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THE THEOSOPHIST

ON THE WATCH-TOWER

March 29, 1912

LOVERS of the Adyar Library will congratulate the Assistant Director on his securing of the *Kandjur* and *Tandjur*, the Tibetan Buddhist Canon. This immense work occupies spatially between sixty and seventy cubic feet and comprises 300,000 pages. Mr. van Manen is starting an Adyar Library Association, to be composed of friends and benefactors of the Library, who will collect books and money for it, and forward its aims in all ways. Two great benefactors, Mr. Ostermann in the West, and Mr. Avadhani in the East, are made Honorary members. The annual subscription is £1, and it will issue a three-monthly bulletin of 24 pages. Mr. Schwarz has agreed to act as Treasurer, and Mrs. Lubke as Secretary. The Association should do valuable service to our great Library.

* * *

Here is a charming story of a young member of the Order of the Star. He was putting on his skates, and a small baker's boy came along, and gazed wistfully at the more fortunate child. Off came the skates from the feet of the young patrician, and soon they were buckled on to the feet of the baker's boy, who sped joyfully away, while their owner picked up the basket and proceeded to sell the bread. I think we shall hear of little K. von H. in the future.

***

Now and again one comes across a quite out-of-date intolerance in England. A gift was made which was assigned to the sending out of copies of *The Universal Text-Book* free to clergymen, and the manager of the T.P.S. sent an advertisement to the *Guardian* announcing the fact. The *Guardian* declined it! As, however, the Literary Supplement of the *Times*, the *Christian World*, and the *Methodist Recorder* accepted it, the copies have been going out merrily, unchecked by the *Guardian's* displeasure.

***

A publication entitled *Scripture Truth* has made a great discovery, which I hasten to share with our readers. The expected Teacher is coming, "the day of his advent is probably close at hand," "and his reception will be an all but unanimous one." The Order of the Star in the East "will enjoy rapid expansion;" but—and here is the discovery—He will be anti-Christ, and will be soon destroyed by the coming of the Lord Jesus Christ, "in flaming fire taking vengeance," and that on "all, with few exceptions," as we read in the

preceding paragraph. This will only leave the "few exceptions" for the Lord Jesus Christ to reign over—a melancholy defeat for God's love to the world. Truly, as the paper says of the Avenger, "how different is He from that other, that 'Lord of Love,' whom Mrs. Besant expects." He is different, indeed.

***

April 3, 1912

Last week was a busy one. After the crowded drawing-room meeting at Warwick House, came the huge gathering at the Albert Hall, called by the Women's Social and Political Union to protest against the monstrous sentences passed by panic-stricken magistrates on the women who had broken shop-windows as a political protest. It was a wonderful sight, that huge hall crowded with men and women of all classes, united in doing homage to the women who—whether mistaken or not in their action—had shown heroic self-sacrifice. The temper of the meeting was shown by its solid contribution of £10,500 to the women's cause, and by its passionate welcome to Mr. and Mrs. Pethick Lawrence, whom the Government is trying to enmesh in the net of conspiracy. One good result of it has been the liberation of Mrs. Pankhurst, as demanded by the meeting, in order that she might prepare her defence; for she was not allowed to see her solicitor privately, and so was prevented from formulating any defence. This gross injustice has, at least, been set right, despite the rude refusal of the magistrate to hear her complaint. The speaking was exceptionally good, Miss Robbins, the

well-known authoress, delivering a weighty and well-considered speech, and Miss Evelyn Sharp being both charming and effective. Mr. Isaac Zangwill made the wittiest speech I have ever heard, crammed with brilliant epigrams, and flashing like a well-wielded rapier.

***

There were large and happy gatherings at the Bath meetings of the South-Western Federation, on March 29th and 30th, and the fine Guild Hall was packed in every corner at my evening lecture. A members' meeting, an E.S. gathering, and a reception demanded three additional speeches, and every one seemed contented, nay, full of joy and hope.

***

March 31st saw the last of the Queen's Hall morning lectures, and, by common consent, they have drawn most remarkable audiences, not only as to quantity but as to quality. They have proved, beyond dispute, the intense craving of thoughtful people for a presentment of religious truth at once satisfying the reason and the emotions. None who saw those huge audiences could doubt the value of Theosophy in the modern world.

***

April 8, 1912

Since my last notes written in London, I have again become a vagrant. April 4th saw us—'us' being Lady Emily Lutyens, her son Robert and myself—leaving Charing Cross Station for Paris, Mr. Wedgwood, the General Secretary, very kindly escorting us as far as Dover. The passage across the Straits was very swift, though not smooth,

and we were soon in the 'Rapide' for Paris. A large crowd welcomed us, and on that same evening, there was a big gathering of members of the E.S. A second meeting was held the following morning, and in the afternoon there was a large gathering of members for a lecture, no less than three General Secretaries—those of France, French Switzerland, and Belgium—being on the platform. We left for Italy at 10 P.M. and rushed through the night, and onwards through the next morning, to Turin. A crowd bade farewell to us at Paris on April 5th, and a crowd bade us welcome at Turin on April 6th; only the country and the language had changed; the warm Theosophical hearts were beating with the same love.

***

A reception was held on the afternoon of our arrival in the large salon rented for the Convention, and many old acquaintanceships were renewed, and fresh ones made. In the evening Mr. Cooper—who had stopped in Italy on his way to America—gave a lecture, illustrated with lantern-slides of Adyar and India; I played truant, I must sadly confess, for the four meetings in three days, with all the railway travelling between London and Turin, had made me rather tired.

***

On April 7th, we gathered at 10 A.M. for the first business meeting of the Convention; Major Boggiani was elected Vice-President—I myself, of course presiding—the General Secretary, Professor Penzig, and two Convention Secretaries being also on the platform. After the verification of the powers

of the delegates, the General Secretary read his Report, showing slow but steady progress, and the reports from Lodges followed. Then I invited Professor Nadler, the General Secretary for Hungary to speak, and he brought us good wishes in English and Italian. M. Alibert spoke for France, and Lady Emily Lutyens for England; a few graceful words of thanks from Major Boggiani completed this pleasant international episode. The rest of the official business then went through, including the unanimous re-election of the General Secretary and Treasurer, and the election of the Executive. In the afternoon we had an E.S. meeting, and in the evening a lecture to members only, thus concluding a useful and pleasant day.

***

The morning of April 8th was devoted by the Convention to the reading of various papers, and at 3 P.M. we gathered in the Convention Hall for a meeting of the Order of the Star in the East. Donna Margherita Ruspoli, the National Representative, gave a brief account of the position of the movement in Italy, and Lady Emily Lutyens, National Representative of England, spoke of the work done there. I followed with a general review of the work in various countries, outlined the fashion in which we might best prepare the way for the Coming Christ, and suggested how we should prepare ourselves to recognise Him when He comes. The last Convention function was a public lecture at 9 P.M. on 'La Reincarnation et son application aux problemes sociaux,' and it was delivered in a hall packed to the doors. Evidently the subject aroused

the deepest interest, and the *Stampa* of the 9th gave a very good summary, so that the ideas will reach thousands of people. On the morning of the 9th quite a large party left Turin for Genoa, some passing through it to France, some remaining, and all filled with pleasant memories of the eleventh Convention of the Theosophical Society in Italy. May the coming year be filled with high endeavour and useful work, so that the light of the Divine Wisdom may illumine many minds, and warm many hearts.

***

We are hoping for a very good Convention in England this year, and I have promised to preside. There will probably be a reception on the Friday, a business meeting on the Saturday, a dramatic representation under the auspices of the Theosophical Art Circle and directed by Mr. and Mrs. Clifford Bax on the Saturday evening, various meetings on the Sunday, and a Co-Masonic gathering on the Monday. The Co-Masons like to take advantage of our Conventions to come from far and wide, and we have usually a large meeting at such times.

***

The outrageous result of one of the measures passed by the present Government to gain the Labour vote came out just now in the Court of Appeal. An action had been brought for libel against the London Society of Compositors, and the Society claimed immunity under the Trade Disputes Act; the Judge in the lower Court had refused to relieve it, and an appeal was taken; it was argued on the Society's behalf that "the Trade Disputes

Act relieved Trade Unions from being sued under any circumstances". Two Lord Justices to one decided in favour of the Society, the "act complained of seeming to be in contemplation of and furtherance of a trade dispute". One Lord Justice stood out against granting immunity to Trade Unions to libel those opposed to them;

> Lord Justice Farwell said it was a well-settled maxim of construction that Acts granting privileges were to be construed strictly on the basis that the public should not be deprived of their ordinary rights, and, taking that view, Section 4 of the Trade Disputes Act did not grant immunity to trade unions to do acts, libellous or otherwise, which were beyond their powers, and which might inflict misery on large numbers of the public. He thought the appeal should be dismissed.

The majority were, however, against Lord Justice Farwell, and his attempt to protect the public failed. Trade Unions can thus not only conspire for the starvation of the public, and for forcibly depriving the non-Unionist of the right to labour to gain bread for himself and his family, but can also libel at will those who are struggling against its tyranny. To such a pass has Mr. Asquith reduced the public by his subserviency to organised labour.

***

April 21, 1912

A clerical correspondent of the *Guardian* says:

> Theosophy has undoubtedly taken a new and very strong lease of life, and its fascinating but ridiculous doctrines are attracting large numbers of people, and undermining the faith of thousands. Most to be regretted is the fact that many clergy of the Church of England are, to their shame, to be found among its most ardent supporters. A man cannot be a Theosophist and a Christian at the same time.

Yet a great many people are both, many thousands, in fact, and, as a Scotch clergyman lately told me, they find the light thrown by Theosophy on Christian teachings both useful to themselves and helpful to their congregations. Surely it is not wise for a Christian to make such a statement as the above. It can but give offence to many members of his own Church. Would it not be wiser to recognise the fact that a great wave of Mysticism is sweeping over Christendom, and to distribute in the Churches the bread for which people are hungering, under, if they please, non-Theosophical names?

***

There seems to be a mistaken idea prevalent about views held by many of us as to the taking possession of a disciple's body by the Bodhisattva, the Christ, nearly two thousand years ago: people speak as though this view were a new thing, and one which should only be made known to the few. But it was the view held and taught by a very powerful section of the early Christians, and was only cast out as a heresy later on, when a wave of blindness and ignorance carried the struggling Gnostics out of the Church fellowship, to the great loss of the Church. They were branded as heretics, but they were really the mystics, and philosophers of the Church of the first few centuries; the wheel of reincarnation is bringing them back into the Church of to-day, and they readily take up again their old ideas, for, as Plato said: "Knowledge is reminiscence." Many of these taught that the body of Jesus was taken by the Christ; that the Christ descended and took possession of the body at the

time of the Baptism, and used it through the three years of the public ministry, leaving it at, or shortly before, its murder by the Jews. A good deal on this subject may be read in the records of the controversies between the 'Church Fathers'—those who belonged to the party which was finally successful, and were therefore recognised later as belonging to the Catholic Church—and the heretics —those who belonged to the unsuccessful party, and who were declared to be excommunicate. After the condemnation of this view, among other so-called heresies, little was heard of it publicly, and the idea of the difference between the disciple, the Man Jesus, and the Master of Masters, the Divine Christ, faded away, so that on its re-appearance in our own day it is regarded as new.

***

A few members of the Society are striving with might and main to persuade the public that I am trying to impose my own views on the Society, and to narrow its broad basis. In vain do I urge on members, time after time, the duty of perfect tolerance and mutual respect; in vain do I proclaim in the official gatherings of the Society the perfect liberty of opinion which exists therein, and the fact that nothing is required for membership save acceptance of human Brotherhood; in vain do I print in my own journals views at variance with mine. Unless I consent to be colourless, to express no opinions, to be in fact a King Log, and renounce all activity, these members will declare that I want to force my personal opinions on the Society. If they were logical, they would

see that to teach reincarnation and karma is quite as 'sectarian' as to preach the coming of a World-Teacher, but they happen to agree with the one and not with the other—a personal, not a logical reason for objection. My vigorous teaching of reincarnation and karma does not "compromise the neutrality of the Society," and I ever declare that no member is bound to accept these, because he is a member; nor does my teaching of the coming of a World-Teacher "compromise the neutrality of the Society," for I not only declare that no member is bound to accept this, but have even helped to establish a special Order, *outside the T.S.*, for the spreading of this idea. All my life-long I have worked for freedom of thought and speech for others, and have taken it for myself, and I am too old to surrender my own freedom at the dictation of a few members of the T.S. That they are disturbed by it merely shows that they are not willing to allow to others the freedom they claim for themselves, and which they use, quite freely, to attack me, knowing that in this they in no way imperil their membership, and that I am the first to defend their freedom of thought and expression. I may, now and then, wish that they were a little less personal, and would maintain their own views without attacking mine. But, after all, they have a right to be as personal as they please, and they serve a very useful function; for they prove, by their presence in the Society and by the free expression of their dislike for my views, the perfect liberty of opinion that exists among us. For this I feel grateful to them,

and the more harshly they treat me, the more obvious does it become that they are free.

***

I sometimes speculate on the future developments of the Theosophical Society and the Order of the Star in the East, when the Great Teacher has come—and gone. It seems possible that He, like His Predecessors, may appear as a great Reformer, teaching the WISDOM, as the T.S. does now, but with a power, a love, and a depth which will make it seem to be new and all-compelling. That the T.S. will go on through the coming centuries on its present lines, bearing in its bosom the treasures of the WISDOM, and regarded by all the religions as the centre whence they radiate. That the Great Teacher will leave to His followers, as aforetime, the task of building the new religion, and that the Order of the Star in the East will form the necessary organisation, as it will have prepared its most devoted younger members for the functions of His immediate disciples and followers, the future spreaders over the world of the specialised form of the eternal message brought by Him. Theirs will it be to apply in practice along the lines indicated by Him the great principles which He will re-enunciate; and doubtless they will be taught by Him, "in the House," the details of the work that they are chosen to perform. A happy destiny for these who have been born in due time for the performance of such glorious work; while the elder of us will be able to say, with the aged Simeon: "Lord, now lettest Thou Thy servant depart in peace,

according to Thy Word; for mine eyes have seen Thy salvation."

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It is pleasant to chronicle the formation of a National Society in Java, which now feels itself strong enough to stand on its own feet, without the support of its mother, the T.S. in the Netherlands. This is our twentieth National Society. The T.S. in Poland has been recognised by the Russian Government, but as the name 'Poland' may not be used, it is dubbed officially the 'T.S. of Warsaw'. Mr. Stabrowski is elected as General Secretary—President, they call it locally, as in Hungary—and Miss Weigt, Vice-President. They have five branches formed, and when two more are made they will apply for a Charter as a National Society. The trial of our Russian General Secretary for the statement, which appeared in her magazine during her absence, that Constantine was not a moral man has been put off again till May; meanwhile she has visited Poland and is going to Finland. May the Masters bless her brave heart and clear brain.

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As great difficulty has existed in Germany in obtaining Mr. Leadbeater's books and mine, we have assigned all rights in translating and publishing to Dr. Hubbe-Schleiden and Mr. Ostermann, who have helped us much already, by publishing *The Changing World*, *The Immediate Future*, and *The Inner Life*. We have to thank Dr. Vollrath of Leipzig for translating and publishing *At the Feet of the Master*, and Herr Pieper of Dusseldorf for issuing *The Riddle of Life* in its German dress. There is

a considerable demand for our books in Germany, and they will now be more accessible.

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All good causes have lost an intrepid and dauntless champion in the passing away of William T. Stead in the terrible foundering of the Titanic. Absolutely fearless of consequences, careless of his own profit and reputation when the right was at stake, willing at all times to fling his body into the breach in defence of the slandered and the oppressed, he died as he had lived, strenuously helping others, shining out conspicuously amid the heroic crowd who accepted death that women and children might live. Few men have been more bitterly attacked, for he was generally on the unpopular side, but all his fellow-journalists unite now in a chorus of praise. In spirit he was a modern Cromwell, sure that he was merely an instrument in the hand of God to defend the right, to strike at the wrong. He believed in England and the Empire, regarding the Englishman as "God's man," chosen to rule and shape the world; and he was, therefore, bitterly angry when he acted unjustly, tyrannically, unworthily, thus failing in the great mission entrusted to him. He was an Imperialist through and through, but the Empire he dreamed of was to be the protector of the poor, the defender of the oppressed, the upholder of righteousness, the enemy of wrong. General Gordon and Mr. Rhodes were among his ideals, and he never forgave what he regarded as the betrayal of the great soldier. When England was false to her traditions, as in the prolonged denial

of any self-government to India, he spoke out strongly and unfalteringly; one of his unfulfilled dreams was a journey to India, to see with his own eyes the people whose cause he championed; he would ask me eagerly about every stage in the long struggle, and shared my delight when the first step towards self-government was taken, in spite of the cry to withhold any increased liberty until 'order' was restored. The last time I saw him, on March 27th, when I lunched with him at the Savoy—"Come and have rabbit-meat" was his regular invitation, for he called vegetarian food by that name, as belonging to rabbits more than to human beings—he was as full of life and of plans for the future as ever, and we arranged to meet for another long talk on my return from Italy. For more than a quarter of a century he and I had been close and affectionate friends, and he had a genius for friendship. Many and many a heart will be sad for his ongoing—too soon for the world he served—but, as he well knew, death is not really separation, and he has gone only to return.

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The T.S. in France has secured a very fine site for its new Headquarters, not far from the rooms now rented by it, and adjoining the inner court-yard of the house where the beloved Dr. Pascal lived for many years. How pleased he would have been, if he had known that this fine plot of land would fall into the hands of the Society for which he laboured so nobly and so strenuously. The French Section must now set energetically to work to raise

the funds necessary for the erection of a suitable building. Which will be ready first, the Headquarters in London, Amsterdam or Paris?

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M. Jean Delville, the General Secretary of Belgium writes me that he has rented a splendid suite of rooms in the centre of the city of Brussels, as a home for the T.S. in Belgium. It includes a salon capable of holding two hundred persons, quite large enough for Lodge meetings and ordinary lectures. This is a great step in advance, and should much facilitate the work of the Section.

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We should be very much obliged to friends all over the world if they would send to Don Fabrizio Ruspoli, Theosophical Society, Adyar, Madras S., India, any cuttings mentioning the Order of the Star in the East, any pamphlets or leaflets issued locally, and any items of local news. They will be useful for *The Herald of the Star*.

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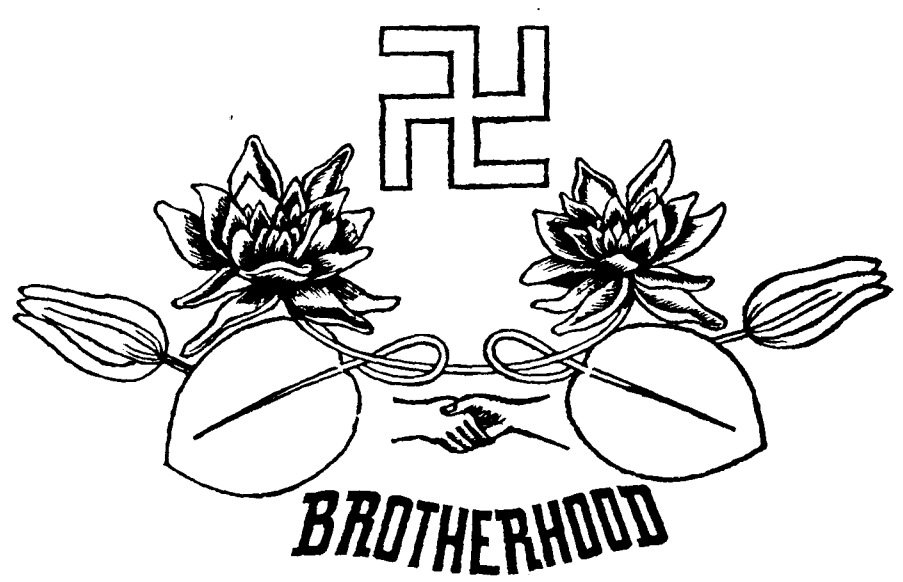
Fellows of the T.S. turn up in the most unexpected places. I have just had a letter from Fiji from one of them, saying: "My karma has taken me into a settlement of Indians, families chiefly from Calcutta," an unexpected piece of news. He goes on to say that he has been studying *At the Feet of the Master*: "Please tell Alcyone that I am very grateful, and have been much strengthened." Such thanks arise from many loving hearts, and should help to smooth the arduous way of the young disciple.



A STUDY IN KARMA

By ANNIE BESANT P. T. S.

(Concluded from p. 176)

BEFORE completing this imperfect study we must consider what is termed Collective Karma, the complex into which are woven the results of the collective thoughts, desires and activities of groups, whether large or small. The principles at work are the same, but the factors are far more numerous, and this multiplicity immensely increases the difficulty of understanding the effects.

The idea of considering a group as a larger individual is not alien from modern science, and

such larger individuals generate karma along lines similar to those which we have been studying. A family, a nation, a sub-race, a race, are all but larger individuals, each having a past behind it, the creator of its present, each with a future ahead of it, now in course of creation. An ego coming into such a larger individual must share in its general karma; his own special karma has brought him into it, and must be worked out within it, the larger karma often offering conditions which enable the smaller to act.

Let us consider the collective karma of a family. The family has a thought-atmosphere of its own, into the colouring of which enter family traditions and customs, family ways of regarding the external world, family pride in the past, a strong sense of family honour. All the thought-forms of a member of the family will be influenced by these conditions, built up perhaps through hundreds of years, and shaping, moulding, colouring, all the thoughts, desires and activities of the individual newly born into it. Tendencies in him that conflict with family traditions will be suppressed, all unconsciously to him; the things "a fellow cannot do" will have for him no attraction; he will be lifted above various temptations, and the seeds of evil which such temptations might have vivified in him will quietly atrophy away. The collective karma of the family will provide him with opportunities for distinction, open out avenues of usefulness, bring him advantages in the struggle for life, and ensure his success. How has he come into conditions so favourable? It may be by a

personal tie with some one already there, a service rendered in a previous life, a bond of affection, an unexhausted relationship. This avails to draw him into the circle, and he then profits by the various karmic results which belong to the family in virtue of its collective past, of the courage, ability, usefulness of some of its members, that have left an inheritance of social consideration as a family heir-loom.

Where the family karma is bad the individual born into it suffers, as in the former case he profits, and the collective karma hinders, as in the former instance it promoted, his welfare.

In both cases the individual will usually have built up in himself characteristics which demand for their full exercise the environment provided by the family. But a very strong personal tie, or unusual service, might, without this, draw a man into a family wherein was his beneficiary, and so give him an opportunity which, generally, he had not deserved, but had won by this special act of his past.

Let us think on the collective karma of a nation. Face to face with this, the individual is comparatively helpless, for nothing he can do can free him from this, and he must trim his sails to it as best he may. Even a Master can but slightly modify national karma, or change the national atmosphere.

The rise and fall of nations are brought about by collective karma. Acts of national righteousness or of national criminality, led up to by noble or base thinking, largely directed by national ideals,

bring about national ascent or national descent. The actions of the Spanish Inquisition, the driving of the Jews and of the Moors out of Spain, the atrocious cruelties accompanying the conquests of Mexico and Peru—all these were national crimes, which dragged Spain down from its splendid position of power, and reduced it to comparative powerlessness.

Seismic changes—earthquakes, volcanoes, floods —or national catastrophes like famine and plague, all are cases of collective karma, brought about by great streams of thoughts and actions of a collective rather than an individual character.

As with a family, so with a nation to a much greater degree, will there be an atmosphere created by the nation's past, and national traditions, customs, view-points, will exercise a vast influence on the minds of all who dwell within the nation. Few individuals can free themselves wholly from these influences, and consider a question affecting the nation without any bias, or see it from a standpoint other than that of their own people. Hence largely arise international quarrels and suspicions, mistaken views, and distorted opinions of the motives of another nation. Many a war has broken out in consequence of the differences in the thought-atmospheres surrounding the prospective combatants, and these difficulties are multiplied when the nations spring from different racial stocks, as, say, the Italians and the Turks. All the knower of karma can do, in these cases, is to realise the fact that his opinions and views are largely the product of the larger individuality of his nation,

and to check this bias as much as he can, giving full weight to the views obtained from the standpoint of the antagonistic nation.

When a man finds himself in the grip of a national karma which he cannot resist—say that he is a member of a conquered nation—he should calmly study the causes which have led to the national subjugation, and should set to work to remedy them, endeavouring to influence public opinion along lines which will eradicate these causes.

There was an article published in *East and West*—Mr. Malabari's paper—some time ago on the national karma of India, which was an admirable example of the way in which national karma should *not* be regarded. It was said that the national karma of India was that it should be conquered—obviously true, else the conquest of India would not have taken place—and that it should therefore accept its lot of service, and not try to change any of the existing conditions—as obviously wrong. The knower of karma would say: The Indians were not the original possessors of this country; they came down from Central Asia, conquering the land, subduing its then peoples, and reducing them to servitude; during thousands of years they conquered and ruled, and they generated a national karma. They trod down the conquered tribes, and made them slaves, oppressing them and taking advantage of them. The bad karma thus made brought down upon them in turn many invaders. Greeks, Mughals, Portuguese, Dutch, French, English—they all came, and fought, and

conquered, and possessed. Still the lesson of karma has not been learned, though the millions of the untouchables are a standing proof of the wrongs inflicted on them. Now the Indians ask for a share in the government of their own country, and they are hampered by this bad national karma. Let them, then, while asking for the growth of freedom for themselves, atone to these untouchables by giving them social freedom and lifting them in the social scale. A national effort must remove this national evil, and do away with a continuing cause of national weakness. India must redeem the wrong she has done, and cleanse her hands from oppression; so shall she change her national karma, and build the foundation of freedom. Karma will work for freedom and not against it, when the karma generated by oppression is changed into the karma made by uplifting and respecting. Public feeling can be changed, and every man who speaks graciously and kindly to an inferior is helping to change it. Meanwhile all whose own individual karma has brought them into the nation should recognise facts as they are, but should set to work to change those that are undesirable. National karma may be changed, like individual karma, but as the causes are of longer continuance so must be the effects, and the new causes introduced can only slowly modify the results outgrowing from the past.

The karma which brings about seismic catastrophes and other national disasters includes in its sweep vast numbers of individuals whose special karma contains sudden death, disease, or prolonged

physical suffering. It is interesting and instructive to notice the way in which people who have not such karmic liabilities are called away from the scene of a great catastrophe, while others are hurried into it; when an earthquake slays a number of people there will be cases of 'miraculous escape'—one called away by a telegram, by urgent business, etc.—and of equally miraculous tossing of victims into the place in time for their slaying. If such calling away proved to be impossible, then some special arrangement at the moment guarded from death—a beam, keeping off falling stones, or the like.

When a natural catastrophe is impending, people with appropriate individual karma are gathered together in the place, as in the flood at Johnstown, Pa., or the great earthquake and fire at San Francisco. In an earthquake in the north of India a few years ago, there were some victims who had posted back in hot haste—to be killed. Others left the place the night before—to be saved from death. The local catastrophe is used to work off particular karmas. Or a carriage taking a man to the station is stopped in a street block, and he misses the train. He is angry, but the train is wrecked and he is saved. It is not that the block was there in order to stop him, but that the block was utilised for the purpose. At Messina some who were not to die were dug out days afterwards, and in more than one case food had come to maintain life, brought by an astral agent. In shipwrecks, again, safety or death will depend on individual karma. Sometimes an ego has a

debt of sudden death to pay, but it had not been included in the debts to be discharged during the present incarnation; his presence in some accident brought about by a collective karma offers the opportunity of discharging the debt 'out of due time'. The ego prefers to seize the opportunity and to get rid of the karma, and his body is struck away with the rest.

Individual characteristics developed in one life may bring their owner in another life into a nation which offers peculiar facilities for their exercise. Thus a man who had developed a strong concrete mind, apt for commerce, say, in the Vaishya (merchant) caste in India, may be thrown down into the United States of America, and there become a Rockefeller. In his new personality he will see that vast wealth is only tolerable when used for national purposes, and he will carry out in America the Vaishya ideal that the man who has gathered huge wealth becomes a steward in the national household, to distribute wisely for the general benefit the stores accumulated as personal possessions. Thus the old ideal will be planted in the midst of a new civilisation, and will spread abroad through another people.

A colonising nation, like England, will often be guilty of much cruelty in the seizing of lands belonging to the savage tribes that the colonists drive out. Thousands perish prematurely during the conquest and subsequent settlement. These have a karmic claim against England collectively, as well as the debts due from the actual assailants. They are drawn to England and take birth in her slums,

providing a population of congenital criminals, of non-moral and feeble-minded people.

The debt due to them by the summary closing of their previous existences should be paid by education and training, thus quickening their evolution and lifting them out of their natural savagery.

The collective selfishness and indifference of the well-to-do towards the poor and miserable, leaving them to foster in overcrowded slums, among degrading and evil-provoking surroundings, bring down upon themselves social troubles, labour unrest, threatening combinations. Carried to excess in France during the reigns of Louis XIV and Louis XV, this same selfishness and indifference were the direct causes of the horrors of the French Revolution, of the destruction of the Crown and of the nobility.

Taught by Theosophy to see the workings of karmic law in the history of nations as well as in that of individuals, we should be forces making for national welfare and prosperity. The strongest karmic cause is the power of thought, and this is as true for nations as for individuals. To hold up a noble national ideal is to set going the most powerful karmic force, for into such an ideal the thoughts of many are ever flowing, and it becomes stronger by the daily influx. Public opinion continually changes under the flow of its influences, and reproduces that which is constantly held up for its admiration. The thought-force accumulates until it becomes irresistible, and lifts the whole nation upwards to a higher level.

The knowers of karma can work deliberately and consciously, sure of their ground, sure of their methods, relying on the Good Law. Thus they become conscious co-operators with the Divine Will which works in evolution, and are filled with a deep peace and an unending joy.

Annie Besant

REINCARNATION: A NOTE

March *Adyar Bulletin* quotes:

> Why is it that, among all those people who remember one or more of their incarnations, not one can remember being a hod-carrier, an undertaker's assistant, or an office-boy in a soap factory? There is a strong tendency to run toward royal families, court musicians and philosophers. The man we are anxious to meet is the chap who can remember with pleasure his incarnation as the brawny 'white wings' who pushed the scoop around the arena of the Roman Coliseum after the show was over and the animals retired, or the employee of the Imperial Health Department whose duty it was to descend into the Cloaca Maxima when it got clogged.

This is a favourite joke, and yet a little thought would solve the problem. People who remember something of their past are people more highly evolved than the mass of their contemporaries, and they would not have been hod-carriers or scavengers within historical times. The types named will have re-appeared in much the same class, and are not likely to be thinking much about past reincarnations.

A. B.

THEOSOPHICAL IDEAS IN AMERICAN LITERATURE

By MARGUERITE M. C. POLLARD

H. P. B. once said that a special opportunity for spiritual development was given to the world in every last quarter of a century. The truth of this statement was strikingly illustrated by the many progressive movements inaugurated in the last twenty-five years of the nineteenth century and pre-eminently in the foundation of the Theosophical Society by Madame Blavatsky and Colonel Olcott under the direction of the Masters M. and K. H.

But going back a century further, back to the close of the eighteenth century—that great era of prose and of common sense, when most of all in our world-literatures intuition and spirituality were at a discount and the fount of poetical inspiration had run dry—we find, in those closing years, signs of a no less striking effort on the part of the Great White Lodge to bring back into the minds of men a knowledge of their long lost spiritual birthright, a desire for the great day of freedom and enlightenment that was to be.

How the great note of Brotherhood was then sounded with trumpet tongues throughout the world!

It is difficult indeed not to see in the cataclysm of the French Revolution, stimulated by the writings of Voltaire and of Jean Jacques Rousseau, the work of a Master, inspirer of strength and heroic action, and of 'the Great Serpent Breath' who works behind all the intellectual movements of mankind. The spirit of Shiva, the Destroyer, was abroad, breaking down the bondage of the once splendid feudal system, sweeping away the rights of privileged classes, rending the old order to atoms,

> Lest one good custom should corrupt the world.

Glorious ideal of a free brotherhood of man! How it took the world by storm, and how all generous hearts responded to that clarion call! But the Dark Forces as ever were at work, and the noble thought projected by the great Servants of Humanity could not then attain perfect expression.

What of the intellectual movements by which another Master then roused Europe? What of the great literary movements which He, who is the master of poetry and of song, then brought to birth?

In Germany we find a philosophy more metaphysical, more idealistic than ever before or since, a philosophy which, passing the bounds of the mother-country, coloured the thought of all Europe and America, and became the basis of the Romantic Movement in the Old World, and of the Transcendental Movement in the New.

Glancing for a moment at the great truths enunciated by the Romantic poets, we realise what true Theosophists these men were. Who, for example, has expressed more beautifully than

Wordsworth and Shelley the mystic's rapture in the immanence of God in the universe, the former conceiving of the World-Soul as the Spirit of Wisdom, the latter as the Spirit of Love? And, again, in the works of Coleridge and of Scott we find a revival of interest in the supernatural. Both men found inspiration in the shadow-world above the physical, that strange astral region of poetry and illusion which is the birthplace of so much of our poetry and of our fiction at the present day. The world was not then ready for the doctrine of reincarnation, but already the note of pre-existence was sounded, and where, in all the literature of the present century, can we parallel the famous description of the soul's descent from the bliss of heaven to the limitations of physical existence, given in Wordsworth's great Ode on *Immortality*:

> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God who is our home.

Then too, as now, the poet's eye was able to discern the true relationship between the animal and the human kingdoms. In *The Ancient Mariner*, Coleridge showed how the breaking of the law of love between the man and the animal, the mariner and the albatross, shut the man off from the love of the higher powers. Until the fountain of love welled up again in his heart as he watched the beautiful water-snakes and "blessed them unaware," no prayer could rise to his lips and never a Saint took pity on his soul in agony. With one hand man clasps the hands of the Gods, with the

other he unites himself to his humble brethren of the animal world; if he breaks the link with the lower kingdoms shall the Gods retain their hold of him?

At the present day, when we are looking forward with eager hearts and straining, eager eyes to catch the first glimpse of that wonderful race soon to arise in the New World, it is, perhaps, more interesting to trace the birth of Theosophical ideas in American rather than in English literature and history. The crucial years spoken of by H. P. B. were indeed years of momentous importance to America in the eighteenth century. In 1775 began the American Revolution with the battles of Lexington and Bunker's Hill. The following year witnessed the Declaration of American Independence, an independence acknowledged within seven years by the mother-country. Another seven years saw the establishment of an American constitution, and the revolution was triumphantly complete.

At the Universal Races Congress held in London last July, the view was put forward by several speakers that the mixture of races does not cause degeneracy but really produces a higher type with greater intellectual powers and greater flexibility. Already in the last quarter of the eighteenth century the universality of the new type was conspicuous. The Manu was already at work preparing for the birth of the new race, and blending the old bloods with the new. Hear the words of the Frenchman, Crevecœur, written before 1780, which, in the light of the Theosophical teachings of today sound like an inspired prophecy:

> What then is the American, this new man?
>
> He is either a European, or a descendent of a European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a Frenchwoman and whose present four sons have now four wives of different nations. *He* is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new Government he obeys, the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are welded into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour and industry, which began long since in the East, they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which hereafter will become distinct by the power of the different climates they inhabit. The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions. From involuntary idleness, servile dependence, penury and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence. This is an American.

The greatest changes which took place in the last quarter of the eighteenth century in America were political, industrial and social. The literary movement was less striking, but is nevertheless interesting and important. Pure literature in America up to this time was non-existent. This was the more remarkable because the seventeenth century emigrants to America left behind them a literature of unparalleled splendour and beauty in the mother-country. Among the many contemporaries of Shakspere and Ben Jonson, of Beaumont and Fletcher, of Webster and Massinger and Ford, who then crossed the Atlantic, there was no great literary artist to found a drama in the New World, no great epic writer to stand shoulder to shoulder with Milton. The early colonists were men of the adventurous rather

than of the literary type. Coming of the Puritan stock, for the most part, they endowed the new country with splendid moral qualities, but like Cassius they "loved no plays". For two centuries there was much theological and historical writing, but of pure artistic work nothing.

Between 1776 and 1800, however, there was a serious effort on the part of a little group of enthusiastic men, generally known as the Hartford Wits, to establish a native literature. But a literature is not born in full maturity like Athena from the head of Zeus, and these efforts were only imitative though inspired by patriotism and courage. It was not until the nineteenth century that a literature characteristically American came into being.

But when it did come, how the three great Theosophical watchwords sounded out! Brotherhood, for instance, the recognition of the One Self in all the forms, is seen in the literature of the Anti-Slavery movement, and in the democratic writings of Walt Whitman, with their gospel of a great loving confederacy of men and women united in the cause of Beauty and of Truth.

I dream'd in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dream'd that was the new city of Friends,
Nothing was greater there than the quality of robust love, it led the rest,
It was seen every hour in the actions of the men of that city,
And in all their looks and words.

Or take again that splendid prophecy of the new race, in which the buddhic or love principle shall shine forth in triumphant glory:

Come, I will make the continent indissoluble,
I will make the most splendid race the sun ever shone upon,
I will make divine magnetic lands,
With the love of comrades,
With the life-long love of comrades.
I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies,
I will make inseparable cities with their arms about each other's necks,
By the love of comrades,
By the manly love of comrades.

In the Transcendental Movement, again, we have the endeavour to found a spiritual philosophy, a philosophy based upon the study of all the idealistic philosophies of the world, ancient and modern, of the East and of the West. Here is the second Theosophical note.

And lastly in the stories of Washington Irving and of Brockden Brown, and still more in the poems and tales of Edgar Allan Poe, there is a deep sense of the mysteries, often dark and terrible, always strange and wonderful, that so long have lain beyond human ken. There is the effort to account for hitherto inexplicable phenomena, to investigate hitherto unknown realms of consciousness, in short, to attain the third object of the Theosophical Society.

Taking first the *philosophic* movement, we find that the most important external influence to bring about the Transcendental Movement was that of German thought. German philosophy was at this time most metaphysical and German literature most romantic. The taste for both spread rapidly in America. In 1800: "Hardly a German book

was to be found in Boston;" by 1840: "There were few educated people who were not enthusiastic about German philosophy, literature and music." French eclectic philosophy, the philosophy of Cousin and Jouffroy also played its part: so too did the Greek idealistic philosophy, and especially the writings of the Platonists, which Emerson declared to be "intoxicating to the student". Oriental philosophy was also studied in the sacred books of the East.

The result of these studies was a movement for greater and freer spiritual life, and a reaction against the materialistic thought of Locke and Bentham. In opposition to Locke the Transcendentalists declared that man has innate ideas and a faculty for transcending the senses and the understanding. They identified morality and religion, and made intuition their source. Coleridge, in England, had drawn attention to this transcendental faculty which he called Reason, regarding it as the immediate vision of supersensual things. According to his view, this faculty is not an exclusive possession of the human mind, but rather a spark of the Universal Reason which all intelligent beings share, and which is identical in all. Here is the Theosophical idea of the One Self, expressing itself in all forms, in all the separated selves. Brahman is All. It was this idea which took such strong hold of Emerson's imagination, and was the source of his doctrine of the Oversoul.

The doctrine of the Oversoul is that God is the Great Unity, in which every man's particular being is contained and made one with all others, so that living and moving in Him we have, as it

were, one common heart. The divine life expresses itself in each. "Within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the Eternal One."

According to Emerson, the Real Self, the ego, is neither the body, nor the emotions, nor the intellect, nor the will, but the master of all these vehicles or modes of expression.

> All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet: is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and will; is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.

Because of the Divine Spark *within* us, we are perpetually in touch with the Great Deep of Divine Being *without* us and above us. There is no barrier between the soul of man and God.

> A wise old proverb says: "God comes to see us without bell;" that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God.

Owing, too, to the Divinity within himself man is capable of transcending the limitations of space and time.

> Time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The Spirit sports with time:
>
> Can crowd eternity into an hour,
> Or stretch an hour to eternity.
>
> We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal

beauty. Every man parts from that contemplation with the feeling that it belongs rather to ages than to mortal life.

The occult teachings show that physical time differs from astral time, and that astral time differs again from mental time. Most of us are aware that in moments of intense thought and in our brown studies the time-sense of the physical plane is lost to us, and that on our return to our ordinary mental condition we are often surprised to find that our meditations have occupied only a few seconds or perhaps hours as the case may be. As Emerson says:

The least activity of the intellectual powers redeems us in a degree from the influences of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato or Shakspere, or remind us of their names, and instantly we come into a feeling of longevity. See how the deep divine thought demolishes centuries and millenniums, and makes itself present through all ages.

Beyond the planes of time lie the timeless regions of the Spirit.

Always the soul's scale is one, the scale of the senses and the understanding is another. Before the great revelations of the soul, Time, Space and Nature shrink away. The soul looketh steadily forwards, creating a world alway before her, and leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialities, nor men. The soul knows only the soul. All else is idle weeds for her wearing.

So, while recognising that "one mode of the divine teaching is the incarnation of the Spirit in form," while feeling that "these separated selves" draw him "as nothing else can," Emerson realised that "persons are supplementary to the primary teaching of the soul". He says:

In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal.

Those of us who have met often for meditation or for earnest discussion know that it is possible to establish a kind of group-consciousness, "to gather Ourself out of ourselves" in a very wonderful way. This experience was known to Emerson who says:

In groups where debate is earnest, and especially on great questions of thought, the company often become aware of their unity; aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all wax wiser than they were. It arches over them like a temple, this unity of thought, in which every heart beats with nobler sense of power and duty and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all.

Hence the importance of holding Lodge meetings, Masonic meetings, E. S. meetings. The buddhic principle is able to express itself through the channel thus provided, in a way which would otherwise be impossible, and this result is the same whether the group be highly intellectualised or not. A recent article in *The Path* deals with a type of souls called by the writer 'Children of Light' whose power is recognised in every occult work, "the quiet, unostentatious, retiring little ones, the expressions of buddhi, of peace and love and sweet tolerance," who "give the life currents and spiritual blood to the body," without whose aid the intellectual leaders "may agonize and slave and labour incessantly and yet fail of spiritual results". Emerson seems to have perceived the same truth.

The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, who say the thing without effort, which we want and have long been hunting in vain.

But the true power of these "little ones" is in silence.

> The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. It broods over every society and they unconsciously seek for it in each other. . . . We know that we are much more. . . . that somewhat higher in each of us overlooks this by-play and Jove nods to Jove from behind each of us.

Turning to the work of Henry David Thoreau, it is impossible for us not to feel that here again was a true Theosophist. How he loved "the grey-haired wisdom of the East!"

> In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavad-Gita*, since whose composition years of the Gods have elapsed, and in comparison with which our modern world and its literature seems puny; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions.

He not only accepted the idea of reincarnation as a working hypothesis, but remembered his past lives. In a letter to Emerson, written in 1843, he says: "And Hawthorne, too, I remember, as one with whom I sauntered in old heroic times along the banks of the Seamander, amid the ruins of chariots and heroes."

He speaks too of the law of karma in connection with the animal world:

> Methinks the hawk that soars so loftily and circles so steadily and apparently without effort, has earned this power by faithfully creeping on the ground as a reptile in a former state of existence.

Thoreau had the spiritual perception of a poet but was somewhat lacking in technical skill. Undoubtedly he felt and thought and lived as a poet, but, as he said himself, he was unable quite to express himself as an artist.

> My life has been the poem I would have writ,
> But I could not both live and utter it.

Occasionally, however, we have the sweetness as well as the spirituality of the English metaphysical poets of the seventeenth century. In *Inspiration* we have the record of his soul's awakening to the philosophical truths put forward by the Transcendentalists.

> I hear beyond the range of sound,
> I see beyond the range of sight
> New earths, and skies and seas around
> And in my day the sun doth pale his light.
>
> A clear and ancient harmony
> Pierces my soul, through all its din,
> As through its utmost melody
> Farther behind than they, farther within.
>
> More swift its bolt than lightning is,
> Its voice than thunder is more loud,
> It doth expand my privacies
> To all, and leave me single in the crowd.
>
> It speaks with such authority,
> With so serene and lofty tone,
> That idle Time runs gadding by,
> And leaves me with Eternity alone.
>
> It comes in summer's broadest noon,
> By a grey wall or some chance place,
> Unseasoning Time, insulting June,
> And vexing day with its presuming face.
>
> Such fragrance round my couch it makes
> More rich than are Arabian drugs,
> That my soul scents its life and wakes
> The body up beneath its perfumed rugs.
>
> I will not doubt for evermore
> Nor falter from a steadfast faith,
> For though the system be turned o'er
> God takes not back the word which once he saith.

There is a close affinity too between Thoreau and the English Pantheistic poets. Like them he has a strong realisation of the life in nature. He says:

I tread in the steps of the fox with such tip-toe of expectation as if I were on the trail of the spirit itself which resides in the wood and expected soon to catch it in its lair.

Like Wordsworth he communed with "the souls of lonely places".

It is as if I always met in those places some grand, serene, immortal infinitely encouraging yet invisible companion and communed with him . . . . . I love and celebrate nature even in detail, because I love the scenery of these interviews and translations.

Like Shelley he looked upon the pervading Spirit of the universe as the spirit of Love.

Love is the burden of all nature's odes, the song of birds is an epithalamium, a hymeneal. . . . In the deep water, in the high air, in woods and pastures and the bowels of the earth this is the condition of things. . . . The light of the sun is but the shadow of love. Love is in the wind, the tides, the waves, the sunshine. Its power is incalculable; it never ceases; it never slacks.

The great inspiration of Thoreau's life, however, was the Brahman philosophy. Like the Hindu devotee he set to free himself from the illusion of Time, to realise his oneness with Brahman. In the *Week on the Concord and Merrimac Rivers* he says:

I see, smell, taste, hear, feel that everlasting Something to which we are allied, at once our Maker, our Abode, our Destiny, our very Selves.

By purity, he says, man may overcome the illusion of separateness. "Man flows at once to God when the channel of purity is open." "Chastity is perpetual acquaintance with the All."

In order to regain the purity of soul which he possessed originally as one with the Great Self, to rid himself of the illusion of personal existence, Thoreau followed what has been called the negative path, the path of renunciation. There are two mystic

roads to the Eternal, a positive and a negative road. Those who, like Walt Whitman, follow the positive path, worship the Supreme Ishvara, the manifested God, and go joyously through life, delighting in all forms because all forms are manifestations of the Absolute. Those who follow the negative road, like Thoreau and S. John of the Cross, on the contrary, seek rather the *Unmanifest* and see in the forms that which veils from them the splendour of the hidden deity. Their path is a path of progress to the perception of the Real by the abstraction of the mind from the things that are merely apparent. Mystics of the first type go out into the world of men, preaching a gospel of comradeship. The others are the great solitaries and ascetics, the hermits and yogis of the desert and the forest. A life of absolute seclusion is as necessary to them as companionship and sweet human fellowship to the others.

Says Emerson of Thoreau:

Few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh; he drank no wine; he never knew the use of tobacco, and, though a naturalist, he used neither trap nor gun. He chose, wisely no doubt, for himself to be the bachelor of thought and nature.

According to the teaching of the Vedanta man in the state of deep sleep returns to pure consciousness, to union with the divine. Thoreau in the waking state retained some memory of such an experience.

I am conscious of having in sleep transcended the limits of the individual—as if in sleep our individual fell into the universal and infinite mind and at the moment of awakening we find ourselves on the confines of the latter. On awakening we

resume our enterprises, take up our bodies and become limited mind again.

Rest, the forsaking of works, was Thoreau's ideal.

My most essential progress must be to me a state of absolute rest . . . . Sometimes in a summer morning, I sat in my sunny doorway till noon, rapt in a reverie among the pines and hickories and sumachs, in undisturbed solitude and stillness. I grew in those seasons like corn in the night . . . . . I realised what the Orientals mean by contemplation and the forsaking of works.

It is illuminating to compare the views of Whitman and Thoreau on the subject of solitude. Whitman sees "in Louisiana a live-oak growing, uttering joyous leaves all its life without a friend, a lover near," and knows very well that he could not. Thoreau says: "I thrive best on solitude" and he finds the presence of others inimical to his mystical vision.

I saw through and behind them [the white pines] to a distant snow-clad hill, and also to oaks, red with their dry leaves and maple limbs mingled with the pines. I was on the verge of seeing something, but I did not. If I had been alone. . . . I might have had something to report.

Like the Pythagoreans, Thoreau believed that the soul developed best in silence.

As the truest society approaches always nearer to solitude, so the most excellent speech falls into silence. . . . Silence is, when we hear inwardly, sound, when we hear outwardly. Who has not heard her infinite din! She is Truth's speaking-trumpet, for through her all revelations have been made. . . . What is fame to a living man? If he live aright the sound of no man's voice will resound through the aisles of his secluded life. His life will be a hallowed silence, a pool.

To Thoreau there was nothing unnatural about silence, rather it was the natural state of the contemplative soul.

Silence is the communication of a conscious soul within itself. If the soul attend for a moment to its own infinity

there is silence. . . . When deeper thoughts upswell, the jarr discord of harsh speech is hushed and senses seem as li as may be to share the ecstasy.

Like Keats, Thoreau held that silence v the most perfect music. "Heard melodies are sw but those unheard are sweeter," said the Engl poet. "Silence alone is worthy to be heard," s the American seer. "The silence sings. It musical. I remember a night when it was audil I heard the unspeakable."

Thoreau succeeded to a wonderful extent identifying himself with nature, and so with Spirit of nature.

My profession is to find God in nature. I to nature, looking into nature with such easy sympathy the blue-eyed grass in the meadow looks into the face the sky.

Like S. Francis of Assisi, Thoreau was at hc with all the wild creatures in the wood. We told:

The fishes swam into his hand; the mice would c and playfully eat out of his fingers, and the very moles him friendly visits; sparrows alighted on his shoulder at call. . . . . snakes coiled round his leg. . . . . he pulled woodchuck out of his hole by the tail, and took the f under his protection from the hunters.

Like S. Francis he seems to have had a spe love for "our sisters, the birds". To him t were messengers from the Most High.

These migratory sparrows all bear messages that cor my life. . . . I hear faintly the cawing of a crow, far echoing from the woodside. What a delicious sound! not merely crow calling to crow, for it speaks to me to am part of one great creature with him.

Like S. Francis, Thoreau expressed his sens unity with nature in terms of human relations Of the moon he says: "My dear, my dewy si

let thy dews descend on me," and again of the scrub oak: "What cousin of mine is the scrub oak?"

He considered compassion for all things that have life a sacred duty and was as tender as a woman with all living things.

> Now is the time for chestnuts. A stone cast against the tree shakes them down in showers upon one's head and shoulders. But I cannot excuse myself for using the stone. I was as affected as if I had cast a rock at a sentient being.

To the transcendental doctrine of the One Life in all the forms can be traced the origin of the great movements of the time, which had as their object the realisation of Brotherhood. The intellectual leaders of the Anti-Slavery movement were either Transcendentalists, Unitarians, or Quakers, who, because of their doctrine of the inner light, "the light which lighteth every man that cometh into the world" found it impossible to tolerate the enslavement of any human being. The question was not settled without terrific opposition on the part of the Dark Forces, and a Civil War which rent America in twain. But the principle of human freedom, in the end, was firmly established.

Three of America's best known poets, Whittier, Longfellow and Walt Whitman, were inspired by the cause of liberty. Of these the one whose work is most significant at the present day is undoubtedly Walt Whitman. He, more than any other poet, is the prophet of Universal Brotherhood. His is the voice of modern democracy; his theme the Modern Man.

Whitman's democracy is based on the law of love, the unselfish desire to hold nothing for

the separated self, to accept of no privileges or advantages.

> I speak the pass-word-primæval, I give the sign of democracy. By God, I will accept nothing which all cannot have their counterpart of on the same terms.

Like Emerson and Thoreau, he recognised the One Self in the myriad selves, and from this conviction of spiritual solidarity was born his democratic sympathy. Like the Christ, he had done with all exclusiveness, with the pharisaical scorn of publicans and sinners. God, for him, was not away in some far heaven apart from His universe, but here and now in the hearts of the most degraded and debased. "Neither do I condemn you" said the Christ to an outcast woman, and Walt Whitman addressing another member of that sad sisterhood exclaims:

> Not till the sun excludes you do I exclude you; not till the waters refuse to glisten for you and the leaves to rustle for you, do my words refuse to glisten and rustle for you.

There is no duality: the God-life is in each, and so, in the deepest sense, it is true as Walt Whitman says that "man or woman is as good as God" and that "there is no God any more divine than yourself".

Much of the interest of Walt Whitman's poetry at the present day lies in the fact that he is the pioneer of a new order, soon to be realised upon earth, when the buddhic or love principle shall come more strikingly into play than ever before in the history of the world. In all his work there is the presentiment of a great future, of a universe becoming one stupendous conscious whole, through the all conquering power of love. Already

he hears the echoes of the footsteps of the coming race and so he says:

I will sing the song of companionship;
I will write the evangel poem of comrades and of love.

He inaugurates a world-religion.

I too, following many and follow'd by many, inaugurate a religion,
I descend into the arena.
Each is not for its own sake,
I say the whole earth and all the stars in the sky are for religion's sake.
I say no man has ever yet been half devout enough,
None has ever yet adored or worshipp'd half enough;
None has begun to think how divine he himself is, and how certain the future is.

To an historian he says:

You who celebrate bygones,
Who have explored the outward, the surfaces of the races, the life that was exhibited itself
. . . . . .
I project the history of the future.

"The years are full of phantoms;" cosmic forces are preparing mighty changes; there is "the incredible rush and heat, the strange ecstatic fever of expectancy".

"The Female equally with the Male I sing"—another modern democratic note, the note of the woman's movement. Those of us who believe in the occult teachings concerning cycles are watching the movement with great interest. In a recent book by Dr. Steiner on the previous races of humanity, emphasis was laid on the important place occupied by the woman when the Manu was projecting the development of the Fourth Root-Race. More emotional and psychic than the man, the woman at that crisis was the leader of humanity. Some

teachers assert that the sex leadership changes every 25,000 years, and that a woman cycle is now beginning. If so it is significant that the two great leaders of the Theosophical Society have used the female form in their last incarnations. In passing from the manasic to the buddhic level it is possible that the woman body may again be the more advantageous vehicle, in which case our brothers, after their long period of mental supremacy, will not grudge us our temporary ascendancy, an ascendancy which would undoubtedly exist solely for the benefit of the whole human race and not for the advantage of one sex alone.

Theosophy asserts the principle of Brotherhood without distinction of caste, and undoubtedly at present forces are at work levelling class distinctions. Castes rise and fall in obedience to the same great cyclic law which governs all things. In a recent article in *The Path* it was said that the merchants, the Vaishyas, are now on the crest of the evolutionary wave, and that they in their turn will give place to the Shudras. But when the day of socialism and democracy is far spent,

when mankind shall have learned the lessons, and the Shudras shall have grown in the truer human characteristics, then, will they, as a whole and without any inner opposition, yield again as a child to its parent their destinies and the welfare of the human race into the hands of the 'best men,' the true aristocracy, many of whom are now incarnating into the lower classes, and appearing outwardly as Shudras and Vaishyas.

Whitman felt that the sun of the privileged classes had set, and that the spirit and forms of feudalism were dead.

Pass'd! pass'd for us, for ever pass'd that once so mighty world, now void, inanimate phantom world,

Embroider'd, dazzling, foreign world, with all its gorgeous legends, myths,
Its kings and castles proud, its priests and warlike lords and courtly dames,
Pass'd to its charnel vault, coffin'd with crown and armour on,
Blazon'd with Shakspere's purple page
And dirged by Tennyson's sweet, sad rhyme.

But the modern man is to draw out of "the fading kingdoms and religions" all that was good in the past life and to build it into himself.

Sail, sail thy best, Ship of Democracy,
Of value is thy freight; 'tis not the Present only,
The Past is also stored in thee.
Thou holdest not the venture of thyself alone, not of the Western Continent alone,
Earth's resumé entire floats on thy keel, O ship, is steadied by thy spars,
With Thee Time voyages in trust; the antecedent nations sink or swim with thee.
With all their ancient struggles, martyrs, heroes, epics, wars, thou bear'st the other continents.
Theirs, theirs as much as thine, the destination port triumphant;
Steer then with good strong hand and wary eye, O helmsman, thou carriest great companions,
Venerable, priestly Asia sails this day with thee,
And royal, feudal Europe sails with thee.

Most characteristic of Whitman's message are the notes of universality and of joy. All human experiences are joyful. Pain and pleasure, sorrow and happiness alike may yield us joy. Let us accept everything, reject nothing. There are "the excellent joys of Youth," "of the merry word and the laughing face" and there are "the joys of pensive thought and of the gloomy heart;"

Joys of the solitary walk, the Spirit bow'd yet proud, the suffering and the struggle,
The agonistic throes, the ecstasies, joys of the musings, day or night

Joys of the thought of Death, the great spheres Time and Space.

There is a profound truth in this view of life. Transmutation is always possible, and the great sufferers know the rapture of the moment when their suffering is turned into joy. The greater the suffering, the fuller the measure of joy when the moment for transmutation comes, and the soul is able to transcend its pain. And so at the close of his *Song of Joys,* Whitman places the emphasis on the joys that are born of sorrow and suffering.

For not Life's joys alone I sing, repeating—the joy of death!
The beautiful touch of Death.
O to struggle against great odds, to meet enemies undaunted!
To be entirely alone with them, to find how much one can stand!
To look strife, torture, prison, popular odium face to face!
To mount the scaffold, to advance to the muzzles of guns with perfect nonchalance!
To be indeed a God.

Nothing could be more dissimilar than the methods of Whitman and Thoreau, but in the Divine wisdom, Theosophia, there is place for both. All paths lead to the One, the path of experience no less than the path of negation of works. Behind Thoreau's passionate desire to lose himself in the Infinite and Whitman's emphatic and forceful:

Yourself, Yourself, Yourself for ever and ever!

is the knowledge of the One Self in all the selves. The Positive and Negative paths meet at Infinity. But for the modern world, for the new type that is coming into being the positive path is

the more attractive. At some religious crisis of the world's history the negative path is that chosen by the majority of progressive souls; some individuals at the present time may still prefer it; generations yet unborn may again prefer it; but the word that is sounding to-day is not Negation but Experience. Now, when the heavenly Hierarchies are singing the *Gloria in Excelsis* for the beauty of the dawning day of the Lord, the splendour of the new era of peace and good will to men; when the wise of all nations are hastening to the cradle of the Christ, once more the Earth recovers its primæval glory and freshness, and with God we say that it is good. Not as a solitary in desert or in jungle shall we find Him for whom the soul longeth, but in the new city of Friends.

M. M. C. Pollard

A NOTE

It shows that a kindly feeling is blotting out the bitter memories of war, when we read that the death of Archbishop Nicolas, of the Greek Church in Tokyo, Japan, was mourned by all classes of Japanese. So saintly was the Archbishop that Buddhist mothers and Shinto children came to him praying for his blessing. Such men do much to soften warring religions in the East.

A. B.

WORK IS LOVE

By MADAME A. L. POGOSKY

WHAT is work in our twentieth century? Some bear it lovingly and patiently; some consider it as an unavoidable evil; some deem it an undeserved curse. To obtain an occupation with as much pay and as few hours of work as possible is an ideal of many; to some, an ideal never to be reached. There is an old Russian story of a peasant who wished to be a Tzar, in order to spend all his days in lying on a warm stove and eating gingerbread. To many it seemed naive; not in its principle, but only in the inability of the stupid peasant to imagine something more brilliant than gingerbread. And we see, that those who have reached the desired ideal, "little work and much pay," live more comfortably and plentifully; and those who have done away with work altogether are so rich, that they are unable to spend all their income. All the economic struggle of the workers of the whole world seems to be based on this principle. Is it possible then, that work is an evil and a curse?

When man entered for the first time the fragrant temple of nature—a temple of cosmic,

endless, unceasing and orderly work, a temple where everything was beautiful and harmonious—man's work began, and one can truly say that the idea of work was the first idea of man in his first degree of evolution. At first, the traces of his work, as expressed in his dwelling, garments and tools, hardly introduced disharmony into the Temple of Isis. The man was yet so near to mother Nature, that he hardly stood out of her garments, finding shelter in the forests and caves, getting up and going to sleep with the sun, feeding, propagating, and multiplying along with other of earth's creatures. But his destiny was different. Unconsciously obedient to Fate, he took his evolution into his own hands and during thousands of centuries, changed not only his own being, but the whole face of the earth. The idea of work broadened, changed, became distorted in every direction—but work always reflected its creator, man. Many, one may say the majority of men, are delighted with the results of man's work: these overpopulated cities full of turmoil, commerce (devoid of the first necessity of men—fresh air), these well-regulated armies and fleets circulating through seas and oceans, these throngs of States and Dominions of the globe, these refined amusements (counterbalanced by periodical famines), these swift means of locomotion through land, water and air. People are delighted even with the wonders of modern architecture representing such a mass of cumbersome, inharmonious lines and forms in complete contradiction with surrounding nature, and a crushing abundance of straight lines and angles, and coarse colour vibrations. It is not

for me to judge the merits of civilisation. Man learns by mistakes, and I mention this epopee of work only to show the thorny path on which man travelled, learned, fell, and seemed to try hard to exhaust the patience of mother Nature. On this path the idea of work lived through a cycle of mistakes and distortions, which at last have brought us to the present moment, when it has become evident to many that we have come to a deadlock, and have to take up this question and find the causes of this *impasse*.

Every mistake, every sin, brings its result; every dissonance will torment us, till we resolve it into harmony. They say, in common parlance: every trespass is punished. And our life has become so full of these punishments, the discordant note sounds so intrusively, that we cannot avert our ear from it, the more so, that our ears have become more sensitive.

The crime was committed and is committed still, consciously or unconsciously by every one who forgets or does not strive to learn man's destination in the world, and his place in nature; in short, the crime is committed every time that the motive is egotism. It happens every time when a man imagines that he represents a detached independent unit in the cosmos, without a definite communal duty towards its whole and towards each member of this whole, throws off his duties—which became irksome because he never looked into their deep significance and merely indulged in satisfying his lower selfish desires, taking the means for the end, and not using them as tools

given him by nature for a loyal fulfilment of his duty in harmony with the scheme of the cosmos. The first man who put his burden on his neighbour was indeed the first trespasser. And each of such acts played the role of the 'False Coupon,' so eloquently described by Tolstoy. The evil multiplied with striking, dreadful rapidity. The first burden put on somebody else's shoulders, or some one who was obliged to submit, originated SLAVEDOM. And work turned into LABOUR. The idea of serfdom is well known and analysed. Everyone knows it, yet many do not apply this category when the master and the slave are outwardly free. Unfortunately its more refined symptoms which fill our lives, usually escape our consciousness. The modern slave does not require the obsolete form of chains and whip: he willingly stretches out his hands for the heavy burden—he even fights his comrade for it; nevertheless, without chains and whip, he is as securely tied and punished as the slave of bygone days.

A modern researcher who would undertake to investigate the idea of work in its modern conditions, without looking into the depth of phenomena, might indeed come to the absurd conclusion that work is a necessary evil which a man is obliged to bear. One bears it with a hope of deliverance; another with curses and bitterness. But, looking deeper and putting aside all outward attributes brought about by ages of man's self-will and egotism, we shall see another picture.

People did not understand the words of the Old Testament where God curses the land. These

words are always quoted separately from the text. But the parable expresses a truth concerning the essence of things. When God says to Adam: "I will curse the land for thy sake," it is not an arbitrary punishment but an expression of grace, a sacrament.

Mrs. Mary Boole, in her book, *The Message of Psychology,* speaks of the wonderful healing power of work, and explains how, during the process of work, we in reality receive a vital force from the unseen.

Any one of us, surely, has had the experience of this beneficent influence of work, when we worked not for self, but inspired by the idea of serving some one else, a friend, or society at large. We recollect this experience almost with envy—these moments when the body drooped with fatigue, and the Spirit rejoiced and ascended.

What a life-giving sleep usually followed such work!

It would be a pity if such work were an exception!

It is a difficult task to unravel such a tangled skein of threads extending from past ages, threads endlessly diverse, reflecting an endless number of souls, each having brought into the work his own expression, temperament, taste, inclinations, love, or curses.

When we begin to look into this more thoughtfully, there will come gradually a vision of waves of that work, which brings joy and light, is created by love, and, in its turn, generates love and beauty.

An artist, who really loves his art, and does not consider his earnings as its main aim, but

who rises above this attribute of his profession, loves his work. He shuts himself up from all outward influences, his comrades, and many other things which so recently attracted him and smiled on him. He needs only solitude, light, and his pallet. All the rest, if he be a real artist, he finds in himself. He burns with love for this image which he is to picture: its slightest trait is brought from the depths of his soul, in perfect oblivion of the outer world, sometimes in ecstasy. In these moments he reaches that penetration of which only an artist is capable. Fixing it on the canvas, he presents the world with a priceless gift, which will ever radiate on every onlooker the same penetration, the same love, and will wake the individual forces of each soul. Such are the pictures of true artists, which attract to Italy people from every part of the world, and such will be again the pictures of artists, as soon as they purify themselves of outward conditions which clog the channels of inspiration.

The scale of work is endless. Having taken an example on its very height, and remembering always that every note of it may and should sound with inspiration, let us take now its lower degrees and see what laws are working there.

Here is a rye field, waving like a sea, perpetually reflecting heavenly clouds as does a sea. The hedges are aglow with bright poppies, cornflowers, and fragrant sweet maudlin. The air is full of sounds and fragrance. What heart can remain indifferent to this harmony of work and nature! What a satisfaction to the worker who

created this field! What a rich source of strength, health and goldy-locked visions for a town dweller! What an inspiration breathes from every wave of the golden rye! And many, many dreams and visions will the poor town-dweller have, standing there in this peaceful field comparing it with his sad, grey days, spent among crowded tables in his office, shop, or restaurant, and at night the exhausting green tables! Every moment of creation of this field is full of beauty, all are in harmony with nature. The resting field, under the snow-white coverlet, with roads and way-marks all along them, and the spring blue shadows of the melting snow, and the waking up of the warbling rivulets, and the joyful arrival of birds, and the field resplendent in the hot spring sun, with the figure of the peasant walking after his horse and plough with the crows circling round him, and the velvety, green young winter-corn—all, all is full of beauty, and here is the crown of the field holidays, when the larks fill the whole countryside with their songs, the very symbol of joy. And the field of ripe rye, and the field after the harvest, when the heavy sheaves are put into orderly ricks, how often have they inspired artists and poets, and given shelter to a tired wanderer! And even when everything is taken away, and the field seems empty and deserted, try to stand for a little while in silence and concentrate your thoughts: you will experience a great wave of satisfaction, a chord of fulfilled duty, a strong certainty of union with nature, and you will feel not like a tiny insignificant blade of grass, but as a favourite child, the very flesh and spirit of nature.

These are not invented pictures. Every one of us has seen them and, if these moments are rare, alas! too rare, we are alone to blame for it, or rather our errors, which darken the meaning of work.

The sphere of work is so large that there is not the slightest possibility of examining it systematically in these few pages. I would like only to touch the main foundation, and investigate the influence of the laws of work on its result.

In our two examples of work, although we have taken them from two extreme ends, we can see the same laws working. No one will deny that the picture of the artist will express the more beauty, will influence and penetrate the spectator the more strongly, the more love and penetration were brought into it by the artist, the freer he was from selfish motives, the more fully he expressed his spirit.

In the second example of the agricultural work, the principle is much more veiled? We are so far gone from the plough that the emotions of this sphere are quite foreign to us and we touch it usually in a spirit of artificially made up, unjust relations, which have dug a deep abyss between us. The peasant argues and analyses very little, being overburdened by the claims of all the other classes. He it was, who received on his shoulders the bulk of the burden from other shoulders, as his work is the heaviest and also the most necessary for the existence of men. This last condition of work overcasts its outward

expression. Yet one can see clearly that this work carries all those properties which create beauty and harmony. No one will deny, I believe, that the peasant loves his field, his fellow-worker, his horse; loves his visions of the coming crop, of the modest well-being of his family which it will bring. I also think that no one will deny that the peasant brings into his work not only love, but also obedience to the Higher Power, however we may call it: Nature, Cosmos, God. This obedience—natural to all who do not yet separate themselves from the land—explains this inconceivable vitality of the peasant and his traditions. More than any other class of men, he remains in harmony with the basic laws of Nature. If we could for one moment imagine that the peasants of all the world declined to produce corn, we should have at the same time to imagine the end of human existence. No bread—no life. And it seems to me that this precious industry of the greatest produce of the world, the grain, should command a more careful and wise handling. But it is not so. Everywhere the peasants enjoy the least wages, the least comfort and the least esteem. What then, if not this love and obedience to the Higher Power, are able to preserve these workers for humanity?

Perhaps the peasant gets his reward too, not only in his hope of future rest and well-being, somewhere in the unseen spheres, but in the present, hard as it is to believe, looking upon his burdensome life. Perhaps the sky and the sun beam on him just as on us, and the gladsome song of the lark penetrates his soul by a life-giving ray.

Perhaps mother Nature wraps him up, her nearest son, in an even greater magic than the town dwellers can imagine, being so far from her garments. Is not this the mystery of his stability, in spite of all the modern pervertions brought by modern conditions.

Thus in these two kinds of work we clearly see the main basis of work, *i.e.*, Love, the true expression of the soul, Creativeness and Service, *i.e.*, absence of selfishness. As soon as these laws are violated, harmony and beauty disappear.

With the first transgression of justice, with the first manifestation of selfishness—when a man for the first time allowed himself to put his burden on another's shoulders—the attitude towards work also changed. Instead of thankfulness for the help, there appeared contempt for the slave who accepted the burden. And this contempt multiplied, strengthened, underwent all forms of serfdom, from its coarsest manifestation up to our days, when the serf has the look of a free man, does not go naked, does not wear chains, and has a vote : when the slave owner does not threaten with the whip, but correctly offers the heavy burden, and himself, usually, acts as a slave in other spheres. I would like to say a few words on this very attitude towards work and I wish I had words which could express all the experiences I went through, and all that I saw behind work, with which I have had to do for these last twenty years.

This attitude alone is in our hands. We are unable to at once destroy all the injustice of work ;

we are unable to remove the heavy burden from shoulders which are giving way, and threaten to throw it off in despair; but it is in our power to change our attitude towards work.

But, while the majority think it right to earn in *any way* by the first handy work, while earning and the mere accumulation of wealth is the sole aim, this attitude cannot change. It is very strange that in spite of the high culture and ethical influences coming from all sides and all ages, the ideals of work are yet in their infancy. In other spheres we are much more advanced. For instance, if a young girl weds an old, rich man, without loving him, but wishing to have a comfortable life, the attitude towards her action will be quite clear. Any one will understand that she acted wrongly and dishonestly. And in such marriages the motives are usually carefully hidden. The shame is too great. But to take some work without love—hardly any one thinks of this as being wrong. As long as one earns money, one may take any useless or even harmful work.

A young man or girl has young aspirations, strivings after acquiring scientific knowledge. The parents spend much money on 'education;' later, she or he may sell whisky or become excise-collector, and honestly believe himself much higher than a cook or a bootmaker; evidently the conceptions are mixed. They take not the work; work as service is an empty sound to them. They take earnings, labour, *i.e.*, slavery. This tangle of conceptions, which has become a habit, produces immense harm, which we ascribe to causes over which we have

no control. This erroneous attitude has filled the world, and prevents us from advancing on the right path. It is enough to consider the two categories of work created by modern ethics—'intellectual' work and 'physical' work. A girl-copyist with her elegant Remington, not using her own thoughts or feelings, but copying somebody else's, perhaps even being unable to understand or assimilate the thoughts she copies, sincerely considers her work as higher than the work of a cook, who has to put many thoughts, much experience and good-will into hers. Such 'intellectual' work is also considered to be higher than the mother's work, who brings to it daily and nightly her best thoughts and insight, often her self-sacrifice. How heavily weighs this wrong attitude on the mothers! They begin to belittle their work themselves, they speak of "doing nothing," of being "shifted to the side track," of "having sacrificed public interests to egotistical personal life". Yet these egotists do the greatest service to the world. And here again, we meet with the same striking fact. The most important and necessary work enjoys the least pay and the least esteem.

Just as wrong and far from the ideal is our attitude to mechanical work and hand-work. The development of machine industry has its own very definite course, and expresses the capitalistic growth of the country. Its history, its abuses, are very well known. In this article I will speak only of hand-work.

The brilliant success of machine-work made people nearly forget all about handicrafts. Yet the

character of the country, its lastingness in history, its strength and beauty lie just in its handicrafts. Many ages have gone by for Italy, its political life has changed down to the root, its rulers and culture have changed many times. Yet Italy lives even now in what has survived from the Middle Age work. Italy's power, character and beauty peep out at every step from what is left of its arts and handicrafts. This geographically small country, weak as a State, with a small army and fleet, has yet stamped its character on every civilised European country, only by the power of its handicrafts. Such is the significance of the people's hand-work, which we nearly ignore. We have in Russia scientific societies, which for many years have collected peasants' legends, songs, laments and rites, also garments, utensils, etc.; but all this is done on the eve of the total disappearance of ancient customs and traditions. All this belongs to a very small minority. The majority has little interest in it, and, what is more, does not see the significance of folk arts. The wrong attitude towards hand-work is just what hinders, because work is valued not at its real value, but by a partial token, the price it fetches, the earnings.

Summing up what I have said, as to this all-important question of man's work, I will emphasise my statement, that WORK is an expression of LOVE. We have seen that all violations of the laws of work, which have brought us to the deadlock of our modern conditions, come from Egoism. Therefore it is logical to substitute Service—Service as the basis of work.

I know full well that we have crowded together many ages of injustice and transgressions. I also know that we are not super-men, and cannot conquer at once this long-lived evil; but what every one of us can do is to act in one's own sphere in harmony with these laws. The study of these laws and the conscientious carrying of them out in life will not bring about vague idealism, but will give a powerful impulse to all our forces.

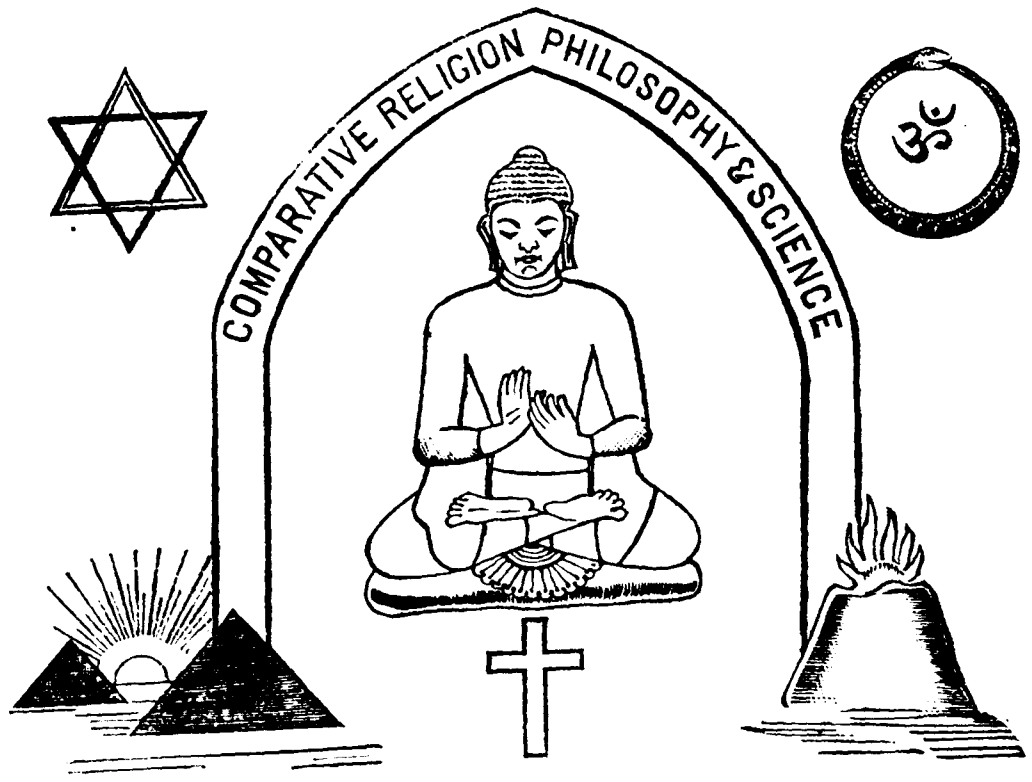
To live in harmony with these laws will become to us as necessary as food and drink.

A. L. Pogosky

LIGHT UPON THE PATH

By Carrie Crozier

O Light that shines upon the mystic Path
Whence com'st Thou? Flaming down a million years
With purest Ray to dissipate our fears
And kindle in each soul the Spark Divine
Of sevenfold lives, that, myriad-hued entwine
Enmeshed in that which we call human life;
A web of myst'ries, tangled, full of strife,
Sins, hopes and longings, pains, supremest deeds
Of sacrificial fires—of selfless needs—
Oh Light upon that sharp-edged Path, to *One*
"The Lord of Light," that glorious central Sun
Radiant, Supreme, lighting each distant Star,
Oh Light of Love and Peace! shine softly from afar
On each lone heart that fain would tread His aftermath.



THE DIONYSUS-CULT
IN ITS RELATION TO CHRISTIANITY
(As seen in the *Bacchæ* of Euripides)

By George Seaver

THE features of resemblance that are found to exist between Christianity and other world-religions, together with the parallels between the lives of their founders and the Life of Christ, so far from startling and perplexing him should rather tend

towards stimulating the faith of the believer. For such parallels are not strange, but natural and inevitable.

The importance of the cult of Dionysus (or Bacchus), in this connection, has hitherto escaped the attention it deserves, probably because the early abuse and debasement of it caused its higher and sublimer mysteries to pass into oblivion. That condition of spiritual exaltation, or *ecstasis* which it is the aim of all religious endeavour to cultivate, was here confused with, and had its place usurped by, ecstasy of quite another kind—physical intoxication. In both cases ordinary consciousness is temporarily suspended, but the unconsciousness of a drunkard stumbling over an object which he cannot see, is very different from that of a divine or an artist, or a philosopher, whose inward vision is so irradiated that the perceptive faculty is transcended, and he is able to "see and tell of things invisible to mortal sight". Such was without doubt originally the high aim of the Dionysus-Cult, but abuse of it dulled the spiritual perception of its devotees; and indeed the charge of immorality brought by Pentheus against these rites,[1] being nowhere actually denied, is in fact undeniable. For since the *ecstasis* was brought about through the medium of dancing and wine, the means easily became confounded with the end, so that the spiritual elevation intended to be produced *via* the emotional, soon succumbed to it altogether, and Bacchanalism became a pretext for actual licentiousness.

[1] At the same time it should be noted that Teiresias is emphatic on the point that immorality is not encouraged—(see lines 314-318, and compare the remark of Dionysus himself in 488) saying, in effect, that 'to the pure all things are pure'.

In that latest and most remarkable play of Euripides we have probably the best material for seeing in the mythical founder of these rites a prototype of the Christ. It will suffice merely to indicate points of comparison, without enlarging upon them at length. The play, as is well known, was composed by the poet in old age and in exile at the court of the Macedonian King. He had ever been disdainful of the traditional hide-bound orthodoxy of his countrymen, but now at last, untrammelled by the conventions of Athenian respectability, he was free to give the rein to his genius, and he saw in the wild orgies of the Bacchanals around him, a splendid setting for a play that should be his masterpiece. The result shows us that, if Euripides had the mind of a sceptic, he had also the soul of a mystic.

In the Prologue, Dionysus appears on the scene to assert his divine origin, and after a summary of his travels *in the East*, he declares that he has come to manifest himself in Thebes, his own country. The sad axiom of life, enunciated by One greater than he, is again illustrated, "a prophet is not without honour save in his own country and among his own kin;" Mr. Gilbert Murray says of Dionysus: "He comes to his own, and his own receive him not." He dares to call himself God's son, and (line four) he says: "My *advent* is in *mortal guise*, from God." In line forty-two he reasserts his divinity and in line forty-seven—"I am about to *reveal* my divinity to all the Thebans"—he emphasizes what he had said in lines 20-23: "I have come to Greece to *institute my*

mysteries there, that I, a deity, may be made *manifest to men*;" and once more (53-4) he repeats the object of his mission. Later on (859) he is made to say, "*he shall know* that Dionysus is the son of God, most terrible .... but to men most tender;" and at the end of the play (1340) in meting out their punishments, to those who have offended, he makes their disbelief in his divinity the criterion for the justice of their deserts. This blind perversity of unbelief, born of resolute unspirituality, is symbolised in the character of Pentheus, the ill-fated king of Thebes. In this respect he resembles the Pharisees of a later age, against whose bland self-righteousness and deliberate refusal to hear the Truth, Jesus uttered his most burning rebukes. See S. John, ix. 39-41, and compare—"everyone *that is of the truth* heareth my voice," "he that *hath* ears to hear, let him hear"—one who is capable, as Plato would say, of "recognising Truth by the instinct of relationship;" it was to this type of character that the words of Jesus appealed; as a magnet suspended over a promiscuous heap of metal-filings will draw to it only those of its own nature, so his words attracted only those who were "of the same mind that was in him".

Dionysus was born in a cave (123). It is significantly said by some of the early Christian writers, that Jesus was 'born in a cave'—the 'stable' of the gospel narrative; the 'Cave of Initiation' is a well-known ancient phrase, and the Initiate is ever born there; with *Esoteric Christianity*, p. 186, compare line 509 of the *Bacchæ*, where Mr. Gilbert Murray's

translation of "Let him lie in a manger" provoked the protest of Mr. Norwood. After his birth he was cast upon the water (520), as were many other heroes of antiquity, *e.g.*, Moses, Osiris, Perseus.

His nature was both divine and human—whence the recognition of the Man-God at Delphi, and the myth of his *double birth*.

1. As a man from Semele;
2. As a God from Zeus;

which occasioned the dithyrambic ode sung in his honour (523-5).[1] This assumption of divinity, together with the miracles that were wrought by him, caused him to be designated by the blind seer Teiresias, as a "diviner" (298); by the simple-hearted Messenger, as "wonder-worker" (449); by the exasperated Pentheus, as "magician" (234). The arrest and subsequent trial of the being thus variously described bears many points of similarity to the same incidents in the Life of Jesus. Like Him, the attitude of Dionysus towards those who had been sent to take him was so composed and quiet, even 'mild,' his bearing so dignified, that the Messenger drew back for very shame, and openly disclaimed responsibility for the impious deed. In his account of the arrest he is made to say to Pentheus: "This 'quarry' was gentle to us, nor sought to escape at all, but gave his hands to us of his own free-will, nor turned his complexion pale one whit, but smiling, permitted himself to be bound and led away, and stood still, making our task an easy one. And I, for shame, exclaimed: 'Friend, I arrest you unwillingly, under

[1] His birth from Semele was premature, but Zeus took him, and sewed him up in his thigh till the time of maturity (see lines 88-100 and 288-297). *Every Initiate "must be born again".* (S. John, iii. 5-7.)

the orders of Pentheus, who despatched me.'" The trial-scene is not less remarkable. To the question of Pentheus: "What is the fashion of these mysteries?" the reply of the Adept comes: "'Tis forbidden for the uninitiate to know;" and again: "It is not lawful for thee to hear, (though it is worth knowing)." That which is holy is not to be given to dogs, nor are pearls to be cast before swine, and the mere idle curiosity of men like Pentheus remains unsatisfied. One passage from this scene may be quoted:

Pentheus. I will keep you safe in ward.
Dionysus. The God himself will release me, when I wish.
Pentheus. Ay! when you invoke him, standing 'mid your Bacchanals!
Dionysus. Even now he sees all, being nigh at hand.
Pentheus. Where is he? *I* see him not.
Dionysus. Beside me: impiety hath dimmed your vision.
Pentheus. Lay hold on him, he mocks at me and Thebes!
Dionysus. Bind me not! a wise man among fools . . . . .
I go: what is not fated, 'twill not be my fate to suffer.

Here the man Dionysus virtually identifies himself with the God Dionysus; he is the Hierophant of his own mysteries. And so, after repeated rebirths, do all other "true worshippers of Bacchus become in a mystical sense one with the God, are born again and are *Bacchoi*—the perfectly pure soul

being possessed by the God wholly, and becoming nothing but God" (Gilbert Murray). This is indeed the Ideal—the ultimate goal of human endeavour—communion with God—the absorption of the microcosm in the All. This is in fact Christianity.

I do not claim for the Dionysiac religion that it is worthy to be ranked beside Buddhism—for it was but an imperfect shadow of things to come; yet in spite of its admitted imperfections, and in spite of the sensuality and ignorance of the unenlightened by which the elevated spirituality of its earlier days had become tarnished and obscured—there shine here and there, even in the *Bacchæ*, glimpses of loftier inspiration. The purity of the original worship is proved by the frequent use of the adjective 'holy,' and especially in the choruses by such lines as the following (72-8):

Blest above all human line,
Who, deep in mystic rites divine,
Leads his hallowed life with us,
Initiate in our Thyasus,
And purified in holiest waters,
Goes dancing o'er the hills with Bacchus' daughters.[1]

Again, the magnificent Ode to Holiness (370), and the spirit of serene and tranquil confidence that breathes through a later chorus (862), ought to be taken as expressive of the attitude of the true worshipper. Such lines as 882-3, which Mr. Gilbert Murray has rendered:

O strength of God, slow art thou and still, yet failest never,

and 902-3, which recall Spencer's

Rest after toil, port after stormy seas,

[1] Dean Milman's translation, which however, beautiful as it is, quite fails to convey the force of the original.
The phrase rendered "Initiate in *our Thyasus*" is interesting, as exhibiting the collective, congregational spirit of the cult.

and the refrain in the same chorus, for an adequate translation of which I can only think of Keat's line:

A thing of beauty is a joy for ever,

these imply a sense of security and peace which cannot be explained away.

There is a passage in the speech of[1] Teiresias to Pentheus which is very remarkable, because it is difficult to avoid connecting it with the Sacrament which was instituted by Christ Himself. Teiresias declares that the cause of Dionysus will surely be vindicated in triumph throughout Hellas, and then, after postulating that the two primary sources of nourishment are bread and wine, he proceeds to affirm that the God (Bacchus) is *himself poured out in libation* to the Gods, so that, through him, mankind may be blessed.

Dr. Paley sees in the miraculous deliverance of the Bacchanals, mentioned in 443-447, an analogy to that of S. Peter from prison, and another in the destruction of the palace of Pentheus to that of the prison at Philippi in which S. Paul and Silas were confined. In the 'voice from heaven' (1078) he is reminded of that heard by the bystanders after the Baptism of Jesus, and that heard by S. Paul at his conversion, but this comparison seems to be rather strained (Paley's *Introduction*

[1] Teiresias is mentioned by Milton in his Invocation to Light, and by Plato (in the *Meno*) as being in the unseen world like "a reality among shadows". According to Mr. Verrall, he is a "representative of pre-established cults in general, and especially of the Delphic religion". His attitude in the play seems to me to illustrate that of Euripides himself, as *reconciling* traditional religion with the new cult. He accepts the divinity of Dionysus, but does not think with Pentheus—who represents popular opinion—that it will destroy, but rather that the old and new are compatible, and even complementary.

to the 'Bacchæ,' p. 7, note 2—Cambridge Text 1). The destruction of the palace of Pentheus, however, merits further comment. It occurred immediately after the imprisonment of Dionysus, when his female disciples were plunged into the deepest dejection, and their faith in the power of the God began to waver. When they perceive suddenly the ruins of the palace clattering about their very ears, they are nearly panic-stricken, but the unexpected appearance of the God in the midst of the overthrow, unscathed and victorious, fills them at once with joy and comfort. His first words, spoken half-reproachfully: "So stricken with terror, have ye fallen earthward? Then ye did not perceive the God shaking to pieces the palace of Pentheus: rise up and be of good cheer, and cease your trembling," recall similar reproofs from the lips of Jesus to his wavering disciples such as: "O ye of little faith, wherefore did ye doubt?" And a few lines further down, the words: "Did I not say (or did you not hear) that someone would deliver me?" recall "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" And lastly (not to multiply instances of this kind), the expression used by Dionysus to Pentheus in line 795 occurs in Acts ix. 5: "It is hard for thee to kick against the pricks."

But an enumeration of isolated points of comparison is less convincing than an appeal to more general features of resemblance between the two cults. In this connection, and also as affording a proof of the great antiquity of these mysteries, it is necessary to leave the *Bacchæ*, and to realise

the identification of Dionysus with Osiris, the Egyptian deity. Herodotus, who like Pythagoras, had probably been initiated into the lesser mysteries of the Egyptian religion, is very careful in his account of it in Book II of his History, not to disclose too much (see ch. 65). In one passage he says: "Whoever has been initiated into the rites of the Cabeiroi, this man understands what I am saying;" and in another passage: "at Busiris" (the burial-place of Osiris) "they beat themselves in honour of a God, whose name it is not lawful for me to mention;" and there are very many other passages of like nature. In ch. 49 he describes how the worship of Dionysus was brought over from Egypt into Greece by Melampus. The thyrsus—or wand of initiation—and the leopard-skin were common to both religions, and the Bull[1] was the sacred symbol of both deities. In the *Bacchæ* Dionysus is often invoked under this name (see lines 920-2, 1018, 1159). Pentheus is actually said to have bound a bull in the fetters he intended for Dionysus—confounding the God with his symbol—and thus Dionysus escaped imprisonment. "The animal adopted as the symbol of the Hero is the sign of the Zodiac in which the sun is at the vernal equinox of his age, and this varies with the precession of equinoxes. Oannes of Assyria had the sign of Pisces, the Fish, and is thus figured. Mithra is in Taurus, and so is figured riding on a Bull. Osiris was worshipped as Osiris-Apis, or Serapis, the Bull . . . . . when the Sun is in the sign

[1] It might be added that the derivation of the word 'Bromian' applied to Dionysus, is probably from the Greek, 'to roar'.

of Aries—the Ram or Lamb—we have Osiris again as a Ram . . . . . and it is this same animal that became the symbol of Jesus—the Lamb of God . . . . The very ancient sign of Pisces is also assigned to Jesus, and He is thus pictured in the catacombs" (Annie Besant, *Esoteric Christianity*). "Belief in the sacrifice of Dionysus himself, and the purification of man by his blood" is proved by the fact that "Orphic congregations later partook of the blood of the Bull of God, slain in sacrifice for the purification of men" (Gilbert Murray). Similarly, Osiris had been sacrificed, and on his death his body had been cut in pieces, but he himself had risen again to a new life, and became the judge of men in the unseen world. Professor Rawlinson says, in his *Commentary on Herodotus*, ii: "The tradition of Osiris having lived on earth implied that he was the manifestation or Avatara of the Deity—not a real being, but the abstract idea of goodness (like the Indian Buddha) . . . . the Egyptians did not transfer a mortal man to the place of the deity, though they allowed a King to pay divine honour . . . . . even to himself, his human nature doing homage to his divine nature." Again: "The sufferings and death of Osiris were the great mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity. His being the divine goodness, and the abstract idea of 'good,' his manifestation upon earth (like an Indian God), his death, and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the

deity converted into a mythological fable, and are not less remarkable than the notion of the Egyptians mentioned by Plutarch *(Vit. Numæ)* that a woman might conceive by the approach of some divine spirit—"as Semele by Zeus".

The above features of resemblance between an ancient imperfect religion and Christianity may be interesting to students of comparative religion, but they are necessarily somewhat vague and disconnected, and I have ventured merely to indicate, but not to explain them. We have seen in this cult: the Miraculous Birth common to Christianity and Buddhism, and in fact to every religion where the Founder was a genuine Manifestation or Incarnation of God; the aim of the true worshippers to become, not metaphorically but actually and literally, one with the God; the sacrificial death; the resurrection—that is, the triumph of the spiritual over the material—and the New Life. The subject is a vast one, but this brief survey of it might with advantage be expanded by one who combines a more accurate knowledge of great religions, with a keener insight into 'the things eternal'.

George Seaver

ETHICS AND LIFE

By Baroness Mellina d'Asbeck

Licencié ès-lettres.

[The ideas expressed in this article are the leading ideas of the "Ligue de l'Education Morale de la Jeunesse" founded in Paris in 1910 by a member of the Theosophical Society. They have been expressed in its organ, *Bulletin de l'Education Morale de la Jeunesse*.

Education, based on the natural view of ethics, should be really education, that is a "drawing forth" of the latent powers in the child. Freedom should play a greater part than constraint, and the part of the guardian is more that of guiding and guarding against deviations than that of imposing factitious rules. In spring 1912 a school for small children was opened in Paris by the Ligue de l'Education Morale de la Jeunesse. The method applied there is that of Dr. Montessori, a method that has already stood the test of its value in Rome. This practical method is the application of the natural laws of the psychological development of the child. Parents and teachers in Paris have felt that the league and its school are animated by a sane and scientific, as well as elevated spirit, and the latter is growing daily in public estimation. It is perhaps one of the creations of members of the Theosophical Society of which the society can be justly proud.]

FEW problems, in our restless, puzzled, suffering modern days, clamour for a solution as strongly as does the ethical one. The reason for it is the steady decrease of religious authority. Ethics until now has been based on divine commandments, or on metaphysical assumptions sanctioned by religious belief. The immortality of the soul, the reward in an after life for good actions accomplished on earth, and the punishment of wrong doings, seemed to be

sufficient arguments to keep the ethical life going. But since the steady progress of materialism and rationalism, and the consequent failure of religions in asserting authority, morals have been shaken to their very foundations. This has been greatly deplored by many, who henceforth did not know where to turn to for guidance, but on the whole, perhaps this revolution of thought has been more salutary than many imagine. It has obliged many a human being to turn to himself for light. There is no more glorious destiny for human souls than to stand alone and aloof amidst a heap of ruins and to have to face themselves. Ethics should not crumble with religious beliefs: that is the great lesson to be learnt. Religious systems with their commandments exist outside man, ethics exists within him, and as long as he exists, no matter for how short a time, ethics exists. Let then religions lose their hold and materialism assert itself; let scientists say: "There is no God to dictate laws, there is no after life where we shall reap the harvest of good actions and suffer for the wrong we did." Let them make this statement. For then, instead of relying on commandments, man will have to find his own conscience; instead of dreaming of after life, he will live in the present and understand that heaven is within him and hell also, and learn to do things without the selfish desire of a reward hereafter, and to abstain for no other reason than because it is right to do so. Staunch, disinterested, noble lives have grown amidst materialism like flowers on a barren soil, and we must not forget those human flowers that may be

numbered by thousands and show us what man can find within himself. But though in some minds these great intuitions of what a human life ought to be have upheld the noblest among human beings despite their lack of faith, materialism in general does not afford a coherent system of ethical laws that may be of use to the weaker ones among mankind.

Owing to this, we now stand face to face with a new attempt in the field of ethics—an attempt that is characteristic of the rationalism of our age. Ethics is incoherent—say the scientists—why? because it has not been admitted into the realm of exact science. As long as any department of nature has not become an object of scientific knowledge, it is drifting and indefinite. Not being considered as subject to invariable laws, the arbitrary has seemed to preside over its activities instead of the regular definiteness of law. This chaos in ethics will be reduced to order only when the science of ethical facts shall have been established. But what are the necessary conditions for such a science?

The scientific attitude towards ethics, as towards all departments of knowledge, is the following: Man exists in nature, and all his 'subjective' states of consciousness are reactions against the objective realities that surround him, forming all together 'nature'. The object of science is to study this objective reality—nature, and not the ever changing, subjective personal impressions that nature produces in our individual consciousnesses. All sciences have been formed by a gradual objectivation of phenomena. For example, the science of light and

colour has existed only from the moment when an objective idea of these phenomena was formed, that is, when these phenomena were no more considered as mere subjective sensations, but as certain rates of vibration in the matter outside us. The rate of vibration, calculable, permanent, independent of the organism that translates it into a sensation of light, is the objective fact, the fact science deals with. The realm of science grows proportionally with our objective knowledge of the universe. As long as a science is not formed, we consider the facts that it will later deal with, only from a subjective standpoint, the standpoint which is inner, individual, changing, instead of the standpoint which is outer, general, subject to the invariable laws of nature. Ethics will become a science when we lose our subjective prejudices regarding its facts. We want to say that there are two distinct worlds—the one, physical, where phenomena are ruled by constant laws, the other moral, revealed to us by our consciousness. We stick to the 'subjective' aspect of ethics and say wrongly that it is the only one, because we have not yet found the objective reality of which our ethical feelings are merely the translation in our consciousness. There is an objective reality corresponding to our ethical notions just as as there is one corresponding to our sensations of light and colour—this objective reality is "social nature," the series of social facts of which ethics in us is but the repercussion. There is an objective social reality, that, as well as the physical reality, is subject to invariable laws. These laws we must

know, and study, if we wish to be masters of the ethical science. We are masters of 'nature' only when we know her laws, *i.e.*, the causes that produce invariable results. If we want to put an end to the chaos in ethics, we can only do it by getting rid of the idea that the ethical realm is a realm of our own, where we reign as masters, governing with our own free will. We must understand that in the realm of ethics as well as in that of our sensations, we are but repercussions of objective realities, the objective side of the phenomena being the only *real* one. We shall only be masters of ethics if we work on the objective reality, leaving the subjective counterpart to take care of itself.

Our objective reality being social facts, the science of sociology will be the ethical science.

The first consequence of this deliberate stepping out of individual consciousness in order to examine facts by themselves leads the science of ethics to its great statement which is after all problematic—the statement that the outer determines entirely the inner, that there is no individual life at all, as such, but that all we call individual and self-produced is nothing but a reaction against outer, social facts. It is true that environment is a very great factor indeed in the making of a conscience, it is also true that certain moral conditions do correspond to a great extent to certain social conditions. The science of sociology is of the greatest use in showing us these relations. It shows us the influence that religious, political, scientific, artistic conditions have on one

another, also the influence of climate, soil and race upon customs. It shows us clearly all the influence that the outer conditions really do exercise. But the great question remains: Are these outer conditions all? The Sociologist answers: yes, undoubtedly, but yet this answer does not satisfy entirely. May be it is only the lingering prejudice of a subjective illusion, but it seems that outer circumstances do *not* account for all our moral life—that there is a moral life, individual and not social, determined by will and not by mere reaction.

But this left aside, how is sociology going to show us what is to be the ultimate end of our efforts. We may know what conditions produce certain results, but which results do we want to produce? Which shall we choose out of the multitude? The scientist is right in saying that the mind which knows the causes of phenomena is their master, and that he is master of nature, who knows its workings. The scientist therefore asserts that when we shall know all the conditions that determine the different types of human activity, we shall really be masters in the ethical realm, and shall be able to produce the right as unfailingly as we produce hydrogen or oxygen. But deeper thought will lead us to the following question: What will the scientist call right and towards which aim will he direct the strivings of the human life? His science had taught him what has been, but will never teach him what ought to be. Science is, and must be restricted to the statement of facts. Science as science is not legislative, and has no right to be so. For example, the science of Physiology shows us

under what conditions the body is healthy and under what conditions it is diseased, but the medical art applies the science for certain ends to which human beings consent. The medical art applies the science of Physiology to the desire of the human being to live, and be healthy; but suppose we had to deal with human beings who refused to live, and did not mind being unhealthy, all the statements of Physiology would not prevail against their will. In the same way none of the statements of ethical science can determine us to choose the right when we do not care for it, nor will they show us the goal of the human soul. It is one thing to know under what conditions certain actions have been produced, but it rests with us to want to act in that way, or to abstain. The chemist with his scientific knowledge may spend his time in the fabrication of dynamite as well as in composing medicaments that may be useful for his fellow-men. Science is only knowledge, it gives conditions and nothing more. This has been realised more or less by many people, who, having given up the authority of divine commandments, and seeing that science has none to give, are at a loss as to how to direct their lives. The only solution lies in the turning inward, and in searching for the aim of life and its laws within ourselves, and this necessity shows us that practically the direction at least seems, most obviously, to come from within and not from without. Real ethics is individual, if not theoretically, at least practically. But, in looking into our own consciousness what shall we find? We are seeking

for a positive fact; we are seeking for the why and the wherefore of human activity; we are wondering what we have to do, and how we have to live. Religious authority has lost its power over us, philosophical theories have bewildered us with their contradictory statements of what is right and what is wrong; science gives us a well-mapped-out description of facts that may leave us perfectly indifferent. Looking into ourselves and seeking for the one fact that may be the basis for our further activity, we find that the one condition of all our actions is life. This is a fact so inherent in human nature that it can be admitted by all without any possible discussion. We do not know rationally whence we come nor whither we go: the only certain fact is that we exist, that we are essentially living beings, for life is for us the condition *sine qua non* of all further possibilities. Should not this fact be a possible basis, and also the true source of all morality? Should not moral laws be the laws of life itself, and ethics, as an art, nothing else but the art of living? Here we already see a division of the ethical problem into an ethical science and an ethical art. We shall see afterwards how the ethical art, that is the application of the ethical science for certain ends, may be justified by the theory of life. We shall first deal with the science of life, and try to find its laws. Let us admit for a moment that life is the one fundamental fact underlying all activity, and therefore underlying ethics, and that the laws of life, being the laws of human activity, should be naturally and unquestionably the ethical laws

themselves. What is the fundamental law of life? It can be expressed in the following terms: Every living being preserves itself, grows and reproduces itself. If we admit the identity of moral laws and biological ones, we can say: Everything that tends to the preservation, the development and the reproduction of life is moral. We then find that life, as it grows and develops, is marked by a slow and continuous transition from unconsciousness to consciousness. Consciousness is one of the highest manifestations of life. Whether consciousness is better than unconsciousness is not our business here. We are only stating that it is more living, and therefore more in conformity with the laws of life to be conscious than to be unconscious. On the other hand, as far as the development and preservation of life itself is concerned, consciousness is one of the most important factors. We see that the preservation of the species and their progress are far easier and far swifter when once the animal becomes endowed with consciousness. His consciousness has, as first practical results, the memory of past experiences, and a vague anticipation of future ones. This enables him to guard himself from danger and destruction, which of course is most important for his preservation. Apart from any moral consideration, and speaking only of the survival of the fittest, the appearance of consciousness is a fact of the highest value. With consciousness, experience that is, an adaptation of a superior kind is possible for the animal. To blind, unconscious, accidental adaptation, succeeds an adaptation entirely conscious, definite, depending

upon the animal, an adaptation far surer and far swifter than the former. These considerations show us that the development of consciousness is an aspect and a condition of the development of life, and that where life progresses consciousness does develop. All that preserves and develops life, being, according to our definition, moral, we can transform our first axiom into the following: All that contributes to the development of consciousness is moral. Let us now see, which is the proper characteristic of consciousness. Consciousness is an immediate awareness of a fact. The progress of consciousness consists for the individual in grasping an ever greater number of facts within himself and outside himself, in the beginning especially outside himself, so that the growth of his consciousness consists in increasing his points of contact with the universe. This activity of consciousness, *i.e.*, of life, has two aspects, the one relating to cognition, and the other to feeling, the one, intellectual, the other, sensible. At a certain degree of perfection these two aspects of the expansion of consciousness become knowledge and love. According to the prevalence of one of these over the other in the individual consciousness, philosophers have made intellectual moral theories, or emotional moral theories. According to the intellectual moral theories, the supreme end to be aimed at is perfect knowledge; according to the emotional moral theories the end is a mystic union with the principle of all things, or if the moralist be what we call an unbeliever, the aim will be the attaining to a golden age on

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earth, where the happiness of each will be the happiness of all. At the back of all these statements apparently so different, we find one invariable resemblance, that is, that the good corresponds to a growth of conscious life under one of its two principal aspects. At a very high stage these two aspects even merge into one another; knowledge and love can no longer be distinguished from each other. Perfect knowledge and perfect love are one and the same thing. By knowledge as well as by love we live the life of the whole universe. To know a fact is to have it in our consciousness; what we do not know is non-existent for us. The moment we know a thing, the moment it becomes a factor in our consciousness, at that moment it exists for us and then only, so that if we wish our consciousness to expand to such a degree as to include in it the whole universe, we must know the whole universe, then the universe will live in us and we in it. This same thing may be achieved by the way of love. By love as well as by knowledge we identify ourselves with other existences, we make all other existences our own. Not one event in the existence of one we love can remain without affecting us. This is the attitude of sympathy, which means literally "feeling with," or feeling in common, that is expressed by S. Paul in His saying: "Weep with them that weep, rejoice with them that do rejoice."

