased with him for having left her behind that afternoon, and the desire to gain a temporary notoriety by telling what she had seen had proved stronger than her sense of loyalty to him. She seemed to be thoroughly enjoying the sensation which her revelations had caused.

But before anyone could speak again, Lucien stepped forward. He was conscious of a cold sinking at the heart, for it was like stepping into a magic ring of malign influences, an atmosphere of hatred and wrath and misunderstanding.

The little group fell apart and stared at him as at some alien creature. He made a splendid picture of physical health and beauty as he stood and faced them, with a gleam of absolute fearlessness in his dark eyes. But it was not that that held them all in a strange, sudden silence. It was the spiritual light of an immeasurable joy that seemed to illumine his face and stream from his whole being. In that moment his look held some faint reflection of the glory of the bright God with whom he had so lately spoken, and, confronted by that, there was nothing for commonplace individuals to do but stare and keep silence.

He glanced from one to another, giving little Maggie a friendly smile, at which she turned her head away, for some realisation of what she had done began now to dawn on her.

Then his uncle spoke.

"What does this mean, Lucien?" he demanded roughly. "You heard what the child said? I thought

you were giving up your bad ways lately, for I had heard no tales about you for some time. But it seems you still keep to them, and what's more, don't care who sees you. I declare I'll have no more to do with you—you'll stay no longer under roof of mine—unless you give up these unholy works and have done with them for good and all. I'm ashamed that my children should hear of such things. As to Maggie thinking it was an angel she saw with you, why, we all know that Satan can take to himself any deceptive shape, and a child's innocent eyes wouldn't know the difference."

Maggie's mother suddenly clasped her in her arms. "To think that my little Maggie should see such things!" she cried, half hysterically. "And she says she's often seen him before when she's been out alone with you. O Lucien, how could you? To think that one of my poor children should have seen the Evil One, perhaps spoken to him! Oh dear! Oh dear!"

Lucien was greatly puzzled. He could not understand why these simple people, evidently not at all prepared to deny the existence of the supernatural, should take it so completely for granted that anything of the kind must be evil. He was too young to know that a certain type of mind, indeed the average mind, is ever more than ready to claim an evil origin for all things that are beyond its limited comprehension, while vehemently denying any suggestion of a possible good one.

Seeing the trouble in his face, little Maggie struggled out of her mother's arms and ran to him.

"I'm sorry I told," she whispered. "I didn't mean to, Lucien."

"Never mind. It doesn't matter," he reassured her. "You were too little to know."

She flung her arms round his neck as he stooped to her, and kissed him passionately.

"Come here, Maggie," ordered the mother. "Come away from him at once. He's a very wicked boy. You're not to have anything more to do with him."

The child began to cry, and was picked up, shaken, and sent away screaming in the charge of her brothers. Lucien was left to face his accusers alone.

The farmer cleared his throat, and spoke again. It was obvious that his wrath had to struggle against a certain vague feeling of awe, which it could not quite succeed in conquering.

"I don't want to be too hard on you, Lucien," he began. "I know people sometimes get drawn into this sort of thing without quite knowing what's happening to them. But you've been warned many a time before this. I'm sure I've done my best to knock some sense into your head, and you're quite old enough now to know how wicked it is to dabble in any kind of witchcraft. Still, there's some excuse for you," he rambled on, "for your mother was said to see things other people didn't see, and I heard some queer tales about her before she died, though I never rightly understood them. Give me the ordinary people that don't see any more than I do myself. That's the kind I like . . . But your mother, of course, was a lady, not one of our sort, and what made her want to marry an ordinary country-man like your father was always a mystery to me. But that's not the point. What I want to know is: will you give up this kind of evil-doing, or will you not? You're welcome to stay here if you'll behave yourself; but if you

won't, well, you'll have to find a home somewhere else, for I'll not keep you."

"And me been such a mother to you, Lucien," put in his aunt, reproachfully, "clothed and fed you just like our own, and though everyone knows it wasn't much your poor mother was able to leave behind when she died, I'm sure that hasn't been allowed to make any difference."

The self-congratulation in her tones would have made a disinterested listener smile, but Lucien was thinking hard and turning rapidly over in his mind the remote possibility of being able to convey any sense of the real truth to these two ignorant, suspicious souls. They evidently believed that he had been in communication with some kind of evil spirit. Could he by any means induce them to believe that it was good and not evil? and even then would their objections really vanish? He doubted it—and yet it might be worth while trying. But how to present it to them? What words to use? The old popular belief in guardian angels seemed the nearest analogy to the truth that they would be likely to understand; and he was preparing to launch out upon this brave but hopeless quest for sympathy and comprehension, when the sound of wheels in the lane outside caught his ear. The elder people heard it too, and paused to listen, for few vehicles came near the lonely farm-house after dusk.

The next moment there was a loud knock at the door.

The farmer's wife flew to open it, and a tall, thin old man walked in, with an unmistakable air of dignity and hauteur, as of one who was accustomed to being obeyed. He cast a comprehensive glance round the

solidly furnished farm-house kitchen, and then turned to the woman and bowed with an old-world grace.

"I must introduce myself, madam, and beg your forgiveness for this intrusion. I am Humphrey Peterson, of Sellwood Manor, some few miles away, and I come on a rather curious errand. May I sit down and explain it to you?"

A chair was brought forward and dusted, with many apologies, for the unexpected visitor. His name was known to the farmer and his wife as that of an old crank who lived alone with thousands of books, and was scarcely ever seen outside his own grounds. But they did not know it for the name of the most famous living authority on the study of comparative religion, one whose opinion was revered by students in all parts of the globe, and whose every published book or article served to add to the high esteem in which his name was held in scholarly circles.

Lucien, in response to a gesture from his aunt, was moving towards the door, when the old man intervened.

"Don't send him away," he said. "Isn't that the boy Lucien, who has been living with you for some years? It was about him that I came this evening. Come here, my boy, and let me have a look at you."

Lucien came forward obediently enough, but the other was curiously conscious that the process of inspection took place on the boy's side rather than on his own. The young eyes studied his face with their characteristically clear, far-seeing gaze, and then a faint smile dawned in them and spread to the mobile, sensitive mouth, though no word was said.

"H'm. A handsome boy," grunted the famous man. "Strong, well-grown, healthy, clear skin—doesn't

look unbalanced or hysterical in any way." Then he turned to the two elders.

"Pardon me," he said, "but things in connection with this boy have come to my ears and aroused my interest, so that I felt I must come to see him for myself. I don't know how you may feel about it, but I want you to let him come to live with me for a time. I'm not a rich man, but I can look after him well, and teach him a good deal—if he is willing to learn. I only heard lately that he was with you, and whose son he was—for I knew his mother slightly, and am interested in him also on that account. I understand that both his parents are dead, and that he is only distantly related to you?"