But one stage only has been accomplished until now. We have followed the growth of consciousness to this highest pitch; we have seen that the law of life includes not

only growth but reproduction and that the individual life having reached its perfect development becomes productive. Not only the individual preserves himself and grows, but he transmits his life to other individuals. Therefore conscious life, developing towards an ever greater plenitude must end by the gift of itself to others. Intelligence and love must not, cannot, remain barren, altruism or sacrifice is the expression of the very law of life. In order to show that this is not a mere theory, a romantic ideal, we will turn once more towards the science of evolution and see what the physical evolutionary theory of life has to say in favour of this. Sacrifice, according to Herbert Spencer, who studies this fact from a merely biological standpoint, sacrifice is the origin of all beings, sacrifice is the eternal gift of life, in order that new lives should be born from it. It is the root of life, and life cannot persist, cannot evolve unless every living being helps to maintain it by the accomplishment of sacrifice. Altruism therefore, according to this scientist, is as natural a thing as egoism. Every action, says Spencer, conscious or unconscious, that demands an expenditure of individual life to the advantage of the development of life in other individuals is certainly altruistic (Spencer, *Evolutionary Ethics*). The author shows us that the sacrifice of the individual is as primordial as his preservation, that it is absolutely necessary in its simple, physical form, *i.e.*, reproduction, for the continuation of life from the very beginning. Automatic, psychological altruism, is the transition stage between the purely physical, unconscious sacrifice and voluntary altruism.

Many examples thereof are found in the altruistic instincts of animals that impel them to act for the protection of their young. Though the gift of life is the most natural and the most frequent fact in the organic life, as soon as it becomes voluntary it seems to lose its natural character in our eyes, and after all, there is no reason whatever for such an idea. It seems quite reasonable that the soul having once reached its maturity, should no longer live for itself only, but impart its life forces for the helping and development of other consciousnesses. Having followed the development of consciousness from its birth until its maturity, we have seen that knowledge, love, and self-sacrifice, the highest 'virtues,' are simply the laws of its life, and that wherever these laws are infringed, not only ethics is infringed but life itself is misunderstood.

By following the natural laws of life to their ultimate consequences, we have starting from biology reached the highest philosophical and religious conceptions of ethics. There is nothing astonishing in it. There is not in the universe a 'natural' order opposed to the 'rational' and 'moral' order, there is no reason in continual conflict with feeling and of a radically different nature, there is no such thing as egoism opposed to altruism and in flagrant contradiction with it. There is only one long, continuous, progressive, development of the awakening life. From the humblest protozoon stretching out in shapeless pseudopodia to the scientist, the philosopher, the initiate, and the all-conscious being who knows the whole universe and loves all creatures, there is a

continuous awakening of life, an uninterrupted transition from a vague consciousness to a larger and broader consciousness, that finally expands so as to include the whole universe. This is what the study of the laws of life shows us.

We have dealt so far with the science of life, but as we have stated above, science is not enough where we are concerned with ethics. We may see that evolution, expansion, progress are the laws of life, and after all we may rebel against them, we may refuse to act according to them. Here we are at least apparently in the realm of free will and we cannot dictate the law to others, everyone must decide for himself whether or not he will fulfil the law. The only strong point in favour of this law is that its working out means the happiness of the individual, the happiness sought for by all conscious living beings. This may seem a paradox; it may seem to many that life is certainly not worth living, and certainly not worth working for. To the pessimist there is one answer that may be startling, but that after all a sound insight into the problems of the universe causes us to put forward. It is this: Can you refuse to live? Can you, by destroying a form in which you suffer, escape life altogether? This is a problem that cannot be solved entirely by the knowledge we have to-day. We do not know whether the soul is immortal or not, but much allows us to think this possible; and that, if life be in us (the expression of the life of the universe) the refusal to live is not only impossible, but is also the most horribly illogical revolt against

the laws of the universe. Then we may also show that life and the progress of life mean happiness, notwithstanding the views of life with which we have to contend in times of pessimism. But does this pessimism itself not come from a lack of insight into the glorious aims of human life. As Carlyle so well said: "It is man's greatness that causes his suffering." We have arrived at a stage of development where the selfish individual life is no more a natural thing for us. We are shut up in a shell of selfishness, in a house that has become too narrow for us, and like the bird that beats its wings against the bars of the cage, we are longing for freedom; we are longing for the greater expansion of our consciousness, but we dare not take our flight, for we know not whither this flight will lead us. We know what we leave behind, but we do not know what lies before us, and we are afraid, and in our cowardice we rather remain suffering in our cage than try to fly out of it into the open spaces of the universe. But for those who dare to fly there is happiness. There is happiness because there can be nought else but happiness in the full realisation of our own life. We know that the joy of living is a true thing for healthy, sound human beings, and that the spending of their strength is their greatest happiness. To remain inactive is not the greatest happiness of a healthy human being; his happiness is in activity. Likewise our happiness must lie in our activity; it cannot be otherwise. If man had the courage to live according to his true nature, life itself would be the greatest

benefit for him. Happiness would be the joy of living, of living a broad, conscious life, a life that is used in action for others. And here we fall into conflict not only with the pessimism of the ignorant and the irreligious, but also with the morbid pessimism of religious systems. We have been told over and over again that suffering and sacrifice are one; but this is a mistake. Suffering may accompany sacrifice but it is not a necessary condition of it. We have seen that the perfect and natural sacrifice is a joy, and suffering must be eliminated as much as possible from any act of sacrifice. If the sacrifice causes suffering, it is simply due to a lack of maturity of the human soul, which is not yet strong enough to give, but is like a child who has to work before he is strong enough to do it. His time has not yet come and therefore he suffers. But when his time has come, sacrifice is natural to him, as all action is natural for a healthy being. We can also remind the Christian upholders of the ideal of useless suffering, that Christ has never preached it anywhere and that it is simply a product of their exalted or morbid imagination. Suffering, in a natural system of ethics, takes the relative place that it must occupy; it is a step in conscious life, not an end. Here again we find a help in the scientific explanation of suffering in Spencer's ethics. According to him, suffering is a lack of adaptation, and this view is held not only by him, but by all physiologists and psychologists. In order to be happy we must be adapted to circumstances, we must in other words, be used to them, we must have got into an harmonious

relation with our environment. But the law of progress implies a continual change of circumstances. As soon as we are adapted to a certain series of circumstances we have to move into another, and the transition must inevitably cause suffering to us. Therefore people who make rapid moral progress are suffering almost continuously, because no sooner have they become used to a certain series of circumstances, than they have to adapt themselves to new ones. But we must not forget that this continuous change is only a passing period that will be over one day, and that it has only for aim, to teach more rapidly the great adaptability that will make us indifferent to surroundings. We see that those who progress rapidly suffer, but we also see, and this may be a consolation for us, that those who do not endeavour to progress, suffer still more, owing to the fact above mentioned. The human being aspires to a life broader than his own, the nature of his consciousness implies the seeking for a life that will expand outside the circle of its own personality. We see that even in undeveloped human beings, in the happiness that love gives them. Love takes an individual out of himself for a time into a larger sphere of action. For the moment it is not himself, but another being who is the centre of his thoughts, and his activities, and those moments also correspond to the moments of greatest happiness in human life. We also know that though these cases are very rare, those who have transcended once for all the limits of their personality, and whose lives circle entirely round other lives, are the happiest beings we know of. We never

see a perfectly happy selfish being. He may be happy for a moment, but his happiness can never last. Living in a world where everything passes and changes, the possessions he has, are doomed to leave him one day, to leave him alone and desolate, grumbling at the scheme of the universe, and at God, if he believes in Him. A moment comes when we must transcend our personality if we want to go on living, if we want to pursue the normal line of evolution. A selfish man is a moral suicide, his sphere of consciousness, instead of growing, constantly narrows day by day; until a real extinction ensues. His consciousness withdraws from the world, and as a natural result, the world ignores him, he has returned to the stage of the protoplasmic mass that has no eyes, no arms, no legs, no ears, for whom the world is not. On the contrary, the man who by knowledge and by love gets into contact with the outer universe not only pours out his energies on others, waking up their consciousness, but increases his own life by living the life of others. To make our hearts the shrine of the universe is our aim and our ideal. This is the splendid stage where individualism and altruism merge. A well-known author says, speaking of the Christ: "Christ pointed out that there was no difference at all between the lives of others and one's own life. By this means He gave to man an extended, a Titan personality. Since His coming the history of each separate individual is, or can be made, the history of the world." Seen in this light, no more does ethics appear as the solemn, deadly code of

right and wrong, as the odious social hardness that people call morals. No more do we think of sermons and lessons of punishment and reward. Ethics appears to our opened eyes as the ever growing song of the soul, soaring towards freedom and towards bliss. Out of the mire of limitations and death into spheres of light we go, and the flight of the soul is as the flight of the eagle to the sun. To be, and in being, to expand and give, this is the law of life, the law of happiness, and the law of ethics. The search for reward disappears entirely; it even seems absurd. Our reward is in our life, it is in giving, in being, as fully, as entirely as we can. We should learn our lessons from nature rather than from books. I would fain say to many of our modern truth-seekers and students, to the generation that grows pale in poring over books: Go out into the open air and ask nature to reveal her secrets to you, for the book of nature is the book of revelation, and to those who can read her pages, truth shines forth. When you see the infinite generosity of nature, who has a place for all, whose rain and sunshine are for the just and unjust alike, you will understand what tolerance and love really mean. When you see that the life of the one is constantly used for the life of the other you will understand that sacrifice is the most natural thing. When you see flowers blooming in remote nooks of the world, being flowers simply because it is their nature to be so, you will understand the significance of humility, of simplicity, and the joy of mere existence. You will then learn to "grow as the

flower grows, unconsciously, but eagerly anxious to open its soul to the air". Ethics is the divine Life in the world, and moralists are too often the false prophets who spread gloom instead of light, and thorns on paths that are hard enough without them.

Mellina d'Asbeck

A CORRECTION

In our April number the Institut Theosophique et Pension Vegetarienne given as frontispiece was spoken of as the Villa Illusion; this is an error; the Villa Illusion is the property of M. Kotchetov, and is to be enlarged as stated; the house represented is owned by Dr. Kenried as a vegetarian and convalescent home, and he has agreed to accommodate members of the Institute until their own building is completed. I hasten to correct the unintentional error, due to a misunderstanding, and repeat my good wishes for the full success of M. Kotchetov's big project. I had the pleasure of meeting him at Turin.

A. B.

character indicative of the element, thus: earth, अ; water, व; fire, र; wind, क; ether, ख.

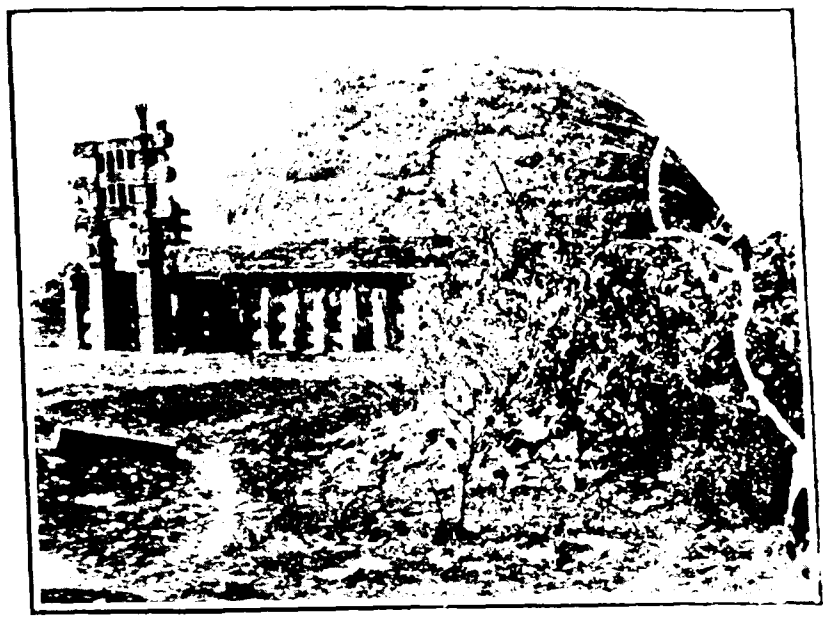
Stupas are built with a great circular or square base, upon which rises the characteristic dome, on the summit of this is a square block representing a relic-box—a 'Tee' Indian archæologists call it. It is always ornamented and upon it rests a projecting top of three layers, each larger than the one below. Over all rise the umbrellas, one or more, according to what they are meant to signify. They indicate the royal birth of the Buddha in the first place, but have another meaning as well. The single umbrella marking power over 'one world,' the 'crowd of umbrellas' denote a great system of worlds, presumably, over which the Buddha had authority.

Associated with the Stupas were Chaitya Halls, or churches, to which were attached monasteries or Viharas. The most marvellous of these Chaitya Halls are at Ellora, Karli, Dhumnar, Nassik and Bedsa, but that at Sanchi, now in ruins, has the distinction of being the only structural one above ground, all the others are carved with extraordinary ingenuity from the living rock.

The Sanchi stupa (Plate I) or tope, is a massive dome of bricks and stones. First comes the great circular platform about one hundred and twenty feet in diameter and fourteen feet high. Upon this plinth rises the dome itself one hundred and six feet in diameter—thus leaving a platform about six feet wide which runs all round it. This platform had once a sculptured balustrade and two flights of steps leading up to it, no trace now

remains of these. The dome rises forty-two feet high, and on the top is a flat terrace about thirty-four feet in diameter and around this was once an ornamented railing. In the centre of this was the 'Tee' and the umbrellas. The whole structure is encircled by a great colonnade of masonry—the full measurement of which is one hundred and forty-three feet from East to West and one hundred and forty-six and a half from North to South. (Plate I) Bricks laid in mud make a solid inner mass to the dome while the outside is faced with stone, and formerly over that was a very thick coating of cement adorned perhaps with painting or with ornamentation.

Within a few miles of this great stupa are several other groups of topes, at Bhojpur, at Andher and other places; some have yielded valuable relics, others nothing. Close to the great tope itself, in tope No. 2, were found relics of the ten Buddhist teachers who had taken so prominent a part in the great Council held by King Asoka, who afterwards sent them out on widespread missions to expound the decisions arrived at. No. 3, of this group also, held relic caskets of Sariputta and Moggalana, called the right and left hand disciples of the Lord Buddha. They died before the Buddha; in Ceylon and Siam representations they stand by His side. Another small tope farther off also contained relics of them. Asoka is credited with having placed the relics in No. 3 tope. They were discovered in 1851 at the second excavation. On the urns then brought to light inscriptions were found one of which was:



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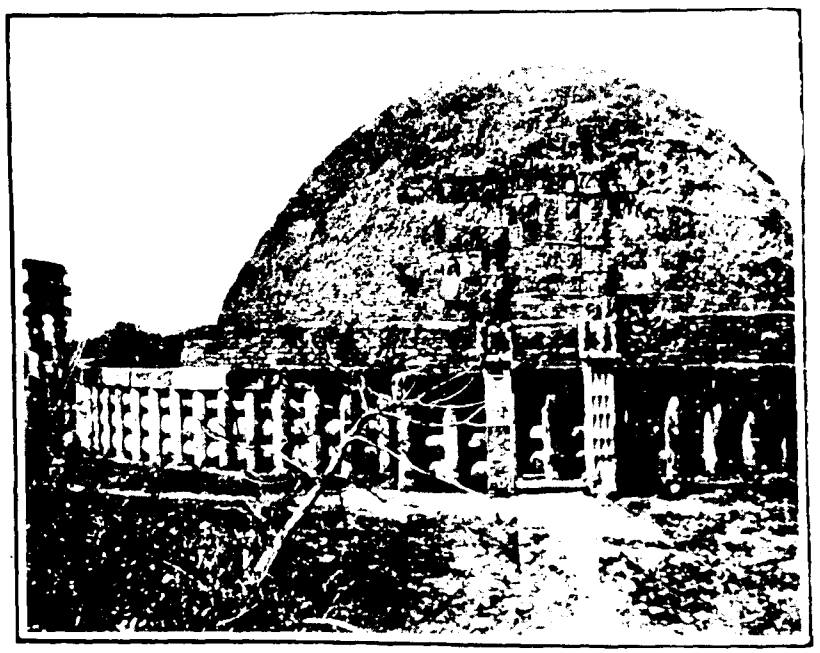

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SANCHI

By JOSEPHINE RANSOM

ON the accessories to stupas, or topes, Buddhist Art has lavished some of its finest work. Seemingly it was not altogether an indigenous art, but rather a fine blend of Indian, with Persian and Grecian and Assyrian influences contributing their conceptions to it. Of course the most intimate tradition is Indian. The sculptured scenes that decorate Sanchi and other equally famous places will be found to relate history more concisely than is usually acknowledged. What other peoples recorded in manuscripts, India recorded in stone.

Stupa is the name given to any dome-like structure erected over relics of the Buddha, or one of the Arhats, or as a memorial marking a spot made memorable by some event in the Buddha's life; and Dhatugarbha was the full name given to the shrine in it where the relics rested—this word settled down into the popular modern Dagoba. Stupas were not allowed on the tombs of ordinary religious persons or laymen, but only simple stones. The form of these is interesting as they symbolise the five elements: ether, wind, fire, water and earth. They are arranged with the earth symbol lowermost, and each part is graven with a Sanskrit

Of the good man Kassapa-Gotta, the teacher of all the Himalayan region.

Around the inside of the urn was inscribed:

Of the good man, Magghima.

THE GREAT STUPA

'The Bhilsa Topes' is the name given to these few miles of country where the topes cluster so thickly. They are in reality about twenty miles from Bhilsa (ancient Vidisa), the capital of Bhopal, Muhammadan territory, ruled over by the Begum of Bhopal. The great tope, most studied and examined of them all, is about five miles from Sanchi.

The name Sanchi is looked upon as being distinctly modern. There is no record of it. Chetiyagiri (the hill with the shrine) was the old name of this place, already sacred before Asoka's time. There is no mention of it in the works of the famous Chinese pilgrims Fa-Hian and Houen-Tsang —at least none that are counted reliable. The great Ceylonese Buddhist Chronicle, the *Mahavansa*, gives a little glimpse of Sanchi.

Asoka, not yet King, was appointed as governor of Ujjeni (Ujjain) by his father. At Chetiyagiri he paused. It was then called Wessanagara (Besnagar). He married the daughter of a chief. Twin sons were born, Ujjeniya and the famous Mahinda, and later on a daughter was born, the equally famous Princess Sanghamitta. When they grew up both entered the Sangha and King Asoka asked them to take a slip of the sacred Bo-Tree to Ceylon at the

invitation of Tissa, King over the island. In great state they went, were received with much ceremony and conducted to Anuradhapura where the slip was planted amid great rejoicing. Before setting out they paid a farewell visit to their mother at Chetiyagiri where she had erected a fine Vihara. No actual mention is made in the story of the great stupa so it may or may not have been there already, or it may be one of the 84,000 topes that Asoka had to his credit.

As Sanchi is not reckoned among the eight cities where relics of the Buddha were deposited, it is generally concluded that perhaps the great tope was erected in special veneration of the sacred Bo-Tree at Budh-Gaya—found so frequently among the sculptures on the gateways. The dome itself is believed to be older than Asoka, the railings perhaps erected by him, and the gateways also, but later on. From the inscription on a fragment of the Lion-pillar that once stood before the South Gateway some are sure that the dome *was* erected in Asoka's time, about 250 B.C., that the gateways followed next, about 150 B.C., and then the rails. But it is all very uncertain still.

A General Taylor of the Bengal Cavalry was about the first Englishman to visit Sanchi, in 1818. Three of the gateways were then standing; the southern one was prostrate and remained so till sixty years later. Until 1820 the great stupa was entire. Then a Mr. Maddock, suspecting them to contain treasure, obtained permission from the state government to allow him to dig into some of the stupas. He opened the large one right to its very foundations,

but he discovered nothing and did almost irreparable damage to the structure. In 1851 further examinations were made and caskets were found. Early in 1868 a request was made to the Begum of Bhopal that she would present one of Sanchi's ancient gateways to the Emperor Napoleon III, that it might be set up in Paris. She asked if the British Government would not prefer it for the British Museum. Very wisely the Foreign Secretary to the Government of India requested that no portion of the Sanchi monuments should be removed... Then casts were made of the eastern gateway (Plate II) and presented to the French Government, and reproductions of it are now in the museums at S. Kensington, Edinburgh, Dublin, Berlin, Paris, etc. Very little care was taken of the place; a *chuprasi* was eventually appointed—but he lived in the village and the little boys threw stones at the sculptures, and the loose sculptures disappeared. (*J. R. A. S.*, Vol. XXXII.)

THE SANCHI RAILS

After a careful study of the rails at Amravati and Barahut, it was seen that rails played an exceedingly important part in the history of Buddhist architecture. The rails at Sanchi are looked upon as indicating an early stage in the method of decorating them, a method that culminated in the delicate and beautiful ornamentation at Nassik, Amravati and Barahut.

The rail that encloses the great stupa is almost circular, about one hundred and forty feet in diameter. (Plates I, II)

It consists of octagonal pillars eight feet in height and spaced two feet apart. These are joined together at the top by a rail two feet three inches deep, held in position by a tenon cut on the top of the pillars, as at Stonehenge; between the pillars are three intermediate rails, which are slipped into lens-shaped holes on either side, the whole showing how essentially wooden the construction is.... The next stage in rail design is exemplified in that of No. 2 tope, Sanchi; these circular discs are added in the centre of each pillar and semicircular plates at top and bottom.... from this the development proceeded till we find the rails at Amravati and Gautamiputra Cave, Nassik, covered with a complete and elaborate system of ornamentation —generally the lotus.

THE GATEWAYS

The gateways are the principal interest at Sanchi. They are covered with intricate, symbolic and fascinating sculptures. They are made of fine-grained sandstone. There are four of these grand lofty gateways, each facing one of the four points of the compass. Wood-carving has always been one of India's most exquisite national arts and it seems as though the present stone gateways were modelled after earlier wooden ones.

Toran is the technical name for the gateways (S.R. *torana,* an ornamented gate or entrance). The southern was the first to be erected—as indicated by an inscription regarded as integral—by a Sat Karni King; the northern came next and then the eastern and lastly the western—the whole work being spread over about a century or more. All four gateways are of somewhat similar design (see Plates), but the northern is the largest, being thirty-five feet high and its extreme breadth being twenty

feet. All four are now standing and have been restored.

The gateways of the great stupa stand forward from the rail which is returned outwards to the back of the right-hand pillars or jambs; and from behind the left-hand pillar a rail is carried about eight and a half feet to the left and is then returned to the circular rail. This gives an area of about 16 feet × 8½ feet inside each gateway and on entering the portal one turns to the left as the entry through the rail is not opposite the *torana*. Facing each entrance and resting against the basement wall were large figures of Buddha under carved canopies—now quite destroyed. The southern statue only was a standing figure with a large nimbus behind the head on which were two flying Gandharwas. To the right and left were two attendants of smaller size, that on the left with the curly hair of a Buddha, and a long staff with a small elephant in front of the other. This seems to have been changed in 1881 and may lead to serious mistake for the south is the position of the Dhyani Buddha Ratnasambhava, who is represented by Kasyapa Buddha (Burgess, *J. R. A. S.*, Vol. XXXII, p. 31).

In restoring the figures of the "four seated Buddhas" and the standing one they seemed to have got a little confused and portions of one are added to another. According to northern Buddhism the Dhyani Buddhas have special places. In nearly every Stupa or Chaitya they were placed in niches facing the four cardinal points. Akshobhya faced the east, Amitabha the west, Amoghasiddha the north and Ratnasambhava the south, in the centre was the place of Vairochana, though often he is found near to the right side of Amitabha in the east. These Dhyani Buddhas are the mystic counterparts of the Manushya Buddhas. From the *jatakas* (birth-stories) it will be clear that the connection between the Manushya Buddha and the Dhyani is made when in some birth the former met the latter (then a Buddha) and made to Him

his vows of future Buddhahood, which were accepted. Each Buddha has his Bodhisattva, or successor. The full list is:

Human Buddha	*Dhyani Buddha*	*Bodhisattva*
Krakuchchanda	Vairochana	Samantabhadra
Kanakamuni	Akshobhya	Vajrapani
Kasyapa	Ratnasambhava	Ratnapani
Gautama	Amitabha	Padmapani
Maitreya	Amogasiddha	Visvapani

The reliefs that cover every available inch of the gateways are of absorbing interest. Some of them are considered as purely decorative, others as perfectly definite historical events. Though Fergusson's book, *Tree and Serpent Worship,* devotes the first half to plates taken at Sanchi, yet only the eastern and northern gateways have received anything like careful analysis. Rhys Davids says that they supply evidence for the Jatakas, and that "twenty-seven of the scenes have been recognised as illustrating passages in the existing Jataka Book. Twenty-three are still unidentified" (*Buddhist India*). The author of *Buddhist Art* thinks that many of the reliefs are simply *genre* scenes, but it is far more likely that they have each a definite story to tell. Perhaps this opinion is due to lack of understanding of some of the symbology of the scenes; and where archæological experts see but a confused attempt to depict fancifully known and also traditional animals and mythic creatures, the Theosophist will be familiar with the idea of devas of many kinds, and certainly of strange forms, coming to bathe in the magnetism of the spot where the Buddha obtained His enlightenment. This is depicted over and over again at Sanchi,

at Amravati, and at Borobodur in Java. The animals come to worship at the sacred Bo-Tree in order that the wonderful magnetism there may assist them in obtaining a better incarnation next time. Buddhism was generous and inclusive in the early days, if the sculptures can be relied upon, and all creation was expected to share in its beneficent treasures.

It is curious that no actual picture of the Buddha appears on the reliefs of the Sanchi period. Only signs of His activity were represented: the footprints He left, the sacred tree beneath which He obtained enlightenment, a stupa erected in memory of Him and universally venerated, and also symbols of His miracles. For the Buddha too worked miracles—according to tradition. The wheel (Dharmachakra) was symbol of His doctrine and combined with the trident stands for Him in the sculpture of Asoka's period.

> The countless legends which are related of the oldest Buddha pictures describe plainly the embarrassment occasioned when such a representation had to be made.... A portrait was chosen which the artists beautified beyond nature and which they tried to make authentic by tales of miracles that Buddha had wrought. Thus the *Divyavadana* relates that Bimbasara, King of Magadha, desired to have a representation of Buddha painted on cloth... The Buddha let his shadow fall upon it and commanded that the outlines should be filled in with colour, and that the chief articles of the faith should be written upon it... (*Buddhist Art*)

Beal says that the chief interest of the *Abhinishkramana Sutra*, under the name of *Fo-pen-king-tai-King*, is the number of episodes contained in it which will be found to explain the sculptures at Sanchi, Amravati and Borobodur.

The Eastern Gateway

Besides the clear and recognisable reliefs on this gateway there is also a profusion of others which seem to indicate knowledge of other countries. Figures riding on horned lions, figures with un-Aryan thick heads and woolly hair; figures mounted on goats, on dromedaries and other strange groupings clearly indicate that India knew and understood the characteristics of other peoples. The Hindu type —long head with full round face, large eyes and thick lips—is depicted riding on elephants. Dwarfs too appear, possibly to denote some primitive creature or elemental being[1]. (Plate IV)

On the inner side of the left pillar is a full figure believed to be Dhritarashtra—the white Yaksha ruler of the East.

A large palace in the front of the right pillar is the abode of the gods as represented in these five terraces. They hold a small bottle in their right hands and a thunderbolt—a vajra—in their left. This is well-known as the ritual sceptre of the northern School of Buddhism.

In *The Voice of the Silence*, H. P. B. says:

> *Dorje* is the Samskrt *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *mudra*, a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Rhons or Duppas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the

[1] See *Buddhist Art*.

'Yellow caps,' or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more 'superstitious'. With the *Dugpas*, it is, like the double triangle reversed, the sign of sorcery.

But that this Vajra is all this and more is obvious from two other hints that are given in the same book:

'Diamond Soul,' *Vajrasattva*, a title of the supreme Buddha, and the 'Lord of all Mysteries,' called Vajradhara and Adi-Buddha.

'Diamond-Soul' or Vajradhara presides over the Dhyani Buddhas.

Vajradhara means the holder of the thunderbolt, *i.e.*, the swiftest and subtlest force known —possibly the greatest power on earth, and, as indicated by the Sanchi and other sculptures, is in the possession of a Great One supreme over others.

These fine terraces, not counting the top group of gods and goddesses, seem, in their six subdivisions, to correspond to the six devalokas, the heavens of the gods. One of the panels shows a crowd of weeping and moaning figures. The legend is that when a Bodhisattva repairs to the lowest heaven great lamentation breaks out among the gods—the end of an earthly period may then be feared. The cries of the guardians of the world, the Lokapaladevatas—the gods of the lowest terrace—one thousand years later proclaim that in another thousand years a Buddha will be born on earth.

The heavens are as follows and start from below on the pillars:

1. The heaven of the Chaturmaharajika-gods; i.e., the four great Kings or guardians of the worlds.

2. The heaven of the Taratimsa-gods (Trayatimsat) the so-called thirty-three superior angels over whom Sakka presides.

3. The heaven of the Yamas, where there is no change of day or night.

4. The heaven of the Tasita (Tushita) where all Bodhisattvas are born before appearing on earth, and where Maitreya now is.

5. The heaven of the Nimmanarati (Nirmanarati) who create their own pleasures.

6. The heaven of the Paranimitavasavatti-gods, who indulge in pleasures created for them by others, and over whom Mara presides.

The relief on the left pillar towards the bottom represents a scene from the story of the conversion of Kasyapa of Uruvilva by the Buddha. Kasyapa was the head of an important sect of Brahmanas who were fire-worshippers. It took several miracles to accomplish this as Kasyapa was not easy to convince.

That all should follow in the 'right way' was the Buddha's dearest wish. He set out, therefore, to preach the law to Kasyapa of Uruvilva and his disciples. He begged to be allowed to live in the fire-hut. Kasyapa granted Him permission, but warned Him of the mighty snake that lived in the temple. This snake the Buddha caught in his bowl! Then He sent forth flames of fire that burst through the roof, but did not do any harm to the hut.... But the Buddha *Himself* is not in the scene. On the middle panel of the face of the left pillar is another scene from this story. The fruit trees determine the locality. The way in which the waters are depicted represent the overflowing of a river or the flooding of a fruit garden. This was another of the Buddha's miracles to convert

Kasyapa and his followers. The river Nairanjana was greatly swollen, but the Buddha passed calmly across it, as though no water were there. Kasyapa, amazed, followed in a boat, but was not even yet converted (Plate III). Lower down is another part of the story. This one is done as though one were looking at it from above, so that the background of the worshipping Brahmana is a large stone with a projecting edge. The Buddha found a hempen garment; he picked it up and wanted to wash it in the river. Sakka gave Him a flat stone in order that He might do so. There are some other reliefs also showing parts of this same legend.

According to Beal some of these scenes are on the northern gateway also.

Another special scene on this gateway is the journey of Mahinda and Sanghamitta to Ceylon with a slip from the sacred Tree at Budh-Gaya. In the middle of the lower beam (Plate II) is the Bodhi-Tree with Asoka's Chapel rising more than half-way up it. A royal person, perhaps Asoka, near-by is being assisted from his horse by a dwarf. The upper beam shows a small tree in a pot and a great procession with a city near, possibly Anuradhapura. The princes have dismounted and their horses follow the procession. On the right the King kneels before foot-marks—Buddha's; around him are servants with sacrificial vessels and umbrellas —Buddhapada worship. Wild elephants and naked men and women with bows and arrows indicate the wild inhabitants of the Ceylon jungle. The lions point to the armorial bearings of Ceylon—Sinha-dvipa the lion-island. Peacocks can also be seen

under the volutes. Peacocks (Pali, *mora*) are the symbols of the Maurya dynasty, to which Asoka belonged.

The relief on the inner side of the right pillar is the dream of Maya, Buddha's mother. She is asleep and above her an elephant is seen descending—for legend says that this was the form in which the Buddha came down to His mother.

Shri, the ideal woman, and goddess of beauty, of prosperity and domestic blessing and wealth is very frequently found on the relief.

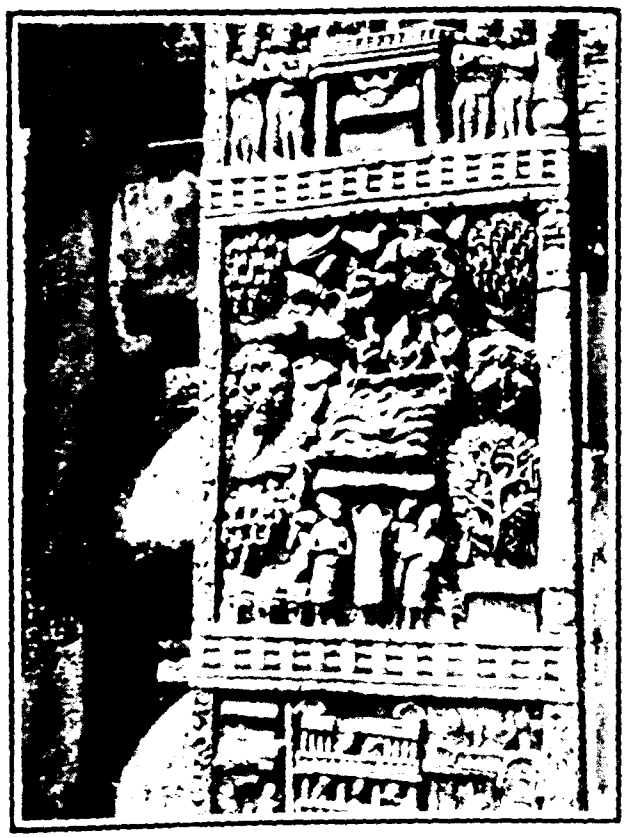
That Buddhism regarded gods, men and animals, and even the vegetable world as one great whole, indissolubly linked, is made obvious in some of the sculptures on this gateway. One scene is a delightful medley of creatures all adoring the holy tree. The Garuda (eagle) and Naga (serpent) forget their deadly enmity, and every kind of creature is bent on the same purpose.

THE NORTHERN GATEWAY

On this gateway (Plate IV) is found a fine example of the way in which the Buddha was symbolised. On the pillars the sacred feet are at the bottom of a relief and wreaths and emblems all the way up to the trident at the top (Fergusson, *History of Indian Architecture*). On this gateway is the Wessantara, or 'alms-giving' Jataka on the whole lower beam, just as it is told in the Ceylonese books.

In olden days, in a city named Jayatura, reigned a King named Sanda (or Sanja). Phusati

was his chief Queen, and they called their son Wessantara because he was born when his mother was passing through a street of that name (Wessa-nagara, old Besnagar, near Sanchi). From earliest childhood this boy exhibited a remarkable charity. He married Madri-Devi, daughter of the King of Chetiya. They had one son, Jaliya, and one daughter, Krishnajina. In Kalinga (modern Bengal) no rain fell, and so there was a great famine. The King heard that Wessantara had a wonderful white elephant that could cause the rain to come. He therefore sent eight Brahmanas to ask for it. Wessantara gave it at once, but for his imprudence he was promptly banished from the kingdom to the rock, Wanku-giri. Madri-Devi refused to stay behind. All their treasures were gathered together and given to beggars. Then with their two children they went into banishment. Some nobles bought a chariot for them and thus they set out. Two Brahmanas followed them and asked for the horses that drew the chariot. Wessantara gave them. Then another Brahmana cried out: "Sir, I am old, sick and wearied; give me your chariot." Immediately it was given. Then the Prince and Princess went on towards Wanku-giri, each carrying a child. Vishvakarman had prepared two huts for them, and there they dwelt with their children, all garbed as ascetics. An aged Brahmana, named Jujaka came to ask for the two children as slaves. Wessantara resolved to give them. Madri-Devi was absent and the children fled away and hid themselves. Wessantara called them back and gave them to the Brahmana. As they went down the hill



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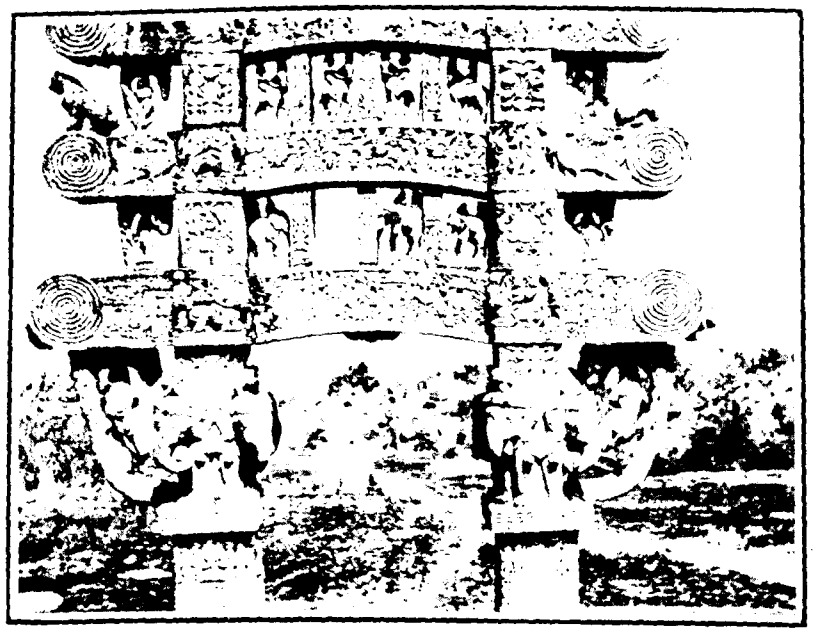

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the old man stumbled and fell and the children escaped back to their father, who gave them up again. The Brahmana then tied their hands together and drove them before him, beating them with a stick. While this was happening Madri-Devi was returning, but Sekra sent four devas as wild beasts to delay her. Then Sekra himself assumed the form of an aged Brahmana and went to Wessantara and asked for the Princess as his slave. The Prince gave her also . . . In the end Madri-Devi and the children were restored and all returned to Jayatura and lived 'happy ever after'.

The figures on the front part of the gateway seem obviously to illustrate this story—half on the front, the other half on the rear view of the architrave.

The top rail of this gateway represents the adoration to the five Dagobas and the two trees. Beal says that there are two sets of sacred places: (1) Those places which were the scenes of the events previous to the Buddha's enlightenment; (2) The seven places made sacred by His presence after He had become the Enlightened.

These two lists are:

1. The place where He practised austerities for six years.
2. Where He bathed and the Deva assisted Him.
3. Where the two shepherd girls gave Him rice and milk.
4. Where He ate the rice.
5. Where He sat at the entrance to the cave.
6. Where the Devas gave Him the grass mat.
7. Where He sat under the Pei-to tree.

Fa Hian remarks that on all these spots towers are erected.

1. Where the Buddha sat for seven days.
2. Where He walked for seven days.
3. Where the Devas built Him a hall.
4. Where the dragon Muchalinda protected Him.
5. Where Brahma saluted Him.
6. Where the four Kings gave Him an alms bowl.
7. Where the merchants brought Him wheat and honey.

Very many of the Sanchi reliefs represent these scenes. In fact, the worship of trees is said to be represented seventy-six times; dagobas thirty-eight times; the chakra or wheel ten times; the goddess Shri ten times.

Beal further says:

> The elephants pouring water from chatties over the figure seated on a lotus, on the square blocks, illustrate the expression found in the southern records, "pouring water from a vessel shaped like the trunk of a Chhadanta elephant".
>
> The subject of the intermediate rail is probably the temptation scene of the Bodhisattva.
>
> Bishop Bigandet gives the following account of it: "At that time Nats (Devas) surrounded Phralaong (Bodhisattva) singing praises to him. The chief Thagra was playing on his conch, and the chief Naga was uttering stanzas in his honour, a chief Brahma held over him a white umbrella . . . Manh Nat (Mara) turning on his followers cried to them: There is no one equal to the Prince Theiddat (Siddharta), let us not attack him in front, let us assail him from the north side."

All this is clear on the gateway.

There are also some of the Kasyapa scenes. The upper part of the left-hand pillar shows the scene of the descent of Buddha from the Triyastrinshas heaven (this heaven is depicted also on the western gateway), on the beautiful ladder which Sakra and Brahma provided. The lowest part is taken as representing the joy of the Buddha's disciples on His return from the thirty-three heavens—the Buddha

is symbolised by a tree. A dagoba on the inner side of this pillar probably represents the one built on the spot where the Buddha alighted from the ladder.

The scene just below tells the legend of the monkeys who took the bowl of the Buddha and filled it with honey and gave it back to him. The next scene shows, probably, Brahma paying homage to the Buddha—the latter being represented by the square stone in the rear which He occupied on this occasion. (Beal, *J. R. A. S.*, Vol. V, 164, *et seq.*)

Another story—the story of the Sama Jataka—is also on the northern gateway.

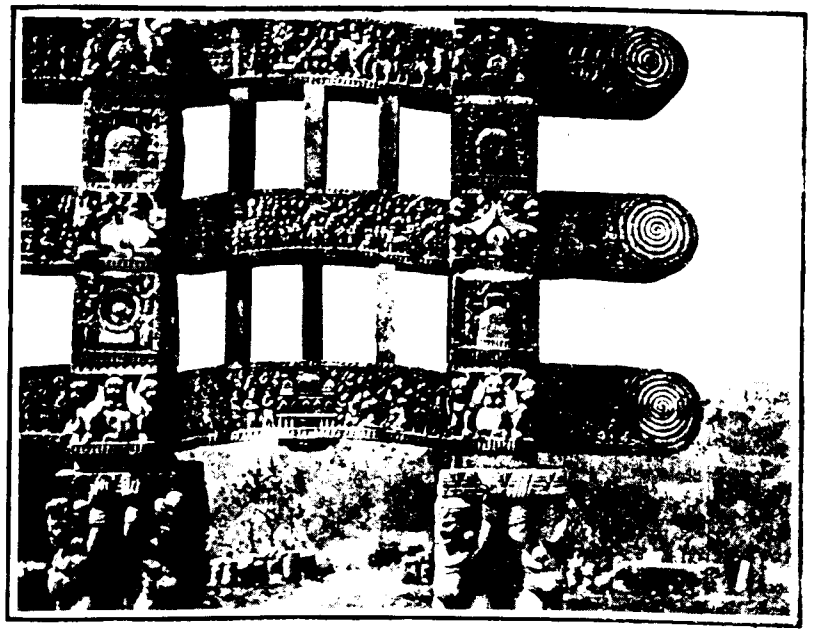
> When Gotama Bodhisat was born in former ages as Sama, son of the hermit Dukhula, he rendered every assistance to his parents, who had become blind when he was sixteen years of age. It happened as he went one day for water to the river, the King of Benares, Piliyak, entered the forest to hunt, and as Sama, after ascending from the river, was as usual surrounded by deer, the King let fly an arrow which struck Sama just as he was placing the vessel to his shoulder. Feeling that he was wounded he called out: Who is it that has shot me? and when he learned that it was the King he related his history and said that his greatest grief arose from the thought that his blind parents would now have no one to support them. When the King perceived the intensity of his grief he promised that he would resign his kingdom and himself become a slave of his parents. Meantime a Devi, descending from the devaloka, remaining in the air near the King without being visible, entreated him to go to the hut and minister to the wants of the blind parents. He went. The body of Sama having been brought to the hut was restored to life by the united efforts of the Devi and the parents. The parents also received their sight and the Devi repeating the ten virtues to the King Piliyak enabled him to live in righteousness and after death to be born in heaven. (Beal)

WESTERN AND SOUTHERN GATEWAYS

Scarcely any of the scenes on these two gateways (Plates V and VI) have been identified; in fact, I have not been able to find any description of the southern gate in the books available in the Adyar Library. There is a dwarf capital on the western gateway and the architrave represents the attack of the demons on the Bodhi-Tree. There are also scenes from the life among the Devas—an account of the Triyastrinshas heaven, the heaven of the people of good morals here on earth, "the reward of limited obedience". (Beal)

Two plates in Fergusson's *Tree and Serpent Worship* are regarded by Beal as illustrative of the legend of Dipankara Buddha. It is a story of unusual interest to the Theosophist who knows something of how the future Buddhas made, in the far past, the vows to the then Buddha. This legend of Dipankara tells of how Gautama Buddha Himself took his vow, and also gives a glimpse of the great Teacher Maitreya Bodhisattva.

Josephine Ransom



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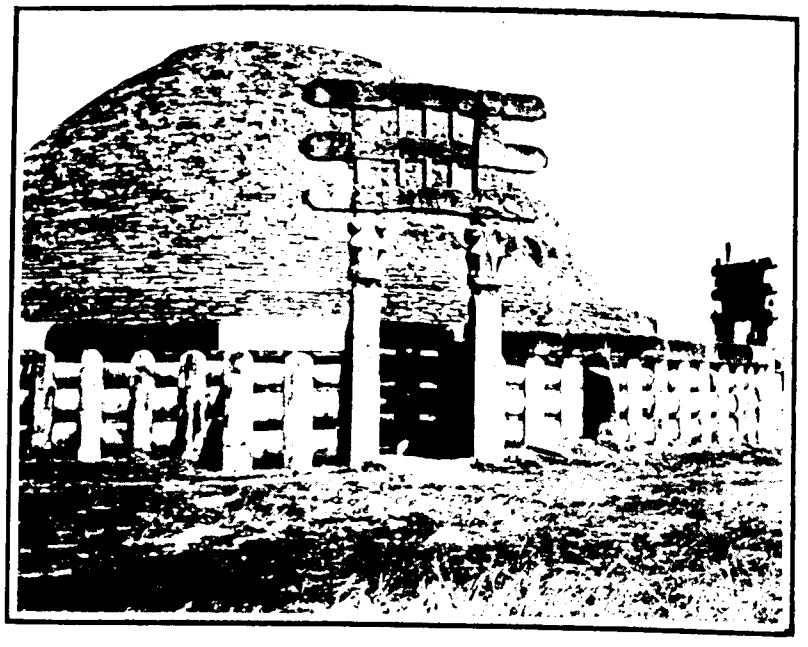

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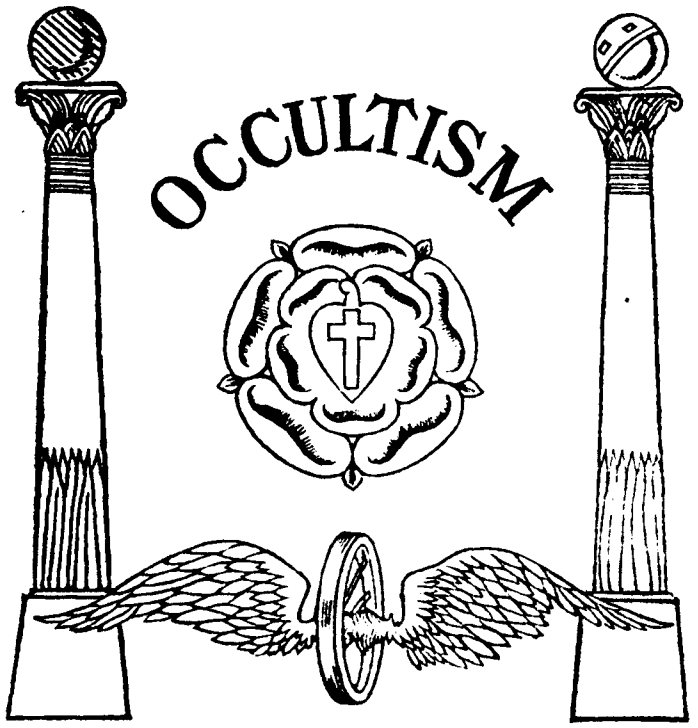


RENTS IN THE VEIL OF TIME

LIVES OF ERATO

III

THE next life of Erato stands out in sudden and lurid contrast to the two last. These, as we have seen, were respectable and prosperous, placed amid kindly surroundings and undisturbed, save in one or two unimportant instances, by any very evil or harmful influence.

Out of this peaceful setting we are now suddenly transported to Poseidonis at the height of its terrible yet superb civilisation. We find ourselves in a city as vast as London, adorned with public buildings surpassing in size and grandeur even the most stupendous of Egyptian remains; and with every kind of structure—bridges, houses, temples—designed in the most extravagantly ornate style of architecture: a city of fierce contrasts, of gorgeous wealth and luxury beyond all our modern dreams, side by side with appalling poverty and squalor. Its population, as regards its lower and middle classes, was literally a medley of the world's races, comprising, as it did, various types of red and yellow Atlanteans; lower still, the black Lemurians of Africa; and lowest of all, the degraded and oppressed slave population drawn from the early second sub-race of Atlantis.

Life at this time—to speak quite plainly—was nothing else than a thing of vice, luxury and brutal selfishness. Sensuality, cruelty and low forms of black magic were to be met with on every side. The ruling class, who belonged to the old red Atlantean stock, were arrogant and oppressive; and it might truly be said that there were only a very few of the refined and the cultivated, who had in some measure managed to lift themselves out of the general cesspool of evil in which this race and civilisation had become submerged.

Into these inauspicious surroundings Erato was born in the year 15,288 B.C. His parents Mu and Markab were wealthy members of the aristocratic class, and, as might have been expected, not by any means without the faults of their caste. His father,

Mu, was, as a matter of fact, a man utterly without heart or scruple and wholly devoted to selfish ends. Coming, as Erato did, straight from two incarnations in which the higher and gentler side of his nature had been fostered and brought out, and finding himself amid surroundings so out of harmony with what had gone before, there is little wonder that for the first half of his life a strange half articulate struggle made itself felt in our hero's breast. Old instincts of good fought blindly against the new and stifling vibrations of evil: and thus it was that up to the age of twelve, Erato was an uneasy and unhappy sort of boy, filled with vague feelings of discomfort and discontent, and half conscious of dim aspirations towards something different and better.

But, as in Wordsworth's famous Ode, "shades of the prison-house began to close about the growing boy;" and, as time went on, the youth found himself gradually losing these finer intuitions and becoming more interested in his father's worldly schemes and an ever greater admirer of the parental dexterity and unscrupulousness in business. Added to the slowly torpifying influence of years was the effect of the company which the young man's wealth tended to draw round him—idle ne'er-do-weels and parasites, like Hesperia and Lachesis, only too ready to serve their own ends by pandering to the lower side of his nature. One result of these evil influences was that he was led to reject the love of a young woman, Lacerta, who was genuinely devoted to him. Tiring of her and thirsting for more varied and promiscuous pleasures, he cast her off; and not long afterwards the poor girl died broken-hearted.

In spite of the riot and dissipation of the life he was leading, there was all along, in Erato's mind, a latent feeling of repugnance and remorse, as though his better nature were all the time vainly striving to rise superior to the evil influences of the age, only to be dragged down again and again by the strength of the current and the universal example of those around him. So low indeed was the general level of morality and spirituality at the time that, without being innately vicious or in any way worse than his companions, Erato ended by becoming, as the years went on, a hard, dishonest, unscrupulous man, Shylock-like in the mercilessness of his dealings, and one who, like most others of his age, had learnt readily to employ magic for selfish ends. All this meant for him a life of continually increasing unhappiness, for while the evil side of his nature was waxing strong, the good still lay dormant within him, and caused him many an uneasy pang of conscience.

Some years later, when he had reached middle age, he happened to be involved in a street brawl and received a serious wound which caused him prolonged suffering. During all this time he was left practically alone by his selfish acquaintances, none of whom thought it worth while to visit his sick bed. And it was this protracted period of loneliness, with the bitter reflection which it engendered as to the unsatisfactory character of life as he knew it, together with a deepening despair of ever reaching anything better, which drove him eventually to end his life by his own hand in the year 15,244 B.C.

A long sojourn on the astral plane naturally followed this unfortunate life. At the same time, all the half-stifled aspirations towards good, ineffectual though they had been in practice, eventually brought their legitimate reward. After a while Erato succeeded in reaching the heaven-world, and there he enjoyed the fruits of whatever seeds of spirituality had lain latent in his character.

Looking back upon this life as a whole, it seems hardly possible, considering all things, that Erato could have been anything very different from what he actually was. The forces which surrounded him, together with the influence of his upbringing and connections, could hardly have permitted him to achieve a better life. There is no doubt that the whole thing was a test or experiment, in order to see whether, after two incarnations in which circumstances had been comparatively easy, he would have sufficient strength to rise superior to, and triumph over, circumstances which were decidedly and very definitely difficult. He failed; but the test was such a severe one that we can hardly wonder at it. Of course, had he really succeeded, it is clear that the result from the point of view of progress would have been enormous.

There are no signs of artistic skill in this incarnation; possibly the over-development of the lower nature may account for this.

DRAMATIS PERSONÆ

ERATO : ... *Father* : Mu. *Mother* : Markab. *Undesirable Associates* : Hesperia, Lachesis. *Lover* : Lacerta.

IV

The next life of Erato seems in some way a penalty for, or antidote to, the last; for it takes him right out of the luxurious and enervating conditions of Poseidonion civilisation and places him amid surroundings about as bleak, as hardy, and as uncomfortable as can well be imagined. This time he is born as a girl in North America in a branch of the first Atlantean sub-race, a people much resembling the modern Esquimaux in appearance and mode of life. As a baby, dark-skinned and clothed in furs, she plays by a large fire of driftwood in the centre of a hut. For miles around stretch the unbroken snows. This is truly an inhospitable land, offering no shelter to tree or shrub, and practically destitute of animal life, save for a few small arctic creatures. Within the hut the air is so dense that you could cut it with an axe, reeking as it does with the amalgamated stench of fish, oil, smoke and sundry other unsavoury substances. The walls exude a foul moisture, and the general sense of barrenness and discomfort is heightened by the complete absence of any kind of furniture or utensils. In summer the air is not

intensely cold, and Erato is able to run about in the snow with bare feet, although she still wears her outer garment of rough sealskin, and her inner garment made of the white fur of some small animal. The sealskins, it may be observed, are prepared by scraping and rubbing with seal oil, and beating with a block of stone or wood.

The people of Erato's race are a kindly, simple and merry folk, contented with their lot, and by no means savages. On the contrary, they have many good qualities and make the best of the hard conditions in which they live. They seem quite reconciled to these—custom of course may account for this—and, what with their diet of seal and fish and their garments of skin and fur, manage to get along comfortably enough.

Amid these surroundings Erato grew up. Quite early in life a curious psychic strain began to show itself in the child. She dreamt dreams, saw visions, and had other mystical experiences. It may have been this tendency towards the occult which caused her to take an unusual interest in the runes, or sacred verses, which she used to hear chanted by the folk around the fire during the long winter evenings. These from the first had a strange fascination for her, and led her after some time to seek out a local medicine-man—a queer creature in his official adornments of scraps of coloured rag stuck about his dress of furs—who taught her something more of these rude incantations, from which in after life she never ceased to draw a kind of soothing comfort, although she knew little of their meaning.

In this life the artistic sense seems once more to have emerged, although the very rude conditions of existence prevented it from being in any way really brought out and developed. But it showed itself in the insight with which, as contrasted with others of her race, the girl could even then look at Nature, seeing in it colours and beauties which were hidden from the rest. Generally speaking, however, the artistic side of Erato in this incarnation was not that which caught the eye. The effect she gave, as she grew up, was rather that of a merry, round-faced creature, with black hair and eyes and a squat strong figure, who would sing lustily as she hauled the driftwood along the frozen beach or pulled the whalebone sledge over the snow.

In due course Erato married; but—if perchance romance could live, to be killed, in so dreary a region—not the man of her heart. This disappointment caused her some sorrow for awhile, but custom and the hard necessities of life soon chased away all memories of grief, and it was not long before she became a busy matron with a substantial family of her own to look after.

We cannot expect events in a life like this. Yet what was almost an event happened some years later; for the whole tribe—families, animals, sledges and all—one day girt up its loins and migrated southward until it came to a more favourable region of fir-trees and snowless summers, in which it settled. Here existence resumed its normal course for our heroine, and things jogged along steadily and dully enough till her death at the age of fifty-

five. Her body, according to custom, was buried in a squatting position, while the subtler portion of her passed on into a discarnate existence of some six hundred and fifty-three years.

This life, as has been said, was a kind of retribution for the life in Poseidonis, although it may also have had the effect of getting rid of much of the softness and self-indulgence which that life had engendered. In any case it is clear that Erato's immediate associates in this incarnation were not at all at her level; she had been temporarily cast among people far below her in evolution. Perhaps it is for this reason that it has been found impossible to identify any of these. They do not belong to her *entourage* at all, and it is not until the next life that she begins to get back among her appropriate surroundings.

DRAMATIS PERSONÆ

None Identified.

At a period practically contemporaneous with the fourth life of Erato there was a gathering of a group of our characters in India. They are given in the appended table which is taken from one of the lives of Velleda.

DRAMATIS PERSONÆ

INDIA—14700 B.C. (RACE V, 1)

JUPITER: ... *Overlord.*

MARS: ... *Chieftain. First Wife:* Osiris. *Son:* Velleda. *Second Wife:* Pallas.

LACHESIS: ... *Lover of Velleda.*

CALYPSO: ... *Dravidian Captain. Wife:* Amalthea. *Daughters:* Concordia, Capricorn, Olympia.

MINERVA: ... *Old man who befriends Velleda.*

VELLEDA: ... *Wife:* Crux. *Sons:* Theodoros, Beatrix. *Daughter:* Capella.

THEODOROS: ... *Wife:* Demeter. *Sons:* Corona, Egeria. *Daughter:* Dolphin.

BEATRIX: ... *Wife:* Hector. *Sons:* Deneb, Arcor. *Daughters:* Elsa, Andromeda.

CAPELLA: ... *Husband:* Vajra. *Sons:* Siwa, Sappho. *Daughters:* Ulysses, Rigel.

CLIO: ... *Politician at the Court of Mars. Wife:* Centaurus. *Sons:* Flora, Fortuna. *Daughters:* Gemini, Melpomene.

STELLA: ... *Steward of Velleda. Wife:* SIRONA.

CORRESPONDENCE

I

THE ANNUAL PRESIDENTIAL ADDRESS

AS a member of the French National Section of the Theosophical Society who is deeply interested in the Christian aspect of Theosophy enunciated by Dr. Steiner, I should like to reply to the statements which I read in your Address to the last Annual Convention.

To say that I am a student of Dr. Steiner's works does not however, fully describe my present attitude. I must add that you, our revered President, first taught me to love and serve Truth. Long before Dr. Steiner began his propaganda, your writings, inspired by the overwhelming power of your entire devotion to the highest aims of mankind, had led me to mould my life, both interior and external, into an instrument of Truth and Service. And here let me offer you the tribute of a deep gratitude and veneration which nothing can ever affect. For so long as I follow after Truth with the best of my mind and heart, so long must I be conscious of a vital link with that incomparably beautiful soul whose struggles are revealed in your autobiography. From you indeed I learned

to follow Truth, and to fulfil her demands at whatever cost. And to-day my understanding of Truth forces me to express certain views on your statements as to the reported militant propaganda of Dr. Steiner's adherents.

And first I must endeavour briefly to indicate the only underlying principles from which any conception whatsoever can be said to spring; every propaganda must rest either upon bare assertion, or upon demonstration. Obviously an "aggression" such as has been ascribed to certain of Dr. Steiner's adherents, might suggest the idea of undue interference with the free will of those members who do not agree with his teaching. But since the statements made cannot possibly refer to physical coercion, it follows that such "aggressions" can only lie in uttering our convictions when opportunity arises. Nor can it allude to any organisation formed with the idea of propagating such ideas, since any members not in sympathy with them could easily refrain from attending meetings held with this purpose. Therefore the objection raised against some of Dr. Steiner's students must be on account of their freedom of speech. Let us therefore examine the two tendencies which necessarily characterise the presentation of any teaching.

(1) *Demonstration.* To argue in favour of a doctrine does not curtail freedom of thought or harmony of action, for the hearers can always use their own discrimination in accepting or rejecting the reasons formulated by the speaker. Should just argument be pronounced out of place in the Theosophical Society, we should speedily sink to the

level of any sect where a dogmatic creed is imposed upon its members. That you yourself oppose any such tendency is proved by your own words; "The perfect freedom of thought within the Theosophical Society secures full expression for schools of thought however divergent, but it should be remembered that non-German schools of thought have equally the right of free expression."

(2) *Assertion.* To attempt to support any teaching by mere assertion would be a very different matter. It would be an offence against Theosophical principles, and any member approached in such a way by one of Dr. Steiner's followers would be bound to protest against the intrusion of such *pronunciamentos* into the Society. The conscious exclusion of such attempts is one of the highest conquests of any true Theosophical student, proud of a faith in harmony with the demands of his intellect.

We all agree that this is the way in which we must regard propaganda of whatever kind, on whatever subject, whether within or without the Theosophical Society. We may add that to fail to support our conviction by reason and logic would be in fact falling short of the motto which forms our proudest boast: "No Religion higher than Truth." It would show that we cannot expect others to accept the standpoint presented by it. So then, logical demonstration is not only our right but our duty.

You do not mention any fact in regard to the attitude of Dr. Steiner's adherents. Moreover, so far as I am aware, none of them has as yet

printed any statement concerning his teaching. So that it is somewhat difficult to reply to the reproaches levelled against them. But though it may be impossible to say precisely what they have done, still we may attempt to indicate what they ought not to do. (1) They should not make definite assertions of "splendid accuracy" nor declaim any unsupported, fulsome praise. (2) They should not lay claim to any kind of superiority, which apart from being deplorably wanting in tact, involves an attitude which to those who know Dr. Steiner's way of looking at divergent teachings would be unjustifiable.

When therefore you proclaim "your duty to protect as far as possible the holders of other opinions from undue interference," I think I may safely say that Dr. Steiner's followers will gladly support your efforts. Their confidence in your desire to fulfil this duty is indeed so strong that they even claim your protection for their own freedom of thought within the Society. The fact is that many of Dr. Steiner's adherents have had an unpleasant surprise in reading in your address "that even in Germany a growing number of Theosophists prefer the older and *wider* teachings to the new."

I have studied your works, Mrs. Besant, as well as Dr. Steiner's. I cannot recollect that any of them led me to appreciate this inferiority of Christian teaching compared to Indian Esotericism. I should be greatly obliged if you would indicate to me in which of your lectures or writings the justification of such judgment may be found. You are the highest authority in the Theosophical

Society. It grieves many of Dr. Steiner's adherents to see discredit, unsupported by argument, cast upon our teachings in the face of the assembled members of the Convention in the same breath with which you assert the perfect freedom of thought within the Theosophical Society and your intention of protecting such freedom. Is there really any objection of a general character which justifies your enunciation without further explanation? All that you *say* is that "Dr. Steiner gives to Christianity a primacy which non-Christian nations could not accept".

Should the Theosophical Society in any country abandon the only criterion for the admissibility of any teaching, *i.e.*, its approximation to Truth, then the nation adopting such an attitude ought to be reminded that the only real aim of the Theosophical Society is expressed in its motto, which is the one positive basis of spiritual unity in the Society.

But if the right to reject Christian teaching be conceded to non-Christian nations, surely they in turn should then at least concede the right of Christian nations to prefer a Christian teaching as given by Dr. Steiner, which, far from excluding Indian Esotericism, emphasises its place in the organic body of Divine Revelations.

The ground taken by you, Mrs. Besant, would in fact, if logically held, assign to Dr. Steiner's teaching the true area within which his adherents may legitimately be permitted to give full expression to his teachings, so long as they remember that they must appeal only to arguments which

can be grasped by the common sense of all who desire to listen; so long as they carefully avoid any intrusion on those souls which decline Christian teaching—above all so long as they do not exalt their own teaching but simply expound it.

But on the other hand we call upon you as our President, to ensure that it may be understood by all members of the Theosophical Society, that there is no essential inferiority in Christian teaching. As you have expressed a contrary opinion, perhaps you will allow me in turn to propound some general views—not in regard to relative superiority, but merely to suggest that Christian teaching does not *per se* deserve to be treated as a "narrower teaching" at first sight.

You have announced the return of the very Founder of the Christian religion as the World-Teacher, the Teacher of highest rank. Does this announcement not imply an interest in the study of the esoteric teaching connected with the Incarnation of Jesus Christ, the Founder of the Christian religion? Dr. Steiner, whose views about His Second Coming differ from yours, gives full value to these teachings, showing that His Coming can only be looked upon in the right way by means of deep and careful study of His revelation, His Esotericism, the all-embracing stature of His Macrocosmic Individuality as revealed in the Scriptures connected with His Incarnation as Jesus the Christ, and finally by tracing the living expansion of His mighty activity backwards, forwards, but especially right up to the present time. And truly this study has not led me away from the older teachings, any

more than the study of the fruit leads away from the blossom, or the leaf, or the stem, or the root. It enlarges and intensifies the comprehension of the past and so it fosters our love and veneration for the older religions, more and more, as we assimilate the depths of the nearest of Revelations congenial to Occidental culture. If the principle of Evolution be really an all-pervading condition in the life of our universe, the conception does not seem justified of a narrower teaching arising from the recent Incarnation of the Teacher of highest rank, when compared with any older teaching.

So far as I know this is the first time that any of Dr. Steiner's adherents has written what might be interpreted as an appreciation of his teaching, although it is only a very superficial logical guarantee which he wishes to give, that Dr. Steiner's adherents will in no way abuse the right to freedom and equality between diverse teaching which they herewith take the liberty of claiming. It is a defence, not an aggression, and it is reconcilable with the feelings of deep and sincere veneration with which I subscribe myself,

Yours most respectfully,

Eugene Levy

[I did not say that Christianity was narrower than another single religion, but narrower than the eclectic teaching of Theosophy. If M. Levy will recall what has happened in Nice, Marseille, Nimes, Rheims—to mention only French Lodges—he will understand what I meant by "aggression," and why so many complaints reach me. The various requests I have had from Germany as to founding Lodges outside the German Section explain the phrase as "to a growing number".

Baron Walleen, in England, told the Scotch General Secretary that Dr. Steiner's views on the Christ should be accepted on Dr. Steiner's sole authority, he being the only person who understood the subject. Every member has the right to consider his own religion to be better than any one else's.—ANNIE BESANT.]

II

RESEARCH WITHOUT VIVISECTION

Every one who is interested in Reform in general, and Health-Reform and Food-Reform in particular, must be interested in Humanitarianism, and the Anti-Vivisection cause, which includes the Anti-Inoculation cause.

Two most important points of view need emphasising.

The first is that the attitude of those who go in for 'Research' is quite wrong; the argument of the Research people, as they politely call themselves, is that, because their data have been obtained by certain methods, therefore no other methods were open to 'science;' they have implied that science, or what they mean by science, does not know of any other methods. Even if we grant that some of the data obtained by Vivisection and Inoculation experiments have value, it does not prove that these methods were the best for arriving at useful truth, or even that they were necessary. And I wish to support those statements from two absolutely different points of view.

The first is my own. For many years now I have advised people about health and fitness; my individual health-pupils number about 4,000; nearly every day I get two or three testimonials either

verbally or by letter; I have given advice as to diet and abstinence, exercise and muscular relaxing, deep and full breathing, simple water-treatments, simple mental helps, and so on; of all the advice which I have given, I cannot trace any items whatsoever to information supplied by experiments in Vivisection or Inoculation; absolutely every useful principle which I have applied has been arrived at through different means, and has not been helped in the least by any of the Vivisection or Inoculation experiments.

Secondly, I have, working with me in my more difficult cases, an expert who makes a threefold analysis (of blood, urine, etc.); by a prick with an aseptic needle, he gets a drop of blood; beyond this there is no Vivisection; the work is chiefly microscopic; he says that none of the facts of physiological chemistry, which he relies on, are supplied by experiments in Vivisection or Inoculation; he says that his methods of using these and other facts for his correct diagnosis, on which we base our advice, are absolutely independent of these branches of so-called science.

I think that this point of view—namely, that without Vivisection and Inoculation we can give a satisfactory and sensible treatment which prevents or removes disease and produces lasting health, and that for our advice we owe nothing whatsoever to these two branches of Research,' is a great argument against Vivisection and Inoculation.

As to the horrors which have been perpetrated under cover of these two names, everyone who becomes a Food-Reformer along sensible lines can scarcely bear the thought of them.

One more argument. It is generally admitted that the disease of the age is neurasthenia; I think no open-minded person could claim for a moment that the prevention or cure of neurasthenia has been in any way aided either by Vivisection experiments, or by Inoculation experiments.

If it be maintained that uric acid disorders are really more prevalent than neurasthenia, let us ask, with regard to the treatment of uric acid disorders, what contribution of any value has come from Vivisection or Inoculation?

Yours truly,

Eustace Miles

Miss Lind-af-Hageby the brilliant leader of the Anti-Vivisection forces, is fairly well satisfied with the Report of the Royal Commission on Vivisection, considering the composition of the Commission. The efforts to obtain any relaxation of the existing law have failed, and additional safeguards have been recommended; the Report says: "We strongly hold that limits should be placed to animal suffering in the search for physiological or pathological knowledge." It sanctions experiments "provided that life is terminated without a return of consciousness, and that during the whole of the experiments such animals are in a state of anæsthesia". Moreover the Report states:

> That certain results claimed from time to time to have been proved by experiments upon living animals, and alleged to have been beneficial in preventing or curing disease, have on further investigation and experience been found to be fallacious or useless.

Still some "valuable knowledge" and "useful methods" are held to have come from Vivisection—a view one might expect to find prevailing in such a body.

THE BROTHERHOOD

A New Organisation

By Annie Besant

I HAVE heard with great pleasure of the founding of 'The Brotherhood' by professors, masters, and students of the Central Hindu College. In a paper signed by thirty-eight of these, reference is made to Mr. Arundale's resignation of the office of Principal at the end of the spring term in 1913, and it goes on:

> He came in 1903 to work in the College at the instance of the revered President of the Institution, Mrs. Besant, and it has been his constant and firm ambition, as he has often told us, to carry out in his own life and to help others to carry out in theirs the great ideals which she embodies and teaches. His devotion to and reverence for his superiors and love and affection for all have been the marked features of his life, and his generous nature, his inborn sympathy towards all, his solicitude for the needy and suffering, and above all his gentleness and large-hearted tolerance, have endeared him to his friends, his colleagues and his pupils. He has pre-eminently succeeded in introducing the family spirit into the College, and by his earnestness and sincerity of motive and one-pointedness in serving the high ideals constantly placed before us by Mrs. Besant has rightly gained the privilege of being in the position of an elder brother to a very large number of his colleagues and to all his pupils. We all stand to-day a united family bound by ties of the deepest love and affection irrespective of any beliefs or opinions that any one of us may hold. There is thus an ever-growing feeling now that the force of love and affection that has been generated among us will be more easily preserved and better utilised if to a certain extent it is given some form.

No finer testimony than this could be given to the Head of any Institution, and few, outside the College, know the passionate reverence which has grown up among professors, masters, and

students for this gentle and noble man, who by his own love has evoked love in others, to whom the weakest and the worst boy will turn for help, knowing that he will find a heart that will sympathise and aid, not a hand that will chastise. A few have undervalued Mr. Arundale, because his gentleness and humility have veiled his great spiritual power, but they are very few; and they, in time, will look back with surprise on their own blindness. 'The Brotherhood' lays down the following platform:

MOTTO

The ideal reward is an increased power to love and serve.

DECLARATION

That the members of 'The Brotherhood'—friends and pupils of Mr. G. S. Arundale during his ten years' work in their midst—desire to perpetuate the strong bonds of affection which have become firmly established amongst them, so that they may keep alive the force and strength of the inspiration they have derived from him and may endeavour to maintain the following ideals which he has so nobly striven to live:

OBJECTS

(1) To maintain by daily life and example that brotherhood is the one great principle underlying all unity, and that sympathy for others is independent of all opinions and beliefs.

(2) To show by personal example that it is the special duty of all to help the poor and suffering.

(3) To show by collective example that a brotherhood is possible in which the members are bound by ties of loving sympathy and good-will established and daily strengthened by an evergrowing gentleness and an increasing understanding of the common life in which all share: and that such ties are unbreakable by misfortunes of whatever kind and do not depend on opinions, on common religion, on a common race, or on a common caste.

(4) To use the force of the sympathy thus established so that each member, wherever he may be, and whatever he may be doing, shall be able to draw on it for the better service of his surroundings.

(5) To establish by personal example the principle that help should be asked for others rather than for oneself.

(6) To maintain among the members the spirit of one united family knit together by affection, earnestness, sincerity and one-pointedness—all enduring through good and evil report, through success and failure.

The founders have wisely realised the value of a strong personal tie, and are not afraid of the parrot-cry of 'hero worship'. They frankly say that their society is one

which is based merely on affection and love for him, and which will seek to instil into the minds of the members the desire to carry out in their own lives the ideals for which he has worked with so much zeal, devotion and sacrifice.

A considerable number of 'The Brotherhood'—which contains some who are opposed to the Theosophical Society, but who revere its results as embodied in Mr. Arundale—gathered at Moghal Serai to bid him farewell on his leaving for his holiday in Europe, and touched his feet, in ancient Indian fashion, as he said adieu. They have still one college year with him, ere he lays down his office to take up, for the rest of his life, the service to which he has dedicated himself. He has won the high reward of "an increased power to love and serve," and having proved himself to be an ideal Head of an educational establishment, he is called to go out into a wider work in the world, and to build up the world-wide organisation which owes its inception to him as the Order of the Rising Sun, and is now known as the Order of the Star in the East. He will have charge of Alcyone and Mizar during their Oxford life, and his position as Private Secretary to the Head of the Order marks out his life-work.

Annie Besant

SCIENTIFIC NOTES

OCCULT CHRONOLOGY AND GEOLOGICAL TIME

By G. E. Sutcliffe

It would be an advantage to those who desire to co-ordinate the facts of modern science with the teachings of Occultism if even a rough correspondence could be found between the evolution of our races and rounds and the epochs of terrestrial evolution which are so clearly traced in the geological records. Geology has always been the nearest to occult science in the length of its time periods, and like it also has been a little shy of giving out figures from which events could be chronologically traced. Nevertheless there are a few figures scattered here and there which if carefully pieced together, from both geology and occult writings, may perhaps constitute a kind of Rossetta Stone which will enable us to transform the hieroglyphics of Occultism into the exoteric alphabet of science.

In *The Secret Doctrine* important figures of this kind have a habit of hiding themselves in small print in some apparently unimportant note. Such an instance occurs in vol. ii, p. 754, where we read: "In the Esoteric Doctrine, sedimentation began in this round approximately over 320,000,000 years ago." And it is further added that even a greater time elapsed during the preparation of this globe for the fourth round *previous to stratification*.

Further references to the same work, (i, 397; ii, 73; ii, 323;) show us that a Day of Brahma, a period of 4,320,000,000 years, embraces the whole seven rounds of a chain period, and is divided amongst fourteen Manus, having an average length of about 300 million years. Seven of these Manus being Root-Manus, presiding over the seven rounds of the chain, and seven Seed-Manus presiding over the pralayas between the rounds. Hence the 320 millions given above as the time from the commencement of sedimentation on this earth is about the

length of a round of our chain. These rounds we are told need not be all of the same length, the earlier rounds perhaps being longer than the later, as is the case with the root-races. (*The Inner Life*, Leadbeater, vol. ii, p. 287.) But we see that the time given is about the average length of these rounds.

This serves to explain the further statement that previous to this stratification an even greater period elapsed during the preparation of this globe for the fourth round; for the part of the earth's crust lying beneath the sedimentation must have been formed during the third round and a whole period of pralaya must have intervened between the formation of these two adjoining sections, and as the length of pralaya is the same as the round, this means at least another interval of 300 millions of years. It is even possible that twice this period might have elapsed, for in the third round strata need not have been formed by sedimentation owing to the conditions of the round being quite different; and the Earth's crust immediately beneath the sedimentation may date from the beginning of the third round, or about a thousand million years ago. In any case if means were available for estimating the respective ages of these two adjoining strata we ought to find an enormous difference between them.

Turning now to the science of modern geology for further facts bearing on this question we find that the earliest sedimentary deposits are those known as the Cambrian, whilst those which immediately underlie them are termed pre-Cambrian. Between these two adjoining layers we are told there is usually a marked difference, and a strong contrast in lithological character. There is here what is called a break or breach of continuity which points to the lapse of a vast interval of time, during which the pre-Cambrian rocks, after suffering much crumpling, were ridged up into land, and then laid open to prolonged denudation. (*Textbook of Geology*, Geikie, third edition, p. 719.) The upheaval of pre-Cambrian rocks is especially prevalent in the northern hemisphere, and to this day much of the land in the boreal tracts of this hemisphere consists of pre-Cambrian gneiss, notwithstanding the fact that enormous piles of sedimentary rocks have been formed from its denudation. (*ibid.*)

Here then we have geological evidence of an enormous interval of time between the strata due to the third round

and those due to the fourth, moreover the fact that the more northernly parts of the hemisphere still consist of the third round pre-Cambrian rocks confirms the statement in *The Secret Doctrine* that the Pole-star has its watchful eye upon the first continent, the Imperishable Sacred Land, from the dawn to the close of a Day of Brahma (Vol. II, p. 6.). For geology thus testifies that a part of the northern hemisphere has never sunk beneath the surface of the sea in all the period dealt with by the science. These rocks therefore must be of enormous age compared with the sedimentary that overlie them.

As before stated, geologists have been rather shy of giving the age of strata in years, on account of the uncertainty of the available data, but recent researches have enabled them to partially overcome the difficulty, and an account of these researches will be found in the *Philological Magazine* by Professor Joly (vol. xxii, p. 357, September, 1911).

One of the methods of gauging the age of these rocks described in the above article is based on the recently discovered fact that the metal Uranium gradually changes into Lead at a known rate which however is so slow that it requires thousands of millions of years for completion. If therefore Uranium is embedded in a rock formation it will gradually change into Lead, and as time goes on the Lead will increase and the Uranium diminish, so that the greater the age of the rock the greater will be the ratio of Lead to Uranium, and from this ratio the age of the deposit can be calculated. In the Proceedings of the Royal Society for June 1911, A. Holmes gives the result of these calculations for various rocks which will be found in the above article, (p. 376) from which I extract the following:

Geological Period		Millions of Years
Post-Cambrian	... Carboniferous	... 340
,,	... Devonian	... 370
,,	... Pre-Carboniferous	410
,,	... Silurian	... 430
Pre-Cambrian	... Sweden	... 1,025
,,	... ,,	... 1,270
,,	... United States	... 1,310
,,	... ,,	... 1,435
,,	... Ceylon	... 1,640

The post-Cambrian series are the sedimentary strata formed during the early part of the fourth round, and have an age of about 400 millions of years. This is rather greater than the time given in *The Secret Doctrine*, though the statement there made is not 320 millions but *over* 320 millions approximately, so that the discrepancy is not material. The pre-Cambrian series are our third round strata, which we see are more than 600 millions of years older than the fourth round series, and this again fully bears out the statement in *The Secret Doctrine*. They were evidently formed about the beginning of the third round, and the reigns of two Manus, a Root-Manu and a Seed-Manu, must have elapsed between the two formations. From which we may infer that in the third round strata were not formed by sedimentation as in the fourth, probably because in that round climatic and other conditions were different, the earth being more heated; and that the chemical forces may also have been of a different nature.

It is evident from the concluding passages of Professor Joly's article that the disclosure of these enormous periods has rather astounded men of science. Geologists as a rule are prepared to contemplate long periods, but not so large as those given in *The Secret Doctrine* which appear to take their breath away. They had concluded from another enquiry that the length of time for the sedimentary deposits could not exceed 150 millions, and the enormous age, of the pre-Cambrian, which is nearly ten times that figure, appears to them particularly incredible. In order to reduce these periods to what they consider more reasonable, it is suggested that in former times Uranium changed into Lead at a more rapid rate than at present, but we see that, if they can be persuaded to accept the occult teachings, no such hypothesis is necessary; and this is undoubtedly what they will need to do eventually, perhaps before another decade has elapsed.

G. E. Sutcliffe

THE PRESIDENT OF THE T.S. IN FRANCE

Le Théosophe gives a long account of the President's visit to Paris, illustrated with snapshots, and says, among other things:

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

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

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

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

REVIEWS

Theosophy and Social Reconstruction, by Dr. Haden Guest. (T.P.S. London. Riddle of Life Series, No. 3. Price 6*d*.)

This third of the Riddle of Life Series deals with social problems in the light of Theosophy, and deserves to share in the wide circulation obtained by its predecessors. Dr. Haden Guest opens with a statement of the problems to be discussed, and remarks on the chaos of proposals from all sides; he then turns to Theosophy with its ordered plan of evolution, with reincarnation as the means thereof, and gives a beautifully lucid sketch of the method and object of reincarnation. The human Spirit is evolving here, with our world as its field; "that which hinders it is evil, that which helps it is good;" therefore Society must be based on Brotherhood, and must afford to each of its members "the opportunity of growth which his stage of development needs". Physically, we must have good bodies born in good surroundings; astrally, the cultivation of fine emotions by literature and art:

> No man should work so hard that he has no life left for finer things, and no man should spend all his life at work. To begin work not earlier than twenty, and to cease work not later than fifty, may seem a utopian ideal, but it is a Theosophic necessity. For beauty must once again come into men's lives, and where drudgery is, beauty cannot live.
>
> Changes such as these involve, of course, most far-reaching changes in wages, in old age pensions, and in every department of life. And well-being for all—working or lazy, sick or well, young or old, deserving or undeserving—can be the only motto for a nation governed according to Theosophical principles. To all must be given the best possible chance; the penalty will no longer be deprivation by others of the comfort, dignity and beauty of life, but the self-inflicted penalty of falling out of the evolution, of being a laggard amongst comrades who are going joyfully forward.

We must recognise national responsibility for individual well-being, and for individual economic independence; the child is best guarded through the parent or the person in *loco parentis* and not apart from these, in the family and not in the State

institution. Dr. Guest then deals in detail with the changes necessary; while laying down principles, he applies them to practice; hence his little book serves well the double object of inspiring a noble ideal and of showing the way to its realisation. May it have the circulation it deserves.

A. B.

Indian Tales of Love and Beauty, by Mrs. Josephine Ransom. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Rs. 1-14 or 2*s.* 6*d.* or 65c.)

Stories of Indian Gods and Heroes, by W. D. Munro. (George G. Harrap & Co., London. Price Rs. 3-12 or 5*s.* or $1·25.)

Two books of Indian stories, one written by a clever woman whose heroines are dainty and refined beauties breathing an air of graceful purity and chaste love, the other, penned by a man of culture whose Gods and heroes are somewhat feeble portraits of the mighty originals. This marked difference and some other minor ones are traceable to the intimate personal touch and understanding of the Indian sentiment that Mrs. Ransom possesses but which Mr. Munro lacks; a heart-felt sympathy for India's daughters enables Mrs. Ransom to produce exquisite stories which touch the reader's heart and mind; it is unfortunate that Mr. Munro fails to captivate the imagination.

Mrs. Ransom's book provides an instructive and most pleasurable recreation after a day's work. Her style is attractive, her stories are more so. It is difficult to leave the book when you once begin reading. We have perused many books of Indian stories, very few come up to the level of Mrs. Ransom's. She has grasped the workings of the Indian soul and her presentation in each case brings out India's hidden sentiments as they expressed themselves in her peerless daughters of old. Very few foreign minds could portray, for example, Mirabai and Padmini as our author has done. The twelve stories vie with each other for the place of honour; we cannot say which is the best, but, though it seems unfair to do so, we can say which would be considered the worst; it is somewhat weak and not very taking; it is unfortunately the first one, 'Maitreyi, the Ascetic'. The others though their subjects are familiar characters like Savitri or not so famous as Sanghamitta are equally charming. A few more illustrations would have

improved the dainty volume but at its price it is indeed very cheap. We should like to see more stories narrated by this gifted author. May Mrs. Besant's hope in the Foreword to the book be fulfilled: may it bring "knowledge to the West and inspiration to the East".

The second book with its sixteen coloured plates, its excellent binding and printing has its attractions but the stories—only seven—rather feebly told, are lifeless to a great extent and fail to keep up the reader's enthusiasm. The 'Tale of Savitri and Satyavan' compares unfavourably with Mrs. Ransom's 'Mayst Thou Be as Savitri'. Mr. Munro's gods and heroes and Mrs. Ransom's queens of love and beauty are different persons otherwise, but in every respect the latter are superior to the former as we see them painted by our two authors.

B. P. W.

A Mathematical Theory of Spirit, by H. Stanley-Redgrove, B.SC., F.C.S. (William Rider & Son, London. Price 2*s.* 6*d.* net.)

The contents of this book are by no means as formidable as might be expected from the title. The author has confined himself to stating the case for a line of thought which offers considerable scope for further development. His standpoint may be briefly described as the possibility of finding spiritual applications for certain accepted mathematical expressions which in themselves have no application to physical matter. It is not claimed for mathematical treatment that it can prove the existence of a spiritual world, but it is argued that symbols to which the mind can attach a definite meaning must involve some real mode of existence, even though they cannot be represented in physical matter. And though no important conclusions appear to be reached at present, it is only fair to recognise the scientific restraint with which the subject is handled. The opening references to Swedenborg's doctrine of correspondences, itself an application of the ancient Hermetic maxim "as above, so below," are introduced explicitly for the sake of confirmation and not authority. At the same time the attitude displayed towards clairvoyant investigation is quite liberal, and significant of the more recent trend of scientific criticism.

The expressions chiefly dealt with are incommensurable, negative, and imaginary quantities, and, as perhaps the most

interesting example of an incommensurable quantity, the ratio of the diameter of a circle to its circumference may be cited. Numbers are regarded as steps, and as corresponding to the discontinuous nature of atomic matter, while a value so fine that it cannot be expressed exactly by any number of steps in the form of decimals can only be imaged as existing in a continuous medium such as modern science postulates for its æther of space. In fact matter "in the ultimate analysis" is described as a "spiritual phenomenon," a term which seems at once to bridge the mental gulf between duality and unity. Possibly the use of the word spiritual is somewhat wide, as on page 18. "By the spiritual we understand the mental, the psychical, the ideal," but this latitude does not detract from the force of the author's suggestions.

It is interesting to find the Pythagorean school of thought receiving serious attention from a modern exponent, especially when it is recognised that the few writings which have survived are but second-hand versions of the oral teachings of Pythagoras himself. However, the fundamental aspect of number does not appear to attract the author as much as its elaboration, for his premise that "the Pythagorean theory was the natural outcome of an erroneous view-point" does not lead him much beyond the admission that "there is undoubtedly a considerable element of truth in it". Certainly the consideration of number involved in the vibratory phenomena of light and sound carries mathematics into the province of physics, but, if only the application of number is extended to pure dynamics, its significance is enhanced enormously.

The language is concise, graphical methods are employed when possible, and the problems raised provide solid food for minds of an abstract bent.

W. D. S. B.

Ways to Perfect Health, by Irving S. Cooper. Manuals of Occultism, No. 2. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Re. 1 or 1*s*. 6*d*. or 40c.)

We cannot help congratulating Mr. Cooper on his new book. It is written in a very taking style and not a page of the seven chapters is dull. Valuable information, practical hints in some detail and instructive lessons are compressed into this small book of 119 pages and an excellent Index facilitates the work of the reader.

'The Ideal Body' is the heading of the first chapter; we are told that "an ideal body possesses three qualifications: it is strong, sensitive and obedient;" the author explains them in a lucid manner.

The second chapter is entitled 'What to Eat' and in it a strong case is made out against flesh diet and in favour of vegetarianism and no less than twenty very logical, reasonable and sound arguments are put forward. A very practically useful classification of vegetable products is also given.

'When and How to Eat' is an instructive chapter; under the sub-headings of 'Some Don'ts' and 'Mastication' a few valuable suggestions are made.

The fourth chapter is on 'Hints on the Preparation of Food' which, at least in portions, should be read and explained to every cook and kitchen-maid. Poor restaurants! They are not considered quite "the best places in which to dine" but their keepers might try and meet Mr. Cooper's demand and then perhaps in a future edition. . . . !

'Drink and Drugs' is the chapter that follows and in it tea, coffee, cocoa, alcohol, tobacco and drugs of sorts are very thoughtfully examined. Water "the natural drink" comes in for some well deserved praise.

Chapter six is entitled 'Sleep, Exercise, Bathing and Dress' and will be found very useful by many a man and woman in our days of nervous diseases. A set of six exercises and a simple, but what seems to be very effective, breathing exercise are given. The closing paragraphs on 'The Control of Passion' are practical and will be found priceless by some.

'The Influence of the Mind' is the last chapter, in which the healthful attitudes of the mind are well commented upon: Be joyous, Be optimistic, Be positive, Be calm, Be wholesome, Be loving—these are the author's wise injunctions based and explained on convincing, rational lines.

Mr. Cooper has scored in the book and his Theosophical knowledge has helped him considerably. His simple, lucid and attractive style; his way of putting important facts in a convincing and self-evident manner; his study of the subjects he treats of; his general care, accuracy and above all his love for his reader go to make his book one of the very best of its kind. It is a handy volume, simply bound, and there is an

air of refinement about it. It deserves a wide sale and at its price it is indeed very cheap.

M. P.

Man, Social, Moral, and Intellectual, by Pandit Bireshwar Pande. (The Bengal Medical Library, Calcutta. Price Rs. 2.)

This volume is a free English rendering of a work published by the author in Bengali in 1884. An attempt is made to treat of the whole scheme of evolution from the birth of the universe to widow re-marriage. The first eight chapters might fittingly be described as a fusilade of questions—such questions as one might imagine as being set at an examination of Planetary Logoi competing for the post of a Solar Logos!

Chapters XI to XII deal with general social questions, such as education, control of the individual, seclusion of women, marriage, and caste. The orthodox view based on the texts of scripture is maintained throughout, though one or two slight modifications are suggested. Charming pictures are drawn of how the Hindu from his earliest years undergoes a system of training which must necessarily produce in him love for his God, teacher, brother, consort, children, country, humanity. His universal love flows towards the whole world, and selfish love is wholly unknown to him. Sad is it to think that the actual reality is so far removed from this ideal state of Society!

Whatever may be the flaws of the book we must respect the spirit in which it was written, and we heartily endorse these words of its author: "In India, still now, the people unanimously venerate a sage or a saint. It does not matter if he is of low caste, or of a different religion. Let, then, our young men put aside all ideas of antagonism in religion, and learn to feel that all religions are but revelations of the same Truth. The intrinsic value of a nation lies in the moral character of its people. Let our boys learn—that they cannot secure the progress of the country by isolating themselves in the attainment of individual advancement. If you begin your work of reform with the assumption that your people and their ideals are foolish and unreasonable, you are sure to generate in them a sense of distrust which would make co-operation impossible. Assimilate only what is good and wholesome in the new order, and retain what is best in the old."

C. L. P.

A Peasant Sage of Japan: The Life and Work of Sontoku Ninomiya. Translated from the Hotokuki by Tadasu Yoshimoto. (Longman, Green & Co., London. Price 4*s.* 6*d.* net.)

The Kotokuki-ki is literally. "A Record of the Return (Repayment) of Virtue," and is an account by Kokei Tomita, Sontoku's greatest disciple, of his master's life and work. This English edition has an introduction by J. Estlin Carpenter and an Appendix by the Translator, which contains some of the most interesting matter of the book. The work, as one could but expect, does not come up to the western standard of biography, but it yet presents a simple, artless and pleasing account of its subject.

We cannot here reproduce even a summary of the hero's life and work but only give an analysis of his teachings which consists of four principles.

"1. Its foundation—Sincerity. Even as God is Sincere.
2. Its Principle—Industry. Even as heaven and earth and all creation are ever at work without repose.
3. Its Body—Economy. To live simply and never exceed one's rightful means.
4. Its Use—Service. To give away all unnecessary possessions, material. or other, in the service of heaven and mankind."

When questioned Sontoku told his disciples: "My religion consists of one spoonful of Shintoism and a half-spoonful each of Buddhism and Confucianism."

The book would have gained in interest to European readers at least, if more space had been given to Sontoku's religious beliefs and teaching, and his methods with his disciples, often over a hundred in number during his later years, and with the growth and development of his inner life. The book in the original was entirely concerned with rather wearisome repetition of his organising work in various necessitous districts. We owe to the Appendix all the little there is on these most vital points.

Sontoku attached great importance to his religious teaching "which was never wordy, but to the point always, and illuminated by apt illustrations and very often he reformed people by coupling good advice with material help." He was a strong peace advocate, and pre-eminently a spiritually

minded man, and practical mystic. "Sontoku taught his disciples not to look at things with the erring eyes of flesh —but with the inward vision, because the sight of the spiritual eyes is true and boundless." Readers of Sontoku's life record, will probably agree with the translator that "Sontoku's real and lasting greatness lay in his life, so noble and so real."

E. S.

The Door Ajar and Other Stories, by Virginia Milward. (William Rider & Sons, London. Price 1s. net.)

The fatal facility of expression and suggestion of the historic sense possessed by the authoress alone redeem this volume of stories from being ranked with those literary efforts known as "shilling shockers". The introduction of pseudo-occult colouring of the very crudest character may possibly account for its publication. And still one asks why? The stories have no plot, no motive; there is not a clever or helpful thought nor a vivid wholesome emotion in the whole book. At best, it may serve to pass an idle half-hour on a railway-journey for those who like sensationalism of a morbid character.

A. E. A.

Religion in Recent Art. Expository Lectures on Rosetti, Burne Jones, Watts, Holman Hunt and Wagner, by P. T. Forsyth, D. D. (Hodder & Stoughton, London.)

The author explains in his preface, that "these lectures were written for a promiscuous audience. They were lay sermons." He holds, a disputable position, that "Art is a spiritual product. The content of Art being in the nature of inspiration must not be directed to the direct and conscious horizon of the artist. It is of no private interpretation—even when the artist himself expounds." Artists who preach the doctrine of Art for Art's sake will also probably quarrel with the author's statement that he "prizes Art chiefly as it can speak to the soul"; but many will agree with Dr. Forsyth when he says "If devotion is poor and intelligence low in a community, the Art will not be rich or high which is adopted instead. Bald devotion and trivial art are alike symptoms of that spiritual poverty which underlies the hard-featured poverty of our pushing Christian type."

The book has eight fine illustrations, mainly of Rosetti's and Burne Jones' pictures. The lecture on Rosetti is the most striking of the series; it is very sympathetic in its treatment alike of the artist and of his work.

With the recent revival of interest in and understanding of mysticism, has inevitably followed a better comprehension of the work of the Pre-Raphaelite School of painting. Its work is now recognised as of a sacramental nature, the outer portraiture conveying an esoteric or inner meaning. "The religion of Rosetti's art lies certainly in its spirit rather than in its particular subjects." Dr. Forsyth writes: "It is above all things 'romantic' art . . . And the romantic spirit is the especially Christian element in art. It is the element of depth and wealth. Its vehicle is colour rather than form. It glories more in richness of harmony than in severity of melody. Its fulness of chords betokens its wealth of love, and if it is sometimes too careless of drawing, that only means that in gospel it has forgotten law and its power for the moment has outrun measure. The transparent fulness and abyss of colour make a temple for that Christian infinitude of spirit which ever transcends the limits of any finest lines we draw." Dr. Forsyth considers Rosetti "the greatest painter that this country has ever produced". On the man himself Dr. Forsyth is merciful in judgment. "He had a spiritual principle of beauty but he had not a spiritual principle of life . . . What he worshipped was Beauty. We must not despise Rosetti for this intoxication of beauty. I do not envy the man who is not by Rosetti made ashamed of himself and the poor quality of his love."

The lecture on Burne Jones is sub-headed 'The Religion of Præternatural Imagination'. His work is said to be distinguished by two great imaginative features "the power of mythic interpretation (Ruskin) or the fine treatment of the soul and the power of poetic beauty or the fine treatment of nature; and I venture to describe the religion in his work as the religion of the præternatural imagination, because while his beauty is unearthly in its exquisite excess, it is still not pure heavenly in its spiritual strength." It is always a somewhat bold venture to interpret the inner meaning of any work of art but Dr. Forsyth essays this feat with several of Burne Jones' best known works, including 'Love Among the Ruins,' 'Fortune's Wheel,' 'The Chant d'Amour'—selected for

its exquisite poetic beauty—the four Pygmalion pictures and 'The Resurrection'. His interpretations are very thoughtful, suggestive and in some cases inspiring.

Mr. Watts is described as our 'Michael Angelo'. "We have no art amongst us so masculine as Mr. Watts'; none so Miltonic, none so conversant with the vast and dignified simplicities of form, the grandeurs of imagination and the widest sweep of noble thought." And again: "He paints not scenes, but principalities and powers that rule the true realism of life."

The chapter on Holman Hunt has as subtitle 'The Religion of Spiritual Faith,' and the point is insisted on that Holman Hunt represents the best that has yet been done by Protestant Christianity in the way of Art. Again a debatable point. Contrasting Rosetti and Holman Hunt the author says: "Holman Hunt painted the Cross in the spirit of the Resurrection, whereas Rosetti would have painted the Resurrection in the spirit of the Cross. The one treats Christianity in the Protestant temper and the other in the Catholic."

In 'Richard Wagner and Pessimism' we read: "Pessimism has done what neither Positivism nor Agnosticism has enough human nature to do. It was not only a special and congenial art, but it has produced a great Master in Art. If music be its religion, Richard Wagner is its prophet." The point of singular affinity between Pessimism and Christianity is music, which is said here to be "the art which owes most to Christianity, which is by pre-eminence the æsthetic fruit of Christianity, and which lends itself most readily and universally to Christian uses." "As Christianity," says Wagner, "rose from under the universal civilisation of Rome (and its pessimism)," so from the chaos of our modern civilisation (and its pessimism), music bursts forth." Both affirm: "Our kingdom is not of this world." A rather interesting Wagnerian dictum is: "Music is a woman."

The theme of *Parsifal* is described as "a representation of deliverance in man's soul. It is the soul singing its own deadly sins, its own mental agony and its own regenerate beauty." The story of the poem, its "movement and idea" are described at length and with insight and sympathy.

The concluding essay is on 'Art, Ethic and Christianity'. The real, though indirect, relation between Art and Morality is

dwelt on, and Art is seen to be indispensable to human morality. Art is said to serve Religion indirectly: "Religion is the whole man in a sense in which Art is not. The purest, and intensest Christian emotion is above Art."

Dr. Forsyth joins an extensive vocabulary and a gift for writing beautiful and poetical English to a fine religious fervour and a genuine feeling for the beautiful. He has also, as the quotations testify, very definite beliefs concerning the relationship and interaction of Art and Religion. A book of this nature, of course, invites the criticism of both lovers of Art and believers in Religion alike, and criticism probably often of a very virile nature as the problems involved are so vital. But however the reader may disagree with particular interpretations and its canons of either Art or Religion, he cannot but find the book interesting.

E. S.

Mr. Frederick H. Evans introduces to us an unknown writer, James John Garth Wilkinson, the pamphlet bearing this name as title (there is no publisher's name, a fact that makes a difficulty as far as circulation is concerned). The pamphlet is an Introduction to Garth Wilkinson's works, and is reprinted from the *The Homœopathic World*, and has as its aim to call the attention of the reading public to the treasures hidden in the neglected works of its subject. The message of Garth Wilkinson was that of Swedenborg, more beautifully and sympathetically expressed, and Mr. Evans fully justifies his vindication of the value of his hero, and the pamphlet should do much, if widely circulated, to win an appreciative public for Garth Wilkinson. Here is one taste of his quality: "The human race is practically and really One Man. . . . Each individual man is separately conscious, and is sufficiently alone to be himself, but in that very soleness he is also conscious that he is part of a greater Manship, and that without being in it he would perish . . . At death every member of it enters a corresponding spiritual world; and carries along with him, so to speak, his own spiritual world. He is still part of the One Man, but on new conditions: he is a member of some one of the vast societies of the spiritual world."

NOTES

The fourth International Summer School, organised so successfully in previous years by Mr. Dunlop, the Director, is to meet from August 3 to 17, 1912, in beautiful Torquay. All branches of thought are cordially invited, and the Theosophical Society will, no doubt, be largely represented. Devonshire is one of the loveliest of English counties, and the meeting should be very enjoyable as well as useful. Mr. Dunlop's address is: Oakley House, Bloomsbury Street, London, W.C.

The ugly face of civil war is showing itself in Ireland, where Ulster is sternly determined not to submit to a Parliament in Dublin. A meeting of 300,000 gathered to welcome the Leader of the Opposition, and 86,000 drilled men formed a veritable army. The vast meeting, with uplifted right hands, swore that those present would never accept Home Rule, and the Government will have to face the question: How can Home Rule be forced on the descendants of the men who resisted Catholic Ireland under James II, and guarded their liberty with their lives? There is still time, as the House of Lords, maimed though it be, will probably throw out the Bill for this session. The Bill itself is grossly unfair, as it taxes England and Scotland for the benefit of Ireland, and while giving a separate Parliament to Ireland, still gives seats to Ireland in the present House of Commons, so that members representing an English minority may continue to rule England with the

help of Irish votes. Until the Colonies have members in the Imperial Parliament, and England and Scotland have their own local Parliaments, Irish members have no right in S. Stephen's. The Irish party, by their betrayal of Women's Suffrage—lost by their vote—will have plenty of antagonism to face at the next election. Their short-sighted and selfish policy may yet recoil upon their own heads, and may render the passage of a Home Rule Bill impossible.