"Yes, that's so," agreed the farmer. "But I don't think you can understand, sir, what sort of a boy Lucien is. I was just speaking to him when you came in. My wife and I can't keep him here with the other children—such goings-on as there's been. I don't think you could take an interest in him, sir, if you knew, though of course it'd be a great relief to us, for we don't know what to do with him. There seems no curing him."

"I understand that, like most of the village people, you think him to be in league with the Evil One?" queried the old gentleman, quite quietly, as though he spoke of some ordinary and every-day matter; but eagerly though Lucien listened, the tone held no inflection to indicate what the speaker's own opinions were.

"Well, sir, it seems very like it," said the farmer, a little shame-facedly. "I can't think of any other explanation. And yet he isn't exactly a bad boy except for that."

"Only there couldn't be anything worse than that," put in the woman. "Why, even our own little Maggie's

IMPRESSIONS OF THE BORO-BUDUR

By BARONESS MELLINA D'ASBECK

A GIGANTIC mass of chiselled stone, wrapped in meditation. It arises out of a deep valley, in majestic isolation.

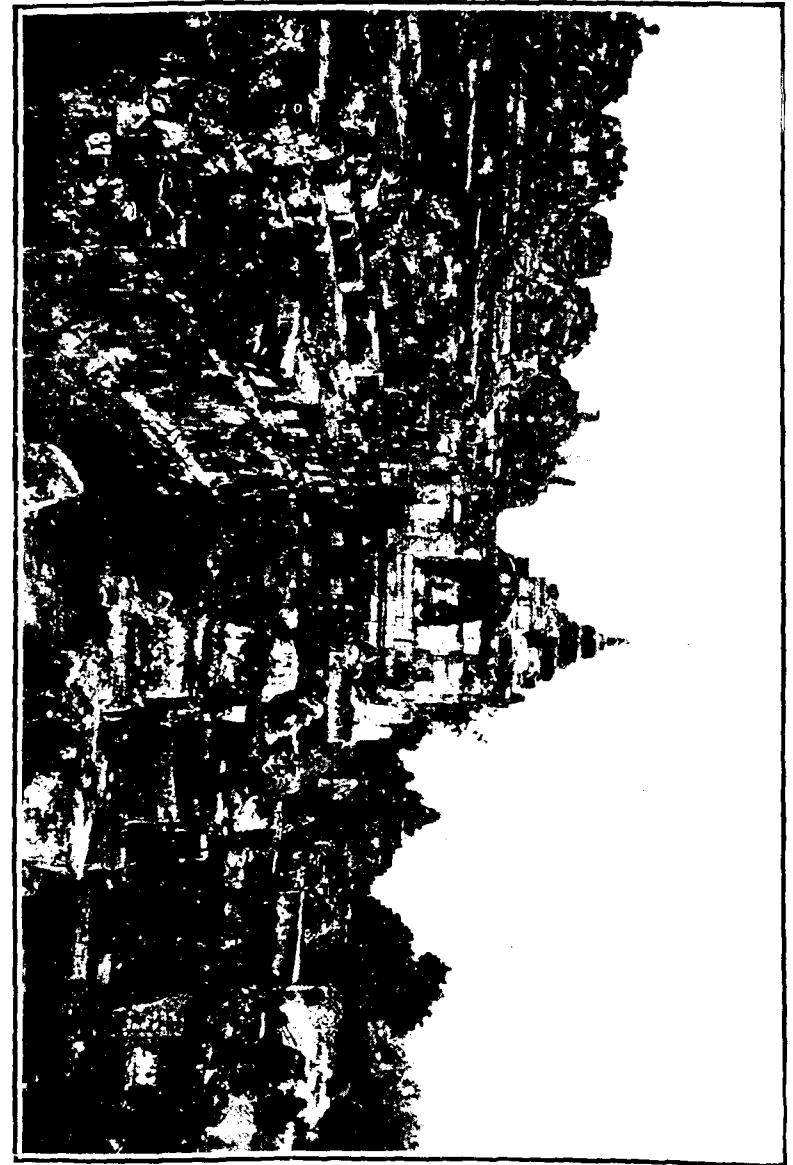
All around, the valley fades away into the distance, and far away at its limits, enormous mountains appear, forming a guarding enclosure to this sacred spot.

At first, as my eyes wandered over them, their massive proportions made the Boro-Budur seem small to me, giving me the impression that, notwithstanding all his efforts, the achievements of man are but little, compared with the mighty works of Nature. Then I looked at the Boro-Budur once more, and my first impression gave way to another—the deepest, the most acute I ever felt. I was dazzled. I had seen mind—mind, arising as a conqueror, face to face with matter. This vision will never leave me, for that which has been revealed can never fade away.

Always, when my thoughts turn again to this beloved spot, I shall see the silent ranks of Buddhas in meditation, facing the massive mountains; meditating always—from morn till sunset, from twilight till the dawn; motionless whilst day after day, the sun irradiates their peaceful features and passes away.

The intense impression given by these figures lies in the fact that their stillness is natural. All other

PART OF A GALLERY WITH BUDDHA STATUES.



we retire to rest we send thoughts of love and protection to them, that they may pass safely through the night.

Be this to your Indian students, strive ever to be this, and you will know the heart of an Indian youth as you had not dreamed it possible. Race prejudices become foolish superstitions; prestige is seen as the instrument of wilful ignorance; differences of religious belief are known, in the light of loving sympathy, as but different roads leading to a common goal. The teacher knows himself as one with his students, and his students trust him and love him, because they see him as part of themselves, with no interests save theirs, with no hopes save theirs, with no life that is not theirs to share.

G. S. Arundale

NOTE

There is a very interesting review in *The Athenæum* of a book entitled *The Times and the Teaching of Jesus the Christ*, published by Longmans. The author states that Jesus received His education among the Essenes; that the Gospel story represents the progress of "the initiate through the various stages from the grade of a neophyte to that of an Adept"; that there is a great Hierarchy, the avenue to Initiation throughout the ages; that Christ must have come from this, and overshadowed Jesus. All this is sound Theosophical teaching, and it is good to see that *The Athenæum*, while not agreeing with it, is courteous and fair.

THE REPORT OF THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION

THE following extracts from the report of the tourists are interesting, as showing the impression made upon them by Orientals. They summarise the results of their observations:—

III.—"What are the teachings, and what are the inducements to accept Christianity, and how enduring are the results?"

Answer.—There are evidences of positive teachings in the past, but there is very little religious teaching now being done, because the people would resent it, and keep their children from the schools. We heard of instances where a small coin per day was given to each child attending school; but, aside from the schooling, the inducements offered by the Missionaries are chiefly social and medical.

Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the Occident, is towards *unbelief in any religion*. If a Missionary falls from faith in the Bible into 'Higher-Criticism-Infidelity,' he may continue his office and profession; but the Orientals have no such inducements to outwardly profess what they no longer believe (except native teachers). Besides, these Orientals are very *honest* in respect to their religious professions, except where spoiled by contact with the hypocrisy of the whites.

IV.—"What is the attitude of heathendom toward the Missionaries, and toward Christianity, and what is the prospect of Foreign Missions becoming self-supporting?"