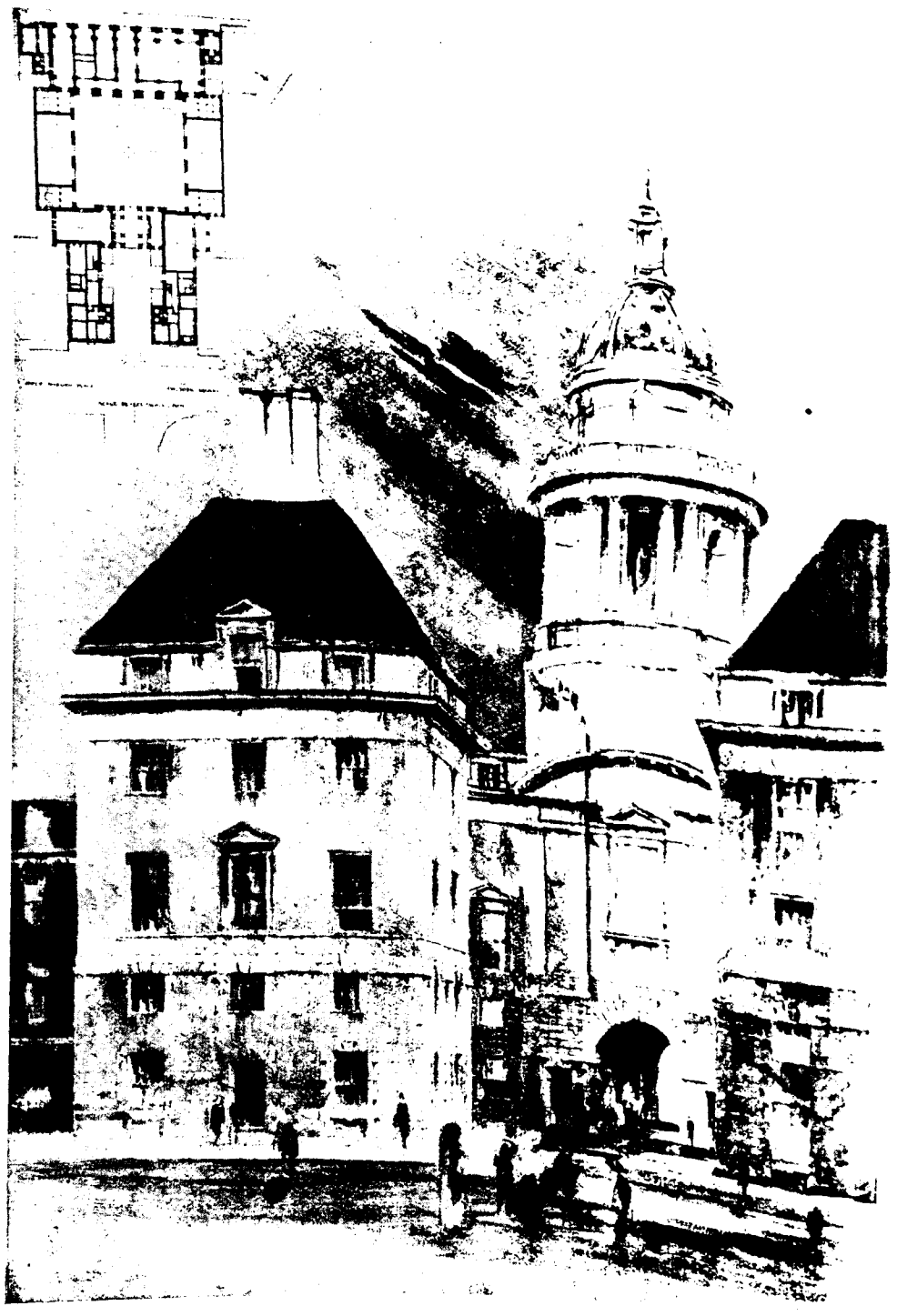
Mrs. Alan Leo gave an address at the Quarterly meeting of the Astrological Society on 'The New Dispensation,' indicating by this name the coming of a World-Teacher. She aptly pointed out that a new epoch began about each two thousand years by the sun changing its Zodiacal sign, and urged that modern astrologers should not be less alive to the signs of the time than were their predecessors, who believed in the coming of a World-Teacher, and saw 'His Star in the East'. Some astrologers might prefer to stay in the Old Dispensation, which had not yet reached its zenith, rather than go forward into the New, the Uranian, wherein Brotherhood would reign. Lady Emily Lutyens spoke on the Order of the Star in the East, a body of people preparing themselves to receive the coming Teacher. Mr. Alan Leo boldly said that Astrology without Theosophy had no meaning, adding: "If you squeeze Theosophy out, you squeeze me out." All know how much Mr. Alan Leo has done to raise Astrology in public esteem, and how he has illumined its facts with the great spiritual truths of Theosophy.

A. B.

GONE TO PEACE

OUR members in India will receive with great sorrow the news of the passing away of our good brother Seth Dharamsey Morarji Goculdass of Bombay. He was an earnest and devoted Theosophist. Mrs. Besant loses in him a trusted friend, and our Indian Section a respected member. A noble son of the Motherland, he laboured for the country in his own quiet way. Those only who lived with him can know of his wide benevolence; his charities, many and far-spread, remained unknown and truly of him could be said that his left hand did not know what his right hand gave. His child-like simplicity, his genuine devotion, his quiet work were true expressions of the Inner Soul—Nature's Nobleman. He was a true aristocrat not only by heredity and high family tradition, but by his nature and disposition; he was every inch a gentleman, a friend to be loved, a colleague to be esteemed, a helper to be grateful for. May Light Perpetual shine on him!

B. P. W.



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THE THEOSOPHIST

ON THE WATCH-TOWER

SENOR Don Adrian de Madril, the South American Presidential Agent, writes that all is going well in his domain, and tells of a pleasant demonstration of affectionate sympathy with Commandante Federico W. Fernandez, who, after long years of active service, feeling his strength decreasing, decided last year to place on younger shoulders the heavy burden of organisation, and to concentrate his energies on the valuable journal, the *Verdad*, which he has carried on with great ability amid many difficulties. On January 21, 1912, he handed over his charge to his successor—chosen by himself and confirmed by me—and many South American Theosophists gathered together to present to him an address expressing their gratitude, and a medal of gold, as a memento of his long and faithful service of the T. S. in South America. The gathering was organised by the Lodge Atma

of Buenos Aires, and was reported in various newspapers and reviews; photographs of it appeared in one of the best illustrated magazines. On the same occasion, the two Lodges of Buenos Aires, Atma and Vi Dharmah opened the new quarters which they are holding in common. It is very encouraging to see that Theosophy is spreading in the South American Continent and our heartiest good wishes go to our distant brethren.

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The London lectures of this year, under the title of *Initiation and the Perfecting of Man,* are in the press, and will shortly be published. One of the most striking features of the present activity of the T.S. is the great increase in the sale of its literature. Editions of five thousand copies are becoming quite common, while some of the cheaper books are printed ten thousand at a time, and the third English edition of *At the Feet of the Master* numbers twenty-five thousand. I may add that, in addition to these three published in India, two editions have been published in England, and it has also been reprinted in America, so that the number of copies circulating in the English-speaking world must be very large. And as it is a book which is not for a single year, but for all the years to come in which men and women will be seeking to attain discipleship, its circulation is likely to go on increasing as the reality of the Path becomes more and more understood.

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I am working hard—hidden away in a village of the Kingdom of Italy—at the promised book,

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

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England is, in some ways, a very curious country, so ready to lecture others, so slow to see her own inconsistencies. She prides herself on offering asylum to 'political offenders,' even though the offenders have committed murder in the pursuit of their political aims. Nihilists who seek to overturn the Russian Government may come to England, their hands dripping with blood, and she gives them sanctuary. In this protection of political prisoners she glories. But when some women in her own land, in pursuit of a purely political aim—the gaining of a vote—break a few windows, she treats them as thieves—disorderly drunkards have far

lighter punishments—and gives them months of imprisonment with hard labour. No one pretends that the women have any other motive than the wish to gain political power, yet their status as political prisoners is denied. When, in despair, they resort to the 'hunger strike,' and refuse all food harming no one and nothing save their own poor bodies—they are tied or held down, while liquid is poured down into the stomach by a tube thrust up the nose. A man Suffragist is said to have endured this for five weeks, and was then certified insane. It is not difficult to imagine the agony inflicted by this torture, and it is increased by the quantity suddenly forced into a stomach shrunken with a fast of many days; a person who has been starved is always fed slowly and carefully, but it is said by one who has suffered by forcible feeding that as much as a quart is poured in. And this is the spectacle which England, the proud Mother of Freedom, is now presenting to the eyes of an astonished and scandalised world. However, the victims have gained their point, for the Home Secretary has been forced, by this martyrdom, to give them better treatment. But surely England should revise her policy, and either give up all political refugees to their respective Governments, or treat her own political prisoners with decency, reverting to the treatment meted out to political offenders in her more liberty-loving days, before modern Liberalism came into power.

* * *

Miss Arundale, Principal of the C.H.C. Girls' School, has received permission to open a resident

Boarding House and Home for Widows, with the object of training Teachers for Girls' Schools—a crying want in India, now that so many Indians are seeking education for their daughters. The Girls' School Committee is not able itself to take up the work, but has given Miss Arundale permission to do it, and will give all the help it can informally. Miss Arundale's chief difficulty will be in finding a responsible Hindu Superintendent, but there are now so many Hindu ladies who are Theosophists, that the task is not as impossible as it was a few years ago. Any friends who would like to assist Miss Arundale financially in her noble work should send their contributions to her, as soon as possible, to Shanti Kunja, Benares City, India.

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Several English papers have the following:

Plans have been completed for the erection of an imposing Temple of Theosophy at Schwabing, a well-known retreat near Munich. The temple is to serve the combined purposes of college, theatre, chapel, monastery and hospital, and its dedication next year is to be made the occasion of a great gathering of Theosophists. The official title of the temple will be "High School for Mental Science".

Architecturally the new temple is to be an imposing creation, with two immense domes as the conspicuous features. Music and drama portraying and idealising Theosophist doctrine are to be performed regularly in the theatre section of the temple, which will have room for nine hundred persons.

We heartily congratulate the T.S. in Germany on this step forward. For some years dramas conveying mystical ideas have been very well performed under Dr. Steiner's supervision, and many of our readers will remember the remarkable dramatic power shown by Fraulein von Sivers in one of

these, played on the occasion of the International Congress held at Munich. Munich is the artistic capital of Germany, and a better place could not be chosen for this Temple of Theosophy. From the description given above, it should form a worthy and dignified centre from which Dr. Steiner's teachings should radiate.

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Those who are interested, as all students must be, in what Dr. Steiner calls 'The New Esotericism,' with its particular teaching as to the kosmic Christ, will find it very clearly outlined in *Die geistige Fuhrung des Menschen und der Menschheit,* published by Dr. Steiner last year. It can be obtained from the Philosophisch-Theosophischer Verlag, Motzstrasse 17, Berlin W., Germany. It has a distinct bearing on the coming of the Christ, which is so much discussed inside and outside Christianity to-day. Very briefly stated: the kosmic Christ, through whom all the forces of the universe play, took possession of the body of one of "two Jesus-Youths" at the Baptism by S. John the Baptist, recorded in the Christian Gospels. At His crucifixion, these forces entered the Spirit of the earth. From A. D. 1250 onwards, a new impulse was given to evolution, and the true esoteric doctrine was taught. The Christ cannot be re-incarnated, but in the twentieth century He will become visible again, but only to those who have been instructed in the New Esotericism, and have developed etheric sight. Gradually, however, in the course of evolution, all men will obtain this sight. The New Esotericism has been developed in the West, and is higher than any elsewhere taught.

This is, of course, a very inadequate summary of a part of a closely printed pamphlet of sixty-six pages —containing, Dr. Steiner says in the Preface, the report, fully revised by him, of a course of lectures delivered in Copenhagen, in June, 1911, at the end of the Scandinavian Convention—but, though inadequate, it is accurate. In a report of a lecture by one of Dr. Steiner's disciples it is said that this coming will take place in fifteen years from the present time, but I have not found this in Dr. Steiner's pamphlet. That is, however, a minor point. The teaching itself will strengthen the growing feeling of expectation that the advent of a World-Teacher is at hand: and the fact that some of us see this truth from a different angle may, rightly used, enrich rather than narrow our thought. He will come, I myself think, not only on the etheric, but also on the denser, sub-planes, not only to the few who follow the New Esotericism, but to the world at large. This affirmation includes, it does not deny, the other, for surely He will be visible in His etheric body to all who have etheric sight. We Theosophists must not be like the two knights who fought over the question whether a certain shield was of gold or silver; later they found that the shield had a golden side and a silver one.

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Sometimes the differences of view are merely verbal; thus Dr. Steiner speaks of people who think that the world is made of atoms, but he says that matter is penetrated, even in its minutest subdivisions, "by the Spirit of Christ;" some of us would say: "by the life of the Second Logos"—

which is only another way of saying the same thing. Theosophical training should help people to see identities of meaning under different names, for names are labels while the life is a reality.

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These different angles from which we see the many-sided truth have an immense value; for let no Theosophist flatter himself with the idea that we possess already every truth which shall enrich humanity in the future. The more freely all views are expressed the better for the T.S., for all earnest men have something to add to our common store. The errors which accompany our presentments will die, but the truths they contain will remain immortal amongst us.

And let us not be afraid of new presentments, new discoveries; let us study and test them all. The word 'neo-Theosophy,' intended as a word of reproach, is not well-chosen. The growing-point of all living plants is new, though produced from the inner substance of the old. Theosophy is a living thing, and we are living and, I hope, evolving human beings. As we evolve, we shall gain new points of view, unfold new faculties, improve old ones. And the splendour of Theosophy is that however far we evolve, there will always be new truths to discover, and new depths to be found in old ones, for Truth is infinite, since Truth is God.

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Because of this, we have no dogmas in the Theosophical Society. Dogmas have their place in human evolution, but each can only present one

view of truth, and hence must be, in course of time, outgrown. Reincarnation is a fact in nature, but any dogma stating it will become antiquated, and will need to be reshaped. By the absence of dogmas, every man can shape his opinions in his own way, and the Society profits by the variety of its members. It is a good proof of the reality of our freedom that a President of the Society and a General Secretary thereof can hold such different views as those given above, and a second General Secretary can disagree with both, without any one of us being able to say to the other: "You are unorthodox." No one need ever leave the Society because he disagrees with the views of any official: fortunately, no member can agree with all of them!

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There is, however, one danger that may arise, as to which the officials of the Society should be on their guard. M. Edouard Schure, the brilliant disciple of Dr. Steiner, in the preface to his new book, published in the *Revue Bleue*, under the title of 'The Future of Theosophy,' speaks of eastern Theosophy as inferior to western, and hopes that his book will "serve as a rallying-point for all those who, feeling the seriousness of the present moment, are resolved to march towards the future under the banner of *Hellenist-Christian Esotericism* (italics his). Every exotericist naturally prefers his own religion, and asserts its primacy among the religions of the world. But the T.S. cannot recognise the primacy of any one religion. Lodges may be Christian, Hindu, Buddhist, Musalman,

Hebrew, Zoroastrian; even a Section, a National Society, might presumably be so, since members or Lodges within it can always, under Rule 31, stand outside and be attached only to Adyar. M. Schure is completely within his right in raising his banner and in calling round it all who prefer the primacy of one religion to the Brotherhood of all. But we must steadily guard in the Theosophical Society as a whole its first principle, "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of *creed*". People of other religions will not march under the new banner, and their place in the Society is as legitimate as the place of those who do. A very earnest lady—quite oblivious of the fact that no one has now the power to change the Objects of the Society—has been urging me for years to get rid of Universal Brotherhood in favour of 'Christhood,' and to adopt the 'Christ-Culture;' she quite lately warned me solemnly that if I did not declare myself in favour of this, the T. S. would perish; and she added that "next year it will be too late". This seems to indicate that some decisive step is to be taken next year with regard to this. Personally, I would rather perish with the T.S. as it is, than flourish with a sectarian Society. But as I remember the promise: "So long as there remain three men worthy of our Lord's blessing in the Theosophical Society, it cannot perish," I do not feel anxious. I recognise the subtle attraction of Dr. Steiner's and M. Schure's programme as appealing to the natural desire for the supremacy of the Christian faith, but even in Christendom we have

thousands of members who see the Brotherhood of religions as a higher ideal than the primacy of one.

* * *

While opinions are free our Rules are binding, and the President has no power to change them. Twice, lately, an objection has been raised to the principle of using geographical limits to mark out the territory of a National Society. Only the General Council can change our Rules, and any who wish to abolish the territorial limitations should request their General Secretary to bring forward the proposed change in the General Council. I fear that much friction, and many administrative difficulties would arise if territorial limits were abolished, and every body in office administered everywhere. In any case, I am quite powerless in the matter, being only an executive officer, bound to carry out the Rules as they exist. Like all my colleagues, I have a vote on the General Council.

* * *

Since writing the above the German *Mitteilungen* for March has come into my hands (May 7). In that Dr. Steiner is reported as saying: "There is no sense in founding as many Sections as there are frontiers of countries." There is no reason why the General Secretary of the T.S. in Germany should not, as one of the General Council, propose an alternative system. And he is the right person to do it, for both the above objections have come from his followers.

* * *

Here is a charming description of the Headquarters of the American Section, Krotona, Hollywood,

California. Mr. Warrington, the General Secretary, writes:

> I wish you might see this most lovely spot whereon our present activities are centred. I feel that it is Master's land, just as you do about Adyar. It seems almost unbelievable that a place could possess so many delightful characteristics. Imagine yourself on a high elevation covered with tropical and sub-tropical trees and flowers, overlooking to the south a vast city, the nearmost portion of which consists of a lovely suburb with palatial homes and beautiful gardens all about; in the far distance to the south, southwest and west is the ocean, plainly visible when the atmosphere is clear, and to the north, there is nothing but the gradual ascending series of foothills bringing one finally right to the top of the Hollywood Mountains, filled with beautiful glens, and cañyons of exquisite peace.

Krotona has its name from the home of the great Pythagoras; may the blessing of Him who was Pythagoras rest on it.

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It is pleasant to hear from Madras that the Hon. Sir Harcourt Butler, member for Education, was brought to see the Damodar School by Dr. Bourne, the Director of Public Instruction, and Rao Bahadur A.C.P. Iyer, Inspector of Schools. The admirable work initiated by our President-Founder, and now carried on with such perseverance by Miss Kofel, deserves the fullest recognition and encouragement. The Education Department in Madras has always been helpful, and the work owes much also to the Madras Municipality. The Panchama Schools are regarded in the Presidency as models of what such schools should be.

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The International Club for Psychical Research opened in May, 1911, is making great progress, and its energetic and capable Secretary, Mr. G. Knowles, is making it a very active centre for all the movements which are carrying on the work covered by its name. It is very centrally situated in the very midst of Clubland, at 22*a* Regent Street, and its special feature—above all the other regular activities of a Club from the social standpoint—is the provision of regular lectures and classes in the various departments of Psychical Research. This feature is being admirably developed, and the monthly programme of work of this kind speaks volumes for the organising power of its Secretary, and the effectiveness which he has succeeded in imparting to the work of the Club. The *Standard*, in an article by the well-known Mr. Raymond Blathwayt, says on this:

> It is generally recognised, as Mrs. Annie Besant well said, when she opened the club last May, that such an institution ought to encourage every rational line of investigation into psychical matters. This is now being accomplished in systematic fashion. The organiser, Mr. George G. Knowles, has within the last few days put before the members of the club, who include such well-known people as Colonel Count Gleichen, the Viscountess Churchill, Major-General Sir Alfred Turner, Sir Eric Barrington, Sir Francis Younghusband, the Rev. Sir Charles J. M. Shaw, vicar of Margate, Mrs. Pleydell Bouverie, etc., etc., a scheme by which he proposes to transform the institution into, as it were, one general "University of Advanced Thought," subdivided into individual schools or colleges, where different branches of psychic thought will be specially taught by means of a curriculum drawn up on systematic and scientific lines.
>
> To carry out this admirable scheme in as interesting and effectual a manner as possible, special lectures are delivered at the drawing-room meetings, which are held in the club three or four times a week.

Amongst the ladies who have placed their services at the disposal of the club, and who are practically interested in the furtherance of its schemes, are Lady Churchill, Lady Warwick, Lady Muir Mackenzie, who last week lectured on 'The Mysticism of Tennyson'; Lady Torrens, a well-known figure in the psychic world; Lady Blomfield, Mrs. Mary Davies, who has started a class for the special development of psychometry, which she illustrates by practical demonstrations; Miss F. M. M. Russell, who is taking charge of a large class in all matters connected with Theosophy; Lady Manns, and Mme. Christie Murray, who has organised a special series of Sunday evening concerts, by way of relief to the more serious side of the club's work.

This is all very good work, and we do not wonder that the *Standard* goes on to say:

The right study of Mysticism will, it is hoped, help to bring about a more just appreciation of those forces without ourselves which make for the righteousness not only of the individual, but of the whole world, and there can be little doubt that the International Club for Psychical Research will go far towards the accomplishment of this ideal.

If this indeed be done, the Club will justify the hopes of its promoters and the good work of its Secretary.

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Speaking of Clubs, I may mention that the Lyceum Club—a Club for women numbering some thousands of members—has a Philosophical Circle, organised by Mme. Jean Delaire, the well-known author, and the President of our Brighton Lodge; this circle has regular lectures on philosophical subjects, which draw very intellectual audiences. The Lyceum Club has the peculiarity that it only admits as members women who can justify their application by pointing to some useful work accomplished by them. It thus forms a centre of thought and culture of a most valuable and influential kind; it accepts as members women in all parts of the

world, having three classes: London, Country and Overseas; and it thus serves as a pleasant meeting-place for widely scattered women, of most varied ability and experience. It counts many Theosophists among its members. Women have certainly "come to stay" in Clubland, and the women's Clubs in London are well-managed and harmonious. The Pioneer Club, I believe, was the first women's Club established in London, and it has been successfully followed. They are all signs of the rapidly growing organisation of women, of the awakening in them of self-consciousness as a sex, and of their increasing power to unite with each other effectively for common objects.

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The terrible loss of the Titanic has given rise to a regrettable attempt on the part of anti-Suffragettes to threaten women with the loss of chivalry in men; they say practically: "If you gain the vote, you shall drown, or otherwise perish, in any mad scuffle for life." Apart from the ignoble idea that life is worth struggling for by trampling on the weaker, there is error in the idea that the cry: "Women and children first" has its root in chivalry. It arises from the deep-seated instinct of race-preservation. The mothers, the potential mothers, and the children, represent the perpetuation of the race. One man and a dozen women could build a tribe; a dozen men and one woman could not. Hence, in savage warfare, which aims at the extermination of the opposing tribe, all women and children are killed, save perchance a few young women who are taken into the victorious tribe to

become mothers in it. In civilised warfare, where extermination is not sought, women and children are held sacred. So, in all accidents, man's *instinct*, more potent than reason, is to save the mothers. They are the chief national asset, and this supreme value is not dependent on the non-possession of a vote. It is a nobler virtue to die for the country's sake than even from a chivalrous sense of helping the weaker, and they who died so splendidly were patriots as well as heroes. This same instinct has enthroned the Mother and Child as the highest religious symbol; Egypt had Isis and Horus, Christendom has the Madonna and the infant Christ. To India, the mother with her son in her arms is the ideal of Womanhood. In this lies woman's safety, under all political systems; she represents the safety of the Nation.

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Mr. Lutyens' design for the Headquarters of the Theosophical Society in London is exhibited in the Royal Academy this year, and is attracting appreciative attention. *Country Life* devotes a supplement entirely to his work, giving a large number of pictures to his exquisite house architecture. We are very fortunate in having secured his help before the Government snapped him up for Delhi. How I wish that I could lay my hands on £80,000! Then we could build in stone instead of in brick, and could give full play to his graceful fancies. But alas! we have no millionaires in the Theosophical Society. I could dispose of £200,000 quite comfortably, in England, India, France and Holland.

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Sometimes a pleasant word comes to cheer one from somebody who has seen something of our Adyar life, instead of building up extraordinary thought-forms of it. A visitor writes:

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

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

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I see in *Theosophy in India* that on the motion of my ever-affectionate friend Hirendranath Datta, the Council of the Indian Section passed a resolution, expressing a wish that the General

Council of the T.S. should modify Rule 9, so as to avoid recurring elections of the President every seven years. Personally, I think that the President of the T.S. should be elected for life, subject to removal by a two-thirds vote of the Society. But I should be very sorry if that desirable change were made just now. Two of our General Secretaries, the German and the Indian, have just, in their official organs, made strong attacks on me, and I would not like any difficulty to be placed in their way, if they wish to prevent my re-nomination by the General Council in January, 1914. (I may say that the attack of the German General Secretary was not on my policy in the T.S., but on me, for suggesting, as a Secretary of the O. S. E. under Dr. Hubbe-Schleiden, a gentleman whom the German Section had expelled, and who, it seems, had written an attack on Dr. Steiner which I had not seen. I had withdrawn my suggestion, when I learned that it would be regarded as hostile to Dr. Steiner.) I have no wish to stand again, and shall only consent to be nominated if so ordered by my Master. I took office originally merely because He ordered it, and I have worked hard and have done my best. I hope the Indian Council will consent to the holding over of their resolution till the winter of 1914.

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I am afraid that Mr. Arundale's arrival in Benares will somewhat trouble those who sought to make capital out of the not very astounding fact that he came to Europe for his holidays. The proceeding was a very ordinary and above-board

one, as he took leave from the Committee for an extra few weeks, when the regular college work was over, until its reopening after the holidays. But this simple proceeding has been made into a great mystery by those determined to see something wrong in everything done by an earnest Theosophist. It is a queer world.

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The Presidential Agent for Spain, Senor Don Jose Xifre, sends very good news of the progress of Theosophy in that country. He writes that H. P. Blavatsky's words are being realised, that "some among you will see the dawn of Theosophy in Spain". He reports the proposal to make in Barcelona an Educational Institute, with the object of founding schools in which the study of morality shall be based on the fundamental principles of all religions, without seeking to turn the pupil towards a special faith; the education given will aim at the cultivation of the intelligence, the emotions, and the will of the child, thus evoking all faculties that may be latent within him. Another interesting fact, as to Spain, is that the Order of the Star in the East has already enrolled two hundred members there.

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Many London readers will remember that in the second Queen's Hall lecture I remarked that when a person had reached a certain stage some perhaps insignificant incident would point the way to knowledge. An interesting instance of this came lately to my knowledge. A lady, who is now an old and very devoted member of the T.S., was one day

walking in the street, when she felt a strong presence stopping her, and forcing her to look at a poster; the poster was an advertisement of one of my lectures; she heard a voice say: "Go and find her." She thereupon went to London, not knowing where I was, nor anything about me, never having heard of me before. When she reached town she met a friend who said that she had a spare ticket for one of Mrs. Besant's lectures, and would she like to go? She went. I wonder how many of our members were led to the T. S. by similar experiences. Such facts would make up an interesting 'Twilight,' and I should be glad to receive any such stories.

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The Theosophical Society, the Central Hindu College, and the Order of the Star in the East, have all sustained a terrible blow in the unexpected death of Mr. Dharamsey Morarji Goculdas, in the plenitude of his activity and his usefulness. His great business abilities, his sound advice, his generous gifts, were always at the service of the causes he loved; if ever the T. S. needed help his purse was open; he helped me to buy Blavatsky Gardens, to build the Vasanta Press, to set up the electric installation at Headquarters; his last generous act was to lend me the money to secure Shanti Kunja and Jnana Geha for the Indian Section; in any trouble, he was always loyal and steady; his latest letter was an enquiry how best to deal with one of the *enfants terribles* of the T. S. Bombay will be a sore sufferer, for he never wavered in any storm, and was the rallying-point for all the best

elements there. He was slow and cautious in coming to a decision, but, once having decided, he stood firm. I send my most cordial and affectionate sympathy to his brother and his children, for to them his place can never be filled. May Light Eternal shine on him; the love and gratitude of many follow him in his rest.

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An author at four years of age! Little Joan Maude was born in 1908, and Mr. John Murray, the famous publisher, thus announces her forthcoming work:

> This is a book of an entirely unprecedented kind. It contains the impressions of a child of four years of age who can neither read nor write, but who, ever since she has been able to speak, has apparently associated with a whole company of creatures, whose appearances and habits she describes, and with whom she converses. These descriptions follow a definite system, and are not mere floating and incoherent visions, but recur, and have been repeated many times. They have been carefully recorded and verified, and can be accounted for by nothing that the child has heard from those who have associated with her. The names, habits and descriptions are all original, and the book should prove of much interest to psychologists.

The book will be awaited with much interest, and it may be that out of the mouth of this babe may come some indications of the worlds so familiar to seers. Some children of sweet and joyous nature attract the fairies—nature-spirits—who will play many pranks and assume many forms for the amusement of an innocent and loving child.

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I must go out of my way to express my hearty and joyful concurrence with the article by

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

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Dr. Schrader sends me a pleasant account of his participation in the Congress of Orientalists at Athens. His volume on the Upanishats was very well received, and his paper on the Shashti-tantra aroused much interest; it drew attention to the *Ahirbudhnya-Samhita,* which is now being printed by the Adyar Library. Many enquiries as to the Library and the T.S. were made, and hostility to the latter seemed to have disappeared. For this change of attitude among the Western representatives of Oriental learning, we have to thank our Director, whose scholarship and steady work have brought it about.

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Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence have been sentenced to nine months' imprisonment *in the second division* for conspiracy. Such an outrage is only inflicted on the supposedly

helpless. Dr. Jameson, for his armed raid was sent to the first division, and had every comfort during his detention. It is a pity that the W. P. S. U. cannot transform itself into a Trades' Union, and then, under the lately passed Act, it might conspire at ease, and might also carry on "peaceful picketing". If Russia be at all clever she might make an effective retort when Sir Edward Grey protests against the treatment of Miss Malecka, for, after all Miss Malecka's friends were revolutionaries, and revolution in Russia does not confine itself to the breaking of windows. It is quite true that Miss Malecka is shamefully treated, but I doubt if they will feed her forcibly. Why should not Russians get up a signed protest, addressed to the Cabinet of which Sir Edward Grey is part, remonstrating with it on the methods of torture used against women political offenders in England? England is very fond of lecturing Russia; why should not Russia take a turn at lecturing England? The present Cabinet might also take a lesson from India. There the Government is honestly trying to put down torture, while in England it sanctions it. Lady Constance Lytton has been nearly killed by the treatment to which she was subjected; others have had their health ruined for life. The testimony of the jury in the late conspiracy trial to the manifestly pure motives of the defendants had no weight with the Judge; if women were tried by women, by their "peers," as they ought to be, the juries would acquit, as men have done in political trial, and the law would then break down. Even men juries, in the

light of the treatment of the recommendation of this jury, may, in the future, refuse to convict, or might merely disagree. There are many *legal* ways of wearing tyranny out. However, in any case, the women's triumph is secure, and these three names will go down to posterity with those of other martyrs in Liberty's army.

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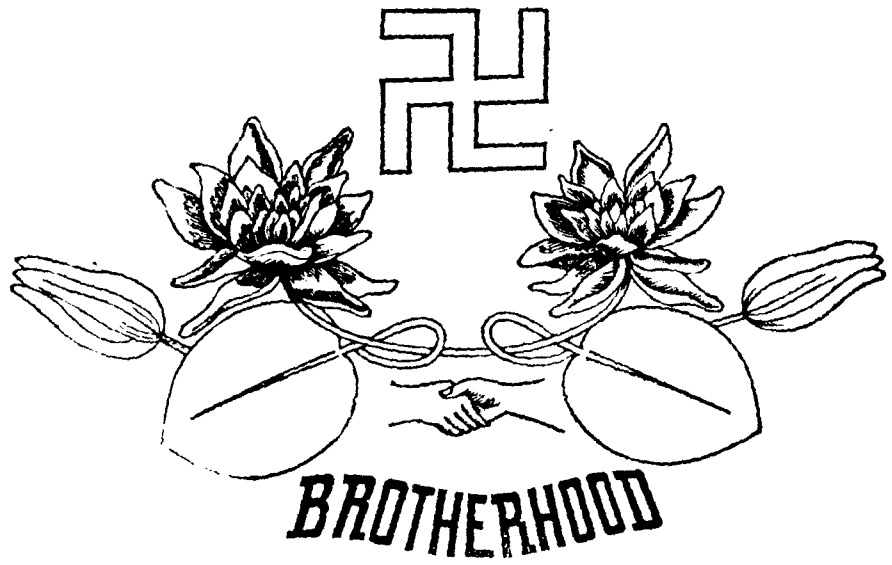
The following, from the *Christian Commonwealth* of May 15, 1912, is another 'straw':

HE COMES

He comes to make the long injustice right—
Comes to push back the shadow of the night;
The gray tradition, full of flint and flaw;
Comes to wipe out the insults to the soul,
The insults of the few against the whole,
The insults they make righteous with a law.
Yea, he will lay on souls the power of peace,
And send on Kingdoms torn the sense of home,
More than the fire of joy that burned in Greece,
More than the light of law that rose on Rome.

EDWIN MARKHAM

I have had letters from two people during the past week announcing themselves to be the Christ, and asking for acknowledgment. We may expect an increasing number of such claimants as the years roll on.



THE GROWTH OF THE T.S.

By ANNIE BESANT

IN 1890 an attack was made on H. P. Blavatsky —the most abused woman of the nineteenth century—by one who thought that the T. S. should not identify itself with her in any way, but should make it plain that belief in Madame Blavatsky was no part of T. S. membership, that her opinions in no way bound it, and so on. Madame Blavatsky, who was very sensitive to attack, and who suffered much under it, thoroughly agreed in these statements, but was bitterly hurt at the way in which they were made; knowing, as she did, that she was the channel by which life flowed into the Society, she suffered all the more, and—as I reverenced her

as my teacher and loved her as my friend—I wrote a pamphlet in her defence, and therein took up the position that while the T. S. was not committed to anything beyond its Objects, yet that its existence depended on its members spreading the teachings of Theosophy, and that love and gratitude were due to H.P.B. That position I have maintained ever since. Its Objects have been changed several times during the last thirty-seven years, but were fixed by the incorporation of 1905, and one of the subsidiary clauses in the Memorandum of Association gives the T. S. the right of doing "all such things as are incidental or conducive to the attainment of" our Objects.

It is interesting to note the changes through which the T. S. has passed, and it is also instructive. From 1875 to 1884, the Society was distinctly engaged in the pursuit of occult study and in the proclamation of human Brotherhood, especially as between the white and coloured races. The existence of the Masters was continually pressed on public attention; H. P. Blavatsky's exertion of occult powers was very frequent, and was widely bruited abroad; the fact that discipleship was attainable was vigorously insisted upon, and some members of the Society were frankly and publicly said to have reached it; communications from the Masters were published without any concealment, as in the case of Mr. Sinnett's fascinating *Occult World*.

Then came the infamous Coulomb attack, and the worst shaking the Society has ever experienced. It had then no strength outside India except

in the vigorous London Lodge—the American Society having gone to pieces—and in India it tottered. Colonel Olcott's dauntless courage and unwearied labour saved it from destruction, but the occult side of its work then disappeared in India from public sight. The Colonel thought that the only chance of keeping the Society alive was to drop its occult side completely, and lay stress only on its philosophy and its religious value. That side was sedulously followed, and public references to Occultism were few and far between. Madame Blavatsky left India, never to return to it, and Colonel Olcott was frankly no Occultist, as he always declared, though he ever looked to his Master for guidance in difficulties and never hesitated openly to refer to such guidance. H. P. Blavatsky disapproved of the change of policy, and bitterly declared that the Society had become merely a vehicle for spreading philosophy and metaphysics; these were, it may be confessed, not her strong points; the parts of *The Secret Doctrine* which deal with these were written by her with great difficulty; her strength lay in the vast and magnificent sweep of her occult knowledge, in her vision into the past records of our chain, in her active clairvoyance; in these powers she rejoiced, while she was impatient of philosophy and metaphysics, save where she could make them serve her occult knowledge of facts. Some of her metaphysical statements would be much improved if they were recast, say by a man like Bhagavan Das, who has a much better metaphysical brain than she had, and if he had been

within her reach she would certainly have annexed him and pressed him into her service. In Occultism she was unrivalled, and she soon set to work, though privately, to rebuild that aspect of the Society. As, however, the Masters had temporarily withdrawn from Their guidance of the Society as a whole, she created the Esoteric Section to carry on what she called the original purpose of the Society, and set herself to find pupils to whom she could teach Occultism. Mr. Mohini Chatterji had previously been sent to help the London Lodge on similar lines, and it formed a private study group, which produced some valuable *Transactions*; this work was immensely helped by her most successful pupil, Mr. C. W. Leadbeater, who had passed on from her to his own Master for definite occult training. In this way the lamp of Occultism was kept alive, burning secretly within small circles, whose members were preparing for public work in the future.

Presently some signs appeared that the occult side of the Society's work was again to come to the surface. I have mentioned the issue of some valuable *Transactions* of the London Lodge, and some of these were based on clairvoyant research. *The Astral Plane* by Mr. Leadbeater was one of these, and it was republished afterwards as a Manual. I myself, following H. P. Blavatsky's instructions, developed some powers of vision, and worked for a time with the London Lodge group in the nineties. Articles on Thought-forms, on Occult Chemistry, etc., appeared, and my own pet discovery of the 'Permanent Atom' passed into outer

literature. Much had been done in the London Lodge in the way of recovering the story of past lives, but the public was scarcely ready for such information, and the publication of some of them in *Broad Views*—a journal published by Mr. Sinnett somewhat ahead of its time, for the public—drew little attention. Still, all these were enough to show that in the inner circles of the T.S. the third Object was being steadily pursued, although its existence was practically ignored in the outer, which followed only the first and second. This steady work had its reward; large numbers of the members came into the E.S., and learned much that was the outcome of the researches of occult students, and they gradually changed the tone of the general Society, and this, in turn, affected the outer world. The Master in charge of the West, the "Hungarian Adept" of the *Occult World*, Count Ragozci—the close friend of H. P. Blavatsky in pre-Revolution and Revolution times—worked much through the Society in this direction, and the current of public interest, stimulated by the advance of science into the borderland, set in the direction of Occultism. Advantage was taken of this change by some of the leading workers in the Society, by those, in fact, who had largely brought it about; others held back, doubtful of the wisdom of taking up again the original lines of the Society, instead of following the philosophical and metaphysical lines which had proved so successful and so peaceful.

Once more the choice was placed before the Society, whether it would go boldy forward, ever discovering and proclaiming new truths, declaring

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the existence of Masters, though never imposing belief in this or in any other truth on its members, knitting itself again to the White Lodge, and accepting its direction, or would rather content itself with an easy occupying of the ground already won, enjoying the sunshine of popularity, but forgetting its role of pioneer. Other movements had grown up since its foundation, that largely occupied the ground it had won; the truths of reincarnation and karma were no longer met with ridicule and laughter, but were regarded as hypotheses worthy of consideration and of study; the old reproach had been outgrown, and the way was easy. Philosophy, Metaphysic, Brotherhood, were teachings of which the world stood in sore need, and they raised no antagonism in their Theosophic form; was it not best to continue to teach these, and to leave Occultism alone? Occultism always meant storm and turmoil: why affront these, when all was well?

The choice came with Colonel Olcott's passing away. He had been chosen as President by the Masters; the Masters, through him, named his successor. This successor was a pupil of H. P. Blavatsky's, who had followed out her teachings; she had been brought by H. P. Blavatsky into direct touch with her Master, and had been chosen by her to carry on her work as head of the E. S.; she had been studying Occultism since she came into the Society in 1889, and had rapidly taken up the discipleship of previous lives; Colonel Olcott had declared that when she came to India in 1893, at the time when he was expecting the return of Damodar as the promised messenger of

the Masters—he had been told by his Master that she was the promised messenger, and that no other would be sent by Them. The Society had been prepared for its momentous choice by one of its periodical shakings, which, as I have often said, shake out the weaker members and presage a swifter advance; the naming of the dying President's successor, declared by him as commanded by the Masters M. and K. H. completed the shock; it was a return to the old lines, an assertion of the true Leaders, an offer of those Leaders to resume Their old position at the head of the Society, with Their messenger as Their representative, uniting the hitherto outer and inner circles of the T.S. The significance of her election was seen by the clearer-sighted of those who were against a return to the original position of the Society; and the others who were instinctively against it recoiled from the "interference of the Masters" in the election of a President. The Society, however, rose to the occasion and made its choice, accepting the Masters' nominee by an enormous majority, and thus placing itself once more under Their direction.

The result of this has been seen: on one side an unexampled progress, a rapid increase of numbers, the growth of Headquarters into a centre of study, of help, of spiritual influence; the rising of the Society in the West to a position of power and honour; new life and energy in every department; and, most important of all, the adding to the Heart of the Society of new Initiates and of a growing group of recognised disciples, through whom the surging life flowing from the Lodge

may be distributed over the whole movement; then came the promise of the near coming of the Bodhisattva, the Christ; the training of His body within the Society, as that of the disciple Jesus was trained in the community of the Essenes of old; the shaping by members of the Society—but outside and independent of it—of the embryo of a new religion, the Order of the Star in the East, to be hereafter the youngest of the world-faiths served by the T.S., the latest offshoot of the Tree of the Divine Wisdom, Theosophy. Only students of the Occult Records know how closely the present is reproducing the past, and how the workers of the past are gathered together within the T. S. of to-day. Some of them are still unconscious of their mission, but those past lives will presently irresistibly press them on to labour harmoniously with their fellow-workers of far-off days. The weight of the past must gradually overbear the superficial resistance of the present, and bring them into line. Those regarded by some as younger souls to-day will, by future centuries, be seen as elders, as the Wise who set forth to follow, ere the Birth, the Star in the East, as "the little children" who first "entered into the kingdom." Those who have the future with them may patiently endure the contempt of to-day.

But there is the "reverse of the medal," since, in a world of matter, duality must ever be. Both Devas and Asuras pull at the serpent, and the two together do the churning. Each party will think itself the Deva-side, and see its opponents as that of the Asuras. We need not quarrel over names;

both are needed to make the world go round. There are, in the T.S., a number of good and earnest souls who have an instinctive fear of movement, and who prefer the safety of the harbour to the facing of the perils of the main. They are not old enough to have endured the sufferings of those who encircled H.P.B., so they are able to revere her memory, she being dead, though they could not have stood by her when she was alive. She represented in her turbulent life all that they most shrink from: headlong action, swift decision, indifference to results, violent laying down of the law, anathemas hurled at opponents; a warrior, a pioneer, an Occultist—she would have been impossible near at hand. Unconsciously they spread the second quiet period over the first stormy one, and think of the whole past of the T.S. as devoted to the spread of philosophy and metaphysic, with a somewhat regrettable excrescence of phenomena round H.P.B. herself. They regard the E.S. only as a body of students, instead of seeing it, as H.P.B. declared it to be, as the representative of the original purpose of the whole Society. Many of these would be most valuable members if they did not seek to coerce others into their own immobility, and resent all signs of new growth as inimical. They menace the T.S. by narrowing its purpose down to the teaching of certain doctrines, "the faith once delivered to the Saints," instead of keeping open the doors of the mind to all new truths. Some members there are who are moved by active dislike of special persons, and see all their actions through a distorting cloud of prejudice, and of

evil motives supplied by themselves to explain innocent actions; they are a small number, and will learn better in another life, if not in this. For the moment they ally themselves with the previous well-meaning party, hoping to wrest it to serve their own less creditable policy, and the cry of Neo-Theosophy has been invented as common ground for the two.

What is Neo-Theosophy? It is a little hard to say; but it seems to cover all enthusiasm, all vivid presenting of old truths, and especially all realisation of them as facts instead of as theories. Reincarnation is Theosophy, but research into past lives is Neo-Theosophy. Yet it is old enough; for in the Purana and the Itihasa many happenings in the lives related therein are explained by references to the previous lives of the individuals concerned; the Lord Buddha spoke often of His own previous births, and the Buddhists delight in the Jataka. I admit that these are a long time ago, and that our friends may have protested against such references, if they happened then to be in the flesh; if so they are consistent. But even in the T.S. itself these researches have been going on ever since I came into it, twenty-three years ago, and no one cried out in protest when Mr. Sinnett—as I mentioned previously—published some of them in *Broad Views*. The only novelty about them is the increased interest of the public and the wide spread of the magazine containing them. I admit that these are novelties, but public interest and large sales can hardly make Neo-Theosophy.

Neo-Theosophy cannot be the pointing to the new continent which is beginning to rise, and the new sub-race which is beginning to form; for these are merely facts which confirm statements made by H.P.B. in *The Secret Doctrine*.

Is it the statement that Initiation is possible, and that some members are passing through its stages, while others are approaching it? But this was loudly asserted in the earliest days; individuals were pointed out as chelas, and H.P.B. insisted on my stating that I was myself an Initiate, as she openly said she was herself. There is no Neo-Theosophy in this, but merely a proof that the Way opened by the Society is being trodden by a few; it would have been disconcerting if the proclaiming of the Way had not been followed by the treading of it—though it is still true that "few they be that find it".

We seem to be forced to the conclusion that Neo-Theosophy is the proclamation of the coming of the Supreme Teacher, as carefully distinguished from the coming of the "Torch-bearer of Truth," mentioned by H.P.B. as to be looked for in the last quarter of the twentieth century. To speak of preparing for the coming of the smaller teacher is Theosophy: to speak of preparing for the coming of the Teacher of teachers is Neo-Theosophy; to say that the one will come in 1975 is orthodoxy, to say that the Other may come at an earlier date, not stated, is heresy; this seems to bring the T.S. perilously near the condition of a sect.

Neo-Theosophy may also be said to include the recognition that the Teacher must have a body,

and that the body must be prepared for His use. Theosophy allows us to say, as H. P. Blavatsky and others have said, without reproach, that the body of the disciple Jesus was prepared for and used by Him on His last public coming; but it is Neo-Theosophy to say that this process will be repeated in our own time.

Neo-Theosophy apparently also includes the Order of the Star in the East, and ought therefore, logically, to include all the societies headed by Theosophists and containing Fellows of the Society among their members. This gives it a somewhat wide meaning. As a matter of fact, no Theosophist has any right to attack or to speak contemptuously of such an Order, any more than to attack and to pour contempt on any other outside religious association. The first Object has always been held to include the showing of respect to all forms of religion, the treating of all with gentleness and courtesy. When we admit members into the Society in the original ceremonial way, we always tell them that they must not attack the religious opinions of others in a way to cause pain; this principle is being thrown to the winds in the treatment of the Order of the Star in the East, and the outburst of sectarian feeling against it has been very painful to see. It is, doubtless, the embryo of a new religion, a fresh bud on the great Tree of Life; hereafter it will spread, as other faiths have spread, another daughter of the Mother of all religions—Theosophy. The T. S. will prove itself to be unworthy of its great mission in furthering the unity of all religions, if it shows any more antagonism to this than it

shows to Hinduism, Zoroastrianism, Buddhism, Jainism, Hebraism, Christianity, Islam, or the more modern bodies of Sikhs, Arya Samajists and Brahmos. The T. S. draws its members from them all, and has no right to insult any. Religions belong to sub-races and divisions of sub-races; Theosophy, their Mother, belongs equally to all. Unless the Society extends to this Order the same tolerance which it extends to others, it should drop the prefix Theosophical, and adopt a sectarian name.

In fact the term Neo-Theosophy is merely an epithet intended to discredit views to which the speaker or writer objects, but objects for no solid reason. There can be no such thing as Neo-Theosophy, for Theosophy includes all truths, and will live during the rest of our human evolution, as it has lived since the Lords of the Flame brought it to Shamballa. Those who try to limit it within their own narrow conceptions of truth and their present knowledge are doomed to failure. It is truly the Supreme Science, Para-vidya; it is truly the Self-Science, Atma-vidya; it is truly the Knowledge of God, which is Eternal Life, Brahma-vidya: and therefore no truth can be excluded from it, no limitations can successfully be imposed upon it. The Theosophical Society has been chosen by the Guardians of Humanity to be the receptacle of Theosophy and Their Messenger: so long as it remains all-inclusive it will live; if it should become exclusive of any truth it will die, and a worthier successor will take its name and its place. Myriads of facts and truths remain for man to discover, which are in the Divine Wisdom as known to the Masters; one

by one they will be brought down to increase the mere fragment of that Wisdom which is as yet known to us. Let us beware, lest in our conceit we erect our ignorance as a barrier against their influx, and so compel their Guardians to find brains more receptive, hearts more loyal, in an organisation other than the Theosophical Society.

Annie Besant

THE COMING WORLD-TEACHER

INTERESTING items of news come in from time to time, bearing on the question of the coming of the Supreme Teacher. Rai Bahadur Purnendu Narayana Sinha, one of our oldest and best-read members, made a deep impression on his Hindu hearers at the Behar Federation, by showing them that in the Puranas the home of the Bodhisattva was called Badarikashrama, and that the Masters are therein spoken of as the Rishis of Badarikashrama, among them being mentioned Vyasa and Maitreya Rishi. Some Buddhist High Priests told Mr. Woodward in Ceylon that the Bodhisattva, when He came would not necessarily be a Buddhist, and a Christian clergyman was lately reported as saying in a sermon that the returning Christ would not be a Christian, but would be above and beyond all special religions. It is encouraging to see such growing liberality.

A. B.

KNIGHTHOOD

By L. A. COMPTON RICKETT

A clarion sounds throughout the World,
A trumpet-call to horse and arms,
The flushing standard has unfurled
Its puissant heart-blood to alarms;
All Knighthood get them lance and helm
To suffer shock in the sublime
As crystal-clearly o'er the realm
The bells ring out a silver chime.

A summons sounds throughout the World,
A voice is blown across the Earth,
Into the gathered hearth 'tis hurled
And hastens swiftly forth;
Without a word or look of old
The dearest and the nearest part,
The fireside tale of home is told
That warmed the human heart.

A cry resounds upon the land
In darkness and the Winter gale,
It mingles with the stormy strand,
The sea and forest wail
"Arise, arise! the hour has come
To witness that which shall appear,

Earth is no longer dead and dumb;
The spirit shrives thee, grasp thy spear."

"Go forth! on thee are power and grace
From mountain and from wilderness,
Amid assaults of time and place
The equal wings of calm possess;
Serene where all is wild and stark,
At peace within thy steadfast soul;"
The serpent lightning stabs the dark,
The thunders break and roll.

They come, they hear as those of yore
The call, the summons and the cry;
A thousand Knights as true and sure
Ride, sworn to Heaven's Mystery;
Marshalled upon the Morning keen
They sparkle o'er the sunny hill,
And in their faces may be seen
The word that dedicates the will:

The word that consecrates the breath
So naught be uttered vain or fell,
A power breathing after death
That glides unscathed the wards of Hell.
From night to light, from depth to height,
Till over all shall fall consent,
The simple ways become ablaze,
The common bread a sacrament.

A Nation's Court by vows of birth
Leal to the Legend of the Good,

And their great symbol on the Earth,
A beatific brotherhood,
A Kingdom's living heart whose pride
Takes for its crest 'the Things that are,'
And every battling Warrior ride
Lorn-splendoured with the Morning Star.

O hallowed Knight! and gaunt and grey,
A deathless purpose ne'er can tire,
Though spent and rent from day to day
Baptised in air and rain and fire.
The rushing grove is loud with Heaven,
Ride on, nor fear, with power shod;
The awful hour to thee is given
To know the Mysteries of God.

L. A. Compton Rickett

THE NEW CONTINENT

The Pacific continent continues to evolve. We hear now that the floor of the ocean is rising in the Gulf of Alaska, and that it is not unlikely that Behring Sea will gradually disappear, so that dry land will unite Asia and America. Volcanoes are very active in all this region. But many thousands of years, perhaps many hundreds of thousands, must elapse ere the new continent will become available for the sixth Root Race of our humanity. None the less it is profoundly interesting to watch the beginnings of the "new earth," to see a continent in the making.

A. B.

THE POWER OF SOUND

By LILY NIGHTINGALE

From harmony, from heav'nly harmony
This universal frame began:
When Nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high!
Arise, Ye more than dead!
Then cold and hot and moist and dry
In order to their stations leap,
And Music's pow'r obey.
From harmony, from heav'nly harmony
This universal frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in Man.

DRYDEN. From *A Song for St. Cecilia's Day.*

These words are not a poet's idle fancies; they are the presentment of deep occult truth, through the medium of poetry. The poet, as prophet, has ever been one of the chosen revealers of mystery, to those who can receive the message.

The power of Sound is the root-force of manifestation, from the music of the spheres—"Sweet as stops of planetary music heard in trance"—to the child's cry on entering the physical world.

In the scriptures studied by our own nation, the same truth is found. After the Spirit of God has moved on the face of the waters, the creative Word, or *Sound*, goes forth: "God said, let

there be light, and there was light." Again, in the mystic Gospel of St. John, we read: "In the Beginning was the Word, and the Word was with God, and the Word was God," the Word being the Logos, whose creative force is the power of Sound, *the voice of vibration.* In these words is hidden the secret of manifested life and death, for Sound can destroy, as well as quicken. Hence we have occult truth again revealed by the sweet singer of Israel: 'By the word of the Lord were the heavens made, and all the host of them, by the breath of His mouth;" and the disintegrative side, also: "He uttered His voice, and the Earth melted away."

Sound is the token of life—elemental, human, universal. Winds and waters raise their mighty voice, earthquake and cataract speak, "with many tongues," animals utter poems of love and runes of wrath. Musicians aver that the key to a man's true nature is his voice, warning us to beware of harsh and strident tones, as of soapy and insinuating 'unctuous' ones. A voice at once powerful, soft, and thrilling denotes a rare and great nature. One who is thus sensitive to sound-waves will thus rarely need to look at a person, but their 'Power of Sound' will go forth with prophetic ray. Who does not know voices which partake, respectively, of the rhythms of raven, dove, and peacock?

Sound is one of the greatest mysteries. Why certain tone-rhythms should give rise to specific vibrations —that they do, is now a matter of indubitable proof, on the physical plane—and this vibration, in turn,

give birth to specific forms. There is evidently a dual force inherent in the working of the power, as it were, the Measure of the Logos, as well as the Voice, and therefrom proceeds the occult relation and interpenetration between Colour, Number, and Sound. Sound is the key-note of universal existence. Each Planet has its own note, colour, and number, and of these, every one is part of a marvellous series of cosmic correspondences. The symbol of this mighty harmony is expressed in the formula: "Heaven and Earth kissing each other," which phrase, however, conceals more than it reveals. Yet is Sound the stroke of the hammer of force on the anvil of manifestation. Rhythm is the soul of nature, as of man. Without rhythm, regular, measured order and recurrence of sound, there is no order, no cognition, no proof of mind.

"Order is Heaven's first law" is an occult way of saying that rhythm is the progeny of life and mind, and that until the two are united, their child, substantial matter, cannot be born. There is no self-conscious life without sound, on the plane of manifestation, from the hum of midget-gnat, to the mystic chord forever sounding in the Heart of the Universe and of Man, that ceaseless sound which builds, shatters, rebuilds, all that is, in man and nature. Think, by what a mighty order of Presences we are surrounded, compassed about. And it is only to those who cannot hear the Voice of the Silence, the tones of spiritual sound, that life seems inexplicable:

> Heard melodies are sweet,
> But those unheard are sweeter.

Mystery there is, and must ever be, in the nature of things, within any consciousness short of omniscience, but Mystery is a part of the great Reason of Things, not a defier and a foe. True mystery is parent neither to superstition nor scepticism, she is the mother of the higher reason, and of faith. Too often faith is considered as in opposition to reason, whereas they are sister and brother, teachers of the soul in the science of the Spirit. Wisdom herself often hides in mystery, and Love's very shrine is faith, Love, the brightness of whose presence is such that few can bear her direct ray. This, then, is the beginning of the secret of

> Seeing we know emotions strange by it,
> Not else to be revealed.

Music which is earnest of a heaven, music, the divine flame shrined and veiled in Sound, the Word made Flesh.

> To pronounce a word is to evoke a thought and make it present: the magnetic potency of human speech is the beginning of every manifestation in the occult world. To utter a name is not only to define a being (an entity) but to place it under, and condemn it through the emission of the word (verbum) to the influence of one or more occult potencies. Things are, for every one of us, that which it (the word) makes them while naming them. The word (verbum) or the speech of every man, is, quite unconsciously to himself, a blessing or a curse; this is why our present ignorance about the properties and attributes of the idea, as well as about those of matter, is often fatal to us. . . . Names (and words) are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters.

With these lines before us, we seem to glimpse, if only momentarily, some vast conception of the infinite potency of sound. World upon world dawns within the realm of imaginative vision, opened to

our sight, however briefly, through the portal of those wonderful words.

But what a different aspect does life present under these conditions, and how tremendous are the responsibilities incurred. With each spoken word of daily speech, we are building forms in the surrounding ether; invisible ærial architecture, houses and temples more real than those raised by human hands. Many a phrase now arises in the mind with new force and added significance. "For every idle word" we are told, we shall one day "give an account". Nature conceals, that she may reveal. Never speak of the silent, empty air, for air is neither dumb nor void. These qualities are in our ignorant lower minds and materialistic conceptions, which grasp only the "seen and temporal" things of matter.

Again, who can measure or set limits to the power of sound, the first person of a trinity—Sound-Measure-Number? Every specific sound is limited and differentiated by a certain measure of vibration; each separate letter having its own 'tanmatra,' namely *a rate of measure* of that which is measureless, and yet, for purposes of manifestation, sets itself bounds, as it were, which it does not pass over. Truly does the Psalmist say of the testimony of heaven and earth to these powers: "Their sound is gone out into all lands, and their words into the ends of the world." Truly, also, does the invention of man bear witness to the multitudinous complexity of sound, to its correspondences and combinations with the powers of the air and other elements. Think of the respective tones and measures of That

in the organ, harp, violin, trumpet, flute. Is it not the universal cosmic language, and the voices of the elements themselves, translated into a mighty orchestral harmony? Winds and waves, sunshine, tempest, volcano, iceberg and the voice of man, all find their counterpart in the orchestra. Music, as yet in this civilisation, is only in its infancy, but the day will come when mighty works will be done by its power. Many a hint of Music as Creative mage is given in myth and legend, those 'storied windows' of the past, through which light still irradiates the present, to the seeing eye. Orpheus with his lute; Brahma playing on the instruments of his various worlds, the universal lyres: Circe, with her song-spells, a hint of the kamic elemental music—wherewith men became intoxicated, and finally degraded into animals who lived only to do her behests. Then we have Krishna with his flute, the Indian Pau, soothing, charming and healing man and beast with the sweet spell of his lyric breath, and in our western scripture there is the story of the walls of Jericho falling at the blast of the trumpet, and of David whose harp-strains soothed and healed the worn, ravaged spirit of Saul.

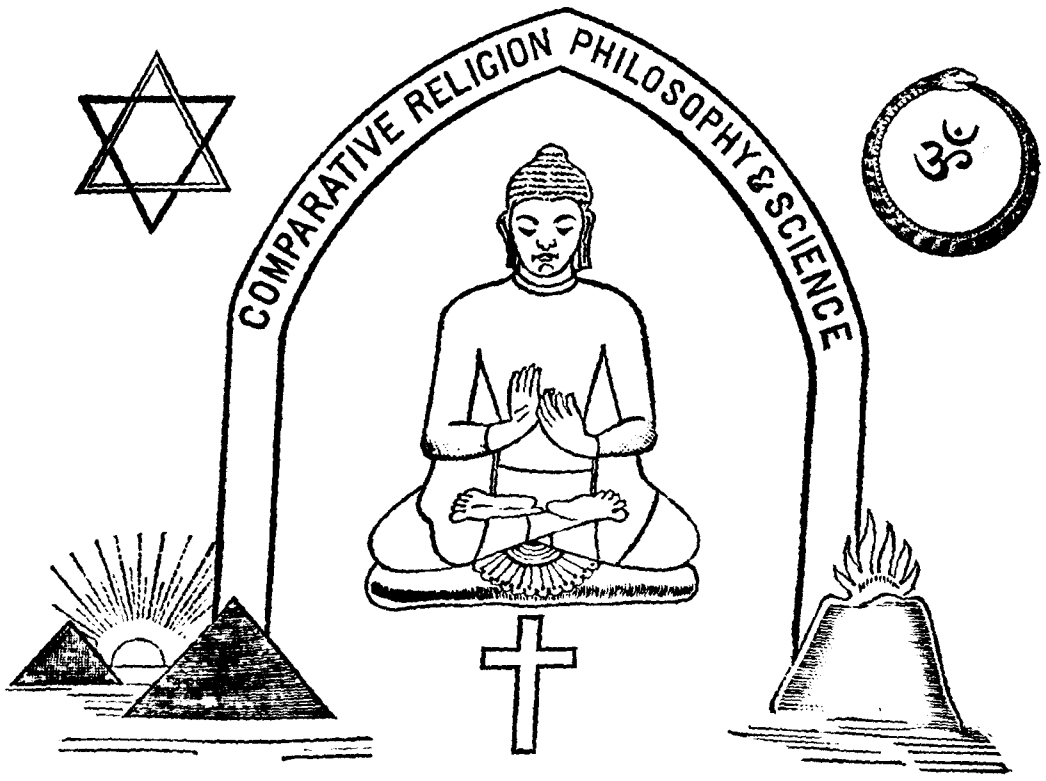
Thus, everywhere, in nature, myth, pagan and Christian religion are found these evidences of and witnesses to, the power of sound. Shall we disregard it? Shall we turn a deaf ear, refusing to listen to any language that is not written in the characters of brazen, discordant materialism? Or, shall we determine to discover, for ourselves, whether it is true that those things heard, seen, tasted, touched, by material senses, are but temporal, and the unseen things eternal?

Harmony and Discord: there are these two great Sound-forces at work. In every life one is master. Discords there are, and must be so long as there is duality. They need to be resolved, reincarnated into fuller, sweeter, harmony. "Why rushed the discords in but that harmony should be prized?" Harmony is the sovereign force. Discord is anarchy and chaos, yet is a servant, to be used, learnt from, never obeyed. Still, from wildest chaos does sweet cosmos spring. This is one of the great paradoxes which can only be revealed and explained by self-knowledge; the underlying truth cannot be imparted from one to another. Meditation and silence are the teachers here. Every force on the side of discord becomes a creative harmonious power by marriage with its counterpart, in mystic union.

From lust conquered and slain springs the holy seed of love; from wild, insurgent desire, the sacred fire of rebirth; from the separative instinct, the white flower of purity; across the desert of austerity the pilgrim-feet shall come to the spiritual land of promise where shine the twin spheres of Light and Love. Then shall the Universal Symphony go forth in waves of cosmic harmony, "a multitude which no man can number," a tribute to the power of Sound: at length, when our universe has learnt and taught its lesson, the trumpet of the end-of-kalpa shall sound:

And Music shall untune the sky.

Lily Nightingale



SALVATION

(From the Hindu Standpoint)[1]

By HIRENDRA NATH DATTA, M.A., LL.B.

IT is a trite saying, but true, that Hinduism has no creeds or dogmas. In India thought has been ever free and here we have had no such conflicts between religion and science as

[1] This paper was read at a meeting of the Theological Circle in Calcutta along with a paper on Salvation from the orthodox Christian standpoint.

tarnish the pages of European history. Thus in India seers have seen visions, mystics have communed, poets have sung and philosophers have cogitated—without the fear of the stake distracting their minds; and records have been preserved of their thoughts and experiences and imaginings. From time to time great thinkers (whom we call *Acharyas*) have appeared and have founded schools of thought and gathered round them disciples. So that we have Sankarites and Ramanujites, Dvaitins and Advaitins as there are Kantians and Hegelians in Europe: but the writings of these masters are in no sense authoritative. It is thus impossible to frame a statement which all Hindus may accept as binding: all that I shall attempt to do is to present a viewpoint, in the light of the great scriptures of the race, which may to some extent reconcile the different schools of thought.

At the outset I must say that I do not quite like the title of my subject which is not of my own choosing. I should prefer the title to be 'mukti' (liberation or emancipation) or better still 'yoga', 'union' union with God 'from whom we come and who is our home'. But I must admit that in the cosmopolitan bosom of Hinduism, there is room also for that view which speaks of mukti as salvation: and there are sects of Vaishnavism whose standpoint, shorn of accidentals, is in essentials but little removed from that of the orthodox Christian churches. When either from inner conviction or from outer tradition, the sense of sinfulness is predominant, the right word for liberation is no doubt salvation.

Now, what is it that is saved? Not our body surely, though some of our Christian brothers expect a resurrection of that also. From the material standpoint, which regards the mind as a function of the brain that is supposed to secrete thought as the liver secretes bile and which denies the existence of a permanent entity in man, there can be no talk either of salvation or emancipation, so for our present purpose, we may ignore that position altogether. It is our *soul* that is to be saved or emancipated. Now this word soul or rather the entity connoted by it, is not sufficient for the Hindu who believes, in common with S. Paul, that besides his body and his soul, man has a *Spirit*. Rather he *is* a Spirit. If then man has a soul as well as a Spirit which is his deeper, his real Self, it is permissible to speak of the Spirit as his *higher* Self and of the soul as his *lower* self, for the two are one in essence.

According to Hindu ideas, the individual Spirit is a fragment of God. His amsha as the *Gita* and the *Brahmasutras* phrase it. The universal Spirit is the flame and the individual Spirits are so many sparks issuing forth from that flame. This is expressly taught in some passages of the Upanishats which say: "As from the burning flame thousands of sparks issue forth identical in essence therewith and are again absorbed into it, so from the Imperishable one (*Brahman*) these creatures come forth." Essentially the spark and the flame are one. The Monads (as we may call the sparks) and God are identical. So that each Monad may truly say: "Soham, I am He;" "Aham Brahma

Asmi, I am Brahman;" and of the Monad it may be truly said: "Tattwam asi, Thou art that;" "Ayam Atma Brahma, This Self is the Brahman."

How does the universal Self become individualised so as to appear as the Monad? Subjectively by means of the upadhi, which from the objective standpoint is spoken of as the Guha or Dahara—an inconceivably tenuous film of matter in its highest condition which an Upanishat speaks of as minute as the tip of a kernel of grain. This has sometimes been called the auric body. It is the Hridi of the Upanishats in which He resides and which is therefore called Hridayam (heart) and the Monad is therefore called the cave-dweller (Guhahita) and the body is named Brahmapura—the tabernacle of God.

The Monad, the individual Self, sends down a ray or rather is reflected in the matter which forms his vehicles for functioning in the worlds and this reflection is our soul or lower self. The Hindu books speak of this as Abhasa, so that the lower self is spoken of as Chidabhasa, as the higher self or Monad is called Chinmatra and the supreme Self or God of which the latter is a fragment is spoken of as Chidakasha. The *Brahma-sutras* compare this reflected or lower self to the image of the sun in a sheet of water and in a passage of the Upanishats which Shankara cites with approval it is compared to the moon-image (jala-chandra). The implication evidently is that as the sun or the moon is one but their reflections many, so the Monad is one but its images in matter are many.

In discussing the question of salvation therefore we have to take note of these two selves—the higher and the lower—the higher which is immortal and immutable and the lower which, as it were, perishes with each body. These two selves are referred to in the *Gita* as the Kshara and the Akshara Purusha and are spoken of in the Upanishats as the two birds which are perched on the selfsame tree—one of whom tastes of the luscious fruit while the other looks on. It is evident that when the Sankhya speaks of the Purusha as witness or on-looker as aloof, this higher Self is implied and not the lower; such is the case also when in yoga it is referred to as drishimatra (the knowing subject). Its reflection gets entangled in the meshes of matter, identifies itself with the modes of the mind and then there is sorrow and sin, weakness and folly. On its own plane the Monad is pure and free and illumined, but its image "merged in matter, suffers delusion and sorrow".

The *Shvetashvatara Upanishat* speaks of these two selves as the wise and the ignorant, the ruler and the ruled. When therefore the Advaitin speaks of the Self as being eternally free and pure and wise he is thinking not of the lower but of the higher Self, not of the jiva but of the Kutastha (Monad); and when the Dvaitin speaks of ignorance and sorrow and salvation in regard to the self, he has in view not the Monad but the lower self. This lower self is the atma of the schools of Nyaya and Vaisesika, only they lose sight of the important fact that it is not a disconnected entity

but is dependent on the Monad. This fact is insisted on by Ramanuja who, though teaching that the individual self is distinct from the Universal Self, yet is careful to point out that the human soul is pervaded by the Universal Soul; that in fact it is the vesture of God who rules it and guides it as the Inner Ruler (Antaryamin).

The Monad being what it is, it is inadmissible to talk of its salvation, for "being free, it gets freed;" and the Upanishats and the *Gita* are unanimous in speaking of the Monad as Brahman itself. The Upanishats proclaim this truth in the four great logia quoted above, and the *Gita* in verses like the following: "In this body dwells the great Purusha—the Supreme Self, the Maheswara, who is the on-looker, the Inner Guide, the Ruler, the Enjoyer." What need then to liberate him who is eternally free? But it is necessary to devise means to get its *image* released from the entanglement of matter, so it is right to speak of the liberation of the soul or the lower self.

How then to free the soul? This is a fascinating topic but I have no time to-night to do more than touch its fringe. The first step of course is to cease from sin. This is spoken of in the Hindu books as chittashuddhi (purification) and the whole process is summed up in the word Karma Yoga, so Shankara says, citing a Smriti text, "By karma is the soul cleansed". Then by and by the four endowments have to be acquired those which go under the name of the four qualifications which the Yoga sums up under the technical names of yama and niyama. These are first, viveka (discrimination)

between the Self and the not-Self; second, vairagya (dispassion), the getting rid of personal motives in our actions, which is the true root of altruism, the doing of duty for its own sake; thirdly, the 'six-fold possession,' namely, control of the senses, control of mind, tolerance, fortitude, faith and balance, and last of all the desire for liberation, or as one authority has given it, love—all-embracing love, which pours itself out without stint. When the soul is dowered with these gifts, the aspirant becomes fitted to enter upon the Path in earnest —the three-fold path of jnana, bhakti and dhyana —wisdom, devotion and realisation, which all converge towards God. For, in the words of the Upanishats, the only way to transcend death is to realise God, verily there is no other way and it is said that it is far easier to fold the immensity of space within one's arms than for man to attain mukti without knowing God. Now according to peculiarities of spiritual temperament, some prefer the path of wisdom with its three-fold attribute of reception (shravana), cogitation (manana), and contemplation (nidhidhyasana), others prefer the path of devotion with its three steps of glorification (kirtana), adoration (bhajana), and utter submission (sharana); while still others prefer the path of realisation with its three stages of concentration (dharana), meditation (dhyana), and inhibition (samadhi). Naturally one upholds that path which helps him best and seems most easy to him. So the followers of the path of wisdom insist upon it as the only way, as do the followers of the other two paths, according to their several preferences. But as the *Gita*

points out with much fulness of detail, the way is really three-fold and in their higher reaches the three paths gradually converge and ultimately meet together in God.

Why is the path threefold? Because the three latent aspects of the Monad, sat, chit, and ananda, have to be unfolded so that ultimately, when the individual Spirit has become perfect, ever as Brahman is perfect, "he becoming Brahman attains Brahman".

Then the long pilgrimage of the soul is ended and the Logos in gestation, the God in the making, having become the God full-grown, the goal is reached.

May I at this point interpolate just one word about 'grace'. From the Dvaita standpoint, when the soul has utterly surrendered itself to the will of God, when it has attained the acme of sharanagati, the Deity pours down His grace upon the devotee who is thereby rescued from all sin and sorrow. From the Advaita standpoint, the Upanishats speak of Grace as the self-determination of the Monad to realise its freedom.

It will be evident from what has gone before that there are two aspects of mukti—the *negative* aspect when the soul strikes off its limitations, when the knots of the heart are untied, when the thirst for enjoyment is gotten rid of, when the necessity for compulsory incarnation is transcended. According to the Upanishats everything outside of God is suffering (Ato anyat arttam). So the first goal set before the aspirant is to get beyond samsara—the wheel of births and deaths. The

ordinary man lives and dies and then has a *post-mortem* existence either in purgatory or in heaven, and then is born again and the same process is repeated over and over again and the jiva, travelling by what is called the dhumayana, is whirled round and round the circle of samsara until he becomes a Super-Man and is able to pass beyond the three worlds by the way of the devayana. For him there is no more compulsory reincarnation. He passes into the higher worlds spoken of as Mahah, Janah, Tapah and Satya. The highest region being what is called Brahmaloka—the world of Brahma. There is a graphic description of the condition of the soul who has reached Brahmaloka in the *Chhandogya* and *Kaushitaki Upanishats*. That is no doubt a glorious state but it is not, as we shall presently see, the highest.

It will be seen that from the negative standpoint, all these Super-Men may be regarded as Muktas; for they have all transcended samsara, have all passed beyond the three worlds (triloki); but from the point of view of positive attainment, there is a wide divergence between their conditions.

It is possible for man while still in the physical body, by adopting appropriate means, to rise to super-human consciousness, nay to come in touch with the consciousness of the Logos Himself and that is the state of the Jivanmukta. The Sankhya teaches that this consists in the isolation of the Monad (Purusha) from the Prakriti with which it was for the time being entangled. The Yoga regards Mukti as the unification of the lower with the higher Self—which is the abiding

of the Spirit in its own state. This condition is alluded to in a passage of the Upanishat which speaks of the soul (samprasada) as being merged in the Spirit which then abides on its own plane (svena rupena).

According to the Sankhya and the Yoga, mukti is only a state of illumination. It *is* that, but it is also a condition of supreme bliss—such bliss as is described in the Upanishats as a million times more blissful than the highest bliss ever attained on earth. Needless to say it is not merely absence of pain such as the Nyaya and the Vaiseshika try to make it out to be; for if that were so, the twitting of Charvaka when he calls it *shilatwa*, the attainment of 'stonehood,' would not be inappropriate.

The Hindu books make a distinction between jivanmukti and videhamukti. The usual interpretation is that, having obtained illumination, the human soul, though it has attained mukti, still remains attached to the body until his karma is exhausted when the body falls off and the individual attains videha (bodiless) mukti. So the Sankhya speaks of the Mukta as keeping the body going as the potter's wheel is kept revolving even after the pot has been turned out. This ignores the fact that it is possible for the Jivanmukta even after the physical body has been laid aside, to remain in what is called the Nirmanakaya (alluded to in *Vyasabhasya* and other works) a glorified vehicle evolved by the Nirvani for special purposes and which is used by great beings who are spoken of as Adhikaris—Officials—those who are co-workers with God. These are referred to in many passages in the Hindu books, notably the

Brahmasutras which say that though liberated they abide "until the end of their appointed work". In this connection Shankaracharya refers to certain Jivanmuktas, such as Vyasa, who incarnated again to fulfil certain high functions entrusted to them by the Logos. In this category also come all the great angels—whom we speak of as devas—who are in charge of the different departments of nature and administer them as Vice-gerents of God. These are the Gods of the Vedic Pantheon who are spoken of as Muktas in the Sankhya Sutras.

The Hindu books tell us that at the head of each world-system stands the Logos of that system —He who is spoken of as the Ishwara or Prajapati as distinguished from the Supreme Being who is spoken of as Maheshwara. So the *Shvetashvatara* says of Him:

"He is the Ishwara of Ishwaras—the Lord of the Lords of Creation."

These Ishwaras (of whom there are many—one for each system)—are subordinate Gods under the one supreme Logos who is spoken of as Lord of millions of trillions of universes. We are taught that there are countless universes—so many that it will be easier far to count the sands on the sea-shore than them, and that each solar system is ensouled by an Ishwara. A passage in one of the minor Upanishats speaks of the empyrean being studded with solar systems—thick as the shoals of fishes moving in the unbounded ocean and of countless trinities presiding over them. The older Upanishats do not speak so openly but draw a sharp line between Brahman and Brahma—between Prajapati or

Hiranyagarbha and Maheshwara. They also speak of the Being in the sun—who is no other than the Solar Logos and who is said to be golden up to his finger tips and as early as the *Rig Veda* we hear of Hiranyagarbha—the 'born' lord of creatures —'born Lord'—because he is the result of evolution. He is a Mukta but has risen out of the ranks of humanity. This is confirmed by a remarkable passage of the *Brihadaranyaka Upanishat* where Prajapati or the Lord of our Universe is said to be the efflorescence of humanity. The *Yoga Vasishtha* speaks of Monads having evolved into Brahma, Vishnu and Rudra. Instances might be multiplied but this is unnecessary; for we hear of several grades of these Adhikaris of Manus and Vyasas and 'Lords of hosts' and Prajapatis, etc. In fact the Chandi is the Jataka story of the great Being who is to be the Manu of the next cycle Savarni, he is called—and the *Vishnupurana* and the *Bhagavata* speak of two other Jivanmuktas Maru and Devapi who are still abiding in Kalapa to take charge of humanity in its next round.

Taking our humble leave of these devoted servants of the Lord, let us turn once more to the soul in Brahmaloka, the highest heaven. His is no doubt a very glorious condition. He becomes 'self-Lord;' He becomes 'swarat'—shining with his own light; the Devas and the Pitris become his obedient slaves; at will he can pass to any region of the universe: at his merest wish all pleasures and enjoyments crowd upon him—in one word he becomes endowed with divine attributes, becomes omniscient, and omnipotent within his own system

except that he cannot create or dissolve the universe. But even this high goal does not satisfy the Hindu. For, says he, what after all is attainment of Brahmaloka. It may be a condition of very great bliss. You may attain Salokya—the same region with Brahma (which is the mukti of the Dvaitin). You may have Sarshti, equal potency with Brahma which is the Mukti of Ramanuja. You may even approach nearest to him (Samipya) or even attain super-consciousness and reach Sayujya with him. Even that is not sufficient. For after countless millions of years when the Brahma goes into pralaya, you will have to begin again. For as the *Gita* points out, even the Brahmaloka does not endure for ever, and there may be a fall even from that exalted height, so nothing short of cosmic consciousness, of mergence in the Supreme, will serve. Therefore either follow the path of Krama-Mukti and by devotion to and knowledge of the Supreme, staying in Brahmaloka, prepare to merge yourself in God at the end of the cycle; or if you are a bold spirit, essay it here and now by following the path of Videha-Mukti. Then when the last shred of separation is got rid of, like the river merging into the ocean, the Individual Self is united with the Universal Spirit. Then the dew-drop slips into the shining sea, and the great consummation is reached. This is referred to in certain passages of the Upanishats. Of course we cannot down here know anything of this glorified condition. From our point of view this is Nirvana, as Brahma himself is asat, non-existence, so some people speak of it as extinction or annihilation—

they who are mightily afraid of the loss of their personality. But those who have had even a faint inkling of this glorified state in Samadhi speak very differently. They speak of it as the measureless bliss. Hear how one of them, the late Lord Tennyson, the seer-poet of the nineteenth century, whose name is a guarantee for his good faith, has spoken of it:

> Experiences with anaesthetics I have never had, but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life.[1]

Tennyson has crystallised his cosmic experience in immortal verse, thus:

> And thro' loss of self
> The gain of such large life, as matched with ours,
> Were sun to spark—unshadowable in words,
> Themselves but shadows of a shadow world."

After this let us not speak lightly of that which is above and beyond us but hold our peace in reverence and awe.

Hirendra Nath Datta

[1] Tennyson himself related his experience to Professor Tyndall whose record is interesting. "We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed; "By God Almighty there is no delusion in the matter. It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind." The condition here referred to appears to be similar to that "Union with God" which was described by Plotinus and Porphyry."

AT WHICH SIGN DOES THE ZODIAC BEGIN?

By CARO

BEFORE I place the few thoughts which have passed through my mind on the above subject before the readers of THE THEOSOPHIST for their consideration, I must freely confess to them that I have been taking up the studies of Theosophy and Astrology seriously for the last two years only, though I have dipped into them in a desultory way during ten. Therefore I am quite prepared to hear that these thoughts of mine, which to me seem so personal and of my own, have probably been discussed over and over again—though perhaps not from the same point of view—and that the theory here set forth has been found to be untenable. However that may be, they have come to me through my own meditation, not from anything I have read or heard, with the exception perhaps of a suggestion thrown out by a clairvoyant (Charubel), to the effect that the Zodiac might commence at Libra instead of Aries, a pertinent suggestion when added to my own idea—that it commences at Gemini, both being airy signs. But so far as I am aware, I worked out this theory by myself through the chance remark

of a friend concerning a dual sign, unless I may dare to hope that I am being helped in my work by a higher power.

Naturally when a student starts on a new subject he is properly mindful of all his teachers tell him, and very rarely questions their statements until he has made sufficient progress to begin to ask himself whether the answers to his questions are always reasonable and satisfying. The first doubt which enters his mind sets his brain off on a new road of its own making, and he is generally rewarded by finding something fine and unexpected at the end. Such a road was opened up to me by the chance remark of my friend, though whether the readers will consider that I have arrived at a fine conclusion must be left to their individual taste and judgment.

So now to the setting forth of my theory.

It is generally accepted by Astrologers, I believe, that the Zodiac commences at the first point of Aries, but have we any incontestable proof of that? Have the teachers of the Ancient Wisdom taught definitely on this point? If not, then we are at liberty to speculate on the subject for ourselves.

As all readers of this magazine know, the twelve signs of the Zodiac are separated into—among other categories—two classes male and female and there are four sets or triplicities of three signs each, corresponding to the four elements, the circle being said to commence with Aries, a fiery, male, sign. There are three so-called dual signs, Gemini, Sagittarius and Pisces respectively, representing air, fire and water.

Why is the earthy element unrepresented in these, and what is the real significance of the dual sign, were the two questions which suddenly obtruded themselves into my mind with peculiar force.

I can imagine some compassionate smiles on the faces of the more learned in these matters as I apparently hasten to exhibit my ignorance, and they may be indignant at my daring to question the teaching of ages. But I must suffer them to continue doing and feeling so, until I give some proof of my belief that the Zodiac commences with Gemini and not Aries, and at any rate I have discovered an interesting theory—if nothing more—which can be investigated before being rejected with scorn. Ofttimes the searching question of a child will cause an adult of even great intellectual ability to turn his thoughts in a new direction, with the result of completely upsetting a long series of preconceived ideas.

So let us see on what foundation I build my so startling theory.

Let us take the universal cross of matter as our basis, enclosed in a square. It will be seen that the three dual signs already acknowledged, if placed at the points of the cross in their regular succession form a right angled triangle, not an equilateral one, which is the basis of the symbol of trinity and this gives a feeling of incompleteness if not of weakness. Why do we find then one corner of the square left—as it were—unprovided for. It cannot be that earth is less important than the other three elements in the scheme of human

or spiritual evolution. Thus thinking, it was borne in upon me that Virgo is in reality a dual sign, and by placing it in its proper position we get the cross and square completed.

Some may here object on the score that there is nothing about Virgo which suggests duality, but on the other side are those who would lay stress on the celestial virgin, equally Mother and Spouse of God, or on the ears of corn which the Virgin holds, symbol of the power of reproduction, fertilised once for all, as in the case of the queen bee.

And of what does the duality consist in the dual signs? Surely male and female. If we take the signs as at present, we find Aries and Libra at the two extremities of the vertical, and Cancer and Capricorn at those of the horizontal of the cross, which are not the opposites or polarities of sex which we should expect. I take it that from one line of thought the vertical line of life representing the fall of Spirit into matter, if divided into seven equal parts, would show the centre division as half male, half female, supposing the extremities to be named male and female, respectively. Thus we should have the true polarity.

Is it not then more reasonable to suppose that the signs at the points of the cross which forms the basis of the astrological circle should be dual, and thus more perfectly harmonious without disarranging the order in which they now polarise each other elementally, as air and fire, water and earth? More perfectly, I say, as then we have a duality as the very crux of the universe, the radii on which is constructed the wheel of life.

"But all this does not explain why you place Gemini as the commencing sign," you will say, and very rightly, so let us see why I risk calling forth exclamations of horror and indignation from the more conservative of my readers.

Gemini is the first of the airy triplicity, whose lord or ruler is Mercury, the sign and symbol equally of the Holy Spirit, the divine Son, the Christ, the Messenger of the Gods, the Bringer of life to Humanity, as well as mentality, etc. We read in the opening chapter of Genesis that the Spirit (Gemini) of God moved on the face of the waters (Pisces), that there was light (Sagittarius, by which light we understand also the vivifying and vitalising heat of fire necessary to life) with the final result of the creation of earth (Virgo). The Lord of Virgo is also Mercury, thus we end as we begin with Spirit, though now it is hidden in dense matter, as the germ of life is hidden in the grain of corn, and the fourth side of the square represents the invisible fourth dimension, the life of either the universe or ego between birth and death, night and morning, etc. Further, Gemini rules the lungs, the breathing apparatus of man, without which the rest of the organs are useless. The circulating river in the veins, the engine of the heart, are helpless and impotent without the breath of life. So now we have the Svastica complete, before the male and female principles have become differentiated; on this we construct the circle with its twelve divisions and between each arm of the cross we place the pair of separated sexes or

principles. Again, by placing Gemini as the first sign, we follow the order of the elements in their natural transition from Spirit to matter, both in the regular succession of the signs, and by counting the points of the cross in the reverse direction as above, which last is probably the mystical retrograde movement of the Sun through the signs, a movement of which I have not yet read an explanation.

With regard to that movement I read in a very interesting little article in *Modern Astrology*, that about six thousand years ago the Sun was in the sign Taurus, when the Egyptians were worshipping the bull Apis; then it retrograded into Aries, bringing us to the time of Moses, as the Taurean influence slowly passed away, the Israelites making burnt offerings (fiery sign) the golden calf being set up, followed by the promises and prophecies concerning the coming of the Lamb. Then the Sun retrograded into Pisces at the time of the birth of Jesus Christ, the Pisces influence being shown by cures performed by stepping into pools of water, baptism introduced by John the Baptist, Christ choosing His first apostles from fishermen, and the first miracle being the turning of water into wine. Now, it was said, we are entering the sign of Aquarius, and the Uranian influence is already being strongly felt, all things to do with the Spirit and mind showing forth more strongly day by day.

Is it then unreasonable to suppose that in the cycles of evolution the starting-point of the wheel of life, the Zodiac, has always been symbolised by Gemini, and in the matter of religions, the final

result has been the materialisation in Virgo, and that Libra is the balancing sign, from which the ego either progresses or retrogrades.

I intended to leave the consideration of the theory in relation to the still more ancient Zodiac of ten signs only to abler minds than my own, but perhaps my own inclination was too strong, so I went into the matter, and after careful consideration, I find nothing to upset the theory, but rather a confirmation from the duality of sex point of view. If we construct a figure of two interlaced pentagons within the circle, we see the signs polarised definitely as male and female and if we separate the pentagons, we find two very harmonious figures, the one composed entirely of air, fire and male signs, the other of water, earth and female signs, and further the readers will observe that a triangle can be formed from the three points of fire and earth in each: air and water being represented by a line, can be imagined as unlimited and formless in themselves, but plastic and dependent on the other two, so to speak, to enable them to manifest any definite shape, such as mist, steam, ice, etc. At the same time we can have neither fire, water nor earth without air, I believe (I know nothing of chemistry), as, though one can strike a spark from a rock or stone, and set fire to grass, etc., it requires air to keep it alight or cause a flame.

I have read that the pentagon is the symbol of the perfect man, so if we take these two pentagons as representing the physical and spiritual man, we find the black figure composed of water and earth,

corresponding to the denser forms of Spirit, but the higher spiritual, white figure has only fire and air in its composition.

To heighten the analogy, if we place Gemini at the apex of an isosceles triangle we find the base composed of fire and air, corresponding to the triangle of Spirit, while Capricorn at the apex of the inverted triangle representing matter, forms the proper polarity, and the interlaced triangles, the base of the second being composed of water and earth, become completed.

Then if we draw lines from the four points of the bases of the triangles, we have the cross with an element at each point. This cannot be done if Aries is taken as the apex of the triangle of Spirit, as in that you have only fire represented, and in the cross the element of air would be wanting.

Examining this figure from the horoscopical side, if we remember the statement in *The Secret Doctrine* concerning the influence of the conjunction of the Sun and Moon on human generation, can we not find a connection between these ten signs of the Zodiac and the ten months the embryo remains *in utero*? Say that a child is conceived under the conjunction in Gemini, the sixth point at Capricorn signifies the minimum number of conjunctions, representing seven months, at which a child could be born with all its faculties though probably of weak physical constitution—and live a normal life on earth; while the tenth point at Taurus represents the maximum time, according to the obstetric tables, which could occur between conception and birth. Thus we should have the perfect

man, physical and spiritual, *if* there were no karma to be considered.

The ideas which rush to the mind from the contemplation of these figures from the Theosophical and Astrological standpoints are endless, and if I have started a few more minds on to some fresh paths of study, this little paper will not have been written in vain.

Caro

THE AWAKENING CHINA

At a meeting of the Wesleyan Methodist Missionary Society—at which, *inter alia*, complaint was made as to my "baneful influence" in strengthening opposition to missionaries in India—the Rev. Henry Haigh made a most interesting speech about China. He said that "China was bound to become a dominant influence in Asia:" while the day of Japan was quickly passing,

> the long day of China, awake with capacity and resources beyond all their calculations, had dawned. China was going to speak to the whole world, and it would do it soon. There were those living among us who would see China creating respect and even consternation in the Chancelleries of Europe, profoundly modifying commerce, and affecting both East and West with an atmosphere on which peace and the progress of religion would depend.

Many Theosophists will remember that H. P. Blavatsky prophesied this in 1888, when all the world regarded China as a dying country to be carved up by European nations. China has long been trampled on and oppressed; she is now beginning to feel her strength; how will she use it?

A. B.

CHRIST IS RISEN![1]

By ALBA

This day is the sacred day on which all humanity, without excepting one single man, celebrates its holy, heavenly brotherhood.—*Easter Sunday.* GOGOL.

MANY Russian writers have noticed the particular love of the Russian for Easter, the festival of spiritual Revival and universal Union.

In his article called 'Bright Resurrection' Gogol speaks of the impediment which prevents the man of our days from celebrating Easter as it should be observed. This impediment, according to him, is pride: The man of our day is lost in profound admiration of his own self; he has grown proud and has exalted himself above his brother; but there is yet another form of pride in him which is even worse—the pride of the mind. Our writer very pointedly observes that one may talk to a man of the bad qualities of his heart, but one cannot, without giving mortal offence, speak of the imperfections of his mind. Gogol gives the following characteristic of the man of our days:

"He believes in nothing and trusts to nothing; he has faith only in his own intelligence. What his intelligence does not perceive, that has no existence for him. He has even forgotten that the mind evolves with the moral growth of man, and that it stands still and even tends backwards when moral progress comes to a stop . . . . . He mistrusts everything; the heart of the man whom he has known for years, truth, God—the only thing he never mistrusts is his intelligence. . . . The intellectual passions are at work; there is personal enmity because of difference of opinion, because of contradiction in intellectual questions."

Sadness wrings the heart of the writer; he is unable to repress a groan, and he exclaims: "Great God! void and terrible is becoming Thy world."

After having drawn a sad picture of the present mode of celebrating Easter in our country, amid a general bustle, idle calls which intentionally avoid finding each other at home, or meetings based on low motives, drinking and so forth, our writer asks: "What need is there amid such conditions of preserving the outward sacred customs of the church, whose heavenly Master has no more power over us? Or is this a new mockery of the spirit of darkness? But what need is there of this festival, which has lost its meaning?" And he himself answers: "In order that the few who still feel the spring-breeze of this festival should suddenly be filled with such deep sadness, as must be felt by the angels in heaven." Nevertheless Gogol cherishes the hope that it is precisely in Russia, where the Bright Day of Resurrection is so much loved, that this festival of Reconciliation will be celebrated in all its solemn beauty. Not because we are better than the rest (we may be worse), but because we are "as yet an unmelted metal," we have not yet taken a

[1] It is a gracious Russian custom on Easter to greet friends with the words: "Christ is risen!" and the answer is: "In truth He is risen," —then people kiss each other three times. You may see this going on in the churches and in the streets.

definite shape, we are not yet crystallised; all the wide spaces of the horizon are open to us, and we possess "an enterprising dauntlessness of our own"—the dauntlessness which by one outburst of Love burns up all chains and barriers.

Thus dreams the Russian writer. Theosophy, however, teaches that nothing can be obtained by a single outburst of the heart or the will, however sublime it may be; that everything must be won by conquest. A deep inner work, a rigid moral self-discipline, are needed to bring the rich ability of the Slavonic Spirit into harmony, which at present is wavering and lacking in strength. The elements must submit to the Spirit, and the pure flame of the Spirit will bring order and harmony into the raging elements. What was a chaos illumined by lightning will be transformed into a harmonious kosmos, full of power and beauty. And then, but only then, can his prophetic words be heard and the Bright Resurrection will shine upon suffering humanity.

The Great Festival must be preceded by strenuous work: "The Kingdom of Heaven is taken by violence." The Slavonic race has a great power in its possession—its unquenchable spiritual thirst. Through the darkness and storm of sad historical events, through the ecstasy of faith and the trackless roads of doubt, ever has this thirst for the Eternal burnt in our hearts with an inextinguishable flame, and our religious consciousness has steadily grown with it in depth and height. In this religious consciousness, awakened in far-off ages, lay hidden the true roots of our poets' best hopes and our own brightest dreams. For the sake of the building of

the form, we have for a time withdrawn from the aims of the Spirit; but life is teaching us with a terrifying power that we cannot forget its sources unpunished. The tragedy of our present experiences is entirely the fruit of spiritual disease. Life needs healing and uplifting; it needs the illumination of higher Truth to become human. And we must hasten to its help; but the healing of life must begin from the roots, *i.e.*, from the Spirit, and not from the branches and leaves, which are nourished by the roots and cannot exist without them. *The roots of life are hidden in religious consciousness*, in it are the beginning and the end of all existence.

We are already hearing voices in society and literature reminding us of the necessity of *living* a spiritual life. We have evidently turned away from the allurement of materialism to a deeper mood, and there is an invisible, but serious work going on in society, the seeking of Self and of God. A feeling is spreading abroad that "spring is coming;" that its gentle breeze is near; that soon all the voices of sensitive thinkers will join in a mighty call for spiritual revival; that from all sides will flow the streams of living water, and the creation of a new life will begin everywhere. The grass will grow, trees and flowers will blossom, birds will sing, earth will stand in the splendour of the rising sun, endless and glorious spaces be disclosed, and all the bells will ring the glad tidings of the dawn of the Bright Resurrection; and across our native land will resound the glad and powerful word of life: "Christ is risen!"

Alba

PERCEPTION IN MEN AND ANIMALS[1]

By A RUSSIAN

THERE is a great difference between the psychic apparatus of men and that of animals. This difference must undoubtedly greatly influence the animal's perception of the outer world. But *how* and *in what?* This is just what we do not know, and what we must try to discover.

To do this, we must consider our perception of the world, and analyse *in detail* how we perceive the world; then we must see how the animal must perceive it with its limited psychic apparatus.

First of all we must note, that our perception of the outward view and form of the world is very incorrect. We know that the world consists of bodies, but we always see and sense *only their surfaces*. We never see or sense the *body*. The body is a *concept*, made up of a series of remembered percepts, by way of reasoning and experiment. Only surfaces exist for direct sensation. The sensations of weight, mass, volume, which we mentally connect with 'a body,' are really connected merely with sensations of surfaces. We only *know*

[1] This paper is translated from an unpublished Russian book. We hope that the whole will be translated in time.- EDITOR.

that this sensation of surfaces comes from the body, but we never sense the body itself. Perhaps we might call the 'sensation of a body' the complicated sensation of surfaces, weight, mass, density, resistance, etc. But we must *mentally* bind all these sensations into one, and call this general sensation 'a body'. We sense directly only surfaces, and then *separately*—weight, resistance, etc. *A body as such* we never sense.

But we know that the world does not consist of surfaces: we know that we behold the world incorrectly. We know that we never see the world *as it is*, not even in the philosophical sense of expression, but merely in the geometrical. We never saw a cube, a globe, etc., always but surfaces. Knowing this, we mentally correct what we see. We *think* a body behind the surfaces. We can never even represent to ourselves a body. We cannot represent to ourselves a cube or a globe all at once from all sides, but only in perspective, clearly, the world does not exist in perspective; yet we cannot see it differently. We see only in perspective, *i.e.*, in our perception we distort the world through our eyes.

And we know that we do distort it. We know the world is not as we see it. Mentally we continually *correct* what the eye sees; we *substitute* a real content for the symbols of things, shown to us through our sight.

Our sight is a complicated faculty. It consists of ocular sensations *plus* memory of touch sensations. A child tries to touch everything it sees—its nurse's nose, the moon, the sunshine on the

wall. Only gradually does it learn to distinguish the near and the far by *sight alone*. And we know also that even in mature age, we are given to optical illusions.

We see distant objects flat *i.e.*, still more incorrectly than those near at hand, for relief is a symbol indicating a certain property of things. A man at a great distance appears to us as a silhouette. This is because we never touch anything at a great distance, and the eyes have not learned to note the differences of surfaces which are sensed by the finger-tips when they are close at hand.

We never can, even when near an object, see any part of the outward world such as it is, *i.e., such as we know it to be*. We never can see the writing-table or the cabinet *all at once, from all sides and inside*. Thus our eye distorts in a certain way the outward world, in order to be able, after looking around, to define the situation of things. But we never can see the world, *not from our standpoint*. And never can we see it correctly, without its being distorted by our sight.

Relief and perspective are both distortions of things by our sight. They are optical illusions, impositions made on us by sight. A cube in perspective is a conditional sign or symbol of a three-dimensional cube. All we see is only a conditional representation of that conditionally real three-dimensional world, studied by our geometry; it is not the world itself. According to what we see, we must guess at what it really is. We know that what we see is incorrect, and we represent

to ourselves—*i.e., we think*—the world not as we see it.

The ability of correcting what the eye sees, necessarily requires the power to form concepts, for the corrections are a result of reasoning, a process impossible without concepts.

But if we had no doubt as to the correctness of our sight, if we thought that the world were such as we see it, we should represent and think of it quite differently. The world would be to us different from what it is now.

Without the faculty of correcting what the eye sees, we should see the world differently; *i.e.*, a great deal of *what exists* we should see incorrectly; we should not see a great deal of *what exists*, and should see much *that does not exist in reality*.

First of all we should see a great number of *imaginary movements*.

To our immediate sensation, every motion of our own is connected with the motion of all around us. We *know* that this motion is illusory, but we *see* it as real. Things turn round before us, run past us, overtake each other. Houses which we are slowly driving past, gradually turn; if we go more quickly, they also turn more quickly; trees suddenly grow up before us, run away, and disappear. This seeming animation of things, along with dream-visions, gave and still gives, the main materials for fairy-tales.

And the 'movements' of things in these cases are very complicated. See how strangely a strip of corn behaves before the railway-carriage window. It runs right under the window, slowly turns round itself, and runs aside. The trees in the forest evidently

run with different velocities, overtaking one another—a whole landscape of illusory motions. And the Sun, up to now, 'rises' and 'sets' in every known language—the Sun, whose 'motion' was once so passionately defended.

Though we *know* that these motions are illusory, we still *see* them, and sometimes are taken in by them. How many more illusions should we have, if we could not reason upon the causes producing them, and should accept all that we see as really existing?

I see, therefore it exists.

This statement is the main source of all illusions. It would be more correct to say:

I see, therefore it does not exist. Or at least: *I see, therefore it is otherwise.*

We are able to say the latter; but an animal is not able to think or say this. For an animal everything exists as it is seen. It must *believe* what it *sees.*

How then does the world appear to it?

The world appears to an animal as a series of complicated moving surfaces. An animal lives in a *two-dimensional world;* for it the universe has the property and the shape of a *surface.* And upon this surface goes on a great number of all kinds of movements of the most fantastic character.

Why should the world appear to an animal as a surface?

Firstly because it appears *to us* as a surface. But we know by reason that the world is not a surface, while the animal is incapable of such

reasoning. It accepts everything as it sees it. It cannot correct its eyes' impression—or at least, it cannot do so as well as we can.

We can measure *in three directions;* the properties of our mind allow this. An animal can measure simultaneously only *in two directions,* never simultaneously in three. For, not possessing concepts, it is unable to keep in mind a measure of the first direction, while measuring the second and the third. Let us explain this.

Suppose we measure a cube. To measure a cube in three different directions, we must, in measuring one direction, remember, keep in mind, the two other directions. We can keep them in mind only as concepts, *i.e.,* only by having mentally connected them with different concepts, having marked them by different labels. Thus, having marked off the first two directions by the labels of *length* and *breadth,* we can proceed to measure the *height.* This cannot be done differently. As remembered percepts, the first two dimensions of the cube are *identical,* and will necessarily melt into one in the mind. The animal cannot form concepts, is unable to mark off the two first dimensions of the cube by the labels of length and breadth. Therefore at the moment when it should begin to measure the height of the cube, the first two dimensions will melt into one. An animal measuring a cube, possessing only remembered percepts, without concepts, will be like a cat, which I once observed. She dragged her kittens —there were five or six of them—into different rooms, and then could not gather them together again. She caught one, and laid it down beside a second

kitten. Then she ran away for the third, and laid it down beside the first two. But presently she clutched the first one and took it away to another room, and laid it down beside the fourth kitten; then ran again to the first room, caught up the second kitten and carried it to the fifth, and so on. The cat struggled with the kittens for an hour, and was greatly worried over the business, but could not help herself. It was evident that she possessed no concepts which would enable her to remember how many kittens she had altogether.

It is very important to understand the attitude of animals towards the dimension of bodies.

The truth is that animals see only surfaces. (This we can state in full confidence, because we see only surfaces ourselves.) Seeing only surfaces, an animal can picture to itself only two dimensions. The third dimension, beside the first two, it would have *to think; i.e.*, this dimension must be a concept. But animals cannot form concepts. The third dimension appears also as a percept. Therefore, at the moment of its appearance, the first two percepts melt into one. The animal sees the difference between two dimensions, but it cannot see the difference between three. This difference must be *known*, and in order to know, one must be able to form concepts.

With animals, identical percepts must melt in memory into one, just as with us two simultaneous and equal phenomena, happening at one point, will melt into one phenomenon. It will be one phenomenon for the animal, just as for us, all equal

simultaneous phenomena happening at one point will be *one phenomenon*.

Thus the animal will see the world, as a surface, and measure this surface in two directions.

How then can we explain the fact, that the animals, being in a two-dimensional world, are able to get their bearings quite well in our three-dimensional world? How can we explain that a bird flies up and down and straight and to every side in all three directions; that a horse jumps over ditches and barriers; that a dog and a cat seemingly understand the properties of depth and height simultaneously with length and breadth?

To explain this we must return to the ground elements of animal psychology. An animal must remember as *individual* many properties of things which we remember as *general*—generic properties. They are helped in the discernment of this great mass of individual properties which they keep in memory, by the emotional tone which they receive with every percept, and with every memory of a sensation.

An animal, for instance, knows two roads as quite separate phenomena, which have nothing in common with each other: one phenomenon, *i.e.*, one road, consists of a series of definite percepts, tinted by definite emotional tones; the other phenomenon, *i.e.*, the other road, consists of a series of other definite percepts, tinted by other emotional tones. We say that one and the other are roads, the first to one place, the second to another. For an animal the two roads have *nothing in common*. But it remembers all the successive

emotional tones connected with the first road, and those connected with the second road, and therefore remembers both with their turnings, holes, fences, etc.

Thus the remembering of the definite properties of things seen helps the animal to get its bearings in the world of phenomena. But, as a rule, an animal is much more helpless than a man before new phenomena.

The animal we have said, sees two dimensions. It constantly senses the third, but does not see it. It senses it as something passing, as we sense time.

The surfaces seen by the animal possess many strange properties, above all, *numerous* and *various motions*.

As said before, all illusory movements must appear to the animal as quite real, just as they appear real to us, but we *know* that they are illusory: the turning of the house we are passing in driving, the growing of a tree from behind a corner, the movement of the moon between clouds, etc., etc. Moreover there must exist for the animal many movements we do not even suspect. The fact is that many objects appearing immovable to us—in fact *all things*—must appear to the animal as *moving*. *And in this motion it will see the third dimension of bodies*; i.e., *the third dimension of bodies will appear to it as motion*.

Let us try to imagine how the animal conceives the objects of the outer world.

Suppose it has before it a large circle and a large *globe* of the same diameter.

Standing opposite to them, the animal will see two circles; walking round them, it will notice that the globe remains a circle and that the circle gradually shrinks—becomes a narrow strip. Still walking on round the two, the animal will see the strip becoming wider and gradually turning into a circle. The globe will not change, but it will show strange phenomena, when the animal comes nearer to it.

Let us try to understand how an animal will conceive the surface of the globe, as distinct from the circle.

One thing is certain, that it will conceive the spherical surface *differently from us*. We conceive the convexity or sphericity as a property common to many surfaces. The animal, on account of its psychic apparatus, must conceive the sphericity as an *individual property* of the given globe. How does the sphericity, as an individual property of a given globe, appear to the animal?

We can say with full certainty that the sphericity will appear as the motion of the surface it sees.

When the animal approaches the globe there must happen something like this: the surface seen by the animal will begin to move rapidly; its centre will protrude itself, while all the other points will withdraw with a velocity in proportion to their distance from the centre. The animal must sense a spherical surface just in this way.

It reminds us of our sense of sound.

At a certain distance from the globe, the animal sees a surface. Approaching and touching some

point of the globe, it sees that the relation of all other points to this one has *changed*; in comparison with what should be on a surface, it sees that all the other points have moved, receded. Touching another point, it sees that all the other points also have receded from this one.

This property of the globe will appear as its *motion*, 'vibration'. The globe truly will be like a vibrating, oscillating surface. Just in the same way *every corner* of an immovable object must appear to an animal as *motion*.

The animal can see a corner of a three-dimensional thing only by moving round it and then it will seem that the thing has turned, that a new side has appeared and the former one has gone away, or receded. *An angle* will be conceived as a turning, as the motion of a thing, *i.e.*, as something *passing*, as a change in the conditions of the object. Remembering the angles seen before, *seen* as the motion of things, the animal will hold that they have already passed, ended, disappeared —that they are in *the past*.

Of course an animal cannot *reason* like this, but it will act as if it reasoned in this way.

If an animal could think of those phenomena —*i.e.*, of angles and curved surfaces which did not enter into its life before, it certainly would represent them *only in time*; *i.e.*, the animal could not suppose that they had any real existence in the present moment, *when they did not appear*. And if it could express an opinion about them, it would say that those angles exist in possibility, that they will be, but are not yet.

The corner of a house which a horse is passing every day, is to the horse a *phenomenon repeated under certain conditions*, yet existing only in time, and not as a permanent property of the house in space.

An angle for an animal must be a temporary phenomenon, and does not exist in space as for us.

Thus we see that an animal will conceive the properties of our third dimension as motion, and will ascribe these properties to time, *i.e.*, to the past, to the future, or to the present, *i.e.*, to the moment of the transition of the future into the past. This is a very important circumstance, in which the key to the understanding of our own concept of the world lies, and, we must therefore study it in detail.

Up to now we have been considering the higher animals—a dog, a cat, a horse. Now let us try to consider a lower one. Let us take a snail. We know nothing of its inner life, but its powers are doubtless very different from ours. Very likely the snail possesses very vague sensations of the outer world. Possibly it senses heat, cold, light, darkness, hunger—and instinctively—*i.e.*, urged by pleasure-pain guidance—reaches out for an untouched edge of a fresh leaf, on which it sits, and goes away from a dry leaf. Its movements are guided by *pleasure-pain*; it always strives towards the one and draws away from the other. *It always moves in one direction* from the unpleasant to the pleasant. Very likely it does not recognise or sense anything beyond this direction. This one line is all its world. The snail senses on this

line of its movements all the sensations coming from outside. They come out of time; out of the possible, they become the present. All our universe exists for the snail partly in possibility, or the future, partly in the past—*i.e.*, it exists only in time. Only the line exists for it in space. All the rest exists in time. It is more than likely that the snail does not realise its own movements; making efforts with all its body, it moves forward towards the fresh edge of a leaf, but it probably seems to the snail that the leaf is moving towards it, arising at this moment, appearing out of time, as for us the morning appears.

The snail is a one-dimensional animal.

A higher animal—a dog, a cat, a horse—these are two-dimensional animals. For them space appears as surface, as *a plane*, not merely as a line. Everything outside this surface appears to them in time.

Thus we see that the higher animal—the two-dimensional being, comparatively higher than the one-dimensional animal—has taken something away from time and has gained a dimension in space.

The world of the snail has one dimension—our second and third dimensions exist for it in time.

The world of a dog has two dimensions—our third dimension exists for it in time.

The animal can remember all the phenomena which it has observed, *i.e.*, all the properties of three-dimensional bodies with which it came in contact, but it cannot know that a phenomenon which seems to repeat itself is a permanent property of three-dimensional bodies—an angle, a curve, or a convexity.

Such is the psychology of perception of the world of two-dimensional beings. Every day there will rise a *new sun* for them. Yesterday's sun went away and will not repeat itself; to-morrow's sun does not yet exist.

Rostan did not understand the psychology of Chanticleer. A cock could not think that he *wakes* the sun by his crowing. The sun does not go to sleep for him. It goes away into the past, disappears, is destroyed, *ceases to be*. To-morrow, if it comes, it will be a new sun. In order to be, it must not wake up, but arise, be born. Chanticleer could think that he creates, gives birth to the sun by his crowing, that he forces it to appear, arise out of nothing—but he never could think that he wakes the sun. This would be human psychology.

For a cock there rises daily a new sun, just as for us there is daily a new morning, every year there begins a new spring.

A cock could not understand that the sun is one, one and the same yesterday and to-day—*just as very likely we could not understand that the morning is always the same and the spring is always the same.*

The motion of things—that which is not illusory even for us, a real motion, as the motion of a turning wheel, a rolling carriage, etc.—must differ very much for animals from the motion which they see in all immovable things, from that motion in which the third dimension appears to it.

These two kinds of motion will be incommensurable for it.

The animal will be able to measure an angle or a convex surface, although it does not understand their real significance and considers them as motion.

But it will never be able to measure real motion, *i.e.*, that which is motion for us. It is necessary for this to possess a conception of time, and to measure all movements in relation to a more stable one, *i.e.*, to compare all movements with a given one. An animal cannot do this, not being able to form concepts. Therefore movements which are real to us will be incommensurable, and, as immeasurable, incommensurable with other movements, which are real to it and are measurable, although they are illusory for us, and in reality represent the third dimension of bodies.

The latter is unavoidable. If an animal senses and measures as motion that which is not motion, it is clear that it cannot measure by one and the same measure what is and what is not motion.

But it does not follow that it cannot know the character of motion going on in our world, and conform itself to it. On the contrary, we see that an animal gets its bearings quite well among the movements of our three-dimensional world. Here it gets help from instinct, *i.e.*, a capacity, worked out during thousands of years of natural selection, to act expediently without consciousness of the aim. Animals thus adapt themselves quite well to the movements going on around them.

Discerning two kinds of phenomena, two kinds of movements, the animal must explain one of them by some inner property of the object, unknown to it, *i.e.*, it will ascribe this property, most likely to

the object's having a soul, and will regard movable things as alive. A kitten plays with its tail or with a ball, because both the tail and the ball run away from it. A bear will fight with the log, till the log throws it down from the tree, because it sees in the swinging log something alive and malicious. A horse shies at a bush, because the bush suddenly turns and a branch moves. In the last case the bush may not have moved at all; it was the horse that was running. But it *seemed* moving to the horse, therefore it was alive. Very likely everything moving is alive for the animals. Why does a dog bark so furiously at a rolling carriage? It is not quite clear to us. We do not see how the carriage turns, 'makes faces,' and turns over in the sight of the dog. It is all alive—wheels, top, splashers, seat, passengers—all this is *moving*, turning over.

Let us now reckon up all that we have seen. We have established that a man possesses sensations, perceptions and conceptions; that the higher animals possess sensations and perceptions; and that the lower animals possess only sensations. We have deduced the conclusion, that the animals have no concepts, mainly from the fact that they have no speech. Then we have established, that, having no concepts, the animals cannot conceive the third dimension; they see the world as a surface, and have no means, no tools, for correcting their defective sensations of the world. Further, we have found that the animals, seeing the world as a surface, see in this surface a great number of movements which do not exist for us. They must represent to themselves as *movements* just those

properties of bodies, which we consider as their three-dimensional properties. Thus an angle and a spherical surface must appear to them as a motion of the surface. And thus we came to the deduction, that all which exists for us as *stable*, in the domain of the third dimension, must be taken by the animals, as *passing* things, things that are happening, temporary phenomena.

Thus, in all its relations to the world, the animal appears to be quite analogous to the supposed unreal, two-dimensional being living on a surface. All our world appears to the animal as a surface, through which phenomena are passing, going on in time or with the time.

Therefore we may say that we have established the following: That with a certain limitation of the psychic apparatus, sensing the outer world, the world will change in its shape and properties for the subject possessing such apparatus. And two subjects, living in close proximity, but possessing different psychic apparatus, will live in different worlds, and the properties and dimensions of the worlds will be different to them. And we have seen conditions—not imagined, not invented, but really existing in nature,—*i.e.*, psychic conditions of animal life, under which the world appears either as surface or even as a line.

Thus we have established that the three-dimensional extension of the world for us depends upon the properties of our psychic apparatus. Otherwise, that the three dimensions are not the property of the world, but a property of *our* conception of the world.

In other words, the three dimensions of the world are a property of its reflection in our consciousness.

If this be true, it is evident that we have really proved the dependence of space on the sense of space. And, having proved the existence of a sense of space, comparatively lower than ours, we have also proved the possibility of a sense of space higher than ours.

And we must admit that if we develop a fourth unit of reasoning, differing from conception as conception differs from perception, the surrounding world will simultaneously show a fourth characteristic, which we can call geometrically the fourth direction, or the fourth perpendicular, because this characteristic will contain properties of things perpendicular to all known ones, and not parallel with any of them. Otherwise, we may see or sense ourselves in a space not of three but of four dimensions, and in the surrounding things and in our own bodies will appear the general properties of the fourth dimension—properties which we did not notice before, or which we considered as individual properties or as motions, just as animals consider as movement the extension of things in the third dimension.

Seeing ourselves in a four-dimensional world, we shall see that the three-dimensional world does not really exist, and never did exist, that it was a creation of our own imagination, a phantom, an illusion, a vision, an optical delusion, all you please, but no reality.

And all this is not at all a 'hypothesis,' not a supposition but a perfectly correct metaphysical

fact, such a fact as the existence of infinity. Positivism should, for its very existence, destroy in some way infinity, or at least call it a hypothesis, which may be true or not. But infinity is not a hypothesis, but a fact. And such a fact is also the many dimensions of space and all that these cause, *i.e.*, the unreality of all that is three-dimensional.

A Russian

Let us keep this before us, that an earnest protest against an incomplete conception of God, an inadequate expression of His nature, or imperfect explanation of His ways, is by no means irreverent, but only a loud call, to which the human spirit is bound, sooner or later, to respond, for a higher and better conception, expression, and explanation of all that concerns God and truth. And yet it has taken the long agony and travail of the human spirit to receive, and more fully express the truth about God in some worthier manner. On the one side, there is a revealing God, ever making Himself known more and more to men, as they were able to receive Him as so revealed. And on the other side, there has been a discovering man, knowing more and more of himself, finding out his own possibilities, and aspirations in higher measure, and so learning more of God as time rolled on. Human progress and Divine revelation are thus ever closely bound up together. They truly advance side by side, and ever in most intimate relation. Sometimes we come across such a phrase as "the God of the Theologians" and the meaning must be that conception of God, which up to that time had been formed. An effort to enlarge it and to make it more adequate deserves the highest praise. For whatever raises the value of an important asset of the mind does great service to the cause of truth, even though it seems to come at first by way of loud protest.

BUCHANAN BLAKE, B.D.

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

V

IN this incarnation Erato appears once more as a girl in a country corresponding to the southern states of the present American Republic. The exact locality seems to have been in the region of the modern Gulf of Mexico, although the Gulf, as it was then, had a very different coastline from the

present one, and was not nearly so deep or so cut in as we know it to-day.

Here Erato was born in 14,038 B.C. Her parents, Lachesis and Apis, were well-to-do people of a class equivalent to that of tenant-farmer. By race they were of the red-brown stock of Atlanteans, but of an older branch of this (the Tlavatli sub-race) which some two hundred years previously had been conquered by the redder Toltecs—a younger offshoot of the same people. The conquered race had, however, been well enough treated and by this time appears to have settled down as a kind of semi-independent community inferior to the governing class.

As Erato grew up she became quite a good-looking girl, extremely devoted to study, with a strongly marked tendency towards day-dreaming and romance. Her favourite book during these early years was one partly mythological in character and partly a collection of proverbs and moral precepts, written in queer hieroglyphics. But when she was about sixteen years old a romance of a more concrete nature came her way in the shape of a handsome, dashing young man, Aglaia, belonging to the upper or governing class, whose gallantry of manner and gay apparel took the heart of the gentle dreamer by storm. She yielded readily to his proposal of marriage and in spite of the prudent hesitation of her parents shortly afterwards became his wife.

It happened, however, that polygamy (or rather duogamy) was the rule of the race and time; and one result of this was that Erato, so far from entering into sole possession of her husband's home and heart, found herself confronted by the wife of

a previous marriage, Chamæleon, who naturally resented the intrusion and took little trouble to conceal the fact. This meant that Erato was destined to live for the first few years of her married life in an atmosphere of jealous opposition and intrigue, since Chamæleon showed herself no less an adept than others of her sex in the gentle art of making things uncomfortable for a rival. We are not told whether Erato retaliated in time, but probably the fact that the other had the advantage in seniority sufficed to keep the former in a position of due subjection. Chamæleon seems to have had considerable influence over Aglaia, and in all probability the husband did little to interfere with his conflicting wives. Aglaia in this incarnation appears to have changed considerably from the intense and fiercely vindictive character of the first of these lives, and to have been, this time, merely rather a weak and selfish individual who, though not exactly bad, was yet feeble and self-indulgent and liable to be led astray into undesirable courses of action, not so much through sheer wickedness, as through a tendency on all occasions to drift with the stream and to take the line of least resistance.

Unsatisfactory though such a man may have been as an object of devotion, yet Erato was certainly very deeply and sincerely devoted to him; and it was probably the fact of being buoyed up by such a feeling which caused her to be, on the whole, fairly happy for the first few years of her married life. Three children—Mu, Eros, and one other—were born, and upon these and her husband she lavished all the wealth of her love.

It was at the age of twenty-one or twenty-two that the cycle of trouble set in. For some reason or other—perhaps to make a better marriage, perhaps to satisfy a fickle and changeful mood, Aglaia one day made up his mind to take yet another wife in the person of our old acquaintance, Lacerta. This meant that, according to the law of the country, he had to get rid of one of the existing wives, since no man was allowed to possess more than two at a time. It became a question therefore as to whether the victim should be Chamæleon or Erato. Eventually, either owing to the hold which the former had upon her husband or to certain legal claims, the sentence of dismissal fell upon poor Erato. Her despair may be imagined; yet all protests were fruitless. It was in vain that she begged for mercy, and equally vain were her prayers that at least her children might be spared to her. In spite of everything, she was forcibly ejected and carried away over the undulating planes to a little town many days' journey from her home. Here she dwelt for a time, utterly broken down in health and feeling that all the reality had passed out of her life. The desire to see her husband and children once more grew, as the months went by, into a wild longing and this soon passed into a desperate determination to face all the difficulties and dangers which separated her from them.

It ended in her setting forth one night, taking with her a small supply of food. She did not go by the shorter and easier way by which she had come —the reason perhaps being the difficulty in finding the way alone across the vast trackless prairies.

She did not realise that by this route her journey must take more than a month; and so it was not long before she found her food-supply running short and was forced for the greater part of the way to subsist on berries and fruits. Struggling onward however, in spite of weariness, ill nourishment and exposure, the poor girl at length reached the neighbourhood of her home. But the strain had been too great.

Before she could communicate with her children, there came a sudden reaction and, overcome by all she had gone through, she was stricken down by a severe sickness. As she lay helpless in this condition, she was discovered by Lacerta, who drove her away without her having obtained even a glimpse of those whom she had set out to see, and for whom she had braved so many perils.

More than once she repeated the attempt yet every time only to be detected by Lacerta and repulsed. At last a stormy scene took place between Erato and Aglaia. Selfish as ever, and very much under the dominion of Lacerta, all he wanted was not to be troubled; and he ended by taking measures to remove Erato altogether from the neighbourhood.

Turned thus finally adrift, the heart-broken girl bethought her of her old home. Thither she set out; but alas! when she arrived there she found that both her parents were dead. Nevertheless she decided to remain there, and from that time onward she dwelt there for many years in solitude, gradually wasting in health through disappointment and the pining for her children. Time however is the

great healer of wounds, and there came a period at length when the memory of the past had begun in some degree to fade, and when not only her health but also something of her old interest in life began to revive.

It was during this period that she took up once again the book which she had loved to pore over as a young girl; and, as she read over again the familiar precepts and maxims, some of these seemed to come back to her with a new force and a curious freshness of charm and truth. One, for instance, told her that sorrow should ever be transmuted into the benefit of others, since only through suffering could come the sympathy that heals and the experience that guides; and that this was the use of sorrow. Seized with this ideal, she commenced to devote herself whole-heartedly to work for charity. Small though her resources were, yet whatever she could spare she spent in the relief of trouble and sickness. Nor was she contented with mere gifts, but learnt also to give that personal sympathy and kindness which are of far more value than money. In this way her life soon became absorbed in new and ever-widening interests. In place of the family which she had lost, she found another and a larger family in her poorer brothers and sisters. Many years passed in this fashion, bringing with them the inevitable love and gratitude of those amongst whom she had worked. At last, lamented by one and all, she passed away at the age of sixty-two years.

DRAMATIS PERSONÆ

ERATO: ... *Father:* Lachesis. *Mother:* Apis. *Husband:* Aglaia. *Sons:* Mu, Eros.

AGLAIA: ... *First Wife:* Chamæleon. *Second Wife:* Erato. *Third Wife:* Lacerta.

VI

Since he is a good Theosophist now, we should naturally expect to find Erato in that remarkable gathering of the Theosophical clan which took place in the kingdom of Peru about the year 12,000 B. C.—a gathering from which hardly a single member of the present Society who has ever been identified in connection with these researches into the past is found to be missing. We are not disappointed, for our friend Erato duly appears, born (still as a girl) in the ruling caste of that country in the year 12,089, at the city now called Cuzco. Every line of lives that we have followed has led us to this civilisation, and a detailed description of it has already been published, and will occur again, with additional details, in our President's forthcoming book on the races: so it is unnecessary to repeat that description here. It will suffice to say that it furnished a distinctly favourable field for incarnation. The climate and position were excellent: there was a model government, far better than any at present existing; the

people were simple and contented, for there was no crime and no poverty, but all were well-clothed and fed.

The parents of Erato were rich and influential, the father Selene being a Tlecolen, or governor and magistrate. Erato was a beautiful girl, naturally studious and especially fond of painting and music; so here we see the artistic faculty showing itself once more as soon as there is a favourable field for its action. She did not go to school in the ordinary sense of the word, but was nevertheless thoroughly well taught by a body of visiting tutors who called in rotation. She was also well cared-for, two attendants following her everywhere as a sort of bodyguard.

Erato was of the Toltec sub-race, reddish-bronze in colour—a good specimen of that race at its best. She was kind-hearted and agreeable to all, and especially attached to her younger sister Spica; very fond also of pets of all sorts, animals and birds. Her life might be described as uneventful, though it was both full and happy to no common degree, for it was the life which their position imposed upon members of the ruling caste—an existence of ceaseless labour and unselfish devotion to the welfare of others. She married in due course a relation, a charming young man, who after her father's death succeeded to his office.

Only one occurrence stands out conspicuously amidst these busy years—an earthquake which spread devastation through the district over which her husband ruled, and called forth all his resourcefulness and administrative capacity. Both husband and

wife toiled unceasingly to repair its ravages, and to provide as far as might be for its victims; they certainly did nobly everything that could possibly be done, yielding their strength and their substance with royal lavishness in the service of the stricken.

They lived together in happiness and usefulness to an advanced age, and by a beautiful coincidence they ended this ideal life by dying together on the same day, Erato being then eighty-five. A singularly perfect life, spent entirely in loving service, and therefore ideal.

DRAMATIS PERSONÆ

See LIFE No. XV of *Alcyone* (THE THEOSOPHIST, vol. XXXII, p. 92 and p. 819.)

It certainly does appear that there are more and richer things in the human soul than are dreamt of in the human understanding. The forms or shaping moulds of knowledge should not wage war against the materials of knowledge. Mere thought by itself is empty. Explicit reason should not disdain implicit reason. Abstract and formal logic should not seek to pour discredit over the rich, though novel and as yet unclassified, treasure of psychology. Severe reasoning should not ostracize wonder and awe, or expect celestial messengers to wear the prescribed uniform of rather pedantic schools under local or sectarian control. We must not demand from angels that they should at once tell us their names, in order that we may forthwith proceed to dissect and classify them as though they were insects. Wise men learn how to be content with "knowing in part".

A. H. CRAUFURD, M.A.

A MYSTIC HALL OF LEARNING

By ALEX

IN the course of experiments extending over three and a half years the writer has been gradually awakened to a state of consciousness wherein knowledge of and instruction in the Plan of the Logos may be gained. Here also it is possible to work under the guidance of high Intelligences for the furtherance of this Plan, and, in accelerating one's own evolution, to assist that of mankind.

In expressing by means of physical words, the experiences and sensations which occur whilst the consciousness is functioning in super-physical realms, one has perforce to employ the language of symbols. The brain, being physical, can only interpret the workings of the mind on higher planes by comparing the sensations produced upon it with those which arise from the operation of the physical senses. So, when, in endeavouring to express the phenomena of these higher planes, use is made of such expressions as 'I see,' 'I hear,' or 'I feel,' it must not be thought that the physical organs of sense are being stimulated. It follows therefore that the objects which are described as causing the sensations of sight, sound or touch are not actualities of physical matter, but are only figures

of speech symbolic of the super-physical influences impinging on the mind which the brain is endeavouring to interpret. The writer has noticed, however, that sensations which he interprets as 'seeing,' others, investigating the same phenomena, will interpret by the same expression. Further, even in the symbols used to express that which causes the sensation, a marked degree of similarity is noticeable. Small details may vary with different observers but the use of certain symbols of form, colour, size and locality to express particular sensations is almost universal. In setting forth therefore, by the help of this symbology, what may be termed the 'externals' of this state of consciousness, the writer is encouraged to hope that he will render himself intelligible to those who have had experiences similar to his own and that these notes may be of use to them for collative purposes. Perhaps also those just awakening to these realms of nature may find something of assistance to them in understanding and utilising the experiences through which they are passing.

This state of consciousness is best described by saying that the seeker after knowledge is transferred to a plane whereon is situated a large Hall. This is known as the 'Hall of Learning' though sometimes it is spoken of as the 'Hall of Memory' or 'Golden Hall'. Herein the seeker may study, listen to the discourses of Masters or Teachers, and even be personally instructed by Them.

The transference of consciousness from the physical plane to that of the Hall may be effected in various ways. When some practice has been

obtained, the change may be made almost instantaneously by a single effort of Will. In earlier stages, however, intermediate experiences are undergone, and the change partakes of the nature of a journey. The first stage of this journey is of necessity the vacating of the physical body. It is outside the province of this article to discuss the means whereby this is effected; let it suffice that having left the physical tenement, the soul sets forth on its search for knowledge, sometimes alone, but more usually guided by others of more experience. In describing the course taken by such a seeker in his journey to the Hall, the writer intends to introduce the phenomena which, in his experience, may occur. It must not be thought that they need all be experienced in every such journey but, on the other hand, any of them may arise.

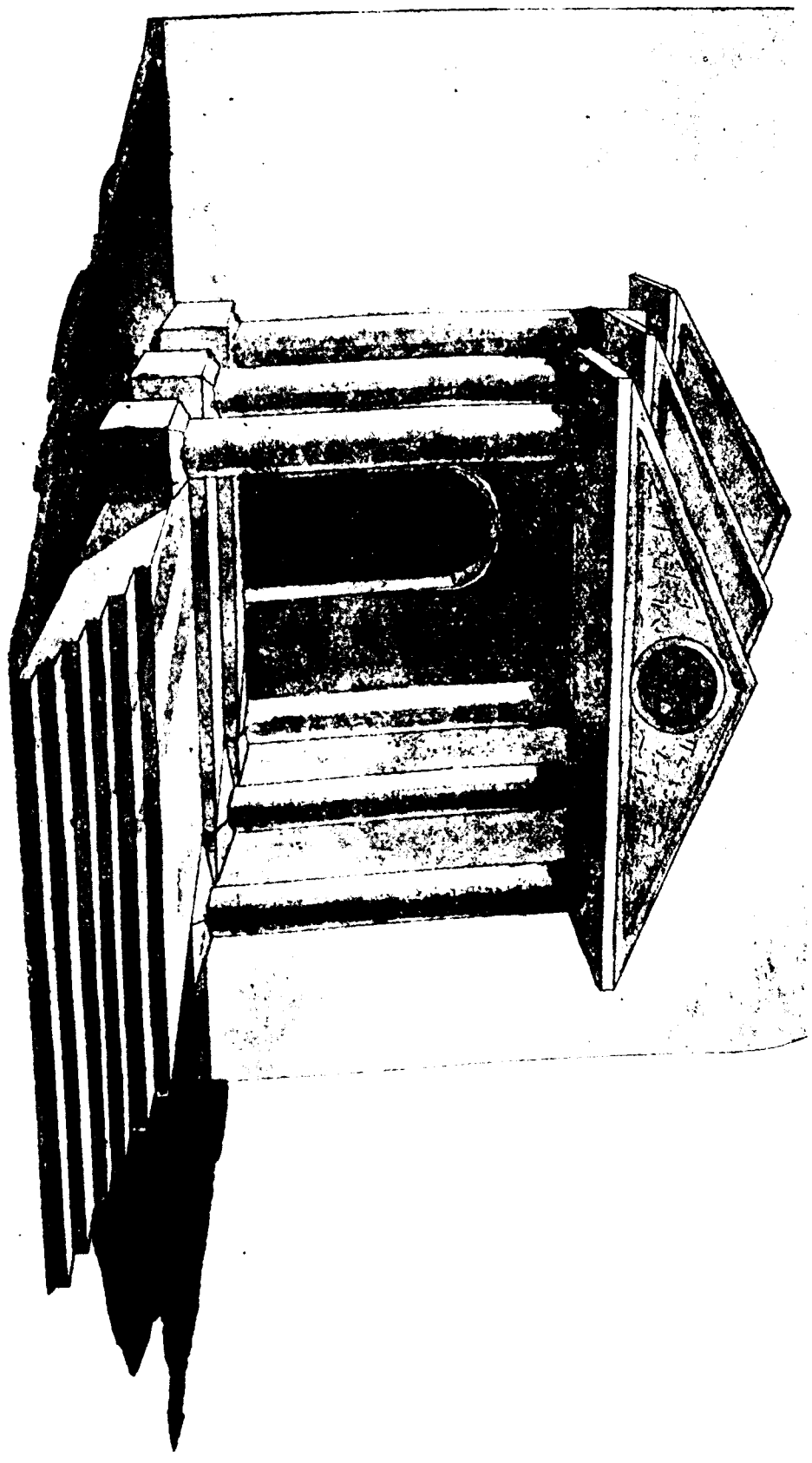
The Way to the Hall. The soul, having left the physical body, finds itself in space, infinite and void. After an interval of contemplation the wish to proceed arises. It is instantly gratified, the soul moving, or rather, space appearing to move past it. A great conical mountain, rising from and ascending to infinity, becomes visible; round this may be discerned the outline of a road. Again the wish to investigate produces movement, and the seeker finds himself upon this road. From this experience the first-fruits of the search may be reaped. It is evident that, in these realms, to wish is to obtain. Will appears to be the ruling factor. Later, the seeker learns that the power to attain any object depends solely upon the strength,

control, and direction or concentration of the will upon that object. From this it is obvious that in order to progress in the search for knowledge he should strive to control and strengthen his will. The road upon which the seeker now stands appears to be about twelve feet wide and to be cut out of ice. Above towers the mountain, below is a bottomless abyss. Some little distance onward the road ends in a precipice. Opposite to this, and separated from it by the abyss, is a perpendicular cliff, rising somewhat higher than the level of the road. On the top of this cliff is a plain, and on this stands the Hall. Flowing along the plain and falling over into the abyss is a river called the 'River of Wisdom' or 'Knowledge;' some of its waters of Divine Wisdom fall upon the earth, which may be discerned as a small globe far below. Between the edge of the cliff and the Hall burns a fire, a 'Cleansing' fire, and it is fanned by a Wind called the 'Breath of Life'. If the seeker would still proceed with his search, let him use the knowledge so far gained and will to advance. Upon doing so he will appear to step over the precipice. At first this may cause a sensation of fear and, proportionate to this fear, a sense of falling. Sometimes guides or helpers hold the terror-stricken soul up. With experience, or knowledge, this step over the precipice is fearlessly taken and the seeker moves across until he reaches the opposite cliff. On touching the face of this, which has an appearance as of glass, an upward gliding motion is made until the top is reached and the seeker stands upon the plain. Here a fresh ordeal

confronts him. To reach the Hall it is necessary to pass through the fire. If, profiting by experience, the seeker will boldly step forward, he will find that he passes unharmed through the fire and stands in front of the Hall.

The Exterior of the Hall. The Hall is of white marble, beautifully luminous in the pale golden light that usually surrounds it. Sometimes other colours are visible, but gold or yellow is the most prevalent. The side-walls, which run parallel to the edge of the cliff, have a wide longitudinal panel, in which are windows. The top of the Hall is semi-elliptical in shape; the front wall is absolutely plain, except for a porch which stands out from its centre.

The Porch. This has three parts. In front six steps rise from the ground, the highest widening out to form a halting place or platform. Beyond is the 'porch' itself and lastly the door or 'entrance' to the Hall. There is nothing of much to note in the first part. Within the porch and leading up to the entrance are two more steps; on either side of these and also of the platform are marble pillars, cylindrical in shape, resting on square bases level with the step they flank. Each pair of pillars supports a slab of solid stone on which rests a carved triangle of the same material. The slabs overlap, the last and highest being in contact with the front wall of the Hall, consequently the triangles rise each slightly higher than the one in front. The carving of the front triangle is as shown in the accompanying sketch which also indicates the position of hieroglyphic writing to be found on this triangle. The 'entrance' itself is



closed by a plain stout door of dark oak, set well within the wall. It bears a heart-shaped iron knocker and plate. To pass this door is the most difficult part of the journey and requires the exercise of considerable will power. When, however, the seeker is able to bring this to bear, the door, which never appears to open, passes over him and he stands at last within the Hall.

The Interior of the Hall. This is square, with, at the end furthest from the entrance, a semi-circular addition. Owing however to a portion on either side being curtained off, the body of the Hall presents a rectangular appearance. The space behind the curtains is partitioned so as to form several rooms or 'chapels'. Two very steep steps lead up to a semi-circular dais. This has the appearance of being raised about six feet above the body of the Hall; opening on to it are five alcoves which are also semi-circular. The general arrangement is shown on the accompanying plan. To go more into detail:

The Body of the Hall is open, and generally devoid of furniture. On either side is a line of plain marble pillars, (d, d) cylindrical in form, close to the side curtains. In the small space on the right of the steps leading to the dais is a shelf on which are two large books. That on the left (a) is called 'The Book of the Master of Time'. In it are to be found detailed accounts of all lives. It is written in hieroglyphic characters but whilst these are being read the events related present themselves, as it were, in a series of living pictures, even the production of sound being simulated. Translation is therefore

rendered easy. The Preface to this book gives the best idea of its character and scope; it runs as follows:

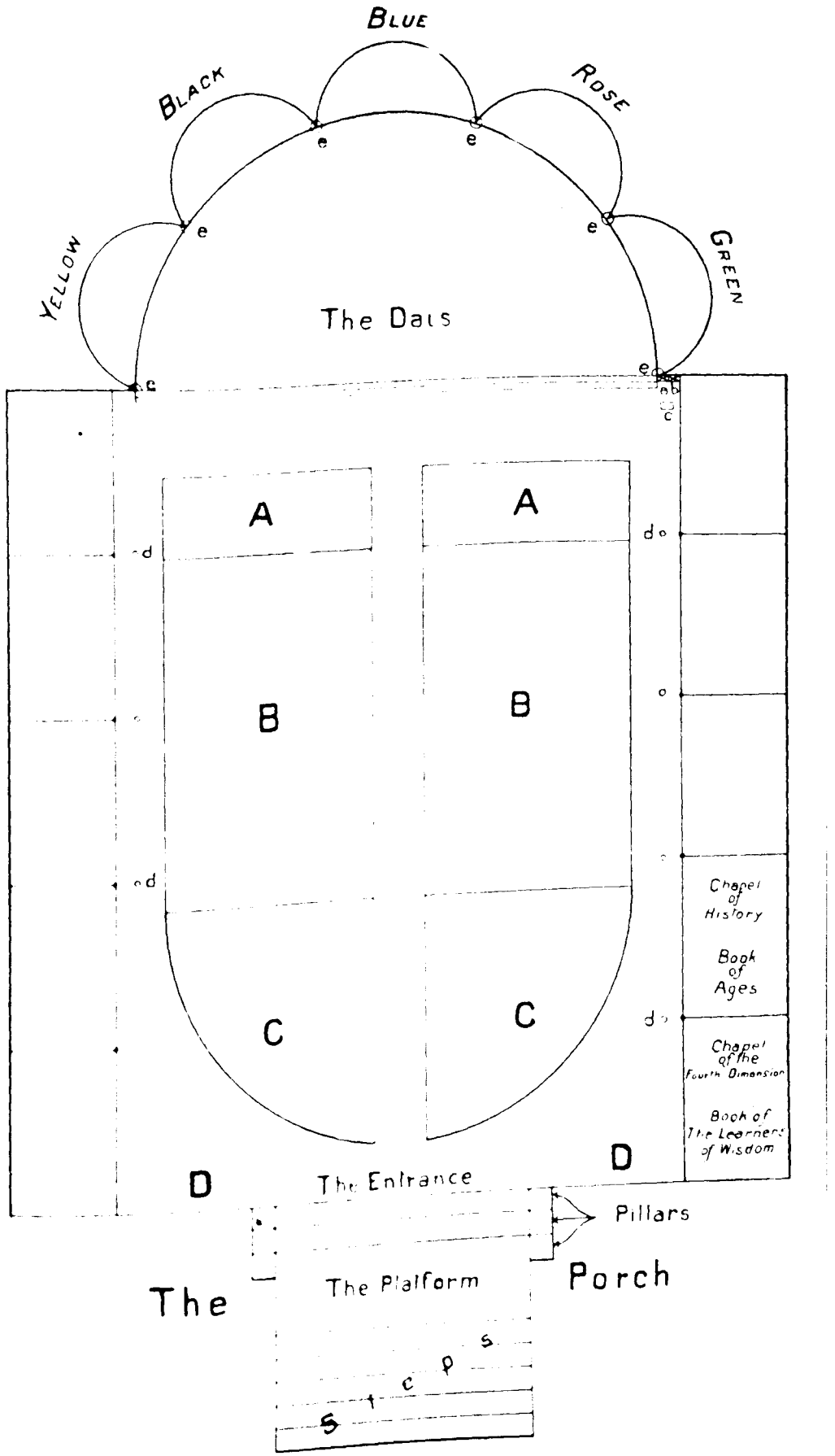
> The Book of the Master of Time in which are inscribed the times of all events. Time, as the earth knows it, is of no value, but the time of the periods of physical life are the times by which each Ego counts, and these are the times that are inscribed herein. The record is attainable by all when they shall count their life as they count a day. The days that are past are remembered, so are the 'Days' of the lives. As the events of the day are not all remembered, neither are the events of the life. But they are all inscribed herein, and the memory, refreshed by reading, remembers the events of the life. Therefore is this book written; not that the Masters may read and so judge of the works in the life when they have to deal it back, for that is known to them without reading; but that the soul can read its own life-events, and so, refreshing its memory of the experiences of the past, it may increase its power in the future. Those who read understand many things which beforehand were inexplicable. Even though the events were remembered the details were forgotten and without the details the events lose value.

The other book, that on the right (b) is called the 'Book of Life,' sometimes the 'Book of Karma'. It differs from the 'Book of the Master of Time' in that it gives only a summary of the lives, and a general statement of the karma generated and worked out in each. Sometimes this is represented diagrammatically. This latter book is usually the only one attainable by those who seek knowledge of their previous incarnations from motives of curiosity. Having learned the lessons to be gained by its perusal, the detailed accounts given in the 'Book of the Masters of Time,' become available for their study. In front of these books is a lectern on which they are placed whilst being read. There are generally a number of people in the body of the Hall. These are of three distinct classes. One consists of those who are conscious whilst in the Hall, though this does not necessarily imply that they carry through remembrance of this consciousness to their physical brains. They may be seen studying the books, discussing, either amongst themselves or with teachers, various branches of knowledge, or passing in and out of the chapels. Then there are those just attaining consciousness of the Hall. These wander about, observing one thing for a short time and then passing on to another; they are those who come to the Hall searching for facts instead of for *a* fact, looking for what there is to see instead of for a definite object; with the result that they learn but little. The third, and by far the most numerous class consists of those, who, although sufficiently developed to reach this plane during sleep, are not yet awake on it. They wander aimlessly about, for the most part in a somnolent condition, and are not present when any special teaching is about to be given. At these times seats are placed in the body of the Hall as indicated in the plan. They are arranged so as to leave a central and two side aisles. There appears to be some order of precedence in the allotment of these seats. In the portion (A) the more advanced students sit; and here are to be found the leaders of the Theosophical Society. In (B) is the main body of those who work in the Hall, whilst in (C) sit those who are in the less advanced stages of consciousness in these realms. In the open spaces (D) stand some of the above mentioned second class, the newcomers, who have just gained entrance to the Hall. These appear but semi-conscious of what is taking place.

The Chapels. As already has been stated a portion of the sides of the Hall is curtained off, this space being further partitioned so as to form several chapels, or shrines, of knowledge. In front of the curtains and opposite each of these partitions is one of the marble pillars already described. In each of these chapels, apparently, a special branch of knowledge is studied under a Teacher, and a book containing and setting forth knowledge of that particular subject is to be found therein. The hangings are thick and of a deep lilac colour. They divide in front of each chapel to allow of entrance. The writer has not been able to ascertain how many chapels there are in the Hall. The two nearest the entrance, on the right hand side, are filled with a dim lilac light. The first is devoted to the study of the Fourth Dimension, and the book relating thereto is called 'The Book of the Learners of Wisdom'. In the next chapel the history of the world may be studied. The book in this chapel is known to the writer as the 'Book of Ages;' in it are inscribed the historical events in the scheme, not of persons but of things.

The Steps. The steps which lead up to the dais seem to be twice as high as they are wide and to run the whole length of the dais.

The Dais. This, as before stated, appears to be about six feet above the body of the Hall. It is semi-circular and normally is filled with a bright yellow or golden light, which radiates out into the body of the Hall and even beyond, through the porch, into the surrounding space. Sometimes other colours are to be seen, but yellow is the prevalent one.



It is from this dais that the lectures or teachings are given forth. Some of the higher Beings who deliver these teachings do not stand on the dais but appear just over it. Students in this Hall never appear to ascend on to the dais, though sometimes the more advanced mount one or other of the steps leading up to it.

The Alcoves. Beyond the perimeter of the dais are five 'alcoves' or recesses. These also are semi-circular, their diameters, which are all of equal length, form chords to the arc of the dais and meet each other on its perimeter. At these meeting-points stand marble pillars, which, unlike those in the body of the Hall, have a spiral carved round them. The alcoves, with one exception, are filled with an intensely brilliant coloured light each having its particular colour which never varies. That on the left, looking at the dais, is yellow and it appears to be the refraction of this colour that gives the characteristic tint to the Hall. These colours are hard to describe and still harder to reproduce but perhaps some idea of them may be gathered by thinking, as it were, of higher 'octaves' of colour, purer, more exquisite, more transparent than those which may be produced with the aid of physical pigments. In this way it may be said that the yellow of this first alcove is similar to that by which Mr. Leadbeater in his book *Man Visible and Invisible* depicts the highest intellect. Next to this alcove is one of the deepest black, the shade representing malice, in the above-mentioned book. The central alcove is filled with a beautiful light blue, similar to that

depicting devotion to a noble ideal. The colours in the two right hand alcoves the writer has found difficult to ascertain, but that next to the blue seems to be of the rose colour depicting unselfish affection whilst the right hand one of all, the writer believes to be filled with a bright green, formed of the union of the yellow and the blue, which may be described as the green representing a thankful understanding. There are no curtains between these alcoves and the dais, but a thick veil of their particular colour obscures the interior from view. The alcoves appear to bear some relation to the chapels, but whereas in the latter special subjects are taught, the former would seem to be connected with various aspects of knowledge. They are presided over by Beings of a much higher order than those who teach in the chapels. The scientific aspect of knowledge, as exemplified by pure reason, logical deduction, precise methods and ordered research, seems to be connected with the yellow alcove and to be the predominant aspect of this particular Hall. The blue alcove seems to be connected with the religious aspect, such as devotional study, instruction by faith, example, etc. Of the rose and the green alcoves the writer has no knowledge. The colour of the left centre alcove is black, and this alcove is connected with the evil aspect of knowledge. It is presided over by an evil Being of great power, but he seems unable to come forth on to the dais except when knowledge is sought from him; moreover he seems afraid of the other Teachers, even those of lower degree. Black tentacles

like those of an octopus sometimes wave outside this alcove; but it is only evil thoughts that open its veil. When there are few of these the alcove seems closed. Those who in righteousness seek knowledge in the Hall extract from the presence of evil only the knowledge of how to combat it; they never enter this alcove, but learn to stay the egress of the Dweller within. Those however, who of set purpose enter, do not come out again into the Hall; they descend by another way, malignant, upon earth, there to work out the fruit of their wrong promptings on these high planes; they cannot regain the Hall, until they have eradicated evil co-equal to that which they have learned in it. They gain power therein, but also, in like measure, power which works against them in their ultimate uprising.

This description of the Hall is necessarily rendered incomplete by the writer's inexperience and limitations on this plane; but it may serve to show the wide range of knowledge which a full consciousness of these realms would open for study. Moreover there are other Halls, other Aspects of Knowledge, other Paths to the Light, which can be followed by those who seek. On one occasion, in this Hall, He who directs therein appeared over the dais and with Him Another not usually seen therein. This latter spoke to the assembled students seated below in this wise:

"So be peace upon you, and through you upon Earth. The time approaches when Unity shall become manifest upon earth. That Unity, that Love and that Fellowship which alone shall make possible the coming of the Lord. That peace be with you."

This One then departed and the Other addressed them thus:

"This has been shown to you that you may realise more fully how that we are One. Ye come here, some unknowing where ye come, some believing that herein all knowledge is to be gained. But I would have ye know that the knowledge which ye may find herein is as a grain of sand to the desert, compared with knowledge. Herein I teach; herein I meet with you; herein my Teachers transmit knowledge that I direct. But there are many Masters, there are many Halls of Learning, there are many paths to Attainment. But lest ye, in your incompleteness, imagine that these paths differ; that those who come here will never enter there, and that those who teach herein know not that which is given forth therein; or know not that We are One, our knowledge is but one Knowledge, our love but one Love; therefore came this One to manifest before you; that ye might see Him in my habitation, and the others shall see Me in His vesture. Because ye follow Me there is no reason why you should not follow Him, but rather ye should follow Him the more that ye may the better understand Me. And I speak this about Us two, for ye of the West know Us; yet so also it is with All. Ye study here because your development has been so directed. We are One, ye on earth must also strive for unity. We teach along various lines, so also ye on earth must fill each his appointed place. The Peace of Knowledge come unto you."

Alex.

THE SECRET OF A STAR

By EVA M. MARTIN

And the Spirit of Wisdom gave counsel, whose is the angel of the innermost sphere, the brightest of the sons of heaven,

Lord Adonai, who createst, remember the souls beneath thine altar.

And put a firmament between them and Thee, to divide the upper from the nether, and the inner from the without.

And whereas there hath been but one, let there henceforth be twain, the form and the substance, the apparent and the real;

That they who are bound may remain in the outer element.

But to me Thou committest thine only begotten, who shall enter within the veil.

And God made a firmament in the midst of all being, and divided the spirit from the body.

And the firmament is the gate of the kingdom of heaven.

And God gave the keys thereof to the angel of the second sphere, whose spirit is the Spirit of Understanding.

He is Hermes, the mediator, for he mediates between the outer and the inner.

He is the transmuter and the healer, Raphael the physician of souls.

There is no riddle he shall not solve for thee, nor any solid he shall not melt, nor any wall he shall not pass through.

Many are his states and his aspects; his weight is as lead, he runneth like water, he is light as the mist of dawn. . . .

And to him are committed the keys of the invisible, and of the Holy of Holies within the veil . . . .

He is the angel of the twofold states.

Clothed with the Sun.

The stars of midnight shall be dear
To her; and she shall lean her ear
In many a secret place
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face.

As she lay waiting, quite undisturbed by the ceaseless tumult of wind and rain, the door of the room was softly opened, and a small voice, rather awed, whispered: "Mother!"

"Come here, darling," she answered, in a voice of infinite tenderness. "Shut the door, and climb up on the bed, close beside me."

The child obeyed, laying his cheek against hers with a little sob that told the mother's heart much of childish sorrow and hardly-tried endurance. She stroked the dark head and whispered loving words, till presently he sat up and looked at her with eyes full of adoration, full, too, of questions —eyes strangely like her own.

"That's better!" she said. "No sadness tonight, Lucien. We're going to be happy together, like old times—just you and I. I made them promise to leave us quite alone for a whole hour."

The child made a little sound of content, and nestled down closely beside her. The light in the western sky was fading rapidly now, and but for the flickering flames in the grate the room was almost dark. The wind made a sudden wild onslaught on the windows.

"Tell me, Lucien," said the woman's voice, as the gust died away, "are you ever frightened?"

"Only sometimes . . . of people," he whispered cautiously.

She sighed, and her face was very pitiful for an instant.

"Try not to be, dearest," she said. "People can't hurt you—the real you. Never forget that."

The boy considered for a moment.

"But they can make it feel hurt," he said.

"Alas! so early a knowledge," the mother murmured.

"No one can really hurt it, Lucien," she said aloud. "People may be able to make you 'feel' hurt, but there is something in you that no one but yourself can touch, no one but yourself can hurt. Think of it as a small, bright spark, Lucien, some day to be a pure, clear-burning flame. Never let it grow dim! Never try to put it out! O my little lamp, burn bright! Burn bright!"

The boy gazed at her, thrilled by the passion in her voice.

"But there is nothing else you are afraid of?" she went on. "You are never afraid of outside things, Lucien? Of winds and rivers and trees, and dark places by night, and lonely places by day?"

He laughed, and shook his head, as at some absurd suggestion.

"How could I be?" he said.

"Oh, never let other people make you feel afraid of such things! They will tell you—not in words, perhaps, but in many subtle ways of suggestion and example—that you ought to feel fear of the dark, fear of the wind and the sea, fear of woods and lakes, and of all places where you are not surrounded by a crowd of men. Never believe them!

Always trust Nature, for she will never play you false. It may not be the same for everyone, but you and I, Lucien, are her children, and must never fear her. You and I are very close to her heart. The god of Wind—and Rain—and Dreams—" her eyes smiled into his as she spoke—"is our special friend, and under his star were we both born. You need never, never fear him, Lucien, nor any of his comrades. Love them all, for they will love you well."

A short silence fell, while the wind played softly in the trees outside the window.

Presently she spoke again.

"My books, Lucien—those on the lowest shelf. Keep them always. Read them when you are older. They will tell you things that I have no time to say."

The boy nodded, gravely. He knew the books of which she spoke. The very thought of them brought to his mind memories of lambent words and flowing, melodious phrases, which, when read aloud or learnt by heart, he had perhaps only half comprehended, but wholly loved. He slipped his hand into his mother's, and half sat, half lay, beside her, happy and at peace after the puzzling trouble and loneliness of the day.

"*The Last Invocation*—say it for me," she murmured. "You have not forgotten? 'At the last, tenderly'."

"At the last, tenderly,"—the child's clear voice took it up

> From the walls of the powerful, fortress'd house,
> From the clasp of the knitted locks—from the keep of well-closed doors,

Let me be wafted.
Let me glide noiselessly forth;
With the key of softness unlock the locks—with a whisper
Set ope the doors, O Soul!
Tenderly! be not impatient!
(Strong is your hold, O *mortal* flesh!
Strong is your hold, O love.)

"Strong is your hold, O love"—she repeated, and sighed, while her fingers closed more tightly upon the small clinging ones of the child. "And now let us have *Fly, messenger!* I love to hear your little voice saying it."

The boy raised himself, and kneeling beside her on the bed, bright-eyed and eager, he spoke the rhythmical, familiar lines:

Fly messenger! through the streets of the cities, ankle-plumed Mercury fly!
Swift sinewy runner with arm held up on high!
Naked along the wind, thy beautiful feet
Glancing over the mountains, under the sun,
By meadows and water-sides—into the great towns like a devouring flame,
Through slums and vapours and dismal suburban streets,
With startling of innumerable eyes—fly, *messenger*, fly!
Joy, joy, the glad news!
For He whom we wait *is risen!*
He is descended among his children
He is come to dwell on the Earth!

The woman lay for a few moments with closed eyes, while the boy watched her, somewhat puzzled. Suddenly she opened them with a glad, bright look of welcome and recognition.

"Are you there, Friend?" she said, very low.

The child was conscious of a little thrill of wonder, but the firm clasp of his mother's hand completely banished fear.

At her words a cool, gentle wind, passed through the room, a wind that spoke of wide open spaces, of moorlands and heather, of pine-woods and the

tossing sea. The boy drew in a deep breath, closing his eyes for the sweet freshness and fragrance of it, and when he opened them again a figure was standing by the window.

He glanced at his mother, and saw her face glorified by a smile of unutterable gladness—the light of the Spirit visibly shining through the flesh.

Then the newcomer moved towards them, and, as he passed the fire, bright flames leapt up around him, violet and crimson and gold, so that he stood for an instant encircled by a radiant aureole.

"I am glad you have come," said the woman. "You find me ready to go. Not unwillingly will I follow you, O Psychopompus, guide and leader of souls!"

She smiled up at him with an exquisite trustfulness, still clasping the child's hand tightly in her own.

The other stood looking at them for a moment, with grave dark eyes that had a sweet wildness as of moors and forest glens, a purity as of deep wells fed by some secret fountain, a joy and a sadness as of sunshine blended with April rains.

And in the two pairs of eyes that looked back at him there was a likeness, a reflected kinship of expression, telling of some subtle bond between the three.

"Dost thou know who I am?" he said suddenly to Lucien, with a smile of such beauty that the child's heart leapt in response to it.

He glanced a little shyly at his mother before answering, and then, encouraged by her eyes,

he whispered: "I think you are 'Fly messenger!' You are the God Hermes."

"Truly, he is one of my children," said the stranger in delight. "How didst thou know me so quickly, my son?"

"You have wings on your feet," said the boy. "They shone in the fire-light."

"Thou hast quick eyes!" exclaimed the other.

The woman smiled.

"I have told him much of you," she said. "Some he understands, but not all. He is very young, but he has eyes that see, and a heart that feels, and a spirit that sometimes can scarcely bear the limitations of his body. Oh, promise me that you will watch over him, and teach him, and be a friend to him as you have ever been to me! He was born under your sign. Mercury is his ruling planet, and already I have seen much of that influence in him. O Hermes! Mercury! help him! For I foresee many sorrows and much pain, and my heart is sore at leaving him."

"Thou shalt not be troubled about him," said the God, and took the clasped hands of mother and child within his own. "I will be his friend, and he mine. Do not fear for him."

Her eyes spoke her gratitude, and then she smiled.

"You come in very gentle guise to-night," she said. "I expected to see you in more formidable shape, hearing so great a turmoil of wind and rain outside my windows these last three days."

"Thou knowest that this month of May hath memories," replied the other, a little sadly. "My

servants, the Wind and the Rain, find it hard to forget, for their memories are longer than the memories of men."

"Ah! the Mercuralia!" she said. "Those were great days—but you have your worshippers still, my Friend. Never think that they are lost to you, or that in their deepest hearts they could ever really forget."

As she spoke, the boy drew his hand out of hers, and, still kneeling, fixed his eyes on the God's face with an expression of the utmost intensity, as though he were striving to remember something that only just eluded him. One or two hurried syllables fell from his lips, fragments of a long-dead language. Then the effort failed, and his eyes filled with tears.

"I can't remember . . . but I know there was something . . . it was so beautiful!"

"Never mind, my son," said Hermes, comforting him, while his eyes met the mother's in a smile of understanding. "Some day thou wilt perhaps remember. Come, thou and I will make friends now—or is it only a re-making? . . . . I will tell thee tales of what I have seen to-night in my wanderings over hill and dale."

He lifted the child in his arms, and sat down with him beside the bed, where they were shaded from the firelight, and for a little space his voice, low and musical, floated out over the room, while the walls seemed to expand and vanish away, and the place was filled with the scent of spring flowers, the sound of running water, and the colours of morning in the fields of heaven.

Presently the sweet voice ceased, and the woman opened her eyes and came back from the far regions to which it had borne her.

"He sleeps," said Hermes. "It is well. I will lay him here beside you."

"O Prince of Story-tellers!" she said, and laughed softly. "Your tongue has lost none of its cunning since the day when Jupiter employed you to deliver Io from her gaoler, the myriad-eyed Argus! Strange how the old tales run in my head to-night. Psychopompus, guide of the souls of the dead! Oneiropompus, bringer of dreams! Both shalt thou be to me this night. Both shalt thou be, some day, to my child."

She pressed a kiss on the sleeping child's clear brow, and one into the palm of each small hand. Then she held out both her own to the God, who took them, and gazed into her eyes with a look that seemed to draw the soul from her body as the moon draws the sea from the earth.

There was a low sigh a flash of brightness—a hint of laughter on the air and once again the cool, sweet wind passed through the room. The storm outside dashed the window wide open, as if in a sudden glad access of strength. The trees sang, and tossed themselves to and fro. The fire leapt and danced in the grate. And the child stirred in his sleep, and smiled, because of the sweetness of his dreams.

(*To be Continued*)

Eva M. Martin

"THE T.S. HAS NO TENETS"

By M. HILARY CHARLES

IN my ten years of membership I have troubled THE THEOSOPHIST with but two articles, and this is the third and is likely to be the last. The first was on the seed-time, the second on the growth, and this is on the harvest of the new policy. As readers will not remember these articles, I had better quote and summarise from them both before proceeding to new ground.

'The Occultist and Practical Politics' came out in the May number for 1909. In it I suggested that the laws of the Occultist were immutable and for the majority unreachable, that he dealt most emphatically with man *as he should be*. That on the contrary the Statesman's laws dealt with man *as he was*. The heavenly Law-giver preached Ideals, the earthly Law-giver compromised with facts.

I have no means of judging how far the readers of this Magazine agreed with me, but granted my first contention, my second one arose from it quite naturally and without possibility of contradiction. I then said that because of this aloofness and immutability the Occultists should not try to deal with practical politics.

I gave examples; the Occultist's position of purity; his consequent condemnation of neo-malthusianism, so important a compromise in modern life. The Occultist's command not to kill; and the value of vivisection, and the necessity of meat-food for the average, etc., etc.

Then I quoted from Colonel Olcott to show that he had held the same views about the inadvisability of a spiritual society meddling in the concrete questions of the day. I will re-quote this passage:

> It will be as well to say a few words about the attitude of the Society towards caste and other social abuses that swarm about us—there is a necessary reformatory work to be carried on by specially fitted caste-reformers, individuals and societies. It is as much outside the field of our Society's corporate activity as diet, intemperance, widow-remarriage, chattel slavery, the social evil, vivisection, and fifty other outlets for philanthropic zeal. As a Society we abstain from meddling with them, though as individuals we are perfectly free to plunge into the thick of either of the fights they occasion. The Theosophical Society .... is above all these limitations of the physical man, spotless, immortal, divine, unchangeable! That is why I as President, never commit the Society to one side or the other of these questions.

I then went on to say that the existing President was bringing into the Theosophical Society several of these questions of the hour which Colonel Olcott specially mentioned as not being our affair; and I asked what these Centres or Leagues were going to become? Would they force (or try to force) impossibly high ideals on an unprepared world? Were they going in short to act as centres for a few (prepared to live up to those ideals) or to be centres of interference with fifth-race average man? I feared them, as centres of disturbance. Even as possible centres of aggression.

They were concrete nuclei, and the concrete *always* threatens separations and dissensions.

I then waited two years, and my next article came out in THE THEOSOPHIST of May 1911, 'Two Policies and their Dangers'. By this time the Leagues had gained in power, and in one case (The Anti-vivisection League) they hoped deliberately to interfere with the existing state of affairs, and to press on the public an ideal as yet too high to come within the scope of practical politics. I brought this into notice, and asked further if it was brotherly to have an Anti-anything in a Brotherhood. (I earned a good deal of misunderstanding, some ill-will, and eventually gained my point: Mrs. Besant asked the societies to change their names to Pro-something. As such they have our cordial good-will, they will make a good balance to the outer-world 'Pro-Research,' and will, I hope, do good work in time. That finished that incident.)

But another aspect of these Leagues had arisen by then. Once more I quoted Colonel Olcott's paragraph, and said that his ideal was evidently that the Society should live in the *Abstract*. I will quote from my article so as to show how the present situation was foreseen and described:

> Like a great Temple upon the hill above a city, we were to be above the jar and fret and petty needs and sordid questions of daily life. The worshipper was to leave his lower self and its needs and its strife of separateness below, and ascending for meditation to the great stillness, was to mingle there with those cosmic currents which feed the soul. What we take in meditation, we give out in love.

I then compared the existing regime busy at work at the time in spreading the T. S. Order of Service, and in building up various passing-hour

Leagues on various ephemeral subjects. I was afraid of this kama-manasic sheath which was being built on to the T. S., which seemed before to have been but an incarnation of Atma-Buddhi-Manas; but I supposed some good reason for it. I wrote:

> Believing that some such reason lies behind the advice given, and feeling that the aim of the T.S. Order of Service is beautiful (it describes itself as an "Organisation of All who Serve, in the Service of All who Suffer"), I try to reconcile myself to its manifestations. But it is not an easy task! The shrines, leagues, booths, bookstalls—I had almost said workshops—that are being built all along the road to the Great White Temple, rather assail the senses, and distract the thoughts as one climbs! "*Down with neo-malthusianism! Turn in here for anti-vivisection! Are you a vegetarian? Why not votes for women?*" All this clamour in the silence of the hills, and within the shadow of the veiled gate! From the point of view of one to whom silence and space are *guides to the Unseen*, it is difficult to be tolerant to these busy folks in the variegated booths. Well, even the Christian Master found it hard to tolerate those who gave you small change or sold the sacrificial doves; "My Father's house shall be called a house *of prayer*," He said.

And then I added that I feared these Leagues would lead eventually to Sectarianism. And I put that word in capitals!

Now I ask those readers who are aware of the set of the currents in our midst to-day, to see whether those fears of mine were not terribly well founded. I claim that the booths, shrines, and bookstalls, along the path to the Great White Temple are now not only a 'distraction,' but that one of the Shrines threatens to spread its tenets right across the path; so that it will be very difficult to reach the Temple at all except through its gateway! This was a calamity that I never in my most pessimistic moments thought of anticipating!

Lest any should think that my fears are even now ill-founded. I will quote from the S. African Sectional Magazine *Seeker* just to hand.

> We have to decide (Annual Convention, April) what attitude the Society will adopt towards the Order of the Star in the East, and no doubt there will arise the knotty problem whether the Society, which is creedless, can attach itself in any particular way whatsoever to an Order which is founded on a particular doctrine, and whether it may not injure the general work of the Society to do so. Of course aspirants to membership in the Order who have dipped into the significance of such an event as the coming of a World-Teacher may see no harm in closely associating with this subsidiary Order of the T. S. To them, for the time being, the Order transcends the Society, and that inspiration and new direction that the world is to be given, must necessarily be shared and followed by the Society at large. In that time we may well think that the Society will look to the Order rather than the Order to the Society. However that may be, the views of such as think that the Society should not be committed to support an Order which sets up a particular doctrine, must be respected. Personally we should like to see an unbounded desire to assist the Order by an independent effort on the part of its members.

That, by whoever it is written—is written by a man doing his best to be neutral and impartial. My respect to him! And it is also written (as one can see) by a man in the midst of an astral swirl setting towards anything but neutrality! "To them, for the time being the Order transcends the Society"... "In that time we may well think that the Society will look to the Order, rather than the Order look to the Society!" That is: that we might have to gain access to the Great White Temple *via* the O. S. E. Shrine built across the path to it!

Take another Section. At their Convention, the New Zealanders announced that "the great purpose of the T. S." was the preparation of the world for the coming of the Lord Maitreya!

Take the French Section which announced in the *Matin* that "les theosophes croient"—and then proceeded to give a list of O. S. E.

beliefs, which are most emphatically NOT the creed of F. T. S. at large, for many of us came into the 'Universal Brotherhood' just to avoid all those mundane troubles which cluster round the worship of an *incarnate* God!

Of the German and American Sections I have not sufficient information to speak in detail. I have heard that the German Section is Anti-O. S. E. but hope this rumour is not true, as a Theosophist cannot be Anti-*anything* properly speaking.

(Since our "No moral code" declaration we cannot even be officially anti-untruth or anti-filth. I voted for this superlative declaration of liberty at the time, but have since wondered if humanity is sufficiently pure by instinct, to be safe without some good barrier of moral rule. That is another serious question, but irrelevant to this subject. Perhaps some other F. T. S. would write about it.)

Now as a *finale*, I propose to quote from the President's letter in the April *Vahan*; it will, one hopes, be a sufficient answer (to those who wish to remain loyal to our Constitution) as to "what attitude the Society will adopt towards the Order of the Star;" and a final solution of the problem as to whether "a society which is creedless" can in any direct way recognise special sectarian dogmas such as the Second Advent, a New Messiah, or any other of the lists of beliefs which are summarised in the French paper as "La Religion Nouvelle".

IMPARTIAL ATTITUDE OF THE T.S.

Dear Sir, I am asked to send you the following, which I have said over and over again, but which I am asked to repeat once more.

"THE T.S. HAS NO TENETS AS A SOCIETY. IT DOES NOT FAVOUR THE VIEWS OF ANY ONE CREED OR LEAGUE WHICH IT SHELTERS, ABOVE THE VIEWS OF ANY OTHER CREED OR LEAGUE WHICH IT SHELTERS. THE T.S. IS ABSOLUTELY NEUTRAL AND IMPARTIAL TO ALL SUCH SUBSIDIARY MATTERS, AND IS AND WILL REMAIN WITHOUT DISTINCTION OF CREED."

I add; is neutral and impartial to all views, except Brotherhood, whether primary or subsidiary. I am a little tired of repeating this, and hope that I shall not be asked to say it again. This is both my official and personal view. Ever yours, Annie Besant, President of the T.S.

Mrs. Besant's personal and official declaration leaves nothing to be desired in any way of utter clearness.

Now if the Society will loyally live up to our Constitution according to this reminder, and "not favour the views of any *one* League which it shelters, above any other;" the Path to the Great White Temple may remain clear of obstruction from the O. S. E. or any other structure. Let us hope this will come to pass, for there is an axiom that is only forgotten at our deadly peril—THE T. S. HAS NO TENETS.

M. Hilary Charles

(1) The Society cannot attach itself to any Order, nor to any particular view. In the early 'uncoloured' days, Colonel Olcott did affiliate it to at least one—I think to more than one—other Society, and no one made any fuss over it. But this did not work well, and such affiliations have been dropped. Colonel Olcott and Madame Blavatsky both became exoteric Buddhists, and he formed a Buddhist Theosophical Society, and founded Buddhist Schools; in these days, he would certainly have been attacked for compromising the neutrality of the

Society. I have adopted the plan of advising people who agree on any 'practical' point to work together in a League, thus guarding the neutrality of the Society more carefully than it has ever been guarded before—and am vigourously assailed therefor!

(2) The New Zealanders are as obviously within their right in thinking that the purpose of the T.S. is to prepare the world for the coming of the Lord Maitreya, as Mrs. Charles is within her right in holding the contrary.

(3) The *Matin*, a great Parisian newspaper, has no more to do with the French Section than the *Times* has with the English one. The article criticised was signed "Un Theosophe", and to say that the statements in this anonymous article were announcements made by the French Section is entirely misleading. The French Section is no more responsible for them than is Mrs. Charles herself.

(4) The Theosophical Society has not made a "No moral code declaration". In an article written by myself, before I was elected to the Presidency, I argued in favour of raising morality within the Society by holding up great moral ideals rather than by expelling those who fell below the average level of morality; and I said that as a dry matter of fact the Society had no code. The fact can be ascertained by looking at its official documents. This article by a private member cannot be called "our 'No moral code' declaration," for it committed no one but the writer. I am at a loss to know for what Mrs. Charles voted. The only vote

a member can cast, which affects the T.S., as a whole, is the vote for a President, once in seven years, or after a President's death.

(5) The statement in the *Vahan*: "The T.S. has no tenets. . . distinction of creed," I sent to that paper, hoping to satisfy Mrs. Charles. I copied it out as she wrote it, so as to leave no loophole for further blame. But there is nothing in it which adds to the force of the declarations of liberty of opinion which I have made over and over again, since I was elected President. It is no stronger than my previous statements—from the one I wrote many years ago, that appears in every THEOSOPHIST, every *Adyar Bulletin*, in most of my books, and in the *Information for Enquirers* (lately issued by me) down to the last I made in Paris, on April 7, 1912. I cannot do more.

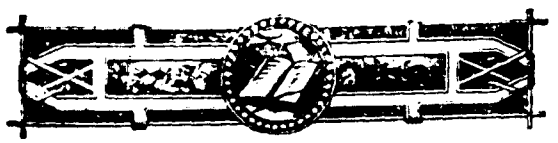
(6) It does not seem to strike Mrs. Charles that the frequent attacks made by herself, and by others stirred up by her, on members of the T.S. who exercise their constitutional liberty to hold and promulgate whatever opinions they please, form much more serious assaults on liberty of opinion in the T.S. than anything else which is being done at the present time. If members in New Zealand, South Africa, France, or India venture to express a view of which she does not approve, she attacks them: but why? They may not approve of her views; but they do not attack her for holding them. When she defends vivisection, she is not accused of compromising the T.S. A member of the T.S. has as much right to belong to the Order of the Star in the East without

being held up to public odium, as he has to belong to the Hindu, Zoroastrian, Buddhist, Christian, or Musalman faith. All these are equally outside the T.S., and members of all of them are equally entitled to join the T.S., without being exposed to insult. Cannot we rise above the *odium theologicum* in the T. S., and leave our brethren free to hold the opinions they think best, and to join whatever organisations—religious, social, political, scientific—they prefer? For myself, as President, I hold out the hand of fellowship to all, whatever may be their opinions, willing to work with them on all points on which we agree, however much we may differ on others.

Annie Besant, P.T.S.

THE HEADQUARTERS IN LONDON

OUR readers will be interested in seeing the outer court of the new London Headquarters. The picture shows the frontage to Tavistock Square, with the two wings enclosing the outer court, and the facade of the Library. The archway leads into the big quadrangle, round which the buildings will be erected, as shown in the sketch of the ground-floor, inset in the picture. The drawing is by Mr. Lutyens, our architect, who is now away in Delhi, engaged in imperial work.



QUARTERLY LITERARY SUPPLEMENT

REVIEWS

The Comte de St. Germain, a Monograph by I. Cooper-Oakley, with numerous illustrations. (Ars Regia, Milan. Price 4s.)

This valuable monograph appears as the fifth volume issued under the auspices of the International Committee for Research into Mystical Tradition, and it would, alone, justify the existence of that unobtrusive but useful body. Mrs. Cooper-Oakley brings to her task unwearied patience, steady industry, and a heart fully devoted to the great Being, a fragment of whose life is here given; little wonder, then, that she has done her task well.

The first chapter gives the various opinions as to the Count's parentage, Mrs. Cooper-Oakley holding that his father was Franz-Leopold, Prince Ragoczy, of Transylvania. The next deals with his travels and his extraordinary knowledge, every statement as throughout the whole book—being supported by documentary evidence. The third and fourth chapters are drawn from the *Souvenirs de Marie-Antoinette*, copied from the book in the library of Madame Fadéef, the aunt of H. P. Blavatsky; the third relates the strange interview between the Count and the unfortunate Queen, then high-placed on a throne that showed no sign of tottering, and the conversations held with him by the writer, who saw him, at intervals, up to 1820; in the fourth we are on the eve of the Revolution, and the Count declares that his disregarded warnings will be fulfilled: "*He* has pronounced and the decree will be executed." The fifth chapter lifts the veil from the secret diplomacy of Louis XV, who, from 1749, employed the Count as his agent, to be used or thrown aside as demanded by political

expediency—a difficult position, but one which enabled the Messenger of the White Lodge to do his work, great as were the risks to which he was exposed. Mrs. Cooper-Oakley unravels the tangle with singular skill, and has gathered together documents which justify her conclusion that "from Court to Court, among Kings, Princes and Ambassadors, the Comte de St. Germain was received and known, was trusted as friend, and by none feared as enemy". The following chapter also bears on this subject, containing some interesting Foreign Office correspondence.

The Count is next studied in Masonic tradition as he held high Masonic rank, being a representative of France in the great Masonic Convention, held in Paris in 1785; he was also at the Wilhelmsbad Conference in the same year, held to draw together the Rosicrucian subdivisions. A curious, interesting interview with him is quoted from Gräffer's reminiscences—1788-90—and his work for Rosicrucianism, visiting the scattered societies, and giving them the eastern teaching, is described.

A number of very valuable documents are added as appendices. We are glad to know that Mrs. Cooper-Oakley has a further volume on this wonderful life in preparation.

A. B.

The Ideals of Indian Art, by E. B. Havell. (John Murray, London. Price 15*s.* net.)

Hitherto in the history of mankind the profoundest influences that have swayed the heart of man have been religion and philosophy; to these it is evident that a third is being added, perhaps in future civilisations to play a role little dreamt of by men to-day. Art, as a preponderating influence in life, may be said to have begun its mission with Greek civilisation, and since then, century after century, it has opened up new avenues of communion between men and God. Any writer who helps earnest souls to understand better this pathway to the Divine is sure of a warm welcome from Theosophists, and it is for this reason that Mr. E. B. Havell's *The Ideals of Indian Art* deserves sympathetic study by all to whom artists convey an intelligible message.

It will come as a surprise to many who readily admit India's message to religions and philosophies, that she has

also one to the modern world of Art. In Europe we look on Art through Greek spectacles, and take for granted that if Art ever gave a message to men, beyond the confines of ancient Greece and mediæval and modern Europe, it was but in broken syllables. Mr. Havell shows that the Art of India speaks in no broken syllables, but is a voice that should be listened to in Europe to-day.

Mr. Havell is surely fully qualified for his task, having been formerly Principal of the Government School of Art and Keeper of the Art Gallery in Calcutta; he is already author of a work on Indian sculpture and painting. This book is clearly and enthusiastically written, and is illustrated by thirty-two full-page reproductions of works of art from various parts of India and from Java. He rightly insists at the commencement that Art is the expression of a nation's inmost life, and that to understand Indian Art it is necessary to understand the fundamental doctrines of Indian philosophy. With rare exceptions, the exponents of Indian Art have hitherto been accomplished scholars and archæologists who failed to see deeply into it, simply because the Indian philosophies that inspired Indian Art were to them mere theories and not truths. Mr. Havell's reverent acquiescence in these fundamental doctrines enables him to penetrate deeper and hence his value as a reliable guide in a fascinating field.

Very clearly Mr. Havell points out the initial difficulties in the way of students familiar with the art canons of the West:

> The opposition of Western materialism to the philosophy of the East makes it difficult for Europeans to approach Indian Art with anything like unprejudiced minds. The whole of modern European academic art-teaching has been based upon the unphilosophic theory that beauty is a quality which is inherent in certain aspects of matter or form, a quality first fully apprehended in the ancient world by the Greeks, and afterwards rediscovered by the artists of the Italian Renaissance..... Beauty, says the Indian philosopher, is subjective, not objective. It is not inherent in form or matter; it belongs only to Spirit, and can only be apprehended by spiritual vision. There is no beauty in a tree, or flower, or in man or woman, as such. All are perfectly fitted to fulfil their part in the cosmos; yet the beauty does not lie in the fitness itself, but in the divine idea which is impressed upon those human minds which are tuned to receive it..... Beauty belongs to the human mind; there is neither ugliness nor beauty in matter alone, and for an art student to devote himself wholly to studying form and matter with the idea of extracting beauty therefrom, is as vain as cutting open a drum to see where the sound comes from.

It has been a constant criticism of Indian Art that the objects represented, specially the human form, so often are

not true to nature. Indeed the Art of India in this respect is truly behind Greek Art, which worked from models and showed the beauty of natural things. Yet the Indian artist had a purpose in paying less attention to the model than did the Greek: it was to *symbolise* the object in its perfection rather than to depict it by idealising fragmentary representations of it in existence. Thus in representing Gods and Heroes, he did not make them idealised and perfectly-fashioned men; he gave them lion-like waists to symbolise strength, legs like a deer's or gazelle's for fleetness of foot, and long arms to symbolise supremacy in combat. When we criticise the artist's creation and say it is not true to nature, we utterly misinterpret his aim, which was not to represent a natural object but to symbolise it; the idea he conveys to the beholder through a symbolic channel is more important to the artist than that conveyed by the outer senses which demand conformity with nature. It would seem at first sight impossible to produce the required attitude in the beholder if his outer senses find fault with the representation, but we need only turn to the Italian "primitives" to find that in spite of lack of technique in many points they evoke in us still a purer, keener, more spiritual response than the painters of later schools with an almost perfect technique. This is due to the fact that in the works of these early painters, the thought and feeling of the artist work through a higher invisible medium than could be reached by later schools; in other words, in the "primitives" the life-side predominates over the form-side.

Now Indian Art at its best essentially deals with the life-side of nature rather than its form-side; hence of a necessity to the Indian artist symbolism is more important than truth to nature. As Mr. Havell points out, this is one of the difficulties before the lover of Art whose feelings have been trained only in occidental schools.

It is difficult to argue with those who are so steeped in Western academic prejudices as to treat all Hindu art as puerile and detestable because it has chosen the most simple and obvious forms of symbolism, such as a third eye to denote spiritual consciousness where the classical scholar would expect a Greek nymph, or a Roman Sybil, with an explanatory label a multiplicity of arms to denote the universal attributes of divinity, and a lion-like body in Gods and Heroes to express spiritual and physical strength. Such critics seem not to appreciate the fact that Hindu Art was not addressed, like modern Western Art, to a narrow coterie of *literati* for their pleasure and distraction. Its intention was to make the central ideas of Hindu religion and philosophy intelligible to all Hinduism, to satisfy

the unlettered but not unlearned Hindu peasant as well as the intellectual Brahmin. It does not come within the province of a critic to dictate to the artist what symbols he may or may not employ—to tell him that it is true Art to use *x*, *y*, and *z*, in his æsthetic notation, but not *a*, *b*, and *c*; or *vice versa*.

The rise and fall of the artistic impulse in the past may be compared to the swinging to and fro of a pendulum between the two poles of life and form. In Greece we see at the beginning of Art both life and form almost dormant; in the archaic period Art is striving to awake. Then follows a period when the artist feels an abundant life-impulse but still lacks the technique to express it adequately, and this stage is succeeded by the Periclean age when life and form are balanced, and the demands of the life are met by a perfect form resulting from a master's technique. From this summit begins the gradual decline, and step by step we note mere emphasis of form, and the high didactic purpose of the artist has degenerated into a desire to manifest the sensuous beauty of things. "The glory that was Greece" fades away to reappear in the Renaissance Art of Italy. Then in Italy, stage by stage, the same swing to and fro of the pendulum is seen, till it practically loses all its momentum.

To-day in Europe we have a condition of things where we have come to the limit for the moment of the form side of artistic effort. The bygone centuries have taught the modern artist some thing of their technique, and he now commands methods of expression which are without parallel. But in spite of the beauty of the technique, there is lacking in his work that immortal quality which alone makes it Art. He little feels to-day the life-side of nature, and considers that if he can group beautifully and show the beauty of things as they are, he has given the best there is to give. Of course here and there we find artists like Watts, who feel that the form-side is but the casket within which lies a wondrous jewel; they have realised that the artist must not only show things as they are, true in every way to nature, but also as having a significance appealing beyond the æsthetic sense to a spiritual faculty in man.

It is here that the ancient Indian artist is at one with his modern western co-worker as to the form in which the spiritual message is to be given. It is symbolism. It is characteristic of everything Indian that where the western artist ends, the Indian artist begins, for the clue to Indian

Art is that it is symbolic. Here lies the message of Indian Art to the western art-world to-day. For the artist in the twentieth century has come to the limit of achievement "after nature". The camera is truer than the artist, the cinematograph gives a dimension that he cannot show on his canvas or on his stone.

Yet so long as humanity exists, the artist will be needed, because his temperament adds a divine quality to the work that nothing mechanical can ever give. Only henceforth that temperament must be used to create with symbols, showing nature as the mirror of that play of forces in an archetypal realm, which is but dimly felt by men in their work-a-day world. It is for the lack of this message that modern Art feels so lifeless and empty and uninspiring to those who seek to know life at its best, that is, as it is felt and lived by God in His archetypal world.

Why art in Europe to-day is as an empty casket, Mr. Havell sees clearly, and thus he explains:

Bhakti is the moving spirit in all great religious Art, in the West as in the East. It is bhakti which lifts the art of Fra Angelico, or of Bellini, into a higher spiritual plane than that of Titian or Correggio. It is bhakti that we miss in nearly all the great *masters* of the Renaissance. Vanity, intellect, and wealth could raise another monument greater than S. Peter's at Rome; only bhakti *could* revive the glories of Bourges, Chartres, or the other great Gothic cathedrals of mediæval Europe. Forced labour, money, and artistic genius might create another Diwan-i-khas at Delhi another Elysium on earth for sensual desires and perhaps another Taj Mahal. But without bhakti India, whether she be Hindu, Muhammadan or Christian, can never again build shrines like those of Sanchi, Ajanta, Elephanta, or Ellora: and when bhakti is dead India, from being the home of the world's religions, will become the storm-centre of the East.

It is bhakti which now keeps Indian Art alive: it is the lack of it which makes modern Western Art so lifeless. The same spirit which in the days of Asoka and Kanishka brought *thousands* of willing craftsmen to devote their lives to the service of the Blessed One in building and adorning the stupas of Bharhut, Sanchi, and Amaravati, that same devotion which impelled the worshippers of Siva or Vishnu, century after century, to the stupendous task of hewing out of the living rock the temples of Ellora and Elephanta, and the followers of Mahavira to carve with infinite labour, fantasy, and skill the marvellous arabesques and tracery of their temples in Western India *this* bhakti is still a potent force in India, and if Great Britain could produce a statesman of Akbar's artistic understanding it might still be used, as Akbar used it, to consolidate the foundations of our Indian Empire. But this great spiritual force we usually ignore and condemn as superstition and barbarism. We try to exterminate it by the contra-*forces* of European science, European materialism, and European Philistinism.

Much as the West has reaped material benefits from her devotion to science, she has thereby lost the most precious thing necessary for the artist. A sense of deep devotion and gratitude to "a Power, not ourselves, that maketh for righteousness" is the atmosphere in which the art faculty blossoms, and this is lacking to-day. The undermining of theology by science has reacted on every phase of life in Europe, till in the intellectual and æsthetic world there is chaos, and men are distrustful of the divine heritage that is theirs by right as the children of God. A new synthesis of life is required before the new era for Art can dawn, and till once again there glows in men's hearts the spirit of gratitude the star cannot be born that will guide the artist to his high goal.

As in every other department of life, so in Art too, men are restless and know not whither to look for inspiration. We, who study Theosophy, know whence that inspiration will come, and can rejoice that as we prepare the way for the Coming of the Lord we are not working only for peace in men's hearts, but also for a joy of life which He will usher in.

C. J.

The Book of Job and the Problem of Suffering, by Buchanan Blake, B.D. (Hodder and Stoughton, London.)

Theosophical students are sometimes at a disadvantage: their Theosophy answers almost all broad questions concerning the origin and evolution of man and his ultimate goal and destiny, and thereby all problems which puzzle the ordinary student are to the Theosophist no more puzzles; because of this he fails to enjoy many of the books in which problems of interest are discussed and examined. Such was the impression on the reviewer's mind during his perusal of the book, which *without* Theosophical knowledge would have been more appreciated, because, perhaps more thoroughly read, on account of the perennial interest of the problem of suffering which is so intimately connected with the well-being of man.

The book is divided into two parts: (i) the text of the Book of Job is rendered into English verse; (ii) the problem of the Book of Job is examined. In the first part an attempt is made "to make the book speak for itself, by the adoption of a particular arrangement of the various successive portions. While Prologue

and Epilogue are written in prose all the rest is given in poetry." The writer has followed his conviction which is "that the text should first be so arranged that it may give its own message, and in its own historical surroundings." In the second part the problem is studied, and at the very outset a mistaken assumption is made: "It is our oldest statement of the never-ending problem." This is not true for there *are* in existence older statements of the great problem in the ancient books of India and other lands.

Space forbids our examining the arguments and explanations of the scholarly author at length; they are very interesting in themselves though no doubt a Theosophical interpretation of the great Book would be very different. Five great views are studied in this very good volume: (1) That suffering is sent as a public demonstration of the superiority of goodness, and its independence of any favourable lot; (2) That suffering is the direct result of, and punishment for wrong-doing, and that therefore the good man does not suffer; (3) That suffering is disciplinary, so that in the case of the good man it comes in no way as punishment, but as chastisement, to make him better; (4) That man should raise no question about suffering, or its purpose, but acknowledge his own ignorance, with a true spirit of worship and resignation, should "lie low and say nothing;" and (5) That suffering is a passing nothingness.

It is amazing how pages have been written on these topics while perhaps a two-penny pamphlet on *Elementary Lessons on Karma* by Mrs. Besant would have given a clue to the author and he would have viewed the Book of Job and its splendid themes in a new light. This may sound presumptuous, but truly such a thought kept on arising before the reviewer as he tried to follow the mind-activity of the learned author of this very instructive volume.

B. P. W.

The Wisdom of the West, by James H. Cousins. (The Theosophical Publishing Society, London. Price 1s. 6d. net.)

This volume is an introduction to the interpretative study of Irish Mythology; and consists of a series of lectures, extended and revised, which were delivered to various Gaelic, Mystical and Theosophical Societies. The author's apologia is the ethical significance of the study of Mythology. He finds that

moral codes as such find but little response in the hearts of men; but an appeal to the moral sense through the imagination produces results which mould character: hence the practical value in education of the study of this science so rich in symbols, "yes fabulous symbols of fabulous power, fabulous chivalry, fabulous swiftness, fabulous beauty; for you can no more touch pitch without defilement than you can fill your mind with the glorious impossibilities that move through the myths of the world without reaching out in some degree after their superlative endowments". Remarking the change that the development of psychology has made in the scientific point of view of mythology, he passes on to the consideration of Irish myths in their historical, cosmological, religious, philosophical and artistic aspects; and compares them with those of Greece. Interesting matter relating to the Druids, the high state of culture of the Ancient Irish, the disappearance of the national literature and tradition with the conquest of Ireland, the splendid intellectual activities of Irish monks in the Middle Ages and the philosophy of Joannes Scotus Eugena, the greatest of them. This instructive little book concludes with three fragmentary studies in Exegesis.

A. E. A.

The Psychology of the Christian Soul, by George Steven, M. A. (Hodder and Stoughton, London. Price 6s.)

The spiritual process is God working in the minds of men, and on this thesis Mr. Stevens writes an interesting book from the Christian standpoint. He notes what profound changes take place in men's minds; how, for example, one is lifted from vice to unselfish service; but these psychological changes according to our author are not universal, though he owns that at a certain stage of this process (which he describes as "a conviction that a man is more sinful than he knows") many 'fancy' religions attract the man and demand his allegiance. Mr. Stevens writes well on what 'freedom' means; he rightly insists upon the inner freedom, man's inherent right to deal with God at first hand, and here, in his remarks on Roman Catholicism, we detect the 'rebellious' Scotchman! We must escape from our teachers, he tells us, but we can only do it by idealising them, by using them for spiritual ends; this is sound doctrine. He further emphasises it by saying that "not even the divinest external authority could avoid

impairing the best action of men". Did not the Christ say: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." And then, he is very good on the subject of karma. He says "we are busy tying ourselves up to the imperfect". Every deed is fixing us to a future course. And this brings us to education, and the importance of providing the right suggestion to children. The public opinion of home life is a vital formative influence. Environment should be a summons to our soul to act, and when a great crisis comes, we usually find the environment changes, because with the crisis has come the close of that piece of education. Karma indeed! And he is also good on the importance of unifying our consciousness, and developing the growth of that voluntary seeing of the important and real, as opposed to the natural habit of involuntarily following the "shining, loud and sensational". We certainly recommend the book to Christians. To others, we would say, translate 'Christianity' by 'universal religion' and you have a good book on religious psychology.

S. R.

The Unvarying East, by the Rev. E. J. Hardy, M.A. (T. Fisher Unwin, London. Price 7s. 6d. net.)

This book is dedicated to Sunday School teachers that they may learn from descriptions and illustrations (of which there are twenty-four full-page ones) about the many habits, customs and practices of the East which the author himself has observed during a residence of many years in Palestine, China and India. For such people the book, we imagine, will be useful, though it contains nothing new and is neither original nor well arranged. The facts have simply been accumulated at haphazard or as chance directed and have in a similar manner been written up. The only arrangement the reviewer has been able to discover is an alphabetical one which arbitrarily decrees that the first chapter shall be on Agriculture and the last two on War and Worship. Nevertheless the book will help those who are expounders of the Bible to young people in Sunday Schools and with its two indexes—one of names and subjects and one of Scripture references—may quite fittingly be put on the shelf (for reference of course) along with the Bible Handbook, Pinnock's Analysis and Cruden's Concordance.

J. S.

The Rik or Primeval Gleams of Light and Life, by T. Paramasiva Iyer. (The Mysore Government Press, Bangalore. Price Rs. 4.)

This little book of some 200 pages print, is of considerable interest and importance. It is a treatise on Vedic mythology from an altogether new point of view. It purports to bring a new explanation of Vedic literature and bases itself on a symbolical view of Vedic terminology. In short the Rik verses are simply explained as forming a textbook of primeval terrestrial geology. We know how many lines of explanation have already been followed in mythological studies. There is the solar myth theory, the vegetation theory, the nature-powers theory; there is totemism, ancestor-worship, spectre-worship; there are many other theories. But the geological theory is new indeed. It is to be feared that amongst experienced students, who are conversant with the works of Barth, Oldenberg, Hillebrandt, Bergaigne, Macdonnell, Pischel, Geldner, Kaegi, and so many others, not many adherents to the new interpretation will be found.

To give an idea of the new system a few quotations only will suffice. On p. 30 a table is given summing up a large number of the results arrived at, as follows:

Bhu	= Land.
Aditi	= Elevated tableland. High plateau.
Diti	= The precipitous side of a 'divide'.
Dyāvā	= A snowy range.
Rōdasi	= High snow-pass.
Rajas	= Region of rock-*débris*.....
Antariksha	= Mid-region or forest-belt.
Prithivī	= Great longitudinal valley.....
Vritra-Ahi	= Glacier.
Danu	= Névé beds.
Rudra	= Atmospheric electricity in the higher regions.
Maruts and Rudras	= Snows.
Sudānn	= Easily melting snow-field.
Dasyu	= Erratic blocks.
Dasa Vritra	= Vritra darkened and hardened by morainic material.
Arya Vritra	= A glacier of pure ice.
Ahirbudhnya	= Bergschrund.
Aja Ekapād	= Ice-fall.

In the same manner (p. 109):

"Matsya is the fishlike sediment deposited and compacted, layer by layer, scale by scale, in the nummulitic seas of the Eocene age."

As already stated, these revolutionary conclusions will encounter much opposition and but little acceptance. Yet I called the book important as well as interesting. Why so? Because in the first place the theory is worked out very cleverly and with great ingenuity. Secondly because it raises a greater problem of the utmost importance. We may, or may not accept, the author's thesis that the real meaning of the Vedic texts is a symbolic narrative of the earth's geological genesis and structure, yet we have to admit that a clever parallel—if not exclusive interpretation—has been worked out. That brings us to the question as to what is the essential nature of legend. According to the orthodox tradition the Veda is eternal, and even eternal truth. Now in consonance with western ways of viewing these matters, primeval legends are the result of incipient human minds, of childlike poets, of primitive humanity. According to more oriental ways of looking at the matter (or rather according to the religious point of view in contradistinction to the scientific one) the hoary traditions are remnants of superhuman revelations given by supermen to the infant race. Theosophy—especially as represented by H.P.B.—presents many arguments in support of the truth of the latter claim and, with all due recognition of scientific work and results, it seems to us that the central problem involved is by no means finally decided either way. It will certainly be one of the tasks of our Society, under its second object, to create more clarity in the matter, during its researches in the future. But if, for the moment, we concede that in Vedic lore we have such a body of revelation before us, clothed in primitive language but of a deep essence of truth, then we may also conceive that the body of truth expressed in symbolic language, but descriptive of eternal principles, may have not any *one* single meaning at all, may be in the nature of a series of algebraic formulæ which may be applicable in many and different ways. Even without speaking of the constant inner transformation of that revelation caused by its elaboration by subsequent generations of more knowledge, or less having more or less direct contact with, or memory of its primitive essentials, with new and changing particular *applications* in the foreground (and thence more emphasised), we should find it easy to concede also that the primitive symbols may mean nature myths, *and* solar or stellar myths, *and* geological, or chemical, or whatsoever other applications one wants to use.

If the old Indian saying is true that "everything lives always everywhere"—which is after all a crystallisation of the whole Vedânta philosophy—then the description of one thing becomes necessarily the description of all other things also: *if* only we can see it. And therefore all the symbolic interpretations of Bible stories or Vedic myths, or Purâṇas or any other legend, or ancient lore, is not useless at all, but serves a most important and useful end. There is a peculiar quality of the mind, little encouraged by the general trend of modern civilisation, which is that of elastic synthesis, the power to see the general in the particular, the genus in the species, the species in the individual; and *vice versa*. In the field of comparative mythology an immense amount of work has still to be done in this direction in order to arrive at a higher *mode* of thought, a new way of thinking: the symbolic instead of the realistic, isolating mode. This can be best attempted and begun in the study of symbols and legends. Different sets of explanations are, in this region, not at all mutually exclusive and contradictory, but rather supplementary and enriching. And therefore we welcome Mr. Paramasiva Iyer's booklet as a useful addition to the material for that very incipient science of interpretation of myth, fable, legend and symbol which is, surely, destined to take an ever higher place amongst the other disciplines, as insight grows subtler and subtler, mind more and more elastic, and intellect more and more spiritual. J. v. M.

A Son of Perdition, by Fergus Hume. (William Rider & Sons, London. Price 6*s*. or Rs. 4-8.)

The well-known author of the famous *The Mystery of a Hansom Cab* has entered the domain of the Occult and has been successful in producing an equally absorbing story. This occult romance, besides being interesting, is instructive and displays a good deal of knowledge of the hidden side of nature on the part of Mr. Hume. The Son of Perdition, is, to give him his Theosophical label, a Black Magician, a fiend in human form who lives and labours for his own selfish ends, but at last gets defeated by the pure and unselfish man of compassion, Dr. Eberstein, a disciple and follower of the Master Christ. How the Black Magician gets hold of his companion of former lives and tries to lift the veil invisible by utilising the latter's intuitional daughter

who is sensitive and psychic; how she and her ardent lover meet and are advised and guided by their common protector, the fatherly Doctor, "the disciple of love;" how the fiend plays his devilish part; how the young lover falls a temporary prey to his cunning; how under the guidance of his guru the young man pays off his old karma by saving the life of his evil-minded father-in-law elect (a most thrilling description); and how the Son of Perdition flees utterly defeated, and many other things may be read in the excellent story. It is one of the finest of occult novels, and unlike many, accurate in details and based on knowledge. It is dedicated to "Mrs. Annie Besant, P.T.S., who is eloquent, wise, patient and tolerant". The author acknowledges his indebtedness for the description of the Star-worship contained in chapter XV to Mr. C. W. Leadbeater's articles on "Ancient Chaldea" in *The Theosophical Review* of 1900. We hope Theosophists will keep this book to lend to their non-Theosophical friends for it is full of Theosophical doctrines and teachings. We wish the story a very wide sale.

B. P. W.

The Ancient Egyptians and their Influence upon the Civilisation of Europe, by Elliot Smith, M.A., M.D., F.R.S. (Harper and Brothers, London and New York. Price 2*s.* 6*d.* net.)

This book is one of the Harper's 'Library of Living Thought' series. Its main theories are that it was the Egyptians who invented copper implements and thus inaugurated the age of metals. The Theosophic teaching as to the origin and distribution of races agrees broadly with Dr. Elliot Smith's opinion. The estimation in which he holds the ancient Egyptians would have rejoiced the heart of Madame Blavatsky who was so zealous a defender of the wisdom and knowledge of the ancients. The book gives a clear account of the reasons that led to the author's conclusions. His theory as to the manner of discovery of copper is certainly ingenious. He writes:

> It was the custom of the proto-Egyptian woman, and possibly at times of the men also, to use the crude copper ore, malachite, as the ingredient of a face paint, and for long ages before the metal copper was known this cosmetic was an article of daily use.
>
> It is quite certain that such circumstances as these were the predisposing factor in the accidental discovery of the metal. For on some occasion a fragment of malachite, or the cosmetic paste prepared from it, dropped by chance into a charcoal fire, would have provided the bead of metallic copper and the germ of the idea that began to transform the world more than twenty centuries ago.

E. S.

Cheiro's Memoirs. The Reminiscences of a Society Palmist. (William Rider & Sons, Ltd., London. Price 7*s.* 6*d.*)

"Memories, like jewels, are sometimes bright, sometimes clouded," so writes the author in his Preface, but we have no hesitation in saying that the book before us, considered as a human document, is one of absorbing interest and will no doubt have a very wide circulation. Cheiro not only tells the story of his own early career, full of romance and strange happenings; but he also gives an account of professional interviews, with some of the greatest celebrities of the day, showing that these great ones of our civilisation are not above availing themselves of the predictive art. Included in these are: King Edward VII., W. E. Gladstone, C. S. Parnell, H. M. Stanley, Madame Sarah Bernhardt, Oscar Wilde, Professor Max Müller, Blanche Rooseveldt, Joseph Chamberlain, Lord Russell of Killown, Mrs. Langtry, 'Mark Twain,' W. T. Stead, A. J. Balfour and others.

Light is also thrown on contemporary political history, the author detailing the services he rendered in connection with the *Entente Cordiale*, chiefly in the launching of a newspaper in the interests of Peace. The book is embellished with twenty-two full-page illustrations, most of them being the hands of famous individuals.

M. H. H.

Human Efficiency: A Psychological Study of Modern Problems, by Horatio W. Dresser, Ph. D., Harv. (G. P. Putnam's Sons, New York and London. Price 5*s.* net.)

The keynote of this work is the value of the mental and volitional elements in daily life, as they concern the maturing and nurturing of the magic quality—efficiency. Efficiency is defined "as in the largest sense a synonym for the art of life, for adaptation to the art of nature. Efficiency is not the standard for engineers only, for the man of affairs, or the expert in governmental matters. It can be extended throughout the lines of human endeavour."

The book with its three hundred and eighty-three pages of closely written matter seems to be wanting in movement, life, the power to hold and arrest attention.

E. S.

Hard Questions: Doubts and Difficulties of a Teaching Parson. (T. Fisher Unwin, London. Price 1s.)

The author has attempted to answer very simply some of the questions which confronted him when, after a narrow, sectarian education, he plunged into the practical life of a Parish Priest—perplexities arising from the teaching of the Church regarding prayer, the meaning of pain, belief, etc., and difficulties connected with the clerical profession generally. As the frankly written record of the troubles that beset the mind of one who awoke to a sense of the meaning and responsibilities of his profession only after he had entered upon its duties, and found himself a minister of the Church of England for reasons of heredity rather than capacity or inclination, the book is interesting. For those who come to it for real help in the solving of such problems as are discussed therein, it is a pity that the author in some instances seems to be striking at the shadow rather than at the substance of his doubt in that, basing his remarks on a very literal interpretation of some text or phrase from the Prayer Book, he argues on the surface and leaves the main issue untouched.

A. DE L.

The Spiritual Biography of Jesus Christ according to the Saintly Essenes, by Emil P. Berg. (Arthur Stockwell, London. 2 vols. Price 6s.)

In his sub-title the author describes the book as "Ideal studies in the first century of the Christian Era," and it takes the form of dialogues concerning the life and teachings of the Christ between certain imaginary members of the Essene community. These members are severally supposed to be engaged in collecting all available materials for a supposed primitive biography.

The admiration which the author entertains for the Essenes has gradually led him to associate this sect with the Founder of Christianity. In these two volumes he seeks to show that the author or authors of a supposed primitive Gospel from which the extant Gospels have been largely drawn may also have been members of this saintly sect.

He further suggests that the author of the fourth Gospel belonged to a portion of the same community living in Alexandria, which he infers from the fact that Philo's speculations largely underlie its teachings.

Mr. Berg is apparently well versed in ancient legendary and religious lore, and suggests in this curious story form that owing to their obviously Pagan origin, many of the Christian ceremonies and dogmas were incorporated as the new religion spread, and were not a fundamental part of it—Christianity in its fulness is a religion of freedom and truth, unshackled by priest-craft or ceremonial; and its realisation, is best brought about by understanding that the One "is yet by His immanence the deepest self of our personality and the glorious goal of all our aspirations". "The strongest motive of all to a consecrated life is the knowledge that man is a co-worker with the Eternal for the world's progress and happiness."

The author refuses to entertain any ideas of punishment and divine wrath. His conception of God is that of the fourth Gospel, the God who is love. In this we are at one with him—but not in a further statement that the Christian Faith is destined to become ultimately the world-religion. True, he says in its purified essence. If need arises, he says, the Purifier will be sent. His words in this connection are interesting: "The world will never outgrow the necessity for consecrated personalities, to become the vehicles of executing God's will."

We could wish that the author's style were less quaintly old-fashioned. It smacks of the religious literature of the early Victorian period.

C. M. C.

Chaldæan Astrology, by George Wilde. (T. Werner Laurie, London. Price 6s.)

Mr. Wilde is well-known as an indefatigable worker in the field of exoteric astrology, and his researches have given us in this book an altogether new series of 'aspects'. The present work is more suitable for advanced students than for beginners. Mr. A. G. Trent, who writes the Preface, thinks that astrology "could not be more grossly misrepresented than by being connected in any way with Magic or Theosophy". We venture to assert that astrology without the illumination that Theosophy gives it is like a body without a soul.

M. H. H.

The True Spirit of Empire with Corollary Essays, by Sir Charles Bruce, G.C.M.M. (MacMillan & Co., Ltd., London. Price 5*s*.)

This is a collection of reprinted essays and lectures treating in a liberal, moderate and sympathetic spirit many of the great problems now agitating the British Public as to the relations which are to exist between the British Empire as a unit and its component parts, between the United Kingdom and her Dominions, Crown Colonies and India. The author's conclusions are the result of experience in governing. Out of the nine essays four are devoted to Indian interests. The true spirit of Empire is defined "as a temper which mingles wisely and in fit proportion the sovereignty of the central authority with the liberties of the constituent areas". The interests of the Empire are said to be fourfold: Domestic interests; commercial interests; interests connected with the safety of navigation; and the supreme interests of defence. He holds that the true spirit of Empire has been held without dissolution of continuity since the date of Queen Victoria. In the treatment of Dependent Peoples evolution has produced successively, "the policy of extermination, the policy of servitude, and finally the policy of amalgamation". On the burning question of the treatment of Indians in S. Africa Sir Charles dwells at some length and is emphatic in his demand for the fair treatment of our Indian fellow subjects. Optimism marks his views on this as on other subjects, for "the true spirit of Empire knows no despondency, no despair".