Answer.—The Orientals are remarkably tolerant of all religions, but are often perplexed at the Missionary competition and the opposition of Christian denominations. The higher castes consider the medley of Christian doctrines presented to them less philosophical than their own. Their own, however, is

not satisfactory, they confess. But before exchanging for another they want to know that the change will be for the better. The common conception, that all the peoples of India, China and Japan are *heathen savages*, is very erroneous. Their upper classes, or castes, include some splendid characters of truly noble manhood, the moral and intellectual peers of Europeans and Americans. Indeed, the masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost entirely unknown amongst the Orientals.

VI.—“What hope is there for the conversion of the world during the present generation, through the Laymen's Foreign Missionary Movement, with their proposed thirty million dollars?”

Answer.—No one who knows anything of Oriental conditions would have the least expectation of the world's conversion during this present generation through the use of the thirty million dollars proposed. Nor, indeed, if the sum were a thousand times that. We would not, however, discourage the giving of money for Missions. Those who give will be benefitted by so doing, and undoubtedly every million spent benevolently in Oriental lands will help to bring in the more extravagant civilisation of the West. It will increase the wants of the natives, and thus promote commerce. As for promoting vital Christianity, we all know that this is not a purchasable commodity.

This seems a little sarcastic!

The tourists were much impressed with the morals of China:—

The Chinese moral standard differs considerably from ours, but they apparently respect their own; there is no obtrusion of the nude and lewd. We saw no immodest dressing—nothing to suggest impurity or licentiousness. Mr. Lerrigo, Secretary of the Canton Y.M.C.A., informed us that the Chinese of the Association had recently purchased a moving-picture outfit, but that they immediately objected to the immodesty of some of the pictures, which would be thought all right in Europe and America. A censorship committee was appointed, and every picture in the slightest degree immodest is eliminated. In their Christian gatherings the sexes sit apart. When we sought for photographic views representing the Chinese, their customs and homes, we found them all modest, chaste. Vulgar, foolish and immodest pictures there were on sale, but they were of European manufacture, and apparently sold to Europeans and Americans.

OF LOVE AND LIFE

By PHILIP OYLER

(Concluded from Vol. XXXIII, No. 12, p. 925.)

MOTHER-LOVE is one of the greatest expressions of infinity. The maiden aches to be a mother, the mother aches to be a grandmother, the grandmother to be a great-grandmother. And does not the little girl dream that she is a mother?

We must all live in the past and the future as well as in the present. If we do not live in the past, we cannot know the bedrock of life; if we do not live in the present, we shall be persecuted; if we do not live in the future, we shall never improve. To succeed, we must realise the eternal as well as the infinite in us.

Enjoyment is by appreciation, not by exclusion.

The sole measure of nobility is round the heart.

As the flower casts forth its seeds upon the mountain side; as the birds send forth their young when adult; so be prepared at puberty to go forth alone upon the road of life.

We ought to be able to read people as easily as we can read books—more easily in fact.

It is encouragement that we all need. Who was ever helped by adverse criticism? Who was ever made better by punishment devised by man?

There are no opposites. Everything is different—and everyone too.

If you believe in anything, you cannot but believe in everything.

What we imagine is no creation of our own. It is something that has existed or will exist. Imagination is one form of vision—into the past or the future.

The soul or light in us is that which knows no time nor space.

We are most truly ourselves when we are alone with the night.

Abandon prejudice, and you shall soon have revelation.

Everything enjoyed is food.

Trust people, and they will show that they can be trusted. Even if some should fail us, is that any reason why we should cease to trust? Would not they who fall have fallen infinitely farther, if we had not trusted them?

Anarchy, though it has an ill name to the public, must always remain the greatest ideal. It is, in essence, gentle and sacred and unbiassed. It is gentle, in that it would have us all live in love and by love. It is sacred, in that it is in harmony with the universal right of freedom. It is unbiassed, in that it has no fixed rules or codes or systems by which to judge and condemn, but would have us all watch the light within us.

To dream of a thing is on the way to attaining it.

There are not merely two points of view to any question; there are as many as there are persons who look at it.

A few cold days without food will show anyone where the bedrock is of human needs and human feelings; will convince him that he is brother to the lowest savage. Let him remember that, then, and be brotherly to all.

Written history is very young, and all the extant records of humanity do not describe a tithe of the feelings that surge up within us, when we are alone with the night and the stars and the silence.

Do you not feel, my sister, the man in you? Do you not feel, my brother, the woman in you? Do you

not feel, both of you, the child in you? Well, that is what you should feel.

We all belong to eternity. It depends upon our vision how much of the past and the future we see. And we all belong to the infinite. Though bound by work to our homes, by friendship to our friends, do we not also live and love in the breadths of the midnight skies?

We are in debt to both past and future. We pay both in our life by our life.

We have nothing of value but what we are.

Be careless of your words to none. There is no one so degraded that he does not value a beautiful thought.

There is no bourn to the sky, no limits to our power, but those which we impose upon ourselves through lack of faith. Let us watch, then, out over the horizons we picture beyond the ones we see.

From the moment that we stretch forth a guarding hand and say: "This is mine," we cease to be free; for it means that we have bartered the kingdom of heaven within us for a realm of worldly things.

It is not wealth that we all need, but health.

It is commonly said that we learn by illness and grief. No doubt we do. But how much more might we not gain by health and by happiness?

Truth is shy of buildings, hesitates to enter under a roof, slips in through an open window on a sunbeam, but is easily stifled or driven out, being a lover of the great air and the deep blue hollows of the sky.

As we lay aside our clothes at night-time, let us lay aside our thoughts too.

Why should we punish theft or fear to be robbed of our worldly possessions? No man can steal our true worth, the gold of our character.

Philip Oyler

ANCIENT PRAYERS

FOUND WRITTEN IN AN OLD ROMAN BREVARY

THESE prayers are sent by a respected Christian F. T. S., and are worthy of study. Note the reference to the Mysteries, the restoration of which is asked for; the allusion to "the ancient and narrow Path"; the declaration that "we also... are the Way, the Truth and the Life"; the indwelling of the Christ "in all forms which Thou hast made"; the recognition that all beings are in His "sacred Form," recalling the great vision of the divine Form in the *Bhagavad-Gītā*, xi; the recognition that all the faithful may be channels of the divine Life.

"Lord of all Powers, Light of all Lights, Source of all Wisdom; shine in the hearts of Thy servants, and restore to Thy Church the knowledge of Thy hidden Mysteries of Wisdom.

"Jesus, Thou Light most Holy; lead us to the ancient and narrow Path, which was, is, and will be for evermore. Thou, O Christ, art that Path, and we also by the power of our Life hidden in Thee are the Way, the Truth, and the Life. Thou art One, and from Thee the many come forth, rooted in Thee. Thou sustainest Angels and men. Thou art the Father and Mother of all worlds. By the Hidden Way of the Cross, to the glory of the Risen Word, lead us, O LORD, that we and all Thy Church may find Peace and Union with the Changeless Father of our souls. Amen.

"Lord of the depths and heights, Who dwellest in all forms which Thou hast made; abide Thou in Thy mercy with the souls sunk in darkness. Sustain them with Thy Life, comfort them with Thy Love; make them to feel Thee as a Living Will abiding in them, raising them with Thee to their Divine heritage, the service of all Beings which Thou holdest in Thy Sacred Form. Suffer us to be the channels of Thy Life to them; to cheer and guide them to the Light of the Resurrection. Amen."

• THE UNREST IN ENGLAND

[This paper appeared in *The Adyar Bulletin* of last September; but so many readers of THE THEOSOPHIST have written to the Editor, asking how she regards the labour question in England, that we reprint it here.—ED.]

IN the summer of 1912, the London newspaper, *The Daily Graphic*, sent out to various well-known people the following two questions. What are:—

- (1) The causes which have led up to the present situation?
- (2) The lines on which a solution is to be founded?

Mrs. Annie Besant's reply was printed in the issue of June 17th, and was as follows:—

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 *a la* Lloyd George, or by violent uprising—or 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. Very roughly they would be:—

1. A gathering of the best brains in the country to re-organise 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 piecemeal 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.

Though one with God, the Master is yet a living person, of flesh and blood; long ages ago he stood where you stand now, and endured trials and underwent suffering as you do to-day. But he has come to his goal. He is now a fuller expression of Divinity than any wife or child or friend you love. He is for you the Door to God. It is his appointed duty to lead you to God, as it is your unrenounceable privilege to be led by him.

—In His Name.



THE GAYA LODGE. T. S.

Famous Ghost Stories, by English Authors: selected by Adam L. Gowans. (Gowans & Gray, Ltd., London and Glasgow, 1912. Price 1s.)

There is of course no suggestion that any of the stories contained in this little book are either new or true; it is simply a collection of a few gems from English fiction. The stories are unequal, and some of them might well have been omitted; possibly questions of copyright would prevent the inclusion of some of the masterpieces which one would have wished to see substituted for these. Be that as it may, the first and second of the four stories from Dickens cannot be surpassed, and the compiler has fortunately not overlooked that most thrilling of all ghost stories, Lord Lytton's 'The Haunters and the Haunted, or the House and the Brain'. Still more fortunately, this incomparable tale is reprinted here in that original and more perfect form which is now so rarely found, because the author later omitted the concluding portion, as he had employed the same idea at greater length in *A Strange Story*. To one who loves the literature of the uncanny, this one narrative alone is worth far more than the modest price of the little book.

C. W. L.

Conscious Control, by F. Mathias Alexander. (Methuen & Co., London. Price 2s. 6d.)

This little book is written with the object of condemning the usual systems of physical culture and in particular that which is employed in the British army. Muscular rigidity and strained attitudes are held responsible for many evils, which are to be eradicated by the author's method of conscious control of the muscular system. While there is perhaps an element of truth in the view that modern methods of physical culture tend towards stiffness and ugliness rather than to suppleness and grace, there are few who will agree with the author's contention that cancer, appendicitis, asthma, etc., are due to "the erroneous preconceived ideas of the persons immediately concerned" in respect to muscular movements. The book is mostly an advertisement of the author and his method, and as no clear description of the latter is given, one is unable to judge of its value, and in any case it apparently can only be applied

by the author, personally. The volume is valueless to the general reader.

C. R. H.

Poems Dramatic and Lyrical, by Clifford Bax. (The Orpheus Press, 3 Amen Corner, Paternoster Row, London. Price 4s. 6d. net.)

A charming envelope of white and gold prepares us for the golden verses it encloses. Of these the first, 'The School of Plato,' inspired by Jean Delville's great fresco, is, perhaps, the finest. The painter-Theosophist has inspired the poet-Theosophist—and that has a charm of its own. An intense love of Nature, a pure and passionate worship of Beauty, these are the wells from which Clifford Bax draws his poetry:—

Ah for a little with all the delight of a boy
Allured in the heat of the noon to the cold of the sea,
Wearied of man and ashamed of the world I stood,
Worshipping God with the old wild wondering joy,
Healing my heart with the beauty of flower or tree,
Cleansing the dust of my life in the life of the wood,
When suddenly harebells glimmered around me, see
As a sapphire mist in a maze of environing green.

And how graceful is this, 'An Interior' at Dresden:—

The little flower-set window-square
Was filled with sapphire-coloured bloom;
A coolness clove the darkening air,
And we in that familiar room
Heard lightly cast along the pane
The javelins of the August rain.

The two brief dramas, 'Echo and Narcissus' and 'The Marriage of the Soul,' contain passages of great beauty, and are well fitted for a dramatic setting. It is difficult to choose amid so much that is beautiful, but here are some lines:—

Lo, there are stars above me,
World upon world in the dark air far and away,
But I am a being older than they
And they too worship and love me.
Verily little I seem,
And little in truth I should be were I only this,
But I am a spirit, a radiant being of bliss,
I am the Dreamer and all things else but the Dream;
For what though an utterly measureless mystery lie
In all that the sense may see or the soul recall?
It is I, it is I,

I who am yet more wonderful even than all !

Uncounted ages ago
I too flamed out of the darkness there, a lord of the heavenly race,
Albeit now for a little space
In truth I am fallen low ;
And yet I remember still
The beauty that once was mine,
That now lies hid in the heights of me
As a tarn in the crest of a hill.

But it is hardly fair to drag jewels out of their setting.
Buy the book and read it.

A. B.

Mysticism and Magic in Turkey, by M. J. Garnett. (Sir Isaac Pitman & Sons, Ltd., London, 1912. Price 6s. net.)

In this book, described as "an account of the religious doctrines, monastic organisation, and ecstatic powers of the dervish orders," the author presents us with a quite interesting sketch of mystic teachings, practices, legends and organisations in Islām, mainly as seen in Turkey. The book is very readable if not very profound, and contains a mass of information on out-of-the-way topics as well as an interesting sprinkling of anecdotal history. To Theosophists, Chapter ii, on 'The Spiritual Hierarchy' will be of the greatest interest, for it contains garbled and faint echoes of mighty teachings current amongst the more intimately instructed ones in their midst.

Of real magic there is not much to be found in the volume, and the discussion of ecstatic powers is very limited; on the other hand, many magic legends and ecstatic claims are recorded.

On the whole the book is entertaining and instructive, and we recommend it warmly to all readers who wish for an introductory volume to initiate them in a pleasant way into the mystical side of modern Islām. A dozen photographic illustrations accompany the letterpress, and a short bibliography as well as a useful index are added.

J. V. M.

*The People's Books.*¹ (T. C. & E. C. Jack, London and Edinburgh. Price 6 Ans. or 6d. or 12c.)

Theosophy, by Annie Besant.