E. S.

The Creed of Half Japan. Historical Sketches of Japanese Buddhism, by Arthur Lloyd, M.A. (Smith, Elder & Co., London. Price 7*s*. 6*d*.)

Mr. Arthur Lloyd was for a long time a resident in Japan and is well known as a constant contributor to the literature about Japan's religions. He died last year soon after having finished the above-mentioned book. The work has been advertised as volume I of a series on the same subject, but now it seems that we have small chance that other volumes will follow this one, which is a matter for sincere regret.

The present volume is a learned and interesting one, containing abundant material, but the contents cover so wide a field that encyclopædic knowledge is required to control its data.

Three main strands of information are laid before the reader. First a history of the rise and development of Buddhism before it was introduced into Japan; second a series of sketches of the sects, personalities and development of Buddhism in Japan; and third a series of elaborate parallels between Christianity (with special reference to its gnostic side) and the Buddhist Mahayana. This third element in the book is very interesting indeed. Whether the parallels hold good everywhere and are historically wholly valid is for specialists to determine. The work is written from a distinctly Christian standpoint, but with an attitude so wide, so sympathetic towards the other faith described, that it has our entire sympathy. Besides, Mr. Lloyd has some unmistakable mystic tendencies, tendencies which only aid him to arrive at deeper insight and greater living sympathy in many places.

Whether the book will prove easy to the average reader it is difficult to say. Even the most clearly drawn picture of the amazingly complex early history of Buddhism must often be confusing because of its many names, its many scenes, its continuous shifting from land to land and from period to period. Furthermore there is so much uncertainty, there are so many problems unsolved in connection with this side of the question, that no present-day exposition, however clear, can as yet be taken as final on all points. The general reader will find perhaps the most interesting part in the book in the sketches of the various developments of Buddhism in Japan proper and this part will materially add to his knowledge. It is certain that the whole work offers an important supplement to the knowledge of Buddhism generally prevalent in the West: the Buddhism of India, China and Tibet.

The broad humanitarian spirit which presides over the treatment of the whole subject brings it in many points much nearer to the understanding than is the case in many otherwise scholarly works. We hope that the book may find a wide public. It is a work that no careful student of Buddhism can afford to overlook.

J. v. M.

The Person and Place of Jesus Christ, by P. T. Forsyth, M.A., D.D. (*Hodder and Stoughton*).

Dr. Forsyth, while holding his own form of theology very strenuously, is wise in relieving his union of all responsibility.

Indeed, the life of the Congregational churches has been their allowing in their midst very different points of view. Up till quite recently, our author has expressed himself in direct opposition to Rev. R. J. Campbell with regard to certain dogmas, but it is pleasing to know that these two famous Congregationalists have now 'agreed to differ,' and from a common platform have affirmed their agreement in all essentials.

Dr. Forsyth claims a personal faith as the basis of his theology, and as such, he appeals to his readers to help in the seeking, and not regard the written word as the final statement. He is an expert in his knowledge of German criticism, and he is conversant not only with the many brilliant scholars who are doing constructive work, but also with such powerful minds as Wernle and Schmiedel. While accepting the value of criticism, he sees a narrowness and want of atmosphere in the reaction from Idealism. There is a dulling effect on many a Christian's faith by criticism, especially, because in religion, a personal disinterestedness is impossible. There is the fight between the dogmatic method and a scientific impartiality to weigh evidence, and in the process, we easily impair the power to weigh ideas. "There is" says our author "a realism which bars the way to reality." How true this all is, yet it must be gone through successfully before the scriptures can be unveiled by the greater light

S. Paul has been considered as the great Commentator of the Gospels, but Dr. Forsyth thinks the apostle must not be thought of as dogmatic. He was really full of imaginative psychology, and experimental thought, and if we see the Epistles in this light, they become extraordinarily illuminative of the great work of the coming days. When we regard the New Testament as a noble attempt to explain the person and place of Jesus Christ, we shall find almost every verse a *help*. If we read it only to confound its theology, the verses must ever remain closed to us. Theology is peculiarly vulnerable to the rationalist, but "the failure to recognise the divine greatness of Christ is a moral failure" There are many fine thoughts in this volume, and to ministers and teachers along the lines indicated, it cannot but be useful.

S. R.

Annual Report of the Board of Regents of the Smithsonian Institution. . . for. . . 1910. (Government Printing Office, Washington.)

The Report proper covers 110 pages, and the General Appendix over 550. The appendix consists of some forty-five essays on the most various subjects, all of first rate quality, most of them exceedingly interesting. The volume is profusely illustrated, containing some sixty-five plates and maps. The essays of perhaps most general interest to our readers are the following: 'Modern ideas on the constitution of matter,' by Jean Becquerel; 'The future habitability of the earth,' by Thomas Chrowder Chamberlin; 'What is terra firma?' by Bailey Willis; and 'The Origin of Druidism,' by Julius Pokorny. It is gratifying to read that though the Annual Reports are issued in editions of over 10,000 copies, they "are each exhausted soon after publication." The present work is again a noble example of the noble work done by the Institution.

J. v. M.

The Sisters and Green Magic, by Dermot O'Byrne (The Orpheus Series No. 8, C. W. Daniel, London, 2*s.* 6*d.*) is a good story but not simply told and makes somewhat heavy reading. The plot is really good. *Spiritual Science*, by the late Mr. Isaac Daniel (C. C. Naidu & Sons, Madras, Rs. 1-4) is composed of twenty lectures dealing with problems of life, evil and Christology. *Clothed with the Sun* (John M. Watkins, London, 2*s.*) by Anna Kingsford has been issued in a popular edition. *Difne* or *The Accede and the Wondrous Gem*, by Nean (J. M. Dent & Sons, London, 3*s.* 6*d.*) is a play in four acts and is intended to show the power of the religion of joy and the triumph of love and life over decay and death. *The Self Superlative*, by W. F. Keeler (L.N. Fowler & Co., London, 2*s.*) is one of the many New Thought publications with which the book market is flooded now-a-days but distinctly of a better class, quite harmless and healthful. *Your Inner Forces*, by A. P. Mukerji (Fowler, London) is another of these New Thought booklets; its special feature is its lack of order and coherency and is "being handed over to him (reader) for intelligent reading and meditation"—meditation made difficult! *The Ministry of Healing*, by Gladys Lloyd (John M. Watkins, London, 6*d.*) is an excellent pamphlet full of interest and instruction. *Creative Thought*, by W. J. Colville (William Rider & Son, London, 3*s.* 6*d.*) are essays in the art of self-unfoldment and are reports of lectures of the indefatigable worker. They contain admirable hints and suggestions and are very readable. We may not wholly agree with everything the author says, but on the whole we recommend this book and wish it success. *Mountain Pathways* (Kegan Paul, Trench, Truebner & Co., 3*s.* 6*d.*) is a study in ethics of the Sermon on the Mount with a new translation and critical notes by Hector Waylen; this is the second edition of this admirable study but it has been well revised and new chapters are added. It is full of wise and practical

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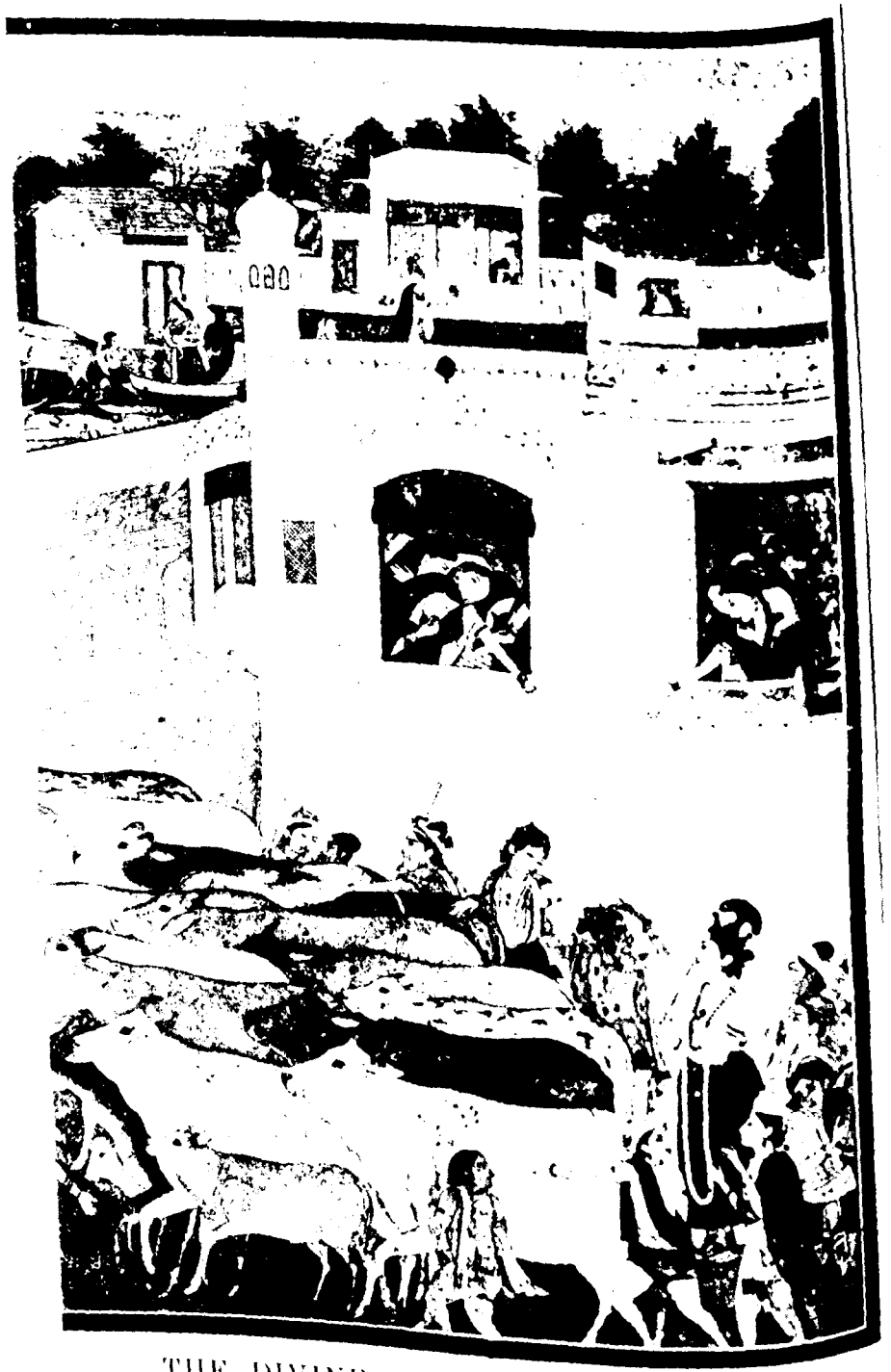
advice and Theosophists will find it a valuable book to keep by, study and ponder over. Our Christian friends will like and appreciate it better than our Indian friends; but there is food for all. *The Five Great Philosophies of Life*, by William de Witt Hyde (Macmillan, New York) is a new edition of a well-known book; it has already run through four reprints which is a fitting certificate of the excellence of its contents. *Elementary Text Book of Mental Therapeutics*, by W.J Colville is a new edition issued by the enterprising firm of William Rider & Son, London. From the same publishers we receive new editions of *Krishna* by Baba Bharati of American renown and the famous *Dracula* by Bram Stoker, which is issued at the cheap price of 12 Ans. or 1*s*. *Man and the Universe*, by Sir Oliver Lodge (Methuen, London) is issued in a handy form. *Determinism or Free-Will*, by Chapman Cohen is a readable book containing some very good ideas (Walter Scott Publishing Co.) *The Stoneground Ghost Tales*, by E. G. Swain (Heffer & Sons, 3*s*. 6*d*.) are very readable ghost stories but not altogether arresting.

Translations

A Russian translation has been published, at Kaluga, of Mr. Leadbeater's *An Outline of Theosophy* under the title of *Kratkii Otcherk Teosofia*. Translator E. P. *The Inner Life*, vol. I, has been translated into German by A. Dunkhase, Leipzig. Dr. Hugo Vollrath.

Of Mrs. Besant's recent books have been translated: *The Immediate Future*: (1) Into German under the title *Welt-Religion und unsere nahe Zukunft*. Edited by Dr. Hübbe-Schleiden, Leipzig, Max Altmann. A good portrait of the author is added. (2) Into Swedish under the title *Tider, som Stunda*, Stockholm, Svenska Teosofiska Bokförlaget. (3) Into French under the title *L'avenir imminent*. Second Edition. Translated by Gaston Revel. Éditions Théosophiques, Paris. This edition also contains a good portrait of the author.

Further: *Popular Lectures on Theosophy* into Norwegian, translated by Dora Bugge under the title of *Livsstigen* (The Ladder of Life). Kristiania, Blytt & Lunds Forlag. *Thought Power, Its Control and Culture* into Swedish, under the title *Tankekraft dess kontrollerande och uppodling*. Stockholm. Svenska Teosofiska Bokförlaget. *Introduction to Yoga* into French, under the title *Introduction à la Yoga*, Paris. Publications Théosophiques. *Karma Yoga*, the first lecture of *Three Paths to Union with God*, into Sindhi, with the addition of an illustrative story and quotations from Sindhi poets.



THE DIVINE COWHERD.

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THE THEOSOPHIST

ON THE WATCH-TOWER

IT is interesting to read that some excavations in Wisconsin have unearthed some skeletons which "indicate that a hitherto unknown race of men inhabited Wisconsin ages ago". The skulls are described as most peculiar; from directly over the eye-sockets the heads slope straight back, and the jaw-bones are long and pointed. This almost sounds as though the excavators had found some of our egg-headed Lemurians. Another investigation which is being carried on is also of interest to Theosophists; it is an expedition to examine the Easter Island statues, referred to in *The Secret Doctrine*. The largest of these is sixty-eight feet long down to the hips; where it ends, and has a nose of eleven feet. The newspaper paragraph says:

> It is believed by some that Easter Island is the last pinnacle of a submerged continent, which occupied the greater part of the South Pacific, and possibly joined Asia with America... If Easter Island is the remains of a submerged continent we can understand why the work of making the

images suddenly stopped, and how the entire population may have been drowned or starved.

How steadily H. P. Blavatsky is being justified, as she predicted she would be, by the discoveries of modern science. Yet she was slandered to death —the reward given by the world to its best.

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Slander is a very terrible thing, so easy to spread, so impossible to stop. A few cruel words are uttered in a moment of anger; they are repeated in an exaggerated form; they are eagerly whispered from one to another, until they swell into 'rumours'. Then they are gravely put forward as serious 'charges'. If any friend of the unhappy victim protests, he is calmly told that he is blind and obstinate, and that there is always the remedy of a suit for libel, by which he may publish to the world the exaggerated charge based on the original gossip. I saw a day or two ago in a London paper that a lady had obtained £1,300 damages from a man who had merely repeated to a friend a 'rumour,' based on the statement of her husband that her child was not his. She went into the box and denied the truth of her husband's statement, and the slanderer pleaded that he had only spoken to a private friend. The English law deals severely with such slander, and rightly so, for untold misery is caused by it. Yet there are some of us who, secure in our innocence, think it nobler to "suffer and be strong," and to follow the example of the Christ, who remained silent before His accusers. H. P. B.'s proud heart broke under the strain, and her priceless life was shortened by

the malice of a few, and the cruel carelessness of the many, repeating the charges made by the few. Yet in her case when the charges were first publicly made, a Committee of the leading men in the Society was gathered together, carefully investigated the charges, and declared her to be innocent. The verdict made no difference, and to this day she is abused as a fraud, showing how useless is such a procedure as a defence against cruel tongues. The more loving the nature, the more it suffers, until it learns to look with pure campassion on its traducers, and to trust all issues serenely to the unerring Law. The false witness and the murder brought about by it have not prevented the Christ from reigning over Christendom.

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I was interested the other day to read the following: "They [the Essenes] may have included Jesus ben Panther, a nephew of Queen Salome, who after studying Egyptian Theurgy, and preaching to the people, was proclaimed for forty days, and then stoned to death, and hung on a tree at Lyda, about the year 100 B. C." This recalls the statement made in the *Acts* about Jesus, "whom ye slew and hanged on a tree"—not "whom the Romans crucified".

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The Order of the Star in the East grows apace, and very many non-Theosophists are swelling its ranks. At a conference of the delegates of the Order, lately held in Sydney, Australia, a sum of £110 was raised for printing and propaganda work, a sign of fairly strong enthusiasm. It is

recruited chiefly from the younger generation, from those who came into the world from about twenty to thirty years ago, evidently to do this very work of preparation for the coming Teacher, and to encircle Him when He comes. May it prosper!

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A good helper writes "from H.P.B.'s mountains," the Caucasus, that "the first star has gone to Persia," and that "three Siberian star-bearers" are soon going to the Asiatic frontier. Alcyone's book, *At the Feet of the Master*, in its Russian translation, continues to sell rapidly. She sends me the following passage from Emerson:

> I look for the hour when that Supreme Beauty, which ravished the Souls of these Eastern men and through their lips spoke oracles to all times shall speak in the West also. . . . I look for the new Teacher, who shall see the world the mirror of the Soul.

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All will be glad to hear that brave Anna Kamensky, the General Secretary for Russia has been acquitted. She wrote to me: "To-morrow my trial will take place. If it ends well, I shall go to Kaluga... If the verdict is not favourable, I shall have to work a year in seclusion, but I hope that our movement will go on quite well all the same. In any case I know that what happens is the best." While Theosophy is served with such calm courage, we need not fear for its spreading.

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I venture to call the attention of my readers to the articles entitled 'Investigations into the Super-physical' in the present and the September issues. They seem to me to express thoughts that are

important for the consideration of members at the present time, and I hope that the second may lead to a saner and more balanced view on subtler forms of vision than seems to be taken by some. With the increase in the number of our members who follow our third Object, a clear understanding as to the *rationale* of super-physical research is desirable.

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Death is striking down many of our best helpers. The Hon. Mr. Krishnaswami Iyer left us in the winter; now Sethji Dharamsay Morarji Goculdas has suddenly passed away. Another noble soul has passed to the Peace in Dr. Arthur Richardson, the first Principal of the Central Hindu College, purest and gentlest of men. His last years have been one long-drawn physical agony, borne with heroic and cheerful fortitude, and all who love him rejoice that he is set free. He leaves a memory of selfless service, of strong intellect vowed to the pursuit of knowledge, of unwearying devotion to the noblest of causes. This world is the poorer, the other world the richer, for his passing, and the inspiration of his memory remains.

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Count Hermann Keyserling writes from Shanghai, where our good friend Mr. Spurgeon Medhurst has given him much help in his endeavour to understand the Chinese point of view. The Count gave an interesting lecture at the International Institute, on the philosophy of the East and West. Count Hermann remarked that the West only began to understand the East when it caught a glimpse of

the Reality; then, and then only, there dawned upon it some comprehension "of the Ancient Wisdom of the East".

> The Indians have thought the deepest thoughts mankind has ever known. Whatever the reason for this may be, the Indians have reached a point of self-realisation in the sphere of thought, which no other nation has yet been able to approach. But this is true exclusively for the sphere of thought. Their self-realisation has had but little effect on their lives, or on their political order. They did not indeed care about actual existence at all, and the highest type they have produced is the Yogi, the saint who renounces the world.

There is truth in this, but surely not the whole truth. Were not Ramachandra, Bhishma, Arjuna, men of action to the full, though Knowers of the Reality? King Janaka was such another, and in later days India contained great Kingdoms and powerful States. When spirituality was highest, and the Reality most fully realised, India produced also great Kings and great statesmen. It is as she lost her vision of the Reality that her children degenerated.

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Count Hermann Keyserling urged on his Chinese audience the same truth that I have so often urged on Indian audiences, a truth which, as he said, "is shared by all the deepest thinkers of the West," that to westernise the East is to destroy it, and that if—in this case—China supplanted its own culture by the western one, it would not progress.

> No one can live a life foreign from his own. Every one of our western accomplishments is the outcome of a long history, and means very much more therefore than it appears to mean. If now another nation adopts this western culture, just as it is, it will get it, not as a living but as a dead body. To be of any value at all it must be attached to its own root. In China this means that all reforms, all improvements, must be made in the spirit of its own wonderful civilisation, and not after the pattern of a western one. It is quite possible to obtain our practical results from another basis or spirit. If modern China fails to understand this, if it breaks off from the ancient root, its apparent progress will mean nothing less than disintegration. The great culture of the past will be lost, and there will be no other culture to replace it. So I can only end this lecture with the heartfelt wish that the new era, howsoever much it may look like an era of westernisation, will mean a revival of the old, the classical spirit. It is because this spirit has been lost, that reforms are now necessary. But if the old spirit is born anew, with a wider horizon, with a more comprehensive knowledge, with a broader outlook—then indeed will China become once again one of the great civilisations of the world.

These are wise words, and are as applicable to India as to China. To revive the old ideals and to adapt them to new forms is the way of wisdom.

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Mr. Spurgeon Medhurst sends an interesting letter from Shanghai. He writes:

> On Sunday afternoon I attended a meeting of the 'World Religions Society,' a purely Chinese organisation. It has for its object the unifying of all religions. The meeting had commenced before my arrival. It was still continuing when I left. Every religion in China was represented, perfect harmony prevailed. I heard about twenty addresses, few of which I could follow entirely owing to the differences of dialect in this part of the country from the North where I used to live. A missionary and myself were the only foreigners present. We both spoke by invitation, but the best address of the afternoon was made by a Chinese lady. The ladies here are taking as active a part in public affairs as the men. This afternoon I am attending a Committee meeting to help this 'World Religions Society' to arrange suitable plans for future work.

It is a most striking feature in the movement now going on in China, that women are taking so active a part, and that their co-operation is so heartily welcomed by the men.

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The Home Secretary has yielded to the strong protests sent from all parts of the country and

from abroad, and has placed Mrs. Pankhurst and Mr. and Mrs. Pethick Lawrence in the first division, where all truly political prisoners should be placed. The alliance between the Labour Party and the Union of Women's Societies is bringing pressure to bear on the Government, and both political parties, Liberal and Conservative, are beginning to realise that the flouting of women's claims means the loss of women's help in electoral contests.

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I lectured at the University of Palermo on June 23, and the invitations went out in the name of the Rector. Italian Universities seem to be very liberal, for the University of Genoa lent its Hall for the Theosophical Congress, which was to have been held last year. By the way, I saw in the German organ, *Mitteilungen*, that Dr. Steiner, speaking at the German Convention, blamed me severely for cancelling that same Congress. He said, quite truly, that the President of the Theosophical Society had no authority to cancel a congress of the European Federation. I fully agree with him, and I am sure he will be glad to know that I did not cancel it; I did not even suggest the cancellation nor should I have dreamed of taking such a liberty. All I did was to say that I was sorry to be unable to attend; and I believe that there is no rule to compel the President's attendance at any function, when he or she is unable to go to it. I hope to be at Stockholm next year, as the General Secretary for Scandinavia has been kind enough to invite me to attend. I shall try to arrange to visit Finland at the same

time, in answer to a cordial invitation from its General Secretary.

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We have had a very pleasant visit to Palermo —Mr. Arundale, my two wards and myself. A very interesting thing there is a portrait of the Christ, several copies of which were brought out in mosaic by the monks of Mount Athos, who have a traditional likeness of the great Teacher very different from that current in the rest of Christendom. I have obtained some very good photographs of these, reproductions of which will appear in our October number. The British Consul for Sicily, Mr. Macbean, is a faithful member of the Theosophical Society, and we stayed in Palermo under the shelter of the Union Jack—as did Mr. Leadbeater, when he came to Palermo in the early spring. The Lodge here is small, but has very earnest members, and possesses nice rooms, in which our private meetings were held. A meeting of the Order of the Star in the East was held in the Consul's rooms, and was addressed by Mr. Arundale and myself, the Head adding a few words of kindly good wishes to those present. A meeting of some three hundred people, invited by the University of Palermo, gathered on Sunday, June 23, in the University Hall. Professor Luigi Philippson, the acting Rector, introduced me in some very kind words, to the audience. There were only a few ladies, the bulk of the audience being men. I lectured on Giordano Bruno and his philosophy, and the audience proved to be a most satisfactory one, became deeply interested, and finally warmly

enthusiastic. The reports in the papers are very laudatory. It is noteworthy that the culture of the Continent is becoming friendly to the T.S. The University of the Sorbonne opened its great Hall last year. The University of Genoa granted its Hall for the use of the International Theosophical Congress at Genoa. Now the University of Palermo welcomes the President of the T.S. Dr. Schrader, at the Orientalist Congress at Athens, found the assembled savants friendly; they showed respect for the work being done by the Society along their own lines, and Dr. Schrader had the honour of a conversation with the King of Greece. So surely is passing away the hostility shown to the movement in its early days, and I often think how our heroic Founder, H. P. Blavatsky, would have rejoiced had some gleam of the present reached her in her lonely struggle, and how gladdened would have been the heart of our President-Founder, H. S. Olcott, had a little of the results of his sowing been reaped before he passed away. Well, he will have the richer reaping when he again takes up his work in the very promising body which has been assigned to him.

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I am very glad to be at last free to say what we have been doing for the last few months. I was obliged to seek a certain seclusion, in order to carry out a piece of occult work of vital importance, and could not, consistently with my duty, give any explanation until it was over. I had tried to arrange for it in Kashmir, and then at Ootacamund, but had failed to secure the necessary privacy, and

the certainty of being free from interruption. Hence, as the time was short, I hurriedly determined to seek in Europe that which I could not find in India. One could only smile half humourously, half sadly, as one read the supposed reasons for my "running away" and "hiding"—half humourously, because they were so very far from the mark, half sadly because some people were so ready to suggest evil motives, and to twist innocent actions all awry into a justification of their suggestions. I told only two people the real reason: one of these was the father of my two wards who agreed to my taking them to Europe, and the second was Miss Arundale. Outside these, I took none into my confidence, but gave only as reason for my seclusion the perfectly true fact that I had books to write. As I find that, wherever I go, people follow me, demanding interviews and information, and as quiet and privacy were essential, I gave the name of the place at which I was to stay only to Miss Bright, and to some kind Italian friends, who did *not* question me on the matter, but quietly forwarded my letters. We found a suitable temporary home in Sicily. As it was freely stated by the inimical—when they knew where I was—that Sicily was chosen because its criminal law was different from that of other civilised countries (!). I took occasion at Palermo to enquire as to this. It was a matter on which I was ignorant, as the criminal law of a country is not a matter which enters into one's mind. On making enquiry through the British Consul of the leading legal authority in Palermo, I found that the

statement was entirely false—a mere malicious fabrication. Well might a Master say of would-be disciples: "You must come out of your world into ours." The real reason for the choice will be found below.

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Sicily is one of the fairest islands of the world, and Taormina is perhaps its fairest spot. The village—it is scarcely more—nestles between great hills of volcanic origin, that wall it in on all sides, leaving it open only to the blue Ionian sea. Behind it towers a great cliff, crowned with the ruins of the old Acropolis; on another of the guardian hills are the ruins of a Greek theatre and of a Greek temple, and a fragment of the pavement still remains on which once stood Pythagoras, teaching the Greeks of the colony of Naxos—as they sat on the hillside, all intent on his words—their duty as citizens to the State. Close to the spot hallowed by his feet is buried one of the talismans planted in Europe by Apollonius of Tyana, one of the seven centres of occult force made by him for future use in direct connection with the Mighty One who wields the five-rayed Vajra. It is these things which, to the Occultist, hallow Taormina, marking it out as a fit spot for his holy and far-reaching work, for it is one of the sacred places, where the magnetism of the White Brotherhood is potent, and where all nature thrills harmoniously to the chord of highest life. Not many years ago it was reinforced, and knit to our Indian centre at Adyar by one of the unbreakable ties which belong to the occult

world. It was not therefore strange that we should be guided thither for three months of secluded life, for labour which should add new strength to the Theosophical Society, and open new avenues through which the force of the Brotherhood should flow out for the helping of men.

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The heroic lonely efforts of that noble Messenger of the White Lodge, Helena Petrovna Blavatsky, are bearing rich fruit to-day, and never must we forget, in these hours of growing light, to whom we owe its dawning, who laboured through the chill dark hours before the dawn, and saw but little fruit of all her sacrifices, of all her poured-out life. To her, as to Those who sent her, should our hearts go out in deepest gratitude, as we reap what she sowed, and garner in the harvest from the land she ploughed. If to-day the Theosophical Society is beyond all possibility of destruction it is because it was nourished by her life-blood, as it lay beneath her heart.

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And so we give her thanks—thanks to our great Leader—that from this little Sicilian village two more of the children of men passed through the door that opens inwards only, the Strait Gate which admits to the Narrow Way leading to Eternal Life; and that two others, already on that way, passed through another of its Portals. This splendid increase of strength will show itself in accelerated progress for our beloved Society, in increased life and vigour. We need not wonder

that every possible difficulty was thrown in the way of the accomplishment of this great task, and that every effort was made to injure those on whose strength and stability of purpose the human side of it depended. But "greater are those that are with us than those that are against us," and the chariots of fire ringed round the mountain, as of old, guarding it against the assailing hosts. In the autumn of 1911, the task was set; the spring and early summer of 1912 have seen it accomplished. Many other such tasks must be wrought out in the years of preparation that lie before us, so that when the Master of Masters comes among us a fit body-guard of Initiates may greet and serve Him during His stay in the outer world. But let none suppose that this great work can be done in outer peace, without struggle and turmoil. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and with fuel of fire." What matters it for those in whose hearts the Eternal Peace abides, and who, through the rents of the drifting storm-clouds, can see the shining of the Star?

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Many wonder that, in these days, we speak so openly of things that for long have been shrouded in mystery. There was no silence about the great fact of Initiation and of living Initiates in the ancient world; the Rishis walked among men in India, visited the courts of Kings, and no secrecy as to their persons was sought; the same was the case in Egypt and in Greece; the details of the methods

were ever guarded, but the results were known. And so it remained for tens of thousands of years. A new policy was rendered necessary by the murder of the Christ, and the shadow of that murder has darkened the world ever since. The persecutions which began with the acceptance of Christianity by the State rendered silence expedient even as to the doctrines the knowledge of which led to Initiation, and to have spoken of the facts of occult life would have been not only fatal to the speakers—which was a small matter—but useless to the world—which was a great one. Hence for fifteen hundred years a policy of silence was adopted. This has been broken since 1875 by H. P. Blavatsky who quite openly, spoke of one or two of her pupils—such as Damodar—as having reached discipleship; a further experiment as to publicity of the old kind was made by showing a few occult playthings—ringing astral bells, transferring objects from one place to another, and the like. This was found too disturbing, and the experiment was put an end to for a time, in order that the teachings might make their way, while Christian Science and Spiritualism familiarised the world with certain occult forces in a less aggressive fashion. Now, the doctrines of the Ancient Wisdom are becoming familiar, are widely accepted in their own form, and have infiltrated into the religious teachings everywhere. The theories of Occultism are known; the facts of the existence of the Path, of the Masters, of the Occult Hierarchy, are familiar in the ears of the public, and are no longer greeted with ridicule; our task now is to bring that public back to the

old quiet unexcited recognition of the further fact —that these things happen now, as much as they did in 1,000 or 10,000 B. C., and that living men and women who are Initiates walk about now as they did in the days of old. These forerunners of the coming host, will be sneered at, ridiculed, blamed for self-conceit and unproved assumptions. They need not mind, for all the arrows which break on their bosoms will be blunted, and there will be fewer to wound the coming Teacher. The more they can familiarise the public with the idea in their own persons, the less will that public be astonished and sceptical when He appears. Nor need they be troubled when they are "despised and rejected of men," for a greater than they are met with exactly that fate. "It is enough for the disciple that he be as his Master, and the servant as his Lord."

Our readers will be interested in the two pictures of Indian art reproduced in this number. Next month the two beautiful views of Sicily referred to above will be given.

THE DEATH OF BHISHMA

THE VISION OF THE SPIRIT[1]

By C. JINARAJADASA

THE history of humanity is the history of ideas, and the stages through which men have risen from savage to civilised are distinguishable one from the other by the influence of certain great doctrines. Among these teachings that have moulded civilisations, the idea of Evolution stands out as heralding a new era in the world of thought. Considered at first as of mere academic interest, soon it was recognised as of practical value, and to-day it is known as necessary in the understanding of every problem in every department of being.

[1] A lecture delivered before the Thirty-sixth Annual Convention, T.S., held in Benares, 1911.

Nevertheless it is a fact that the doctrine of evolution is a theory after all. No one has lived long enough to see sufficient links in the evolutionary chain to attest that the changes postulated as having taken place actually did so occur, and that the chain is not a fancy but a fact. Yet evolution is accepted by all as a dynamic idea, for like a magic wand it performs wonders in the world of thought. It marshalls the heterogeneous organisms of nature into orderly groups, and from inanimate element to protoplasm, from unicellular organism to multicellular, from invertebrate to vertebrate, from ape to man, one ascending scale of life is seen.

> And striving to be man, the worm
> Mounts through all the spires of form.

Yet none can say that evolution in an agreeable fact to contemplate, for there is a ruthlessness to nature's methods that is appalling. Utterly cruel and wasteful she seems, creating and perfecting her creatures only to prey on each other, generating more than can live in the fierce struggle for existence; "red in tooth and claw with ravin" she builds and unbuilds and builds again, one-pointed only that a type shall survive and reckless of the pleasure or pain to a single life. Men themselves, proud though they be in a fancied freedom of thought and action, are nothing but pawns in a game she plays. The more fully evolution is understood from such facts as scientists have so far gathered, the more justifiably can men say with Omar of their birth, life, and death:

> Into this Universe, and *Why* not knowing,
> Nor *Whence*, like Water willy-nilly flowing,
> And out of it, like Wind along the Waste,
> I know not *Whither*, willy-nilly blowing

Of course this attitude does not represent that of the majority of men. Millions of men believe in a Creator and that "God's in His heaven, all's right with the world!" But it is no exaggeration to say that their optimism continually receives rude shocks. No man or woman of sensibility can look about him and not agree with Tennyson's comparison of life to a play.

> Act first, this earth, a stage so gloom'd with woe
> You all but sicken at the shifting scenes.
> And yet be patient. Our Playwright may show
> In some fifth Act what this wild Drama means.

Both the idea of evolution and the idea of a Divine Guidance, as at present conceived, fail to satisfy fully the needs of men for an inspiring view of life. The former indeed shows a splendid pageant of nature, but it has no message to individual man except to make the most of his brief day of life, and stoically resign himself to extinction when nature shall have no further use for him. The latter speaks to men's hearts in alluring accents of a power that maketh for righteousness, but it sees God as existing only in the gaps of that pitiless cosmic order that science reveals. It is obvious, therefore, that any philosophy which postulates an inseparable relation between God and evolution, between nature and man, is worthy of examination, and this is the view of life that Theosophy propounds in the light of one great idea.

This idea is that of the Evolution of Life. Just as modern science tells us of a ceaseless change of forms from protoplasm to man, so Theosophy asserts that there is, *pari passu*, a changing, growing life. This life does not depend on the forms,

though we see it associated with them; and of it Theosophy says that first it is indestructible, and second that it evolves.

It is indestructible, in the sense that when an organism is destroyed, nevertheless all is not destroyed, for there remains a life that is still conscious. If a rose fades and its petals crumble and fall into dust, the *life* of that rose has not therefore ceased to be; that life persists in nature, retaining in itself all the memories of all the experiences it gained garbed as a rose. Then in due course of events, following laws that are comprehensible, that life animates another rose of another spring, bringing to its second embodiment the memories of its first. Whenever therefore there seems the death of a living thing, crystal or plant, animal or man, there persists an indestructible life and consciousness, even though to all appearance the object is lifeless and processes of decay have begun.

Further, this life is evolving in exactly the same way that the scientist says that an organism evolves. The life is at first amorphic, responding but little to the stimuli from without, retaining only feeble memories of the experiences it gains through its successive embodiments. But it passes from stage to stage through more and more complex organisms, till slowly it becomes more definite, more diverse in its functions; as the outer form evolves from protoplasm to man, so evolves too the life ensouling it. All nature, visible and invisible, is the field of an evolution of life through successive series of evolving forms, and the broad stages of this evolving life are from mineral to vegetable,

from vegetable to animal, and from animal to man.

The doctrine of a life that evolves through evolving forms answers some of those questions that puzzle the biologist to-day. Many a fact hitherto considered as outside the domain of science is seen as illustrative of new laws, and existing gaps are bridged over to make the doctrine of evolution more logical than ever. It further shows nature as not wasteful and only seemingly cruel, for nothing is lost, and every experience in every form that was destroyed in the process of natural selection is treasured by the life to-day. The past lives in the present to attest that nature's purpose is not death crushing life, but life ever triumphant over death to make out of stocks and stones immortal men.

In each human being is seen this same principle of an imperishable evolving life. For man is an individual life and consciousness, an immortal soul capable of living apart from the body we usually call 'the man'. In each soul the process of evolution is at work, for at his entrance on existence as a soul, he is feeble and chaotic in his consciousness, vague and indefinite in his understanding of the meaning of life, and capable only of a narrow range of thought and feeling. But he too evolves, from indefinite to definite, from simple to complex, from chaos to order.

Man's evolution is by successive manifestations in bodies of flesh, passing at the death of one body to begin life once more in another new; and in this passage he carries with him the memory of

strong-willed, for he crushes the weaker before him; but in reality he has no will at all, for he is but the plaything of an animal heredity he cannot control. He has no more freedom of will than the water-wheel that turns at the bidding of the descending stream; he is but the tool of a 'will to live' that accomplishes a purpose not his own.

Millions of men and women around us are at this first stage. Their craftiness, hardly deserving the name of intellect, is that of a Falstaff for whom "the world is mine oyster which I with sword will open". In their least animal phases comfort is their aim in life: "they dressed, digested, talked articulated words; other vitality showed they almost none". The universe around them is meaningless, and they are scarce capable of wonder: "let but a Rising of the Sun, let but a creation of the world happen *twice*, and it ceases to be marvellous, to be noteworthy or noticeable". The centre of the circle of the cosmos is in themselves and they neither know nor care if another and truer centre be possible.

Yet when we recognise that each of these souls is immortal and that his future is "the future of a thing whose growth and splendour have no limit," we begin to understand why at this early stage selfishness plays such a prominent part in his life. For in the stages to come he must be capable of standing alone, firm on the basis of a coherent individuality; now it is, therefore, he must develop initiative and strength. He is quick to retaliate, but the germs of swift decision are grown thereby; he is domineering and cruel, but the seeds

of intelligent enterprise result from the animal cunning he displays. Every evil he does must sometime be paid back in laborious service to his victims; yet on the whole the evil he does at this stage is less in quantity and force, for all its seeming, than that done in later stages where intelligence is keener and emotion more powerful. At a certain period in human evolution selfishness has its place in the economy of things, for selfishness too is a force used to build the battlements of heaven.

These souls, whose youth alone is the cause of their selfishness, are in their essence divine, and there is in them no evil of a positive kind; the vices are but the result of the absence of virtues, and the evil is "null, is naught, is silence implying sound". Each is a 'good man' who deep down within him has a knowledge of "the one true way," though in his attempts to tread it he seems to retrogade rather than to evolve. Like plants in a garden they are all tended by Him from whom they come: He knows the perfect souls that He will make out of them by change and growth as the ages pass by.

> Though still confused his service unto Me,
> I soon shall lead him to a clearer morning.
> Sees not the gardener, even while he buds his tree,
> Both flower and fruit the future years adorning?

Life after life these souls come to birth, now as men and now as women; they live a life of selfishness, and they die, and hardly any change will be noticeable in the character; but slowly there steals into their lives a dissatisfaction. The mind is too dull to grasp the relation of the individual

to the whole, and the imagination is too feeble to realise that "man doth not live by bread alone". Hence it is that "the thousand natural shocks that flesh is heir to" are duly marshalled and employed to ruffle their self-centred contentment; old age and death cast over them shadows that have no power to sadden a philosophic mind; disease and accident lie in wait for them to weigh down their spirits and make them rebel against a fate they do not understand. Till their hearts shall enshrine a divine purpose, a Hound of Heaven pursues them, and "naught shall shelter thee, that wilt not shelter Me".

Thus are they made ready to pass on to the next stage; the foundations of abilities have been laid, and the individual is firm on a basis built through selfishness. Now has come the time to begin the laborious work of casting out the self, and so there opens before the soul's gaze the vision of the next stage. According to the type of soul, this vision is either the Vision of the Mind or the Vision of the Emotions.

There are in life two main types of souls, the one in whom intelligence controls emotion and the other in whom emotion sways the mind. One type is not more evolved than the other; they are both stages to pass through to grow a higher faculty, that of Intuition. The vision of the third stage is the Vision of the Intuition, but to it souls come from the first stage either through intellect or through emotion. Let us first consider those souls whose evolution is by way of the intellect.

THE VISION OF THE MIND

We shall see in the past of these souls that much intelligence has been developed in the first stage; their selfishness has made them quick and cunning to adapt opportunities to minister to their comfort. This intelligence is now taken up by the unseen Guides of evolution, and the soul is placed in environments that will change mere animal cunning into true intellect. The past good and evil sown by him will be adjusted in its reaping, so as to give him occupations and interests that will force him to think of men and things around him apart from their relation to himself. Instead of weighing experiences in terms of personal comfort he begins now to group them in types and categories; little by little he begins to see a material and moral order in the cosmos that is more powerful than his will. Each law of nature when first seen is feared by him, for it seems to be there to thwart him; but later, with more experience of its working, he begins to trust it and to depend upon it to achieve his aim. A love of learning appears in him and nature is no longer a blank page; he has ceased to be "a pair of spectacles behind which there is no eye".

At this stage we shall see that the selfishness still in him will warp the judgments of his mind. He will be a doctrinaire, a pedant, combative and full of prejudice; for all his intellect his character will show marked weaknesses, and he will often see and propound principles of conduct which he will not be able to apply to himself. Again and again he will

fail to see how little he understands the world, since the world is the embodiment of a life that is more than mind, and whoso understands it with mind alone will misunderstand. Excess of intellect will become in him defect of intelligence, and he will see all things as through a glass darkly.

Many a life will pass while he slowly gains experiences through the mind and assimilates them into a truer conception of life. By now he will have begun to take part in the intellectual life of the world, and when he is on the threshold of the next stage we shall find him as a worker in science, philosophy or literature. But his intellect has too great a personal bias still, and it must be made impersonal and pure before the next vision, that of the intuition, can be his. Once again we shall see that there enters into his life a dissatisfaction. The structures which he builds so laboriously as the results of years of work will crumble one by one, because nature reveals new facts to show the world that his generalisations were only partly true; the world for which he toiled will forget him and younger workers will receive the honours that are his due. He will be misunderstood by his dearest friends, and "he is now, if not ceasing, yet intermitting to eat his own heart, and clutches round him outwardly on the Not-Me for wholesomer food".

But this suffering, though the reaping of sad sowings of injustice to others through prejudice brings in its train a high purification sooner or later; the soul learns the great lesson of working for work's sake and not for the fruit of action.

Now he knows the joy of altruistic dedication of himself to the search of truth. A student of philosophies but the slave of none, he now watches nature 'as it is,' and in a perfect impersonality of mind solves her mysteries one by one; of him now can it be said with the Pythagoreans that "a great intellect is the chorus of divinity". Thus dawns for him the Vision of the Intuition.

The Vision of the Emotions

I mentioned when describing the transition from the first stage to the second that there were in the world two main types of souls—those who pass from the Vision of the Separated Self to the Vision of the Intuition by way of the mind, and those others who develop along a parallel path and pass from the emotions to the intuition. We have just seen how souls are trained through intellect to cast out the self; we shall now see how the same result is achieved for those in whom emotions sway the mind.

As the intellectual type showed in the first stage a marked development of intelligence of a low kind, so similarly shall we find that the souls we are going to consider show during the same stage a great deal of feeling. Not that this feeling will be refined or unselfish; indeed it will mostly be lust and jealousy, with perhaps a little crude religious emotion in addition. But the character will be obviously easily swayed by emotions, and this trait in the soul is now taken up and worked upon to enable him to pass to the next stage.

Following his emotional bent and selfish and oblivious of the feelings of those around him, the soul will compel others weaker than himself to be the slaves of his desires; but the passion and the sense of possession he has of these that minister to his lusts will link him to them life after life, till slowly he begins to feel that they are necessary to his emotional life and not dispensable at will. Gradually his impure passions will be transformed into purer affections, and then he will be brought again and again into contact with them so that his emotions shall go out impulsively towards them. But the evil he wrought them in the past will now cast a veil over their eyes and make them indifferent to him. He will be forced to love on, to atone for past evil by service, but despair will be the only reward; when in resentment he tries to break the bond that ties him to them he will find he cannot. He will curse love, only to return again and again to love's altar with his offerings.

Though life now becomes full of disappointment and despair, in his serener moments he will acknowledge that in spite of the suffering it entailed, his emotional life has slowly opened a new sense in him. He catches now and then glimpses of an undying youth in all things, and the world that seems dreary and aging will reappear under certain emotional stress as he knew it before life became a tragedy. These glimpses are transitory at first, lasting indeed only so long as the love emotion colours his being; but there is for him a time

When all the world is young, lad,
And all the trees are green,
And every goose a swan, lad,
And every lass a queen.

Life after life, fostered by his transitory loves, this sense will grow in him till it blossoms into a sense of wonder. Then nature reveals in all things in life new values whose significance he can henceforth never wholly forget. While love sways his being each blade of grass and leaf and flower has to him a new meaning; he sees beauty now where he saw none before. Everything beautiful around him—a face, a flower, a sunset, a melody—will link him in mysterious ways to those he loves; the world ceases to be a blank page.

Love wakes men once a lifetime each,
They lift their heavy lids and look;
And lo! what one sweet page can teach,
They read with joy, then close the book.
And some give thanks, and some blaspheme,
And most forget. But either way
That and the child's unheeded dream
Is all the light of all their day.

It will happen that this sense of wonder is intermittent, and that there come periods when the world is veiled; but the veil is of his own making, and must be torn asunder if he is to possess the Vision of the Intuition. Once more there enters into his life a dissatisfaction—a discontent that love itself is transitory after all. Those he loves and who love him in return will be taken from him just when life seems in flower; friends he idealises will shatter the ideals so lovingly made of them. Cruel as it all seems, it is but the reaping of sad sowings in past lives, but the reaping has a meaning now as always. He has so far been

loving not Love but its shadow, not the Ideal from which nothing can be taken away but its counterfeit which suffers diminution; he must now see clearer and feel truer. The character must be steadied so that it shall not rebound from enthusiasm to depression, nor be satisfied with a vague mysticism that prefers to revel in its own feelings rather than evaluate what causes them.

Hence the inevitable purification through suffering; the dross of self is burned away till there remains the gold of a divine desire. He then discovers that the truest feelings are only those that have in them the spirit of offering. Now for him thus purified in desire and for that other type of soul made impersonal in intellect there dawns the Vision of the Intuition.

THE VISION OF THE INTUITION

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness." All souls that have come to this stage have learnt by now the bitter lesson that "it is only with Renunciation that Life, properly speaking, can be said to begin;" they have proved in their own experience that what once seemed death was but a "repentance unto life". They have now discovered the meaning of life—that man is a child of God come forth to life to be a co-worker with his Father. It matters not that a soul does not state to himself his relation to the whole in these terms; it only matters that he should have discovered that his

part in existence is to be a worker in a work, and that nothing happening to himself matters so long as that work proceeds to its inevitable end. He knows that the end of thought and feeling is action for his fellow-men, and that this action must be either dispassionate and without thought of reward or full of a spirit of grateful offering.

He possesses now the faculty of the intuition, which transcending both reason and emotion yet can justify its judgments to either. He grows past 'common sense,' the criterion for common things, into an uncommon sense; for life is full now of uncommon things of whose existence others are not aware. In men and women he discerns those invisible factors which are inevitable in human relations, and hence his judgment of them is "not of this world". In all things he sees and feels One Life. Whatever unites attracts him; if intellectual he will love to synthesise in science or philosophy, if emotional he will dedicate himself to art or philanthropy.

Now slowly for him the Many become the One. The Unity will be known only in the vision of the next stage, but preparing him for it science and art, religion and philosophy, will deduce for him eternal fundamental types from the kaleidoscope of life. Types of forms, types of thoughts, types of emotions, types of temperament—these he sees everywhere round him, and life in all its phases becomes transformed because it reflects as in a mirror Archetypes of a realm beyond time and space and mutability.

Everything of mortal birth
Is but a type;
What was of feeble worth
Here becomes ripe.
What was a mystery
Here meets the eye;
The Ever-womanly
Draws us on high.

'The Ever-womanly' now shows him everywhere one Wisdom; science tells him of the oneness of nature and philosophy that man is a consciousness creating his world; art reveals in all things youth and beauty, and religion whispers to his heart that Love broods over all. His sympathies go to all as his will is ever at their service.

Not far now is the time when for him shall dawn the vision of the Spirit. But to bring him to its portal a dissatisfaction once more enters his soul. No longer can that dissatisfaction be personal; the sad reaping of sorrow for evil done is over, and "only the sorrow of others casts its shadow over me". Nor is it caused by any sense of the mutability of things, for absolutely, without question, he knows his immortality and that though all things change there is behind them that which changes never. Yet while he climbs to his appointed goal dissatisfaction must always be.

It comes to him now as a creator. For with intuition to guide him he creates in that field of endeavour in which he has trained himself in past lives; as poet, artist, statesman, saint, or scientist he is one of the world's geniuses. But though his creations are a miracle to all, yet to him they are only partly true and only partly beautiful, for he sees the ideal which he would fain bring down

to men, and knows his failure as none others can know. Life is teaching him "to attain by shadowing forth th' unattainable".

As thus he grows life after life, scientist and poet, artist and saint, now merge into a new type of being who sees with "larger, other eyes than ours". He has regained his integrity of heart and his innocency of hands and is become 'a little child;' "by pity enlightened" he is now Parsifal, 'the Pure Fool,' who enters upon his heritage.

THE VISION OF THE SPIRIT

Then it is that at its threshold there meets him One who has watched him climbing for many a life and all unseen has encouraged him. This is the Master, one of that "goodliest fellowship of famous knights whereof the world holds record". In Him the soul sees in realisation all those ideals that have drawn him onward and upward; and hand in hand with this 'Father in God' he now treads the way while the Vision of the Spirit is shown him by his Master. Who shall describe that vision but those that have it, and how may one less than a Master here speak with authority? And yet since Masters of the Wisdom have moved among men, since Buddha, Krishna and Christ have shown us in Their lives something of what that vision is, surely from their lives we can deduce what the vision must be.

In that Vision of the Spirit the Many is the One. "Alone within this universe He comes and

goes; 'tis He who is the fire, the water He pervadeth; Him and Him only knowing one crosseth over death; no other path at all is there to go."

Now for the soul who has come to the end of his climbing each man is only "the spirit he worked in, not what he did, but what he became". There is no high nor low in life, for in all he sees a ray from the Divine Flame; as through the highest so through the lowest too, to him "God stooping, shows sufficient of His light for us i' th' dark to rise by". Life is henceforth become a Sacrament and he is its Celebrant; with loving thoughts and deeds he celebrates and at-ones man with God and God with man. He discerns, purifies in himself, and offers to God "infinite passion and the pain of finite hearts that yearn;" from God on high he brings to men what alone can satisfy that yearning.

He has renounced 'the will to live' and thereby has made its purpose his own; "foregoing self the universe grows I." Yet he knows with rapture that that 'I' is but a tiny lens in a great Light. Henceforth he lives only that a Greater than he may live through him, love through him, act through him; and evermore shall his heart whisper, in heaven or in hell, whithersoever his work may take him: "Him know I, the Mighty Man, resplendent like the Sun, beyond the Darkness; Him and Him only knowing one crosseth over death; no other path at all is there to go."

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Thus do we, the happy few, the precursors of a new age, see life in the light of reincarnation.

As the evolutionist sees all nature linked in one ladder of life, and earth and sky and sea testify to him to evolution, so do we see all men linked in one common purpose, and their hopes and fears, their self-sacrifice and their selfishness, testify to us of reincarnation. Life and its experiences have ceased to be for us

> An arch where thro'
> Gleams that untravell'd world, whose margin fades
> For ever and for ever when I move.

No longer can the world be for us as the poet sang:

> Act first, this earth, a stage so gloom'd with woe
> You all but sicken at the shifting scenes.
> And yet be patient. Our Playwright may show
> In some fifth Act what this wild drama means.

The Fifth Act is here before our eyes. It is that Vision of the Spirit that is the heritage of every soul, and thither all men are slowly treading for "no other path at all is there to go".

C. Jinarajadasa

AN OUTSIDE VIEW OF THEOSOPHY

By CHARLES J. WHITBY, M. D.

NO thinking person can dispute the significance or importance of the Theosophical movement. Its world-wide organisation, the high level of culture prevailing among its members, its evident appeal to all classes and to the most diverse nationalities and individualities, the vastness of its aims and the grandeur of its ideals, are, beyond question, matters for just pride to its promoters and for something more than respectful consideration from its critics. I myself, as one of the latter, feel in honour bound to begin what I have to say by way of criticism, with a tribute of admiration and gratitude. In common with most students, I owe much to Theosophy—for one thing, ready access to much of the world's greatest and most sublime literature; for another, many valued friendships; for others, the recollection of not a few eloquent expositions of subjects of profound interest and incalculable moment, as well as the satisfaction of knowing that so many capable men and women are devoting a fine enthusiasm to stemming the tide of materialism and its associate, Mammon-worship.

It may well seem surprising, in view of my sincere and avowed sympathy with its aims and

convictions, that I remain outside the fold of Theosophy, and, so far as one can be sure of one's future feelings or actions, intend so to remain. The reason for this will no doubt reveal itself as I proceed with my argument: it is too personal a matter to deserve separate discussion. The Theosophical Society offers freely to all who care to avail themselves of its hospitality all that it has to give in the way of enlightenment, without insisting upon any acknowledgment or return. It is a wise as well as a generous policy, of which I have not scrupled to avail myself as far as my scanty leisure has allowed. But you will, I am sure, agree that to carry the sense of obligation to the extent of becoming a member in the absence of any real conviction of the need of membership would be a poor compliment to pay you. It would be tantamount to the expression of incredulity as to the genuineness of your desire to share your spiritual wealth with all who care to partake of it.

One of the most interesting facts, to my thinking, about Theosophy is that it is very largely—I think one may without fear of contradiction say predominantly, a woman's movement. Not only are women in an obvious majority in most Theosophical meetings; a very large part of the organising and administrative work of the Society rests in their hands. As to your leaders—it is only necessary to mention the first two names that inevitably occur to one—those of Madame Blavatsky and Mrs. Besant. It seems to me a very strange and significant fact, a fact almost unique in the world's history, that this great spiritual movement should have grown up

under feminine guidance and control. Astrologists tell us that the earth is entering upon a new Avatara dominated by the sign of Aquarius, which, as I need not remind you, is a sign denoting the feminine qualities in general and, in particular, intuition. Certainly the auspices under which Theosophy has arisen and is making such marked progress in popular influence do confirm in a startling manner this astrological forecast. It is not by any means the only sign but it is one of the most striking signs of the dawn of an era in which woman will come into her kingdom, reaping the harvest of her long patience and self-sacrifice and achieving a position unparalleled within historic times. In reference to the leading part played by women as pioneers of the Theosophical movement, an observation occurs to me which I think is connected therewith. It is, that, although the mental activity and intelligence of Theosophists far exceeds the average of the modern community, Theosophy is not itself in essence an intellectual movement. It is one of your dogmas—I know that you do not own to the possession of any such incumbrances, but I am coming to that presently—that there are more or less latent in every human being powers and faculties far transcending the highest pertaining to the mind. And it is with these super-mental faculties that you are chiefly concerned, and upon whose development you mainly rely for the advancement of the race. I am not going to deny or even question their existence: I should on the contrary much prefer to accept a belief so flattering to human nature; but I will just point out in passing, that the existence

and progress of Theosophy does not in itself establish the truth of this belief. Assuming for the sake of argument that it were fallacious, it would be quite conceivable that a movement might arise based on dissatisfaction with accepted views as to the limitation of human faculties, and might win general or even universal acceptance. And yet, all the while, those limitations might be real and final, nevertheless. One must frankly own that human beings are liable to delusions and reluctant to face unpleasant facts.

Now as to the question of dogma. I am, of course, aware that, beyond the affirmation of acceptance of certain ethical obligations, questioned by nobody, candidates for admission to the Theosophical Society are not asked to bind themselves to any theoretical tenets. That is very right and proper, and quite justifies your disclaiming the intention to set up a standard as to what Theosophists may or may not believe. But the crucial question, to my mind, is not what is the avowed and intended, but what is the actual bond that unites your fraternity. Is it primarily an ethical bond—acceptance of the Brotherhood of Man and all the obligations thence derived? I venture to say that it is not. On the contrary, I am convinced that ninety-nine out of every hundred of your converts join you because they are in strong sympathy with your well-known views as to the nature of superphysical realities, your theory as to the existence and laws of the unseen worlds. They are in sympathy with your views as to these matters; they wish to hear more of them: they take the natural and reasonable

course of attending your meetings; their interest grows to conviction; they join you, and become believers and propagandists like yourselves. Now what I wish to point out to you is that where a number of people holding, or even inclined to hold, similar views upon highly debatable matters are constantly meeting and discussing these matters on the assumption that they are once for all settled, there will be an irresistible tendency for the views in question to crystallise into stereotyped convictions which are to all intents and purposes dogmas in the strict meaning of the word. You may be on your guard against this tendency—I hope you are and will be—but you cannot alter the fact that it is there, and will probably be too strong for you in the end. The time will come when it will severely tax your tolerance, when it will strike you as being something of an outrage for one of your members to get up among you and confess himself an unbeliever in or even a doubter of the doctrine of reincarnation or the doctrine of karma. Through hearing many lectures, reading many books and associating with many people in which and by whom these doctrines are assumed as incontrovertible and fundamental, you will insensibly become permeated with a conviction that only wilful perversity can account for the refusal of any sane person to accept them. That is a long way in the direction of the true believer who burns his doubting brother at the stake for the good of his soul. I heartily acquit you of the desire to burn me, or anybody; but I feel in duty bound to point out that

there was a time when it would have seemed grotesque to suggest that Christians would ever desire to burn those who questioned any fragment of their creed. In fact, as we know that there were Christians long before there was a creed, your present disavowal of the need of a definite doctrinal basis is by no means a proof that you will not some day discover its indispensability. But I hope you agree with me that the longer this day is in coming, the better for all concerned.

Certainly I should be among the last to deny that the doctrines held more or less explicitly by most Theosophists are in many ways an advance upon those which formerly held the field. When one considers the brevity of the average human life and the inequalities of inheritance and environment, it does not seem reasonable to believe that the fate of an immortal soul (assuming that we all have immortal souls) can once for all be decided within the span of a single earthly existence. Eternal bliss is a reward which seems to me altogether beyond the merits of even the best of us, while the alternative of eternal torment is now being repudiated with contumely even in the most orthodox quarters. These crude solutions are evidently quite unsuited to the needs of our time. If we must have an alternative—and it seems that we must, because the multitude can never in the long run be induced to await the results of investigation—I can conceive of no provisional doctrine more salutary and rational than yours. That we return to earth many times, reaping on every return, in the form of happiness or misery, the harvest of

our former good or bad actions, is a belief which has been held by many of the wise in former ages, a belief which may well be true. Its popularisation will have the beneficial result of supplying a natural motive for humane conduct and supplanting the superstitious notion of punishment, by the rational conception of moral cause and effect. We are not rewarded for our good or punished for our evil deeds: they come home to us in the form of beneficent consequences or recoil upon us with disastrous but inevitable effect, according to the nature of those intrinsic motives which gave them birth and sped them forth. It is a good working hypothesis, if it be no more than that. Disciples of the pragmatist school of thought founded by William James hold that the criterion of truth and falsehood in theories is merely this: a true theory is one that works usefully and fruitfully; a false one does not. If, as I certainly incline to believe, the general acceptance of the doctrines of reincarnation and karma would prove socially useful by mitigating the brutality of our western civilisation in many ways, that, so far as it goes, is a pragmatic argument for their truth. But I must point out that from the point of view of science it does not go very far. Science holds emphatically that utility, even of the highest kind or degree, is one thing, and objective truth quite another. They may or may *not* coincide. Science, to be worthy of the name, has to welcome with equal hospitality truths advantageous or disastrous to the dearest hopes and aspirations of mankind. Truth for Truth's sake is the motto of the scientist, as

Art for Art's sake is that of the artist. You yourselves affirm that there is nothing higher than Truth. But you must forgive me for saying that as a Society (not as individuals) you do not at present act up to it. In your journals, for example, extraordinary claims are from time to time set forth on behalf of certain of your leaders, claims to the possession of supernormal faculties and the ascertainment of events commonly accounted beyond mortal ken. We are told that such or such a person has the faculty of exploring the astral or manasic planes of existence or of recalling the events of his or her former lives upon earth. Or that he or she enjoys the privilege of familiar converse with Beings of an order of development far beyond our conception or imagination, Beings who condescend to preside over the destinies of your Society and even that of the race. These things, if true, are of an interest and significance that it would be impossible to exaggerate. I, for one, should be only too glad to believe them true. But, as a humble devotee of science and of the scientific standard of veracity, I dare not accept them on the strength of mere authority. And you offer as yet nothing more. On these lines you may go very far, I admit; you may conquer the whole world of popular acceptance; but one stronghold you will never subdue. Until your leaders come out into the open and submit their vast claims to the test of experimental confirmation, under those crucial conditions which impartial scrutiny demands, the scientific fortress will remain bolted and barred against you—of that you

may rest assured. Science will resolutely pursue her own path of independent investigation, making sure of every foothold before she advances to the next. If the domain of which you profess to know exists, she will sooner or later invade and explore it: already she seems to be standing on the very verge of the unseen. And while it is true that your doctrines need much fuller confirmation than they have yet received before they can be accepted by the representatives of science as established verities, it does not follow that there is any irreconcilability between what you believe and what men of science know. On the contrary you may justly claim that many of the most recent discoveries in the field of the higher physics confirm in a striking manner the views of Theosophical writers of an earlier date. I have lately read with deep interest an ably written work on *The Physics of the Secret Doctrine,* familiar no doubt to many of you, in the perusal of which I was impressed over and over again by the dovetailing of Theosophical doctrines into the fabric of orthodox physical science. And when one reflects that Madame Blavatsky's book was published long before our views as to the nature of the so-called 'atom' had heen revolutionised, in consequence mainly of the discovery of radium, one must admit that this unexpected confirmation of her predictions does in great measure enhance their general claim to authenticity.

It does more than this: it raises in my mind the question whether you may not really be in possession of or upon the track of a method of investigation distinct from and supplementary to

the approved Baconian method—one which in the near or distant future may prove a serious rival or even a victorious opponent. I refer to the method of intuition, or, perhaps better, of meditation. Of course, this is not by any means a new method: it has been practised sporadically and individualistically throughout the ages by saints, philosophers and mystics. And men of science practise it also, when, by the use of the scientific imagination, they formulate those theories which they subsequently test and correct by observation and experiment. On the other hand it has never, I believe, been tried on a large scale, systematically and co-operatively, as ordinary scientific investigations are being tried at present. Now it seems to me that, granted the existence of at least the rudiments of an inner sense or senses, distinct from yet analogous to the sense of touch or vision, it would be worth while to organise the investigation of definite problems along these lines. The results obtained by a number of men and women in meditating upon a given problem under fixed and stated conditions could be compared and harmonised, and so far as possible tested by experiment. I know that something of the kind has been done by Mrs. Besant and Mr. Leadbeater in reference to the constitution of the atom, but I am not prepared to criticise the value of their work. Another example of the sort of work I have in mind, except that it is the product of a single highly-gifted imagination, is to be found in a book by Mr. Fournier D'Albe entitled *Two New Worlds,* which every Theosophist should read. He writes:

In proceeding to control the solar system, man may develop, or rather resume, powers now found only in a rudimentary form. In taking control of nature, man has lost many spiritual gifts once possessed by his ancestors. Clairvoyance and telepathy were once almost universal. They have been deliberately atrophied in order to fit man for the conquest of nature. The human mind not only requires delicate senses and perceptions, it also requires certain blindnesses and insensibilities. Some sensibilities have been crusted over. Man has become a crustacean as regards some of his faculties. They have become 'occult'. When they are once more required they will again come forth. They are beginning to come forth now.

That is precisely my own view or hope; and I have no doubt that you share it. On the other hand, I wish to emphasise the need of certain precautions, if this new-old method of research is to be safeguarded from abuse and consequent discredit. Many of those who at present possess or claim these extra faculties, clairvoyance, clairaudience, and the like, are quite unfit persons to employ them for purposes of genuine research, on their own account at any rate. They have no scientific training, no culture, no critical acumen, and no sense of reality. We must use them, if at all, as we use our microscopes and telescopes, as mere passive instruments; fallible instruments too; for the perceptions of the inner senses are no more above suspicion than those of ordinary sight and hearing. It is not merely foolish, it is positively wrong to accept with uncritical credulity anything that is given out as a result of 'intuition'. Surely the splendid achievements of science, which accepts nothing on faith or authority, have driven home the obligation of suspending judgment until conviction is irresistible—in other words, the Duty of Scepticism. In order to "hold fast that which

is good" it is essential to "try all things;" and to 'try' means to test them with keen vigilance and implacable rigour.

I am inclined to hope that the result of such an investigation would be the triumphant vindication of the possibilities of the rationally-controlled intuitive faculties as instruments of research. For when one comes to think of it, what is imagination but a form of inner vision? And when, as in the case of a great poet, artist, or composer, it co-exists in its highest form with a highly-developed intellect, do we not invariably find in its products an inexhaustible wealth of symbolically-expressed significance and truth? How otherwise than by the exercise of combined thought and imagination did such men as Newton and Darwin arrive at their epoch-making discoveries? And if it needed long years of tedious research and experiment to confirm and justify their faith in what they had 'seen' in meditation, was not the result nevertheless anticipated with sufficient confidence to encourage them to persevere to the very end? Perhaps it may even turn out that *any* theory with regard to the processes of nature upon any plane which in the first place is the result of a clear and genuine intuition, in the second place has been elaborated by a competent thinker, and in the third place falls naturally and harmoniously into the system of established laws, is necessarily and inevitably true. Perhaps we may learn in time to regard our present laborious and complicated methods of experiment and observation as in great measure superfluous, and to rely in the main upon the new-old

method which I have outlined above. But we should only be justified in doing so provided that we had amply assured ourselves of the objective validity of this new-old method; and, even so, a number of precautions against the creeping in and accumulation of errors and fallacies would be constantly required. For mankind was ever prone to credulity, loving rather to be flattered by charlatans than chastened and enlightened by the wise.

But, leaving these too-tempting speculations, let us return to the considerations of Theosophy as it is. One of the things for which much gratitude is due to it, is its popularising in the West of what is for us a new way of thinking about the unseen world. It has extended the bounds of Nature so as to include what was formerly regarded as exempt from law and order of any natural or conceivable kind. It has consequently made us feel at home in the invisible in a sense which was impossible to most people before; and this not only without in any way lessening the majesty of spiritual things, but, on the contrary, enormously enhancing our sense of their vastness and power. The happy result is or may well be the possibility of combining a genuine interest in the unseen world with an undiminished zeal for the improvement of terrestrial affairs. Formerly this was not so; other-worldly people made a point of depreciating the earth-plane and its interests in every possible way. They conceived it as divided by a sharply defined frontier from the so-called supernatural sphere; and as a rule they affected something like despair as to its nature

and prospects. The supernatural on the other hand was a sort of void in which even thought itself could not feel rightly at home. In order to get thoroughly rid of this bad form of other-worldliness it was necessary for western civilisation to pass through a period in which the very existence of the higher planes was repudiated, and leaders of thought insisted upon the concentration of all our aspirations and efforts upon the improvement of life here and now. That, I believe, is the true explanation of nineteenth century materialism, which, now that the need for it has largely ceased, is melting away like a sun-smitten cloud. Theosophy, I need scarcely remind you, has been enabled to render us this important service, in consequence of its own appropriation of an immense body of elaborately thought-out nature-lore bequeathed to humanity by the great Oriental mystics of the past. Whether their speculations be or be not confirmed in every particular is not, for the moment, material; the point is that they assume, throughout, the universal continuity of law on every plane of being, and so enable thought to range throughout the Universe and to link up the seen with the unseen. Theosophy, in the performance of this great service, is evidently functioning as a mediator between the wisdoms of the East and of the West. It is paving the way for a new synthesis with physical science for its basis, a detailed system of psychic and super-psychic nature-lore above that, and, at the apex, philosophy properly so-called.

At the same time it is worth while to remember that Theosophy, great as are the services it

is rendering in regard to the popularisation of a new and saner way of thinking about the unseen, has not by any means a monopoly in its investigations or theories. Quite outside its ranks there are a large and increasing number of intelligent people who are more or less interested in the theoretical or practical study of the Occult. There are, for example, the spiritists, the occultists, the New Thought and Christian Science devotees; and, last but not least, there is a small body of genuinely scientific investigators, of which the Society for Psychical Research forms in this country the best-known example. A revival of the higher forms of Mysticism is also a remarkable feature of contemporary thought; and it is matter of common knowledge that attempts are being made to re-establish Rosicrucianism and other forms of organised spiritual aspiration. It would be wise, therefore, on the part of those responsible for the guidance and control of the Theosophical Movement, remembering that their pronouncements will not be exempt from outside criticism, to be cautious in committing themselves prematurely upon all doubtful matters. It is a comparatively easy task to win the assent of the credulous crowd; but that will not in itself be any guarantee of a real and permanent success.

Some of us have recently enjoyed the opportunity of hearing your eloquent President discourse upon the subject of preparation for the coming of a World-Teacher. It appears that your leaders claim to know a good deal about the intentions of this mysterious entity; and, if rumour may be trusted,

that they are even prepared to indicate, in the person of a certain youth of extraordinary promise, the organism through which this World-Teacher will function. Far be it from me to prejudice this or any other matter; I would merely express the hope that all concerned realise the stupendous responsibility involved in such claims. I am not prepared to deny that the world needs teaching, although it could fairly be argued that what it needs more is any generally noticeable disposition to carry into effect the teaching already available. Certainly the Theosophical Society, with its world-wide organisation, could command for any individual who taught under its auspices, a hearing at any rate quantitatively greater than any unbefriended thinker need expect. Therein lies a danger, concerning which I venture to submit a friendly word of warning, which I trust you will accept in the same spirit. Suspicion may arise that you are exploiting popular expectation in regard to the 'second Advent' in the interests of your Society; and such suspicion, however false and opprobrious, might recoil upon your movement with disastrous effect. I refer, in particular, to the claim advanced by or on behalf of your leaders to avenues of information inaccessible to the world at large. As to the authenticity of these claims it is not for me to speak—I know nothing of the grounds upon which they are based. If you produced your World-Teacher to-morrow, I and those who think with me, discounting the fact that He had the Theosophical Society for His pedestal, should, as Mrs. Besant herself suggests, examine His teaching according to our lights. "After all,"

says Mr. Wodehouse, "no amount of anticipatory statement can ever fully justify a Great One to the world. By His own teaching He stands or falls." And in conclusion, remembering the amount of superstitious nonsense that is being disseminated by certain fanatics in other quarters in regard to this matter of the 'second Advent,' I cannot find it in me to regret that you, with your more enlightened views, have taken it in hand. With all its ideas, moral, social, political, economic, in the melting-pot, what the world needs above all things is a clear call to the work of reconstruction upon better and saner lines. There are some of us who, believing we know what shape these lines should assume, will gladly accept your aid in getting them presented to the world. For example, I, as a flat disbeliever in current views as to the actual equality of individuals—potential equality is another matter—look with confidence to you for the reinstatement of the hierarchical ideal. It is true that the time has gone by when the mere fact of manúal or commercial employment was regarded as a token of individual inferiority. On the other hand, it is one thing to admit this, and quite another to claim for all individuals and for all avocations equal prestige and value. The logical result of such a position is that the life of its commander-in-chief is of no more consequence to a campaigning army than that of its humblest camp-follower. Life itself is and must ever be in some sense a war; it necessarily follows that upon some individuals, in virtue of higher and rarer capacities, more exacting duties and more onerous responsibilities

will fall than upon the average citizen. Justice therefore demands that, while all men and women who are in any way serving the commonwealth shall receive due homage, some attempt shall be made to determine the relative worth of the various kinds of service, and to ascribe special honour to those to whom special honour is due. In other words, we must have a scale of social values, based on the due subordination of material to ideal interests. At present nobody seems to have the moral courage to state frankly that the work of (say) a great poet is of more dignity or value than that of a given coal-bearer. Such unwelcome yet wholesome truths must be faced unflinchingly before we can hope to emerge from our present muddle. The Theosophical Society, by its enforcement of the neglected claims of true spirituality, and by familiarising the world with the conception of an infinite gradation of individual worth and achievement, may render invaluable service to the cause of social regeneration. It is a true and just instinct which prompts the worker, however humble his lot or arduous his toil, to claim for himself and his fellows not less but more consideration than those idle parasites who do no sort of service to the commonwealth are too commonly accorded. That is the element of truth in industrial democracy; and it is now strong enough to look after itself. On the other hand it must be broadly and humanely interpreted. Many people, many women in particular, would like nothing better than the chance of earning their own living, but are precluded by social and ethical obligations which they

cannot set on one side. The example of their self-abnegation may be of much more value to the community than any obvious utilitarian services that their more fortunate sisters perform. To condemn such unwilling dependents upon the wage-earning activities of others as parasites, is in my opinion as unjust as it is common to-day. I look to Theosophy to mitigate the crudity of utilitarian and socialistic standards by a leaven of tolerance and enlightenment. "They also serve (or at any rate may serve, if they will) who only stand and wait."

I have often wondered, as no doubt you yourselves wonder at times, what is to be the future destiny of your Society. Is its work to be that of permeation or that of conquest? There can be no question but that your ideas are producing a powerful effect upon the leaders as well as upon many of the members of the various Churches. There is a growing tendency to prefer the spirit to the letter in the interpretation of Scripture as well as of dogma. Perhaps one might sum up the main tendency of Theosophical teaching in a phrase by calling it a Gospel of Interpretation. I am of course aware of your wise policy of encouraging all your members to remain loyal to the obligations of whatever religious organisation they may be attached to at the time when they become Theosophists. But—to be perfectly frank—I regard this advice as likely to prove in many cases more honoured in the breach than the observance. And the policy upon which it is based is in my opinion provisional and likely to prove impermanent.

After all, there is a limit to the capacity of old bottles. Sooner or later, it seems to me, the majority of you will find yourselves at the cross-roads—compelled to choose definitively between the old and the new allegiance. Even in regard to spiritual matters, the truth holds that it is better to be whole-heartedly wrong than half-heartedly right, if one must be one or the other. We outsiders do not yet know quite what Theosophy is in its true inwardness; we cannot, I think, know that until it shall have shed the veil of its present perhaps in essence untenable eclecticism. For if there be a sense in which all religions can be called true, there is another and, as it seems to me, a higher sense in which only *one* can be called true; that namely which, at the time being, expresses in fullest measure the highest hopes and the deepest convictions of humanity. In religious as in social matters, the hierarchical point of view which logically results from the possession of a definite scale of values will prove in the long run indispensable. The claims of quality must be made to prevail over the democratic worship of quantity.

Charles J. Whitby

EDUCATION AND SPIRITUAL CULTURE[1]

By ALBA

At the basis of education must be laid that which is neglected in our schools—the religious conception of life.

L. TOLSTOY

OF all the problems of our diseased present there is perhaps none so distressing as the problem of education. The old type of school has ceased to satisfy any one; the new one, being in the period of formation and fermentation, is in many points defective. The education given in homes is carried on in a desultory way, without any definite plan, by fits and starts, by inspiration. The science of pedagogy has most certainly reached a turning point; it stands on the threshold of important discoveries, but it has as yet no firm ground under its feet. Having turned our backs on old ways, we have not yet discovered any new ones, and are, so to say, hanging between heaven and earth. Transition times are always difficult and painful. When dawn is nearest, night is blackest; we peer longingly into the dark sky, anxiously watching for a sign of the bright morning and sunny day, but we have in the meantime to grope still in the

[1] This article, describing the condition of children and of education in Russia, is written by an experienced Russian educationalist. Translated by B. Poushkine, nee Princess Galitzine.

darkness and to advance cautiously, lest we make fatal mistakes, working as we do in the dark on finely woven, nervous, plastic and over-sensitive young organisms. What thoughtful prudence must educators needs exercise, lest they introduce into the souls of their pupils some harsh, discordant notes; lest they impede their spiritual growth, or direct them along dangerous lines! The consciousness of the necessity of such careful handling of our children is intensified by the study of all the abnormal conditions in the midst of which they are growing. The psychic atmosphere surrounding our young generation is a decidedly unwholesome one: it is agitated, thunder-laden, saturated with the worst psycho-physical emanations, passions and thought-forms—the inevitable companions of the historical and social crisis we are just now undergoing. The seething waves of a mountain-stream shall form in time a pure beautiful, deep lake; the roaring storm purifies the air and after it is over nature thrills with renewed, powerful, quickened life. . . But when the mountain-stream rushes down all foaming, speeding from rock to rock, nobody could recognise in it the still, radiant lake; when the storm whirls raging by, uprooting trees and flooding fields, fantastically far seems the hour when nature shall breathe freely and start a new and beautiful life.

At such times, even grown-up people, hardened in the strife, find it difficult to hold their footing amid social storms and whirlwinds; as for young, soft organisms, they easily lose the ground under their feet and perish. Dr. Radin writes, in his paper on the 'Problems of Psycho-nervous

Hygiene of the Education and Instruction of Children in Schools':[1]

> The nervousness of children constitutes a sign full of menace. One step more and we will find ourselves on the eve of degeneration. . . The absence of spiritual interests in children makes them physiologically unstrung. This broken-up mosaic work psychically feeds its roots on the weakness of self-analysis or its transient character.

As a doctor he points out the features most vividly expressed in the children; weakness of will and egocentricity, which he very justly qualifies as the being in love with one's self (autophily). We cannot but agree with this characteristic: we observe in the growing generation a dreadful excitability, irritability, weakness of will, and boundless egocentricity.

On the other side, statistic data breed still more painful thoughts. Specialists for brain-diseases certify to a phenomenon unheard of till lately: to the growing percentage of mental illnesses amid children, necessitating their withdrawal from schools and their relegation to sanatoria.[2] All kinds of hysteria and neurasthenia are fast developing; the number of suicides is ever growing, and what is still more frightful, school-children show an important percentage of it and a percentage that is steadily progressing. Materials on this question are plentiful. Several newspapers keep records of these sad events; many data are to be found in the periodical paper, *School and Life*, and in the detailed reports of the National Education Office, which has set on foot a statistical investigation of this question. Important figures have

[1] *Journal of the Russian Society for National Health*, 1911.

[2] *School and Life*, March, 1911.

already been drawn by the 'Commission for struggle with suicides among school-children,' appointed by the Society for Public Health in Petersburg. Those data, as confesses the Commission itself, are far from being complete. Notwithstanding that, the picture presented by them is an overwhelming one: In 1904 there were twenty cases of suicide among school-children; in 1909 their number shot up to 449. The average number of suicides for this period is 170. In 1904 for every 100,000 children there were 2·6 suicides, in 1909—nigh unto 15. As to the category of schools the number of suicides in 1909 was distributed thus: 20 per cent were in elementary schools, 50 per cent in colleges and 30 per cent in Universities and other centres of learning. After having heard in the course of the winter, a series of reports on the question in hand, the P. H. S. decided to point out to society at large, that *suicides amid school-children take on the character of an ever-expanding epidemic, requiring to be fought by the most energetic means.*

Summing up the aforesaid, we come to the conclusion, that the psychical and physical condition of our children is most unsatisfactory: (1) They manifest terrible nervousness, excitability, and immoderate irritability, resulting in total absence of self-control and endurance, making them unfit for work and throwing them completely off their balance, building thereby a ground most favourable for the development of all kinds of hysteria and neurasthenia; (2) alongside with those psycho-physical phenomena we see a lowering of moral standards; (3) this lack of moral development, combined

with the tendency to nervous diseases, breeds suicidal mania.

We cannot shut our eyes to this terrible reality: the country is in danger! But how are we to help our children? What is to be the issue?

We dare not lull ourselves to sleep with the argument that such are the diseases of our age, and that the problems of education will find their proper solution only when our life as a whole shall enter upon the highway of unfettered development. Life does not wait. Amid storms and blasts are houses built, telegraphs and railways and steamers work on as usual, trade is pursuing its course, lectures are delivered, pictures painted, books and music written. And the school itself, in the persons of its more advanced representatives, seeks new ways, not waiting for the happy time when Life's stream shall resume its natural course, and we shall begin to mould peacefully our existence along new lines. How should then the most important of all works stop—that of the education of the young?

But at this juncture instantly arise the usual questions: how can the young people be healthy and have moral equilibrium, when the *whole* of society is subject to the same diseases that affect them? Can the most ideal pedagogy be of any help in this case? Can there be any question of moral sanitation for society, as long as the abnormal conditions of our actual life exist in their totality? From the standpoint of materialism, explaining all phenomena by the influence of outer circumstances —certainly not. As long as external conditions persist, he state of the soul of society and consequently

of the younger generation cannot undergo any change. There is no issue; one has to wait for help from without in the succession of historical events.

But in the light of the scientific and religious synthesis that bears the name of Theosophy, and teaches that the law of conservation of energy and the law of causality act not only in the physical world but in the spiritual as well, the root of the disease lies not in the phenomena themselves, but in their *cause*, that is in the Spirit. As long as the Spirit is diseased, its manifestations cannot be healthy, even if all the outer circumstances were to change at once for the best. No life-forms, even the most perfect and ideal ones, will ever create a strong will and a noble character, without the help of the intense toil of the soul.

And this work of the soul is performed under the pressure of outer sufferings and collisions, that is—through a series of external shocks (the path of ordinary evolution) or through the free labour of the Spirit, through the development of personal activity and discipline, that is, through *self-education*.

But precisely these important points happen to be wholly absent from our schools. Society is not yet imbued with the sense of the importance of self-education, and does not yet realise the necessity of making it part of the educational plan. Besides, the new school, in its tendency to surround childhood with the best conditions, to make it as happy and interesting as possible, jealously guards its pupils from every strain, every weariness, dullness, every small or great suffering. As a reaction after the regime of the old school-system, this tendency has

its reasonable explanation, but it oversteps all limits, and weakens the initiative and the working capacities of the pupils. We cannot but welcome the effort of the new school to foster in children self-respect, dignity, the consciousness of their human rights; but unfortunately the sense of duty, the feeling of responsibility are at the same time too often overlooked and underrated.

Thus the strong emotions, which practically constitute the life of children, not finding a normal outlet in the labour of self-education, are directed towards the strengthening of the lower self, towards passionate self-assertion and heedless criticism of everything and everybody. This unhealthy disposition comes to the front even at the tenderest age, because in the homes as well as in the so-called kindergarten, the child is becoming ever more and more the conscious centre, around which circle all the thoughts and all the care of the grown-up people. The home-life children are sometimes so unreasonably spoilt, that every inconvenience, however slight—be it an effort to make, the necessity to wait for something, or a small privation—becomes a real tragedy for the child itself and for its parents. This tendency to steep, so to say, the child in happiness, has found expression in the now current formula; to learn in play, study is converted into a play, a game, and the child tolerates it only as long as it amuses it. Such an education is not a good preparation for the stern school of life. In his paper on 'Heroes and Heroic Education' Mr. Lozinsky has very accurately expressed this idea:

> The child is preparing for life and the duty of every educator is to get it ready for it. Education is of value as far as it constitutes a real preparation for *life*, for the morrow. To-morrow needs energetic men, enterprising; and strong characters; it also wants its great men.

We may add: most certainly the actual enervating system of education cannot in any way build the strong characters that are needed for the future.

'Happiness! joy!'—such is the motto of the pedagogy of to-day; but it remains blind to the fact that this joy generates the habit of receiving always only pleasurable sensations, breeding a monstrous egoism, that refuses to take into account any surrounding circumstances.[1]

We are far from denying the significance of joy in children's lives. It is as necessary for their souls as sunshine is necessary for their bodies. But just as a healthy and elastic body must be trained to bear a sultry day, as well as a cold one, so the soul of the child must grow in fortitude and endurance, meeting on its way joy and pain, play and work, pleasures and privations. And in order that the child's character may be thus braced, it has to be subjected to a serious and regular training. We must mention here the unfortunate opinion, current in Russian Society, that education begins from the fourth year upwards, and that till then the child needs a doctor, but not a pedagogue. Professor Bechtereff strongly

[1] A schoolmistress, a friend of mine, heart and soul devoted to her children and to educational work, once confessed with tears in her eyes that her nine year old son began to *exact* first a book, then a picture, then a toy; and as his mother answered that she could not afford those expenses, he angrily retorted: "You have no right to refuse me this. I *will* have a happy childhood." This shows how easily and insensibly we impress the children with our thoughts, and what fatal consequences may result from our modern educational system.

protests against this erroneous point of view, finding it based on the fact, that the line between instruction and education is not distinctly enough drawn. He says:

> I think that our first task consists in the clearing up of this error. The child stands in need, from the first day of his life, of moral, as well as of physical care. From the very first he wants a guiding influence in connection with his physical development; a guiding influence is equally needed by it in the psychical sphere; if the influence concerning the physical body is entrusted to a doctor and a hygienist, the moral care of the child ought to be handed over to a psychologue and a pedagogue.[1]

He points out further that this early education ought to compass within its limits not only the regular development of the receptive organs and of powers of observation, but the evolution of moral and ethical elements, the building of character, and the training of its psycho-dynamic forces in general.

We are happy to state that, in modern Russian literature, voices are being heard, advocating the necessity of clearly outlining the problems of education in schools and homes, without blending them with the problems of instruction.

In our times, when all life-forms are falling to pieces, when the consciousness is so evidently outgrowing old forms, and when the human organism is becoming so subtle, that coarse vibrations are getting well-nigh unbearable for it, there can be no doubt whatever as to the fact, that we have done with unconscious evolution, that the time has come for us to strain all our inner powers in order to take our evolution into our own hands, and to direct it to the higher goal, for the attainment of which

[1] *The Problems of Education in Early Childhood.* Professor Bechtereff.

everything exists in the Universe. Having left behind the savage state, man began to evolve consciously a physical culture; later on, the intellect was called to life in him, and it directed his attention to higher and more abstract things: the man created intellectual culture, the European civilisation presenting a high specimen of it. Now man evolves within himself the aspiration towards unity and brotherhood. This new consciousness will create in time a new spiritual culture, based not upon rivalry and competition, but upon common labour and love. And just because this new consciousness is dawning on humanity, it bears to the front great thinkers and great movements, that lift up this ideal of brotherhood and of spiritual culture. The value of Theosophy consists in the starting of this new, spiritual culture, in the call for conscious inner work, aiming at the training of worthy educators for the young generation. Count Tolstoy insisted upon the necessity of this inner labour, and in the last years of his life he worked with much love on his *Cycle of Reading*. Such books of his as: *On God, On Truth, On Reason,* and especially *On the Divine Nature of Man,* all tend to make man recognise the necessity of self-education.

Humanity feels instinctively the need for taking cognisance of its spiritual life, and it suffers in its search. The same reason accounts for the aching cravings of the younger generation. We do not deny the importance of a healthy, social life; although we cannot but recognise the disintegrating influence of social disorders and kindled passions on the minds and the souls of the young; but the more intricate

and difficult the external conditions, the more energetically and powerfully must those stormy waves be breasted. As saith the poet: "The darker the night, the brighter glow the stars." The root lies not in the darkness, but in the light, that always follows on darkness and dispels it.

The cause of the evil lies in the disease of the Spirit: its cure depends on the healing of the Spirit. But if it is to be cured, the problems of spiritual culture, of self-education, must be definitely recognised and formulated.

And so the root of the diseases of our young generation lies in the absence of seriously defined problems of spiritual culture. This explains the lack of moral development in our children, as well as the absence of equilibrium, because where there are no restraining moral centres, all other centres are also weakened.

But at this juncture arises another question. If we so forcibly insist upon the problems of spiritual culture, is it not our duty to solve them first for ourselves? Can we preach fortitude, nobility and purity, if we do not ourselves offer an example of those virtues? The first task arising out of the setting down of self-education as the foundation-stone of education at large is *self-education of the educators themselves.*

Parents and tutors must not only carry on a ceaseless inner work, but must always bear in mind their responsibility for their feelings, thoughts and humours, which so easily affect children. They must enter a schoolroom as they enter a church, leaving at its threshold all care and worry, all

anger and depression. They must be bright and strong, when approaching children, bringing into their atmosphere only pure emotions and pure thoughts. But in order to achieve that, they must be imbued with the importance of this inner work, with enthusiasm, with readiness to sacrifice themselves and their moods at any moment for the sake of the great labour of Love.

We have touched thus the very root of the question: the disposition, that glows with unquenchable fire, that kindles others, gives the strength to reform one's self and one's life—such a disposition is born only of the *religious consciousness.* Where it is lacking, the inspired building of life is not possible, it having no ground under its feet, no root. All the tragedy of the fall of moral standards in actual life consists precisely in this estrangement from religious consciousness. This estrangement turns man into a miserable, weak, unhappy creature; it manifests itself in the soul-soreness of our times, in the ever growing percentage of suicides; it explains also why modern pedagogy fails to start education along regular and reasonable lines. We have lost faith in ourselves, in our divine destiny, and have exchanged the ideals of the Christ for the psychology of the animal. Religious consciousness is atrophied in society, and precisely because of this fact and because it is becoming artificially more and more deadened, society is powerless to help the young. It is high time to recognise that *in the centre of education must stand the religious consciousness, leading to the prevalence of moral principles in life.*

What is religious consciousness? The sense of these words must be clearly defined. It is not this or that form of religion, to which we officially belong more or less; it is not the totality of certain dogmas in various explanations, which frequently screen from us the living religion, *i.e.*, the free and joyous union of man with God. *The religious consciousness is the consciousness of the divine principle,* of the divine nature of man and the universe, and this consciousness finds its expression in *an active and loving attitude towards the world.* Its awakening generates the comprehension of the basis of ethics and that is why it must form the corner-stone of education. The prophetic words of Tolstoy come involuntarily to the mind: "At the basis of education must be laid that which is neglected in our schools—the religious conception of life."

Alba

Much better you should indulge in dreams, for even if these never be realised you will at least have had your dreams, which is always something to the good. Into noble dreams properly nourished you may instil the germ of life. Aim to play a leading part in your youth, and if fame should devolve upon you later you will be in your element. The young man or woman who cannot entertain a very considerable opinion of himself or herself lacks an important element of future success. Young ladies, is there not a homely Scottish proverb I have heard somewhere—"She never bode for a silk goon that didna' get the sleeve o'd." Aim high; be king or queen in your dreams.

—*A Rectorial Address* (to the students in the University of Aberdeen) by ANRDREW CARNEGIE.

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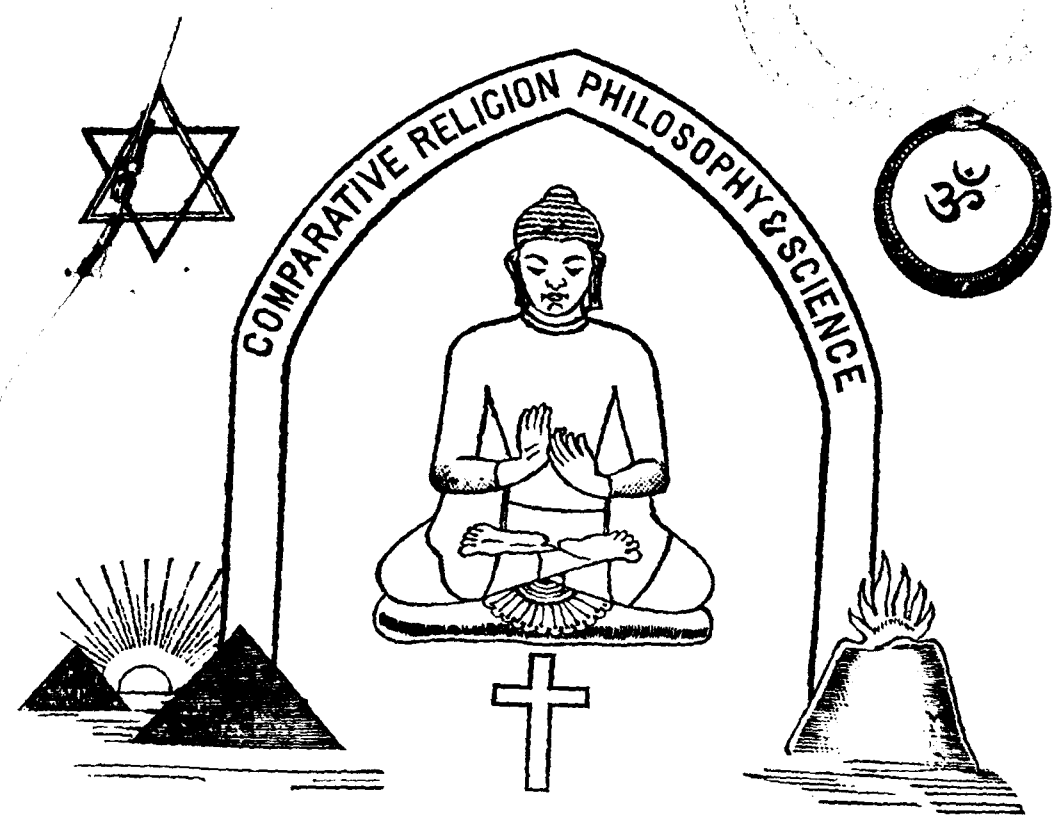


THE FOUR-DIMENSIONAL WORLD[1]

By A RUSSIAN

HAVING arrived at the conclusions reached by the consideration of the working of consciousness in animals and men, we may now ask: "How can we see the real four-dimensional world, hidden from us by the illusory three-dimensional world?" We can 'see' it in two ways.

[1] This paper follows the one printed last month, entitled, 'Perception in Men and Animals'.

We can sense it directly through a developed 'sense of space,' and other higher faculties, about which I will speak later on—or we can understand it intellectually, by discerning its possible properties.

By the help of abstract reasoning, we have already found that the fourth dimension must lie in time, *i.e.,* that time is the fourth dimension of space. We have already found the psychological proofs of this statement. Comparing the perceptions of the world by living beings of different grades—a snail, a dog, a man—we saw how different to them are the properties of *one and the same world* —just those properties which for us are expressed in conceptions of time and space. We saw that time and space must be conceived by them differently. That which for a lower animal, a snail, is TIME, for an animal of a higher order, a dog, becomes SPACE, and the time of this latter creature becomes space for a still higher being, a man.

This appears to show that our idea of time in its essence is complex, and that it contains really two ideas—a certain space, and motion in this space. Or we may say more accurately, that the contact with a certain space, which we do not clearly conceive, brings out in us a sense of motion in this space—and all this together. That is, the vague consciousness of a certain space, and the sense of motion in that space, we call 'time'.

This further proves that the idea of time did not arise from the observation of motion existing in nature, but that the very sense and idea of motion arose from the existence in us of a 'sense

of time,' which is really an *imperfect sense of space,* or a limit, a boundary, of the sense of space.

The snail senses a line as space, *i.e.,* as something permanent. It senses the rest of the world as time, *i.e.,* as something ever-going. A horse senses the plane surface as space. The rest of the world it senses as time. We sense the infinite sphere as space. The rest of the world we sense as time. In other words, every creature senses as space that which is grasped by its sense of space; the rest it ascribes to time; the *imperfectly sensed* is ascribed to time. Or we can define it in this way: every creature senses as space all that it is able, by the help of its sense of space, to represent to itself outside itself in form; and all that it is unable to represent to itself in form, it senses as time, *i.e.,* as ever-going unstable, so inconstant that it cannot be imagined in form.

THE SENSE OF SPACE IS AN ABILITY OF REPRESENTATION IN FORM.

'The infinite sphere,' the shape in which we imagine the universe, changes constantly and uninterruptedly; at every successive moment, it *is something different* from what it was a moment before. There is always going on in it a constant change of pictures, images, relations. It is for us like the screen of a cinematograph with quickly running reflections of pictures on it.

But where are the pictures? Where is the light, which throws the reflection on the screen? Where do the pictures come from, and whither do they go? If the 'infinite sphere' is the screen

of the cinematograph, our consciousness is the light. Penetrating our mind, our store of impressions (pictures), it throws on the screen their reflections, which we call *life*. But where do the impressions come from? From the same screen.

In this lies the incomprehensible side of life, as we see it. We create it, and we also take from it everything. Let us imagine a man who sits in an ordinary cinematograph theatre. Suppose he knows nothing about the arrangement of a cinematograph, knows nothing of the existence of the lantern *behind his back,* and the little transparent pictures on a moving ribbon. Suppose he wishes to *explore* the cinematograph, and begins to study what appears on the screen, to make notes, to photograph, to observe the order of appearances, to calculate, to build hypotheses, etc.

What can he arrive at?

Evidently at nothing accurate, till he turns round with his back to the screen, and begins to study the *source of the appearance of the pictures on the screen*. The causes lie in the lantern, *i.e.*, in the consciousness, and the moving ribbon of pictures in the mind. To understand the cinematograph these have to be studied.

The Positive Philosophy studies only the screen and the pictures passing over it. Therefore the question of where the pictures come from, whither they go, and why they come and go instead of remaining for ever the same, is for it an eternal enigma.

A cinematograph must be studied first from the source of light; then we may pass to the

pictures on the moving ribbon, and then only must we study the reflections. So must the universe be studied from the consciousness, then we may pass to its store of impressions and then only to phenomena.

We have established the fact that an animal (a horse, a cat, a dog) must sense as motion, as temporary phenomena, the immovable angles and curves of the third dimension. The question then arises: Do not *we* perceive as motion, as temporary phenomena, the immovable angles and curves of the fourth dimension? We usually say that our sensations are moments of conceiving certain changes going on outside of us, such as sound, light, and all the 'vibrations of ether'. But what are those changes? Perhaps in reality, there are no changes at all. Perhaps the permanent angles and curves of some 'things' existing outside of us—things we know nothing about—only *seem* to us motion, *i.e.*, changes.

Perhaps our consciousness—not being able with the help of our organs of sense to grasp these 'things,' and represent them in their wholeness, as they are, and grasping only separate moments of its contact with them—builds an illusion of motion; and imagines that something is moving outside it, *i.e.*, that the 'things' are moving.

If this be so, then 'motion' indeed may be 'derivative,' and may arise in our mind at the moments of its contact with the things which it is unable to grasp as a whole. Let us imagine that we are approaching a strange town, and that it slowly *grows* before us as we approach. We think that it really *grows, i.e.*, that it did not exist

before. Here *appears* the belfry, which was not there before. There *disappears* the river which was visible for a long time. Just like this is our relation with time, which gradually comes, as if arising out of nothing, and goes away into nothing.

Everything for us lies in time, and only the section of a thing lies in space. Transferring our consciousness from the section of the thing to those of its parts, which lie in time, we get the illusion of motion of the thing itself. We can thus say: The sense of motion is the consciousness of transition from space to time, *i.e.,* from a clear sense of space to a vague one. Taking this as a basis, we can understand that we conceive as sensations, and project into the outer world as phenomena, the permanent angles and curves of the fourth dimension.

Is it necessary, and can it be shown on this principle, that there is no motion whatever in the world, that the world is immovable and unchangeable, and that it seems to us moving and evolving only because we look upon it through the narrow slit of our sense perception? We come again to the question: What is the world and what is consciousness? But now the question about the relation of our consciousness to the world begins to formulate itself much more clearly. If the world is a GREAT SOMETHING, possessing a consciousness of its own, then we are rays of this consciousness, conscious of ourselves, but unconscious of the whole.

Does motion exist?

We do not know. If it does not exist, if it is an illusion, we must seek to discover how

this illusion could have arisen. Phenomena of life, biological phenomena, very much resemble a passage through our space of some *circles* of the fourth dimension, very complicated circles, consisting each of a multitude of interlaced lines. The *life* of men, or of any other living creature, resembles a complicated circle. It begins always at the same point (birth), and closes always at the same point (death). We have a full right to suppose that this is *one and the same point.* The circles may be large or small. But they all begin and close in the same way—and they close at the same point where they began, *i.e.,* at the point of *non-existence.*

What is a biological phenomenon, a phenomenon of life? This question remains unanswered by science. It is an enigma. A living organism, a living cell, a living piece of protoplasm, has *something* undefined, which makes 'living matter' different from the dead. We conceive this *something* only in its functions. Its main function, not found in a dead organism, a dead cell, dead matter, is *the faculty of reproduction.*

A living organism multiplies infinitely, absorbing dead matter. This faculty of reproducing itself and of absorbing dead matter, with the mechanical laws working in it, is the inexpressible function of 'life,' showing that life is not merely a complexity of mechanical forces, as the Positive Philosophy seeks to imply.

This principle, that life is not a complexity of mechanical forces, is also confirmed by the *incommensurability* of the phenomena of mechanical motion and the phenomena of life. The phenomena

of life cannot be expressed in formulæ of mechanical energy, in units of heat or weight. And the phenomena of life cannot be created artificially in a physico-chemical way.

If we examine every separate life as a circle of the fourth dimension, it will explain to us why each circle inevitably goes away from our space. This happens because the *circle* closes inevitably at the point at which it began, and the 'life' of a separate being, having begun at birth must close at death, which is a return to the point of departure. But, during the passage through our space, the circle throws out certain lines, which, joining other lines, give new circles.

In reality, all this happens differently; nothing takes birth and nothing dies, though it seems to us to do so, because we see only sections of things. In reality the life's circle is only a section of *something*, and this *something* doubtless exists before birth, *i.e.*, before the appearance of the circle in our space, and continues existing after death, *i.e.*, after the disappearance of the circle from our field of view. The phenomena of life within our observation resemble very much the phenomena of motion, as these appear for a two-dimensional creature, and this is why they may be motion of the fourth dimension.