From Mrs. Besant's indefatigable pen a new book has come, which will be warmly welcomed by members and non-members of our Society alike. It is a popular sketch of Theosophy, serving as an introduction to the fuller study of the subject. Forming part of Messrs. Jack's admirable popular series it has a special value, in that it will undoubtedly be the means of introducing correct first notions about Theosophical thought and teachings to vast numbers of people not easily reached by the ordinary Theosophical publications. Intrinsically, it has the great merit of being built upon a new plan, different from that followed in most introductory booklets on the same subject with which we are acquainted thus far.

The plan is simple and yet very wide. Instead of concentrating her efforts in an orderly exposition of *teachings* only (we might say: of Theosophical dogmatics), the author has rather put before the reader a series of *aspects* of Theosophy, and so we find the main body of the booklet taken up by a description of Theosophy as science, as morality and art, as philosophy, as religion, and as applied to social problems. The result is that Theosophical readers will find the little work very suggestive, and that non-Theosophical readers will find its presentation in closer touch with the actual world and its activities, its needs and its experiences, than is often the case in similar productions. As a consequence a good deal of 'bridging over' the gap between ordinary conceptions and those of Theosophy is done already whilst reading the work.

For another reason the book cannot fail to prove specially interesting. Mrs. Besant stands amongst us unrivalled as a prolific writer and speaker on Theosophical subjects, as an experienced exponent of Theosophical ideals and views. Charged with the task of giving in condensed form a general outline of modern Theosophy after a three-and-twenty years' career of work and thought in the field, we may naturally expect a mature and well-tempered summary of ripe experience, with all angular enthusiasms worn away, all exalted enthusiasms softened, all

¹ This admirable and cheap popular series is obtainable at THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

dramatic exaggerations toned down. This is exactly the result, and many an old hand in our ranks will find new phrases, new ways of expression, or new definitions or points of view, serving as so many starting points for reflection and very attentive consideration.

We doubt not that the little book will be a big success, and will carry the bright and wise message of Theosophy to many obscure corners on this earth where, without this publication, the new-old good tidings of our own times would have scarcely penetrated.

Insurance as a Means of Investment, by W. A. Robertson.

The subject of this little book lies altogether outside the province of this magazine. We cannot review it in these pages. Messrs. Jack's 'The People's Books' are, however, to be energetically praised whatever their subjects. The book seems a solid production, it bristles with financial tables and returns apt to make the mouth of any desire-elemental water. It recommends safe ways of making money and investing profitably. Its study requires more financial reckoning than is perhaps likely to be done in this world or the next by most of our readers. Yet the old Vedic saying runs: "Before all let there be a certain amount of well-being." And 'The People's Books' should be praised anyhow. Those who are interested in the subject should note the title.

A Dictionary of Synonyms, by Austin K. Gray.

This is a handy book of synonyms, as complete as the magic of modern cheap production can make it. It is an open question whether any pocket dictionary is ever any good at all, but what *could* be given *has* been given. An interesting little introduction precedes the list which by judicious grouping has been made very compact and includes quite a fair amount of material. Each keyword is followed by fairly elementary etymological data. The synonyms themselves are, for the most part, grouped under the words that have the widest range of meaning. The subsidiary words are referred to these keywords and are not treated apart. All synonyms are grouped under two distinct headings, according to their derivation from (1) Anglo-Saxon, Scandinavian and other Teutonic origins, and (2) from French and Latin. Words of other origin than Anglo-Saxon, Scandinavian, Latin and French are marked with the

names of the language they have come from. Altogether something under two thousand words are dealt with. As useful a little book as its size allows it to be.

J. v. M.

Aristotle, by Prof. A. E. Taylor.

"There are a few philosophers," says Prof. Taylor, "whose influence on thought and language has been so extensive that no one who reads can be ignorant of their names, and that every man who speaks the language of educated Europeans is constantly using their vocabulary. Among these few Aristotle holds not the lowest place." He points out that in order really to understand the terminology of modern science and philosophy a knowledge of Aristotelianism is necessary; some of the poets even are incomprehensible without it. Many of the common expressions used in ordinary conversation "derive their significance from the part they played in Aristotle's vocabulary. The unambitious object of this little book is to help the English reader to a better understanding of such familiar language and a fuller comprehension of much that he will find in Dante, Shakespeare and Bacon." It is hardly necessary to add that if this end is not accomplished, it is the reader who is at fault. The simplicity and clearness of the style and arrangement of the book should make it easy for even the ordinary reader to get a grasp of the main teachings of Aristotle's philosophy.

Francis Bacon, by A. R. Skemp, M.A., Ph.D.

Like most of his biographers and critics, Mr. Skemp finds the character of Lord Bacon extremely complicated and difficult to understand. He gives a brief account of the great statesman's career, trying to explain his conduct by reference to his peculiar mental and moral qualities. A short outline of his philosophy and a few remarks on his most important works and his literary style complete the volume.

Julius Caesar, by Hilary Hardinge.

As in the case of many of the books issued in this excellent series, one cannot help being struck, while reading *Julius Caesar*, by the eminently successful way in which the author realises the ideal of this most useful series of popular hand-books on subjects of universal interest. So much information is

compressed into so small a space and yet it is so well presented as to be easy and pleasant reading. Theosophists should be interested in this booklet describing one of the most important lives of Corona, one of the characters in the 'Rents in the Veil of Time'.

The Brontes, by Flora Masson.

Miss Masson is to be congratulated on the delightful picture she has succeeded in giving of the Bronte family. The story of their life is beautifully told and the familiar facts presented in a new way.

Thomas Carlyle, by L. Maclean Watt.

To those who love him, Carlyle is a subject rich in suggestiveness and full of the most varied possibilities. His character, his home-life, his genius, his literary career, the impression he made on his contemporaries, the views taken of him by posterity, his interpretation of life as expressed in his published writings, in his diary, in his conversation—each of these aspects of his life possesses a wonderfully vivid interest of its own. All these are treated in this little book, the various strands being very skilfully interwoven, and making a well-proportioned, living, whole.

Oliver Cromwell and his Times, by Hilda Johnstone, M.A.

The ancient quarrel between Cavalier and Roundhead is eagerly perpetuated even now by the school-boy population. The over-zealous partizan on either side would do well to read Miss Johnstone's fair and balanced estimate of the great Protector. Her view is admirably epitomised in her concluding paragraph. We cannot do better than quote it: "Cromwell, like Cæsar and Napoleon, must bear the assaults of those who see in him the typical tyrant, and the dangerous admiration of those who twist his facts to suit their theories. He will fare best if he is remembered neither as an eager schemer nor an inspired prophet, but as 'a plain, blunt man, that loves his friends,' solving problem after problem in a difficult career when they arose, as seemed honestly to him to be best."

A. de L.

England in the Middle Ages, by Mrs. E. O'Neill, M.A.

"It is the object of this little book to trace the essential features of Mediæval England." So runs the preface and little

remains for the reviewer to add except that the historical facts have been gathered from recognised classical sources.