We have seen that a two-dimensional creature will consider as motion of bodies the properties of three-dimensional permanent bodies; and we regard as phenomena of life the real motion of bodies going on in higher space. In other words, that motion which remains motion in the higher space

presents itself to the lower creature as the phenomena of 'life,' and that which disappears in the higher space, transformed into a property of a permanent body, presents itself as mechanical motion. Phenomena of life and phenomena of motion are as incommensurable to us, as for a two-dimensional creature are incommensurable two kinds of motion, one of which is real and the other illusory. Hinton speaks of this in his book, *The Fourth Dimension* (p. 77):

> There is something in life not included in our conception of mechanical movement. Is this something a four-dimensional movement? If we look at it from the broadest point of view, there is something striking in the fact that where life comes in there arises an entirely different set of phenomena to those of the inorganic world.

Upon this principle, we may suppose that those phenomena which we call phenomena of life are motion in higher space. Those which we call mechanical motion are phenomena of life in space lower than ours, and, in the higher, this is merely a property of permanent bodies.

If we take three kinds of existence, the two-dimensional, ours, and the higher existence, we shall see that the motion observed in two-dimensional space is to us a property of permanent bodies; 'life' as observed in two-dimensional space is motion as we see it in our space. Furthermore, motion in three-dimensional space—all our mechanical motion and the display of physico-chemical forces, light, sound, heat, etc.—are sensations of some inconceivable properties of four-dimensional bodies. Our 'phenomena of life' are motions of bodies in higher space, and these appear to us as birth, growth, and death of living creatures. If, however,

we suppose space, not of four but of five dimensions, then the 'phenomena of life' will prove to be properties of permanent bodies—kinds, species, families, tribes, nations, etc.—and only 'phenomena of thought' will perhaps seem to be motion.

We know that the phenomena of motion are closely connected with expenditure of time. And we see that by gradual passage from lower to higher space, motion disappears, becoming a property of permanent bodies; that means that the expenditure of time disappears, and the need of time disappears. A two-dimensional creature needs time in order to explain the most simple phenomena—an angle, an ascent, a hole. For such explanations, we do not need time, but we use it for the explanation of phenomena of motion and physical phenomena. In still higher space, our phenomena of motion and physical phenomena probably will be seen as without any time, as properties of permanent bodies, and biological phenomena—birth, growth, reproduction and death—will be considered as phenomena of motion.

Thus we see how, with the widening of consciousness, the idea of time recedes. We see its conditionality. We see that by time are indicated characteristics of space higher than the one in which the observer is living, characteristics of phenomena sensed by a higher consciousness than that of the observer. For a one-dimensional creature all indications of two, three, and four-dimensional space lie in time; for it, they are all time. For a two-dimensional creature, time contains all indications of three, four, and more dimensional space. For a

man, a three-dimensional being, time contains indications of four-dimensional space, and so on. Thus with the widening and heightening of consciousness and its forms of conception, the indications of space grow, and the indications of time decrease. In other words, the growth of the sense of space is proportionate to the decrease of the sense of time. Or we may say, that the sense of time is an imperfect sense of space, *i.e.*, an ability of imperfect representation, and, in developing, it passes into a sense of space, *i.e.*, into an ability of representation in form.

If we imagine the universe, even in a very abstract way, upon the principles explained above, it will certainly not be at all the universe which we are used to represent to ourselves. First of all, it will not in any way depend on time. *All* will exist in it *always*. It will be a universe of the Eternal Now of the Hindu Philosophy, a universe which will have no *before* and *after*, which will have only the present, *known* or *unknown*.

Hinton feels that with the widening of the sense of space, our view of the world must altogether change, and he speaks of this in his book, *The New Era of Thought* (p. 66):

> The conception which we shall form of the universe will undoubtedly be as different from our present one, as the Copernican view differs from the more pleasant view of a wide immovable earth and vast vault. Indeed, any conception of our place in the universe will be more agreeable than the thought of being on a spinning ball, kicked into space without any means of communication with any other inhabitant of the universe.

What then does the world of many dimensions represent? What are the bodies of many dimensions, whose lines and sides are sensed by us as motion?

It requires a great deal of imagination in order, even for a moment, to withdraw from the limits of our representations, and mentally see the world in different categories. Let us imagine some object, say a book, outside time and space. What does this mean? If we take a book outside time and space, it will mean that all books that ever were, that exist now and which will exist, *exist together, i.e.*, occupy one and the same place and exist simultaneously, forming, as it were, *one book,* containing all properties, characteristics, and indications of all possible books. When we say simply *book*, we have in view something which possesses characteristics common to all books—this is a *concept.* But that book which we are speaking about just now, possesses not only general characteristics but all the individual characteristics of all possible separate books.

Let us take other subjects: a table, a tree, a house, a man. Let us try to represent them outside time and space. We shall have *objects,* each possessing such an endless number of characteristics, that a human mind is unable to perceive them. And if a man should try to perceive them, he must unavoidably dismember them in some way, take them in one sense, from one side, in one section of their existence. What for instance is 'man' outside time and space? It is all humanity, man as species, *homo sapiens,* but at the same time it must possess the characteristics, indications, and tokens, of *all* separate men. It is I, and you, and Julius Cæsar, and the conspirators who killed him, and the newspaper-man at the corner whom I pass daily—all kings, all slaves, all saints, all

sinners, taken all in all, *melted* into one indivisible being of *man.* Can we with our mind understand and conceive such a creature?

What is motion? Why do we sense it, if it does not exist?

H. P. Blavatsky, in her first book, *Isis Unveiled,* touched on the relation of life to time and motion. She wrote:

> As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cycle periods accomplished and recommenced within the Great Saros. The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the evolution of that world proceeding in cycles, like the physical one. Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.
>
> The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analysing and critical intellect of the other.
>
> Thus all those great characters who tower like giants in the history of mankind, like Buddha-Siddartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect.

• "*As above, so it is below. That which has been, will return again. As in heaven, so on earth.*"

All that is said about a new understanding of time-relations is very vague. This is due to our language not being at all adapted to space expressions of time conceptions. We have no words required for them, we have no verbal forms. Properly speaking, in order to express these new relations, we need some new forms—*not verbal*. The language of these time-relations must be a language without verbs. We need quite new parts of speech, an endless number of new words. Meanwhile, in our present human language, we can speak of 'time' only in hints. Its real essence is inexpressible for us. We never should forget this inexpressibility. It is an indication of truth, an indication of reality. What can be expressed cannot be true.

Every system which speaks of the relation of the human soul to time—of existence after death, reincarnation, karma, which are all symbols—is striving to express relations which cannot be expressed on account of the poverty and weakness of language. They cannot be understood literally, just as art symbols and allegories cannot be taken literally. We must seek for their *hidden meaning*, that meaning which cannot be expressed in words.

A Russian

ZOROASTRIAN RITES AND CEREMONIES

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

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

I WILL divide the subject of my paper under the following heads:

I. Socio-Religious Ceremonies; *i.e.*, ceremonies observed in connection with the chief events in a man's life; *viz.*, (*a*) birth, (*b*) marriage, and (*c*) death.

II. Purificatory Ceremonies.

III. Initiation Ceremonies.

IV. Consecration Ceremonies.

V. Liturgical Rites and Ceremonies.

I. SOCIO-RELIGIOUS CEREMONIES

(A) BIRTH

The Birth of a child : an auspicious event

The birth of a child is a very auspicious event in a Parsi home. It was so also in ancient Persia. According to the *Vendidad*,[1] Ahura Mazda

[1] IV., 47.

says: "I prefer a person with children to one without children." The very ground whereon a man lives with his children is allegorically described as feeling happy.[1] Cultivation and a good supply of food are recommended to people, because they make mankind healthy and able to produce healthy progeny.[2] To be the father of good children was a blessing from the Yazatas like Tishtrya,[3] Mithra,[4] Haoma,[5] Atar[6] and from the Fravashis.[7] To be childless was the result of a curse from the Yazatas.[8] Domestic animals, when ill-fed and ill-treated, cursed their master with childlessness,[9] which was considered a punishment from heaven.[10] Kingly splendour was associated with those who were blessed with children.[11]

A Zoroastrian woman often prayed for a good, healthy child.[12] Man and wife prayed before their sacred fire for a good and virtuous child.[13] A woman without a child was like a fertile piece of land that is not cultivated.[14] She prayed for a husband who could make her a mother of children.[15]

[1] *Ibid.* III, 2.
[2] *Ibid.* III, 33.
[3] *Yasht*, VIII, 15.
[4] *Ibid.* X, 65.
[5] *Yaçna*, IX, 4, 7, 10, 13, 22.
[6] *Ibid.* LXII, 10; *Vendidad*, XVIII, 27.
[7] *Yasht*, X, 3; XIII, 134.
[8] *Yaçna*, XI, 1, 3. *Cf.* the blessing and the curse of Cambyses (Herodotus, III, 65). *Cf.* also those of Darius (Behistun Inscriptions, IV, 10, 11).
[9] *Yaçna*, XI, 1, 2.
[10] *Ibid.* XI, 3; *Yasht*, X, 38, 108, 110.
[11] *Yasht*, XIX, 75.
[12] *Yaçna*, IX, 22.
[13] LXII, 5.
[14] *Vendidad*, III, 24.
[15] *Yasht*, V, 87; XV, 40.

Among the Achæmenides, a wife who gave birth to many children was a favourite with her husband, who did not like to displease her in any way.[1] Children, being the choicest gift of God, their lives, as it were, were pledged by parents for the solemn performance of an act.[2] We read in Herodotus[3] that, "next to prowess in arms, it is regarded as the greatest proof of manly excellence to be the father of many sons. Every year the King sends rich gifts to the man, who can show the largest number; for they hold that number is strength". Strabo[4] also makes a similar statement. We know from the writings of the Christian martyrs of Persia that the ancient Persians did not, for the above reasons, like the Christian prohibition against the marriage of holy young Christian girls.

Pregnancy

All the above statements show, that the birth of a child was, and is, a great event in a Zoroastrian home. Such being the case, pregnancy brings joy in the household. In the Avesta itself, we find no reference to any ceremony or rite during pregnancy. We find there only one allusion: "Women, on finding themselves *enciente,* prayed before Ardvicura for an easy delivery,[5] and for a copious supply of milk for their children."[6]

The *Shayast la Shayast*[7] directs, that when it is known that a lady of the family has become

[1] Herodotus, IX, 111.
[2] *Ibid.* VII, 10.
[3] *Ibid.* I, 136.
[4] Strabo, Bk. XV, Chapter III, 17.
[5] *Yasht*, V, 87.
[6] *Ardviçura Niayash*, 3.
[7] X, 4; XII, 11. *S. B. E.*, vol. V, pp. 316 and 348.

pregnant, a fire should be maintained most carefully in the house. The *Sad-dar*[1] also gives this direction. We have perhaps a remnant of this injunction in the present custom, among the modern Parsis, to light a lamp of clarified butter in the home on the day of the completion of the fifth or the seventh month of pregnancy. The reason assigned for this is, that the fire so kindled keeps out evil influences from the house. Again a lighted lamp is symbolical of the continuation of a line of offspring.

The *Shayast la Shayast*[2] enjoins that in the state of pregnancy a woman should abstain from coming into contact with any dead or decomposing matter and even with a tooth-pick which may contain germs of disease.

Place of Delivery

The *Vendidad*[3] enjoins that the room where a birth is to take place must be clean, dry and least frequented by others. A lamp is lighted there on the birth of the child and kept burning for at least three days. The *Sad-dar*[4] says: "When the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days. If they burn a fire, it would be better." Some keep the lamp burning for ten days and some for forty days.

Period of Confinement in delivery

The *Vendidad*[5] enjoins that after delivery the mother is to avoid contact with fire, water and the *barsam* (*i.e.*, sacred ceremonial twigs) of the

[1] XVI, 1-2; *S. B. E.*, vol. XXIV, 277.

[2] X, 20; XII, 13; *Sad-dar* XVII 2. *S. B. E.*, vol. V., pp. 323, 344, vol. XXIV, 278.

[3] *Vendidad*, V, 46.

[4] XVI, 2; *S. B. E.*, vol. XXIV, p. 277.

[5] V, 45-49.

house. It enjoins a period of twelve days for such an isolation in the case of stillborn children.[1] Later Pahlavi[2] and Persian books have extended the period to forty days in all cases. The original object of the injunction seems to be that of enjoining perfect rest for the mother and of preventing the spread of illness like that of puerperal fever.[3] Some of the later Pahlavi and Persian writers do not seem to have properly understood the original good object of their predecessors, and so, have carried the rigour of isolation too far.

At the end of the period of confinement, the mother has to purify herself by a special bath before mingling with others. Latterly, she generally goes through a ceremonial sacred bath, known as Nahan (Sanskrit, Snan). All the articles of her bedding and clothing are destroyed.

According to the *Haoma Yasht,*[4] Haoma is said to bestow good healthy children; so, formerly, a mother in childbirth drank a few drops of the consecrated Haoma juice. The child also was given a few drops. Anquetil du Perron[5] refers to these religious customs as being prevalent in his time at Surat.

(B) MARRIAGE

Marriage is highly recommended by Parsi books. Ahura Mazda recommends to Zarathushtra a

[1] *Ibid.* V, 55-56.

[2] *Sad-dar*, XVI, 4; *S. B. E.*, vol. XXIV, 277.

[3] *Vide*, the chapter on 'Maternity and Its Perils', in H. Ellis's *Naturalisation of Health.*

[4] *Yaçna*, IX, 22.

[5] *Zend-Avesta*, vol. II, 564.

married man above an unmarried man.[1] The very ground on which a married man lives is said to rejoice and feel glad.[2] The reason why marriage is highly recommended, is, that ordinarily, a married person is more likely than an unmarried one to withstand physical and mental afflictions and to lead a good and virtuous life[3]. The husband and wife are each expected "to clothe the other with righteousness".[4] That being the case, it is considered meritorious to help others to marry,[5] and such an act serves as atonement for sin.[6]

The Marriage Ceremony

The strictly solemn or the religious part of the marriage ceremony is more or less originally Persian.[7]

It consists of:

(1) Preliminary benedictions.

(2) Questions to the witnesses and to the marrying couple.

(3) Joint address by the two priests.

1. Preliminary Benedictions

Of the two priests who officiate at a Parsi wedding, the senior generally places the right hand of the bride in the right hand of the bridegroom, reciting, during the process, the sacred *Ahunavar* or *Yatha Ahu Vairiyo* prayer. This part of the ritual is called the Hathavero; *i.e.*, the hand-fastening ceremony. Then begins the *Ashirwad*, *i.e.*, the recital of the marriage blessings.

[1] *Vendidad*, IV, 47.
[2] *Ibid.* III, 2.
[3] *Ibid.* IV, 48, 49.
[4] *Yaçna*, LIII, 5.
[5] *Vendidad*, IV, 44.
[6] *Ibid.* XIV, 15.
[7] *Vide* Harlez's *Avesta*, Introduction, p. clxxi.

Two officiating priests stand before the marrying couple, who are made to sit side by side. The senior priest, who stands before the bridegroom, then recites in Pazend, the following words of benediction:

> May the Creator, the Omniscient Lord, grant you a progeny of sons and grandsons, plenty of means of provision, heart-ravishing friendship, bodily strength, long life and an existence of one hundred and fifty years.

2. Questions to the Witnesses and to the Couple.

The senior priest then puts the following questions to the person who stands by the side of the bridegroom, as a witness to the marriage on behalf of the bridegroom's family:

"In the presence of this assembly that has met together in[1]....., on[2]..... day[2],.....month of the year[2] .....of Emperor Yazdgard, of the Sassanian dynasty of auspicious Iran, say whether you have agreed to take this maiden[3].....by name, in marriage for this bridegroom, in accordance with the rites and rules of the Mazdayacnans, promising to pay two thousand *drams* of pure white silver and two *dinars* of real gold of Nishapore coinage."[4]

The witness replies: "I have agreed."

Then the following question is put to the witness on the side of the bride:

"Have you and your family, with righteous mind and truthful thoughts, words and actions, and

[1] Here, the name of the city or town, where the marriage takes place, is recited.
[2] Here, the particular Parsi day, month and year on and in which the marriage is performed are mentioned.
[3] Here the name of the bride is mentioned.
[4] This sum seems to have been fixed in ancient Persia as the sum to be presented by the family of the bridegroom to the bride.

for the increase of righteousness, agreed to give forever this bride in marriage to.....[1]?"

The witness replies: "I have agreed."

Then the priest asks the mutual consent of the couple in these words:

"Have you chosen to enter into this holy wedlock, up to the end of your life, with righteous mind?"

Both reply: "I have chosen."

These questions are repeated three times.

Then follows a joint address to the marrying couple by both the priests. This address consists of (*a*) admonitions, (*b*) prayers, and (*c*) benedictions.

3. The joint Address of the Priests to the Couple.

(*a*) The admonitions consist of some practical advice about one's conduct in life.

(*b*) In the recital of the prayers, they pray to God to confer upon the couple certain moral and social virtues which are said to be the characteristics of the thirty yazatas, or angels, who give their names to the thirty days of the Zoroastrian month.

(*c*) In the benedictions, certain departed worthies of ancient Iran are invoked, and it is besought that the pair may be blessed with the virtues and characteristics which have made them famous.

The ceremony ends with the recital of the *Tandaructi* prayer, which also is a form of benediction.

(C) Death. Funeral Ceremonies

We will treat the subject of funeral rites and observances under two heads:

[1] Here the name of the bridegroom is mentioned.

I. The rites that relate to the disposal of the body.

II. The rites that relate to the soul.

I. Ceremonies relating to the Disposal of the Body

The main principle underlying the Parsi custom of the disposal of the dead and the strictly religious ceremonies enjoined in that connection is this: The body, when the immortal soul has left it, should, with all due respect for the dead, be disposed of in a way least harmful to the living. To properly understand the ceremonies that relate to the disposal of the body, one must look to the ancient Zoroastrian ideas of sanitation, segregation, purification and cleanliness, as expressed in the *Vendidad*.

As Professor Darmesteter says, the object of all the rites and observances of this order can be summed up in two sentences, which are the same as those that to-day sum up all the prophylactic measures in the case of an epidemic; *viz.*, (i) to break the contact of the living with the real or supposed centre of infection, and (ii) to destroy the centre itself. To be on the safe side, all corpses are supposed to be infectious.

Again the Parsi custom of disposal points to simplicity, and illustrates the words of Sadi, that "when the pious soul thinks of departing, it is all the same, whether one dies sitting on a throne or on the bare ground". The Parsi method of the disposal of the body, from beginning

to end, is the same for all, the rich and the poor alike.

The final bath and *Patet*

A place is washed on the ground-floor of the house where the body is to be placed before its removal to the Tower. The shroud, or the dress with which the body is to be covered, is also washed beforehand in the house. The body of the deceased also is washed. The shroud or dress is white and made of cotton. It need not be new, as all unnecessary waste of clothing over the dead body is forbidden.[1]

When a case is given up as hopeless, the relatives send for two or more priests, who stand at the bed of the dying person and recite for his benefit *Patet*; *i.e.*, the repentance prayer. The priests are paid in money and in kind, *i.e.*, corn. This part of the ceremony is not generally performed now-a-days. The origin of the custom seems to lie in the fact that it was believed that a person must always say his *Patet* and be penitent for his sins. If he is able, he may himself recite the *Patet*. His near relatives and friends may join in the recital. If not the whole *Patet*, at least the recital, a short time before death, of the *Ashem Vohu* formula[2] is considered meritorious.[3] In the *Vendidad*[4] a shorter period of mourning is enjoined for the surviving relatives of a righteous person than for those of the sinful. According to tradition, the

[1] *Vendidad*, V, 60.

[2] This may be thus translated: "Piety, or Righteousness is the best good and happiness. Happiness to him who is pious for the best piety."

[3] *Hadokht Nask*, I, 14-15.

[4] Chapter XII., 1-19.

righteous is one who has said his repentance prayer or recited the *Ashem Vohu*. A longer period of mourning is enjoined for the sinful, because, in his case, the surviving dear ones have to mourn, not only for his loss, but also for the fact that he did not lead a good life and therefore has to meet his punishment.[1] A few decades ago, there was a custom, which is well-nigh dead, at least in Bombay, that a short time before death, a few drops of the consecrated Haoma juice were poured into the mouth of the dying person, the Haoma plant being an emblem of immortality.[2] Sometimes, if the Haoma juice is not available, the juice of a few grains of the pomegranate, which is considered essential in some Parsi religious ceremonies, is dropped into the mouth of the dying person.

Isolation of the Corpse

A short time after the final bath referred to above, the corpse is supposed to fall under the influence of the Daruj-i-Nasush; *i.e.*, the evil influence of decomposition or destruction. Therefore, a touch with the corpse is considered dangerous from the point of view of health and is forbidden to all except the corpse-bearers. The touch is likely to be dangerous, not only to those (hamrit) who come into contact with the dead, but also to those (patrit) who come into contact with them (the hamrit). An accidental or unavoidable touch by a person makes him (riman) polluted and requires a particular purifying bath.

[1] *Cf.* Hamlet's words of grief for the death of his father who was suddenly murdered, and so, was not given time to repent for his sins.

[2] The Haoma plant reminds one of the 'Tree of Life' of the Christian Scriptures *Genesis*, (II, 9) in the Garden of Eden, and of the Sedra or Lotus of the Muhammadan Scriptures (*Qurān*, LIII, 14-20). *S. B. E.*, vol. IX, p. 252.

Two corpse-bearers, after performing the Padyab Kusti,[1] and after reciting the *Sraosh baj* prayer, hold a paivand between them and place the body on the ground on a clean white sheet of cloth and cover it with a shroud. The whole of the body except the face is covered. They then place the body so covered on slabs of stone. Wood is prohibited in all the rites of the disposal of the body, lest, being porous, it may carry infection. The body is so placed as to avoid facing the north. The ancient Iranians had a hatred for the north, from which, they believed, proceeded all kinds of dangers and evils, whether climatic, physical or mental.[2] From the south proceeded all good influences.[3]

After the placing of the body on the stone slabs, one of the corpse-bearers draws three boundary lines[4] (*kashas*) round the body with a piece of metal.[5] This is intended to show that the ground is temporarily closed to others, to avoid the least chance of infection. It is enjoined, that the place in the house, where the dead bodies are laid, must be free from dampness and little frequented by men.[6] After thus dressing and placing the body, the two corpse-bearers leave the house for the time being.

[1] *Vide* infra.

[2] *Vendidad*, XIX, 1; VIII, 16; *Hadokht Nask*, III, 25; *Yasht* Fragment, XXII, 25.

[3] *Yasht* Fragment, XXII, 7. *Hadokht Nask*, II, 7. *Vendidad*, III, 42.

[4] *Ibid.* V, 10.

[5] *Vide* my paper on *The Kushas of the Iranian Barashnum and the Boundary Lines of the Roman Lustrum*. Journal of the Anthropological Society of Bombay, vol. viii, No. 7, pp. 520-30. Vide my *Anthropological Papers*, pp. 330-39.

[6] *Vendidad*, VIII, 5.

The Sagdid

The next ceremony is that of the Sagdid. A dog (sag), especially a chathru-chashma,[1] or four-eyed dog; *i.e.*, a dog with two eye-like spots just above the eyes, is made to look (did) at the corpse. Various reasons are assigned for the Sagdid. (*a*) The principle one is, that the dog, being a flesh-devouring animal, is believed to look instinctively at the corpse if life is really extinct, and to avoid looking at it if that is not the case. (*b*) According to Dr. Haug[2] some attribute a kind of magnetic influence to the sight of a dog. (*c*) Others say, that the dog, being a faithful animal, his presence is symbolic of the expected loyalty and faithfulness on the part of the living towards the dead. (*d*) Again the dog may be taken to be symbolic of the destruction of immoral passions to which death puts an end.[3] The Sagdid is repeated at the house, at every gah,[4] and outside the Tower, before the final disposal of the body. If a dog is not available, a flesh-devouring bird, like the vulture or the crow, can be substituted.[5]

The Final Ceremonies at Home

After the first Sagdid, fire is brought into the house and kept burning with fragrant sandalwood and frankincense. This is done with a view to destroying the invisible germs of disease that may be floating in the air in the room where the corpse is placed.[6] A priest sits before the fire, reciting the

[1] *Cf.* the 'four-eyed dogs' of the Rig Veda (10th Mandala.)

[2] Essays on the Parsis, 2nd Ed., p. 240, n. 1.

[3] *Cf.* Dante's *Divine Comedy*, Hell, Canto I, ll. 94-102.

[4] The gahs are the five divisions of the day.

[5] *Vendidad*, VII, 3.

[6] *Ibid.* VIII, 79, 80.

Zend-Avesta and keeping the fire burning. The presence of a priest is not necessary. Any member of the family can do this. The priest, or whoever does this, is enjoined to sit at a certain distance from the corpse to avoid the risk of infection.[1] A body is removed to the Tower of Silence only when the sun is above the horizon.[2] In case of an accidental death, a longer interval is generally allowed, because, as the *Vendidad* says,[3] in such a case, decomposition does not set in at once.

About an hour before the time fixed for the removal of the body to the Tower, two of the corpse-bearers, dressed in white, perform padyab kusti and enter the house. All the parts of their bodies, except the face, are covered to secure safety against infection through exposure. The corpse-bearers must be, at least, two, even if the corpse was a mere infant. No one should carry the body alone.[4] If the body is heavy, it must be carried by four, six, eight, or such even number. The corpse-bearers recite the *Sraosh-baj* prayer, and then two priests recite the *Geh-sarna* prayers, which are believed to stand against the Druj (evil influence) that runs from the dead to the living, and thus to give them courage and fortitude.[5] The priests perform the padyab, hold a paivand between themselves, and, standing at the door of the house, at some distance from the body, recite the *Ahunavaiti Gatha*,[6] which forms

[1] *Ibid.* VIII, 6, 7.
[2] *Ibid.* V, 13.
[3] *Ibid.* VII, 4, 5.
[4] *Ibid.* III, 14.
[5] *Ibid.* X, 1, 2.
[6] *Yaçna*, XXVIII—XXXIV.

the *Geh-sarna* prayer. After the recital of nearly half the prayer,[1] the corpse-bearers remove the body from the stone slabs and place it upon an iron bier. The priests now turn toward the bier and finish the prayer. The friends and relatives who have assembled at the house have a last look at the deceased, whose face is then covered, and the body is carried to the Tower.

On the removal of the body from the house, gaomez, *i.e.*, cow's urine, is sprinkled over the slabs of stone and over the way by which the body is removed. Cow's urine was believed by the ancient Zoroastrians to possess disinfecting properties; so, it was also used in purifying things that had come in contact with the decomposing matter of deceased men and animals.[2]

The Removal of the Corpse to the Tower

In most of the ceremonies for the disposal of the body, a pair, or the number two, plays a prominent part, and the pair always holds a paivand between them. The corpse-bearers must be in pairs. The priests must be two. The mourners, who go to the Tower in the funeral procession, must go in pairs. The members of all these pairs hold a paivand (literally, connection) between them; *i.e.*, they hold a piece of cloth or string between them, which is symbolic of mutual help and sympathy during this time of grief and affliction.

When the funeral bier leaves the house, the male relatives and friends of the deceased, who

[1] Up to *Yaçna*, XXXI, 4.
[2] *Vendidad*, VII, 74, 75. *Vide* Dr. Wilhelm's paper *On the Use of Beef's Urine, according to the Precepts of the Avesta, and on similar Customs with other Nations. Vide* Haug's *Essays on the Parsis*, second edition, page 286, for its use as a remedy by peasant physicians.

have met at the house, follow the bier, out of respect, for some distance and then disperse. The mourners, who follow the bier up to the Tower, are required to walk at a distance of at least thirty paces from the bier. They are all dressed in white, and they go in pairs holding a paivand between them. They are always preceded by a pair of priests who follow the bier reciting a prayer.[1]

When the bier reaches the Tower, it is put on the ground, and the friends and relatives who have come in the funeral procession have a last reverential look. The Sagdid is performed for the last time and the body is taken into the Tower, where it is left on the floor, the clothes being removed from it.[2] The clothes thus removed are rejected and never used again.

After the disposal of the body, all the mourners, who are required to commence the recital of *Sraosh-baj* on starting with the procession, finish the *baj*, say a short prayer in honour of the dead, disconnect their paivands and wash the exposed parts of their bodies. The near relatives and priests recite the *Patet*, or the Repentance Prayer, and disperse.

II. The Funeral Rites that Relate to the Soul of the Deceased

According to Parsi Scriptures, the soul of a deceased person is believed to remain within the precincts of this world for three days after death. During this time, it sees, as it were, a picture of its

[1] *Ibid.* VIII. 14, 19-21.

[2] *Ibid.* VIII. 10.

past deeds. If it is the soul of a pious person, it sees a beautiful picture of its deeds in the shape of a handsome, well-formed, strong damsel[1] and feels happy and joyful. If it is the soul of a wicked person, it sees a horrible picture of its past deeds in the shape of an ugly, ill-formed, weak woman, and shudders and feels unhappy at the sight and is at a loss where to go.[2] For those three days and nights the soul is believed to be under the special protection of the Yazata Sraosha, who guards the souls of men while living and even when dead;[3] so, the religious ceremonies for the souls of the dead during the first three days are performed in honour of that angel; *i.e.*, to please and thank that angel by the grateful recognition of his services.

At the commencement of every gah, two or more priests and the relatives of the dead say the *Sraosh-baj* and the prayer of that particular gah and at the end, the *Patet*. At night, at the commencement of the Aiwisruthrem gah, the *Afringan* in honour of Sraosha is recited. Besides these prayers and ceremonies for three days and nights at the house of the deceased, the *Yacna* prayers, and sometimes, the *Vendidad* are recited at an adjoining fire-temple for three days and nights.

In the Uziran Gah of the third day, the Oothamna ceremony is performed. The friends and relatives of the deceased and a few priests meet, and the particular prayers of that gah, the *Sraosha*

[1] *Vendidad* XIX, 30-32; *Hadokht Nask*, chap. II. Dr. Cheyne calls this, "a very noble allegory". (*The Origin and religious contents of the Psalter* 1891, pp. 398, 399). *Vide* my paper 'An untranslated Chapter of the *Bundehesh*,' in my *Asiatic Papers*, pp. 217-234.

[2] *Yasht* Fragment XXII; *Hadokht Nask* Chap. III 1—6, 15, 20.

[3] *Yacna* LVII. 25.

Hadokht,[1] the *Patet* and the *Dhup Nirang* prayers are recited. At the end of the ceremony, the relatives and friends of the deceased generally announce donations to charity funds in memory of the deceased. If the deceased is a male and of the age of fifteen and has left no son, the name of a son of a near relative is announced as that of a son given to him for adoption. The announcement is made at the assembly.

The dawn after the third night is considered a great and solemn occasion. At that time, the soul is believed to leave the precincts of this world to go to the other. The soul passes over a bridge called the Chinvat.[2] The bridge is guarded by the angel Mithra.[3] He, with the assistance of Rashna, the Angel of Justice, and Ashtad, the Angel of Truth, judges the actions of the deceased. If his good deeds overweigh, even by a small particle, his misdeeds, his soul is allowed to pass over the bridge[4] to paradise.[5] If his good deeds are equal to his misdeeds, the soul goes to a place called Hamesta-Gehan.[6] If his misdeeds outweigh his good deeds, even by a particle, he is cast down into hell. Thus, the dawn after the third night being the time when the soul is judged, it is considered to be a solemn and important occasion

[1] *Yasht*, XI.

[2] *Vendidad*, XIX, 29.

[3] *Ibid.* XIX, 28.

[4] The Chinvat bridge of the Parsis reminds one of the Sirat of the Arabs, the Wogho of the Chinese, the Gioll and Bifröst of the Scandinavians. *Vide* my paper 'The Belief about the Future of the Soul among the Ancient Egyptians and Iranians.' *(Journal of the B.B Royal Asiatic Society*, vol. XIX, pp 365-374. *Vide* my *Asiatic Papers*, 137-146.)

[5] *Vendidad*, XIX, 32.

[6] *Viraf-nameh* vi, 11.

for the performance of religious ceremonies for the good of the soul. The Oothamna ceremonies performed in the Uzrian Gah on the previous day are repeated and the *Afringan* and *Baj* prayers and ceremonies are performed in addition. Man is likely to err, so relatives and friends pray for God's mercy on the soul of the deceased. The Baj ceremonies on this occasion are performed in honour of the angels who have an important task in this connection. The first Baj is in honour of the angels Rashna and Ashtad, who help the angel Mithra, ordinarily known as Meher Davar; *i.e.*, Meher, the Judge. The second is in honour of Ram-Khvastra, who is the angel presiding over the rarefied atmosphere or ether through which the soul is believed to pass to the higher regions. The third Baj is in honour of Ardafarosh; *i.e.*, the spirits of all the departed souls whose company the soul of the particular deceased has now joined. The fourth Baj is in honour of Sraosha, who had guided and guarded the soul of the deceased during his life and for the three days and nights after death. With the recital of the Baj of Ardafarosh, a suit of white clothes,[1] known as Shiava, is consecrated, together with the Darun or sacred bread and other sacrificial articles.

The other principal occasions, on which the Afringan and Baj ceremonies are enjoined in honour of the dead, are the cheharum, dehum, siroz, salroz *i.e.*, the fourth, the tenth, the thirtieth and the anniversary day after death. According to the Zoroastrian belief, the relation between a pious deceased and his surviving relatives does not

[1] *Yasht*, XIII, 50.

altogether cease after death. His holy spirit continues to take some interest in his living dear ones. If the surviving relatives cherish his memory, remember him with gratitude, try to please him by good thoughts, good words, and good deeds, it is believed to be likely that the departed spirit will take an interest in their welfare and assist them with an invisible helping hand. The most essential requisite, by which a surviving relative can please the holy spirits of his departed dear ones, is this: he must be good in thoughts, good in words and good in deeds.[1] For this reason, it is not unusual among the Parsis to give, on the above-mentioned occasions of the third, fourth, tenth, thirtieth and anniversary days after death, clothing and food to the poor of their community and to give various sums in charity. These are the occasions on which the surviving relatives remember the deceased with feelings of gratitude, respect and love, and pray to God that his soul may rest in peace and tranquillity and be under His protection.

It appears from all the above description, that the funeral ceremonies of the Parsis are intended to produce in the minds of the survivors, a great solicitude for the health of the living, respect for the dead, feelings of gratitude and love for the deceased, and ideas of morality and virtue, inculcated by the thought that death levels everybody and that they should always be prepared for death, which may overtake them at any moment.

(To be Continued)

Jivanji J. Modi

[1] Yaçna, XVI, 7.

THE COMING CHRIST

By A Group of American Students

THE world is entering upon a constructive period. Any effort to tear down or deny a fairly well-established view—such as this of the return of the Christ—must now be accompanied by suggestions of a still more rational plan, a wider and wiser theory upon which to rebuild. The opponents of the near-coming view have, so far, advanced no new theory, but have offered as their chief objections that: "No real proof of such a coming exists;" or, "no need for such a coming is established;" or, "if it is true, it cannot in the nature of things be pre-millennial, and therefore it indicates the final end of the world".

How can these objections be met? The question arises whether an extensive research into all the world-scriptures may not be necessary in order to supply this called-for proof.

There are certain truths which are common to all religions, which are universal. These were known in ancient days as Theosophia, meaning Divine Wisdom. Then, and now, the universality of these statements confirmed their source. If we can find in all the great religions references to World-Teachers, and to Their return to earth from

time to time, we shall have helped to establish a proof, accepted in the ages past, the accepted basis of all research to-day.

The student seeks for reasons, for proofs, for something upon and around which his intellect can play, and out of which he can build definite thought-forms which shall help him to a satisfactory philosophy of life. In so great a question as this—the return of the Supreme World-Teacher—a past, a present and a future clearly outlined, strongly substantiated, related by a common-sense logical succession of events, are to him a necessity. The mind asks to see the plan; to be allowed to glimpse the outline of a world as a whole and in parts; and to learn of its purpose from the beginning to the end of its existence.

Such an outline exists in *two* books; one, a series of ancient writings that have come down from the far past in India, called Puranas, meaning old; the other, H. P. Blavatsky's *The Secret Doctrine*. Both are the works of great seers who, reading the records, past, present and future, of the globe and of the humanity evolving upon it, tell us the same story, give us corroborative evidence from ancient past to immediate present that the reading is true. As this authority may be questioned, and the existence of great seers able to read the occult records of humanity and its worlds be denied, we suggest that a full study of the law of evolution precede such criticism. If evolution is true, then beings far more highly evolved than we, able to read, to understand and to be custodians of such records, and still others far less evolved than we,

with their powers still in latency, can and do exist among us.

Some of the facts—universal—concerning World-Teachers and Their return to earth from time to time, have been briefly outlined in the following pages, and they are sent out by a body of students, with the hope that other bodies of students also will publish the results of their studies.

A Divine World-Teacher

In the ancient scriptures of the East we find described a graded Order, a Mighty Hierarchy of great Rulers, who are behind human evolution, administering the laws of nature, directing the affairs of the world. These are the true Rulers of men and of worlds, of whom all earthly kings and teachers are but the shadows and the symbols. They have guided humanity since its birth down to the present day, and Their work in the future is outlined.[1]

In this great Hierarchy there are two chief departments; one, that of law, which guides outer evolution, shapes the types and courses of races of men, and builds up and casts down nations and continents; the other, the department of teaching which gives religion after religion to the world as the world has need of it, which, holding in its hands the vast circle of the Truth, gives out portions from time to time in forms to be understanded of the people, gives to the world its spiritual teachers, the founders of all its faiths, and guides all its spiritual and moral unfolding.[2]

These two great departments are described in the western scriptures, Jewish and Christian, as

[1] *The Vishnu Purana.*

[2] *The Immediate Future*, by Annie Besant, p. 53.

administered by Moses the Lawgiver, and Aaron the High Priest or Teacher; thus is confirmed and emphasised this great universal fact in human evolution that a guiding Hierarchy exists; that there are always a Lawgiver and a great Teacher watching over mankind; that while the Lawgiver of the Race, the Manu, establishes the type and gives out the laws by which the people can, if they will, live in health, peace and prosperity, the great Teacher, the Jagad-Guru, the Bodhisattva, working side by side with Him in evolution, gives to each nation, to each sub-race, a religion appropriate to its needs.

This supreme Teacher is ever proclaiming the universal, the One Self, and, inseparable from It are the thread-souls, the human individualised rays, fragments of the One, ourselves. The World-Teacher of the race Himself comes forth to each sub-race under different names, and with modifications of His teachings according to the needs of nations and individuals; to the philosopher as the Mighty God, to the stern intellectual mind as the One All-pervading Thinker, to the mystic as the very image of humanity, becoming incarnate, suffering and rising again triumphant, carrying with Him humanity to God.

Five forms of religious thought, all with the common basis of the One Self, have been brought out successively to the five successive sub-races of the Aryan race. A new sub-race, the Sixth, is beginning to form in America, and to-day all over the world, expectations of great events are growing, signs of a new forthcoming of the Great Teacher of angels and of men are appearing. It is deeply felt by many

He must come to establish peace and give humanity an uplift. And it is ever true that where an idea is born in the hearts of the people as now, when religious organisations are looking toward union, bodies of men and women are discussing universal peace and the possibility of world-federation, the dominant world-idea must needs take incarnation in some mighty Being, who is able to focus around Himself the powers, the intellectual and spiritual forces of the world and carry the movement on to realisation. Who but the great World-Teacher can do this? It is reasonable to expect that when to Him the fitting time arrives, He will make His own words true that "before Him shall be gathered all nations,"[1] and they shall hear His voice.

WHAT IS A WORLD-RELIGION?

When people begin to recognise that prophets are of no one nation, but of all; when people begin to understand that scriptures belong to every religion, and not to one alone; when they realise that in that great household all are in their Father's house—when that begins to dawn on men, and it is dawning on the flower of humanity to-day in every nation—then the conditions become possible for a World-Faith, a World-Religion, as they have never been possible before; and one understands that the feeling may spread which is voiced in one of the ancient scriptures of the Indian peoples,[2] where, in the person of Shri

[1] *S. Matthew*, xxv. 32.
[2] *The Bhagavad-Gita*, iv.

Krishna, the Supreme God is speaking and declares: "Mankind comes to me along many roads, and on whatever road a man approaches me, on that road do I welcome him; for all roads are mine."

The Supreme World-Teacher, the Christ, is recorded in the western scriptures as saying the same thing to His followers, in different language:

> Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.[1]

This is the great Truth embodied in the many religions. God is the centre, the religions are all on the circumference, and as all the radii lead to the centre, so all religions lead to God at last. He is the one Sun of Truth shining through every religion, and each ray of that Sun, however coloured, has its root in Him. When a World-Religion comes, it will not be one religion, or another, but He will bring all faiths together in one great chord of harmony, every note perfect, needing only the union in Him into one great symphony, to express the splendour and beauty of the whole.

THE ANSWER OF THE SELF

All that we know depends on the testimony of consciousness. The surest thing we have is the 'I am' consciousness. Professor Huxley said that man has but two means of knowledge—the senses, whereby he observes external phenomena, and the reasoning powers, by which he considers those phenomena and draws conclusions from them. But many have found a consciousness of something

[1] *S. John*, x. 16.

beyond the senses and the reason; have found that behind the mind is the 'I am,' the Self, a continuing life, a consciousness which never changes, and is not dependent on senses or mind.

This inner Self, whose presence is not realised by sense perception, nor by argument, nor by intellectual concept, is only found when the heart of Love within has wakened the spiritual nature of the real ourself, has glimpsed the universal, the divine Self, of which it is an "undetached spark,"[1] of which it is an individualised fragment held by a thread whose root is in God Himself. And it is from this Self, universal, immortal, that religion springs; for religion is the search by man for God. In every heart is the inevitable necessity for finally finding its source. For long ages the 'I am' takes up, tries, and, as each is found to end always in pain, discards pleasure after pleasure, until in despair the soul turns to service of God and man. Here it finds that through its heart-breaking pain has been born the power of sympathy, and strength to give light and joy to others, and the need of the inmost nature begins to be satisfied.

The older souls in evolution, those whom humanity most reverence, are those in whom the religious consciousness, the knowledge of the inmost Self, the completest self-sacrifice, is most actively manifest. Who can yet stand beside the Buddha and the Christ as types of supreme humanity? Millions upon millions in every generation offer love and homage and reverence to the greatness of these mighty two. And it is because every

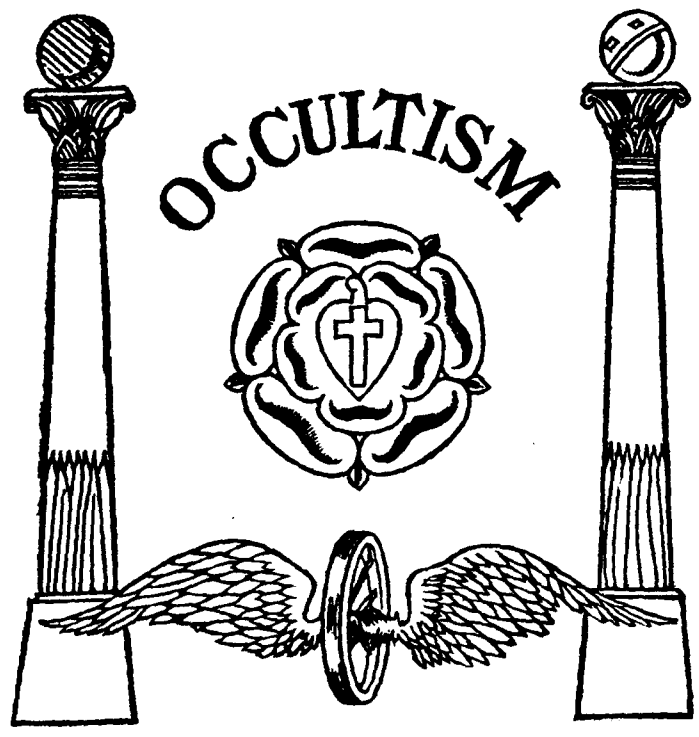
[1] *A Study in Consciousness*, by Annie Besant, p. 48.

being has within himself the latent power of "response to every sigh and thought of all that lives and breathes," and also the sure unfolding of these qualities of the divine Self within, and that this unfolding can be hastened by their help, that the 'Elder Brothers' return again and again to aid the younger humanity in its evolution.

(To be Concluded)

Natural Science, as we at present know it, was not produced by a gradual accumulation of sense impressions. It arose rather with an abrupt break with the traditional view of things. The break was felt to be necessary because the conceptions which had hitherto been in vogue appeared to be too anthropomorphic. And further, it seemed possible to obtain a scientific comprehension of Nature only by acknowledging its complete self-dependence, its independence of man. But Nature could not attain this independence even in our conceptions, if thought did not itself assert an independence of the impressions of sense and place itself over against the environment, and if by processes of analysis and synthesis thought did not bring about a complete transformation of the first impression. Before all, what led to this transformation was a desire for truth, an impulse to understand the real nature of the objects of perception, and thus to gain an inner expansion of life. Yet how could the representation of Nature be delivered in this manner from the subjectively human, and from all that is peculiar and contingent in the reflection of the individual; how could a conception of Nature be formed, if thought were not a power in itself in contrast with sense perception? ... We may justly say, therefore, that nothing more conclusively refutes Naturalism, with its limiting everything to Nature, than modern Natural Science with its transformation of Nature into an organised whole in the realm of thought. The more adequately the spiritual achievement and inner structure of modern Natural Science are appreciated, the more definite will be the rejection of Naturalism.

Naturalism or Idealism? by RUDOLF EUCKEN



INVESTIGATIONS INTO THE SUPER-PHYSICAL[1]

By ANNIE BESANT, P.T.S.

AS evolution steadily carries on the mass of humanity, the crest of its wave must ever be advancing towards new and hitherto unexplored —or only partially explored—regions. Great re-

[1] This paper is the amplified substance of part of a lecture delivered at several places in England, Scotland, and also in Paris, in the spring of the present year. It was reported in each case, and I have written the paper with the help of these reports.

ligious teachers have laid down certain doctrines, far-reaching in their consequences, drawn from a knowledge of super-physical worlds, and their followers have accepted these doctrines on faith, since they were incapable of acquiring for themselves the knowledge of the facts on which they were based. The doctrines of reincarnation and karma, of man's immortality, of the existence of super-physical worlds and their inhabitants—all these recommended themselves to the reason; any one of fair intelligence could grasp them, but their claim to acceptance rested more on authority than on proof. Reincarnation, for instance, may be shown to be the most reasonable hypothesis for man's continual life, but it cannot be demonstrated as a fact—any more than can evolution itself. Karma may be shown to be in harmony with law as we know it, but we can only see in our world a fragment of its huge sweep, insufficient for clear and definite proof. Reason demands data on which to found its judgments, and data in the non-physical worlds are useless to a mind limited to the workings of the brain and nervous system.

Intuition is sufficient for the person in whom its light is burning, but that light is useful only to its possessor; intuition in A cannot satisfy the demand of the reason in B for proofs, and no firm edifice can be built on the foundation of another's intuition. Hence in an age when the concrete mind has grown powerful and little willing to yield to authority Religion has found itself in parlous case. But the progress of evolution is beginning to come to its aid by unfolding in many the

powers latent in all, powers which belong to the super-physical worlds and find therein their appropriate field of exercise. An ever-increasing number of people occupies the crest of the evolutionary wave pouring onwards into the 'Borderland' and across it. Where a century ago there was a single seer, there are now dozens. Seers trained, half-trained, untrained, are numerous. Sensitives impressed by influences from the super-physical worlds are on the increase. For seventy years discarnate entities have been offering information through mediums. The 'other-world' is pressing into this world. Under these circumstances it is surely desirable that all students should understand something about investigations into the super-physical, in order that they may avoid the blind credulity which accepts all, on the one side, and the equally blind incredulity which rejects all, on the other.

Before dealing with investigations, let me make clear my own position with regard to all questions of opinion and belief within the Theosophical Society itself. Some of our members echo the statements of one seer or another, and seem to consider that such a statement ought to preclude further discussion. But no one in the T.S. has any authority to lay down what people shall think, or not think, on any subject. We are not in the position of an orthodox Church, which has certain definite articles of faith, which imposes certain definite creeds in which all faithful members are bound to believe. The only point which we must accept is Universal Brotherhood, and even as to that we may differ in our definition of it. Outside

that, we are at perfect liberty to form our own opinions on every subject; and the reason of that policy is clear and an exceedingly good one. No intellectual opinion is worth the holding unless it is obtained by the individual effort of the person who holds that opinion. It is far healthier to exercise our intelligence, even if we come to a wrong conclusion and form an inaccurate opinion, than simply, like parrots, to echo what other people say, and so put out of all possibility intellectual development.

In fact, differences of opinion among the members ought to be regarded as safeguards to the Society rather than as menaces, for our one great danger, as H. P. B. recognised, is the danger of getting into a groove, and so becoming fossilised in the forms of belief that many of us hold to-day; this will make it difficult for people in the future to shake off these forms, and thus will involve posterity in the same troubles which so many of us have experienced with regard to the teachings among which we were born. The Society is intended, always has been intended, to be a living body and not a fossil, and a living body grows and develops, adapting itself to new conditions; and if it be a body which is spiritually alive, it should be gaining continually a deeper and fuller view of truth. It is absurd for us to pretend, at our present stage of evolution, that we have arrived at the limit of the knowledge which it is possible for men to obtain. It is absurd for us to say that the particular form into which we throw our beliefs at this moment is the form which is to continue

for ever after us, and to be accepted by those who follow us in time. All of us who study deeply must be fully aware that our conceptions of truth are continually deepening and widening, that, as we might reasonably expect, we find new avenues opening up before us; and nothing could be more fatal to a Society like ours than to hallmark as true special forms of belief, and then look askance at any one challenging them, trying to impose these upon those who will come after us. If the Society is to live far into the future, as I believe it will, then we must be prepared to recognise now, quite frankly and freely, that our knowledge is fragmentary, that it is partial, that it is liable to very great modifications as we learn more and understand better; and especially is this true of everything which goes under the name of investigation.

Even if we take a broad truth, like that of reincarnation, which is perennial, even then it is unwise to insist upon putting it into one particular form, and to treat it as though it could have no other. We ought to recognise that this vital doctrine has been taught in many forms in the past, and is likely to be taught in many other forms in the future. The one important thing to recognise is the evolution of man, the inner Man who has continually grown and is capable of attaining perfection; but it is certain that in the course of time we shall gain much knowledge on all subjects that at present we do not possess, and that even with regard to fundamental truths, there ought to be the fullest discussion, the freest

of weak places in the arguments with which they are supported; there ought to be a continual attempt to add to the amount of the truth which we already possess, for if one thing becomes clearer than another to those who are opening up in themselves the finer faculties of man, it is that all our conceptions are so immensely below the truth, so much narrower than the truth, that they seem like the mere prattlings of children compared with the arguments of philosophers. Hence it is wise to be humble as well as studious, and always to be willing to hold the form with a comparatively loose hand, while clinging to the essence of that which is inspiring and really nutritious to the spiritual life.

Looking back into the history of the past, no longer blinded by the dust of its conflicts and the whirl of its passions, we can see that the most serious divisions in Christendom arose out of matters beyond human ken, which did not touch the inner realities of the spiritual life, but only the forms into which the various disputants threw their conceptions of matters incomprehensible to them all. Arians and non-Arians disputed furiously as to whether the second Person in the Christian Trinity was of "the same substance as" or of "like substance with" the Father, and the Arians were hunted out of the Church, and persecutions slew their thousands. The Catholic Church was split in twain, and became the Eastern and Western Churches, the Greek and the Roman, on the question whether the Third Person, the Holy Spirit, proceeded from the Father, or from the Father and the Son. It

is fairly obvious that neither side was in the position to *know* anything about the matter, and that it could make no difference which statement was the nearer to the truth. All that really mattered was that the influence represented under the name of the Holy Spirit should enter the human heart, sanctify and illumine the human life. Whether it came from one Person or from two was unessential to the growth of the spiritual life, yet for this that which Christians loved to call "the seamless robe of Christ" was rent in twain. Among us of the Theosophical Society to-day there are very many different opinions as to the nature of the Christ, as to His place in history, as to the proper name to be assigned to Him, as to His position in the Hierarchy, as to the particular body He used in the past, or may use in the future. Again it is obvious that these questions are beyond the range of the knowledge possessed by most of those inclined to dispute over them. But the only thing which is of vital importance, which really touches the spiritual life, is the existence of a Being who affords us a glimpse of a little more of the Divine Nature than we should otherwise see, who is to us the Supreme Teacher, whom we regard with the profoundest reverence, even, perhaps, as an Object of worship. None of the differences of opinion touch this intimate, this sacred side, the side which concerns the relation between the disciple and his Lord; the Holy of Holies wherein these meet is far from the tumult and the battle-cries of theological strife, and no clash of tongues may penetrate into the silence of that secret sanctuary.

It is vital for each of us that we should realise the Ideal of a divine Man, that we should see in Him an example of what humanity may become, that we should draw from Him all the inspiring power of a great Ideal, of a perfect Example; that we should have an Object to which our love and devotion may flow out—that is the important part of the Ideal of the Christ. But whether we label Him with one name or another, whether we know or do not know His exact nature and His exact place in the great Hierarchy of Supreme Men, Divine Men, in Divinity itself—that is not really so important as some people are inclined to think, when they rush into vehement controversy in support of some half-understood teaching of a favourite leader. If in his heart a man recognises the Supreme Teacher, let him give to him the name which to him seems best as expressing what He is to that man's own heart and life. Before these great manifestations of spiritual power to us who are so far below Them all, it is scarcely seemly for us to quarrel as to the special name or special nature of any one of Them. To the heart that loves and worships, the name of the Object matters but little, for the aspiration of the heart goes upward and brings response, where no response will come in answer to disputes about His nature. The atmosphere of dispute is not one which illumination can pierce. Shall we not learn the lesson contained in the story of the past, and separate our spiritual ideals from the husks of theological definitions? The ideals belong to the Eternal, the definitions to Time.

Super-physical investigations may be divided into different classes, according to the vision which is used. The power of perception may be exercised by the consciousness working in the emotional (astral), mental, causal, intuitional (buddhic) or spiritual (atmic) vehicle. If the seer is studying phenomena connected with the astral or mental worlds—the inhabitants of these worlds, the conditions of purgatory and heaven and the dwellers therein respectively, thought or desire-forms, lower auras, and the like—he will use astral and mental vision, as is convenient; if he can only use his astral body, he cannot see outside that world, and can only study astral phenomena; if he can use the 'illusory body,'[1] *i.e.*, the mental body with a temporarily created astral materialisation, he will use mental vision, and as much astral as he needs. If he is studying the past, he will work through the causal for though glimpses of past incarnations may be caught on the astral and mental planes—stray pictures thrown or drawn down by special causes—consecutive and voluntary study of the past can only be carried out by the consciousness working in the causal body. The student must not confuse such study with the special activity of the consciousness in the causal body working by abstract thought, with attention turned inwards not outwards, any more than he must confuse the special activity of the consciousness in the mental body, creating thought-images and reasoning on them, with the observation of the external phenomena of the mental world, taking place outside his own

[1] The Māyāvi Rūpa.

mental body. We perceive through the causal body the full picture of the past, and can observe as much detail as we choose; that picture contains a perfect reproduction of the whole past scene, and can be passed quickly or slowly before our gaze, and can be repeated at will; we see not only the causal body, say, of a man, but also his mental, emotional and physical bodies, and the 'causal vision' of the trained seer includes all, and more than all the powers of sight exercised on lower levels.[1]

Observations on globes of our Chain other than the earth are made by going to them in the intuitional vehicle, and shaping any organs there required out of the material of those globes.

There are many passages in the Upanishats implying these ideas. It seems to me that we come down into the physical world in order to make our power of perception definite and precise, by its subdivision into senses through the organs of the senses, and that we then carry the precision and accuracy thus gained back with us to be used by our power of perception when exercised in any of our subtler bodies. It is a fact of experience to every seer who is able to use his causal body freely, with outward-turned attention, that he sees things belonging to all the lower planes, *i.e.,* concrete phenomena; I think the explanation of this lies in the experiences which he has gone through on the lower planes.

Previous Rounds may also be studied in this way. Observations on the two earlier Chains must

[1] "Without senses, enjoying sense objects." "Without eyes, He sees, without ears He hears," etc., "He is the Seer, the Hearer, the Knower."

be made with the spiritual vision. These higher powers of vision, again, include all, and more than all, the powers of sight exercised on lower planes; they do not see vaguely, indefinitely, mistily, but with a clarity and an accuracy beyond all words. As each new power of sight unfolds, the seer is inclined to exclaim: "I never saw before." It is as though the words of the Apostle were reversed: "Then I saw through a glass darkly, but now face to face. Then I knew in part, but now I know even as I am known."

It is evident, then, that in considering investigations into the super-physical we have to deal with various powers of vision, and with an immense range of very varied phenomena. Moreover, as we ascend, the number of seers diminishes, and the reason of the non-seer will be deprived of even the few data for forming a judgment that he could use on lower levels; with regard to those, there being a large number of witnesses, he can compare their testimonies, note where they agree and where they differ. But with regard to such subjects as past Races, Rounds and Chains, it seems impossible for those who lack the power to investigate for themselves to exercise any reasonable judgment as to the statements made, for they are thrown back on a mere handful of investigators. We have available: The wonderful series of letters from the Master K. H., systematised by Mr. A. P. Sinnett and published in his invaluable book, *Esoteric Buddhism,* the first in point of time that deals sequentially with these subjects; then we have H. P. Blavatsky's splendid work, *The Secret Doctrine,*

unrivalled in its range; there are the books on Lemuria and Atlantis, issued by Mr. Scott Elliot; there is a little book on Atlantis, issued by Mr. Kingsland; there are the researches of Dr. Rudolf Steiner; and there are the records of observations by Mr. Leadbeater and myself, now collected in the book, *Man: Whence, How, and Whither*. There may, of course, be others which I do not know. There is, with minor differences, a fair consensus of opinion among all these, with the exception of researches made by Dr. Rudolf Steiner; and the differences in those may be largely due to the fact that he deals with the subject rather from the psychological standpoint than from that of the observation of the succession of external phenomena. Reasoning on ordinary possibilities in the physical world known to all is of very little use in this case. We are in a region where we have all described things that are facts or not facts; either they exist or they do not exist. We are not dealing with theories, but with records of observations, or flights of fancy, or a mixture of the two. Hence the need of caution, both in accepting or rejecting—for the time being—the statements made. The value of W. Kingdon Clifford's arguments on the fourth dimension, based on the higher mathematics, can only be estimated by his mathematical peers; the rest of us cannot judge them, and any opinion we may form is worthless. It is much the same when the non-seer is confronted with the records above-named; many accept for the time the seer who appeals to them on other grounds, and they accept him, on those grounds, as an *authority*, not

being able to judge for themselves; by the exercise of their intuition, or otherwise, they regard one particular person as their teacher, and where reason stops, they believe him or her. That is all right enough, but none of these has any right to impose his own belief in his teacher on any body else, and it seems fitting that all such should be careful to be moderate in their language, as they are only putting forward opinions which are repetitions of the views of their own respective favourite authorities, and these they are themselves unable to justify by any first hand knowledge. Whoever the authority may be, he or she is only an individual, who cannot rightly formulate beliefs for others, though fully justified in recording his own. I am well aware that, in the past, the differences of opinions which have caused great schisms have been—as above pointed out—just those on which the combatants on both sides could have no personal knowledge. But mistakes in the past are signals warning us of pitfalls in the present, and we should profit by them rather than repeat them. It is inevitable that each should form an opinion on the value of the researches made, but none should force his opinion on others; to proclaim one person as an infallible authority on a subject unknown to the proclaimer is to show fanaticism rather than reason. I would ask my own friends not to do this with me.

I do not argue that because, in the higher research, all the students but one agree in the main outlines, therefore the one is wrong. *Athanasius contra mundem* is sometimes right. But let

me put a case which suggests caution. Dr. Steiner says in his *Lemuria* and *Atlantis*[1] that at a certain time the history of our earth—at what we call the periods of the early middle third Race—when that earth was already largely inhabited, the sun and moon drew gradually away from the earth; we had then three globes where "till now there had been no material separation," there was a "common globe" composed of what are now sun, earth and moon. Man's advance from generation by cleavage to generation by sex was accomplished through "the cosmic happenings". Thus the statement appears to refer to matters physical, not allegorical nor mystical. My own astronomical knowledge is of the smallest, and is entirely secondhand, for I have never made a single astronomical investigation; but my occult research, as well as the teachings of the White Lodge, given through H. P. Blavatsky and A. P. Sinnett, make me deny the above statement, if it be intended to convey a physical fact, and is not merely a symbolical indication of some mental happening; the surface meaning is, in fact, so incredible, that one's instinct is to look for another in the case of a writer so justly respected. Moreover, the physical meaning would contradict the whole of the teaching on evolution hitherto put forward in the Society as to Chains, Rounds, and Races, the relation of the lunar to the terrene Chain and so on. This must all be rewritten, and the statements made by the Masters originally, and confirmed by the researches of Their disciples afterwards, must be thrown aside.

[1] See p. 159.

Hence caution is necessary before believing the above statement, though the making of it is quite within the right of any member of the T.S.

It is interesting to notice that the matters on which considerable differences of opinion arise are —with the exception of the views of Christ, noted above—matters which do not bear on life and conduct, but on those which, however interesting as knowledge, are outside that which is needed for the guiding of human life. Life and conduct are immensely influenced by a knowledge of the astral and mental worlds—which include purgatory and heaven—of thought and desire-forms, of the lower auras, and other matters of that ilk. This great class of super-physical investigations is the class most useful to the ordinary man; the yet more vital teachings of brotherhood, reincarnation and karma can be taught on intellectual and moral grounds, apart from super-physical research, though they may be aided and re-inforced thereby. The class of super-physical phenomena, then, which is most useful is the one which is most within reach, which a fair number of people can investigate, and on which students are fairly agreed. The differences which arise are differences common to all forms of scientific research, and to these we now turn.

(*To be Concluded*)

Annie Besant

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

VII

THIS time also Erato was born as a girl, the place of birth being Middle China. The people of the country seem to have been good, peaceable, well-meaning folk, but tied hand and foot and paralysed by convention. Their civilisation was already ancient and, as frequently happens in such cases, life had become for them merely a matter of elaborate rule and custom, rigid in its routine yet only half understood. The race to which they belonged, ethnologically, was the old Turanian.

Erato grew up a studious little girl and received a good education, the books used being written in characters half-way between the old picture-writing and the more modern Chinese script. Her family were well provided with worldly goods, and thus her childhood was surrounded with comforts. She was a contented little creature with a broad smiling countenance; and everything seemed to promise a happy life for her when, unfortunately, she quite suddenly fell ill and died. After a brief stay in the astral world she just touched the heaven-world and returned into incarnation after the short interval of twenty-two years.

The student may not unreasonably ask: "What is the use of such a life as this?" It is easier to ask than to answer; but various ideas suggest themselves to the mind. For example, it is noteworthy that Erato moves with praiseworthy regularity through the sub-races, taking them religiously in order; and to keep up his reputation in this respect, this tiny life in the fourth sub-race was necessary between his last sojourn among the Toltec third and his next appearance in the semi-Semitic fifth. Or he may have needed a little something which only this sub-race could give—some tiny touch of the peculiarities of the Turanian tribes. Or again, it may be that in this case, as in so many others, a short incarnation was introduced simply to bridge over an inconvenient interval, and bring him to the succeeding life at the appointed time into a certain set of appropriate circumstances. This indeed is most probable, for we see that the next life was a crucial one. Yet again, his appearance here may have been not so much on his own account as on that of others; he may have been here principally as the instrument of karma for his parents, who had deserved the sorrow of losing a child. At least we may be sure that no injustice was done to any of the parties concerned, and that all that occurred was so arranged as eventually to work out well for every one of them.

DRAMATIS PERSONÆ

None Identified

VIII

Again as a girl, Erato reappears far across the seas on a mountainous peninsula of North Atlantis. Her father Egeria was the chief of his race, a fair-skinned people belonging to that stock of white Atlanteans from which both the Aryans and the Semites sprang. It was a strong handsome hardy race, which, conquered many years before by the invading hosts of red Atlanteans, had been driven into the mountains at the north end of Poseidonis, where it now dwelt. Here Erato grew up to early womanhood, leading a healthy, strenuous outdoor life, hunting and fishing with her brothers, and being especially remarkable for her skill and daring as a swimmer.

Southward lay the great city and country of the red Atlanteans; and this proud and grasping race had long coveted the airy upland region of the North, and for many years had waged a ceaseless though somewhat desultory warfare against its scanty yet virile population, in the hope of winning that desirable tract of land for itself. The chief attraction lay in its remarkable mineral wealth; for it was full of mines, and these at the time were worked by the descendants of the second sub-race of Atlantis.

For some time all such attempts were unsuccessful. But at last, when Erato was seventeen or eighteen years old, victory attended the efforts of the invaders and the mountaineers were utterly and hopelessly defeated. Every male upon whom the victors could lay hands was butchered, while

the women were carried away into captivity. The whole of Erato's family were wiped out, and she herself was carried off, a slave, to the great capital city of the island.

It will be remembered that Erato had once before dwelt in this same city, in the third life of the present series; and the life in question, placed amidst the most corrupting and degrading conditions, had been of so unhappy and so unsatisfactory a nature that it had ended in self-destruction. The task this time was actually even harder than before; for what had been, at that earlier period, a hard, grasping, materialistic civilisation, full of luxury and gilded vice, and marked by violent extremes of wealth and poverty, had now reached a point where it might truly be said that the very idea of morality had ceased to exist. So far as evil can be absolute, it was absolute in the Poseidonis of that age. There is a point beyond which moral degeneration cannot go: what with every kind of wickedness, of cruelty, and of self indulgence, heightened and intensified by the sinister arts of the darker magic, Poseidonis had now reached its nadir; no further descent was possible, and so, according to the law of the great Hierarchy which rules our world, nothing remained for it, save to be utterly destroyed. At the time when our story begins, the land had come to the very brink of that mighty cataclysm which, dimly remembered ages afterwards in the days of Solon and of Plato, destroyed in one huge upheaval the great island of Poseidonis and buried the last remnant of the

mighty Atlantean continent for ever beneath the green and silent waves of ocean.

In spite of the terrific doom-laden atmosphere into which she had come, it must be confessed that Erato's life as a captive was far from being an unpleasant one. Treated with consideration as the whilom daughter of a chief, she was eventually married to Ursa, a son of the rich family which had purchased her. Light though her slavery had been, she was yet grateful to her husband for having lifted her out of a condition degrading to a proud and sensitive nature. More than gratitude, however, she could hardly feel, since in everything which touched personal character her lord and master was far from an admirable type of being.

Weak, indolent, self-indulgent and self-centred, he was hardly qualified to win love and respect. Yet at the same time he had sufficient rudiments of kindness and good nature to do what he could to please his wife; and one of the ways in which he was able to gratify her was in consenting to remove her out of the town atmosphere, which she detested, to his country seat in the mountains. But even here, although she rejoiced in the keen pure air which brought back memories of earlier days, yet the house was so terribly magnificent and the gardens and landscape so intolerably artificial that it was all little better than the town.

Any happiness which she might have got out of her married life gradually slipped away from her, as her husband became more and more dissipated with time and grew mentally and physically

coarser. Not only were his boon companions of the most undesirable kind, but he himself hastened his own degeneration by drink and drugs. The last stage was reached when he commenced to dabble in the black arts under the instructions of professors who were, at this time, everywhere to be found and were ready to teach their revolting secrets and devilments for a pecuniary consideration.

Things were at this stage when one day Erato was visited by a venerable looking old man with flowing white hair and beard, who had once been a priest in her tribe and had somehow managed to escape the general slaughter at the time of its conquest. He had sought her out now in order to tell her, as one of the few survivors of the tribe, that it had been supernaturally revealed to him that the whole country would shortly be destroyed. In lurid words he painted the wickedness of the age and the terror of the impending doom, and earnestly entreated her to escape in time. Erato believed him, and although she had by now lost all respect for her husband, yet, moved by a lingering remnant of gratitude and devotion, told him what the old man had said and begged him to take the warning. But the sodden fool only laughed at her and declared that the old man was either mad or had some secret object in frightening her. Nor would he listen to any suggestions of hers as to his leaving the country, though he told her that she was perfectly at liberty to go herself if she wished to do so. Finding it impossible to bring him to reason, Erato made up her mind to do the only loyal thing and, instead of saving

herself as she might have done, determined to stay till the end and perish at his side.

It is impossible adequately to describe the end of Poseidonis. Something has already been written elsewhere about this stupendous catastrophe, and more perhaps may be written at some future date. Suffice it that of a sudden a great mass of land began to sink, and as it sank the water rushed in and enveloped the country. On every side the land seemed to melt and dissolve away. So appallingly swift was the work of destruction that within twenty-four hours the whole of Poseidonis had disappeared beneath the flood, except the peaks of a few of the highest mountains, which still remain as islands but, strictly speaking, it was more than a century before the land absolutely ceased from sinking and the turbid waters regained their clearness. The loss of life was enormous, for only a very few persons, who contrived to reach the mountain tops were saved. At the time of this catastrophe, Erato was only thirty-nine years of age, but nevertheless the interval before her next descent into incarnation was but little less than a thousand years.

It would seem that with this eighth life we come to the close of a minor cycle of soul-evolution; in it we see the success of a kind of evolutionary experiment. In that first life in Chaldæa—first only in the sense that our investigation chanced to begin there, and we did not then know what had gone before it—the ego was thrown into surroundings which made a good life eminently probable for him. Born in the priestly caste, he

encountered none but virtuous examples; virtue was universally expected of him, and in every way made easy for him. To have sinned seriously would have been difficult; it would have been to fly in the face of all comfortable conventions; it would have needed a determination in the direction of wickedness which our hero happily did not possess. So he succumbed to his fate, and was good. In the second life one may see the application of a test to the habit of goodness which had been set up in the previous incarnation. Here were circumstances distinctly less favourable than the Chaldæan; would the ego prove strong enough to rise superior to them? He did; he came triumphantly through the ordeal, and thereby strengthened his character. In the third life a far harder test was applied, and he was plunged into the midst of civilisation so unsatisfactory in every way that to lead a good life under the conditions would have been more difficult than to lead an evil one as a priest in Chaldæa. He was not strong enough for this; he became the creature of his circumstances, and lived as did others around him. It may have been but natural for *them*, but for him it was a failure, for he had known something far better. Consequently, his next life shows a distinct drop. There was here a certain amount of physical suffering, which no doubt toughened his fibre even while it discharged some portion of his heavy karmic debt. In the succeeding incarnation he had a great deal of emotional and mental suffering. On the whole he bore it well and nobly, and came out of it purified and strengthened. The Peruvian life was clearly an

opportunity for him to try his newly-acquired powers under the most favourable auspices, thereby not only increasing them but setting up a habit of using them—creating a momentum along the line of good. When this had been accomplished, and when he had also achieved whatever result was expected from that quaint Chinese incarnation in which he did little more than leave his card on the Celestial Empire, back he came again to the very scene of the original failure in Poseidonis to try over again that terrible test. But the intervening lives had not been spent in vain; they had done their work; this time he passed, and passed triumphantly, not only leading a good life in the midst of general iniquity, but even nobly sacrificing that life to an almost exaggerated sense of duty. Thus the object of the evolutionary forces was achieved, and he was at liberty to pass on to the development of another side of his character.

DRAMATIS PERSONÆ

ERATO: ... *Father*: Egeria. *Mother*: Canopus. *Husband*: Ursa.

NOTE.—Further lists of Dramatis Personæ will be found in the XVIII life of Alcyone and the XV life of Orion. (THE THEOSOPHIST, Vol. xxii, pp. 397 and 709.)

THE SECRET OF A STAR

By EVA M. MARTIN

(Continued from p. 598)

II

As if some miracle, some hand divine, unseal'd my eyes,
Shadowy vast shapes smile through the air and sky.

—*Whitman.*

Who gives to seas and sunset skies
Their unspent beauty of surprise. . . .
Or, if in thy heart he shine,
Blends the starry fates with thine,
Draws angels nigh to dwell with thee,
And makes thy thoughts archangels be.

—*Emerson.*

AFTER his mother's passing Lucien's whole environment changed. He was taken by some distant cousins, his only relatives, to live in a little village some way from the old home, and this new life was very different from the old one. These people were fairly well-to-do farmers, narrow-minded and prejudiced in many ways, but kind-hearted on the whole. They tried to 'do their duty' by Lucien, and their three children made him a welcome sharer in all their games and pleasures. The life, though rough, was simple and healthy, and the boy grew strong in body and supple in limb, with a rare spiritual beauty of

countenance that marked him out from the rest of the village children. His aunt and uncle, as he soon learnt to call them, noted it, and often remarked mysteriously that he was very like his poor mother, but they rejoiced, as the weeks and months passed by, to see that he grew less dreamy and took an increasing interest in the every-day life of games and lessons which he shared with the other children.

One day, when he had been there for more than a year, the four of them were coming home together from the village school, which lay some little distance from the rather isolated farm-house where they lived. It was a blustering, late September day—a day of intense blue sky and massive white clouds, with a wind that seemed to fling itself across the heavens and swoop down upon the earth, making the trees sway and bow their proud heads, and scattering behind it whirling clouds of gold and crimson leaves.

The children were crossing an open common bordered on one side by a wood, and Lucien lingered a little behind the other three, who ran on, chasing one another and laughing at the wind's mad pranks. Suddenly it seemed to him as if a great gust blew out of the sky, making a wide aerial pathway from heaven to earth, and down this wind-swept thoroughfare there ran towards him at lightning speed a radiant figure veiled in flying robes of cloudy blue and purple. Its feet touched the earth, it stooped, caught up the child in an embrace that thrilled him to the soul, and pressed on his brow a kiss of such purity and power that he trembled long after at the remembrance. All the strength of blown waves, bare hill-tops, and wide

plains; all the tenderness of summer showers and growing violets; all the wonder and beauty of the whole living earth, seemed to be pressed into his spirit by those ardent lips. But in a flash it was over, and the figure had vanished, borne away on the wings of a great rush of wind that swept the common and made the forest sing.

Lucien stood still, stammering with surprise, trembling with delight, and his youngest cousin, a child of six, came running back to him.

"Who was that speaking to you?" she said. "I saw a—a—someone in a grey cloak standing beside you. Where's he gone?"

Lucien took her hand, and walked on.

"It was the wind," he said. "Listen! can't you hear him talking now?"

And as they passed the end of the wood, it seemed indeed to be full of whispering and singing voices.

But the child was not quite satisfied, and later, when they all sat round the table at tea-time, she referred to it again.

"The wind came down and spoke to Lucien on the common," she said. "I saw him—a big grey man—no, not exactly a man—but when I went back he was gone."

The other children laughed her to scorn, and declared that there had been no one on the common when they crossed it, no one even in sight, and when the little one insisted she was sharply bade be quiet and not tell wicked lies. Lucien pressed her hand under the table, but as he refused to deny her tale, displeasure fell upon him too, and they were both sent to bed in disgrace.

The boy lay long awake in the dark, thinking and remembering. Nothing of what his mother had told him, or of the happenings of that wild night when they had lain together in the firelight, had been altogether forgotten, but the memory had grown vague, the contrast of his present life and the company of his new playmates having conspired to drive such things into the background of his mind. Now remembrance had been revived. A new world, that was yet a world of long-familiar joys and beauties, seemed to have suddenly opened its doors to him, and he fell asleep with the firm determination never to forget again, so long as he lived.

A day or two later, on a half-holiday afternoon, he contrived with some difficulty to evade his cousins, and climbed alone to the top of a grassy hill behind the farm-house. In a little hollow, shaded by a thorn-bush and well out of sight of the house, he sat down, rested his chin on his knees, and fell into deep thought, waiting for what he felt sure must come.

But the minutes fled rapidly and nothing happened. Only the wind rustled fitfully in the grass, and now and then a lark rose, singing, and soared into the low cloudy sky.

The boy grew impatient.

"O Hermes! Come to me!" he exclaimed aloud. "I am sure you are near."

"If you are really sure," said the indescribably lovely voice that made his whole being thrill with strange dreams and memories, "there is no use in waiting any longer."

And there sat the God on the grass close by, smiling a welcome.

Not as Wind-God did he come this time, nor as guide of the dead, but more in the guise of an old-time shepherd or woodman, dressed in dull shades of russet and gold.

Lucien's instinct, as once before, was to fall on his knees, covering his face, but other feelings swept this away, and almost before he knew he had flung himself into the God's opened arms, and was clinging to him as though to his only friend on earth. In one great rush of emotion he realised in that moment how lonely he had been in the past months, how alien his surroundings were to him, how he had missed the tender, spiritual influences that had been shed over his earlier life—and as all this swept over him he clung to the God in just such an ecstasy of joy as one would feel who, after long months in prison, beheld again at last the open daylight, and the wide free spaces of the sky.

"Come, come," said Hermes at length. "That is indeed a warm welcome! But thine arms are strong, and I have no wish to be strangled."

"Why did you not come before? Where have you been?" said the child, releasing him.

"The second is too big a question. As to the first, I came often, but not so that thou couldst see me, for thy little mind was full of new impressions, and it was better not. Indeed, I was not sure whether thou wouldst see me when I touched thee on the common the other day."

"O, I saw you!" said Lucien proudly. "I felt you . . . . . O Hermes! I have missed you so!"

"But thou didst not know it until now?" queried the other, with a smile.

"No . . . One of me didn't. The outside 'me' didn't know. But *I* knew, Hermes! I missed you really, all the time."

The God nodded.

"I understand," he said. "But now stand up, and let me look at thee. Thou art grown tall and strong." He passed his hand approvingly over the firm muscles and the well-shaped little limbs. "Thou wilt be a fine man one day. This last year has been good, indeed, for the welfare of thy body."

The child stood silent, looking into the friendly, smiling eyes, fascinated and puzzled by what he saw there.

"Who are you, really?" he asked, with a great sigh, at length.

"I am more than thou thinkest," replied the other, and a strange fire glowed in his mobile face. "And—I am also less. Thou art too young yet to understand. Some day it will be explained to thee."

"My mother used to tell me about you," Lucien said thoughtfully. "Where is she now? Why did she go away?"

His lip trembled, and the God laid a kind hand on his shoulder. "I took her," he said, "but thou muts not hate me for it, for I had no choice. She is very happy, and she thinks often of thee."

The boy sighed again. "I wish she could come back," he said. Then all at once his face lighted up. "I remember one story she told me, of how you made a lyre out of a shell, the first lyre that ever was made! O Hermes! couldn't you make one now?"

"That was long ago," said the God, a little sadly. "Long ago, in Arcady, where I was born. I gave it to Apollo, in exchange for his cattle, the clouds, that I had stolen away, and his anger was soon changed into delight by reason of the sweet music that it made. I was a mischievous rogue in those days, Lucien—or so they said. But they were rare days for the Gods—rare days indeed!"

He seemed inclined to fall into a dreamy reverie, and Lucien came a little closer.

"I would like to have heard the music of your lyre," he whispered, insinuatingly.

"Music? Well, thou shalt have music, if it please thee, though not *that* music. Come, we will go to the cottage of the old fiddler in the village. Hold my hand tightly, so."

The boy obeyed, and immediately a soft wind seemed to rise up all around them, with a sound as though invisible fingers had swept a thousand quivering harp-strings, far away. Hand-in-hand they raced merrily down the grass-covered slope, and in a few moments were standing outside the fiddler's cottage.

Hermes peeped through the window.

"The old man is asleep," he said. "Let us go in."

In the little dim low room they found the old fiddler, who was village shoe-maker as well, dozing in his chair. On the bench beside him, among nails and strips of leather and half-mended shoes, lay his violin and bow. Hermes picked them up, while Lucien seated himself on a little stool beside the window.

Then the God began to play, and what a music he made! All the wild wonder of sea and sky rang through it, the joy of growing grass and flowers, the peace of forest trees dripping moonbeams on soft June nights, while the nightingales warbled in their branches. And more than all else there was the strength and glory of the wind, the power and splendour of great storms, the gentleness of waking airs at dawn. Music of Mercury it was—music of Sarameias, "the breeze of a summer morning".

Presently the theme changed, and as Lucien listened, breathless, with wide eyes fixed on the player, the walls of the little room faded away and he saw a white temple on a hill overlooking the sea. He saw garlands of flowers everywhere, and processions of maidens and youths who played on stringed instruments and chanted strangely beautiful songs. He saw himself standing within the temple, before an altar which was open to the sky and to the four winds of heaven—standing with raised hands and head flung back, and singing a glad, wonderful pæan of worship and adoration. Almost he heard the words of this immemorial chant, almost he saw the radiant vision that filled the eyes of the adoring priest with such a light of ecstasy, and then the scene faded. He heard the last strains of the wonder-working music die away to an enigmatic whisper; he rubbed his eyes, and saw Hermes laying down the violin; but even as he looked, the figure of the God vanished, like the figure which he had recognised for his own in the Grecian temple. A cool, delicious breeze ran through the little

cottage room, and the old shoe-maker awoke with a start, and glanced hastily round him.

"Eh, was that you, Lucien? What a draught you made, opening the door. I never heard you come in."

"You've been dreaming, Mr. Barley," said the child, with a twinkle in his dark eyes.

"Dreaming? Ay, so I have. Queer dreams, too, though I can't remember what they were now. But dear me! to think of me nodding all afternoon, and it getting dark so early these days. I must set to work."

Lucien sat a little longer by the window. He often came in to see the old man, who would play funny jigs and dances to him and the other children, when he was in a good humour.

"Mr. Barley," said the boy, suddenly, "do you ever see things that happened to you before you were born?"

The shoe-maker paused in his hammering.

"Good gracious, child, are you out of your mind? Don't ask me questions like that. Such nonsense, indeed."

Lucien sighed, and got up to go. As he passed the shoe-maker's bench he touched the violin caressingly with one hand, then suddenly stooped and kissed it several times, as if in a passion of reverence and love.

The old man stared after him as he ran out of the cottage.

"Well—I'm blest!" he said. "What in the world possessed him to do that? I always thought there was something queer about that boy."

(To be Continued)

Eva M. Martin

OF LOVE AND LIFE[1]

By PHILIP OYLER

IT is compromise that we need and can judge only with great difficulty; compromise between work and rest, between comradeship and solitude, between luxury and self-denial, between words and silence.

Those who have not one true friend are the world's paupers.

It is by setting a noble example that we teach most and learn most.

One happy thought often leads to another.

If we knew all, we should be silent for ever.

We are rich to the amount with which we are able to dispense.

Look for beauty in others, for faults in yourself.

The extent of beauty that we see depends upon the extent of beauty that we are.

If we attain to our ideal, we have failed.

If we do not find peace in love, then our love is not of the highest.

Have compassion, not pity.

We are all mystics at some turn in the road. No one was ever a complete materialist.

We can all be princes of kingdoms—within ourselves.

So live each day that at sundown you may say to yourself: "I am more worthy to be loved to-day than ever before."

[1] Some of these thoughts were published in our issue of April 1912. A further instalment will follow.—ACTING EDITOR.

Why should we read the records of history? Have we not, each one of us, the history of the past within us, and of the future too?

We owe more to our ancestors than these human bodies and more to posterity than merely to give it birth.

We cannot expect a full crop of fruit as well as an orchestra of birds.

If children do not love you, you must have serious faults that you should correct.

When you can read the poems that people are, you will have no need and no desire to read the poems that they write.

We ought to have as many feelings as there are stars. How many stars are there?

Sow forgiveness, and you shall reap love.

Listen with your heart, and silence then is full of gladsome songs.

If others hurt us, let us not blame them but ourselves. Did we only love enough, none could hurt us.

As the parched earth rejoices after the rain-shower, so is the soul ecstatic after the passage of a beautiful thought.

We do not have any great moments of inner goodness without those surrounding us being dimly conscious of it.

If things appear ill, dwell upon the memory of their one-time best.

We are all bound to the infinite. We all live in eternity. It is only the intellect that strives to divide up space and time.

We all see beauty that is with us. Genius sees it where it is not yet.

If you would see beyond the horizon, you must close your eyes and look with your light.

Whether our horizon be snow-clad heights or courtyards, quiet fields, busy streets or the thin line where sky and ocean kiss, we should remember that we can all look upwards, think upwards, feel upwards through the stars.

A pure mind needs no reward, a weak one no punishment. Right living has its reward in joy. Disease and remorse are greater punishments for wrong-doing than any which men could devise.

If your skies are grey, shut your eyes and think of the sunshine.

There is no such thing as father-love, but some men are capable of mother-love.

If education does not lead to greater happiness, it is valueless.

Never a kind word was spoken but the hillsides were brighter for it.

Knowledge is a storehouse of facts and may perish or be destroyed, but wisdom is the quintessence of feeling and is as true and lasting as eternity.

Dwell on every smile. That will add to the sunshine of winter days.

How great and how small is love! It can embrace infinity, it can be all-surrendered in a look.

We can never be so lonely as in a crowd.

The poet and the lover know in the dawn, but the community as a whole sees only in the full light of noon.

Make yourself worthy to be loved, and you will inevitably be loved.

Every kind thought which you have of your neighbour enriches both him and yourself.

(To be Continued)

Philip Oyler

REVIEWS

A Textbook of Theosophy, by C. W. Leadbeater. (THE THEOSOPHIST Office, Adyar, Madras, India. Price Re. 1 or 1*s.* 6*d.* or 40c.)

This little handbook, intended to serve as an introduction to the study of Theosophy, shows the qualities which we expect to find in Mr. Leadbeater's works—splendid accuracy of observation, and remarkable lucidity in exposition. The first chapter briefly expounds 'What Theosophy Is' in a way to entice, rather than to alarm, the hesitating enquirer. Theosophy seems to be delightfully easy as thus presented, and by the time the difficulties begin, the hesitating enquirer will have become the eager student. 'From the Absolute to Man' shows, in one broad sweep, the mighty chain of interlinked lives from their common source to our present humanity, and then the writer passes at once to 'The Formation of a Solar System' by the outpouring of the first Life-Wave; dull indeed will be the student who does not gain from it clear ideas of the planning and building of the great Architect. 'The Evolution of Life' follows, and we have the outpouring of the second and third Life-Waves, with a lucid description of the group-soul. Chapter V deals with 'The Constitution of Man', and should enable the beginner to grasp this somewhat complicated subject, obtaining an outline into which he can fit details by further study. 'After Death' brings us into the astral and mental worlds, and the conditions of life in the astral body and of the way to make the best of them are carefully described; then the reader is taken on into the mental world, to study it with equal care, and thus reaches 'Reincarnation', the subject of the seventh chapter. Under this, karma, the law of cause and effect, is shown, and the opportunities given by the different Races and sub-races are sketched. The following chapter, on 'The Purpose of Life' is, perhaps, the most useful in the book, as it marks out, in a few

pregnant sentences, the stages of evolution, offers the definition of Right and Wrong—the same as is given in our C. H. C. Text Books—points to the Ideal, and shows how to attain it. With only one sentence, the last in the chapter, do I find myself in disagreement: "The man who reaches the Adept level has exhausted all the possibilities of moral development, and so the future evolution which still lies before him can only mean still wider knowledge and still more wonderful spiritual powers." But surely the compassion of a Buḍḍha, of a Christ, is fuller, deeper, wider, than is even the exquisite embodiment of that great quality in one of the Masters of Kindness. After this we are led to study the Planetary Chains, and the book closes with 'The Result of Theosophical Study'. If this chapter were put into practice by members, the T.S. would indeed be filled with Theosophists.

Mr. Leadbeater has once more laid the T.S. under a debt of gratitude to him.

A. B.

Naturalism or Idealism? by Rudolf Eucken; translated by Alban G. Widgery (W. Heffer & Sons, Ltd., Cambridge. Price 1s.)

One of the best philosophical lectures we have come across for a long time is here presented in a handy form. It is the Noble Lecture (now appearing in English) delivered in Stockholm in 1909 by the well-known Professor of Jena University and forms, in the words of the translator, "the kernel of his teaching". A review cannot do adequate justice to the very learned and highly philosophical but certainly practical discourse in which Eucken gives his answer to the great problem: "Is man simply a part of Nature, or can he become something higher, something essentially higher than Nature?"

The author first describes the evolution and present position of Naturalism indicating the important part Natural Science has played therein and the change in practical life brought about thereby. In conclusion he gives the convincing argument that Natural Science itself conclusively refutes Naturalism; the basis of modern industry and structure of modern society enable us to decide that "Naturalism is on no account an adequate expression of the tendencies of life in the Modern Age".

Next, our author turns to Idealism and by very clever and logical arguments brings us to the recognition that life is occupied "not so much with externals as with itself; its own development is its chief aim; it forms in itself a spiritual realm". A further intelligent examination of problems that we have to face to-day in the world at large makes us realise that "at every point we are driven beyond the standards of Naturalism;" further the author shows that "the peculiar experiences and needs of our own time call especially for a renewal of the movement towards Idealism".

The lecture, to be appreciated, must be studied.

B. P. W.

Religious Thought in Holland during the Nineteenth Century, by James Hutton Mackay, M.A. (Hodder & Stoughton, London. Price 6s.)

The Rev. J. H. Mackay was for six years a minister of the English churches in Middleburg and Flushing in Holland, churches which have long been incorporated into the Dutch Reformed Church. As such he has given a good deal of time to the study of Dutch religious life and tendencies. Upon the resultant knowledge he has drawn for material in giving, as the Hastie Lecturer, in the University of Glasgow, for 1909-1911, a course of five lectures on the movement of religious thought in Holland during the last century.

The author has evidently studied hard and read widely to qualify himself for his task, and that with success. His title however is somewhat misleading, for the scope of his work is narrower than there indicated. As a matter of fact he leaves out of the discussion all reference to Roman Catholicism and nearly all reference to ultra-orthodoxy. The minor sects and their religious tendencies are also silently passed over and the book is almost exclusively engaged with a description of the growth of 'liberal' protestant theology. Perhaps the restriction was a wise one, enabling him to arrive at greater precision in the description of a religious movement of a whole nation during a full century; for even in this narrower field complexity is great enough to demand adequate space in order to prevent mere flimsiness of treatment or loss of logical sequence. Mr. Mackay has done his work well, treading the mazes of a century's theological jungle with decision and precision. Many a Dutchman could take this book in hand and read it with profit.

For a foreigner, the author's knowledge of the literature he treats is remarkable. His style and exposition are lucid. Several Dutch quotations are given, without English translations to the disadvantage of the English reader, and in several places not without some typographical errors. Here and there there is some dry humour in the work and his delineation of the Dutch character (in the first chapter) is not without shrewdness. But in a few places a Dutchman would differ in certain estimates: as, for instance, his calling the *Tijdspiegel* a leading literary journal (it may have been but is so no longer), or Bilderdijk Holland's greatest poet.

The little historical description of the *Eglise Wallonne* and the Scottish churches in Holland on pp. 109-111 contains some quiet wit, the most delightful paragraph being that which mentions a worthy who was "a zealous elder of the Church when on shore, and when on board his brig as bold a smuggler as ever ran out a sliding bowsprit to the winds that blew betwixt Campvere and the East coast of Scotland". Of course the individual referred to was a Scotsman.

And so we are presented with the story of a more or less peaceful war between sects, tendencies, trends, interpretations, dividing the Central Christian conceptions into ever smaller factions. As the author rightly remarks (he is a ex-Indian Chaplain): "The tendency of a long residence in India, where Christianity appears visibly as minute spots against a vast background of Hinḍūism and Islāmism, is perhaps to make one view it in what seem to be its simpler and more radical elements." Yet these theological wrangles should not be regarded as mere quibbles and vain disputations. They may be interpreted in a deeper way in their vastly human significance. A frank record of such theological strife, touched with not too heavy a hand, approached with not too serious a mind, keeping a sane sense of proportion and relative values, is indeed instructive and reveals much that is beautiful, the outcome of noble and honourable strivings of mankind. For when all is said and done the basis of all this struggle is the desire for more light, more wisdom, more knowledge. And the mode of manifestation is nothing but a long drawn out attempt to mutually adjust honesty and piety, conscience and hope, mind and heart. We nevertheless (and perhaps the claim may seem arrogant to some) cannot help thinking, after having finished a book like the one we are reviewing: would that these people had had

some knowledge of, and insight into, the best and most essential elements of what we now-a-days call Theosophy.

We heartily recommend the work to all those who are interested in the working in actual history, in the lives of men, of the eternal quest for the highest.

J. v. M.

To Members of the T.S. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Ans. or 6*d*. or 12c.)

Mr. W. H. Kirby has done a very useful service to the Theosophical Society in compiling this little book of extracts from the writings of H. P. Blavatsky, Annie Besant, C. W. Leadbeater and others. It is intended to be sent out with each diploma to the new member, so that he may see and feel something of the nature of the Society into which he has come, of the Theosophic attitude towards life, of the true aim of the Theosophist. The compiler has done his work admirably, selecting and weaving together apposite paragraphs and short articles, that present a clear impression of the Theosophical spirit. A list of General Secretaries and Presidential Agents follows, and an outline of the organisation of the T.S. Books are recommended for study, and a list of Magazines is given. We strongly advise general Secretaries to utilise this pamphlet, and every T.S. member should possess one. It would also be very useful for propaganda.

A. B.

The Religion and Ethics of Tolstoy, by the Rev. A. H. Craufurd. (T. Fisher Unwin, London. Price 3*s*. 6*d*.)

A better title for the book would have been 'Criticism on the Religion and Ethics of Tolstoy,' for that it verily is; and the criticism is deep, intelligent and honest. Though the reader is sometimes amused at the superior air of the writer, when he takes into consideration that the book is more a criticism than an exposition of Tolstoy's philosophy, he can well overlook this. Tolstoy is revealed in a new phase when we see him through the eyes of our author, who has written this essay in a clever manner showing much knowledge. The book is not devoid of interesting passages pregnant with thoughts of a spiritual nature.

B. P. W.

Chemical Phenomena in Life, by Frederick Czapek (Harper's Library of Living Thought. Price 2*s.* 6*d.* net.)

This small book presents an outline of the most recent advances in that branch of Chemistry which is steadily pushing back the borderland of the unknown by reducing more and more of the vital processes in living organisms to the definite category of chemical reactions. It is evident that much progress has been made in recent years in this direction without recourse to experiments on animals, and, to judge from the expectations of the author and his confrères, we are possibly on the verge of some startling discoveries bearing on that mysterious substance called protoplasm. Such a subject necessarily involves many terms and references that are foreign to any but the specialist, but we recognise that any further simplification would have deprived the work of much of its scientific value. We are sure that all progressive students of biology will derive much profit from a study of this compact and up-to-date summary.

W. D. S. B.

Priests, Philosophers and Prophets, by Thomas Whitaker. (A. & C. Black, London. Price 5*s.* net.)

The work is one for the expert rather than for the man in the street. Only the former can estimate at its fair value the author's profound knowledge. Of the Messianic idea in general, anything on which is now of importance, it is said:

> The obscure early history of the Messianic idea has yet to be investigated in full; but we may take the meaning of it to be, that a vicegerent of the Supreme God is to bring the world under one rule, as the founders of empires had aspired to. Thus it could easily coalesce with the idea of a mediator-God..... It has long been a commonplace of criticism that the survival of the individual soul plays no part at all in the religion of the Old Testament. The theory of this (the Orphic movement) as of other new religions was that by mysterious rites, as well as by observing a distinctive code of moral conduct with more or less ascetic features, each soul was to obtain a glorified life as the God, whether called Dionysus or Osiris, or by some other name, had attained it after his suffering and descent into the underworld. In what precise way all these ideas interacted, and came together in the completing religions of the Roman Empire it may never be possible to determine, except conjecturally; but we know of the existence of all the strands. We know also from the result that the finally triumphant religion succeeded in representing itself as continuous with the official Judaism, which, in its priesthood and its central rites, perished at the capture of Jerusalem, and the burning of the temple by Titus in the year 70 of the Christian era.

We have quoted this extract merely because a study of the past throws light upon the present. The Orphic movement had distinct points of agreement with the Theosophic. The present times also present the spectacle of a decay in the existing established religions joined to a general religious interest, a religious ferment tending towards a blending, a fusion of many varieties of religious experience.

Another significant point which tallies with the Theosophical is the conclusion that "the principal, though not the only source of the Christian form of this gnosis, this wisdom among the perfect, which rises among the popular religions, yet springs out of them by a series of stages, is the Pauline epistolatary literature. Paul, as both Dieterich and Reitzenstein find, moves essentially in the circle of ideas which has been recovered for us in its 'heathen form' in the Hermetic literature and in the magic papyri: it is on this side that explanation has to be sought: the Christian ideas being not original but derivative." Then in a footnote, notice is drawn to a very interesting expression. "Schopenhauer has drawn attention to the singularly un-Jewish character of an expression in the Epistle of James, 'the wheel of birth,' to which he would ascribe an Indian origin. This, however, is also Orphic: compare Burnet, *Early Greek Philosophy*. The literature of Orphism might be described as an early phase of the Gnosis." With regard to the expression 'the wheel of birth,' the Revised Version gives it as 'the wheel of nature' with a marginal alternative of 'birth,' for nature, while the Authorised Version gives simply 'the course of nature'. The verse runs (Revised Version): "The tongue is a fire: the world of iniquity among our members is the tongue which defileth the whole body and setteth on fire the wheel of nature (or birth) and is set on fire by hell."

The author's own view of the origins of the Christian Canon is that the "Pauline Epistles are pseudepigrapha and the Gospel Story is in its base mythical". He holds "that the style of composition of the new sacred literature was fixed by that of the old". He insists that "there is much in the Christian story not properly either Hellenic or Hebraic but appealing primordially to the miscellaneous new populations incorporated in the Roman Empire. King worship and existing Asiatic Cults had their influence. The name itself of Jesus Christ, there is reason to suppose, was that of an ancient Semitic

God, combined with the title of the Jewish Messiah translated into Greek." Again, "As in the case with Judaism we cannot succeed in getting back to a stage of inchoated belief before the construction of the elementary dogma—that is to say, we have no direct knowledge of the past coalescence of the group of practices and beliefs that formed the Christian ritual and dogma."

The book will be of interest to the many who are studying the second of the Theosophical Society's three objects, *i.e.*, "comparative religion, philosophy and science". It treats its subjects in a wide spirit, raises some very vital problems, and presents some very suggestive ideas. In a word, the book gives plenty of material for thought.

E. S.

Studies in Jacob Böhme, by A. J. Penny. (John M. Watkins, London. Price 6*s.* net.)

As a supplementary volume to their series of reprints of Böhme's works in English, Mr. Barker as editor and Mr. Watkins as publisher, have now issued a work of considerable importance. Mrs. Penny has been an almost lifelong student of Böhme, and though she has never written a systematic book on the German mystic, she has contributed during a long series of years a large number of articles and essays on him to various periodicals. The more important of these are here gathered together in a stout volume, uniform in size and get-up with the reprint edition of Böhme. As is the case with the latter, the editorship is careful and painstaking. A preface gives a short biography of the author (1825-1893) and contains a valuable bibliographical table of the chief autobiographical references to be found in Böhme's works. An appendix gives a list of the unreprinted essays and letters by Mrs. Penny which were contributed to *Light*. C. C. Massey contributes a character sketch of the author and a fine portrait of her is reproduced. The collection of essays numbers some forty in all, some only short in extent, some of them fairly extensive.

A feature of these studies is the wide reading and catholic attitude they show. Mrs. Penny was evidently very well and widely read in international mystic literature. She quotes Swedenborg, Eliphaz Lévi, Sinnett, H. P. B., Rama Prasad, Claude de Saint Martin, William Law, Franz Baader and many others. Nevertheless

she is always Böhme-centric and her great familiarity with Böhme's seems to have influenced her own style and mode of treatment. There is a reflection in them of that element of remoteness and non-directness which strikes one so forcibly in the writing of the shoemaker from Görlitz. The whole tone of the volume is somewhat recondite, though the word is not fully adequate. It will remain a valuable adjunct to Böhmean studies, and in many places contains rich food for thought, not only for the exclusive disciple of Böhme but also for students of comparative mysticism. Editor and publisher have laid the public under a debt by rescuing these fugitive fragments from oblivion in the dusty pages of old files of unwieldy magazines. It is announced that if the volume meets with sufficient success a further volume may be published, containing additional articles and private letters.

J. v. M.

A Manual of Buddhism, by Dudley Wright. (Kegan Paul, Trench, Trübner & Co., Ltd., London. Price 2*s.* 6*d.*)

A neat booklet which may introduce intelligent enquirers to the profound philosophy and the grand ethics of Buddhism. We do not wholly approve of the plan on which the manual is based, but it certainly makes out a very good case in favour of the Buddhistic faith. "There are no little books on Buddhism," writes Mr. Mills in his Introduction, and we agree with him; for even this small manual is a great book hinting at great truths.

B. P. W.

Eternal Consciousness, by Alice C. Ames (T. P. S., London. Price 2*s.* 6*d.* net.)

Under the above title are gathered together a number of short essays which form Volume II of Mrs. Ames' 'Meditations'. The first essay in the present series is introductory. In it the author explains the aim of meditation, gives reasons for its necessity as part of the daily life of thoughtful men and women, and sketches the method by which its earlier stages may be accomplished. 'The Mystery of the Christ', 'On Right Action', 'The Kundalini', 'Concerning the Ego'—these, among many others, are the subjects of the meditations that follow. In each case a passage from one of the world-scriptures is elaborated and interpreted, the writer giving the results of her own meditation and study for the helping of those who would tread the old path of wisdom, and develop in themselves the power

[Mysore] *Government Oriental Library Series.* **Bibliotheca Sanskrita.**

No. 36. *The Taittiriya Brahmana, with the commentary of Bhattabhaskaramisra.* Ashtaka I. Edited by A. **Mahadeva Sastri,** B.A. (Mysore, Government Branch Press. Price Rs. 3/8.)

No. 37. *The Arthasastra of Kautilya.* Edited by R. **Shama Sastri,** B.A. (Government Branch Press, **Mysore.** Price Rs. 3.)