The period described, beginning with the Norman Conquest and extending to the founding of the Tudor dynasty, as every one knows was a time of growth, of change. A struggle for supremacy was waged between the Barons, the Church and the Crown and the balance at one time swung in favour of one of them, at others of another; but from these turbulent beginnings which Mrs. O'Neill depicts rose the fair structure of constitutional government in England and the conception of justice which became the guiding principle of British rule. And one closes the book with the thought that in the initial experiments and failures of these (probably miscalled) 'dark ages' lay the promise of a national ideal which in later centuries would flower into a noble Imperialism.

The Growth of Freedom, by H. W. Nevins.

Our author defines freedom as "a harmony of external pressure and inward will" such as is expressed in the phrase "Whose service is perfect freedom". This, he says, does not imply "submission—even to a Divine Will—but a positive, reasoning and joyful co-operation," and where there is any society, even if it be that of two persons only, external pressure comes in. In this harmony of the outer and the inner lies the possibility of the highest development of the personality and the only path to happiness. A chapter is devoted to the origin of authority; others show the ideals of freedom expressed by different races and nations. The influence of Christianity and of feudalism in this connection is touched upon and a general outline of the various phases of the history of the evolution of the religious, intellectual, social, economical and political freedom of Europe makes most interesting reading. Arriving at the period covering the last three centuries we find that "the seventeenth century was marked by the overthrow of absolutism; the eighteenth by the overthrow of oligarchy combined with a general abolition of serfdom; and the nineteenth by the birth of nationalism and some advance towards democracy". The writer seems to find democracy the ideal form of government. When equal opportunities are given to all, irrespective of their "inheritance, birth or surroundings," then "we can hope for a nation endowed with the right

judgment in all things for which we pray". But even then full freedom will not be won. "For, in the campaign of freedom, no truce is lasting, and peace will never be concluded, unless, perchance, in some distant age, there should be revealed far-off the shining gates of that City which, in language familiar to Greek and Christian alike, is a heavenly city, whose builder and maker is God."

Dietetics, by Alex. Bryce, M. D., D. P. H.

For all who are interested in the 'food question' this little treatise will prove a most satisfactory purchase. In the first place it is written by someone who knows what he is talking about, which the authors of so many of the modern books relating to this matter do not; and secondly the book is made readily understandable by the clear and simple style in which it is written. It contains several very useful tables giving the nutritive and caloric values of various foods—vegetables, fruits, nuts and flesh. The case for vegetarianism in Dr. Bryce's mind is 'not proven,' but his attitude is distinctly a sympathetic one. Rabid food-faddists might consider his cool common-sense views with distinct advantage to themselves and to their friends, whilst vegetarians generally will find many valuable hints for practical every-day use.

A. E. A.

Practical Astronomy, by H. Macpherson, Jr., F.R.A.S. is exactly what it claims to be, giving just that information which will enable anyone to take an interest in the stars, without making a study of astronomy. We recommend it to all who wish to have many interesting friends and companions on a starry night. The author has apparently not realised the possibility that the book would travel outside the British Isles, as there are a few places where the words "as seen from the latitude of England" would have prevented possible misconceptions.

A. M.

The Foundations of Science, by W. C. D. Whetham, M. A., F.R.S.

In spite of the magnitude of the topic, a most extensive survey of the scientific world has been compressed into a

remarkably small compass, and a striking impression of proportion is conveyed by the judicious selection and classification of the most prominent landmarks. Science is considered under the primary aspects of physical, biological and psychical, and is defined as "an ordered knowledge of the phenomena or appearances of nature, and of the connection or relations which have been discovered between them." The style is fresh and genial, and we cannot imagine any better stimulant to popular scientific interest than a few hours in the company of this admirable little book.

Evolution, by E. S. Goodrich, M.A., F.R.S.

The word evolution has come to figure so largely in modern philosophy, and even religion, that there is ample room for a popular book confined to the original scientific use of the word, and such a book is now before us. The writer clearly states and frankly defends the position of Darwin, removing many popular misconceptions which still recall the storm of opposition which the great naturalist aroused. Even if we did not believe in "a guiding force directing the course of evolution," as the writer evidently does not, we should be the richer for a fund of definite data revealing the wonderful adaptability of life to varying conditions under a traceable sequence of cause and effect. It is argued that those who believe in such a force "must admit that it has been singularly blind and inefficient, leading more often to destruction than success". But in the next paragraph, relating to apparent failures, we find the corrective admission: "It is a mistake to assume without clear proof that the course of their evolution can have been useless." Exactly; the destruction of bodies no longer adapted to the temporary conditions which produced them may even be a gain from the standpoint of a continuing consciousness. The book is full of solid reading, and the illustrations and diagrams are instructive.

Radiation, by P. Phillips, D.Sc.

The contents of this book deal with the waves which constitute light and heat, but do not include radio-activity. The question naturally arises—what do such waves consist of? To speak of them as periodical changes in direction of electromagnetic field may not convey much to the casual enquirer, but the value of reducing the number of unknown quantities to a minimum must be obvious to all, and it is in this direction of

the correlation of forces that modern science is tending. The author's treatment is simple and clear, and his explanations speak for themselves.

W. D. S. B.

Cities Seen in East and West, by Mrs. Walter Tibbits. (Hurst and Blackett, Ltd., London.)

This is a book which one reviews only out of respect to the publishers. Mrs. Tibbits' previous book, while defective in many points, had an elusive charm which veiled slipshod English. In this book the defects are aggravated, and while there is still a charm in the descriptive passages—Mrs. Tibbits can describe a scene admirably—the spirit of the book repels; and the model adopted for grammar and the superficiality suggest Ouida. Quite worthy of Ouida is the sentence: "It is a relief to lean over the stern and watch the insouciant sea-anemones flouncing and bouncing beneath"! The writer probably means jelly-fish, for the bouncing sea-anemone of the deep sea is unknown to biology. Ouidesque also are the princes, duchesses and countesses scattered over the pages like pepper on a stew. But Ouida, while fond of sensual heroes, was not so fond of unclean innuendoes as to the most revolting bye-ways of human sin as is the writer of this book. Clever? Yes, but prurient and polluting.

Coming to India, we pass into another atmosphere. Mrs. Tibbits tells us that the tenth Guru of the Sikhs is reincarnated again, and her indication will be intelligible to a very large circle in India. On that we have nothing to say. The beliefs of men are sacred to the Theosophist. But when one finds the writer of the first part of this book boasting of herself as in a Temple to which "not a dozen people from the outer life of this planet have access," one recalls the Hindū story of the burning up of Kāmaḍeva—and marvels. The austere purity of the 'Great Yogi' is hardly compatible with the gusto with which the uncleannesses of Part I are dwelt on. It is a pity, alike for the authoress and her friends, that this book has been written. It is an outrage that Parts I and II should be bound into the same volume.

A. B.

The Rise and Fall of Nations, by W. J. Balfour-Murphy, LL.D., F.R.G.S. (George Allen & Co., Ltd., London. Price 5s. net.)

The question "why nations in the past have risen only to fall, why modern nations, originally of the same blood and tongue, have developed on such different lines," has inspired the writing of this book. The conviction that the theory of mechanical evolution "fails to account for the phenomena with which modern European nations provide us" guides the author in his search for the qualities which have made a people great and the causes that have led to its subsequent downfall. In his Introduction he explains his general position and then proceeds to sketch the history of Europe in the light of his views. The conclusion arrived at is that "the decay of a nation is not necessarily a fate from which there is no escape," that every nation is master of its own destiny; "that the morally directed intellect may be regarded as the one great factor to which all other factors are quite subservient"; and hence, that its educational system is of paramount importance to a country. In a final chapter English education is discussed and some practical suggestions offered.

A. de L.

The Dramatic Poem of Job, by William Jennings, M.A. (Methuen & Co., Ltd., London. Price 3s. 6d. net.)

A study of the laws of karma as set forth in Theosophical writings solves much, if not all, of the problem of suffering—the problem with which the book of Job deals, and deals without satisfactory issue. Nevertheless, the thoughts of the ancient Hebrew dramatist, orientally rich in simile and metaphor, are of interest for all time; and a religious poem of which such critics as Carlyle and Tennyson have spoken with superlative praise should not be lightly passed by.

It will be found that this translation—in blank verse—is more easily readable than the A.V. or R.V., and that it elucidates passages which a study of the accepted versions left quite unintelligible. The versification is done with ingenuity, good taste, and some poetic faculty; and in comparing this translation with those in prose one feels that the translator has chosen

the form better suited to the symmetry-loving Spirit of Poetry by whom the book is—to some extent at least—ensouled.

R. W. E.

Outdoor Philosophy: The Meditations of a Naturalist, by Stanton Davis Kirkham. (G. P. Putnam's Sons, New York and London. Price 5s. net.)

"Good wine needs no bush," and Mr. Kirkham's books are well known, at least in his own country; nevertheless we may add that the book under review is one of those which it is good to have in the rush of present-day conditions. In the mad scramble for possessions on the one side and the desperate struggle for existence on the other, men have utterly lost the 'art of living'; and those who point out 'the better way,' as does our author, are friends of humanity. He claims for every soul the right of self-expression and regards life as the only teacher. He says that a man can be truly himself only out in the open. "One is beset indoors by insidious mental germs. A house is a little box full of stale thought which seems seldom to be renewed by fresh and invigorating currents. These germs do not thrive in the open air and thus life in the woods is more conducive to mental health. It is easier to change the mind, to refresh and renew it, when less exposed to the contagion of other minds." Life is the only teacher; nature the only Scripture; and experience the only source of knowledge. "Truth comes of itself to whomsoever is ready, not as the result of multiplying theories and beliefs."

A lover of the beautiful as well as a student, this philosophic naturalist in his wanderings afar has caught some of the notes of 'Pan's pipes' and translated them into really beautiful prose. Over hills and dales, across burning plains, or beside running streams, or scaling mountain heights, sometimes on horseback, sometimes afoot, the laughing God has led him, but always in his gentler moods.

Flowers, trees, insects and birds companion the nomad's solitude, whispering their secrets of love and of life. Under "the unimproved sky—the only dome that gives room for thought, the only roof that does not seem too near," he finds freedom and contentment; under the calm gaze of the stars in his camp in the desert—peace. The wide world is his

home. Individual liberty, the power to think his own thoughts and to love beauty with all his strength; these are his dearest possessions. These are but a few of the writer's "intimations of the philosophic life—the sane and beautiful life that haunts our earthly dream".

This is a good book and a beautiful book, and therefore we say: "Read it."

A. E. A.

Werwolves, by Elliott O'Donnell. (Methuen & Co., Ltd., London. Price 5s. net.)

Mr. O'Donnell is always interesting, and he has put together in this volume a gruesome collection of stories about that most unpleasant of entities, the werewolf. They throng upon us from the British Isles, from France, Germany, Austria-Hungary, the Balkan States, Spain, Belgium, the Netherlands, Denmark, Sweden, Norway, Iceland, Lapland, Finland, Russia and Siberia, until one expects to meet one round the next corner. One is told how to become a werewolf—but why should anyone wish to become such a monster, one wonders. And one is told also how to dislodge the werewolf, by means certainly unpleasant. Lycanthropy seems to belong to Atlantean sorcery rather than to modern days, but those who wish for a 'thrill' cannot do better than read this entertaining volume.

A. B.

A Dictionary of the Biloxi and Ofo Languages accompanied with thirty-one Biloxi Texts and numerous Biloxi Phrases, by James Owen Dorsey and John R. Swanton. (Smithsonian Institution, Bureau of American Ethnology, Bulletin 47, Washington. Government Printing Office, 1912.)

Every new volume issued by the Smithsonian Institution constitutes a new claim on our gratitude and admiration for the marvellous work done by it; so does the present volume. The Biloxi tribe of Red Indians was first visited in 1699 and at that time was estimated to count some one hundred and thirty warriors in all. The following is the estimate recently

given by experts as to the numerical strength of the tribe: four hundred and twenty in 1698, one hundred and seventy-five in 1720, one hundred and five in 1805, sixty-five in 1829, sixty-eight in 1908. At the end of the first half of the nineteenth century the tribe seemed to have died out altogether and it was completely lost sight of, but in 1886 it was unexpectedly rediscovered by Dr. A. S. Gatschet. In 1892 Mr. Dorsey visited the tribe and reviewed and revised all the linguistic material that Dr. Gatschet had gathered, and added a great amount to it, besides recording several texts in the original. Mr. Dorsey died in 1895 and his materials are now for the first time published. These remnants have the great importance of having been rescued just in the nick of time, for only a few years hence the Biloxi will belong to the past.

Two curious words of the language may be quoted here. *Kuneki*=to bend any inanimate object. *Kuti*=to tell what one has perceived himself (not what he has heard or has been told).

The case of the Ofo tribe is still more dramatic. They were first referred to in 1699. Between 1718 and 1734 they were estimated to occupy 'about sixty cabins'. After 1784 no mention of this tribe appears in the histories or books of travel, and it was naturally supposed that it had been long extinct, when in November, 1908, Mr. Swanton had the good fortune to find an Indian woman belonging to this tribe, of which she is the last representative, who remembered a surprising number of words of her language. Mr. Swanton rescued in this way some eight hundred Ofo words, which he arranges into a small dictionary.

Evidently there is still romance in science.

The Biloxi Dictionary is scientifically arranged and a model of workmanship. The scantier materials of the Ofo language left less scope for an equally broad treatment. The thirty-one Biloxi texts given are very valuable for philology and folklore alike. The whole volume is a splendid piece of workmanship.

J. v. M.

Married by Degrees, a Play in Three Acts, by A. P. Sinnett. (THEOSOPHICAL PUBLISHING SOCIETY, London. Price 1s. net.)