We welcome these two new volumes of the Mysore Government Oriental Library Series with great pleasure. Mr. **Mahadeva** Sastri, the learned Curator of the Mysore Government Oriental Series, is the direct Editor of one of the volumes and the supervising Editor of the other; and everything which bears the imprint of his workmanship is sure to be full of good qualities. We cannot do more, here, than draw attention to these works. But with regard to the Arthasastra it may be remarked that it was edited from a single MS. and that the chief editor appeals to all lovers of Sanskrit literature and all Sanskrit scholars who might perchance be in possession of other (partial or complete) MSS. to send him these on loan for a short time, so that he may be enabled to note down all better readings, which can then be published afterwards in a supplementary part, containing, amongst other things, a full index and a glossary of technical terms. The Arthasastra, it may be added, is a treatise on the social and civil polity of the ancient Hindus and seems to be the oldest and most elaborate as well as systematic Sanskrit work on the subject. Throwing a flood of light on the moral, social and political conditions of the ancient Hindus, it has an important bearing on Indian history. Besides, the work is considered as having been the basis of many subsequent Indian treatises. On account of its unique value it was judged more desirable to edit it, though perhaps imperfectly, than to let it continue its obscure existence in the form of a single MS.

J. v. M.

GREEK THEATRE, TAORMINA

VOL. XXXIII No. 12

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Krotona Institute, at the Headquarters of the T. S., in America, has issued its courses of study for its summer school. The school lasts for eight weeks, and there are eleven courses of lectures on subjects of the greatest interest. The courses comprise no less than one hundred and thirty-two lectures. Mr. A. P. Warrington is doing splendid work, and the choice of him by the Executive, on Dr. Weller Van Hook's resignation, has been fully justified. Dr. Van Hook is doing all he can in Chicago while he builds up his practice again, shattered by his devotion to his work. We have gained one advantage at Adyar from the ill wind of the good Doctor's financial difficulties—we are able to retain his wife and son for another year, and this is a great pleasure to us all.

* * *

I have been warned by a friend that there is a big conspiracy on foot against the T.S., with a repetition of the Coulomb plot of forged letters,

but I cannot say that I feel disturbed. It may be so, for the persistent malignity of a few mostly anonymous Hindus of Madras must be sustained by benefits more substantial than mere hatred. I watch their proceedings with some interest, not unmingled with amusement, for their inventions are not even clever. The bestowal of a wife on Mr. Arundale, and his exaltation to the Board of Trustees of the C. H. C. are only useful in order that he may be accused hereafter of having deserted the non-existent wife, and being dismissed from a Board of which he has never been a member. The invention of a non-existent pledge is an ingenious device, as it is then true to say that various good Theosophists have not taken it, but it seems hardly worth while to have this tiny island of truth in the vast ocean of falsehood. Much money is being spent on reprinting these articles in England and on the Continent; they are issued as leaflets without printer's name, lest the police should prosecute for obscenity. In Europe, there are difficulties in the way of the circulation of filth, as no decent journal will publish it. I have some interesting documents in my hands, which have been thus rejected, so the way of the purveyors is not as smooth as in India. What do these poor people hope to do? "Truth only prevails, not falsehood." Mrs. Partington once tried to stop the tide of the Atlantic with her mop, but it proved somewhat ineffective. And these poor little Mrs. Partingtons hope to check with their mops the swelling Atlantic of Theosophy!

***

We have had a wonderful Convention, large in numbers, varied in nationalities, perfect in joy and harmony. Members came flocking to London from the 11th July, and on the 12th the first regular assembly of the Temple of the Rosy Cross was held; all those admitted were from Scotland or the Continent, preference being given to those who had travelled from afar, and the ceremony was very long, there being no fewer than sixty-three Fellows who became Templars. (The membership is restricted to F. T. S.) The Convention opened with a Conference on Propaganda, at 10-30 A. M. on July 13th: it was a most useful meeting, methods of propaganda being discussed, and many good ideas put forward. At 2-30 P. M. the usual business meeting was held in the Portland Rooms, about five hundred Fellows being present; the Vice-President sat on my right, and no less than seven General Secretaries were present—those of Scotland, France, Belgium, Holland, Italy, Hungary, and England and Wales. Each spoke a few words in answer to the welcome extended to them. We had thus practically a European Congress, and we were able to hold an informal meeting on the following day, at which we discussed matters most important for the Society, and made arrangements to draw still more closely the affectionate bonds between us. The business meeting was most harmonious, and the report of the General Secretary showed a larger accession of members during the year than we had ever had before; the finances of the National Society were eminently satisfactory. Cables of greeting were ordered to be sent to Mr. C.W. Leadbeater

and Mrs. Sharpe. The meeting closed with short addresses from the Vice-President and myself.

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In the evening, after a pleasant tea at the Eustace Miles' Restaurant, we all repaired to the King's Hall for a dramatic performance carried out by the Art Circle of the T. S., consisting of two short plays by Mr. Clifford Bax, F.T.S. *Echo and Narcissus* and *The Marriage of the Soul*, with an interlude of 'Woodland Dances'. The first was disappointing, as the voices did not travel; I only caught two or three noble lines, which made me long to hear more, but the second made ample amends. It was a most exquisite play, beautifully acted and extraordinarily impressive. The *Morning Post* says of it:

> This performance was wonderfully impressive. The action is admirably adapted to the statement of views regarding the greatest issues in life and death. The material is noble, and Mr. Bax honours it to the full. Even the uninitiated are profoundly impressed by the sublime thoughts expressed in Mr Bax's solemn and sonorous verse. . . *The Marriage of the Soul* should be seen more of, and in more favourable conditions than are possible at a performance like Saturday's, for it is certainly one of the most thoughtful, most lofty, and most impressive productions of the season.

This is high praise, but it is thoroughly deserved, and Mr. Clifford Bax has done good service to Art by his noble verse and stately ceremonial. To his wife also—better known as Miss Gwendolen Bishop who has done so much to bring Greek drama within the reach of the poor—the success of the performance was largely due. Miss Maud Hoffman played very admirably the part of the soul of the young priestess. The T.S. is fortunate in having in its ranks artists worthy of the name. Another of these—Mr. Shapiro, F.T.S., a rising

composer and orchestral conductor—played delightfully on the piano before the Sunday lecture.

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Sunday was a busy day. The first meeting was that of the Round Table, at which I initiated five young Companions and two Knights. Then followed the usual general meeting for members of the E.S. In the afternoon the seven General Secretaries present gathered in conference with myself, and then a large At Home was held on the land skirting our Headquarters, and we had the pleasantest two hours, old friendships being renewed and new ones begun; music also added its charms, Miss Besant-Scott playing charmingly on the violin, Mrs. Davis giving pleasure to all by her beautiful voice, and Mr. Kirby showing us once more how much Art had lost when banking had forcibly annexed him. It was so pleasant under the trees that we incontinently determined to add the land on which we met as a garden to Headquarters. The sunday ended in the Portman Rooms with my lecture on 'Aspects of the Christ'.

***

On Monday there was a meeting of the Trustees of the Dutch Headquarters, at which I was elected as Chairman of that body. This was followed by the first meeting of the new Executive, which sanctioned four new Lodges and many Centres. The T. S. Order of Service met at 2-30, and a second At Home followed, again in the open air; many old friends of his had the pleasure of greeting at this Rai Bahadur G. N. Chakravarti, F. T. S., who is over in England as a delegate to the

University Congress and to the 250th Anniversary of the Royal Society. Amid a whirl of engagements—Guildhall luncheons, royal and ducal garden-parties, receptions and dinners, he found time to remember the Theosophical Society. This At Home concluded the T.S. Convention, but a very large number of Fellows crowded into the Masonic Temple in the evening, where Lodge Human Duty offered to the Co-Masons of many countries opportunity for both labour and refreshment, and where they had the pleasure of receiving with due honour the famous Mason, Very Ill. Bro. Yarker. The Order of the Star in the East held a crowded meeting in the Temporary Hall at Headquarters on Tuesday morning, and after this there was a general scattering of the members in every direction, everyone carrying away a joyous heart and new inspiration. The feeling is well voiced in the following letter:

> We have gone back—many of us to lives of great stress and difficulty—with our hearts uplifted, and a firmer determination to grow pure and strong, and fit to enter the Path you point out to us.

Such should be the result of a Theosophical Convention.

***

Greetings came from as far afield as Sofia—from Bulgarian Theosophists—and from India—from the residents at Adyar. One of the telegrams to the Star in the East, that from Sweden, was so gracefully worded that I must record it here:

> In the Land of the Midnight Sun abides the Star in the East, and greets its brethren of the Joyful Expectation.

***

Mr. Wedgwood, the General Secretary, has won all hearts during his year of office, and it was pleasant to see the faces brighten as he passed. Very hearty congratulations are his due for his success in guiding his Section, and I personally thank him for unfailing help and support, and for affectionate and unswerving loyalty. Such Secretaries make a President's work easy.

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We had a fine meeting at the Birkenhead Town Hall on July 24: Lady Emily Lutyens took the chair, the Hall was completely filled with an audience which listened with growing enthusiasm to a lecture on 'Reincarnation applied to Social Problems'. The idea that the King should take into his own hands the condition of his people, and call to his aid a council of the best brains and hearts in the nation—leading landlords, capitalists, economists, ministers of religion, philanthropists, organisers of industry, leaders of the manual labour class—and work with them to shape social reorganisation on a lasting basis was greeted with enthusiasm. Good reports appeared in the leading papers on the following day. In the afternoon, before the public lecture, I addressed a large gathering of Fellows of the T.S. in a pleasant hall built by Mr. Bibby, F.T.S., in his own grounds, and then we all adjourned to the summer-house and gardens to drink tea and eat cakes. Hearty congratulations are due to the Liverpool and Wirral Lodges, to whose work the success was due.

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On July 23 Lady Emily Lutyens, my daughter and myself motored down to Cobham, to Mrs. Earle's beautiful country house, and I addressed a gathering of interested people on a lawn in the pleasant gardens—a very agreeable way of delivering the message of Theosophy in this summer weather. A brief visit to Paris preceded this, Miss Bright, Mrs. Russak, Mr. Wedgwood and myself going thither on Masonic business. It was a pleasure to learn there that the Comte Arnaud de Gramont, F.T.S.—who came in from the country to greet us—had received the high honour of a chair at the Sorbonne, as a recognition of his fine scientific work. We met there also the Surgeon-General of the Mexican Army, one of the Aides-de-camp of the President of the united states of Mexico, Dr.Alfonso Montenegro, F.T.S., who, in his Chief's name, invited me to visit Mexico, when the country has settled down.

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It is interesting to see a heading in a London daily paper, 'The Birth of a New Age,' and to find Lord Rosebery saying, at the opening of the Congress of the Universities of the Empire at the Imperial Institute:

> Is not the whole world in the throes of a travail to produce something new, something perhaps better than we have yet known, which it may take long to perfect or to achieve, but which at any rate means a new evolution?

To this question the instructed Theosophist answers with a joyous and steadfast: "Yes".

Many in England, as well as in India, will have heard with sorrow of the premature passing away of Miss Appel, F. T. S., B. Sc., B. S. M. B. (London). She was an earnest and devoted Theosophist, and had a deep love for India. In vain I urged her, in her weak health, not to return to India; her heart was set on it. She did a few months' work at the Seva Sadan, and was there seized with the illness which finally proved fatal. She became better, and after a rest at Adyar, she took up work at Madanapalle, as Superintendent of the High School. She again, however, broke down, and the Missionaries there very kindly admitted her to their hospital, and tended her with the greatest care. Her last letter to me was dated July 10, and she spoke of herself as feeling very weak. There may yet be another; the cablegram did not give the date of her death. She has passed to the Peace, another English Theosophist who has sacrificed life in India's service. May there be many such.

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Mr. H. Massingham, F. T. S., Benares House, 17 Norfolk Terrace, Brighton, has turned his home into a 'Food Reform Guest House'. In a friendly notice, the *Brighton Standard* remarks that Mr. Massingham was one of the pioneers of electric lighting in England, and was actually the first to successfully light the streets of a town with electricity; like most pioneers, he lost money over the work, from which many since, following in his steps, have reaped fortunes. Mr. and Mrs. Massingham have this year, organised a Food Reform Summer

School at S. Michæl's Hall, Lansdowne Road, Hove, Brighton. It is held from August 1 to September 16, in a beautiful Hall surrounded by charming grounds, and the 'scholars' will be fed with lectures, religious, philosophical, scientific and social, as well as with pure physical food. Concerts and other entertainments will provide amusement, while there are five tennis courts in the grounds, and there are golf links close by.

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Mme. Griselda, who is called 'the Melba of India' has dedicated herself to the service of the Theosophical Society and of the Coming Christ. "May my soul," she says, "be heard through song." "My voice shall be placed for the good of the Theosophical movement. I have studied the religions of every land, and I find that Theosophy combines them all. Because of this discovery, I dedicate my voice to it." Mme. Griselda is spoken of in the American press as having an exquisite voice and as delighting great audiences.

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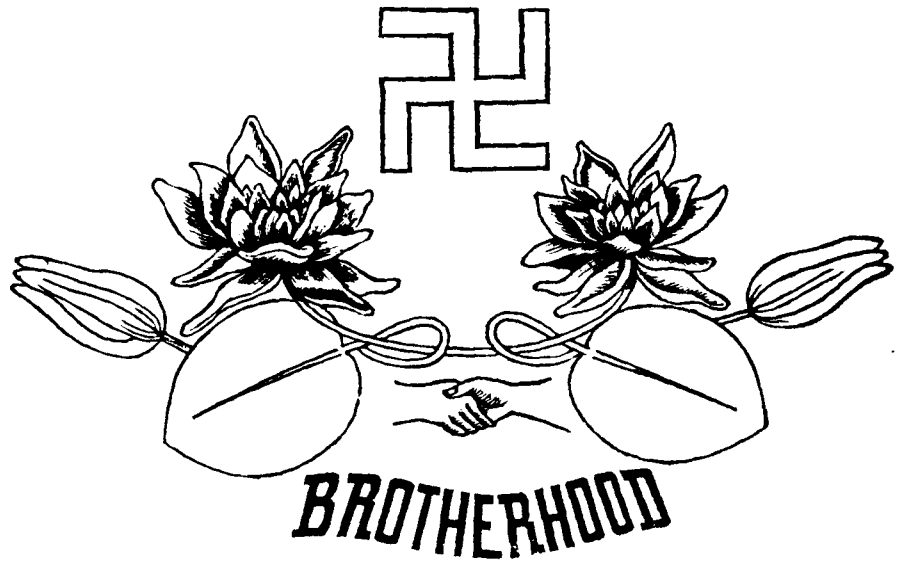
Mr. Leadbeater has taken his passage home to Adyar, and will arrive a day after myself. My two wards, whom I brought with me to England with their father's consent, remain to prosecute their studies for the University under their tutors. I have placed them in the care of the widow of the Right Hon. Jacob Bright, M. P. one of the Privy Councillors of the late Queen Empress Victoria, and of her daughter, very old friends of my own.



EDUCATION AND SPIRITUAL CULTURE

By ALBA

II

(Concluded from p. 700)

WE have come to the conclusions: (1) that the reasons for the diseases affecting our younger generation are to be sought for in the absence of spiritual culture; (2) that parents and educators cannot be of any help to it, as far as self-education is concerned, as long as they do not set before themselves the problems of spiritual culture; (3) that the problems of spiritual culture are closely connected with the awakening of spiritual consciousness.

Let us recall the Theosophical definition of religious consciousness:

"Religious consciousness is the consciousness of the divine nature of Man and of the Universe; in other words, it is the consciousness of the one Divine Life, underlying the multiplicity of forms."

It thus becomes evident that religious consciousness implies the acceptance of the idea of the Brotherhood of all beings and of the moral responsibility of each for all.

But responsibility implies in its turn the existence of certain duties, and we must learn to understand and to fulfil them; in other words the problems of spiritual culture stand out, definitely outlined before us, and thus the link between the awakening of religious consciousness and the labour of self-education is established.

But, we shall be asked: Is it not possible to carry on self-education, without basing it on religious feeling? Can it not repose on a purely utilitarian and social foundation? To this we must categorically answer: No! self-education can be solidly based only on man's faith in himself and in his high destiny. We have to acknowledge our divinity, if we are to gain the will and the strength to educate ourselves anew. The man that thinks himself a machine or an animal has no stimulus powerful enough to drive him on, because he does not believe in the possibility of creating a higher biological type. On the other hand, no work is possible on a non-existing material. We admit the existence of the body, and take care of it. We admit the existence of the mind,

and train it. But if the Spirit does not exist, as some people allege, how can we cultivate spiritual life that is worth anything on the basis of something that has no existence at all? Clearly we must first of all awaken the consciousness of our spiritual, eternal essence, *i.e.,* the religious consciousness. Such an awakening must form the corner-stone of educational work.

But how are we to effect this? All that is high and noble can be awakened and drawn out only by the high and noble. Through beauty and love man knows himself, knows his inner God, and through the God dwelling in him, he conceives God in the Universe. As long as we seek God only in the heavens, it is difficult for us to find Him. Fallacious and fruitless is such search, unless we find Him in ourselves. Then, and then only, we shall be able to know the God in heaven. "No man cometh unto the Father, but by me," says the Christ. In other words: only the Spirit can know the Spirit. Therefore it is necessary to develop the perception of the beautiful and the lofty, the faculty to conceive beauty under all its forms. Hence the necessity of *unifying education,* and of linking together æsthetic, ethical and religious problems, that they may, by a common effort, arouse and evolve the religious consciousness.

Truly has Dostoievsky said: "Beauty shall redeem the world." Æsthetic questions have an immense importance in the education of the young, and they have to be seriously studied. Beauty, calling forth sympathetic vibrations in the Higher Self, exercises a mighty influence on the heart,

producing the wish to imitate, to bring beauty into life. The imitative faculties of the child should be utilised. Instruction in the various Arts, and the necessity of finding new methods of teaching them, are therefore questions requiring close attention.

Beauty manifests as the lovely and the lofty; *i.e.*, through beauty of thought, feeling, word, sound, colour and form. New methods of teaching must lead to the conscious perception of higher things, by raising the concept of Beauty from the perception of beauty of form, colour and sound, upwards to the perception of spiritual loveliness. That is why Art is indispensable for each and every man; it must not constitute the privilege of a small group of chosen pupils, but ought to serve as a spiritual school for all of them, lest they turn into an artificially created complexity of ambitions and vanities. Pedagogy must not let slip out of its hands one of the mightiest instruments of education.

The Arts—drawing, sculpture, music, poetry, declamation, dancing, rhythmic gymnastic—produce rhythmic vibrations in our organism and thus attune us to noble and pure emotions. These emotions pervade our consciousness, generating æsthetic aspirations, that seek ever and ever higher satisfaction; they accustom us to vibrate on a higher scale, and prepare us for the perception and comprehension of a higher type of beauty; therefore the importance and the role of the Arts in education cannot be too much insisted upon. Besides, there ought to exist special societies, associations, children's clubs, etc., where children may learn to love and enjoy beauty. Being surrounded

by beautiful pictures and sounds, the child would naturally grow to love Art, would grow into the habit of generating fine and pure vibrations, would educate its taste and would obtain nutriment for the soul. But in order to lift to this level the problems of artistic education, great Artists full of enthusiasm and faith are needed—Artist-Theosophists.

In this connection, most interesting are the endeavours of the talented Russian violinist, Mrs. Ounkowsky, who has created her wonderful method 'colour-sound-number,' and who has put it already into practice in schools with brilliant success.[1] This method will doubtless play an important part in the department of Art-instruction in the new school-system, because it tends to develop in the child, receptivity, observation, and comprehension of beauty.

The whole universe is full of sounds, too exquisite and subtle to be perceived by our gross organs of sight and hearing. How much joy pervades the world! How many luminous and beautiful vibrations exist, that we are not able to perceive! And how important it is for man, in our dark and vulgar age, to evolve his receptivity, in order to take his share of this joy and this light!

Mrs. Ounkowsky in one of her papers writes:

> The life of the universe is linked together by a chain of phenomena, that may be seen by analogy. We hear in it eternal sound, see eternal light, feel eternal movement, connected with the idea of number. The finer our ear, the clearer our eyes, the purer our thought, the better do we comprehend the analogy of life-phenomena, of those ever-repeated echoes of the fundamental note of the universe. If we only attentively listened, looked, and plunged our thought into the heart

[1] Her method was approved in 1909 by the Imperial Musical Academy in Petersburg.

of life, we could hear the sounds of Nature, see them in colours, perceive those colours as sounds, and thus create pictures and music. We could copy music from sunrises and sunsets and from moonlit nights; we could paint pictures from music. This path of artistic work is the path of the higher observation. . . And those inner, mysterious sensations of life would be reflected in Art; they would generate pure art-productions, born of the pure source of life and carrying with them those sensations harmoniously linked and interwoven, just as they are interwoven in the life of Nature and the life of the Soul. Constant communion with Nature, observation of her life, open up the depths of our reason, evolve our inner sight and hearing, develop our receptivity.

Those deeply-felt words, when thoughtfully meditated upon, show out clearly the defects of our educational work, carried on as it is in the midst of tumultuous cities, in the foul atmosphere of dusty streets, amid heavy and bad vibrations. The school ought to stand in the wood, amid flowers, having the blue sky over it; it ought to be flooded with sunshine, steeped in the fragrance of wild grasses and blossoms, bathed in wonderful cosmic vibrations. By turning our backs on Nature, we deaden the receptive faculties in ourselves and in our children. The colour-sound-number method reminds us of the necessity of this communion with Nature and teaches us to feel and understand her. During Mrs. Ounkowsky's lessons, sounds, colours and numbers verily *live*. The children are shown landscapes, flowers, birds and butterflies. They find out the musical notes corresponding to the colours, and translate the pictures into music. Then they learn songs, composed on those basic notes, and praise in music the beauty of woodland, sunset, sea-gull, admiring at the same time the pictures of the objects they praise in the song. One must hear those extraordinary musical pictures, in order to comprehend to the

full their sweet loveliness and the significance they have for the spiritual growth of a young soul.

But beauty manifests not only externally as the lovely; it manifests also as the lofty. This higher side of the æsthetic emotions may be aroused through the study of the divine creative power in Nature, of the laws that govern the development of the universe. A wide field of study is presented in this connection by natural history and psychology.

In the lessons of natural history, the master must not limit his teaching to the study of the structure of such and such an animal, or of the number of leaves of such and such a plant; he must teach his pupils to admire the beauty of every created thing, and to delight in this wonderful loveliness and harmony. What beauty in every crystal, in every geometrically regular snow-flake, in every petal of the tiniest flower in the fields! Mightily does their loveliness proclaim the Divine Wisdom of the Creator of the Universe, and it leads us to recognise the perfection of the laws given by Him.

Not a less wide field of action is presented by psychology, history and literature. The study of the lives of men, belonging to the higher types of humanity, of heroes, ascetics, geniuses, saints, martyrs, gives rise to emotions of a higher order, generating enthusiasm, hero-worship, devotion, and reverence for greatness. Thus does a concrete ideal take shape and form in a young soul. Therefore must every school library possess a rich and choice selection of books on religion, ethics, psychology and biography. We direct the attention of the

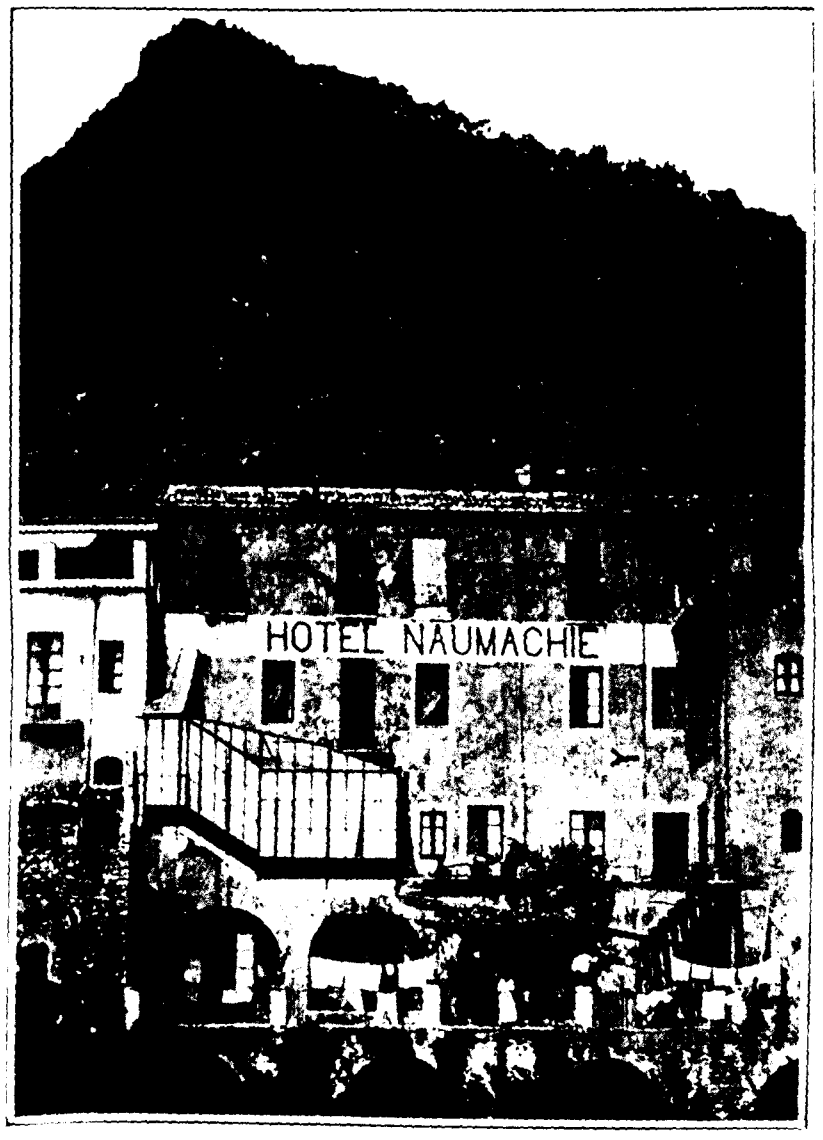
reader to the interesting paper of E. Lopinsky on the subject in hand: "The heroic, as an element of education."[1]

In connection with the aforesaid, naturally arises the problem of finding new and more interesting methods of teaching in all the departments of science, beginning with languages and ending with mathematics. Instruction in every branch of science should consist not so much in the communication of a certain complex of knowledge, as in causing it to become a living force of progress for the pupil, a means for his acquiring more spirituality and for his descending more deeply into himself.

There is a branch of science that has at its service a mighty stock of helpful material; the study of the scriptures and the yearning felt by the pupils to become conscious of their own religious tendencies. This branch is religious teaching; but in order that it may fulfil its aim, it must be freed entirely from any scholastic element, the centre of the teaching should be the Love of Christ, and not the study of catechisms, canons and rituals.

The whole arrangement of the future school must be a spiritual one. Being plunged in the noble atmosphere in which the Titans of Humanity have lived, the children will always move amid pure and lofty vibrations, and in this atmosphere young hearts expand, grow pure and strong. Thus will children learn to comprehend and to love not only physical and intellectual, but spiritual beauty as well.

[1] *The Russian School*, January, 1911.



ACROPOLIS, TAORMINA.

The action on the emotional nature of the child will clear the way for the intellectual conception of spiritual truths—a comprehension absolutely necessary, for that alone sinks deeply into our souls, which has been assimilated by our consciousness. Pedagogy attributes a great importance theoretically to the *role* of the unconscious in educational matters. The general opinion is that the chief thing in education is to inculcate good habits in the child, and that this alone matters. This idea is very concisely formulated by G. Sebon in the epigraph, chosen by him for his book *La Psychologie de l'education.* "Education," it says, "is the art of transferring the conscious into the unconscious." The importance of this transference of thought and decision into the realm of the unconscious, where they become habits, is self-evident. The idea is quite just, but the expression of it faulty, because incomplete. It overlooks an important psychological moment, preceding this process—the moment of the *conscious perception of a thought,* and of its free application in life. Good habits, mechanically acquired are not to be relied on. They are easily forgotten, amidst their unfavourable surroundings. Only that which has been thoroughly assimilated by man's consciousness rests on a really solid foundation, becomes, so to say, man's flesh and blood.

It seems extraordinary that, as far as morals are concerned, contemporary pedagogy stands yet on the ground of mechanical acquirements, having at the same time long ago repudiated this practice in the realm of purely intellectual work. Even the multiplication-table is not learnt by heart at present,

and the rules of orthography are taught in logical connection. Only in methods of moral training does pedagogy lag behind. It ignores the important fact that in order to build up a solid and useful habit, its idea must first be grasped by the consciousness, calling forth a definite decision and a series of will-efforts, and only then, after having grown into a habit, does it step over into the realm of the unconscious. Mental work regulates feelings and sensations, moulds the character and the moral physiognomy of man; consequently this work cannot in any way be omitted.

But what are the spiritual truths that ought to be imparted to children in intellectual form, and in what garb ought they to be presented?

First of all, children must be made to understand that spiritual life is governed by exact and unchanging laws, just as is the physical world.

Those Laws are:

1. *The Law of Love, or the Law of Unity.* Its comprehension brings in its wake the acceptance of the idea of the Brotherhood of all beings. God is Love. God is One, and all men are brothers.

2. *The Law of the Conservation of Energy.* Nothing is lost; not one speck of dust, not a single effort, not one feeling; everything lives eternally.

3. *The Law of Causality,* closely related to the foregoing. "Whatsoever a man soweth, that shall he also reap."

4. *The Law of Evolution,* necessitating constant effort and spiritual labour. Man grows by inner work.

5. *The Law of Polarity.* Our nature is dual; the animal and the God, the higher and the lower

principles; the one or the other gains the upper hand by turns. Hence the necessity of struggling against the lower principle in the name of the higher one, with which the child should ever be taught to identify himself.

The comprehension of those five basic laws naturally demands a serious study of the problems of spiritual culture.

First of all, we see before us the hygiene of the soul, to be studied so that we may understand the chief conditions of healthy moral life; and in connection with it the importance of holding up a living Ideal, an object of worship, acting as a stimulus to spiritual work. Upon this follows the active side of spiritual labour: the living up to the Ideal.

What does the hygiene of the soul consist of?

Allow me in reference to this to use an analogy. Just as physical hygiene consists in regular ablutions, in the action of sun and air, in diet, and in a definite rhythm of life, so the hygiene of the soul requires certain influences:

(*a*) Spiritual baths: the analysis of the day lived through, of the errors committed, the renewal of strong decisions to lead a better and purer life; such baths must be taken daily, morning and evening.

(*b*) The influence of a pure atmosphere: communion with people attuned to spiritual life and with pure books, and amid strong artistic vibrations.

(*c*) The influence of the spiritual sun and its rays: the study of the scriptures, prayer and prayerful meditation: it is most important to sub-

ject oneself to this influence in the morning, immediately after the spiritual bath.

Let us add that we must always have about us a certain amount of oxygen—by oxygen, I mean the lofty thoughts of spiritually advanced men, read and meditated upon in the morning.

Such are the main points of the hygiene of the soul. But its successful adaptation requires the presence of the most important condition of spiritual life: the existence of a *living Ideal*. For instance, to look up with reverent devotion to the great Master of humanity—the World-Teacher, to worship Him, to contemplate His divine beauty and glory, to surrender to Him in glad sacrifice one's will, one's heart and all one's strength, in order to serve Him, to try to grow into His likeness and to follow in His steps—all that constitutes the spiritual work, which opens the heart to the sun of Love and its glorious light.

Prayer must be followed by religious meditation, *i.e.*, a devotional analysis of the chief qualities and feelings and of their manifestation in life. Let us take as an illustration the feeling of love, which may be compared to white light. Attentive analysis will break it, as light is broken into the sun spectrum, into the spectrum of love: courtesy, patience, trust, kindness, respect, gentleness, loyalty. These are precisely the elements of love so graphically described by the Apostle Paul in his *Epistle to the Corinthians*.

So long as we think that love can exist side by side with anger and jealousy, we have not purified it, nor have we even grasped its meaning. But as soon as this spectrum is clearly outlined in our

consciousness, we set to work to pluck out the undesirable weed-elements—pride, anger, jealousy—and to cultivate actively the healthy love-elements. This example illustrates the importance of psychological analysis, aiming at the building up of the inner life.

We see thus that the hygiene of the soul forms the basis of spiritual culture. Having bathed in the clear waters and the pure air of the Spirit, and submitted himself to the influence of the spiritual sun, man aspires to live up to his ideal, he wishes to act for the good of men, and this wish becomes a yearning for *active service*. The whole day is coloured by the inspiration received in the morning, and he goes out into the world carrying it with him. And it is a strong, luminous, stimulating power. While perfecting himself, he alters his attitude towards the world, and consequently creates a new life. And that is the ultimate goal of spiritual labour: *the creating of a new and better life*.

The most active and inspired creators of it were always spiritual men. *In the Spirit lies the root of strength and liberty*; from it comes cure and power; from it comes inspiration. When the roots are diseased, the whole plant perishes; when the roots bathe in fresh water, the plant blooms in all its splendour. If the spiritual life be atrophied, man's creative power is dried up, and even under the best conditions his genius is doomed to sterility. The whole plant must have nutriment, first of all the roots, and then only the stem and the leaves. The spiritual man needs spiritual food. "Man shall not live by bread alone."

Those are the truths that must be realised by parents and teachers before they assume the complicated and responsible task of education. Such an earnest attitude will stimulate them to pursue unswervingly their own perfecting, and to consider as the corner-stone of education the arousing of the religious consciousness, bringing in its train the prevalence of moral principles in life.

Now, summing up the aforesaid, we may formulate the following points:

1. The goal of education is the awakening of the religious consciousness.

2. Hence the unity of moral, religious and æsthetic problems.

3. Religious consciousness generates the sense of duty, of moral responsibility, the need of self-education.

4. Self-education leads to spiritual hygiene, spiritual culture.

5. Spiritual culture generates, in its turn, the yearning for activity for the general good, *i.e., for the creating of new life and for active service.*

Alba

THE OLD ORDER CHANGETH

By A. RANGASWAMI AIYAR, B.A., B.L.

REPEATEDLY we hear voices raised both outside and inside the Theosophical Society that the Society has undergone great transformations in its methods of working, in the teachings which its leading exponents place before the world, and in its attitude towards phenomena, psychical as well as physical, the result of the investigations into the past and into subtle realms of nature, which are made by its prominent representatives. It is not surprising that persons outside the Theosophical Society say so; for the Society itself in its aims and ideals is in advance of the times, and must be considered strange by many outside it. Further, changes within it therefore naturally lend an additional touch of strangeness to it. But what is surprising is that the members within it should now and then raise some protest against the introduction of fresh ideas—ideas which, though new, are yet in harmony with the aims and ideals of the Society.

Within the last five and thirty years, it cannot but be said that changes there have been in the form and the inner throbbings of the body of the Society. The three objects of the Society have remained the same; and the proclamation that the

Society was founded under the auspices of the Masters of Wisdom has remained the same; and the perfect freedom of thinking among its members, even to the extent of denying what must be deemed to be basic principles of a Society like ours, has remained the same. But its form and the attitude which it bears towards the world and world-problems have been changing as the purpose of its existence has been more and more unravelled before our eyes during these years, and its high destinies in the distant future foreshadowed in outlines however dim.

In the earliest meetings of the Society, the inquiry into the lost canons of Egyptian proportion appeared to have interested the members to a far greater extent than the wisdom-religion of the ancients. The first object of the Society—enunciating the principle of Universal Brotherhood—on which the civilisation of the future will be built as contradistinguished from the conflict of the present, appears to have been given its place as the first object of the Society, without full consciousness of its importance on the part of its first organisers and members. It has been often discussed whether Madame Blavatsky had the knowledge of the doctrine of reincarnation when she wrote *Isis Unveiled*. It is even doubtful whether the President-Founder, loyal soldier as he was, fighting the cause of his Master during many lives in the past, and ready to do so in the many in the future, had any clear and adequate conception of the mighty work which the Society he was founding was to do as the forerunner of a great civilisation

of the future, save that the work started under the direction of the Masters of Wisdom cannot but be mighty. He with his love for eastern philosophies and religions was so essentially the child of his age that he raised his voice against the formation, within the bosom of his Society, of a school of Occultism whose transactions may not be published to the world.

In governing the affairs of humanity, the Gods utilise the doings of men in carrying out the divine plan. Even the man who sets himself consciously against that plan is needed in advancing that plan; more so perhaps the man drifting helplessly in the current of life, and more still the conscious co-worker with Ishwara. Some comprehend the divine plan and some do not; but their knowledge or ignorance does not affect in the least the accomplishment of the divine purpose, though for the individual man it means everything whether he consciously co-operates with the scheme of evolutionary progress or does not.

Similarly the plan of the work to be achieved by the Society must have existed in its fulness in the minds of Those whose instruments the visible founders of the Society were; but each one understood the plan as he or she chose to understand it. So also with all the members of the Society. When the Society was outgrowing the limits of our mental and spiritual horizon, we were crying that it had changed for the worse. Whatever the value of our services to it, and however earnest and sincere we were in feeling 'thus far shall it go and no further,'

it has gone on further and we have been left behind. Some of those who marched with it till 1884 dropped then from the ranks. Of those who advanced, some receded about 1888. Some advanced under its banner till 1895. Some of the earnest members thought that the Society was turning along a dangerous path in 1907, and raising a warning voice severed their connection with it. The process of elimination still continues in the year 1912; and may continue till the Society with its vast body of members becomes consciously alive to the mighty plan of its work of spiritualising the life, and the multifarious activities of humanity, whether religious or secular, sacred or profane, whether political, social or economic, literary, scientific, or artistic; and ushers in the new civilisation of the future. Of those who have thus dropped from the ranks, many have given of their life's best to the Society and its interests. Their powers and faculties have been laid ungrudgingly at the Society's service. Well may the outside public express their surprise that so many great and good men should leave the Society's ranks, and point to that fact as affecting their good opinion of the Society. Well may they also wonder why it shows no sign of lessening prosperity after their secession, why new and valuable recruits always take their places? The Society while doing its work towards the world, is itself being fashioned as a more and more efficient instrument in the doing of such work. And workers, valuable as they are, are less important than the work in hand. Their dropping does not create much stir amongst those who remain behind to labour and

who feel assured that such dropping out is only temporary, and that those who leave will return to resume their work at a later time.

What a difference there is between the Society, and its conception of its work as it was in those early years of its beginning, and the Society and its conception of its work in these times! In those days the Society was no doubt a spiritual organisation but it was an organisation similar to a scientific association founded for study and research. A few daring minds hoped to reach their Master by undergoing the necessary discipline, and to tread the ancient path. Now a clear precise definition of its functions is placed before us: that the Society is the herald or the forerunner of the advent of the World-Teacher in the near future; it proclaims the founding of a new sub-race with its characteristic civilisation; and it traces the faint shadowy beginnings of the glorious sixth Root-Race in the far distant future, much in the same way as a tiny rill on the slopes of the high Himalayas may eventually end as the mighty Ganges in the plains below. The progress of the individual member is of no moment except that he is rendered more efficient to carry on the Society's work, and is enabled more effectively to uphold its ideals. Of course any member is free to accept or reject the conception of the Society's work indicated above, just as a fellow of any scientific society is free to accept or reject a law of nature like the law of gravitation. But a close observer can see that the numbers of those who recognise this aspect of the Society's work are steadily increasing,

until perhaps in the near future members may universally view the Society's work from this standpoint although it may not be a formulated article of belief. Any Society even though it is launched only as a Society for research without any accepted set of facts, cannot, if it is to do effective work, avoid gathering, during its experience and inquiry, a set of verified facts and beliefs which may throw illumination on its work. It cannot be an inquiring body always. If it be so, it is a sure sign that no progress has been made and that it has not grown older with age and experience. The accumulation of fresh facts and fresh teachings presented to the world by the Society, instead of showing that it is drifting hither and thither, is a sure sign that it is healthy and strong and is going on to its appointed end; further, those facts and teachings are in a line with its past tradition, in harmony with the teachings of ancient religions and philosophies, and in accordance with the trend of modern science, and the best thought of the age.

The position of the Theosophical Society in India at the present time shows certain peculiarities. Unlike other countries, India presented a clear field for Theosophical activities, during the first two or three decades after the commencement of its work here, for it came as an upholder of what was best in Hindus and Hinduism at a time when such upholding was necessary. It supported the general principles of Indian philosophies and ethics which, though differing amongst themselves, have certain valuable common basic principles as distinguished from the materialism of the West.

But now that the work of the Society in India is not confined to the surface; now that it does not content itself with mere platitudes of sympathy with Aryan civilisation and philosophies; now that, in its deeper working, it comes in conflict with dying customs, beliefs, and loss of intellectual and spiritual vigour, which an ancient religion and polity like ours must have undergone in their evolution through millennia in the past, and which have been blended so intimately with all that is best in that religion and polity, that it is exceedingly difficult to distinguish the latter from the former, except with a keen intellect illuminated by the eye of the Spirit; in short, now that circumstances are such, it is no wonder that the Society has commenced to provoke opposition from many quarters in India. To the hand-to-mouth politician, starting with certain Shibboleths of the hour, with a horizon limited to the survey of passing events of to-day or to-morrow, the work of a Society seeking its fulfilment in centuries will not only be uninteresting but appear to be positively unprogressive. To the social reformer, who does not take into his ken the immense past of his race and its future, the works of social amelioration in which the Society engages itself will appear a mockery of his aims and aspirations, which lie in seeking to engraft on the ideals of his race actualities inconsistent with them. To materialistic religiosity whether in the East or the West, which contents itself with following certain creeds or formulæ without seeking to live by or vibrate

in unison with the soul of its religion, the Theosophical Society with its message, like unto that of the prophets of old, is an innovation disturbing the slumbering waters of self-satisfied repose. To the deeply orthodox, indeed religious, man to whom the ancient dispensation of long ago, not indeed in its pristine purity, but modified by the accretions of ages, is the full measure of the inexhaustible waters of life, every new presentation of even the truth which he holds dear (let alone the presentation of new truths), is an infringement of the Law and therefore worthy of condemnation. To the careless, the indifferent man of the world, every movement, and every teaching which is above his understanding merits opposition and obloquy. To a race which believes in Divine Incarnations and the appearance of Rishis for its helping, the advent of a Great Teacher in the near future becomes incredible. When the Christian chronology is thrown backward a hundred years, or when Apollonius of Tyana is said to be an incarnation of Jesus, our religious equilibrium is not affected; but there is a close searching of the platform on which we stand when Sri Ramanujacharya is said to be an incarnation of the Master Jesus.

India is at the parting of the ways. From the time when the Aryan hosts were marched across the Himalayas thousands of years ago, and their leaders under the auspices of Manu Vaivasvata implanted their religion, polity, and civilisation here, India has been self-centred, and has profited immensely by that attitude, in the past. And when a great attempt was made to disturb it by the spiritual

rationalism inaugurated by the mighty Buddha, the wave passed over, leaving indelible marks of His teaching but nevertheless leaving the general attitude unaffected. But while India has stood still since His advent, the world around has rapidly awakened. The question was whether India should give up her self-centredness and adjust her relations, ranging from the spiritual to the physical, anew, and gain a new lease of immortal life thereby, and step into her rightful place amongst the nations, or resume her attitude of rigid isolation, which means a life of lingering decay and death. That India should adopt the former and not the latter has been settled, and the process of adaptation is now in the hands of the National Devas. Amongst human instruments working in co-operation towards such a glorious end, there is none which has done such good work in the past, and promises to do such good work in the future as the Theosophical Society. Deeply conservative towards the noble ideals of life and duty, the system of cosmogony and the hierarchical government of the world, the scheme of evolution human and sub-human, which the Great Manu of the fifth Root-Race gave to His first-born, and all the teachings which the Teachers succeeding Him gave to the race; pointing its finger to the dim star of a glorious religion and civilisation in the distant future for which the Manu and the Vyasa of that age are at present working, with slow toil and through us erring men, and strengthened with all the blessings of the great and the mighty in our humanity, the Theosophical Society is the bridge between the

Old and the New in India, strengthening what needs strengthening in the old, pulling down, though not with irreverent, iconoclastic hands, that which has served its purpose, and which, if allowed to remain, could only be a drag and an impediment to progress. The East and the West have come in contact with each other on Indian soil. Even though this contact has been close for about one hundred and fifty years in the past, the two have been like unto water and oil, lying apart and distinct. Both of them must profit by the mixing of their ideals at their highest, and in that lies the safety and the certainty of Indian progress. The Great Teacher whose advent the Society is heralding cannot come like Lord Buddha or Sri Sankaracharya, preaching as a Hindu to a Hindu audience. He will come as a World-Teacher preaching on the World-platform. How many of us will recognise Him if His garb, His speech, His manner, His method, are unlike all the external environments which we associate in our imagination with a great *Indian* Teacher? Even when these external environments corresponded with what we conceived as the fitness of things, we did not welcome our great Teachers in the past; and Their work was not an easy one. Gautama, the Buddha, Sri Sankaracharya and Sri Ramanuja met with difficulty and opposition. Much more will it be the case when a Great Teacher is expected to appeal to and reach the hearts of both the East and the West. He will in His person unite them, and both will be the richer for His life and example. Are we prepared to strip ourselves of our prejudices and preconceived ideas, to

understand the significance of His advent and prepare the way for Him in our midst, so that our race may enrich itself by His mission of Love and Compassion? Adyar, the world-centre of Theosophical activity, will be the field of spiritual forces, the play of which will extend over the world at large. There is no time to give way to lethargy or inertia amongst us. Theosophical work should cease as a pastime, and ripen as a passion, so that antipathy may be overcome by love, suspicion may yield to acts of benevolence, and Theosophy may enrich all that our people may hold dear.

A. Rangasvami Aiyar

It is the element of official and external imposition that carries doctrine over into dogma. The very word signifies a command. . . it implies, then, an external official authority claiming a compelling obedience. . . It is the element of compulsion overriding the reason and conscience of man, and suppressing the right and duty of individual judgment, that degrades a Church from a voluntary fellowship of the spirit into a legislative and judicial authority. . . [Evolution is] universally accepted by scientific men, but it is not a dogma. Any man is at liberty to test and verify the facts afresh; various interpretations may be put upon them, so that Darwin and Wallace, Spencer and Weismann, do not speak exactly the same thing. Now suppose that, in order to put an end to all discussion and difference, the British Association passed a resolution: 'Such and such is the doctrine of Evolution which, if any member do not believe, he shall be and is hereby excommunicated from our fellowship.' Here is introduced the element of artificial authority and external compulsion; what was a scientific doctrine has how become a scientific dogma.

LLOYD THOMAS

THE BAHAI MOVEMENT AND THEOSOPHY

By MARGUERITE POLLARD

LATELY, owing to the recent visit of Abbas Effendi to England, interest has been aroused in the religious movement which began about seventy years ago in Persia when the Bab announced himself to be the herald of one of the Divine Manifestations. After the martyrdom of this prophet, one of his followers, subsequently known as Baha' u 'llah, declared himself to be the promised Manifestation and proceeded to proclaim his message of peace to all men. He declared his mission to be to unite all the faiths and peoples of the world into one, but like the Christ he came not to destroy the old teachings but to fulfil.

"Do not antagonise or denounce any religion. God is to every human being as great as the individual mental capacity permits one to see Him." The Bahai therefore acknowledges the common truth in Buddhism, Muhammadanism, Christianity and other great religions, and honours the founders of each faith. Religion, according to Baha' u 'llah, in the new era must be a unitive and not a separative force; there must be no more religious dissensions or persecutions or wars. The peoples of the world must be united in a Universal Brotherhood;

men must rise above the ideal of patriotism to the love of all humanity; all that tends to separate them must be put away; there must be a common language so that all may be able to understand one another. The sexes are equal; all children must be educated; if there is not enough money to educate both the boys and girls of a family, the girls should be educated rather than the boys, as being closer to the race. Just as in the teachings of Christ there were to be no distinctions of race, sex or caste, "neither Jew nor Gentile, male nor female, bond nor free," so also in those of Baha' u 'llah, these differences also are to be put away.

O people of the world! The creed of God is for love and union, make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and to the pacification of the world.

O people of the world! The pavilion of Unity is raised, do not gaze upon each other with the eyes of foreigners; ye are all the fruits of one tree and the leaves of one branch.

Let him not glory who loves his own country, but let him glory who loves the whole world. (*Words of Baha' u 'llah*).

At the present time there are about thirteen million Bahais and the movement is in the charge of Abbas Effendi, the son of Baha' u 'llah who is now on his way to America where he hopes to do battle with the strong feelings of race-prejudice and to encourage the mixture of the races by marriage.

Such a movement cannot fail to interest a Society whose first object is "to form a nucleus of the Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour," and whose second object is "to encourage the study

of comparative religion, philosophy and science". And those fellows of the Society who are interested in the third object—"to investigate the unexplained laws of nature and the powers latent in man," will find a rich field for their investigations in the alleged miracles and mystical phenomena among the Bahais.

It is important in this connection to make it clear that as Madame Blavatsky said:

> The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no *religious* leader, and distinctly and emphatically is not a sect, nor ever was one. It admits worthy people of any religion to membership, on condition of mutual tolerance and mutual help to discover truth.

The Bahai religion is interesting to Theosophists as a new religious note, a new expression of the Divine Wisdom clothed in all the beauty that Persian imagery can give. Up to the present the unitive force of the movement has been directed chiefly to destroying the existing hostility between the Jewish, Muhammadan and Christian faiths; whether it will ever become a world-movement has yet to be proved. It will do so only in so far as it remains a *unitive* movement and preserves itself, as no religion has yet done after it has grown to any large extent, from all jealousy of subsequent religious teachers.

The Bahais are great in recognising the divine inspiration of all the great Teachers of the past; will they have the spiritual intuition to recognise all the great Teachers of the future? Will they become personal instead of universal, attached to one divine manifestation rather than to truth? Their own prophet, Abbas Effendi, has spoken very strongly

as to the *impersonal* attitude of the seeker after truth:

> The seeker must be endowed with certain qualities. First of all he must be just, and severed from all else save God; his heart must be entirely turned to the supreme horizon; he must be free from the bondage of vices and passions, for all these are obstacles; furthermore he must be able to endure all hardships; he must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why? *Because the fact of his love for any person or thing might prevent him from recognising the truth in another,* and in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking, and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality.

Will the Bahais, as time goes on, wish to arrogate to themselves the monopoloy of Truth, and fail to recognise Truth outside their own movement? Will they hold the person of Baha' u 'llah of greater importance than his message of unity? If so, they will inevitably become limited in their sphere of influence and new teachers will arise.

The preparations for the return of a great World-Teacher at the present time, among so many religions of the world, will be a great test of the Bahais' powers of love and tolerance. The Buddhists are looking for the coming of the Lord Maitreya, the Lord of Compassion; the Hindus for the return of Krishna; and many Christians for the second coming of Christ. Many Theosophists, through the study of the ancient scriptures, have found prophecies of the advent of a great Teacher in the *present* century. Many important cycles are completed in the *present* century. The Bahais are saying that all these prophecies refer to Baha' u 'llah and that the Jewish Muhammadan cycles mentioned in the sacred books, were completed in the year 1844, the year when

the Bab began his work. But if, as is so widely expected, a great Teacher comes at no distant time, what will be the result? Will the world again have to witness the pitiable spectacle of jealousy and scorn and hatred between the followers of the Masters who have come to bring peace upon earth? If the Bahais seek to commend their religion by the disparagement or ridicule of the other movement, or if the believers in a World Saviour soon to come are indifferent to the beauty of the teachings of the Bahai leader, will they not alike stand condemned, ignorant of the fundamental teaching of their religion?

But whatever quarrels may arise between members of different religions, followers of different religious teachers, there can never be any quarrel between Theosophy and any religion. "Theosophy is the body of truths which forms the basis of all religions and *which cannot be claimed as the exclusive possession of any.*" Neither can the Theosophical *Society* have any quarrel with any religion whatever, past, present or to come. The fact that some of the chief leaders of the Theosophical Society are at the present moment preparing for the advent of a great World-Teacher does not alter the truth of Madame Blavatsky's words: "The Theosophical *Society* teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically is not a sect nor ever was one."

In dealing with religions, Theosophists look for points of similarity and of agreement rather than for differences. In their search for truth through

the study of comparative religions, they have established a presumption in favour of reincarnation. Nearly every religion has taught some form of it, crude or subtle according to the development and culture of the believer. This teaching appears in the religions of ancient Egypt, India and China; among the philosophers of ancient Greece, among the Jews and early Christians, and the belief in the probability of reincarnation is spreading rapidly in the present day. The Theosophist, therefore, who considers truth to be that which forms the basis of all religions, generally believes in reincarnation but is not compelled to do so by the fact of his membership in the Society. As a disinterested seeker after truth, he accepts the doctrine of reincarnation if it appears to him to make life more intelligible and to demonstrate the justice and love which guide its evolution, if it seems to him "to put death in its rightful place as an incident in an endless life, opening the gateway of a fuller and more radiant existence".

Abbas Effendi, dealing with the question of reincarnation, says:

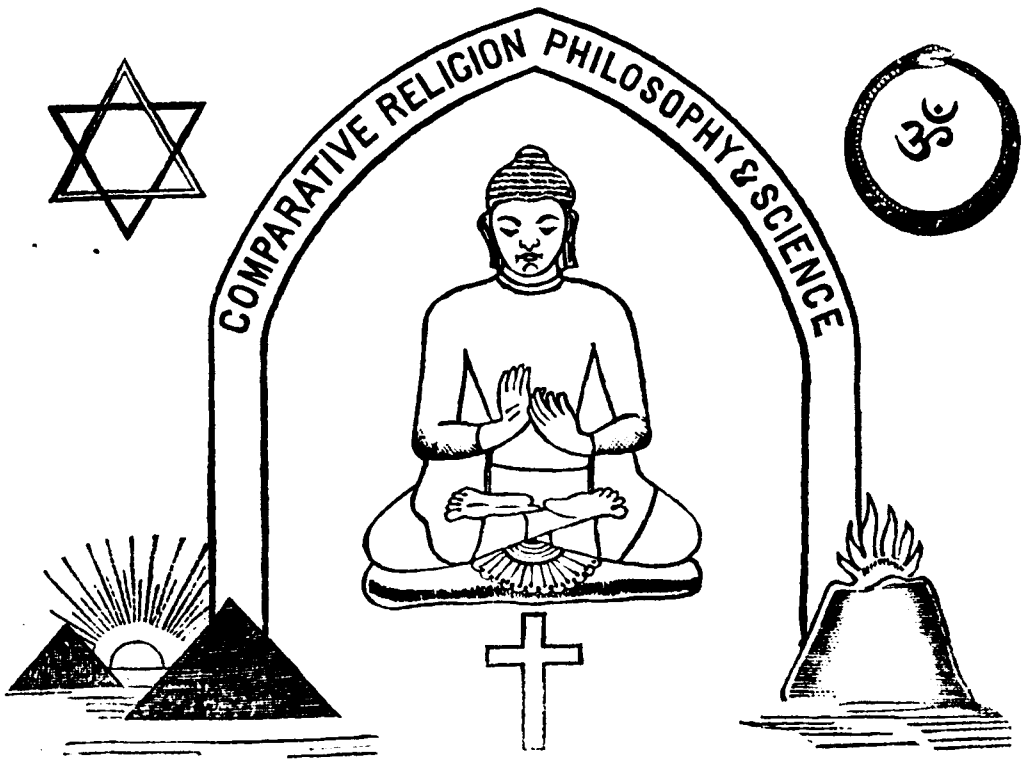
> The Theosophists believe that man on the arc of ascent will return many times, until he reaches the supreme centre; in that condition matter becomes a clear mirror, the light of the spirit will shine upon it with its full power, and essential perfection will be acquired. Now, this is an established and deep theological proposition, that the material worlds are terminated at the end of the arc of descent, and that the condition of man is at the end of the arc of descent, and at the beginning of the arc of ascent which is opposite to the Supreme Centre. Also, from the beginning to the end of the arc of ascent, there are numerous spiritual degrees. The arc of descent is called beginning, and that of ascent is called progress. The arc of descent ends in materialities, and the arc of ascent in spiritualities. The point of the compass in describing a circle makes no retrograde

motion, for this would be contrary to the natural movement and the divine order; otherwise the symmetry of the circle would be spoilt.

But while recognising the truth of the Theosophical teachings (obtained by comparing the ancient scriptures of the older faiths of the world), concerning spiritual involution and evolution, Abbas Effendi considers the belief in reincarnation a "puerile imagination". This is the only point in which his teaching is *at variance* with the more important opinions, beliefs, or working hypotheses of Theosophists, and members of the great religions of India. But it seems as if the Bahai religion as now presented, were more suited to the types of mind to be found in the Jewish, Muhammadan and Christian faiths than to the great communities of Buddhists and Hindus in China and India. All Theosophists however, must wish the Bahais every success in their work of spreading religious unity throughout the world and of uniting all peoples in love and brotherhood. Let us conclude with the words of Baha' u 'llah telling his followers how religion should be taught to the world:

> O children of Baha! associate with all the people of the world, with men of all religions in concord and harmony, in the spirit of perfect joy and fragrance. Remind them also of that which is for the benefit of all, but beware lest ye make the Word of God the cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another has not, say it to him with the tongue of love and kindness. If it be accepted and impressed, the end is attained; if not, leave him to himself and pray for him, but do not molest him. The tongue of kindness is attractive to the heart and it is the sword of the spirit; it furnishes the true relation of thought to utterance; it is as the horizon for the arising of the sun of Wisdom and knowledge. . . . . Creatures were created through love, let them live in friendship and unity.

Marguerite Pollard



THE COMING CHRIST

By A GROUP OF AMERICAN STUDENTS

(*Concluded from p.* 742)

EVOLUTION IN RELIGION

AS the term 'unfolding' normally applies to conditions, or to states of the 'I am,' the Self consciousness which is always one and indivisible, so does the term 'evolution' refer to forms, to

bodies, to the multiplicity of the vehicles which the Self uses in the process of unfolding. According to Herbert Spencer, "evolution is the homogeneous becoming the heterogeneous, the simple becoming complex". Another way of defining it is that "evolution is latent potentialities becoming active powers".[1] Or, again: "The universe exists for the soul's experience."[2]

We can see that while bodies are born and used and destroyed, the *matter* of which they are built is always undergoing a process of partial development, is always 'becoming'. Even in the evolution of the matter connected with sight and hearing this is apparent; and, at the same time, the 'I am,' the Self consciousness in which the qualities inhere, is constantly unfolding itself, expressing itself more and more freely as it passes from lower types up through higher and higher types of bodies.

Now religion—or the seeking for the source of the Self—being the basis of man's inmost being, it is not strange to find that there are in it satisfactory reasons for all the great problems of life; reasons showing that there is definite unity underlying the endless diversity of physical bodies; that there is a profound yet practical philosophy of evolution extant, built for the unfolding Selves, ourselves, by the great Architect of the Universe, and embodied by the ancient Sages in the great religions of the world. In the very heart of every religion, interwoven into its warp and woof, is the idea of evolution. The essence of religions is the knowledge

[1] *The Ancient Wisdom*, by Annie Besant, p. 44.
[2] *The Sutras of Patanjali.*

of God, of the Self, and this knowledge is reached through evolution.

This law of evolution is analysable, and we find that it has seven essential factors:

The One Existence, or the Universal Life as the basis of all things.

The One Manifesting as Many, or the individualised life in every form.

The Great Order of Living Beings, or the Planetary Spirits, Angels, Devas, nature-spirits, who are the hidden forces and intelligences in Nature.

Reincarnation, or successive rebirths of the individual ego in form after form to gain experience.

Karma, (Action and Reaction) and *Self-Sacrifice,* two basic laws for the Self-unfolding.

The Three Worlds, or the worlds of Thought, of Desire and of Action.

The Brotherhood of Man.[1]

These conditions ensure to every 'I am' the opportunities it needs during its long unfolding in successive bodies; supplying the resting period, or the play-ground, or the battle-field required at any given stage of evolution. Thus does the need for, and the appearance of a Supreme World-Teacher from time to time; of a gathering up of all religions into Him as the Centre of their Life; of evolution as the field through and by means of which He guides the evolving souls of men, make an intelligible philosophy, convincing to the mind, satisfactory to the desire, peace-bringing to the heart.

[1] This category is taken from *The Universal Text Book of Religion and Morals*, edited by Annie Besant.

MASTERS AND INITIATES

Once admit the theory of evolution, a perfectly safe assumption of fact, and we are constrained by elementary psychology to admit that personalities of great advancement must exist. If there were only such as we and God, then progress were impossible, the gulf between would be too vast, the difference too terrible to contemplate; but in the great law of evolution there is no gap in the scheme, no unbridged space or chasm between the human and the divine. The divine Self in every heart is unfolding its powers through matter, and always there are some Selves at each station on the way who have gained the knowledge of the next stage to be passed, all the way up to the Logos, to God Himself.

Those who await us at the stations in evolution as yet beyond us, are known by different names in different religions; but the titles of 'Masters' and 'Initiates' are common to both Christian and Hindu. The Christ, in speaking to His disciples, said:

> Ye call me, Master, and, Lord; and ye say well; for so I am.[1]

His pupils, His disciples, were probably Initiates, those who were sufficiently evolved to be given the 'mysteries' of which He said:

> Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without (the less evolved), all these things are done in parables.[2]

From the ranks of those who are becoming exceptionally unselfish, who have exceptional love

[1] *S. John*, xiii, 13.

[2] *S. Mark*, iv, 11.

for spiritual truths, who are exceptionally devoted to the service of mankind, souls are taken in charge by the Great Ones, and when the preparation is complete, are given the first great Initiation; this admits them into the Occult Hierarchy as pupils. This is followed at later stages by four other great Initiations in succession. Often many earth-lives are passed after the first Initiation before the Fifth Initiation, that of the Master, is reached.

He, the Master, is one who has attained what in the East is called 'Liberation,' that is, freedom from the sense of separateness from man and God. He is one whose soul and Spirit have become unified, who lives consciously in the Spirit, who no longer needs to come into incarnation. He has the right to go onward, but for love's sake turns back to help ignorant humanity, and remains with it till all that race of men is free to go on with Him.

Through all the stages of Initiation He has been casting off fetter after fetter of error, of thought, of desire, and of 'I'-ness. He is now known as a 'perfected man,' a Master, still retaining His physical body. To the cry of every brother of His race that asks for guidance, His heart answers; to every soul that pours its burdens out to Him, He responds with loving tenderness.

Among the Masters, as well as among the Initiates, there is grade beyond grade, each filling His own official place in the great Occult Hierarchy, and therein labouring for the helping of man.

How vast and how endless is Their patience with us. How great the debt we each owe to these perfected Men. How can we repay it? In whatever religious field we are now placed, be it Theosophy, Christianity, Buddhism, Zoroastrianism, Hinduism, or even none at this moment, these occult ties of the past and of the present bind us by love and sacrifice to some great One: and not until we in turn, as by evolution and service we reach that height, do for others what they are now doing for us, will our debt to Them be fully paid.

THE ADVENT TWO THOUSAND YEARS AGO AND NOW

The advent of the Great Teacher, the Christ, the Bodhisattva, two thousand years ago, is generally admitted and accepted the world over. The problem to-day, concerning Him, is whether He will return in fulfilment of the promises recorded in the western scriptures as made by Him: if so, when and how?

While the Bible of the western world does not emphasise the main factors of evolution, it clearly indicates their existence, the teachings of the Christ and His disciples bringing out strongly the need of growing toward, and eventually attaining to, human perfection. If, then, we admit evolution as one of the foundation-stones of the teachings of the Christ, we have in that a logical standpoint from which to view His teachings concerning His return. These statements, setting forth the inevitableness of His return at a later period, and the attending conditions imposed, constitute, perhaps, in

their inclusion of a great period of time before fulfilment, and in their far-reaching, world-wide effect, the most striking feature of the New Testament writings.

In looking at these evidences, we have selected from the many references those which seem to indicate a period yet to be fulfilled, either according to the relation in point of time, such as appear in the epistles of His followers, or which, from His own statements, could not have applied to His then appearing, because of other and opposing conditions which had first to be fulfilled. The student can readily turn to the texts and, by including the contexts, see the connection with a future period.

PROPHECIES IN THE WESTERN SCRIPTURES

For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. *S. Matthew*, xvi, 27. See also: *S. Matthew*, xxv, 31-2; *S. Mark*, xiii, 26-27; *S. Luke*, ix, 26; *S. Luke*, xvii, 24-5; *S. Luke*, xxi, 27, 36.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. *S. John*, x, 16.

But that He might also gather together into one the children of God that are scattered abroad. *S. John*, xi. 52.

And if I go and prepare a place for you, I come again, and will receive you unto myself .... I go away, and come unto you. *S. John*, xiv, 3, 28.

And a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. *Acts*, i, 9, 10, 11.

And that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things. *Acts*, iii, 20-1.

Wherefore judge nothing before the time, until the Lord come. *I Corinthians*, iv, 5.

For the Lord Himself shall descend from heaven. *I Thessalonians*, iv, 16.

Looking for the blessed hope and appearing of the glory of our great God and our Saviour Jesus Christ. *Titus*, ii, 13.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. *Hebrews*, ix, 28.

For yet a little while, He that cometh shall come, and shall not tarry. *Hebrews*, x, 37.

But now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. *Hebrews*, xii, 26.

Be patient therefore, brethren, until the coming of the Lord. . . Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. *James*, v, 7-8.

At the revelation of Jesus Christ. *I Peter*, i, 7, 13.

But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. *II Peter*, iii, 13.

We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. *I John*, iii, 2.

Other Scriptures

It may fairly be asked, why should not the statements of the Christian scriptures suffice as proof of His return? Why seek further for evidence of the coming of the Supreme Teacher?

But there are many religions, many scriptures in the world, and, according to the statements accredited to the Christ—who said: "And other sheep I have which are not of this fold"—all of these religions, together with their followers, will be gathered to Him when He returns and they hear His voice, and will become in Him "one fold and one shepherd". The adherents of these various religions are at the present time guided by their own scriptures; therefore these should be

diligently searched to learn whether they contain facts concerning His coming. If it is found that they also support this view, the Christian affirmation will be greatly strengthened.

Again, if other world-scriptures also proclaim Supreme Teachers and their recurring return, it supports one of the fundamental laws in evolution, the law of the continual self-sacrifice of the higher for the lower; and confirms the eternal need for, and supply of that need by, World-Teachers and Saviours.

Further, if the next step forward for humanity is to be a readjustment, a new aspecting of the old, another new commandment given, a new covenant made, it will reasonably include all religions and all ethical ideas and movements in its uplifting sweep toward unity and brotherhood. Therefore the better we understand, the more we can help in the general readjusting.

Prophecies in the Eastern Scriptures

In turning to the East to seek for light, we will most briefly outline such portion of the eastern philosophy as will make clear its view of a Christ's return. Much is to be learned from each of the eastern religions, of the laws governing the evolution of the world and humanity; but the student finds the clearest setting forth in that oldest and most philosophic of living religions, the Vaidic, or Hindu. In this philosophy, the intellect as well as the heart is constantly appealed to. The theory of the evolution of humanity from the ignorance

of savagery up through all the stages to perfect manhood, and of worlds through primordial chaos to perfect order and system under the direction of a presiding Hierarchy, is seen to be a living fact; the reasons for and aims of such evolution become vital and real. We find in luminous outlines the story of the continuity of life, and the processes of its gradual unfolding, of its passage as the 'I am' consciousness through many bodies and long periods of time.

Fully recognising, as do the western scriptures, the One God, called by the Hindu *That,* they push, as it were, this source of worlds and beings back to a point where God the Father, That, The All, becomes an "Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought,—in the words of the *Mandukya*: 'unthinkable and unspeakable'."[1]

To human conception the first appearance in manifestation is the One;

> The One: that is His name, for That wherein He arises is Numberless, beyond Number, and being Ahe All, is neither One nor Many.[2]

This *One* is to us the *Word,* the *Logos,* the *Manifested God.* He brings out with Him not only the plan and patterns of all that shall become from the time of His coming forth, to His withdrawal of His Solar System again, but also brings

[1] *The Secret Doctrine*, I, Proem.

[2] *An Advanced Text Book of Hindu Religion and Ethics*, compiled by the Board of Trustees, Central Hindu College, p. 44.

with Him those who have worked with Him in past Universes; the Planetary Logoi, the Recorders, the Rulers, the Builders, the devas or angels of the elements with their hosts of messengers.

To these He entrusts His stupendous plans for the various and successive rounds of world-processes and races of men; and when the matter of His system has been endowed with qualities, and latent energy, and the inseparable combination of spirit-matter is established in every atom, the field is ready for the Monads, the 'units of Consciousness,' ourselves. These Monads, "undetached sparks," ourselves, whose real source is in the Logos Himself, the One, have come forth in Him "in order to master matter and in turn to create a universe therein".[1]

THE CHILD-HUMANITY

Beginning in utmost ignorance of the nature of the environment we, humanity, are aided and guided by all the great workers, in our coming, incarnation after incarnation into suitable bodies, the type of body being largely determined by our own actions, thoughts and desires. Also we are brought forth into the world in successive groups, so to say, and therefore in each race there are always older egos and younger egos.

Humanity is continually helped at every point through vast periods of time by the Great Ones and Their agents, the devas, until the more advanced can in some measure understand and

[1] *A Study in Consciousness*, by Annie Besant, p. 52.

help their younger brothers. At this point, just as is done with the baby learning to walk, the Great Ones withdraw a little to let the child-humanity learn initiative, and profit by its mistakes.

It is at this point, that some out of the earlier groups of a great race, comprehending in some degree the purpose of all this evolution, forge ahead, and by enormous self-sacrifice, rapidly fit themselves to become the pupils and aids of the ruling officials in the Hierarchy, the world's outer and inner directors and governors. Others, by prodigious self-sacrificing effort, prepare themselves to be chosen as pupils of the great Teachers of humanity.

With the one goal—service—in view, climbing up through immense periods of time, passing through every phase of human experience, suffering in all points like as we, some have completed their human evolution, and are free to pass on in their divine evolution to greater, vaster fields of work. Choice of seven ways of service is offered to these,[1] some of them entirely outside of the earth evolution. As the law of life at this stage is service only, the service is offered to the Hierarchy, to be placed where it is most needed. Some remain with humanity during the period of a Round or a Root-Race to aid in the unfolding of the plan of the Logos for its uplifting through that stage of its evolution.

THE GREAT WHITE LODGE

These perfected Ones, together with their pupils, form a Body, a great Hierarchy, known in

[1] *Invisible Helpers*, by C. W. Leadbeater, p. 123.

Theosophical literature as the Great White Lodge, and from this Great White Lodge the direction of all the great affairs of the world comes. Even now, according to the Puranas,[1] there are waiting and working the Lawgiver—Ruler—and the Supreme Teacher of the great Sixth Root-Race to come, of which the now forming sixth sub-race of the Fifth will be a faint foreshadowing. From within the Great White Lodge, these two are choosing, trying, testing the souls who will help to form the nucleus of the new Race. This Sixth Race will carry onward the evolution of humanity under purer and brighter conditions than we can now conceive of.

Through and by members of this Great Lodge of perfected Men, the Masters, the plans of the Logos for each stage in evolution are successively brought forth. Religions, each containing a portion of the great Truth, are given out and clothed in words suited to the sub-race to which it is presented; when the purpose is served, that is, when the egos of that stage have had opportunity to learn of it and to accept such portions of it as they will, the inner meaning of the teaching is in a measure withdrawn for a time, and preparations are made to bring out other aspects of it suited to the needs of the new incoming sub-race.

When, as now, the vital and essential Life of religion seems to have too feeble expression to attract the masses, when even the good lose their fervour, and there seems to be an eclipse of faith among the people, the ancient eastern scriptures[2]

[1] *Bhagavato Purana, Kalki Purana, Vishnu Purana.*

[2] *Bhagavad-Gita*, iv.

say that this is significant of a new bringing forth by the Supreme Teacher of this age, of a new covenant, a new ideal, which will unfold in man's consciousness something more of the spiritual qualities latent in it. We have yet to learn the significance of brotherhood; of utter tenderness, sympathy, unselfish love for our every brother and sister, great and small.

Who but the Supreme Teacher and the perfected Men who will accompany and aid Him, can sound this forth until every heart shall feel it, every voice shall respond, "I am my brother's keeper" and helper?

THE RELIGIONS of THE ARYAN RACE

Lord Buddha was the first of *our* humanity to reach the high office of World-Teacher of angels and men. He took birth in all the sub-races of our Root-Race, as Mrs. Besant points out in *The Immediate Future,* pp. 58-61. When His work on earth was completed, after bestowing the blessing of Enlightenment upon His thousands of pupils through the many lives in the past, He passed away to other duties in other worlds, handing over the office of World-Teacher to His Brother, who for millions of years had trodden the Path beside Him, the great Lord Maitreya, the Lord of Compassion, as he is called in India, the same whom Christendom calls the Christ.

And between these two, identical in thought, identical in teaching, there was yet a difference of temperament that coloured all they taught, for He who became the Buddha is known as the Lord of Wisdom, and He who was the Christ is known as the Lord of Love—one teaching the law, calling on men for right thinking, for right understanding; the other seeing

in love the fulfilling of the law and seeing in love the very face of God. Lord of Wisdom, Lord of Love! It is the Lord of Love who is the World-Teacher to-day.[1]

He, the Christ, upon whom now devolved the office of World-Teacher, first took up His world-teaching in the form of Shri Krishna, the Divine Child and Youth, who holds the heart of India to-day; and though they call Him Krishna, we call Him Christ, for He is the one Lord of Love to both.

Two thousand years ago, when the fifth sub-race, the Teutonic, was due, this same great World-Teacher came, to shape and direct its spiritual growth by giving out a new religion, a new and higher ideal for them to live by. He accepted the willingly, gladly offered body of His own dear pupil, Jesus, whose spotless character and stainless mind offered the best material that humanity could bring, through which He could manifest Himself,[2] and during the three short years the people permitted Him to occupy it, He spoke as never man had spoken; teaching the unity of the loving, living Christ, with the Christ-life slowly unfolding and developing in the heart of every man.

Again a new sub-race, the sixth sub-race of the Aryan, is beginning to form, this time in America. Leading ethnologists recognise the outline of a distinct type of physique beginning as the result of the union of the many races pouring into America. Will the precedents of the past again be followed? Will the Supreme Teacher

[1] *The Immediate Future*, by Annie Besant, p. 60-1.

[2] *Esoteric Christianity*, by Annie Besant, p. 133.

come forth soon, to found the new movement, to set forth a higher view of the use of thought, of desire, of action, for the egos awaiting reincarnation in it? Will He establish a true knowledge of the meaning of Brotherhood? Is this the beginning of a new age, a new dispensation, or is it, as some think, the end of all things?

WILL THE ADVENT BE PRE-MILLENNIAL?

The western scriptures seem to contain little concerning this question. Perhaps as explicit a reference as any is: "Whom the heaven must receive until the times of restoration of all things."[1] Bible scholars seem fairly unanimous in the opinion that the Advents, the last Advent and the coming one, stand related as parts of one plan:

> The first advent was to redeem men; the second to restore and bless.[2]

The Rev. F. E. Tower gives as reasons for thinking the coming near and pre-millennial, seven signs:

> The prolongation of the age, the exhaustion of the prophecy, the slumber of the virgins, the great apostacy or falling away, the rise of scoffers, abounding worldliness, and an era of revivals and missions.[3]

Dr. C. A. Briggs says:

> The failure of the old covenant and its institutions to accomplish the work of redemption and to realise the Messianic ideal, showed that the old covenant was not the last word of God to man, but that it was preparatory to a new covenant

[1] *Acts*, iii, 21.

[2] *The Divine Plan of the Ages*, issued by the Bible Society.

[3] *The Advancing Kingdom*, by Rev. F. E. Tower, A.M., p. 482.

> of the Messianic Age. All nature, even the animal kingdom, is included in the covenant of universal peace and harmony.[1]

Professor Shailler Mathews says:

> The general scheme of deliverance by God involves the two ages.[2]

Presumably, as the last age followed the last coming, the next age should follow the future coming:

> The Advent itself, not the millennium, is prominently presented in the New Testament as the blessed hope of the church, and is uniformly presented as an event ever immanent... The doctrine of a millennial era before the advent is a novelty in the history of the church, proposed but a little more than one hundred and fifty years ago, and avowedly as 'a New Hypothesis'.[3]

Let the student here compare what Mr. Leadbeater has written in *The Inner Life*, Vol. I, pp. 230-1.

> The whole orthodox Christian and Jewish world are still expecting every day an advent, the Jews of a Messiah, the Christians of a second coming of Christ.[4]

According to the testament of the Patriarchs,[5] the sole mission of the Messiah will be the regeneration of mankind, and His Kingdom will be one of justice and of salvation for the whole world. He will not engage in war or in the conquest of nations. His whole concern will be to establish justice among the people. Tyranny and violence will no longer be practised, for the world will be full of the knowledge of God.

Islam is expecting the advent of its last great prophet Mahdi.

We might greatly multiply the indications, from modern sources, of the pre-millennial coming. But

[1] *Messianic Prophecy*, by C. A. Briggs, D.D., p. 496.

[2] *The Messianic Hope in the New Testament*, by Shailler Mathews, p. 317.

[3] *Premillennial Essays*, by Rev. J. T. Duffield, D.D., p. 426.

[4] *The Qaballah*, p. 90.

[5] See *The Jewish Encyclopædia* (under Levi, Tribes).

what do the Occult Records, the Puranas and *The Secret Doctrine,* teach on this point? That from this present fifth sub-race of the Aryan race, the Great Teacher will gather those whose evolution has passed beyond the stage of intense individualism, and has progressed toward a recognition of unity and self-sacrifice as a higher law of life. Through these, something of the way for His coming will be, is even now being prepared. Then He will come forth, with many of those Great Ones, the Masters, and their pupils, to establish His New Covenant on earth. Not to destroy it, but, as the nations receive its beauty, it will become universal and "the glory of the Lord shall cover the earth as the waters the face of the sea".

What, then, of *the end of the world,* spoken of in *S. Matthew,* XXIV, 14, as coincident with His coming? This expression is even now sending terror to as many hearts as the words 'hell-fire' formerly did. But according to eminent scholars, there seems to have been an error in translating the word 'world' in the Christian Bible. It is much more correctly rendered 'age.'

Viewed from the standpoint of evolution, the end of the age since the Christ was last here is reasonably nearly reached, and the new age, or dispensation, of His further appearing is waiting to be ushered in. The Rev. Stephen Tyng, D.D.,[1] says that: "Like all previous dispensations, the present is to close with apparent failure," presumably to be followed by a new one. Henry Alford, D.D., author of *The Greek Testament,* in Vol. IV,

[1] *He Will Come*, by Rev. Stephen Tyng, D.D.

referring to the prophecies in the Epistles of S. Peter, says:

> As if the earth were to be annihilated, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was then the consequence of the flood, so the new heavens and earth shall be the result of fire according to His promise.

The Secret Doctrine describes four world-periods with their separate continents and accompanying civilisations, which have preceded the present one. Among those named are Lemuria, sometimes called the third continent, which was destroyed by subterranean fires and volcanic explosions; and Atlantis, the fourth continent, which finally sank under a great tidal wave. Our present civilisation, the Aryan, the fifth in this world period, began some eighty thousand years ago and, though *now* in the fifth of its seven sub-races, has not yet reached the zenith of its power and glory. Nor is the Fifth Race final. Two more vast civilisations, the Sixth and the Seventh great Root-Races, each with their seven sub-races, have yet to run their course of birth, zenith and decline on this earth, before the temporary end of its activities as a world will be reached.

Therefore none need fear a near universal disaster, though partial engulfings and upheavals will occur in the future as in the past. These convulsions of land and water are, indeed, a help to the physical progress. The old, exhausted soil of a continent is whelmed beneath the waters of the ocean and, resting there for vast ages, becomes virgin again, and when it is fully purified and the time is ripe, the devas, working under the

direction of the Lawgiver of the period, raise some or all of it again and it becomes the fertile home for a new race.

The continent of ancient Lemuria, with its third-race peoples of whom the pure negro is a remnant, consisted of land now mostly covered by the Pacific and Indian Oceans. The continent of Atlantis, peopled by the Fourth Root-Race, of whom vast remnants still remain in Asia, now rests—a large portion of it—beneath the Atlantic Ocean. Our own Fifth Root-Race, the Aryan, came to birth in Central Asia. From there it sent out, first over the great territory of India and later over Europe (much of the latter being a later risen land) five successive sub-races, which have redeemed those countries from their original swamps, and have established on them the present state of civilisation.

Impending Physical Changes

Now, according to the ancient records, the time for the building of a new continent, the sixth, is at hand. The Lawgiver and the Teacher of that Sixth, the coming Race, are already preparing for it, and within a few hundred years it will begin its existence.

Strong confirmation of this exists in the recent reports of the Geological Section of the British Association for the Advancement of Science. They state that there is an area of earthquake activity in what they designate the "Fiery Ring of the Pacific," in which more than one thousand earthquakes have been observed within twenty months, some so powerful as to raise islands and volcanic peaks with one great outburst, as it were. This zone or ring is said to extend from the Philippine Islands, Japan and the Aleutian Islands to the islands of South-eastern Asia, the Malay Peninsula and Borneo, being an area of some four thousand miles in length and, if the Pacific Coast be included, about the same in width.

May not this be the new continent, the new America spoken of in *The Secret Doctrine*? And may we not hope, ourselves, to reincarnate there in due time, as helpers of the Great Ones in the uplifting of our younger brothers?

The Key-Notes of Races

We have referred to the present condition of intense individualism. At the beginning of each sub-race, the Great Teacher comes forth to sound the key-note around which the new movement shall group. Humanity cannot of itself strike the higher key-note demanded for its own evolutionary progress, but it can and does respond.

The Teutonic sub-race, as exemplified in the German, the English and the American, had individualism as its basic key-note. The Great Teacher coming in the beginning of the fifth, the Teutonic sub-race, gave forth the *building of the individual* as the requirement for that stage of evolution. The key-note of the first sub-race, the Hindu, was "the immanence of God and the solidarity of man," and this was builded into their religion, and religion was their law, in home and state.

In Egypt, science was the key-note; in Persia, purity; in the fourth sub-race, the Keltic, beauty was its basis. In none of these had real individualism appeared, for there had to be built into the unfolding nature of man a sure foundation of, first, his oneness with God and with all life, then the recognition of natural law, then his own personal relation to purity, then the development of the higher emotions of love and sympathy and the æsthetic qualities; all of these were necessary before he was ready to enter into the separateness of individualism, with its creative mind-power growing ever more dominant.

The wisdom of the great and wise and tender plan of the Logos for us, His evolving souls, is most evident here. Learning our lessons through many earth lives, through the different races and sub-races, coming from time to time in contact with the great Teacher or His pupils, we were made ready to be trusted with further power, that of standing alone. For the last two thousand years individualism has worked its way, until, in the Teutonic sub-race, individual character has become extremely self-centred, full of 'I'-ness, of self-ness. This has been necessary, for without these qualities strongly built there would be no foundation for a later co-operativeness. "You cannot synthesise weaknesses."[1] Self-sacrifice, the life note of the Lord of Compassion, the Christ, could not be understood clearly even by His earnest followers, until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With the larger understanding comes

[1] *The Changing World*, by Annie Besant, p. 217.

a recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

The fifth sub-race has not yet reached the height of its possibilities, but many souls in it, having exhausted the pleasures of self-centredness, are now turning their thoughts toward altruism, peace among nations, protection for the helpless; and the lessons of individual self-sacrifice are beginning to be learned.

But does the attainment of individual self-sacrfice complete human evolution? Does not the law of evolution hold still greater opportunities for progressing humanity than the struggles of the individualised self toward perfection? The ancient philosophy tells us of greater heights to which we can now gladly begin to climb. The great, compassionate, World-Teacher will introduce a new key-note, based on the union of many to achieve a single object; a recognition of a Brotherhood of responsibility. Tenderness will be the mark of power; love, sympathy, comprehension of others' needs, will be the sub-tones of this new key-note.

If, then, a new key-note is to be struck, will it not at first bewilder, confuse, those who hear it? Who of us will at once recognise in it the Voice of the Compassionate One?

How Shall We Know Him When He Comes?

The Christ was recognised but by a few when here before. His messengers have not been recognised since, save by a minority. Must we

not now, to-day, begin to realise that His type, the type of the new future humanity which He will embody, will be different from this of the present form which we wear? Unless we can recognise Him within the form He wears, whatever that may be, we may refuse Him, as even we may have already done two thousand years ago.

John S. Mill, in speaking of modern methods, complained that they tended to compel all to come to a common level of thought and action, and he laid great stress on developing originality. Tolerance then is necessary; tolerance of other races, of other views than our own. Even within a single type variety is necessary, else monotony and stagnation prevail. How much more true is this of the difference between types? We, in the dense fifth sub-race bodies, will have to recognise Him as occupying a sixth sub-race body, for He Himself will bring the type on which to found the new sub-race.

To what nationality will His body belong? So far, the Supreme Teachers have worn eastern bodies; the Christ, the Buddha, Shri Krishna, and others might be named. It would be difficult, indeed, to find among the restless, rights-seeking, commercial western peoples, parents who could give a physical body pure, true, serene enough to permit so great a soul to manifest through it. In fact, would we accept Him any more readily in a western than in an eastern body?

This is another way in which to prepare ourselves to know Him. We must put away prejudice against the different race bodies. There is a great

danger that the American mind, with its pride of nationality, its self-centredness, its insistence upon freedom from religious instruction, will not recognise the Supreme and Glorious Light-Bringer when He comes.

The great hope for the whole world now is that the idea of brotherhood will rapidly spread; that there will be a speedy uniting of nations and races in a common bond to establish universal peace and harmony. The Theosophical Society has as its underlying principle, the idea of Universal Brotherhood, and its chief work now is to help to prepare the way for the coming of the World-Teacher. If, before He appears, there can be an international compact of peace, a recognition by nations of their responsibility and brotherly duty to their fellow-nations, it will provide for the new sub-race the possibilities of better living, of higher thinking, of greater power of response to the divine message which the Supreme Lord of Compassion will bring.

Another essential in knowing Him will be the power in us to recognise *greatness*. However obstructive to our prejudices may be the form that hides the Spirit, we must learn to recognise the greatness of the *life* using the form. Suspicion, doubt, calumny, all these evil qualities must be cast out of our natures if we would not paralyse our powers of discernment, and build up barriers which even He, and the Great Ones who come with Him, cannot overstep. Cultivate earnestly the power to recognise spiritual greatness in all we meet. Cultivate hero-worship. Only the heroic

can recognise the hero; as you admire you build the qualities you approve into your own nature.[1]

THE CALL

And his countenance fell at that saying, and went away sorrowful: for he was one that had great possessions.[2]

Twice before has the present great World-Teacher put forth the call: "Come and follow Me." As the child Shri Krishna, He lived and played and was loved as the Lord of All, the Supreme, the Mighty One. They recognised in those ancient days the Deity in this child that played round their homes. He wandered to the forest, this divine child of seven years:

He sent for food, He who is the Feeder of the Worlds; and the men to whom He sent refused to give it, and sent away the boys who came to ask for food for Him; and when the men refused, He sent them back to the women, to see if they too would refuse the food their husbands had declined to give. And the women—who have ever loved the Lord—caught up the food from every part of their houses where they could find it and went out, crowds of them, bearing food for Him, leaving house, and husband, and household duties. And all tried to stop them, but they would not be stopped; and brothers and husbands and friends tried to hold them back, but no, they must go to Him, Shri Krishna; He must not be hungry, the child of their love. And so they went and gave Him food, and He ate.[3]

Again, when He came to inaugurate the religion of the Teutonic sub-race, He sent forth His 'call'. It was very different this time, and those who heard it were younger in evolution than those to whom as Shri Krishna He had before spoken.

This time His call was not for food to show their love for Him, but for self-sacrifice: "If any

[1] *The Immediate Future*, by Annie Besant, p. 72.

[2] S. *Mark*, x, 22.

[3] *Avatāras*, by Annie Besant, p. 109.

man cometh to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."[1] More than one turned away 'sorrowful' because his 'possessions' of family, of position, or of great mentality stood in the way of such complete surrender.

The law of evolution is bringing a new cycle, an onward step for humanity, and He, the Lord of Love and of Self-Sacrifice, will come again. As before, the call will be imperative, and the response must be unconditional. But shall we hear it? May we not be too absorbed in the affairs of the times, or in our individual plans, to recognise it? May we not be sceptical because it is different from that with which we are now familiar?

While we do not yet know the nature of His 'call,' nor how it will reach us, we can with certainty know that *it will come*. We can even now keep our hearts turned toward Him, can picture to ourselves how "He stands gazing with eyes full of wisdom and compassion out over the wide plains that stretch beneath His Feet; waiting, He on whom wait the Guardians of the World". Let us herald His coming by soft calls from heart to heart, filled with cadences of melodious hope, and so help the world's cry for Him to become stronger and more urgent. He will come when the time is ripe, and when we least expect. "Watch therefore."

A Group of American Students

[1] S. *Luke*, XIV, 26.

INARTICULATE WRONGS

The African Times and Orient Review publishes, in its first issue, the opinions of many public characters on the possible value of such a journal, devoted to the interests of the coloured races. The following was our Editor's reply to the two questions sent: (1) Whether a journal voicing the opinions of the coloured races was likely to succeed; (2) Whether such a journal as was proposed would be useful and desirable.

(1) Few objects are more desirable than the articulate expression of hitherto unvoiced wrongs, difficulties, desires and hopes. Great Britain rules hundreds of millions of coloured men, and it is, above all things, necessary that she should understand them. Hence a newspaper voicing their thoughts, should be most helpful and valuable. Whether the 'British public' will appreciate it, I cannot say. It will be carefully read by the thoughtful and by all who appreciate the responsibility of ruling an Empire. These are comparatively a small minority, and the majority care more for football-matches and horse-races, than for the millions ruled by their votes.

(2) Yes, if it be written and edited with goodwill, tolerance, and understanding. There is a danger of deepening the gulf, if passion and impatience snatch the reins from knowledge, and width of view. English liberty, in its best days, was the result of centuries of effort, and was gained little by little. It cannot be suddenly transplanted into communities where the very alphabet of self-government is still to be learned. English liberty is now in danger, in consequence of too sudden and too large introductions of masses of ignorant people into the sphere of government, and a similar policy in hitherto non-self-governing peoples would have similar results. The partial measure of self-government given lately to India will make possible, ere long, the inclusion of all her educated classes in the governing class; but India is capable of exceptionally rapid progress, because she already possesses an ancient and splendid civilisation, and has merely to adapt herself to new methods. This is a comparatively swift and easy task. 'Coloured men' is a wide term, and includes very different types, and no one system can be applied to all. Some coloured races are the equals of white races, while others are far more childish. The best heads and hearts in both races should guide, while the more childish follow.

FURTHER SUGGESTIONS CONCERNING THEOSOPHY

By LILY NIGHTINGALE DUDDINGTON

[A comment on "Some Suggestions concerning Theosophy," by Count Hermann Keyserling. THE THEOSOPHIST, Vol. XXXIII, No. 6, p. 839.]

IT is in no unfriendly spirit that are put forward these few remarks and replies to Count Keyserling's article. The latter was useful, and will prove instructive to many Theosophists; specially, perhaps, to those who, after the perusal thereof, feel prompted to "give a reason for the faith that is in them".

It is proposed to take up, briefly, only one or two of the points raised by Count Keyserling's scholarly criticism. The word 'scholarly' is used advisedly, for this is the type of criticism which is not constructive nor illuminative in any sense of the word: the true property of *philosophical* criticism is that of illumination, the light of the mind, and of this there is not much trace in the article. Indeed, we would propose an alternative title, "Some Critical Objections to Theosophy as a System," as it would be a more correct description and explanation of the remarks and their trend. However this may be, it is plain that the

writer's line of argument may be represented by the two following assertions:

1. That "to the critical philosopher. . . fact, be its character never so distressing, is of greater life-value than the most welcome of probabilities" (p. 839).

2. That perfection of expression is the goal for all humanity, *i.e.,* perfect form—so that, in the Count's words: "What really matters is the *expression* given to the Spirit on whatever plane it be, so that perfect physical beauty is certainly more valuable than a poor system of philosophy or an imperfect saint, for the former does mean a full incarnation of the spiritual principle, which anything imperfect never is" (p. 861). Now it is here, exactly, in the present writer's opinion, that Count Keyserling shows himself more of a scholar than a constructive philosopher. To the latter, facts are frequently crude and popular digests of past truths, in form to suit the mode of the moment. Paradoxical as it may sound, it is nevertheless true, that the fact of to-day is (frequently) the fallacy of to-morrow. There is a popular saying: "You cannot get away from facts," but facts may, and often do, crumble away beneath the touch, if leant on too heavily. They are ciphers in cosmic arithmetic, and their numerical value changes with the national coinage of the day. A fact is a thing of the physical world—hard, solid, tangible, material, and therefore of all things the least *real* (in the spiritual sense of the word), the most subject to change, decay, fossilisation, and all the phenomenal and disintegrative forces of space and time.

So that from the beginning we find ourselves dissenting from the writer's postulates and grammar of science. It is therefore, not surprising that we cannot follow him through many intellectual mazes, which appear to us to be blind alleys of materialistic dialectics, and calculated to confuse rather than elucidate the searcher after Truth.

However, the Count admits (p. 840): "I do *not* know what Theosophy, as a general theory of Being, may be ultimately worth." And he also remarks: "I have taken a fancy to her." He then goes on to say that in his opinion: "Theosophy . . . is traversing at this very period a critical stage, perhaps *the* great crisis of her life; if now, she misses the right line of progress, as indeed she may, she will wreck her career for long."

The Count then proceeds to tell us that he is about to contribute to her enlightenment, by pointing out "a few plain truths which apparently have not struck her so far;" if, he thinks, Theosophy sees the force of these few plain truths "then she is not unlikely to win the battle and become a true and beneficent life-force".

We will now endeavour to make brief summary enquiry into the nature of these chinks in our Theosophical armour, according to Count Keyserling.

The first danger, so far as we can apprehend it, appears to be of the nature and concerned with that term, which by now has almost attained unto the sacro-sanctity of Mesopotamia, 'The Absolute;' concerning which there follow, in our opinion, several pages of scholarly jugglery. The plates of terms are cleverly caught and deftly kept spinning,

but . . . in the air! However, we clutch at one sentence which *appears* (we dare not say more—vials of wrath may be outpoured on our heads, at this hypothesis) to summarise much that goes before and follows after, and with which we find ourselves in agreement (p. 845): "There is, of course, no 'Absolute' in the sense intellectualism posits, but the perfect verily means the Absolute, for being the perfect expression of given realities, it is everything that can possibly be, *at a given moment*,' in an ever-changing, ever-evolving world." But it is here, in this sentence, that the Count falls into his own trap.

Mankind, the world, and therefore necessarily, the entire spectacular drama of things is forever changing, in a state of flux and of progress. The 'perfection' of to-day, may be the 'imperfection' of to-morrow. Truth alone is eternal.

> But her outward forms that bear
> The longest date do melt like frosty rime . . . . .
> . . . . . drop like the tower sublime
> Of yesterday, which royally did wear
> His crown of weeds, but could not even sustain
> Some casual shout that broke the silent air,
> Or the unimaginable touch of Time.

Therefore, all *truths* (in presentation) are flexible, plastic, relative, when considered from the point of view of the Absolute. There are, of course, certain typal forms of Truth, certain canons of Beauty, which are immortal and inviolable, but they do not exclude others. Such are the philosophy of Plato and the Venus of Milo. Yet even these are not the only Truth, the only Beauty. Shall we say that Nietzsche and Michael Angelo *lie* because

their respective philosophy and art do not speak the same language as Plato and the unknown sculptor of the divine Venus? The thing were absurd. Theosophical psychology (in the technical sense) is only now in its infancy, perhaps even 'in the making,' and is largely tentative, even to a certain degree and within rigid limits, based upon hypotheses; which latter, however, find proof and support, almost daily, in the discoveries and conclusions of twentieth century science and philosophy, from Crookes to Bergson.

Two of the leading Theosophical writers, Mrs. Besant and Mr. Leadbeater, are most carefully insistent upon this point of the relativity and expansiveness (hence impermanence of outer form) of the *'systematised'* side of the teaching. It is not their fault, but their misfortune, if their followers distort into dogma what they give forth as the result of study and observation on subjects and planes to which and whereon very few of their fellow-creatures can follow them at all, much less criticise. They are pioneers, as well as prophets.

Well is it for those who can separate and discern, who know (intuitively) the voice that "speaks with authority, and not as the scribes," and know also, that human instruments and channels are subject to human imperfections and limitations, not having cast off the yoke of flesh. All Truth is there (on those higher planes) as everywhere, but no mortal can present to another the full beatific Vision of Truth Unveiled, for that is the function of the Gods. They can but paint as they see. 'Many men, many minds,' in Theosophy as in

everything else. But it is surely a mistake to argue that because the whole science and art of Theosophy are not welded into one complete faultless, entire, organic structure, *sans peur et sans reproche* of human limitation of medium (a system which is beyond humanity and therefore logically incapable of perfect and complete human representation, however advanced the shower and teacher) that *therefore* we must distrust the fabric as at present builded, and, in so many words, beware of "one of the most materialistic systems of thought that has ever seen the light" (p. 848). Immediately after the foregoing, Count Keyserling proceeds (in his own words) to "analyse the theory of man and his different bodies". Unfortunately, however, in his analysis, he shows a failure to grasp fundamental Theosophical teaching. For it is a hoary truism (who has not heard the mistake corrected at Enquirers' Meetings?) that man is *not* "a being encased in a series of concentric rings or shells, superimposed one on the other in the manner of a Chinese box," but Theosophy ceaselessly preaches and teaches that man in the midst of his bodies is yet above and beyond them all, and is verily "the Word made Flesh," otherwise the Spirit, limited by the vehicles, circumscribed, partially concealed, obscured, yet nevertheless expressed in a world of space and time by "the body of this death". Theosophy teaches that life is eternal and omnipotent, form, fleeting and transitory. That Perfection is of God, and imperfection of man, though the latter is nevertheless "a God, though in the germ". In the words of the poet:

> As it was better youth
> Should strive, through acts uncouth,
> Towards making, than repose on aught found made.

That the very way to the Perfect lies through a series of imperfections and he who is afraid of reconstruction will never achieve the "House not made with hands, eternal in the Heavens," for hands must build the model, and be content to raze their trial edifices to the ground, not once, but many times. Theosophy is *not* a collection of labels, nor of hard and fast rules, "framed and glazed" by an autocratic Tsar. There is no autocracy in the Theosophical Society. Among some of its members there is a glad readiness and eager wish to be led along the path of the Ancient Wisdom, by those whose feet have trodden the long and far road whereon we are but neophytes, yet neophytes who would fain ascend the same height. Some think that wisdom consists partly in trusting the counsels of the wise; but all is free, open, voluntary. There is no insistence, no dogma, no mental contraction nor hypnotic compulsion of any sort. Theosophy is on the one hand, a channel of spiritual light, a shrine of aspiration, a fount of inspiration (for those who can receive it); on the other, a vehicle, an organisation, with the powers and limitations of all organised forms and corporate bodies. The bed-rock of the 'System' is the Brotherhood of Man, and the basic Unity of All. Upon the realisation of this truth, Theosophy does insist; and we are told not once, but repeatedly, in different words—throughout all the teaching it runs—that spirituality consists simply and solely in the practical recognition of the Oneness of All. That until we can feel and see Deity

not only in the 'perfect' man (Occultist, Saint, Artist, Philosopher), but in the fallen degraded man or woman, we are not Theosophists; indeed that we are true Theosophists just in so far as we can see the jewel of divinity gleaming through the mire of mortality, and not say sentimentally, 'my brother,' to the filthy outcast of humanity, but *feel* the brotherhood (not the *equality*, note, but the burning redeeming love of the higher to the lower) in every fibre of our inmost and outmost being.

The Count then proceeds to a startling assumption—startling even from the point of view of the present writer, who is, frankly a follower of the way of Beauty; namely, that if we *are* perfect incarnations on the physical plane (be it merely in the sense of physical beauty) we are much more spiritual than all seers not perfectly incarnate as men; for in the beauty the Spirit is fully realised, while the latter but look at it from the outside (p. 850). What does Count Keyserling understand by 'Beauty'? That is the question. Plato (or Socrates) is very brief and pertinent on this subject of 'formal' beauty, in the 'Sermon' (published in the same number of THE THEOSOPHIST as the 'Suggestions').

> As things are now, the cases are badly tried. For the men are tried *with their clothes on*. Thus, many who have wicked souls are clad in fair bodies . . . they must be tried when stripped of all these clothes. (p. 906.)

Here, again, we find ourselves in disagreement with the Count, and in good company! There is further repetition of this insistence on outward organic perfection as the Ultima Thule, so far as mortality is concerned; here the Count is in diametrical opposition to the Theosophical point of view,

which consists in the concept of matter as an ever-changing panoramic ocean of maya—yet the ever-present organism and vehicle of that which is beyond matter, though using it, and regards progress as the aim and end of matter, and increase of inspiration and out-flow of life as the goal of spiritual aspiration. In this concept, Theosophy is supported alike by poet and philosopher; by all but materialists, for it is they alone (in every department of human thought and activity) who posit outward perfection as the desideratum towards which all should strive, at the expense of the arousing of subtler forces and finer faculties.

In this connection it is interesting to note the different trend of mind of one of the greatest æsthetic authorities of the day, Auguste Rodin, the Titan of modern sculpture. In a profoundly significant, lately published work, containing many of his ideas and opinions on matters æsthetic (*L'art, Entretiens Reunis par Paul Gsell*), the artist speaks his mind freely on this subject of purely academic beauty, and with no uncertain voice:

> In art, only that is beautiful which has *character* (expression). *Character* is the concentrated truth of everything in nature, beautiful or ugly; more than that, it is and has what we will define as a *double truth*: for it is that of the *within*, translated through that which is *without*, it is the soul, the mind, the feeling, the idea, which is expressed in the countenance, gestures and actions of a human being, the tones of a sky, the line of a horizon. Now, for the great artist, all Nature presents this character; for the piercing glance of his eye penetrates to the hidden significance of all things.

Rodin further affirms that this true inner beauty ('the real beauty,' as he calls it) is frequently found to exist "where there is outer

irregularity, even deformation and decay, rather than in the regular and normal contours of outward perfection" (p. 51). This theory is developed at some length, and the theme sustained throughout the book (one of the most notable contributions to the Æsthetics of our day), and it is most interesting to note how many of the foremost minds of the day are coming nearer and nearer to conclusions which are at least in a direct line with Theosophical teaching.