Mr. Sinnett's brilliant psychological play is now issued in book form, and those who enjoyed the play, as did the present writer, will be glad to renew the pleasant impressions of 1911. The play turns on the phenomenon of double personality, and Lucy-Leonora, the dual-aspected heroine, is the source of perplexity to others and of difficulties to herself, as "dear sweet Lucy" changes into the "delightful madcap Leonora". The young lady, as Lucy, becomes engaged to an eminently respectable barrister, who does not know that he is on the way to possessing a "complicated wife". The gay Lady Belmont, who is Lucy's hostess, suggests that "he'll have two wives instead of one without committing bigamy," and so will have the pleasure of variety. Into the midst of the happy family party comes Leonora, with results that must be read in the play. The situations are cleverly conceived and brilliantly carried out, and we commend the play to our readers.

A. B.

The Secret of Happiness, by Irving S. Cooper; *Manuals of Occultism*, No. 3. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 40c.)

This is an attractive little book dealing with its subject in that simple and lucid style which is making its author justly popular. It includes chapters on 'The Eternal Quest,' 'The Cause of Unhappiness,' 'The Heart of the Secret,' 'The Fruit of Action,' 'The Potency of Thought,' 'The Alchemy of Love' and 'The Apotheosis of Service'. One wishes one could ensure its perusal by the weak, the selfish and the depressed on whom it should act as a mental tonic, a life-giving draught. Now while it is a universal law of life that all men desire happiness, it is equally a law of nature that the search for personal happiness almost invariably leads not to happiness but to its opposite. "Leave desire and thou shalt find rest" all the great saints have taught their disciples. But to leave or to kill out desire is half only of the secret of happiness, and its negative aspect; and nature ever craves the positive. This book lays more stress on the positive position and insists

that only "as we thus change our motive for action and substitute thought for others in place of desire for ourselves, there will gradually dawn within our consciousness a clearer understanding of the nature of this priceless secret—happiness". The apotheosis of service is reached when the man "exists not for himself but for others, he has forgotten himself in order that he may serve them". And that that day may dawn more quickly for many is the author's object in writing this book.

E. S.

The House of Peace, by Michael Wood. (Longmans, Green and Co., London. Price 4s. 6d. net.)

Whenever Michael Wood's name appears upon a title-page, the purchaser of the book is sure of an hour's pure thought and lofty inspiration, and of the pleasure of reading polished and poetic English. Michael Wood has a deep insight into the human heart, and he is steeped in Theosophical ideas. In *The House of Peace* we once more meet Father Standish, and it is always good to meet him. The redemption of a man who by weakness falls into crime, who, coming out of prison, learns to love a child, is trapped by fiendish malice into circumstances that lead to an undeserved second conviction, is broken into pieces by false accusations leading to punishments in prison, comes out a wreck, and is brought to the House of Peace, where he dies—all this is exquisitely told, and nothing but good can come to the reader by the reading.

A. B.

The Sign of the Star, by Edgar Williams. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras. Price Rs. 2 or 2s. 6d. or 65c.)

This is an alleged poem, with apparently a purpose and a lengthy, explanatory "Introduction". In the latter the author remarks naively: "Some of my friends have been kind enough to point out some infringement of the rules of versification," and adds: "I thank them." It seems a pity that the thanks have not taken the practical form of the correction of some of the more glaring errors. Mr. Williams is no doubt much in

earnest, but it is a mistaken enthusiasm which leads a young author to publish in haste, and regret at leisure that he has not devoted more time, thought and study to the question of 'form'. The public cannot be expected to take the trouble to wade through countless verses in order to find badly expressed ideas—even though the ideas be interesting! And, in a case like this, where it is evident that the writer has something to say, it is almost impossible to discover the nature of that 'something,' so involved is his expression, so unattractive the style.

G. K.

Fellowship in Work, by Mme. Pogosky (C. W. Daniel, Ltd., London. Price 6d. net), is a charmingly written book on the life of the Russian peasantry, the importance of reviving handicrafts, and the happiness of creative labour. The chapter on the value of vegetable dyes will appeal to every lover of pure colours. *An Indian Pot-Pourri*, by Miss Elisabeth Severs (T. P. S., London. Price 12 Ans.) deserves to be read by lovers of India for the pleasure of seeing their knowledge so well reproduced, and by non-lovers of India for their souls' health. It is a delightful little book, and the writer has evidently been touched by India's magic wand. Whithersoever she may wander in years to come, she will ever hear the soft calling of the East—the Mother's call. *The Heart of the Master*, by Carrie Crozier (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras) is a very dainty booklet in blue watered silk. Some will like and be helped by it; others will have a slight shrinking from it as from something a little irreverent—though certainly no thought of irreverence was in the mind of the writer. The second part, 'The Five Symbols,' claims to be extracts from an occult library, but seems to be entirely fanciful. *Some Suggestions for Propaganda*, by Irving S. Cooper (T. P. H., Adyar. Price 3 Ans.), is a very useful pamphlet for workers in the Theosophical field. The Srinivāsa Mandiram, Bangalore, issues as an eight-anna pamphlet the admirable lecture on the *Comparative Study of Sacred Books* delivered by Mr. Johan van Manen at its 1912 Anniversary. The lecturer argued that the comparative study of religions unifies the field of human thought, that it leads to a fuller understanding of one's own faith, and to the grasping of inner and universal

truths; it brings about goodwill between the different nations and helps the realisation of brotherhood. "But we must always realise that we are doing a spiritual work, not merely preparing for an examination." *A Persian Hero, Stories from the Shah Nameh*. (Macmillan & Co., London. Price 1s.) Here is an indication of the splendid advantages our boys and girls are having now-a-days. This school-book edition of the famous Persian stories is well produced, and will give pleasant reading for both school-hours and play-hours. Messrs. Rider & Son have issued the second edition of *Esperanto* by Edoardo Schure (2s.). *Esperanto* translated by the T.P.C. by Alcyone is a nicely produced book, and is available at 1s. 6d. *A Traditional Story* is a collection of "some curious dreams" by the T.P.C. (Rex Publishing Co., 9d.) *Beginners* by Geo. Wilde (Rex) is a book of astrology for



NOTE

An interesting case of confirmation of one super-ph phenomenon happening by another is given in the following paragraph of *Light*:

The Richmond and Twickenham Times (Richmond, Surrey) reported on the 13th inst. that Mr. Stead was lecturing at a circle of which I was a member. Being asked how he felt directly after he had been lectured, he replied that he felt dazed. "I was conscious of seeing Mrs. Besant, who was engaged in the work of the circle, pass me, but it was after before I really became conscious." Mr. King added that, "On the night of the disbanding we were carrying, with a band of workers, to the spot, and I saw Stead. He looked so confused, I don't know if he recognised me."

That was so. His need at the moment was not so great as that of many others who were frantic with terror and needed immediate consolation. A little later, my dear old friend was quite himself and gave me a message which I sent on. Soon afterwards, he established his own communications.