But Count Keyserling will have none of this. He chides Theosophy with uplifted finger, as though she were an impudent and petulant child, straying on to forbidden ground, usurping the domains of technical science and the formal Aristotelian philosophy of the schools. The truth is, the Count has not yet acquired an intellectual knowledge of the tenets of Theosophy, let alone that intuition which is not contrary to, but beyond, intellect—to *know* whether the doctrines are true or false, however imperfectly they may be stated by any particular exponent. If the writer of the 'Suggestions' would read the article immediately preceding his own, on 'Buddhi: The Intuition of Wisdom,' he might learn a great deal of which he is at present palpably ignorant; for in spite of his declaration of the value of intuition, he does not seem to realise it *in actu*.

Again Count Keyserling confounds the fanatic with the saint, which is, of course, quite a popular error. The fanatic atrophies his faculties; the saint transmutes and gradually transcends them. The saint uses his body and mind as obedient servers; the

fanatic tortures or neglects these valuable instruments. The true saint is a unique man—not an unbalanced one—as is the true artist, in his work; not imperfect, but *unique* in his production if he be an artist; in his life, if he be a saint.

But perhaps the apex of misunderstanding and misconception is reached, when the Count declares:

> They (*i.e.*, Theosophists) aim at asceticism *i.e.*, at a fractional state of perfection when looked at from the whole of life, or a peculiar state of perfection when looked at from the general; and, as most of them are not meant to become ascetics, they become less than they could have become, because pursuing a wrong line of growth.

Asceticism, as such, is not the aim of Theosophy or Theosophists. At certain periods, in certain lives, of certain leaders of Theosophy—and of all other great spiritual movements—a period of asceticism is necessary—has its rightful and legitimate place, as a means to an end, *i.e.*, to that which is reached on the further shore of asceticism—the power to use transmuted 'life-force' for occult work on other planes than the physical. Not that the use of life-force in physical re-productive energy is less than occult—it is among the most sacred and truly occult mysteries of Nature; but there is certain occult work, which can only be done and achieved by the use of transmuted vital force. Every tyro in Theosophy knows this, and knows also that there is *never* any *urging* towards universal celibacy, by any leader or teacher, among any members. This is a resuscitation of another hoary objection that we dreamed had already crumbled into the dust whence it sprang.

Yet to one of the concluding sentences of his article, Theosophists may well chant a unanimous

'Amén'. Let them, he says, "turn to the actual living of their life and work it out on their given line to its utmost perfection" (p. 863). This is the quintessence of Theosophy—scientific, practical devotion.

It is no part of the Theosophical life, or way of living, that the devotee should become a scientist, or the mathematician a devotee. Theosophy is neither a panacea for *welt-schmerz*, nor a medicine for the morbid neurotic. Theosophy is the greatest thing in the world, and is above and beneath all other great things. It is the reflection of the white light of Truth, broken into a thousand prismatic beams. Greater than all systems, yet that from and upon which they were, and will be, all builded. Many will say of it: 'Lo, here' and 'Lo, there,' but it cometh not by observation alone. Not by insistence, nor argument, nor declamation, it comes: but silently, swiftly, surely, a rushing mighty current, flooding the minds of all nations—all nations? Of the Universe, under divers names, under other words and terms. In Science, Philosophy, Art, World-Activity it is coming. Who shall stay its power? Upheavals, cosmic and human, follow in its wake. "Who may abide the Day of His Coming?" "He is like a refiner's fire." "He shall shake all nations."

Lily Nightingale Duddington

ZOROASTRIAN RITES AND CEREMONIES

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

(Continued from p. 734)

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

II. PURIFICATORY CEREMONIES

Reason why Importance is attached to Purification

AMONG the ancient nations, a good deal of importance was attached to, what we may term, the purification of the body. The reason was, that it was believed—and it is a very reasonable belief—that the purity of the body is a step toward the purity of the soul. Purity is as essential for the body as it is for the soul. "*Yazdao mashyai aipi zanthem vahishta*;"[1] *i.e.*, "Purity is best from the (very beginning of one's) birth," is one of the most excellent sayings of the Avesta.

Relation of Religion to Body and Soul

Religion has a great deal to do with soul—with the soul of man, with the soul of the universe. As soul has a close relation to body, no

[1] *Yaçna*, XLVIII, 5; *Vendidad*, V, 21.

religion, no religious system ignores the health of the body. Physical health comes as much into the domain of religion as spiritual health. It is for this and other reasons, that, among all ancient nations, it was the priests who were Doctors of Medicine, as well as Doctors of Divinity.[1] The purity of body is symbolic of the purity of mind.[2] As a writer says: "So great is the effect of cleanliness upon man that it extends even to his mental character."

Health of Mind dependent upon Health of Body.

According to the Parsi books, upon the harmony of the bodily elements depends the health of the mind. Diseases, which are caused by Ahriman, or the Evil Spirit, disturb the harmony; so, as it is the bounden duty of a Zoroastrian to oppose Ahriman, it is also his bounden duty to oppose that which introduces disease into the body, and to seek that which keeps up health. That seems to be the original object at the bottom of all Zoroastrian purificatory ceremonies. Purification was intended to keep the body strong and healthy, so that, the strength of body may act upon the mind and make it strong, healthy and pure. It is with this view that the *Dinkard* says: "The removal of the sin pertaining to the soul and the rendering it precious depend upon the strength of the body; (for) it is owing to the existence of the body that there is cleansing of the sin of the soul."[3] "*Mens sana in corpore sano*" is an oft quoted maxim; but,

[1] *Vide* my book, *Education among the Ancient Iranians*, p. 3.

[2] Cf. "Ever from the body's purity the mind receives a sweet sympathetic aid." THOMSON.

[3] *Dinkard* by Dastur Peshotan, Vol. IV, p. 228.

as Dr. Casartelli says, "it has always been a favourite maxim of Mazdeism.[1] Again, as Professor Darmesteter says, "The axiom, that 'Cleanliness is next to Godliness,' should be altogether a Zoroastrian axiom with this difference, that in the Zoroastrian religion Cleanliness is a form itself of Godliness."[2] Such being the case, it is no wonder, that in the Avesta, and among the followers of the Zoroastrian religion, a good deal of importance is attached to health laws and to the purification of the body, which is a step toward the purification of the soul. And, as it is religion that generally impresses upon the minds of the masses the necessity of observing those laws of health and purification, their observance has taken the form of religious observances and ceremonies.

Two Objects of Purificatory Ceremonies

Thus, we see, that purification is held essential among the Zoroastrians from two points of view: (1) the health point of view and (2) the moral point of view.

Firstly, from the point of view of health, men come into contact with impurities existing in the air, water and earth. When they know that they have so come into contact, they must purify themselves, and that, not only for their own good, but also for the good of others among whom they are likely to spread contagion. Not only should they purify themselves, but also their household utensils and things which have come into contact with impurities. Again, there are times and cases when they

[1] *La Philosophie Religieuse du Mazdéisme sous les Sassanides*, p. 128.

[2] *Le Zend Avesta*, II, Introduction, p. x.

know that they have not come into actual visible contact, but when there are chances that they may have come into contact with some impurities. In those cases also it is thought advisable that they may wash or purify themselves.

Secondly, as mind receives some sympathetic aid from the purity of the body, and as the effect of cleanliness extends to moral character, purification of the body serves as an emblem of the purity of mind.

There are four kinds of purificatory ceremonies among the Parsis. They are the following:

Four kinds of Purificatory Ceremonies

A. Padyab
B. Nan
C. Barashnum
D. Riman

(A) PADYAB

The *Padyab* is the simplest form of purification, or ablution, which a Parsi has to go through several times during the day. The word literally means "the throwing of water (*ab*) over (*paiti*) the exposed parts of the body." The rite or ceremony of the *padyab*, more commonly spoken of as *padyab-kusti*, consists of three parts. (*a*) The first part is the recital of a short prayer or formula known as Khshnaothra Ahurahe Mazdao, signifying that the person who performs the rite does it to please or recognise *Ahura Mazda*. (*b*) Having recited it, he washes his face and the exposed parts of the body, such

What is the Padyab?

as hands and feet. This is the *padyab* proper. (*c*) He finishes the process by performing the *kusti* ceremony; *i.e.*, untying and retying the *kusti* (sacred thread), with its prayer. The following are the occasions on which a Parsi has to perform the *padyab*:

1. On rising from the bed in the morning.
2. On answering the calls of nature.
3. Before taking meals.
4. Before saying prayers.

(B) NAN

The *padyab* is the ordinary daily form of purification of only the exposed parts of the body. The *nan* is a higher form for the whole body and is taken on certain occasions with the help of a priest. The word *nan* is a contraction of the word *snan*, which we find in Sanscrit in the sense of 'a bath'. The rite consists of four parts:

What is Nan?

1. At first the ordinary *padyab-kusti* is performed.
2. Then follows the 'symbolic communion,' *i.e.*, the symbolic eating of a pomegranate leaf and the symbolic drinking of *gaomez*,[1] or consecrated cow's urine.
3. The recital of the *Patet*, or repentance prayer.
4. The final bath, which is the *nan* proper.

The priest who officiates at this ceremony takes with him, to the place where a Parsi wishes to go through the *nan* purification, the *alat*,

Symbolic Communion in the Second Part of the Ritual

[1] For cow's urine, as a supposed disinfectant, *vide* in the last number, The Funeral Ceremonies.

i.e., the religious requisites which consist of the following things:

(*a*) *Nirangdin; i.e.,* the consecrated cow's urine with which is mixed a little *bhasam; i.e.,* the consecrated ash of the Atash Behram, or the sacred fire of the first grade.

(*b*) A pomegranate leaf.

(*c*) A little sand.

The candidate, after performing the *padyab,* recites the *baj,* or prayer of grace recited before meals. He chews one or two leaves of the pomegranate[1] tree, given to him by the priest, and drinks a few drops of the consecrated urine. Before drinking it, he recites a short formula, saying: "I drink this for the purification of my body, for the purification of my soul." He finishes the *baj* performs the *kusti,* recites the *Patet,* and then goes through the bath; *i.e.,* the *nan* proper.

The Nan Proper

The candidate then retires to a bath room, recites the Khshnaothra Ahurahe Mazdao formula, undresses himself, recites a part of the *Sraosh-baj* placing his right hand over his head, because praying with an uncovered head is prohibited. The priest hands him from outside, with a long spoon tied at the end of a long stick having nine knots and called *navgar* or *navgireh;* (*i.e.,* a stick with nine knots), various articles believed to have purifying effects. At first, he hands him three times the consecrated urine, which is rubbed over the body thrice. Then, he gives him thrice, a little sand, which also is rubbed

[1] The pomegranate is a symbol, representing vegetable creation. It is also a symbol of fecundity and fertility and also of everlasting life.

over the body thrice. Next, he gives him thrice, *ab* or the consecrated water, which also is rubbed over the body thrice. A few drops of the consecrated water are generally sprinkled over the new suit of clothes which the candidate has to put on after the bath. After these applications, the candidate bathes with water which itself is consecrated beforehand by a few drops of the *ab* or consecrated water. After completing his bath, he puts on the above mentioned set of clothes, finishes the *Sraosh-baj* prayer and performs the *kusti,* which finishes the *nan* purification.

The following are the occasions on which a Parsi goes through this form of purification:

The occasions for the Nan purification

1. The Naojote or the Investiture with sacred shirt and thread.

2. The marriage.[1]

3. By women, at the end of their period of accouchement.[2]

4. By some devout persons, on the occasion of the Farvardegan holidays at the end of the year.[3]

(C) BARASHNUM

What is the Barashnum?

It is enjoined in the *Vendidad*[4] that the purification of the different parts of the body under this higher form of purification must begin from *bareshnu; i.e.,* the head.

[1] Cf. The bridal bath among the ancient Greeks. (*The Home Life of the Ancient Greeks,* by Prof. Blümner, translated by Alice Zimern, p. 137).

[2] Cf. The custom among the ancient Hebrews and the early Christians. (*St. Luke,* II, 22)

[3] Cf. The occasion of general lustration among the ancient Romans.

[4] Chapter VIII, 40.

Hence the name *Barashnum*. This form differs from the preceding two in several respects.

(*a*) While the *padyab* is a bath of one or two minutes and the *nan* of about half an hour, the Barashnum, which originally had the object both of purification and segregation, lasted nine days.

(*b*) While the *padyab* requires no priest, and the *nan* requires one priest, the *Barashnum* requires the services and help of two priests.

(*c*) The first two can be performed in any ordinary house or in a temple, but the *Barashnum* must be gone through in a particular open-air place, called the *Barashnum gah,* or the place of *Barashnum*.

The Original Object of the Barashnum.

The original object of the Barashnum, as referred to in the *Vendidad,* seems to have been to purify those who had come into contact with the worst forms of impurity, which, from a sanitary point of view, would be dangerous or infectious. For example, a man, who had come into very close contact with a corpse, was, in ancient Iran, required to go through this purification. Some deaths occurred from infectious diseases; and so, the 'contacts;' *i.e.,* the persons, who had come into close contact with the deceased, were likely to spread contagion. They were therefore required not only to go through the purification of several baths, but also through segregation for nine days. This reminds us of the modern *quarantine* of ten days. Thus, at first, the *Barashnum* was a particular form of purificatory bath and segregation. The above original object seems to have been widened, perhaps with a view to greater caution. Sometimes, it is difficult for ordinary men,

and, at times, even for experts to determine whether the disease, from which a man dies, is infectious or not; so, for the sake of caution and safety, it seems to have been enjoined that the living must keep themselves at a distance from the bodies of the dead, whether they died of infectious diseases or not. Those who did not do so had to go through the long form of purification and segregation of the *Barashnum*. To have a clear grasp of the original object of this great purification—which was a purification as well as an isolation—we must bear in mind the original principle. It is thus referred to by the late Professor Darmesteter, when speaking about the ceremonies for the disposal of the dead body: "The principle which governs the ceremonies of the first order is the fear of contagion, or, as the Avesta says, of the Druj Nasu, the Druj of carrion. Death, that has once come, rests. The visible proof of it is given by the corruption which at once goes on in the body and spreads infection round about. It is represented in the form of a horrible fly which hovers over the corpse. All the ceremonies of this order can be summed up in two words, which are the same as sum up to-day all the prophylactic measures in case of an epidemic: (i) to cut off the communication of the living with the centre of contagion, real or supposed and (ii) to destroy the centre itself."[1]

On the subject of purification itself, Professor Darmesteter speaks thus:

"Purity is, after birth, the greatest good for man." This is the principle which dominates the *Vendidad*. The word for purity, *yaozhdao*, though it associates with it a moral

[1] Translated from the *Zend-Avesta*, Vol. II, pp. 146-147.

idea or impression, has not lost, before all, at least in the *Vendidad*, a conception purely physical; and the word cleanliness (*propreté*) shall be the most exact if it has taken the moral reflex, which the Zend (rendering) expression has, and which, for example, the English word 'cleanliness' has. The axiom 'Cleanliness is next to Godliness,' would be altogether Zoroastrian, with this difference, that in Zoroastrianism, cleanliness is a form itself of Godliness.

The legal impurity has always physiological causes. Above all, the corpse is an impure object. . . . He who speaks of impurity speaks of contagion because the corpse engenders putridity and pestilence. . . . The purification has for its object the expulsion of this contagion which passes from the dead to the living and from one living person to another, and the theory of impurity and purification reduces itself in fact to a theory of hygiene. . . . .[1]

During the purification, the impure remain isolated from others (the faithful), who would otherwise be defiled, in a sort of lazaret. . . . One sees that they; *i.e.*, the funeral ceremonies, are summed up in two words—two words of hygiene—namely, to isolate the centre of infection and to destroy that centre. What distinguishes the Zoroastrian conception from the European conception is, that we busy ourselves with isolating and destroying the dead element only in case of diseases said to be infectious, but in Zoroastrianism, death is always infectious and contagious.[2]

The Present Object of the Barashnum

Latterly, the original object of the *Barashnum* purification has been still further widened. At times, it is intended to serve symbolically as a means of mental purity. In some higher forms of liturgical ceremonies, it serves as a kind of mental as well as physical purification.

Now-a-days, it is priests mostly, who go through this ceremony. The professional corpse-bearers also go through the ceremony when they give up their work, but they do not recite the Yacna prayer at the end, as the priests do. That the corpse-bearers go through the ceremony, is in

[1] Translated from *Le Zend-Avesta*, II, Introduction, pp. x, xi.

[2] Translated from *Ibid*, p. 12.

accordance with the spirit of the original enjoinment of the *Vendidad*. But, in the case of the priests, it is not enjoined by the *Vendidad*. It seems to have been a much later innovation. The priests, who qualify themselves for the priesthood and for the performance of certain higher liturgical services of the temple, are required to go through this purification, with a view to purifying themselves physically before officiating at the higher ceremonies, lest they may have, by chance, come into contact with impurity. Thus, this purification, has assumed a symbolic signification, suggesting that the priest, who wishes to officiate at the liturgical ceremonies, must first purify himself physically by the baths, and then mentally in the retreat of nine days, which formerly was a period of physical segregation. The original object of purification from a likely contact with infection has thus been changed. It has further degenerated. For example, a priest while taking a *Barashnum* declares, that he does so for the *tan pak* of A, B or C; *i.e.*, he goes through the ceremony, so that the body, the physical body of any particular living person or the spiritual body or soul of any particular dead person, may have the efficacy of, or may be benefited by, that purification. All this is a later degeneration from the original object and spirit of the *Vendidad*.

The Barashnum Process

We have so far seen, that the object with which the purification was originally enjoined, seems to have been hygienic[1] and well-nigh in the spirit of modern

[1] *Vendidad*, IX. 1-57; VIII. 35-72; XIX. 20-25.

sanitation. The process, as described in the *Vendidad*, seems, at present, to be very tedious, but we must look to the times in which it was instituted and also to other beliefs and practices of the times. Again, as observed above, the object of the Barashnum has been much changed. At first, it was, if not solely, at least mainly, intended for those who had come into direct contact with the dead and who were believed likely to spread infection. But now, it is merely looked upon as a process of purification to be gone through by a priest to be qualified to perform certain liturgical ceremonies. There are several facts which show, that the original object or the original spirit of the enjoinment has been much changed or lost. For example, *(a)* while the *Vendidad*[1] enjoins, that the *Barashnum-gah* or the place where the *Barashnum* purification is gone through, should be at some distance from the place where the religious ceremonies are performed, the modern practice, of course as forced under certain circumstances, attaches it to the Fire Temples where the ceremonies are performed. Naosari and perhaps one or two other Mofussil towns are the only places where their *Brashnum-gahs* are far away from inhabited places and from the temples. *(b)* Again, while the *Vendidad* enjoins, that after the water purification in the *Barashnum*, the person must go through a certain kind of fumigation, or sterilisation, the modern practice has nothing of that kind. *(c)* In the *Vendidad* there seem to be grades or forms of *Barashnum*, which vary according to the state of decomposition of the corpse with

[1] IX, 1-11.

which the person came into contact. For example, in one place, the *Barashnum* purification refers to a person who becomes a *riman; i.e.,* defiled by a long contact with the dead.[1] In another place, it refers to one who has come into a short contact, and that even in a less advanced state of decomposition.[2] In such cases of variations of contact the purification enjoined is also more or less stringent, as the case may be. In a simple case of contact, the purification is very simple.[3]

But, in the modern practice, where it is principally the priests who go through the process, there seems to be no variation, but merely one rigid form. We need not go into details about the *Barashnum* processes, because, neither will they interest the ordinary reader, nor can one get a clear grasp of them without actually seeing them once. We will simply say here, that the materials for purification and a part of the process of ablution are well-nigh the same as those in the *nan,* but the applications are repeated. Again, the most important thing is, that the candidate has to go through a kind of retreat of nine days and nights, for which reason, the *Barashnum* is often spoken of as "the *Barashnum* of nine nights". During this retreat, he is not to touch any body, or any articles other than those set apart for his use. Again, he has to pass thrice, during the period, through small ceremonial baths. He has to pass these days in constant prayer.

[1] *Vendidad.* IX, 1-57.
[2] *Ibid.* VIII, 35-72.
[3] *Ibid.* XIX, 20-25.

(D) Riman

As we have said above, the *Barashnum* purification, though originally a purification for those who have come into contact with the dead, especially the dead who died of infectious diseases, has now, with its accompanying retreat and Khub ceremony, come to be a form of purification for the priests who wish to perform some of the greater liturgical services in the temples. So, now-a-days, those, who have come into contact with dead bodies in ways that have been prohibited, go through a simpler form of purification, which is known as 'Riman' purification. In this purification also, the *alat,* or the materials of purification, and the processes of the baths are almost the same as those in the *nan* purification.

III. Initiation Ceremonies

By initiation, we mean an introduction into a certain organisation by the performance of certain rites and cermonies. Of this initiation we have two kinds:

Two kinds of Initiation.

A. The initiation of a Parsi child into the fold of the Zoroastrian religion. This initiation is known as the Naojote.

B. The initiation into the priesthood. This is known as Navar and Martab.

We will first speak of the Naojote, or the initiation of a child into the religion, through the investiture with sacred shirt and thread (*sudrah* and *kusti*).

(A) Naojote or the Investiture with a Sacred Shirt and Thread

The word Naojote is made up of two words: *nao* (Avesta *nava,* Sanskrit, *nava,* Latin *novus*), new, and Zote (Avesta *Zaotar,* from *Zu,* Sans. *hu*), to offer prayers. Hence, the word means "a new initiate to offer Zoroastrian prayers". The ceremony is so named, because, it is after its performance, that a Zoroastrian child is said to be specially responsible for the duty of offering prayers and observing religious customs and rites.

Meaning of the word Naojote

Seven is the age, at which it is enjoined to initiate a child.[1] In case the child is not sufficiently intelligent to understand the ceremony and to know its responsibilities, and in case of certain unavoidable circumstances, it is permitted to postpone the ceremony to any age up to fifteen, at which time the investiture must take place.[2]

Seven is the Age for the Investiture

The child is, at first, given the sacred bath known as the *nan* purification, described above. It is then taken to the room where the parents, their relatives and friends, and the officiating priest with one or more other priests, have assembled. The part of the child's body which is to be covered by the sacred shirt is covered by a sheet of cloth which can easily be removed. The child is made to sit before the officiating priest, who places in

Ceremony proper of the Investiture

[1] *Vendidad*, XV, 45; Dastur Peshotan's *Dinkard*, Vol. IV, pp, 263-264, Chapter 170.

[2] *Vendidad*, XVIII, 54; Sad-dar, X, 1. *S.B.E.*, Vol, XXIV. p. 268.

its hand the sacred shirt with which he is shortly to invest it. The priest and the child recite the *Patet* or its special sections. If the child does not know the *Patet* by heart, it recites, several times, the sacred formula of Ahunavar prayer. Then follows the investiture proper, which consists of four parts:

(a) The recital of the Declaration of Faith by the child, at the instruction of the priest.

(b) The recital of the *Nirang-i-kusti,* or the *Ahura Mazda Khudai* prayer.

(c) The final recital of the Articles of Faith by the child with the priest.

(d) The recital of the *Tan-daructi,* or benedictions by the priest.

The Declaration of Faith and the Recitals

(a) The declaration of faith, which the child is asked by the priest to make, before investing it with the sacred thread, runs as follows: "Praised be the most righteous, the wisest, the most holy and the best, Mazda-yacnan Law, which is the gift of Mazda. The good, true and perfect religion, which God has sent to this world, is that which Prophet Zoroaster has brought here. That religion is the religion of Zoroaster, the religion of Ahura Mazda communicated to holy Zoroaster."

(b) On the child making this declaration, the officiating priest with the recital of the Ahunavar prayer, invests the child with the sacred shirt. Then, with the recital of the Nirang-i-kusti, he *invests* it with the sacred thread.

(c) The child, thus being invested with the sacred shirt and thread, pronounces with the priest

the articles of the Zoroastrian faith. The most important part of these Articles of Faith is that wherein the child pronounces its belief in the efficacy of one's own good thoughts, good words and good actions. A Parsi has to believe, that for the salvation of his soul, he has to look to nobody but himself. Nobody, no priest, no intermediary, will intercede for him. For his salvation, he has only to look to the purity of his own thoughts, words and actions. The pivot, on which the whole of the moral structure of Zoroastrianism turns, rests upon this triad of good thoughts, good words and good deeds. The recital of the Articles of Faith finishes the ceremony proper.

(d) There only remains the recital of the Tan-daructi (lit. health of the body) or the benediction by the officiating priest, invoking the blessings of God on the new initiate.

Symbolism of the Sudrah or Sacred Shirt

The sacred shirt is symbolic in its structure. It is made of white cambric. White is symbolic of innocence and purity, and, as such, is a characteristic colour in the Mazdayacnan, or Zoroastrian religion.[1] The shirt is made of two pieces of cloth, sewn together at the sides, so that one seam may be on the right side and the other on the left side, thus dividing the sheet into two parts, the front and the back. Those two parts are said to be symbolic of the past and the future, both related to each other through the present. The front part reminds a Zoroastrian of his duty to persons and institutions of past ages. We owe a duty

[1] *Yasht*, X, *Meher*, 126.

to those who have gone before us—to our ancestors, our forefathers, our departed dear ones, to all of the past generations who have preceded us. We also owe this duty to our superiors. The back of the shirt must remind us of our duty to the future—to our children, to future generations. It must remind us of our duty to our inferiors who are still to rise to our positions. In short, these two parts of the shirt—the front and the back—are said to indicate to us, to say to us, as it were: "Look straight in front, bearing in mind that it is the past that has come up to the present, and will lead to the future."

The Girah-ban of the Shirt

The most important part of the shirt is the *Girah-ban* (lit. that which preserves the knot), which signifies loyalty to or faith in the religion. The *Girah-ban* is also called the *Kisseh-i-kerfeh*; *i.e.*, the purse or the bag of righteousness. It is put up in the form of a purse or bag, a little below the portion of the shirt which covers the part of the body below the throat. It indicates symbolically, that a man has to be industrious and righteous, and has, not only to fill his bag or purse with money, but also with righteousness. Thus the *sudrah* (lit. the path of advantage or righteousness) is symbolic of purity of life and action and of righteousness.

Symbolism of the Kusti or Sacred Thread

The word *kusti* is variously derived, but the probable derivation seems to be *kost*; *i.e.*, limit or boundary. Thus *kusti* is that which keeps us, or reminds us to keep ourselves, within proper limits, or boundaries. *Sudrah*, or the sacred shirt, symbolises the path of righteousness and the *kusti* symbolises one's duty to confine himself within the proper limit of the path of righteousness. It indicates a direction in the path of morality.

The *kusti*, being prepared from the wool of a lamb, which has, in all ages, been considered the emblem of innocence and purity, is held to be a badge reminding a Zoroastrian of the purity of life and action which he has always to observe. Before being used, it is consecrated by a priest. The seventy-two threads which make up a *kusti* are believed to remind a Zoroastrian of the seventy-two chapters of the Yacna, an important liturgical prayer. The twenty-four threads, which make up each of the three tassel-like *laris* or string-ends, symbolise the twenty-four sections which were believed to make up the *Vispard*, another liturgical prayer. The six parts, or strands, each of twelve threads, into which the seventy-two threads of the *kusti* are divided at the time of weaving, are said to symbolise the six religious or ceremonial duties of a Zoroastrian.[1] The twelve threads in each one of the above twelve parts and strands symbolise the twelve months of the year. The six *laris* or tassel-like string-ends, three at each end of the *kusti*, symbolise the Gahambars, or the six season-festivals of a Zoroastrian year. The hollow of the thread symbolises the spaces between the earth and heaven. The doubling or twisting of the thread in the process of preparing the kusti, symbolises the connection between the present

[1] *Sad-dar*, VI, 2; *Shayast la Sayast*, XII, 31; *Minokherad*: IV. The number and the nature of the duties, however, vary in different books. *Vide* the *Sir-nameh-i-raz-i-Yazdani*, Mr. P. J. Hataria's Persian text, pp. 18-40.

corporeal world and the spiritual world. The two worlds are so connected that what you sow in this world you will reap in the other. The turning of the *kusti* inside out in the process of preparation, has a somewhat similar signification: it symbolises the passage of the soul from the corporeal to the spiritual world. The weaving or uniting together of all the threads into one, points to universal Brotherhood.

The Occasions on which the Kusti is to be untied and re-tied

It is enjoined that, except at the time of bathing, a Zoroastrian must always have the sacred shirt and thread on his body. The thread is to be untied and readjusted at the following times:

1. Immediately on leaving one's bed in the morning.
2. After ablutions and answering the calls of nature.
3. Before saying prayers.
4. After bath.
5. Before meals.

A modern Parsi sometimes neglects to do so on the first and fifth occasions out of the above five, but he generally observes the enjoinment on the second, third and fourth occasions. When performing the ceremony, one always turns toward light.[1] In the morning, he turns toward the east; in the afternoon and evening, toward the west; and at night, toward a lamp or the moon.

Signification of the process of putting on the Kusti

One must perform ablutions before performing the kusti ceremony on the above occasions. Having done so, he recites a short prayer, unties the kusti and then re-ties it with another short prayer,

[1] *Dadistan-i-Dinik*, XXXIX.

known as *Nirang-i-kusti*. It is passed around the waist three times with two knots, one in front and another at the back. According to the *Sad-dar*,[1] the knots are said to symbolise certain religious and moral thoughts. While forming the first half of the first knot in front, a Zoroastrian must think, that Ahura Mazda (God) exists, that He is ONE, is holy and is matchless. While forming the second half of the first knot, he must remember that the Zoroastrian religion is the word of God and that he must have full faith in it. While forming the first half of the second knot at the back, he is to remember, that Zoroaster is the prophet of God, that he is his guide and that he shows the proper path of worship. While forming the second half of the second knot, he is to bear in mind, that he has always to attend to "Good thoughts, good words and good deeds". A knot symbolises a resolution; so, these knots of the sacred thread symbolise resolutions for the above thoughts.

The Symbolic Signification of putting on the Kusti on the Waist

The *kusti* is a kind of belt. "*Kamarbastan*," *i.e.*, to tie round the waist or to put on the belt, is a phrase which has come to mean "to be ready for work". So, according to the *Dadistan*, the putting on of the *kusti*, signifies, that the wearer thereby symbolises his readiness to serve God. A person standing before his superior, with a belt about his waist, shows that he is ready to obey the orders of his master or superior. So, a Zoroastrian, with his waist girded by the belt of a *kusti*, shows his obedience to the Great Master.

[1] *Sad-dar*, X.

(B) The Initiation into the Priesthood

The Navar and the Martab

Only the son of a priest can become a priest. He has to go through two grades of initiations. They are:

1. The Navar.
2. The Martab.

The Navar

The word Navar means " a new carrier of offerings, or performer of rites".

To initiate the son of a priest into priesthood, he must be made to pass through the following stages of ceremonies:

1. The Barashnum.
2. The Gewra.
3. The Initiation proper.

The first Stage of Initiation

The candidate has to pass through two Barashnum purifications. The first is said to be for his own *tan pak*; *i.e.*, for his own purification, and the second is for the *niyat* (lit. intention) *i.e.*, for the religious meritoriousness of the person in whose memory he becomes a *navar*. The general practice is that a layman, say A, pays a certain sum to the candidate, and he (the candidate) is said to be the *navar* of that person, A. That person, A, need not always be a layman. He may be one of the family of the candidate himself. Again, a living person may get the candidate to go through the initiation in honour of a deceased relative or friend. So, the second Barashnum is taken in the name of that person, living or dead. We have explained above, what the Barashnum purification is.

The Second Stage: The Gewra

The candidate is initiated into the priestho by two priests. They, in ord to qualify themselves, must through a ceremony that las for six days and is known as the Gewra ceremony It consists in the performance, for six mornings, o the Yacna ceremony, wherein, each of the two priests officiates, in turn, every morning, as the *Zaoti* and the *Rathwi*.

The Third Stage: The Initiation proper

On the sixth day of the Gewra ceremony, the priest, who has, on that day, performed the Yacna ceremony initiates the candidate. The candidate goes through his ordinary bath with all its formalities and puts on a new suit of clothes. H is then led to the Fire Temple in a processio which is attended by friends and relatives invite by the parents. In Bombay, which is thickly i habited, the procession is formed in the temple itse The candidate puts on the full ceremonial dre bears on his shoulders a shawl and carries a m *(gurz)* as insignia of dignity and authority. When procession arrives at the place of initiation, candidate removes his full dress, lays aside above insignia of authority, and, under the gui of one of the officiating priests, presents h before the assembly. The initiating priest loud voice addresses the assembly (the A as follows: " Doth it please you that this may be admitted?" The head or the s waiting for a few seconds, takes the assembly for its pleasure and conser his pleasure gives the consent

are using anes; orking, of the own. It the Spirit ne puts down into the lower

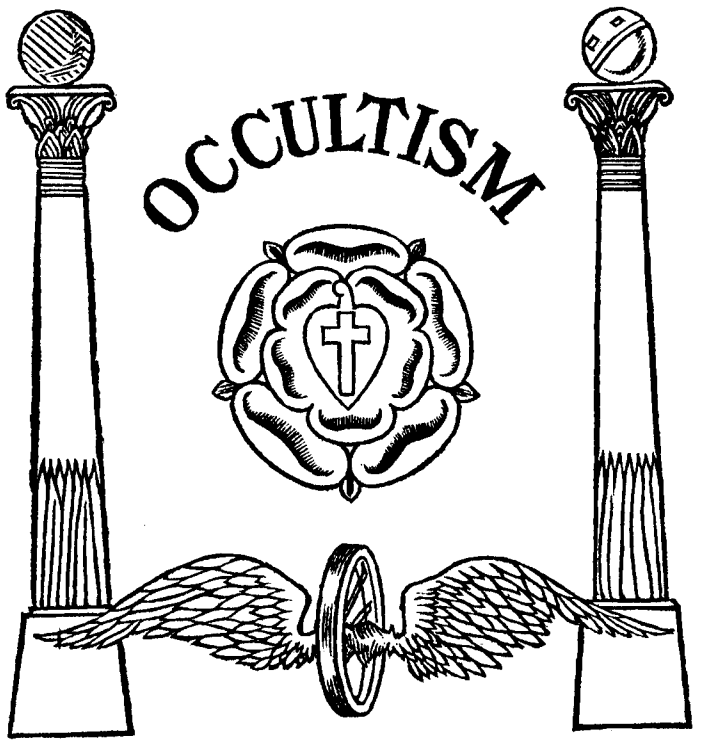
is then taken to the *Yazashna-gah; i.e.,* the place of the liturgical services, and performs the Yacna ceremony. He then performs the Baj and the Afringan ceremonies. These are repeated for four days. He is then qualified as a priest.

The Martab

The Martab is the second grade in the initiation of priesthood. The Navar ceremony entitles the candidate to perform only a few liturgical services. He cannot officiate at what may be called the higher and the inner liturgical services performed in the temples. To qualify himself to do so, he must go through this second grade of initiation. The word Martab is *martabeh* in Arabic nd means a step, rank or dignity. So a priest ho has become a martab is one who has acquired e rank (*martabeh*) of a priest. In this ceremony, e candidate goes through one Barashnum ceremony, d after its end on the tenth day, performs the cna ceremony on the eleventh day. He then forms the Vendidad ceremony at the midnight of same day. He is then qualified as a full priest, able of officiating at all ceremonies.

(To be Concluded)

Jivanji Jamshedji Modi



INVESTIGATIONS INTO THE SUPER-PHYSIC

By ANNIE BESANT, P. T. S.

(Concluded from p. 757)

IN dealing with super-physical researches—
in the world of science and not of re
There are great truths known to the Ma
none of us are able to reach and to
If any of these are given out by
people can accept them or not, a
view they take as to the authorit

and the reliability of the transmitter. But when we are dealing with investigations into other worlds, into the past of our globe, into the various evolutions that have gone on in our solar system; when we are dealing with investigations into races and sub-races; when we are concerned in reading the story of the past, whether as applied to the history of humanity or not; on the whole of these things we are not in the region of revelation, we are in the region of research; exactly the same canons that we apply to research of the ordinary scientiic kind, exactly the same caution in accepting esults, exactly the same readiness to repeat experients that have been made, to revive opinions, to ast conclusions that may have been arrived at insufficient data—the whole of these things ch are commonplaces when we are reading ut botany or electricity, that we take for granted all our ordinary scientific studies, the whole of e apply when anyone begins studying the inigations of those who are carrying on researches region subtler than that dealt with in the ary sciences; they are making experiments; are relying as much on their own observaand on comparing those observations with f others, as must any scientist in the obscurer of investigation; they put forward what ve observed, but they do not ask that their shall be regarded as part of some great ture, to be looked upon with the utmost not to be challenged. Students must atmosphere altogether, when dealing se senses are merely a little better

developed than their own, senses that everybody will be having some time hence, it may be fifty, one hundred or two hundred years hence, but senses that are in the course of evolution, that all men have to some extent, that many have to a considerable extent. Research becomes mischievous and harmful in its results when the senses used in it are looked upon as some sort of divine gift, instead of as the result of a strenuous forcing process, so that a person possessing them is placed on a pedestal, or treated like a sybil of ancient days through whom some God was speaking. They are merely senses of a finer and keener kind than the physical, but belonging to the phenomenal world just as much as the physical belong to it; observations made through them depend for their value on careful attention to the objects observed and rigid accuracy in reporting that which has been perceived. Some people may consider that this is a very cold and prosaic way of approaching a subject which is enwrapped to them in glamour and mystery. But when glamour and mystery only mean that they do not understand the question and the methods of investigating it, is it not better to get rid of them? Is it not safer and saner to realise that there is no more mystery and glamour in examining the after-death state with the clairvoyance, than in examining the Tyrol with the physical?—no more, but *also just as much*. For to see a daisy is a thing as wonderful and mysterious as to see an angel, and the colours of the sunset are as full of glamour to the physical eye as the shimmer of colours in a

I have said that there is a large class of super-physical phenomena a knowledge of which affects human life and human conduct. To know something of these not only immensely widens our view of life, but the possession of such knowledge is very important in the guidance of our life now. If we understand after-death conditions and their relations to our conduct here, we can so think, desire, and act now, as to ensure favourable conditions then. Ours is a continuous life, and a knowledge of that which is 'beyond the veil' is of vital importance in the sane and rational guidance of our life in this world. Moreover, we are living in these worlds all the time, and an increasingly large number of people are more or less susceptible to the vibrations of the finer matter composing these worlds. It is very satisfactory to find that in these matters there is a concensus of opinion among observers as to the main points, and variations are confined to details. The literature on these is voluminous, both inside and outside the Theosophical Society, and many small variations will be found in statements concerning these phenomena. It will be useful to understand how variations must arise even among fairly developed seers.

There is one great difference between physical and super-physical research—the apparatus used in each respectively. The physical plane scientist, investigating that which escapes his vision by distance or its minuteness, uses an instrument external to himself, a telescope, a spectroscope, a microscope. The super-physical scientist, under similar conditions, develops within himself the necessary

apparatus. Intelligence, as M. Bergson points out, works on inorganic matter by means of arrangements of inorganic matter, while instinct modifies organic matter into the organ it requries within its own body. In this, occult investigation resembles instinct, in seeking its instruments from the life of the organism, from the consciousness as a whole; desiring to see, the man creates out of his appropriated matter the organ of vision; he must evolve, by a steady and well-directed exercise of the will, organs which are practically new, and only then can he call on his intelligence to use them as organs of observation in the world from which has been taken the materials for their fabrication. The Occultist has, however, this advantage over his fellow-scientist of the physical plane, that the latter must work with instruments which he cannot carry beyond a certain limit of delicacy; whereas the Occultist can continue to create subtler and subtler instruments, right up to the level of the subtlest phenomenon in his solar system; and when he goes beyond the solar system he can again create instruments suitable to the new conditions.

We must remember that while the senses are being used, it is the man himself who is using them, and he is using them from the higher planes; the higher the vehicle in which he is working, the better can he control the observation of the senses going on on the planes below his own. It is the spiritual ego, brooded over by the Spirit himself, who is the observer, and he puts down his power of perception as senses into the lower

bodies, and this power works in their organs of sense; those organs of senses which work on the lower planes, astral and mental, will be subject to conditions very similar to those working on the physical plane, and these are not difficult to understand.

Let us consider how we see. We say: 'I see,' or: 'I observe;' but I am inclined to think that very few people analyse the complexity of what seems to them to be the very simple act of sight. In most acts of vision there is a little real sight and a great deal of memory. What we call 'sight' is a complex, compacted of the translation of the impression just made on the retina and the memory of the whole of the past impressions made by the same or by similar objects. We are not simply seeing the object with the eye; we have laid up in our memory the images of a number of similar perceptions, and we weld the whole of these into our present perception, and then say: 'I see.' It is useful to realise this. If we look at the photograph of a friend, we recognise it; a baby or a dog looks at it, and does not relate the flat image on the card to the living father or master whom he knows and loves. We see, for the first time in this life, a number of Spaniards, or Indians; we say: "How alike they all are." We confuse them together. They do exactly the same with us. The first thing we see in a number of similar objects is that which they have in common, *i.e.*, their likeness to each other. As we multiply the sense-impressions, we gradually notice the differences, their unlikenesses to each other. We distinguish by

differences. First, we perceive the common type; then we see the minor distinctions. A shepherd is said to know each of his sheep; we only see a flock. We really at first see very little of the object of observation, and only as we see it over and over again do we begin to make our perception approximate to the object perceived. As the past experiences of each of us differ widely, we each see each thing differently to a considerable extent; we bring to each new observation a different mass of memories, and these modify the present perception thereof. Hence, apart from mere carelessness, people really see physical objects differently, the greater part of each act of perception being memory, and this being different in each.

Apply all this to observations on the astral plane. The length of time during which the seer has been able to see astrally is an important factor in his accuracy. As he grows more and more accustomed to that world he will perceive differences more clearly, and be less deceived by likenesses. When he meets a new object, he will at once distinguish it from many other objects of a similar type, whereas the new observer will see the likeness and ignore the differences. Accurate observation there, as here, will depend on experience and memory. An account of early observations will err on the side of likeness, and the beginner will note similarities where the more experienced seer observes difference. His view of the astral world will only gradually become more and more detailed and exact.

Next, we must consider the differences between people in this world, as to accuracy, alike of observation and report, differences which largely arise from differences in the power of paying attention to a thing. The attention of some people is constantly wandering, fluttering like a butterfly from flower to flower and such people cannot be accurate, either in observing or in recording what they have seen. Not only is accuracy of observation one of the rarest things in the world, but the power of memory, which records exactly what has been seen, varies much in different observers. Inaccuracies are sure to creep into descriptions, unless the observations made are immediately written down. In fact, inaccuracy is best avoided by having present a second person to write down the record of the observation, while the observation is going on; then the seer can very carefully observe the objects before him, while the scribe can write down the words of description exactly as they fall from his lips; in this way a mistake in memory will not confuse details, and thus blur the accuracy of the record. For instance, in making the observations now embodied in *Man: Whence, How and Whither,* the two seers observed at the same time, stopping and re-examining any obscure point, discussing with each other—while the objects were being looked at—any difficult matter, while two scribes took down, independently, everything that was said, even to the most ejaculatory sentence.

The higher the vision that is being used, the more useful is it that the seer and scribe should be two different persons; the experienced observer

does not need this aid when he is observing the lower planes, which are familiar to him by reiterated observation; he normally lives consciously in the three worlds, and is thoroughly at home in them all. But observations of unfamiliar scenes demand more concentrated attention, and then the aid of a friendly scribe is invaluable.

Another thing which leads to many superficial differences of observation is the difference of interest in the different observers. If an artist, a politician, a student of religion, an artisan and an idler should visit the same country, hitherto unknown to them, and should send home descriptions of it to their friends, how different would those descriptions be. The artist's reports would lead one to think that the cities consisted of art-galleries, studios, concert-rooms, and museums, and that art was the chief interest of the nation. The politician would tell of debates, of the strife of parties, of the intrigues of statesmen. The student of religion would draw a picture of church dignitaries discussing theological questions, of conflicting doctrines, of rival sects. The artisan would report conditions of labour, the state of trade, the various crafts practised, and would show the nation as one huge workshop. The idler would write of theatres and music-halls, of dances and dinner-parties, of society gossip and dress. Their respective correspondents, if the country were quite new to them, would gain very different ideas about it. So is it with the many descriptions given by seers of the astral and mental worlds. The personal equation largely colours the observations; the man sees the aspects of life in which he

personally feels the keenest interest, and only the thoroughly trained seer gives a fairly unbiassed, full, and well-proportioned account.

Again, many descriptions given of the astral world are merely local. People talk of the astral world as though it were about the size of Birmingham or Glasgow, instead of being a world considerably larger than the physical, with an immense variety of peoples and other creatures. Many speak of it as though it could be run over in a few hours, whereas few know a tithe of its varied aspects. Observers look at certain types of people, mostly ordinary discarnate entities, as though nothing else were of interest there, and so gain but a very restricted view. Suppose that a dweller in a far-off planet were brought here and plunged into a London slum, were taken through its courts and alleys, and shown the lives of its inhabitants; suppose that having studied this, he was whisked back again to his distant home, and gave there an account of the 'world' which he had seen; his report might be very accurate—as to the slum; but it might give a very false impression of our world. An instance similar to this may be found in a very interesting little book, entitled *The Grey World*; it describes various very dismal conditions, and describes them well, but comparatively few people will go through these on the other side of death. They belong to the experiences of those only who, clinging strongly to physical life, remain in the etheric double for a considerable time after death, instead of quickly shaking it off and going on into the astral world.

Another difficulty is connected with the nature of astral sight itself. Astral vision not only differs from the physical in that any part of the astral body can be used for seeing with, but also that the observer sees through everything and round everything, so that objects take on a very different aspect from those of the physical plane, and backs and fronts, insides and outsides are at first much confused. A man's own thought-forms appear to him as independent and celestial entities; astral matter moulds itself to his thinking, and he sees a beautiful landscape stretching in front of him, unwitting that it is his own creation: he sees what he expects, for expectation has made images, and these present themselves to him as objects; recollections of earth picture themselves as astral surroundings, and people with similar ideas live together in scenes collectively constructed. The astral world to the uninstructed new-comer is as queer and unlike the reality as is the physical world to the eyes of a new-born baby. Each has to learn the conditions into which he has been plunged.

Here comes in the question of training, which, in the case of those who seek to be taught, differs much with what is called the type, or ray, of the teacher and the pupil. I may be permitted to take, as contrasting examples, Mr. C. W. Leadbeater and myself. Mr. Leadbeater, from the opening of his astral vision, was carefully trained in its use; an older disciple took him in hand, asked him constantly: "What do you see?" corrected mistakes, explained difficulties, until his observations

were accurate and reliable. I was tossed out into the astral world, left to make mistakes, to find them out and correct them, to learn by experience. It is obvious that where training is so different, results will be different. Which is the better way? Neither, or both. The first way is the better for the training of a teacher; the second is the better for the training for my kind of work. In the long run, each will acquire the powers of the other; these powers are merely obtained in a different order. And if people instead of quarrelling with each other over their differences would learn to utilise them by co-operating with and supplementing each other, great profit would ensue. One will be best in ascertaining details, the other in discovering broad outlines. More may be done together than either could do independently.

Things change in appearance as the power of vision increases. A globe is seen, and one calls it a globe. Later on, one finds that it is not a globe, but the physical end of a form composed of higher kinds of matter. Down here the solar system consists of globes rolling in their orbits round a central sun. From a high plane the solar system looks like a lotus flower, its petals spread in space, its golden centre the sun, and the tip of each petal a world. Was one wrong to speak of a world as a globe? No; it is true on the physical plane. But later, one sees things differently. We see things down here as we might see a picture through holes in a veil which covers it; through the holes we see patches of colour; remove

the veil, and the patches are part of a garment, of a hand, of a face. Alas! our senses shut out more than they reveal; they are holes in the wall which imprisons our perceptive power. They often deceive us; but such as they are, with all their defects, we must make the best of them. Even talc windows in a wall are better than none.

Moreover, observers, like other people, grow and develop, and the observations of to-day will be much fuller than those of twenty years ago, unless they have stood still during that period; if they have grown, then they will be using much improved powers, which will enable them to be much more minute and accurate than before. Unless students realise that researches are being made by people who are still growing, they will be upset by all new discoveries. Super-physical investigations are like the gropings of scientists on the physical plane. The higher senses grow more delicate, just as the scientist manufactures for himself finer apparatus. The records of research should be taken as the work of investigators who have made them as accurate as they can, and who hope to make them fuller and more accurate by and by. We are evolving persons, studying an infinite universe. The worst thing anyone can do is to take our imperfect studies as a "Thus saith the Lord". There are no authorities, absolute and infallible, in the Theosophical Society.

Let me take as an example the investigations made into the atoms by Mr. Leadbeater and myself, in 1895 and in 1907-8. In 1895 we said that the ultimate physical atom disintegrated into astral

matter. That was what we saw. In 1907-8, using other sight, we found that between the ultimate physical atom and its appearance as astral matter a whole series of changes intervened, a series of disintegrations into ultimate bubbles in æther, and of integrations back to astral matter. The case is analogous to the study of an object under the lower and higher powers of a microscope. You look at it through a low power and describe it; say, that you see little separate particles, and that you so describe them in your record of your observation. You put on a higher power; you discover that little threads of matter, too fine to be visible under the low power, link the particles together into a chain. The first record can hardly be said to be wrong; it recorded accurately what was seen under the low power, the *appearance* presented by the object. All vision can only tell of appearances, and we may always be sure that its records are imperfect. We enlarge our perceptions as we ascend from one plane to another, and gain a completer view of each object.

Only well-trained and experienced seers will avoid the errors which result from looking at facts through a veil of their own thought forms, and this causes further differences. A Roman Catholic untrained seer will find in heaven the Madonna and Child, the Christ and the Saints; the Hindu will find Shri Krishna and Mahadeva; the Buddhist will sit in rapt contemplation before the Buddha; angels and devas will be seen crowding round; the *mise-en-scene* belongs to and varies with the prepossessions of the seer. What are the facts, without the setting?

That each man in heaven sees and worships his own Object of devotion, and into each such form, the One Lord pours something of His Life, His Love, meeting and welcoming the outpouring of the love of His devotee, for all worship *Him*, though He be wrought into many forms by many hands. Beautiful indeed is it that each man should see in heaven the Divine in the form which attracted his heart while he was on earth, for thus does no man feel a stranger in his Father's house; he is met on the very threshold by the welcoming smile of his Beloved. The untrained seer of any religion is drawn to those of his own faith, sees their Objects of devotion, and thinks that this is all there is of heaven. The trained seer sees them all, and realises that each makes his own image and that the image is vivified for him by the one divine Life; when he reads the descriptions of heaven in Christian, Buddhist, Hindu books, he recognises the objects they describe; so he recognises that which Swedenborg saw, and that which many discarnate entities describe. The differences do not make him feel that nothing can be known accurately—the effect produced on some by the great diversity of detail; on the contrary, he sees how much of truth there is amid differences of detail, and even that the detail apparently the most incongruous may give a hint of an overlooked fact to add to his store of knowledge, just as we often learn the most from things with which we the least agree. The things which do not appeal to us, the fact, or the aspect of a fact, which we have not observed, very often supply

some particular factor which is distinctly valuable in our intellectual life.

Finally: surely we ought to be strong enough and sensible enough to agree to differ where our minds are made up on any point, and to be ready to listen to views with which we disagree. I disagree on many things with Dr. Rudolf Steiner, but I was the first to draw the attention of the English-reading public to his books, and I opened THE THEOSOPHIST to his articles when it came into my hands. I advised people to read his views, *because* they were different from mine. But difference of view does not imply that we wish to ostracise each other, nor that either should drive the other out of the T.S. We have broken the yokes from our own necks; we must not make new ones, for our descendants to break hereafter.

No one of us possesses the whole truth; very far are we from the all-round view of Those "who have nothing more to learn" in our system. Generations far in the future, ourselves in new bodies, will still be extending the limits of the known, and pressing on into the unknown; we do not want our limbs to be fettered then by appeals to our present researches, exalted into scriptures, nor to find our opinions, canonised into fossils, used as walls to bar our onward progress then.

And do not be too quick to believe. Intuition is a higher faculty than observation, and the intuition of many spiritually-minded people clung to the great truths of religion when the facts discovered by science seemed to prove them false. The facts of nature have not altered, but new

aspects of them have been discovered by further observations, and values have been revised, so that intuition is being justified by the progress of the very science which it opposed. If the intuition of any reader sets itself against any discovery of any investigator, let the former be patient and suspend his judgment. He may be wrong, and may be mistaking prejudice for intuition; if so, he will presently find it out. But *he may be right,* and while the fact, if it be a fact, must remain true, the view taken of it and of its meaning may be wrong; if so, further knowledge will presently correct the error.

The Theosophical Society cannot be injured by any researches carried on by its members; its third Object justifies them in their work. But it may be injured by the blind zeal of those who pin their faith to any one investigator, and denounce all the rest. "Prove all things; hold fast that which is good." Let us study as strenuously as we can, sift all statements according to our ability, "follow peace with all men," and willingly extend to all the same liberty that we claim for ourselves.

Annie Besant

RENTS IN THE VEIL OF TIME

LIVES OF ERATO

IX

ONCE more our hero appears as a girl, this time in an Etruscan body. There is little to note about this incarnation. All that can be said about it is that her parents were well-to-do people of the cultivator class, living in a homely, comfortable style, and with their chief interests centred in vine-growing. All round the house there were vast vineyards and crowded in all the lower rooms and corridors were multitudes of variously shaped jars and amphoræ. As one looked forth from the terrace of the farm-house, one could see scattered over the landscape, temples belonging to an older order of civilisation, built in the style which we should now call cyclopean. The people of the country seem to have been peaceable and kindly in disposition, and most of them, like Erato's family, were engaged in agricultural pursuits.

It is hardly to be wondered at that Erato's life amid these conditions was practically without incident of any kind. Much of her time was spent in weaving; and here the old artistic faculty came out once more in the skill with which she

would select and combine the different colours in the pattern; and for this reason her work seems to have been much sought after by her friends and neighbours. To her skill as a weaver she added some proficiency as a herbalist, and her knowledge of simples and of the medicinal properties of plants and herbs made her much in request in times of sickness.

Beyond these points there is really nothing to record of this particular life except what belongs to ninety-nine lives out of every hundred. She grew up, married, and brought up a family, and was in every way an exemplary housewife and neighbour. It was quite a normal, humdrum kind of incarnation, in fact, about which even the most fertile ingenuity could find little of interest to say. Her husband was a good and kindly man, and her children seem to have been all healthy, happy, ordinary people. Her death took place at the age of fifty-nine, and was followed by an interval of one thousand and fifty-three years.

DRAMATIS PERSONÆ

None identified.

X

Erato's next incarnation—for the seventh time in a female body—took place in a land which had emerged out of the destruction of Poseidonis as an island, cut off by that mighty cataclysm from

the territory which had once surrounded it, and now remaining a solitary relic out of the wreckage. At the period in question it belonged to Japan, but its people seem to have been somewhat different in type from the modern Japanese, and there were still large numbers of the Ainu race amongst them. In appearance they were a round-faced folk with black hair and eyes, and for the most part were accustomed to live happy, harmless and contented lives. They possessed something which might have been called a religion, but a very vague and indeterminate one, although there were plenty of temples to be found all over the country as well as a flourishing priesthood. Glancing round at the time of Erato's birth, it was evident that the country had been in a settled, if not stagnant condition for a very long period previous to this date.

Here again it is quite impossible to unearth any very striking events out of the life. There is of course the inevitable marriage; but even this, often so pregnant with romantic possibilities, was in the present instance divested of all emotional interest by the absence on Erato's side of any wish to marry, and also of any feeling of affection for the man to whom she had been assigned. Yet in spite of this she possessed a nature so disciplined or so readily adaptable to circumstances, that she managed to live happily enough on the whole, and to maintain herself, as ever, upon a lofty pedestal of propriety and virtue, and showed herself all that could be desired in the capacity of wife and mother.

This profound domesticity, however, did not prevent the gradually developing powers from once

more showing themselves. The speciality this time took the form of painting upon silk; and in this line Erato showed herself so admirable a worker that she was constantly employed upon hangings for temples. In doing this work she seems to have preferred not to illustrate any particular scene, or event, but simply to produce something beautiful and ornamental in the way of a colour-scheme. (It will be remembered that Erato's peculiar gift for colour was remarked as early as the very first life of this series). Instead too of making any regular design, she liked to paint whatever happened to come into her head, so that we might almost call her one of the earliest recorded instances, if not the earliest, of the 'Impressionist' School! She added to all this a taste for study, and was diligent in general reading as well as in religious exercises, in which she spent much of her time.

On the death of her husband she devoted herself altogether to temple work and became a kind of nun, spending her seclusion in decorative work and proving herself particularly successful in executing large panels and screens. In these congenial duties, in study and in the care of her children, the remainder of her life passed peacefully away until, at the age of sixty-five, this desirable, albeit rather uneventful incarnation came to an end, and was succeeded by a stay in other worlds of 1513 years.

DRAMATIS PERSONÆ

None Identified.

XI

Our story brings us now to a large city not far above the apex of the delta of the Nile. It may be identified with the older Memphis. The city itself lay on the western bank of the river, and it was here that the largest temples and public buildings were to be found. But on the opposite bank there was also a town of less consideration and importance, which stretched away to the base of a line of cliffs running parallel to the river. These cliffs, which were much cut away, seem to have been the quarries of Turah, whence came the stone for the great Pyramids and other vast structures of the time. They are known to-day as the Mokhattam Range.

After a long succession of female incarnations, our hero was this time born as a male. The family into which he came was rich and distinguished. His father, a grave thoughtful man, held the office of Royal Architect, and was employed in the building and keeping in repair of palaces, public offices and certain state temples. He lived in a large handsome house with fine courtyards and extensive, well-planted gardens, one feature of which was the number of artificial lakes for aquatic birds, and particularly for a rather fierce and vicious-looking type of swan. The house and gardens lay on the outskirts of the city, and beyond them the desert sands rolled undulating far away to the west.

Here Erato passed the first years of his childhood, lovingly tended by his mother, a tall and stately lady whose whole appearance and bearing

bore testimony to high rank, and by a nurse, who was rather a friend of the family than a servant, a foreigner with golden hair and a clear white skin.

Later on, after the birth of a little brother, the boy was sent to a kind of school attached to a temple where the priests themselves acted as schoolmasters. The method of learning consisted in chanting certain phrases or verses over and over again until they were impressed indelibly upon the memory; at the same time writing was practised by tracing the characters in a shallow box filled with smooth sand. The two little boys progressed well with their studies.

From time to time they would be taken on a holiday by two elderly attendants, to one of their father's farms in the country, which lay further down the river. These expeditions they thoroughly enjoyed, entering with zest into the delights of fishing and shooting wild-fowl. The latter they did with bows and arrows; and perhaps the most curious part of the sport was that cats were trained and used as retrievers. Erato soon became quite an expert shot and, besides this, was also very clever at snaring wild birds with nets or decoys. The time came however, when he began to tire of these youthful sports. His interest took a new turn, and it became his pleasure to accompany his father to any place where building operations were going on. On these occasions he would show the greatest eagerness to learn, and would pour out a whole stream of questions, particularly with regard to the decorative part of the work.

The artistic interest thus shown was turned to account in his more private moments; for he early began to amuse himself with clay-modelling and sculpture; one of his first successful achievements in this line being a very cleverly executed figure of a cat. His taste for art increased with the years and long before he reached manhood he had dreamt of devoting himself entirely to an artistic career. It was a bitter disappointment to him therefore when his father, instead of allowing him to follow his bent and to take up a profession in one branch of which he himself had already attained such eminence, insisted upon his entering the army and taking up a line of life for which he felt little aptitude or inclination. Many were the arguments and discussions which took place between father and son on this question; but the older man's will eventually prevailed and, most reluctantly, our hero was forced to enter the King's body-guard as a kind of sub-lieutenant. His work at first consisted only in mounting guard, doing escort duty, and being present with the body-guard upon state occasions.

In the course of his duties he seems to have won the notice of the Pharaoh himself and to have been regarded by the latter with kindly interest. The Pharaoh was a fine looking man of regal mien and commanding intelligence. On high occasions he appeared wearing on his kingly brow a double tiara, of which the lower part was scarlet while the dome-shaped upper portion was pure white. This crown had a golden asp in front and was enormously heavy.

About this time the kingdom was astir, with movement and military preparation. Many a council was being held and plans laid for some great expedition. War was in the air, and all this meant much work for Erato, who was continually sent upon state errands to various cities in upper Egypt, carrying the command of the Pharaoh to their governors that they should make all ready and send down troops and provisions.

At length everything was complete and the army set forth under the command of the Pharaoh in person, marching by way of the Isthmus of Suez in the direction of Palestine. (It is interesting, by the way, to note that there existed at this time a canal from the Nile to the Red Sea). The country traversed by the army was truly terrible—nothing but sand and rock and deep valleys where the heat was quite suffocating. Consequently there was a great deal of suffering and water became very scarce. The line of march lay some distance from the Dead Sea, and the Jordan had to be crossed several times *en route*.

The country in which they now found themselves was the immediate cause of the expedition. It was peopled by a mixture of races, some of them nomadic tribes, others of a decidedly fourth-race stock, and was as a whole either under the suzerainty of, or in alliance with Egypt. Of late it had suffered much from the incursions of an Aryan people of Celtic appearance, and it was the fact that these forays had culminated recently in the murder of several of the high Egyptian officials resident in the country, which had at

length stung the sovereign power into sending out a punitive force to avenge these outrages and to put an end to the trouble.

After a terribly trying and wearying journey of well nigh three months the enemy was at last encountered and a battle ensued. The King, who was obviously a skilled general, drew up his forces on rising ground protected by swamps on one side and a rough stony stretch of soil, covered with rocks and boulders, on the other. His men appear to have been highly-trained and well-practised in combined movements. It was undoubtedly this superior discipline which enabled them to sustain the first fierce onrush of the Celts and, in spite of much loss of life, gradually to thrust back the invaders until, at the close of the compaign, the enemy had retired as far as the Black Sea.

The victorious Egyptians, still following them up, found it necessary here to lay siege to a large city on the shores of the Sea, in which a large part of the defeated army had taken refuge. This city was situated on the summit of a long steep slope, and consequently it required all the engineering skill for which the Egyptians were famous, to effect its capture. But by means of a simultaneous attack on the walls from above and below—in the shape of an assault and mines—the place was at last taken. Vast quantities of booty, consisting of captives, armour, gold and silver ornaments, and slaves of both sexes, fell to the victors, Erato receiving two slaves as part of his share of the spoil. He had been wounded in one of the engagements, but not seriously. His promotion had

been rapid, yet he never really cared for the military life, and had all along determined to leave it as soon as opportunity offered. The occasion was not long in coming. Shortly after the capture of the city, peace was established, and the Pharaoh and his host set forth homewards. This time, however, they did not go back by the way by which they had come, but kept near the sea, passing on their way several well-to-do Phœnician mercantile cities, from one of which a large part of the army, including the Pharaoh and Erato, as well as many officers, took ship and crossed over to Egypt.

Shortly after the triumphal return of the army Erato was at last able to put into execution his plan of leaving the military career for the more congenial pursuit of art. He now took seriously to sculpture, travelling about from place to place and studying under various teachers. After a brief apprenticeship in clay modelling, he tried his hand at stone and marble, and in spite of the ordinary initial difficulties, made very rapid progress. His first important work was a large seated figure of the Pharaoh; this the monarch received very graciously, and offered the artist the reversion of the office of Royal Architect, now held by his father, after the latter's death.

The next event of importance in Erato's life was marriage. Melete, the lady chosen for him by his family, was of a very sweet and charming disposition, and had the profoundest admiration for her husband and his work. Stimulated by her help and appreciation, he kept himself continually

busy, and was particularly successful in carving and modelling animals. Amongst such works a crouching lion was especially noteworthy, while another *magnum opus* was an almost life-sized elephant in black basalt, which, owing to its century-resisting solidity, may very likely still be in existence to-day.

One son was born of the marriage, but lived only a short time, to the unspeakable grief of his father and mother. After his death Erato made a little statue of him sleeping, and offered it to the temple, the idea being to propitiate the Gods, and to secure their favour and protection for the child in the next world. It was also hoped that, thus courteously approached, they would perhaps provide a substitute for him in this. In course of time other children were born—two sons and two daughters. All grew up safely to manhood and womanhood, and so the earlier loss came in time to be felt less keenly.

Meanwhile Erato's work was opening out. He was now much engaged in temple building and did a good deal in the way of large decorative schemes. Two of his most important productions in this line were well calculated to win the complacent approval of the reigning monarch. One was a bas-relief illustrating all the victorious martial exploits of the latter's reign. The other was a colossal marble group, representing the Pharaoh engaged in hand-to-hand conflict with a gigantic hostile chieftain—an incident which had occurred in the last campaign. Soon afterwards the King died and was interred with great pomp, while within

a year or two of this followed the death of Erato's father. The obsequies of the latter were also on a splendid scale and the embalming, which was performed by the injection of certain liquids into the body, was of the costliest description. The mummy-case was profusely ornamented with colour and gilding, and the mask was also thickly coated with gold.

On the death of his father Erato stepped naturally into the vacant place, and became the official architect and sculptor to the court. He continued to turn out statues with great regularity, and one of these was the statuette of the Scribe actually preserved to this day in the Louvre. At the time when it was first produced, this stood, amongst other works of art, in a kind of hall or loggia situated in a great public garden, and was much admired by the connoisseurs of the day.

Amid congenial occupations of this kind Erato gradually passed on into old age, and in the sunset of his life he began to turn his attention to an altogether different class of pursuits, the seeds of which, though long uncultivated, yet lay deeply hidden in his nature, having been brought over from other lives. Side by side with his art he began now to study something of mysticism and philosophy, his instructor in these subjects being an old priest who was himself deeply versed in this kind of lore. There were frequent symposia of friends at our hero's house, at which these and kindred matters were discussed and where the priest also gave elementary lessons in certain kinds of practical magic.

The close of Erato's life was marked by a touching and beautiful experience. He had lost his wife in old age, but she had remained constantly near him, trying to make her presence known, and he himself was partly conscious of this presence, although he had never seen her. He was inspired, however, to produce one final masterpiece in the shape of a statue of his departed spouse, and while he was working at this she was ever at his side guiding and helping him in his task. But the old hands were growing feeble, the old eyes dim. As he laboured at the statue, his strength ebbed gradually away. At last one evening as he lay in bed, suddenly he beheld his loved one rising before him; he stretched out his arms eagerly towards her, and then, dropping back on his pillows, quietly passed away.

DRAMATIS PERSONÆ

ERATO: ... *Wife:* Melete.

OF LOVE AND LIFE

By PHILIP OYLER

(Continued from p. 778)

How great and how small is love! It can embrace infinity, it can be all-surrendered in a look.

We can never be so lonely as in a crowd.

The poet and the lover know in the dawn, but the community as a whole sees only in the full light of noon.

We all need self-discipline, not discipline by rules; intuition, not tuition. Are there better guides than conscience and feeling?

An empty stomach or a diseased body call louder than any God. Feed and heal, therefore, before you preach.

Genius, great genius, can never be local, dogmatic or regular; but universal, sincere, practical, mystical, simple and suggestive.

In each one of us there must be some beam of the light, or we should not exist in the universe.

Judge no one but yourself.

Be slow to think unkindly nor presume to know for certain how even your friends will act. We are all inconsistent—and rightly so. Nature is inconsistency itself.

If you have no creed, no fixed belief or code, you are as a captain steering your ship by the compass of conscience. And what compass, pray, is better than conscience?

The dew is on the grass of some glad field. There will always be quiet places where feeling has not and cannot be followed by the heavy feet of action.

Charity should begin nowhere, end nowhere, but should strive to embrace all in one great love.

Life should be a house of joy, of wonder, of patience, of peace; of joy of just being alive, of wonder at each turn of the road, of patience over the daily work, of peace in the knowledge of the truth.

What is the difference between work and joy? Surely work should be joy. If your work is not so, you have not yet found your place in the world.

There are vigils and sleeps. There are dawns and twilights. There are harvests of grain and of ice and of hearts. But there is no time. It is always now.

We are partly what we make ourselves and partly what love makes us.

Sleep out beneath the stars, and you will know.

If you would drink of the bowl of love, stand up together, upraise it with all your hands, speak not but gaze steadfastly. Do not your mirrored selves become one?

Though we grow old to the eyes of the world, we are always children in our mothers' hearts and may be so in our own.

While we live by laws and conventions and codes, no generation will understand its successor. When we live by love, all will understand all.

They who love walk never alone. Wherever they go there are little people painting the sky a more lovely blue, painting the fields a greater green, ringing peals of gladness among the trees, dancing at every subtle lilt of the body, weaving dreams out of gossamer, smiles out of dewdrops, and leading always with cunning wiles towards the way of the light.

When we first see the light, we are blinded by the depth of feeling. But what limitless wonder and joy are then before us! There are the old things, the old faces, but now that we have another eye, all is changed, all is transfigured, all is more meaningful, more lovable, more tenderly considered.

The universe is an eternal promise, life an eternal compromise.

There is no need to wield the sword in order to be a hero. Have you not seen heroism beneath a smile?

To love, to be in love. How many worlds there are between these two!

Only the unsigned article is judged impartially.

To forgive is more noble than to give.

A kind word never did harm, even if bestowed where it was not deserved.

Ritual in thought is no better than ritual in action.

(To be Concluded)

Philip Oyler

IN THE TWILIGHT

"IT is interesting," writes the Vagrant, "to see how the expectation of the coming of a great Teacher is spreading in all directions; the last that has reached me comes from quite an unexpected quarter, a spiritualistic *seance*. I suppress the names—which are all given in the letter I am going to translate—and send the facts as they are therein related. The letter runs as follows:

"'A Mme. X., has been, during the last two years, a medium of a quite unusual kind to a spiritist group at M—. She had never meddled in any way with Spiritualism, and had been a thorough materialist for many years, when she became suddenly controlled by a spirit calling himself Motersadi. Impelled by him, she went to seek for the President of a spiritist group at M—. The spirit thereupon announced that the mediumship of Mme. X. had one quite definite object, and would only last for two years; it was caused in order to direct a nucleus in the group to prepare to serve a young Hindu, in whom would be manifested the coming incarnation of the Christ. At each bi-monthly *seance* Motersadi gave teachings entirely in accord with those of Theosophy, warned the group as to certain dangers connected with Spiritualism, and insisted that those who felt themselves ready to do so

should leave Spiritualism and place themselves under the direction of Mrs. Annie Besant. Mme. X. had never heard either of Mrs. Besant or of Theosophy, and as soon as these names were uttered, the President grew hostile. The spirit thereupon said that the movement had better be made outside the spiritist group, and since last July those present were adjured to join the Order of the Star in the East.

"'Mme. X. was made to speak in a language unknown to her; a figure appeared, resembling a sort of venerable priest living in Tibet; she prostrated before him, uttering some words which she felt to be a salutation of veneration. He wore a curious triangular cap, which, like his robe, was yellow, with violet embroidery. He spoke mentally to Mme. X. and she replied, still in the unknown language, concluding with an invocation, in which I [the writer] distinguished the words: Rama, Rama, Ramayana, Manu, and the name of Maitreya, repeated several times, a name quite unknown to Mme. X. She now, in her normal state, sees at all our meetings a brilliant yellow cloud which lights up the room, and when the lecture is being given, she sees a splendid Star, always above the head of the lecturer, shining with lustre and sending out dazzling rays when the subject is inspiring.

"'I know well that we are helped; but I confess to feeling some fear as to these manifestations, which seem to favour astral influences which should be curbed and guided.

"'Mme. X. thought that, once she obeyed and had joined us, she would no longer be

compelled to utter these invocations in a strange language, because, she said, she felt that it was not a normal development; that although she experienced a quite indescribable joy and felt lifted above herself, she also felt her mind rebel against these incomprehensible events, a void which alarmed her brain, and made her fear madness.

"'Have I done well in advising her to cultivate her will-power, and to refuse to be lifted into this ecstasy—which comes upon her without her volition—more than once during the day, as she finds it impossible to prevent it altogether. I have never before seen any spiritist phenomena; I can shorten these manifestations by holding Mme. X.'s hand, and she then becomes quiet; ought I to do this? I also am strongly conscious of the presences she speaks of, and have towards them no other feeling than respect. I am afraid that these manifestations may cause trouble in our group, and I do not know what to do in this disorderly astral atmosphere of our town, in which we have just begun to spread Theosophical ideas.'"

"Both the writer and the medium," remarks the Vagrant, "are evidently people of strong intelligence and balance, and the writer's advice is sound. It is not desirable to lose self-control, and to be carried away into ecstasies without one's own consent, however enjoyable they may be. It is wiser to make one's footing sure in unknown regions, to advance slowly, and not to surrender oneself helplessly into unknown hands. If Mme. X. deliberately tried, in quiet meditation, to reach her Tibetan 'priest,' she might enter into

voluntary and conscious communication with him, without any surrender of self-control.' Our correspondent gives another interesting incident, connected with the first meeting of the Order of the Star in the East; a gentleman came to it under the following circumstances:

"'In January, 1911, his son, a boy of twelve years of age, told him that he had had a dream that the Star in the East was founded, and would be heard of in the town of M.—in July or August, and that he should join it. He had seen in a dream "a boy much taller than I am," whom he had known, as soldiers know their general, for many lives, whose follower he had always been, who taught him many things, and advised him to go to our [Theosophical] meetings. This young lad gave so striking a description of this being whom he said was his superior, that I lately asked him to tell me exactly where he was. He answered without hesitation: "At this moment in England, but usually in Asia." I gave him the March number of THE THEOSOPHIST, and told him to look at the pictures. He turned over the pages obediently and looked attentively at the pictures. Presently he came to the portrait of Alcyone, and cried out: "There is the beautiful boy I saw in my dream."

"'What should one do with this child? I objected to his coming to the O.S.E. and T.S. meetings, on the ground that he was too young. He answered: "Madame, whatever you decide will be right. But do you not think that it is a mistake to judge a person entirely by his age? Is it not by lives that we must go, and have you not

noticed that there are some grown-up men who will be children to their death, and children who are men in reason and judgment?" Such language is astonishing from a child whose mother-tongue is not French, and who lives amid humble surroundings, where he can have heard no such ideas. He is one of the best students in the first class of his communal school, and in the opinion of all who know him, is no ordinary child.'

"'H. P. B. told us in *The Secret Doctrine* that more and more exceptional children would be born, as must indeed happen in a time of transition. What to do with such children? as our correspondent asks, for this particular little boy. Ordinary schools ruin their natural evolution. To offer to take charge of them, even with the consent of the parent, exposes the guardian—at any rate, in India—to constant suspicion and vilification, for he is always supposed to be aiming at some hidden gain for himself; the fact that people cannot discover the non-existent secret leaves the way open for every accusation that malice can invent. Ought one to let the nations lose the future services of such children, leaving them to be beaten into the conventional, or help them and bear the mud-throwing that such a course will involve?'"

"A difficult problem," was the general opinion.

A NEW JOURNAL

THE International club for Psychical Research has commenced the issue of a monthly journal, entitled *The International Psychic Gazette*. The annual subscription is only 5*s*. inland and 6*s*. foreign, and it may be ordered from 5, Bridewell Place, Ludgate Circus, London, E. C. Mrs. Annie Besant was asked for a word of goodwill, and sent the following letter:

A GREETING FROM MRS. ANNIE BESANT

George G. Knowles, Esq., *Founder and Chairman of The International Club for Psychical Research.*

DEAR MR. KNOWLES,

I heartily wish success to your new Journal, which should be most useful to our Club. So much of interest is going on to-day in all matters of the 'Borderland' that there is ample material for such a magazine as you propose.

Your difficulty will probably lie in the quantity of the material rather than in its paucity, and on the careful sifting of it the success of the new monthly will depend.

In the *Gazette*, as in the Club itself, the note of full liberty of opinion and of research in all directions will be sounded, I am sure. That unfettered liberty of thought and speech seems to me to be as necessary to progress in psychical science as in all other branches of human knowledge. The petrifying of knowledge already obtained, and then the building up of the newly-made stones as a barrier against further advance, has been a constantly recurring phenomenon in the history of thought: then comes the necessity for iconoclasts to shiver the obstacle into pieces, and re-open the road.

If new knowledge were planted as a seed instead of being fossilised, then each such fragment of knowledge would grow into a tree on the side of the road which leads to Truth, and that road would remain an ever-open avenue, with unlimited prospects in front and fair vistas behind.

If we make no barriers out of what we have learned, the younger generation will be able to walk on unhindered, and "what our fathers and mothers believed" will no longer be a barrier across the way, but an interesting milestone on the road of infinite progress. For myself, the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous, for then new truth was an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare

virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return.

Sincerely yours,

ANNIE BESANT,

President of the Theosophical Society.

The editorial of this first number is as follows:

MRS. BESANT'S MESSAGE

The International Psychic Gazette sets forth to-day on its mission to carry occult knowledge and wisdom to a wider public under highly fortunate auspices. The great lady who presides with so much dignity and oratorical power, and with such prophetic width of outlook over the Theosophical movement in this country, has been pleased to give the *Gazette* her gracious benediction, and to indicate with sure touch the lines on which it should proceed in order to realise a true success. Mrs. Besant knows there is no paucity of highly interesting and edifying matter to lay before its readers—that the difficulty of its editor will consist rather in an *embarras de choix*. Mrs. Besant sounds for us "the note of full liberty of opinion and research in all directions," there must be no "petrifying of knowledge"—a pregnant phrase—and no building of barriers against further advances. All new knowledge must be planted as a seed which will grow into a tree on the side of the road which leads to Truth, so that that road will "remain an ever open avenue, with unlimited prospects in front and fair vistas behind". The pilgrimage to Truth's holy Temple has not ever been by such a verdant path as Mrs. Besant thus lays out for seekers after psychic wisdom. She herself has traversed the road when it has been rent by violence and upheaval, but her courageous spirit has never quailed. She now only recalls the joy of having pressed forward, surmounting all obstacles and securing the prize. With what noble incentive does she send the new generation of truth seekers forward on their anxious quest! "For myself," says this venerable warrior, "the eager welcome of new truth is as joyous at nearly sixty-five years of age as it was at twenty-five; nay, far more joyous; for then new truth was as an earthquake, shattering old beliefs, whereas now I know that Truth's earthquakes can only shatter error, and lay bare virgin soil which shall repay human culture. Let the young ones, then, march forward fearlessly, and let us cheer them on; they will win new countries for us to live in when we return." We accept Mrs. Besant's greeting and inspiration with deepest gratitude. May the *Gazette*, its contributors, its editor, and all concerned, prove themselves worthy of so weighty a commission!

REVIEWS

No Surrender, by Constance Elizabeth Maud. (Duckworth & Co., London.)

The Suffragette, by E. Silvia Pankhurst. (Gay & Hancock, London.)

The first of these two books is 'a work of fiction,' but the characters "move among events that are historically real and true, and there is not a statement touching prison and law-court experiences, or present laws regarding women in this country, related here, for which chapter and verse cannot be given". Thus writes Miss Maud in her brief preface. The story is admirably told, and any one who wants to understand the spirit that inspires the women's movement cannot do better than to read it. It is vivid and dramatic, and absolutely true to life; the description of forcible feeding is accurate, and in no way over-coloured—it would be difficult in fact to over-colour that legal torture inflicted on helpless women.

The second book is not a 'story,' but "the history of the Women's Militant Suffrage Movement, 1905-1910," written by a daughter of the heroic suffragette leader now in prison for so-called conspiracy. It has as motto Mr. Gladstone's words: "You have made of your prisons a temple of honour." While this book is not technically a story, it is as enthrallingly interesting as any story, and holds the attention as strongly as a sensational novel might do. The brutal roughness with which women were treated when they courteously asked questions at question time at political meetings began at a meeting on October 13, 1905, in the Free Trade Hall, Manchester, when Sir Edward Grey—being the principal speaker, pleading for the throwing out of the Conservative Government then in office, and answering courteously the questions addressed to him by men—took no notice of either a spoken or written question:

"Will the Liberal Government give votes to working women?" The Liberal Government came in, and from that time to the present it has gone from bad to worse, till the forcible feeding torture has been reached; we have here, carefully and very quietly narrated, the whole sordid story of evasions, broken promises, breaches of faith, told with nervous strength and great clarity. Since the publication of the book there have been other outrages, and now not only the militants but the massed women's political societies, have resolved to oppose Government candidates at future elections. The Government has roused the political womanhood of England against it, a force not lightly to be challenged. Any reader of this book will see that the resolution has been come to none too soon.

A. B.

The People's Books[1] (T. C. & E. C. Jacks, London and Edinburgh. Price 6 Ans. or 6*d*. or 12*c*.)

Pure Gold—A Choice of Lyrics and Sonnets, by H. C. O'Neill.
Dante, by A. G. Ferrers Howell.
Shakespeare, by Professor C. H. Herford, Litt. D.

Messrs. T. C. and E. C. Jacks are publishing in the above-named Series a number of exceedingly useful little volumes on a variety of subjects. These books are evidently intended to stimulate further study on the part of the reader, as each volume concludes with "suggestions for further reading"—a list of books with here and there an explanatory sentence giving the prospective student a very clear idea of what he may expect to find in the work recommended.

Of the group on literary subjects three are before us.

Pure Gold is a tiny anthology with an Introduction in which the author outlines the main principles of poetic form. An excellent choice of Lyrics and Sonnets follow.

The volume bearing his name describes Dante as a man and as a poet, and summarises his political ideal. In the last chapter an account is given of his aim in composing his great work, and the poem is briefly analysed, emphasis being laid on its allegorical significance.

[1] This admirable yet cheap popular series is obtainable at THE THEOSOPHIST Office, Adyar, Madras, India.

The author of the third volume under review disagrees with the statement often made that very little can be known of Shakespeare's life. He says that "the immense world of Shakespearean poetry, the greatest in compass as well as in power that has been created by any English poet, is on any hypothesis no small portion of his 'life'." And he proceeds to give a short sketch of his outer career and inner development based largely on what is revealed of their writer's character by the plays. He evidently has no leanings towards the Baconian theory! The rest of the book is devoted to an analysis of the plays and poems, and the whole is well calculated to help the general reader to gain a clear and synthetic view of the meaning and scope of Shakespeare's work.

A. de L.

Roman Catholicism, by H. B. Coxon.

We recommend this clear concise and authoritative exposition of the fundamental truths embodied in the teachings of the Roman Catholic Church. The author considers that popular misconceptions of Roman Catholicism have arisen through the common tendency to confound changes of presentment with changes in truths themselves; and Mr. R. H. Benson supports this view in his preface. Therefore, by placing before the Public this collection of official statements from the Councils of the Church, Mr. Coxon hopes to remove some of the erroneous conclusions which have been the result of this confusion of thought.

A. E. A.

Women's Suffrage, by M. G. Fawcett, LL.D.

This admirably balanced and clear little exposition of the history of a great movement was only to have been expected from the pen of Mrs. Fawcett. She brings this story of the struggle for women's emancipation, from the date of the publication of Mary Wollstonecraft's *Vindication of the Rights of Women*, in 1792, up to the present year. 1792 to 1912 is a long cry, and in concise terms Mrs. Fawcett outlines the shaping of perhaps the greatest movement in the world, the torch of whose destiny was lighted by the mother-in-law of Shelley, and which has counted and still counts many of the noblest and most heroic souls within its ranks. We cannot mention without a thrill the names of Elizabeth Fry and Josephine Butler, yet future years may count as dear the

names of many who are side by side with us now. She gives a sketch of the movement's progress in the colonies, and also of its vicissitudes in the British Parliament. The Anti-Suffragists and the Militant Societies also receive adequate description. Although, as head of the Suffragists who believe only in constitutional means as a method of gaining their ends, Mrs. Fawcett can hardly entirely uphold the strenuous action of the Militant Societies, she nobly acknowledges the courage and self-sacrifice that such means have called forth.

There is little that can be said of this book in a criticising spirit. It so admirably fulfils its apparent purpose —that of giving the general reader a clear and succinct account of a movement greatly occupying the public mind at the present moment. That the movement she thus shortly chronicles is immortal and God-directed I—personally—cannot doubt. In our author's own words:

> He who runs may read the signs of the times. Everything points to the growing volume and force of the women's movement. Even if victory should be delayed it cannot be delayed long. The Suffragists ought to be the happiest of mankind, if happiness has been correctly defined as the perpetual striving for an object of supreme excellence and constantly making a nearer approach to it.

A LATE MILITANT SUFFRAGETTE

Botany, the Modern Study of Plants, by M. C. Stopes, D.Sc., Ph.D., F.L.S.

All lovers of the country will enjoy this book, whether they already know anything about botany or not. There is nothing of the tediousness often induced by lists of the long Latin names in which the Naturalist delights; the reader is gently led behind the scenes of plant life and afforded a glimpse of the marvels of this beautiful kingdom. The account of cell growth and the 'communal' life among plants found in the chapter on Ecology are two among many vivid word pictures. Many of our readers will be interested in the reference on p. 70 to the work of Luther Burbank, who succeeded in producing a cactus without spines. The authoress is to be congratulated on what promises to be one of the most popular of 'The People's Books'.

Heredity, by J. A. S. Watson, B. Sc.

The influence of heredity plays so prominent a part in evolution that all students of natural science will welcome a

handbook which sums up clearly the main results of recent investigations. Enough is said to demonstrate the mass of statistics that have been compiled from systematic observation, and the difficulty experienced in tracing laws of universal application, especially where human beings are concerned. The germ plasm theory of Weismann is taken as a starting point which can be regarded as practically established, and the discoveries of Mendel are comprehensively depicted with typical examples. It is admitted that Darwin failed to prove the transmission of acquired characteristics, and altogether missed the significant phenomenon of 'mutation,' for his aphorism "Nature does not leap" is now known to be subject to exceptions which are as important as the rule. Our only regret is that the reading public should find the abominable experiments on guinea-pigs apparently regarded as legitimate research; otherwise the book may be certainly recommended as full of suggestive information on a vital but obscure subject.

Organic Chemistry, by Professor J. E. Cohen, B.Sc., F.R.S.

This is a wonderfully complete little textbook of a highly technical character. The matter is concentrated from the first page to the last, the complicated series of compounds which modern chemistry has classified being reviewed with a wealth of detail that surprises one in a book of this size. An elementary acquaintance with chemical methods is necessary for a full appreciation, and the author in giving a list of books suitable for further study points out the necessity of laboratory experience. But, though eminently suited for the rising generation of chemists, this little work may well take its place as a handy book of reference for many who like to know the nature of the products they handle in the home or the factory.

The Principles of Electricity, by Norman R. Campbell, M.A.

This unique little volume supplies a long-felt want, namely a brief and intelligible answer to the vexed question "What is Electricity?" It is not intended to take the place of a textbook, yet the author succeeds in clearing up many of the initial difficulties which so often confuse the approach to this subject. In fact much that is said is of such general application that it could form a valuable introduction to almost any branch of experimental science. For instance the meaning and use of theory, as well as its limitations, are analysed with a

thoroughness which shows the importance attached by the author to a firm foundation of logical accuracy. The phenomena described are few and simple but representative, while the statement of the various methods of reasoning evolved, as in the connection between electricity and light, is most attractive. A careful assimilation of this pithy little treatise can hardly fail to arouse the desire for more serious study of this fascinating force in Nature.

The Science of the Stars, by E. W. Maunder, F.R.A.S.

The history of this most ancient of sciences is so closely bound up with that of the human race that it cannot fail to appeal even to the least imaginative, but when the story of the heavens is told in so simple and romantic a form and by so eminent an authority, there is no longer any excuse for a lack of elementary knowledge of this inspiring subject. Criticism and even praise is out of place, we can only predict an enormous demand for this all too brief epitome of the triumphs of human intellect in a realm of almost insuperable difficulty. We await with interest the forthcoming volume on the spectroscope.

W. D. S. B.

Mary, Queen of Scots, by Elizabeth O'Neill, M.A.

This little work, No. 39 in the wonderfully cheap series known as 'The People's Books,' is a concise and interesting account of "one of the great romantic figures of history. To some she has appeared as a saint, to others as almost a devil incarnate. A saner view of the psychology of her temperament has led the more reliable among her modern biographers to quite other conclusions". The treatment her Sister Queen and rival meted out to the fugitive fate delivered into her hands was unworthy of all English traditions of hospitality and fair play and yet by her long imprisonment, the mockery of a trial that preceded her execution and her death, Elizabeth did Mary's memory an enduring service, enshrining her in the martyr's halo. For the fascination, to which during Mary Stewarts' lifetime both men and women so utterly yielded, has persisted throughout the centuries, has veiled her errors, excused her mistakes and even, alas, her crimes! and kept ever living and vivid the memory of her beauty, charm, and tragic fate. It is evident that over this, her latest biographer,

the traditional Stewart charm has cast its glamour, the charm which hallows her "wonderfully strong and gracious personality" apparently for ever in the hearts of men.

E. S.

Le Chant des Voyelles comme invocation aux Dieux planétaires suivi d'une restitution vocale avec accompagnement, by Edmond Bailly. Librairie de l'Art Indépendant, Paris.

Those who were present, in 1906, at the third Congress of the Federation of the European Sections of the Theosophical Society, will remember that curious Egyptian chant which was sung by a chorus to the accompaniment of harps, under the direction of Monsieur Bailly. In the Transactions of the Congress the score was printed together with a short introductory note. Since then M. Bailly has continued his researches concerning this ancient piece of music and considerably amplified his notes. The above mentioned booklet is the result: a re-edition of the score and a recast and greatly extended introduction. Lovers of ancient musical lore and of Egyptian mysticism will be glad to be now able to procure this study in so handy and neat a form.

J. v. M.

The Temple of Dreams, by Paul Bo'ld. (W. J. Ham-Smith, London.)

This is a novel, rather in the style of Mr. Rider Haggard. An archæologist, searching in Peru for records of the past, finds an ancient carven bust of a woman which draws his attention to a hidden path; he treads it and reaches a lake; a girl falls in and he saves her, and finds her to be the very image of the bust; she is the heir of a well-nigh perished kingdom, and by virtue of his having saved her life, the heirship passes to him. He is taken into the Temple of Dreams, and is transported into an ancient Peruvian kingdom in the days of its power—the time of the Christ, two thousand years ago. Its priests are clairvoyant, and see the life of the Christ and hear His teachings; these they teach to the heir of the kingdom, and when he becomes King, he seeks to follow and enforce them. A successful plot overthrows him, he is condemned, scourged and crucified, and an earthquake destroys the city. The dreamer awakes and returns to England, but is summoned back to assume the headship of

which he was heir. He is the Prince of Peru; the girl he saved is his wife of long ago.

Such is the rough outline of the tale. It is well told, and, like many another novel of to-day, takes its inspiration from reincarnation and recognises superphysical faculties. Thus spread the ever-widening circles from the stone cast by the Theosophical Society into the pool of modern thought.

A. B.

Social Pathology, by Samuel George Smith, Ph. D., Litt. D. (The Macmillan Co., New York. Price 8*s.* 6*d.* net.)

"For twenty years," Dr. Smith tells us in his preface, "I have been discussing these subjects with university classes and during the entire time, both as an investigator and as an official, I have had special opportunities for the study of these problems." The book is "an introduction to the principal subjects connected with the defects of human society. It is an effort to provide points of view for the study of charities and correction". The field is in consequence a vast one. The problems are treated in a strikingly humanitarian and common-sense spirit avoiding hazardous extremes. The book is also refreshingly free from either cant or the red tape of officialism.

Dr. Smith considers that "the doctrine of heredity has been largely overworked"—an important point in the treatment of these subjects; the central doctrine in this book is the idea that both society and the individual are dominated by psychical influences. It is a pity, however, seeing in what different senses the word 'psychical' may be used, that Dr. Smith has not defined the word. The social pathologist is, according to our author, an optimist. He believes in better health and longer lives. He believes in the union of society in great traditions, great ideas, great emotions, great activities. He believes in a rising standard of living, an economic standard that shall include not alone the means of physical livelihood but, as Aristotle would teach us, "the means of living nobly". It is a pity that the technical name may deter some who are much in need of its wise counsels from reading the book. Social Pathology which means "the study of human defects" has been divided by Brinton into two classes "intellectual and emotional disturbance or perversion. The primary

causes of group pathology always begin with individuals and they come under four heads: lack of nutrition, sex perversion, toxic influences, and mental shock". An interesting detail is that "the social influence of fixed ideas creates temporary madness in the group, just as fixed ideas may create permanent insanity in the individual". An example is Peter the Hermit and the Crusades. "Social groups may also suffer from melancholia and from permanent depression of spirits and from moral enthusiasms and exhaustions."

The large majority of the population are defined as follows:

People who maintain their place in the social organisation. . . . They earn their living, they keep out of prison. . . . There is a minority in every modern state who may be defined as abnormal in that they fail to fit in with the social organisation, and they have been defined as the dependent, delinquent and defective classes. . . . Strictly speaking, the abnormal are not classes in any real sense of social science; they are individuals in whom social life is a failure.

And then comes *the* problem of how far the individual is himself to blame and how far society is responsible for his failure. The standard proposed is that "the modern state must endeavour to give to each individual under its control an adequate opportunity for the development and the exercise of his personality". It follows, therefore, that the modern state must care for the abnormal and do its best for them. In the past, charity has chiefly failed in its efforts to deal with the abnormal because sentiment and not science dictated its attempts. A closer study has revealed the fact that the social doctrine that the individual can only be dealt with in his relationships is becoming clear and convincing to many minds—a practical issue of enormous importance.

As regards Eugenics, while Dr. Smith holds that "Society has as its duty to begin the task of the prevention of the unfit," he points out that "the natural tendency of vice and physical incapacity is towards sterility. The sins of the fathers, visited on the children to the third and fourth generation, often carry to those descendants the sentence of death. *Physical virtues are as valuable in securing physical success as moral virtues in reaching the higher forms of life.*"

Here is a judgment with which many are now in full agreement. "The prison is as much a confession of failure upon the part of society as it is upon the part of the

individual." Not that Dr. Smith wishes, as things are, to do away with prisons, he wishes only to change their methods.

Neither heredity nor environment suffice, Dr. Smith considers, "for a complete explanation of the history of the individual .... The problems are not easy of solution." And "the problem of race is as unsettled as the problem of the individual. With all that anthropology has been able to do, with all the study of climate and resources, no valid explanation has yet appeared for the production and permanence of the various races of men. The North American Indians lived for uncounted generations in the most fertile and usable continent upon the globe but neither the climate nor the resources created for them a civilisation." Dr. Smith might find in the doctrines of karma and reincarnation elucidation of these problems of heredity, environment and race.

A very full Bibliography, some tables of statistics, and a good Index conclude this very interesting book. Written in a noticeably simple and clear style, it affords a mass of information, the result of direct experience and knowledge. It is a work which will prove of great educational value to all the workers in the many pressing social and pathological problems of our day.

E. S.

Annual Report of the Board of Regents of the Smithsonian Institution for 1910. (Government Printing Office, Washington.)

The Report proper covers 110 pages, and the General Appendix over 550. The appendix consists of some forty-five essays on the most various subjects, all of first rate quality, most of them exceedingly interesting. The volume is profusely illustrated, containing some sixty-five plates and maps. The essays of perhaps most general interest to our readers are the following: 'Modern ideas on the constitution of matter,' by Jean Becquerel; 'The future habitability of the earth,' by Thomas Chrowder Chamberlin; 'What is terra firma?' by Bailey Willis; and 'The origin of Druidism,' by Julius Pokorny. It is gratifying to read that though the Annual Reports are issued in editions of over 10,000 copies, they "are each exhausted soon after publication". The present work is again a noble example of the noble work done by the Institution.

J. v. M.

The Masters, by Annie Besant. (THE THEOSOPHIST Office, Adyar, Madras, India. Price 6 Ans. or 6*d*. or 12c.)

This is a little production in paper covers, comprising only vi and 66 pages. Its contents are three lectures or articles, of which one is dated so far back as 1895. Nothing new, therefore, in this unassuming booklet. And yet, and yet—This reissue of the three short essays—or are they sermons?—has set me pondering. If we try to recapitulate what are the most important and essential messages brought by modern Theosophy, what are its teachings of most immediate ethical value to life, we shall not be far amiss if we name as such the three intertwining threads which compose the conception of a spiritual evolution of man's real being: the triad of reincarnation, karma and an Occult Hierarchy. These three form indeed a trinity, they are three in one. Mutually interdependent and complementary, they enable us to assign a spiritual, intellectual and ethical significance to life, to our own lives. They furnish material for a noble interpretation of human existence and for the discernment of a meaning for that existence. Of course, all three doctrines are as yet only adumbrated, by no means exhausted, in our literature. Karma, for instance, stands in most of our minds as yet only as some cold and abstract law of (mechanico-moral) nature, the science of which is still as undeveloped as the sciences of chemistry or astronomy were a few hundred years ago. We have not yet by experiment and reasoning harnessed it, pressed it into our service, with similar minute sureness and detailed knowledge as those applied to mechanics in the purely physical spheres. And for a long time to come this must remain so.

As to reincarnation, we totally ignore the point of view of the predominant partner in the transaction, the Ego; nor have we unravelled the first mysteries of the key to its real meaning, hidden away in the complex relation between the person and his I, the master and the servant.

So again it is with the Hierarchy. Whatever glimpses we are vouchsafed of its nature and its work, of its members labouring *sometimes in* the world, but mostly *beyond* it, come to us mainly through ancient tradition. We have the accounts of the lives and actions of members of the Brotherhood as related by votaries of the great religions and of various great movements. But the portraits painted are almost always vague and dimmed by the mist of time, almost invariably inflated and

idealised by devotion and love, no less than by optimism and idealism. A fatal māyā dogs the footsteps of gratitude; exaggeration comes as the shadow of a virtue—the human and the concrete are effaced, the superhuman and divine strengthened and enlarged. History is converted into mysticism and mythology, and the true realities disappear in a brilliant apotheosis of beyond-ness where they lose all proportion and where, relationless, they are set adrift.

For people, who, temperamentally—or shall we say karmically?—are susceptible to teachings like the modern Theosophical ones concerning karma, reincarnation and the Hierarchy (and their number must, I fancy, always and at any time have been considerable), precise data as to the latter must of necessity ever be the crowning ones to search after, the most illuminating ones if found. Precise knowledge of the structure of the Hierarchy, however fragmentary or partial, must finally, by sheer inner weight of importance, be the most precious possession of all such seekers. Whether their inner certainties are of the nature of knowledge or of faith does not matter. Knowledge of the Gods is sought after in the first place, all the rest is secondary. God and the Gods come first in religion, not ethics, not doctrine. That is what makes religion religion instead of philosophy, science, or ethics.

In the little book before us a considerable amount of concrete revelation concerning the Gods and their making is given. Nay, names are mentioned and dwelling places are alluded to. In our present times many thousands of sincere people are quite willing to accept these revelations and in fact do so. All this is published now openly and broadcast at a price within the reach of all save the very, very poorest. I cannot help thinking that many a seeking soul in the past would have recognised in the contents of this booklet a prize to live for and to die for, if he had only guessed, if he could only have hoped, that such a prize was to be gained at all in this mundane world.

Familiarity breeds contempt. There have been injunctions amongst certain races forbidding the divine name to be pronounced, or the divine face and form to be portrayed. Sometimes one might desire that to write or even to speak of High Things should be forbidden. In reality, of course, that is not right, but it symbolises an aspect. It may be that in the Theosophical Society the Master-ideal has been sometimes too much and too freely discussed, so that the great holiness of the conception has become clouded over at times. The risking of such dangers is the price demanded by the processes of modern civilisation and progress, they are unavoidable and have only to be overcome. It may be that some few of the readers of the present little book will be able to retranslate the conceptions given in its mere print and language into inner verities; to lift them back into the high regions where alone they can in reality expand, and shine and *live*; to dissociate them from anything earthly, common, anecdotal, historical or mental and to restore them to high life in holiness and power.

J. v. M.

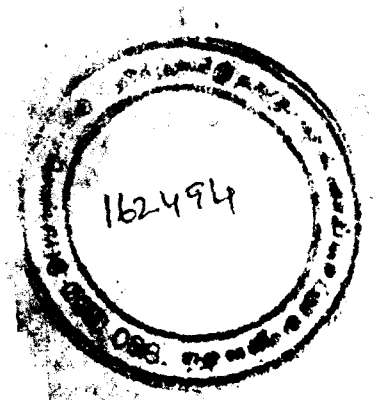
The King and Queen in India, by Stanley Reed, LL. D., (*Times of India* Office, Bombay. Price Rs. 10.)

This is a fine record of the visit of Their Imperial Majesties to India last year. Printed on superfine art paper, elegantly bound, containing over one hundred and seventy-five half-tone illustrations and two beautiful coloured portraits of the Emperor and the Empress, this book should be on the drawing-room table of every lover of India. The description begins at the beginning, the departure from London, and the author has done yeoman service to India by putting on record every important detail of the historic occasion. The literary merit of the work is also great and our appreciation increases when we take into consideration the fact that it was mostly written "at the end of the telegraph wire". The reflections of the impressions are quite vivid and clear-cut and give an added charm to the pleasant reading. By special permission the book is dedicated to Their Imperial Majesties. The *Times of India* press is to be congratulated on this admirable production which is certainly cheap at its price.

B. P. W.

Orpheus: *A Quarterly Magazine of Mystical Art*, edited by Clifford Bax. Price 1*s.* net.

Number eighteen (April) of the Organ of the Art-Movement of the Theosophical Society contains several interesting items. Both the theory and the practice of art are represented, the latter very successfully in a story by Dermot O'Byrne, 'A Strayed Soul,' and the former in an article entitled 'The Italian Futurists' by Olive Hockin. This last named is written with discernment,



NOTICES

The Blue Talisman by Fergus Hume (Werner Laurie) is an interesting story, the pivot of the plot being an Atlantean Talisman of magic power which reminds us of the magnetised emerald of Orion (see THE THEOSOPHIST, Vol. XXXII, p. 268). The gifted author weaves a good story round it and just introduces the word Theosophy and karma, but the heroine of the book not being ready for the great teachings he has to leave it. ***Vipus Karma*** is a beautiful album containing examples of Indian art chosen by Dr. Coomāraswāmy. *Addresses and Essays on Vegetarianism* (Watkins) by Dr. Anna Kingsford and Edward Maitland are very instructive and convincing. A further new reprint of ***Theodore Roosevelt the Citizen*** (Macmillan) testifies to the sustained interest in this excellent volume. *Modern Morality and Modern Toleration* by E. S. P. Haynes (Watts) is a readable pamphlet along Rationalistic lines. *Is Religion undermined by Science?* is an address by Prof. T. L. Vaswani containing some good thoughts. ***A Bird's-Eye View of the Origin and Destiny of Human Races*** by Charles Amos may interest some Christian readers.